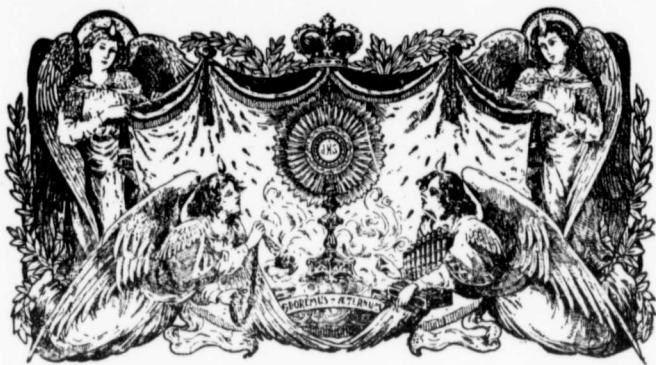


Mamertine's Jail.



The Assumption.

THROW open the heavenly portals ;
Smile angels your sweetest to-day,
And fill the whole air with rejoicing ;
Strew with lilies the mystical way,
Your Queen from the earth's dreary darkness
Has turned towards the welcoming light,
For Jesus has beckoned his mother
Away from the world's weary night.

She has come !—How the melody lingers
On the hush of the perfumed air,
And the flowers of paradise tremble
In their greeting to one so fair,
All her sorrows and sadness are over—
Her anguished—pierced heart is at rest,
And joy from her pure eyes is smiling
As her fair head reclines on Christ's breast.

Oh the agony suffered at Calvary !
Oh, the parting endured on earth's shore,
Only render the present more brilliant,
But away where the shadows are falling—
Away in the glimmering light—
The children of earth are wailing,
They are calling her back to the night.

*They are home—sick and weary—hearted,
Desolate, lonely and sad,
And their voices of pleading echo
Through the regions with pleasure glad—
She turns, and her soft eyes sweep downward
Such a glance of infinite love,
That there falls to earth a wavelet
Of mystical light from above ;*

*And it rests on a kneeling people,—
Its beauty glows on each face
As they drink in the wonderful meeting,
Their hearts overflowing with grace,
They are glad, and their lips sing Laetare !
Their voices are blending in praise ;
O Queen, in thy home eternal,
Unforgotten are earthly days.*

L. R. B. Franciscan Review.

The Gospel of the Eucharist

The Public Life of Our Lord.

FIRST PART.

His Baptism. Flight into the desert. Transfiguration.

Then Jesus began to practice and to teach.



WE shall now consider the public life of our Lord on earth and its similitude in the Blessed Sacrament. The two actions mentioned above form the sum and the substance of the life of the Son of God during this period, and bring under our consideration His words and His actions ; His sermons

and His works.

We will begin by His works : they are of two kinds ; the virtues He practised and the miracles He performed. The virtues we shall take up later on in the third part of

our treatise, and be satisfied now, with, as it were, following in His footsteps, to the sound of His miracles and His benefits; but in order to keep more in touch with the Church we shall be obliged to classify together and examine several at the same time.

1. The first act of Jesus in this new phase of His life is His Baptism. John was on the banks of the Jordan, exhorting and baptizing the Jews who came to confess their sins. This spontaneous avowal already proving how natural confession is to the heart of man. The Precursor was speaking to them about the Messiah, announcing His advent and added: "I am not worthy to loose the latchet of His shoes."

Suddenly, he sees Jesus coming towards Him. He recognizes Him and cries out: Behold the Lamb of God! Behold Him who taketh away the sins of the world! Jesus draws nearer and asks for Baptism. John expostulates: "I ought to be baptized by Thee, and comest Thou to me?" Jesus reassures him, saying: "Suffer it to be so now. For so it becometh us to fulfil all justice." Then he bent His sacred head, St. John baptized Him, the heavens opened and the Holy Ghost under the form of a dove descended on Him, while the Eternal Father's voice proclaimed aloud: "This is my well-beloved Son in whom I am well pleased."

This mystery is clearly discernible in the life of Jesus in the Blessed Sacrament. On the Altar, as on the banks of the Jordan, the Son of God is humiliated and glorified in about the same circumstances. The priest, another John the Baptist, preaches, baptizes, hears confessions, discharges the duties of His sacred ministry, and during Mass sees the Son of God coming to Him at the moment of consecration. Oh! who can tell what emotions stir his heart, how he trembles, how he would fain plead his unworthiness, but, God ordains, and by this means fulfils all justice: because the real property of the Eucharist is to complete, to consummate all. This gives the priest courage to raise his hand over his Creator and bless Him, to touch the Sacred Species, to eat the flesh of the Son of God and to drink His Blood, and in his ecstasy to turn towards the faithful kneeling at the holy table and repeat like John the Baptist: "Behold the Lamb of God!"

Jesus is then not less humiliated on the Altar, than on the banks of the Jordan ; nor less glorified than at His Baptism.

As formerly the heavens open during the Holy Sacrifice, the Holy Ghost descends on the gifts offered, and the Eternal Father fixing His adorable eyes on the Sacred Host and extending His all powerful arms above It, testifies with the Angels surrounding Him : " This is my well-beloved Son in whom I have placed all my delights."

Ah ! that first time, His delights were centered only on the banks of the Jordan, but now they extend over all banks, all shores. From ocean to ocean wherever a Church exists, the Eternal Father finds His delights, beholds what saves the world. Had ten just been found in Sodom it would not have been destroyed. Even though crime and wickedness are rampant in our midst, we need not fear a similar fate for, the Tabernacle of the living God, is our safeguard, our refuge, our shield against divine wrath.

2. After the Baptism follows the flight into the desert and the temptation. Jesus in the Blessed Sacrament finds the same solitude, the same loneliness as in the desert. Often in the midst of populous cities He is alone, but, more especially is this the case in poor country churches. O divine Solitary, Thou whose heavenly court is so brilliant what dost Thou in those desolate sanctuaries ? What wonderful love keepeth Thee there despite coldness and indifference ; what hunger and thirst, for those Thou hast died to save and for whom Thou waitest there, devourereth Thee.

3. The temptation is not lacking either, but, is frequently renewed. Souls in mortal sin, come before Jesus in His Sacrament ; hearts possessed by the evil one cowardly insult and betray Him ; bad men defile His sanctuary on Sundays and holidays. Look at that one peering so scornfully, and incredulously into the very Tabernacle itself. Listen to his cynical comment : If He is there—why does He allow our indigence ; to the Satanic taunt : " tell Him the stones shall be turned into bread." Jesus meek and humble as of yore suffers

all in silence, save for the gentle protest : Not alone by bread doth man live.

If the Sacred Host accidentally slips from the priest's fingers as he distributes Communion some are scandalized and murmur : " If Thou art the Son of God, why dost Thou let Thyself fall. Is it not written : that He Hath given His Angels charge over Thee."

Others viler still, come, like Judas. to deliver Him up to the High priests, their passions ; to receive Him only



Like the Angels in the desert let us come to Jesus in the Blessed Sacrament and Minister unto Him.

to insult Him ; to lay sacrilegious hands on Him and bear Him to their nocturnal assemblies where they question Him, try Him, inflict most cruel outrages on Him. In amends for these humiliations of all kinds, the Church offers Him loving solemn heart-felt reparation ; devout faithful surround and console Him by their zeal and adoration, and when these earthly Angels must leave His sacred Presence, the Angels of heaven come and form His court and prolong their adorations throughout His long lonely night-watch.

Thus we see in the Blessed Sacrament the accomplishment of the mysteries, not only in themselves and their spirit, but even in the very circumstances attending their first performance.

The Church recalls in to day's Gospel (2nd Sunday of Lent) a third miracle, which as to its reality at least, still takes place in our midst, under the Eucharistic veils. On the Altar as on Thabor, there takes place in the priests hands, a marvellous transfiguration of the substance of the bread and of the wine into that of Jesus Christ.

It is the transfiguration of love which is still, even more apparent, at Exposition and Benediction, when He is raised up in a golden Ostensorium and we may gaze upon Him enthroned amid lights, flowers, incense, in the shining white garment of the Sacred Species, and call upon Moses and Elias, who are so often mentioned and invoked in the office of the Blessed Sacrament to render testimony here again. Moses prescribing the immolation of the Paschal Lamb, speaking of the manna of the desert, making water flow from a rock prefigured this adorable mystery, spoke of it beforehand, and announced it to the world.

Sometimes in the course of centuries another transfiguration takes place in those miracles which have from time to time re-enchanted faith, momentarily lifted the Eucharistic veil and disclosed to the awe-stricken witnesses—Jesus in His living humanity. At such a moment who would not exclaim with St. Peter: "Lord it is good for us to be here, a day with Thee is worth thousands in the haunts of men; let us remain here forever."

We also would fain remain in the glamour of the transfiguration, but no, we hear His voice whisper, go, do my will elsewhere. More fortunate than the Apostles we can return again: they only went to Thabor once to prepare for Calvary, whereas, we can go there every morning, and refresh our souls with the Sacred Host, and lay in ample provision of faith, resignation, patience, courage and love to carry down with us to the valley wherein we must toil, pray and endure till such time as the Transfigured Christ shall call us to the eternal Thabor where joy and happiness shall be ours forevermore.

Eucharistic Congress.

To Take Place this Year in London, England—Society is Work of a Holy Woman—Brief Historical Sketch of its Foundation.



THE announcement that the next International Eucharistic Congress is to take place this year in London has been hailed with general delight and heartfelt consolation both in this country and on the continent, says Abbot Geubens, C. R. P., in his "History and Object of the Congress."

Blasphemy against the holy eucharist is a distinctive mark of the apostasy of the English people. This blasphemy has received an official recognition in the Coronation oath. And did not a great statesman declare that it is the mass that matters? Amongst our own Catholics is not the neglect of Sunday mass and of Easter communion one of the most saddening signs of the times, the cause of spiritual destitution and of religious indifference, and a great obstacle to the propagation of the faith in this country? For these reasons we rejoiced to hear that the Eucharistic Congress will be held in this country, because we are confident that this public manifestation of Catholic faith and piety will draw God's blessing on this country, and it will be the means of promoting a genuine devotion to the holy eucharist as a sacrament and a sacrifice, and that this increased devotion among our people may develop into social and even national works having for their special object adoration of Our Lord in the sacrament of His love and reparation for all the outrages committed against the blessed sacrament and the holy sacrifice of the mass. As to the continent, the Association of Our Lady of Compassion counts there numerous members: many more are praying for the conversion of this country, while all are watching with deep interest the evergrowing progress of Catholicity in England. Catholics living in countries in which these congresses have been held have seen the good everywhere produced by them, and they are confi-

dent that the congress to be held in London will be productive of equally good if not better results.

Since the coming Eucharistic Congress in London will be the first ever held in England, a few notes on the origin and progress of these congresses may not be without interest to the numerous readers. But first, what do we understand by a Eucharistic Congress? We are in an age of congresses, political, religious, social congresses, in which the leaders and delegates discuss the interests of their party or association, and try to find out the best means to better the conditions of their party or association. So a Eucharistic Congress is a meeting or assembly of bishops, priests, and laymen, who, with the blessing of the head of the Church, discuss all that appertains to the cultus of the holy eucharist and endeavor to find out or improve the best means to promote an intelligent devotion to our Lord immolated on our altars and ever abiding with us in the sacrament of His love. The objects of a Eucharistic Congress are consequently glorious, sublime—more so than those of any other congress on earth.

The Eucharistic Congress was initiated, some thirty-five years ago, at Paray le-Monial, a town in France which is likewise the birthplace of devotion to the Sacred Heart of Jesus. On June 29th Feast of the Apostles SS. Peter and Paul, in 1873, two hundred French deputies prostrated themselves before the blessed sacrament in the miraculous chapel so dear to Blessed Margaret Mary Alacoque, and with themselves consecrated the French parliament, aye, and all France, still bleeding, from the wounds received in the Franco-Prussian war, to the Sacred Heart of Jesus. Undoubtedly, this public act of faith and piety, of love and confidence, made a great impression on all who heard of it, and it was looked upon as the dawn of better days.

Some may say that these hopes have come to nothing. Have they? Let us remember that God's ways are not our ways. Though things seem to have gone from bad to worse in France, the seed of a eucharistic tree was planted: this tree is growing and will spread its branches from France to all the countries of the world. God chose His own time to plant the tree, and His own instruments

to nurse the young plant and to make it grow into a large tree. A fervent Christian woman, truly devoted to our Lord in the Holy Eucharist, her confessor Father Chevrier, and Mgr. de Segur, were God's chosen instruments to establish the Eucharistic Congress.

When the imposing ceremonies of Paray-le-Monial had been related to this fervent Christian woman, she had a vision. "I understand," she said, "that God has called me to work for the welfare of society through the holy eucharist." She opened her heart to her confessor, Father Chevrier, who answered, "The work is difficult, but learn the lesson of suffering. . . . In His own good time, God will bless the work. . . . Meanwhile work, pray, and wait."

The good woman waited, prayed and worked. Then at the command of Father Chevrier, she related all to Mgr. Richard, then Bishop of Belley, afterwards Cardinal Archbishop of Paris, lately called to his eternal reward. The good bishop blessed the work and spoke of it to other bishops. Soon pilgrimages to sanctuaries of the blessed sacrament were organized in honor of the holy eucharist. It was on one of these occasions that Mgr. Mermillod pronounced the name of eucharistic congress. In 1877 the resolution was adopted to form a permanent committee having for its mission to establish and promote all eucharistic works. In 1879 Pope Leo XIII said: "For the promotion of eucharistic works I am ready to grant every-thing." In 1880 a full report, based on all that Father Chevrier's penitent had seen and done, was sent to Mgr. de Segur, by whom it was highly praised and approved. As one of the conclusions of the report was that the first International Eucharistic Congress should be held in Belgium, Mgr. de Segur wrote a *supplique* or petition to the Pope and asked Father Chevrier's penitent to show it to Cardinal Deshamps, Archbishop of Mechlin, who exclaimed when he had read it: "Oh, I beg of God that I may not die before this good work is realized for the glory of God." Soon after Cardinal Deshamps went to Rome, presented the petition to Pope Leo XIII, and had the joy of hearing the Holy Father praising and blessing the project of an International Eucharistic Congress. The cause was gained. The Eucharistic Congress was born.



“EVERY DAY.”

THE GREAT DESIRE OF PIUS X.



We insistently draw our Reader's attention to the Holy Father's invitation, to all the faithful, to receive Communion more frequently, even daily.

We can truthfully affirm, that, in the supernatural order, the Sovereign Pontiff has no greater desire than this which he solemnly expressed in his Decree of December 20th, 1905; and in his letter to the Episcopacy dated April 10th, 1907.

We understand his sorrow because in certain places his appeal has not been listened too, and, on the other hand his joy because zealous priests use every effort and available means to promote frequent and daily communion.

This was also the formal thought of Leo XIII. When he so highly eulogized the work of Abbé Coubé on weekly Communion, remarking at the same time, that he would not have given his approbation had the Author counseled daily Communion for all. It would have been premature then. God's hour had not yet come.

But now it undoubtedly has and Pius X fearlessly pronounces the saving word: daily and shows us in the Sacred Host our daily bread.

Since the memorable decree of December 1905, no further discussion can possibly be entered into concerning the excellence of daily communion. In order that this solemn decision of the Sovereign Pontiff, produce abundant fruits of salvation in the world; in order that it excite in us divine hunger for the Bread of Angels and make us champions of the Eucharistic reign, we must

meditate it often, we must penetrate ourselves with the motives that induce us to approach the Holy Table : saying with great conviction : Verily and in truth, daily Communion is the dream of Jesus Christ, the wish of the Church, the supreme interest of our souls, and the ideal towards which our lives should tend.

Daily Communion is the dream of Jesus Christ : For He loves us. And if, as remarks St. Denis, " love tends towards union," necessarily infinite love exacts union surpassing the most intimate human relations. Behold why Jesus wished to unite Himself to us in the Eucharist, unto forming with us one, and a same body and a same blood." But this union that He desired so perfect does not His love evidently crave it as frequent as possible. Since He Himself tells us : His delights are to be with the children of men," I am sure to please Him by going to receive Him every day.



I AM THE BREAD OF LIFE.

It is the dream of Jesus Christ : For the supreme aim of all His mysteries is to communicate His divine life to us. He declares it Himself : " I am come to give you life and to give it more abundantly." It is by the Eucharist He imparts life to the world. He tells us " I am the Bread of Life. Whosoever eats of this Bread shall live forever." " Unless you eat My Flesh and drink My Blood you shall not have life in you." Assuredly Baptism and Penance have already imparted this divine life ; but God does not wish us to remain like new-born

children, or convalescents. He wants to see shining in us fulness of health and vigor making of us in the spiritual order, as of Samson, giants able to overthrow the infernal lion. And this ardent desire of Jesus we shall satisfy by receiving daily the Bread of the Strong.

It is the dream of Jesus Christ: And to disclose this desire of His Heart He instituted this Sacrament under the form of repast and under the species of bread.

Under the form of repast: "to make us understand," says St. Augustin, "that we should use it, not rarely like medicine, but frequently and daily as we daily eat our corporal food."

Under the species of bread: for remarks Bourdaloue, "All foods not being as common, He selected that which was most so, which we can least dispense with, which nourishes rich and poor; the bread of every day: and it is thus He desires to give Himself to us every day."

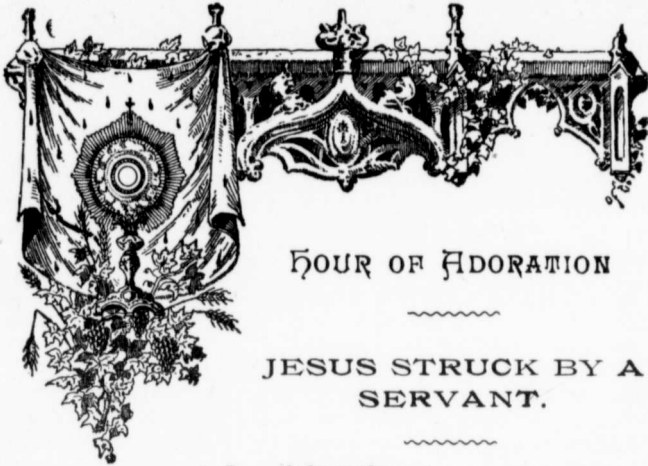
It is also in this intention that offering us the Eucharist, He likens it to the Manna which the Hebrews received every morning, because like the Manna it should be our daily food in the desert of life, and by It, says the Decree of December, "the Christian soul may nourish and strengthen itself every day."

Such is also the reason why Our Lord in telling us to recite the Our Father, ordains us to ask of God "our daily bread." According to Pius X by these words, "the Fathers of the Church, have almost unanimously taught that we must understand not so much material bread as the daily Eucharistic Bread."

Finally for this reason Jesus sacrifices Himself on the altar. He says to us every day in presenting His body: "Take ye and eat!" He does not say: take and adore, but, take and eat. Eat so by that means intimately united to the Victim you may participate in the divine fecundity of His sacrifice. So true is this that the holy Council of Trent expresses the wish, that, every day at Mass, the assistants communicate not only spiritually but sacramentally.

Assisting at Mass without receiving Communion is according to Fenelon, a crippled action.

(to be continued.)



HOUR OF ADORATION

JESUS STRUCK BY A SERVANT.

I. — Adoration.

A servant of the Sanhedrim gives a blow to Jesus, saying : " *Answerest Thou the High Priest so ?* " The Prophet Jeremias had already predicted that the Messiah would receive this affront. He had seen in vision this impious man raise his hand and strike the Saviour, and he understood that this single insult comprised all other opprobriums.

The hand of the mean servant struck a blow on the cheek of the Son of God ! The lips of a wicked servant uttered a reprimand for the words of Incarnate Wisdom ! What mind, human or angelic, can comprehend the injury inflicted by them on the Word of God ! St. Chrysostom holds that this outrage may be weighed in the balance against all those received during the Passion. Indeed, a blow inflicted on a person of standing is regarded by men as the most infamous outrage, on account of the dignity of the countenance, which is the most noble part of the human body. The greatness of the offense springs from the dignity of the person offended : "*offensa in offenso.*" Here we have the hand of the vilest man attacking the face of the most honorable Man the earth has ever seen. The Person who receives this affront is a Divine Person. He is the Second Person of the Most Holy Trinity, the Son of the living God, the Creator, the Saviour of the world. Under the external appearances of humanity, with which He clothed Himself in time, He retains all His Divine prerogatives. He has a rigid right to divine honors. His Humanity, by virtue of the hypostatic union making part of His divine Personality, claims the same title to our adoration, and among all the different members that compose It, apart from the Sacred Heart, none has so much right to honor as His adorable Face. It is the

masterpiece of the Holy Spirit. Scripture says that we know a man by his face, and that his features reveal the treasure hidden at the bottom of his heart. How beautiful, then, must have been the Face of Jesus revealing the riches of so great a Heart !

Adore Jésus, especially His most beautiful Face at the moment when that brutal servant inflicted the dishonorable blow. The Face of Jesus is as adorable under the infamous hand of the servant as under the tender kisses of His divine Mother.

" O Face, that the angels ardently long to contemplate," cries out St Bernardine, " cheeks that fill heaven with joy, how can Ye allow Yourselves to be struck so cruelly by the hand of an impious man ? "

I contemplate and adore Thee, O adorable Face of Jesus, in this Host ! Thou art the pure and immaculate mirror in which is reflected the image of the Eternal Father, the image of His Majesty, and above all, the image of His infinite goodness ! I believe that in the Host, under those veils that hide It even more completely than did the hand of the servant. Thy Face is to the heavens resplendent as a sun ; that, more dazzling than on Thabor, It makes the joy of heaven, and ravishes into ecstasies of love the heart of Mary, the angels, and the saints. If it still preserves the marks of that bloody blow, it is no longer for Thy dishonor, but for Thy triumph. That outrage merited for It for all eternity an immense increase of glory and splendor. O adorable Face of my Divine Saviour, I adore Thee and humble myself profoundly before Thee !

II. — Thanksgiving.

To this insult Jesus merely responds with the words : "*If I have spoken evil, give testimony of the evil ; but if well, why strikest thou Me ?*" Why do not heaven and earth rise up to defend the august Victim ? Why is this unhappy offender not instantaneously crushed by the thunderbolts of Divine Justice, or swallowed alive in the bowels of the earth ? Why does not the hand suddenly wither that dared to touch the Face of the Son of God ? No, the servant will not die, even his hand will not wither, or, if it does, it will be immediately restored by contact with Life itself.

Worldlings call for blood to wash away the outrage of a blow, but Jesus at once gives His own to wash away that of the servant. Jesus wishes to save the soul of him who sought to dishonor Him. He takes occasion from the insult to teach justice to the insulter. What love and sweetness in His reply ! He addresses the servant as if he were a judge. He accepts in advance his judgement, provided it be equitable. What condescension !

What passed in the soul of Malchus at this reply so meek and so just ? Did he respond at once to the call of divine Mercy ?

Some have thought so, and with truth. Such a belief is very worthy of the clemency that neither avenged the denial of the Apostle nor the thrust of the soldier's lance. So says the seer, Anne Catherine Emmerich.

Again, why did Jesus will to endure this affront with so much love? It was because that blow would contribute to freeing us from the slavery of the devil. Jesus, by offering His cheek to the insulter and accepting humiliation for our sins, grants us the great benefit of the liberty of the children of God. He lovingly allows Himself to be covered with confusion in order to restore to our soul its first beauty destroyed by sin. Yes, love alone is capable of making one accept such humiliations.

What had that wicked servant done, yes, what have I myself done to become the object of love so great? Nothing, O Lord, excepting to offend Thee! Malchus insulted Thee, and I give Thee a blow every time that I commit sin. When, after Holy Communion, I insult Thee by not occupying my thoughts about Thee, Thou art not vexed, Thou dost still endure me. What shall I render to Thee for so great love? Henceforth I desire to honor Thee in Thy Sacrament, to encircle Thee with my adoration. At the moment when Thou art as near to me as Thou wast to that miserable servant, I wish to surround Thee with marks of most profound respect, of most lively affection. I thank Thee, O Jesus! I thank Thee for myself and for all those who have been saved by the merits of that ignominious blow! Mary, lend me thy heart and thy gratitude to say to Jesus: I thank Thee!

III. — Reparation.

What a frightful spectacle! A man raises a sacrilegious arm and deals a horrible blow upon the adorable Face of his God! It would be treason to strike a monarch—what is it to strike the King of Kings? If the holy Gospel did not record it, who could credit such a crime? It was a servant, a servant of that disreputable High Priest, the scum of Jewish society, who had the courage to raise his hand against Jesus, to leave the unclean imprint of a blow upon that Face thrice holy, already sullied, alas! by the kiss of Judas! He wished to gain the favor of the High Priest! Worthy slave of the master that he served! St. Vincent Ferrer declares that this blow was so violent that it resounded throughout the palace, and prostrated to the ground the august Victim. St. Anselm revealed to Blessed Veronica de Binasco that the force of that blow brought blood from the Saviour's mouth. His Face became black and livid under the frightful outrage. Can we look on the Face so horribly struck without feeling our heart broken with sorrow and pierced with the liveliest compassion?

But what was most painful to the Saviour was less the suffering than the dishonor. Man holds nothing dearer than his honor

and, however holy he may be, were he even the Christ, he does not submit without a shudder to the shame of public humiliation. Jesus is treated with impertinence. He is struck before everybody. To have as witnesses of that affront the great ones of the Jewish nation and the menials of the High Priest! What dishonor! No one rises up against the servant's boldness, no one is touched by the Saviour's innocence. On all sides, He hears cries of approval and frantic applause. What bad treatment were these servants, emboldened by the approbation of the High Priest and the plaudits of the crowd, afterward to inflict upon the Divine Master! Infernal hand, I hate thee with all the energy of my soul. Would to God that thou hadst withered before touching the Face of my Well-Beloved!

Aud yet, O Jesus, have I not myself been guilty of the crime which I now so strongly execrate? Is not sin a blow given to Thy Divine Majesty? Didst Thou not accept this outrage to expiate my faults?

In the Blessed Sacrament, where He hides Himself from our gaze, does not Jesus daily receive innumerable blows? Is it not a greater humiliation for Him, a blow more cruel, to descend into a Christian heart sullied by mortal sin? A thousand times would He prefer to feel on His Face the horrible stroke of the servant's hand rather than contact of His own sacred Flesh with the impure flesh of the impenitent sinner. Jesus then repeats this word full of love and meekness: "Why strikest thou Me?"

Pardon, Jesus, pardon for the infamous blow of the High Priest's servant! Pardon for that bloody humiliation, for all the sufferings with which Thy Heart was drenched at that painful hour! Pardon for all the blows of which I have been guilty, for all those that have been inflicted on Thee by sinners during the long ages! Pardon for all who are this moment expiating their faults in purgatory!

Eternal Father, in reparation for these grave sins, I offer Thee by the hands of Mary, the bruised Face of Thy Divine Son! I offer Thee in reparation for the sorrow that Jesus felt at that moment, the joy that He experienced during His life when receiving on His adorable Face the tender kisses of His cherished Mother. Grant me mercy, and never permit me to have the misfortune to fail into mortal sin!

IV. — Prayer.

To strike Jesus! This is a crime which thrills every heart that loves Him with fear, how little soever that love may be. And yet, let us most humbly confess it to the Saviour, the hand of the too complaisant servant is not the only one that can render itself guilty of a like crime. My own, were it not restrained by the force of grace, would also be capable of striking the Divine

Master. To sin, above all to sin mortally, is to strike Jesus. If I have never had the misfortune to commit a mortal sin, I owe it to grace, and I may truly say with St. Augustine : " Without Thee, Lord, I should have committed all crimes ! "

Yes, before Thy Divine Sacrament, I most humbly confess that I am weak, extremely weak, and that, without Thee, without Thy Host, I would undoubtedly fall into sin, I would strike Thee ! Give me Thy grace, give it to all weak souls who are on the point of outraging Thee. I expect it, above all, from Thy Divine Eucharist. Dost Thou not remain therein to be Thyself my strength, my support ? Oh, give Thyself to me ! I give myself entirely to Thee. Mary, obtain for me the grace to die rather than to strike thy Divine Son.

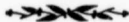
The disciple is not above the Master. If Jesus allowed Himself to be struck by a servant, He wishes the Christian to be humiliated for His love. How ought he to endure such outrages ? It is sufficient for him to look upon Jesus, to study the attitude of the Master under such insolence. He could have avenged Himself. The children who mocked Eliseus were torn to pieces by bears, fire from heaven fell upon those that were wanting in respect to the Prophet Elias, and the earth swallowed up Dathan and Abiron, who had despised the authority of Moses. What would not the power of Jesus, the Creator of the world, have been able to do to avenge Himself ? But He preferred to show forth His patience, and by it triumph over the wicked. He answered, but His words were intended to dissipate the suspicion which might have been roused by a want of respect toward the High Priest. He willed to show that He respected authority and superiors. Were it not for this motive probably Jesus would not have opened His mouth to defend Himself.

With the same patience Jesus still supports all the blows He receives in the Most Blessed Sacrament every day and in all ages.

How far am I from resembling my Divine Model ! Jesus does not avenge Himself when He might do so, and I, I cherish the desire, even when to do so is out of my power.

Give me, O Divine Model, give me the grace to imitate Thee, to be ever restrained in my desires of vengeance by the contemplation of Thy admirable patience in the midst of outrages ! Teach me, sweet Heart of Jesus, patiently to support insults ! Grant that I may be able to say like St. Christopher to his executioners : " I would pay you back if I were not a Christian. " Grant that for love of Thee, I may always render good for evil !

In Thy hands, O Mary, gentle Virgin, I place my resolutions. Make me more and more like unto thy Well-Beloved Son.





EUCCHARISTIC PROCESSION.

THE QUEBEC FESTIVITIES

A TRIUMPH FOR THE BLESSED SACRAMENT



THE month of June witnessed an event of exceptional grandeur destined to have vast influence in Canada's future: the ceremonies in connection with the dedication and unveiling of the monument to the memory of, Mgr. de Laval, first Bishop of Quebec. We are sure a short account of these feasts as well as some of the impressions resulting therefrom will please and interest our readers.

I.—THE PROCESSION OF THE BLESSED SACRAMENT.

The Laval feasts prepared for by a Eucharistic Triumph at the Basilica began Sunday June 21, by an imposing solemnity; a procession of the Blessed Sacrament

in which all the city parishes joined. This first day of the celebrations was God's day, glorious idea, from every point of view.

Favored with ideal weather, the procession assumed a character of incomparable grandeur. We can safely say this *Corpus Christi* demonstration was the biggest and grandest of its kind ever held in Canada. And this assertion is borne out by the verdict heard on every side: "we will never see another like it." Intralled by the majesty of the sight Protestants as well as Catholics humbly knelt as the Blessed Sacrament passed. The following remark made by an Anglican speaks for itself: "I have every confidence in my own religion, still, I must admit, we can never succeed, no matter how hard we try in organizing religious spectacles as imposing and beautiful as Catholics can."

The long cortège was composed of the clergy and the different parochial associations. The Pontifical Zouaves assembled from every section of the Province and the city troops in their bright uniforms lent picturesqueness to the imposing parade. But what attracted more attention, and, was besides absolutely novel and special to the occasion, was the presence of Religious representing the twelve female Congrégations installed at Quebec, even the cloistered Urselines and Hospitalieres left their seclusion by ecclesiastical authority. The different Male-Religious Congregations were also largely represented. Space will not allow us to speak of all, but, what enhanced the splendour of the triumphal demonstration was the attendance of eighteen Archbishops and Bishops, and of His Excellency the Apostolic Delegate, all richly robed in full pontificals.

Behind the canopy, and after the members of the Bar, Magistracy, and University walked Sir W. Laurier, Canadian Premier, Mr. Gouin, head of the Provincial Cabinet, several Federal and Provincial Ministers and the Mayor of Quebec.

It took three hours and a half for the procession to pass a given point. Choirs stationed at marked distances, along the route, alternately sang hymns with the clergy while inspiring music rent the air. What added still more to the solemnity was the respect and even piety of the great number of spectators lining the streets.

The people had enthusiastically entered into the celebrations consequently the streets were prettily decorated. Massive arches spanned many sections here and there, streets seemed paved with greenery, houses partly concealed with bunting, draperies, flowers and decorations of every kind, while flags of every denomination, English, French, French Canadian, Pontifical, Irish waved simultaneously and harmoniously. Written in letters of gold and testifying the people's faith in the God of the Eu-



REPOSITORY IN FRONT OF THE BASILICA.

charist were large scrolls extending from one side of the street to the other.

The two Repositories erected, one at the extreme end of the route, the other in front of the Basilica, had this in common that they were the biggest ever seen. Towering above the public buildings and adjacent streets rose their lofty domes, glimmering and scintillating with myriad lights, and forming for the Eucharistic Christ, a high and mighty throne to proclaim and exalt His hidd-

en royalty. From the heights of these Thabors Our dear Lord twice blessed His loyal children.

The last act of this procession was also the most sublime.

An immense crowd surrounds the Basilica and City Hall, as well as the neighbouring streets, and becomes ever greater as those who had taken part in the procession leave its ranks to assist at the final Benediction under the Basilica Portico. The various military corps on reaching Fabrique Street range on either side and present arms as Our Lord passes.

The solemn moment has come : The Bishops and white-surpliced priests are gathered in the Cathedral porch become a gigantic Repository : the God of the Host carried by His Excellency, the Apostolic Delegate, is borne to His throne, and as soon as He appears in the Monstrance there breaks forth such a *Te Deum* as must have reached the very portals of heaven itself.

It was followed by the *Tantum Ergo*, then amidst the clashing of commands, blowing of trumpets, ringing of bells, clinking of arms lowered in sign of homage, the White Host is raised aloft, and the Eucharistic King once more blesses His children who have given Him such a glorious triumph. Doubtless the great soul of the first Bishop of Quebec, must have rejoiced at this moment. Such was the first day, a day of glorification of the Blessed Sacrament.

THE UNVEILING OF THE STATUE OF MGR. DE LAVAL.

After the Master's triumph, the next day, came that of His Servant : Ven. Montmorency de Laval, first Bishop of Quebec.

The morning opens with solemn Pontifical Mass celebrated at the altar erected on the tomb containing his venerated remains, and in the chapel of the Seminary founded by him. But it is in the afternoon that the principal ceremony takes place, the unveiling of the monument erected to the memory of Mgr. de Laval on the very spot itself where he built his cathedral.

We will not, after so many others, attempt to describe this apotheosis of a people to their first Father and Pastor, only remark how loyally the gifted artist executed his master-piece.

It is estimated that fully a hundred thousand people were present at the unveiling. Spectators thronged Dufferin Terrace and completely filled the park at the head of Mountain Hill. All the surrounding streets the Grand Battery, the roofs and windows of buildings in the neighborhood were also crowded.

Some twenty Archbishops and Bishops and many hundreds of Priest were among the guests.

His Excellency, the Governor-General and party escorted by the Queen's Own Canadian Hussars were received by a guard of honor of the Royal Canadian Garrison Artillery, the band playing the National Anthem, as usual, upon His Excellency's arrival.

His Grace Archbishop Begin, who presided at the ceremony received the Governor-General at the foot of the stand erected for the invited guests, and escorted him to a seat upon his right, while the Papal Delegate, Mgr. Sbaretti, was seated on the left of His Grace.

After a short address by Mr. Sirois, N. P., President of the Laval Monument Committee, eight young children four boys and four girls, each carrying a basket of flowers and the end of one of the ribbons hanging from the veil of the statue, advanced to the stand and presented the flowers and the ribbons to the Governor-General. The children represented the families of the four last bishops of Quebec: Turgeon, Baillargeon, Taschereau, and Begin...

As His Excellency pulled the ribbons, the slight drapery of the statue was raised, together with the garland that encircled the head of the Bishop, until the garland was caught up into the base of a magnificent crown suspended in mid-air some twenty feet directly over the head of Mgr. de Laval. The opening at the same time of a spring door in the crown, permitted a number of white doves to fly out, and flowers to fall upon the statue.

The troops presented arms and bombs thrown into the air fired a veritable salute and dropped small French and

English flags and other mementoes of the occasion among the people.

His Excellency the Governor-General, rose amid applause which lasted for a considerable time and made a most eloquent and feeling speech. He was followed by Mgr. Sbarette, Mgr. Begin and others.

An efficient choir sang noble anthems between the different speeches, and the National Anthem concluded as it had commenced the programme.

At night the statue of Laval and all the public buildings were again illuminated, the crowds if anything being greater than on the preceding evening.

MASS IN THE OPEN AIR,
AT THE FOOT OF THE LAVAL MONUMENT.

Happy coincidence. This year the celebration of our National Feast, St. John the Baptist, advanced for the circumstance, allowed to prolong a day longer the splendor of the feasts and the joy of the people.

The celebration was exceptionally brilliant as much by the pretty street decorations originally intended for the twenty-first of June, as by the unusual length of the procession, and the important religious ceremony held at the Laval Monument. It was at the foot of the Monument itself that the Mass always a principal feature in the day's programme was celebrated.

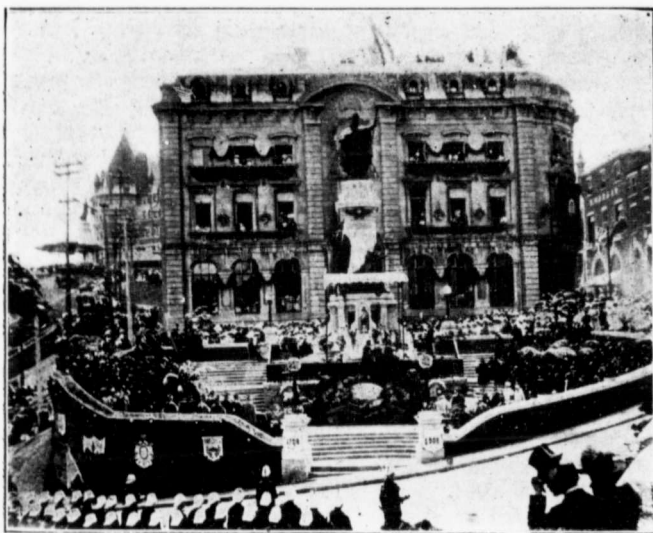
Around the altar and in the inclosure of the Monument were the Archbishops, and Bishops, and many Ecclesiastics. All around the place were stands occupied by the invited guests of the National Society of St. John the Baptist, from all parts of Canada and even of the United States. The orchestra and choir which had rendered such efficient music the previous evening at the unveiling again distinguished themselves during the Mass.

Between the Mass and the Sermon, amidst the usual official pomp, the Governor-General arrived and seated himself on a throne already prepared.

After Mass, Mgr., the Auxiliary Bishop of Quebec delivered the sermon, taking for his text the triumphant; "*Christus vincet, regnat, imberat*;" and ably delineating in the days feast the solemn ratification of the true

fact of alliance between the Canadian people and their God, the God of the Eucharist, fact having for mediator, the Patron of Canada, St. John the Baptist, and which should end in the eternal reign of Jesus Christ on His chosen people of the New World: "*Adveniat Regnum tuum.*"

This eloquent sermon carried to all by a powerful clear voice, and penetrating all by its sublime spirituality closed the magnificent cycle of these festivities. Opened



MASS AT THE FOOT OF LAVAL MONUMENT.

by a demonstration in honor of the Eucharistic Christ, it is again by a National homage to the same Christ that they terminate.

CONGRESS OF THE SOCIETY OF YOUNG CANADIAN CATHOLICS.

We cannot close this account without adding a word on what was the very practical and very consoling epilogue of these feasts: the three days Congress of the Society of Young Canadian Catholics.

It was certainly a grand idea to join its celebration to that of the Centenary.

We will not enter into details of the very interesting papers read, or practical work done, but, merely draw attention to one or two facts that might at first be overlooked but which are nevertheless of great importance.

Every morning Mass was celebrated in the Chapel of the Seminary by members of the Congress. A great number daily received "the God who gives joy to youth." During the closing Mass, at College, the general Communion of these numerous Young Christians was a glorious manifestation of faith and love towards the God of the Eucharist, recalling the words of St. John Chrysostom : Let us rise and leave the festal banquet like lions ready for the fray ; like men before whom hell trembles." It is from the Holy Table that the Waters of Life flow to renew the face of the earth ; from the Holy Table that the disciples of Christ gather the divine sap which alone can render their work fruitful.

Moreover in acting thus, our youth clearly show they understand the judicious remark, so ably expressed and so enthusiastically applauded, of the young and urbane representative of the County of Mun, and of the French Canadian Youth, Mr. Gelier. Speaking of youth's ideal : Piety Study, Action ; he reminded his auditors, in soul-inspiring language that to be truly pious, seriously studious, properly active a Young Catholic must be a frequent Communicant.

We know he had the courage of his convictions for we saw him approach the Holy Table every morning.

Yes the Eucharist is the source of virility and of action : "*Esto Vir,*" as the devise of the Young Canadian Catholic inculcates, also that Mr. Gelier on opening the Congress and the Auxiliary Bishops of Quebec, Mgr. Roy, confirmed in his eloquent sermon at the closing Mass. May our youth never forget it.

Such is a short but necessarily very imperfect account of these splendid feasts which marked at Quebec the second Centenary of the erection of the diocese by Mgr. de Laval, and at the same time the third Centenary of the foundation of the City, the first of the Canadian Colony, by Champlain, in 1608.

These fêtes were, as they should be, clearly religious and patriotic, since they commemorate an event at the same time both National and Religious, that is to say, the double birth to the political and to the Christian life of the French Canadian Nation.

It was this dual emotion we felt vibrating in the immense crowd, who during these memorable days filled the streets of the ancient Capital: Above all these heads and these processions we saw shining, like a double apparition, images of Religion and Country, of Laval and Champlain; while across the sea old France grew young again contemplating the fairness of her glorious daughter, the new France, on the shores of the majestic St. Lawrence.

Therefore it was and we are eager to state it here, by a real Providential coincidence that the feasts of Mgr. de Laval fell during the octave of the feast of the Blessed Sacrament and assumed the character of a grand Eucharistic demonstration.

That God wished it so, we cannot doubt. But what rejoices us to chronicle is that His design was so well seized, so happily understood and so perfectly carried out by the intelligent piety of the organizers of the celebrations, as well as by the truly Catholic population of Quebec.

Eucharistic Triduum preached at the Basilica during the days preceding the feast; grand procession of the Blessed Sacrament, solemn Mass in the Seminary Chapel; Mass, more solemn still and of a truly National character on St. John the Baptist's day at the foot of the Monument, unveiled the previous eve all contributed to make of these festivities, these Centenary feasts, these feasts of Mgr. de Laval, a grand glorification of the Eucharistic Christ, an Apotheosis of the Blessed Sacrament by an entire people.





Corpus Christi Procession.



THE united parishes of Notre-Dame, the Cathedral, St James, St Helen, St Patricks and St Anns celebrated the feast of Corpus-Christi with great splendour. The weather was ideal for such a demonstration. "The solemn procession of the Blessed Sacrament left Notre Dame church about nine o'clock. The entrance to the church "The old and renowned mother church" was decorated with flags, draperies and palms. Along the route, the decorations were beautiful and testified to the faith and devotion of the people. This well organized procession through the principal streets gave to the city a festive air, religious joy which was reflected on the countenances of the numerous spectators that lined the route to salute and render homage to Our Lord in the Blessed Sacrament, as formerly the people of Jerusalem on the occasion of His triumphant entry into that city. The mounted police and a guard of fifteen soldiers headed the procession, followed by the children's choir and the different societies of St Patrick's easily recognised by their banners ; St Helen's like St Patrick's under the direction of their priests, with banners and band ; the children's choir of the Cathedral ; the orphans of St Joseph's Asylum ; the Grey Nuns, "Mother House ;" the children of Mary and a number of parishioners

Then the parish of St. James with its numerous societies of young men, young girls, ladies and gentlemen ; the children of Mary of Notre Dame with their pretty silver Madonna, the ladies of the Holy Family, the novi-

tiate of the Congregation, St Laurent School of the Christian Brothers ; the Gentlemen of the *Congrégation* of Ville-Marie ; the children's choir of Notre Dame, the Seminarians escorted by the sixty fifth and lastly the deacons and priests robed in rich vestments. The magnificent canopy under which Bishop Racicot carried the radiant Ostensorium was followed by the Archbishop in "Magna Cappa." The procession was imposing and worthy of our Catholic city ; it was nearly ten o'clock when it appeared near the Cathedral and at twenty minutes past eleven it was still passing. Both sides of the Cathedral were lined with crowds of parishioners waiting to render homage to their King ; while the sixty-fifth and the Seminarians stationed at their post, formed the Guard of Honor. After the singing of the *Tantum ergo* by the choir of the Grand Seminary. Mgr Racicot gave Benediction of the Blessed Sacrament to the kneeling throng.

The procession then reformed and returned to Notre Dame church which it reached about one o'clock.

The brilliant decorations, the fervent hymn-singing the public prayers, the sacred music combined with the piety and religious spirit openly manifested gave to this grand procession an unmistakable Catholic character.

Order was every where maintained by officers of the law. All the assisting religious societies were preceded by their respective banners. The Sixty-fifth Regiment formed the Guard of Honor and surrounded the Canopy with drawn swords. Following the Blessed Sacrament were a large number of the principal citizens, Judges, Lawyers, Doctors and Financiers.

When the Notre Dame Church was reached Mgr Racicot again gave benediction of the Bl. Sacrament to the immense crowd that filled the church. In the afternoon, Vespers was sung by the pupils of the Grand Seminary, and the Blessed Sacrament exposed during the ceremony.

The Procession was conducted with equal splendour and piety in all the other City parishes.

That of St Denis went through Pontiac St. in front of our convent : and our religious had the honor of preparing the repository which was erected in front of St. Basil's Academy.

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At the Immaculate Conception two processions were held one in the morning the other in the afternoon.

That of the parish of St John the Baptist took place at 4 o'clock in the afternoon. The weather was beautiful and the procession was composed of several thousand faithful. Along the route the principal edifices were partly hidden under greens, draperies and flags of various colors. Rich and poor came to adore Our Lord. A very nice repository was erected on Cadieux St. which undoubtedly pleased the heart of Our Divine Master. Thanks to the Pastor's zeal and devotedness there was never a better or more successful procession.

This beautiful feast of Corpus Christi has been a real triumph for Our Lord in the Blessed Eucharist. All these prayers addressed to Our Lord in the Blessed Sacrament ought to draw down from Heaven numerous graces for the preservation and strengthening of our faith in the Holy Sacrament of Our Altars in the city of Montreal.

Corpus Christi in Montreal.

Thursday, 18 June.—Chapel of the Blessed Sacrament.



OUR Patronal Feast was celebrated this year with great splendor. It opened with solemn high Mass at eight o'clock at which, let it be remarked to the credit of the devout Congregation, that more than one thousand received Holy Communion. In the afternoon, Vespers was sung at four o'clock and afterwards, Rev. G. Gauthier preached an eloquent sermon appropriate to the glorious feast. This was followed by a musical Benediction, at which the young ladies choir added to the solemnity by their soul uplifting accents. Still we must admit the evening ceremony aided as much by the great number

participating, as by the pomp displayed, was certainly the grandest, and must have left tender memories in the hearts of those fortunate enough to have assisted there at.

The procession started about sunset, and slowly and devoutly wended its way through the garden of the Community and the adjacent streets to the sound of pealing bells, Sacred music, fervent hymns and prayers.

It was headed by the children of St. Basil's Academy, followed by a number of small boys; Society of the Ladies of the "Guard of Honor; of the Mile End Church; Ladies and young ladies of the Guard of Honor of our Chapel numbering about five hundred, with banners, the Community of the Rev. Fathers of the Blessed Sacrament, followed by a great many priests from the various City parishes, robed in rich Vestments. Mgr. Merel, Apostolic Vicar of Kouang-Tong of China, carried the Ostensorium assisted by Rev. Canon Lepailleur and D. Boscher, S. S. S. A number of influential members of the male Confraternity of the Blessed Sacrament escorted the Canopy, while fully eleven thousand spectators lined the route.

The pious Cortège wended its way towards the magnificent Repository, erected in the middle of the garden resplendent with electric lights and beautiful flowers. Above the dome shone a lovely illuminated cross; on the front, an immense Monstrance of fire, at the base and sides two large luminous chalices, surmounted by a shining Host. The altar surrounded with the inscription "Vive Jesus" in letters of fire half hidden by flowers.

From the height of the throne, the gaze of the Divine Master must have lovingly rested on this crowd of all ages and conditions kneeling at His feet in a common sentiment of faith and adoration.

Another evidence of the profoundly christian spirit of our esteemed parishioners, was shown in the display of pretty and lavish decorations along the route.

After the singing of hymns at the Repository and Benediction of the Blessed Sacrament, the procession reformed and returned to the chapel, where solemn Benediction sung by the Congregation brought to a close this never to be forgotten feast of *Corpus Christi*.





Of such is the
Kingdom of Heaven.

(Written for "The Sentinel.")

(Continued)

O like unto the fragile flower
Broken by the breezes power
Is the heart of a little child.
Safeguard it pure and undefiled,
O mothers. Like a crystal rare
And finely cut in pattern clear
It holds of earthly gifts so dear
The sacred innervating wine
Of a celestial love divine.
Lest it lose these gifts, beware.

May it be full oft love's boast
That immaculate as the Sacred Host
These souls have been preserved for this—
A faint foretaste of heav'nly bliss—
The Eucharistic feast. And ye
O mothers, do I now invite
To this sacrament of light
That ye may be refreshed in him
That ye may be refreshed in heart
To faithfully fulfill your part
In the scheme of God's divine decree.

Translated from "Devant le Tabernacle."

Mamertine Prison

(See frontispiece)

THIS prison which dates back to the Roman Empire is composed of two parts.

The lower which can only be entered through an opening in the roof, is twenty-five feet underground and only six feet high ; a regular dungeon without doors or windows, wherein criminals and captured kings were incarcerated, in which Jugurtha, Vercingétorix and many other prisoners of war suffered life long tortures.

By order of Nero, St. Peter and St. Paul were also imprisoned in this dark vault for nine months. But even in irons those generous champions of the True God continued to preach the doctrine of Christ. St. Peter converted his guards. Even to this day, near the stone pillar to which their chains were attached, pilgrims can drink from miraculous stream, which, at the prayer of the Chief of the Apostle's sprang up at his feet and allowed him to baptise his converted guards and their forty-nine companions.

Our Frontispiece deals principally with this scene. Near the fountain stands an altar for the celebration of the Holy Mysteries. Before arriving at the end of the prison the guide points out a small cavity in the stone wall which pilgrims respectfully kiss and which according to the inscription underneath was probably caused by St. Peter's head.

This dismal prison has now become a venerable sanctuary, the most ancient in Christian Rome. Pilgrims never fail to visit and pray at this hallowed spot immortalized by the first Pope of the Church and the first Apostle of the Gentiles : St. Peter and St. Paul.