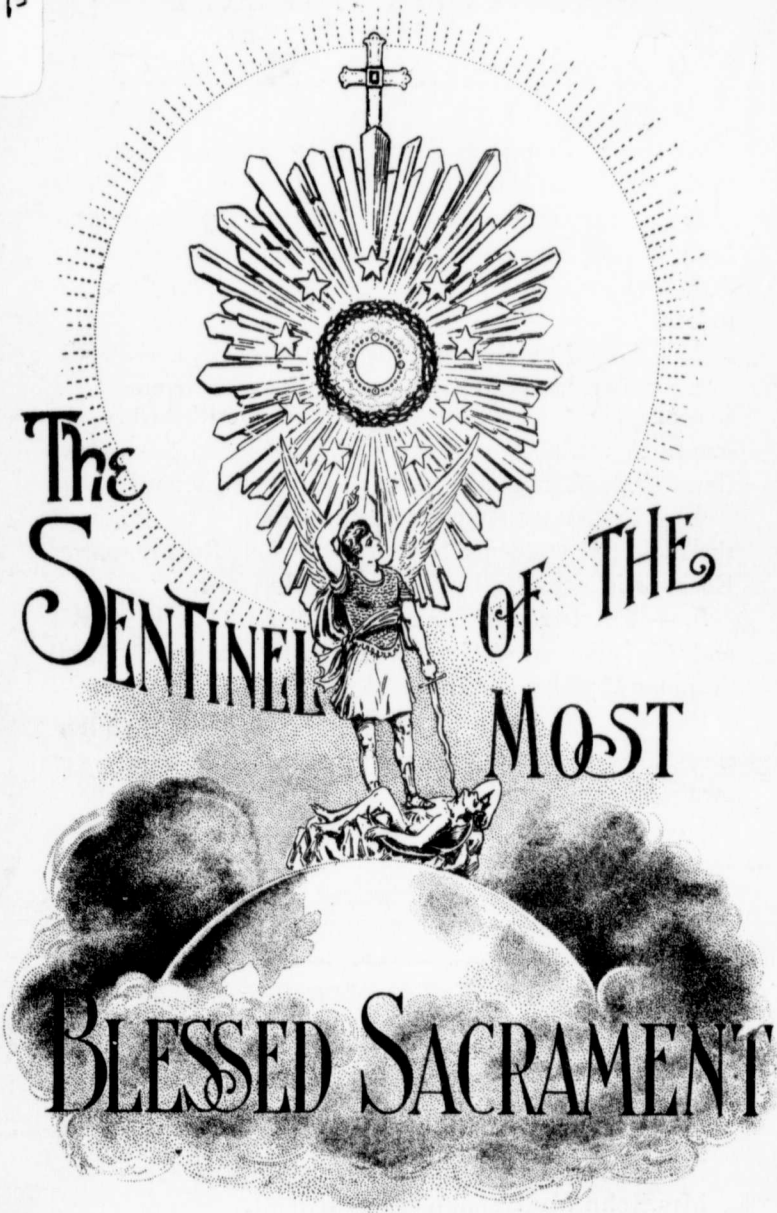


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THE SENTINEL
OF THE
BLESSED SACRAMENT

Vol. XX. No. 2 - Montreal - February 1917.

"Come, Follow Me."

I heard a voice, how deep the sound.
Just like the murmur of the sea,
And in my heart an echo found,
The words were thus, "Come, follow Me"

Were they addressed to rich or poor,
To those of high or low degree?
Ah! no, they were too plain and sure,
They only meant "Come, follow Me.

"Place not thy hopes in earthly joys,
Ambitious dreams or vanity,
They are as frail as children's toys
Forsake them all. Come, follow Me.

Thou must forsake them from thy heart
Ere I My secret tell to thee,
Then sorrow from thee shall depart,
Wilt thou consent, and Follow Me,?"

It was the Savionr's voice I Know,
I heard it sweetly say to me —
"I, or the world, which is thy choice?."
"O Lord, my God, I'll follow Thee."



The morning Prayer

The Lesson of the Hidden Life.

What was the lesson that the Hidden Life at Nazareth was designed to teach? It was simply this that the highest and most perfect kind of life does not consist in one occupation more than another, not in severe penances, not in active zeal, not in works of self-denying charity, not in living remote from all in order to spend one's life in contemplation and prayer, but simply in doing the will of God from day to day. This and nothing else is the secret of all sanctity—to do the will of God simply and solely because it is the will of God, from day to day.

Is this an easy lesson? No, it is the most difficult lesson in the whole world. He who has really learnt it in its perfection is already a great saint. It means that self and self-will is dead within him, and he can say with the Apostle, "I live, now not I, but Christ lives in me." How far from this am I, in whom self lives and is so strong!

Is this an important lesson? It is the most important lesson in the whole world, as it is the most difficult. Without having learned it we can never attain to solid or lasting happiness. We are always exposed to have our happiness destroyed by something that we think we have reason to regret; something that interferes with our comfort, or with what we fancy will tend to our welfare or happiness. If we could only learn the secret of doing the will of God simply because it is His will, our life would be a heaven on earth.

God's House— and Ours.

"Is it time for you to dwell in ceiled houses, and this house lie desolate?" (Aggeus I, 4.)

The Babylonian exile was over. For sixty years the exiled Jews had been awakened by the hiss of the lash to a new day's thankless task which they had well merited by their forgetfulness of God. But the penalty of their sin had now been paid and their Captor-King's edict had gone forth. Across the desert they had retraced their way and climbed the hills of Moab and mounted the steep ascent from Jericho to Jerusalem, and on the slopes of Sion and Ophel had rebuilt for themselves comfortable homes. All the while, however, the house of God was left in its ruins. Then the lash of the word of God's prophet fell more biting on their souls than ever the scourge of the slave-masters of Babylon upon their bodies: "Is it time for you to dwell in ceiled houses, and this house lie desolate?" The newly awakened echoes of Cedron and of Hinnon had scarcely fallen back into their long undisturbed silence before the house of God was being rebuilt by busy hands; and God's prophet saw that his words had not fallen on deaf ears.

Gone is the link which bound the Chosen People to God. Gone is the temple wherein God dwelt in symbol and in sign. But into their inheritance, we, the newer folk of God, have come and in our midst stand many temples, wherein the Man-God dwells in the awful reality of His hidden presence. These homes of Jesus Christ are built on highways and by lonely roadsides, in crowded cities where men, shoulder to shoulder, fight the everthickening fight for the goods of this world, and far out on the slopes of the country hillsides, where-

on His sunshine lies in undarkened brightness. But these throne-rooms of our King must be kept in neatest splendor and the lamp that tells of His presence must be ever well trimmed and brightly burning, and the sacred vessels of the altar and the varied vesture of His priest must be ever such as become the Lord of all. So to us as to the older race of God the prophet's words come loud and strong: "Is it time for you to dwell in ceiled houses, and this house lie desolate?"

Is it time to dwell in our comfortable homes with all the ease of modern life, and the church be an unfit habitation for our God? Is it time for us to be clothed in satins and in silks and the priest to be liveried in a way unworthy of the King of Heaven? Is it time for us to sit at our well-laden tables and the sacred vessels of God's altar to stand in need of repair? Some can give of their abundance, and others must stint their poverty to share their widow's mite. Some can give gold, and others' gifts must be the work of deft fingers and tireless hands. The call has come and Jesus Christ has deigned to stand in want of our help. Shall our best Friend find us failing Him in His need?

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Do you want to spiritualize your life? Do you desire to live constantly in the state of grace? Do you wish to advance in sanctity? Do you care to save your soul? Receive the Sacraments frequently, as worthily as you can. The Bread from Heaven, which Christ has set before His followers, makes souls strong to resist sin and to practice virtue.

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The altar is another Calvary, where Jesus immolates Himself each day for love of us.

The Presentation

See that venerable old man, who for long years has desired and waited the Redemption of Israel; With what tears and prayers he had petitioned heaven; and, behold, a little child is presented to him in the Temple, instantly he feels and knows he holds in his arms the Desired of Nations.

See this pious widow who has consecrated her life to God's service; she also is eagerly awaiting expecting the Messiah promised to her ancestors. How many sighs and ardent wishes have escaped her, as if in response, the Holy Ghost directs her steps to the Temple, and she also recognizes in the little child, Simeon holds, the object of her desires.

Not many days had elapsed since simple shepherds had heard an Angel say "Go to Bethlehem where the Saviour is born;" they went, and at the sight of the Child Jesus, their hearts were filled with hope and love.

A little later came the Kings, the Wise Men, how many nights had they anxiously scanned the skies hoping to see the mysterious star foretold by the prophets; at length, the Star appeared, they followed it and it conducted them to a crib where lay a little child. By a celestial instinct they recognized the child Jesus, and knelt in humble adoration.

Years afterwards God Himself is heard speaking from the clouds and saying, "This is my well-beloved Son, He whom I have sent to redeem the world, He in whom I am well pleased;" and, that no testimony may be wanting to the Truth, Moses, the minister of the law, Elie the representative of the prophets, are there, recalling by their presence the long years humanity had waited for its King.

Do you see that soul whom the longing for happiness torments; who is full of desires and aspirations for the higher nobler life—tormented by a void which nothing can fill; that inexorable weariness which is the base of human nature. She has thought to satisfy her heart with human affections; and human affections have responded with indifference, forgetfulness and death.

In her vain pursuit after happiness she has sought it in pleasure, ambition, only to be disappointed, disenchanted; always seeking and desiring happiness, and asking herself what will satisfy the void which causes such unrest; and behold, one day—perhaps it was after Holy Communion, perhaps on some great feast day when Jesus was elevated on His Throne, shedding around Him the blessing of His presence, calm and peace, or may hap some twilight when only her heart and the sanctuary lamp kept guard that a sudden inspiration felt in her very soul, made her understand why nothing earthly could fill her heart and soul with happiness; but only God—He who alone can give true happiness and satisfy fully every longing aspiration.

He it is whom my heart waits for, whom it desires, calls, expects, He—the Eternal, Immense, Infinite God; God made man, God made Eucharist.

If your soul has not yet found its Beloved. He who calls and attracts it; the center away from which she knows but unrest and agitation, oh come to the foot of the Tabernacle, fix your eyes on the Sacred Host residing there, and you will then understand, you also, that the Eucharist is all here below, simply because the Eucharist is Jesus.

On Thanksgiving after Communion.

There is no prayer more pleasing to God, or more profitable to the soul, than Thanksgiving after Communion. Many learned authors are of opinion that as long as the Sacramental Species remain the Holy Communion continues to produce an augmentation of grace, provided the soul disposes herself for it by new acts of virtue. Hence, holy souls endeavor to remain as long as possible in prayer after Communion. The Ven. M. Avila spent two hours in prayer after Communion even during the Missions. Father B. Alvarez used to say, that we ought to set as much value on the time after Communion as if we heard from the lips of Jesus Christ Himself the words which He addressed to His disciples: "But you have not Me always with you". It is not a good practise to begin, as some do, to read immediately after Communion; it is better to spend at least a little time in holy affections, in speaking from the heart with Jesus, who is within you, and in repeating several times some tender affection or prayer. Jesus repeated the same prayer for three hours in the garden: "And He prayed the third time, saying the self-same words."

After Communion, then the soul should entertain herself with Jesus in affections and prayers. We should be persuaded that prayers after Communion have greater value and merit before God than those that are offered at other times, for then the soul is united to Jesus Christ and her acts derive value from His presence. Moreover, we must consider that after Communion Jesus Christ is more disposed to bestow His graces. St. Teresa says that at that time Jesus remains in the soul as on a throne of grace, saying to her: "What wilt thou that I should do to thee?" As if He said: O Christian

soul, I am come for the express purpose of giving thee My graces; ask what thou wishest and thou shalt obtain it. O devout soul what treasures of grace wilt thou receive if thou dost continue to entertain thyself with Jesus, at least for a quarter of an hour after Communion! But even after thy thanksgiving thou must, during the day of thy Communion, take care by prayers and affections to keep thyself united with Jesus whom thou hast received.

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GOOD EXAMPLE.

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Monsignor Mermillod tells us that when Vicar of Geneva he was the cause of converting a Protestant by simply making a genuflection before the Blessed Sacrament. It was his custom to go every evening and pay a visit to the church, trim the lamp, see that the door was securely fastened, etc. He returned to the foot of the altar, made a devout genuflection, and in leaving kissed the ground as a mark of perfect adoration. One evening, believing himself quite alone, he was in the act of rising after concluding his devotions, when he heard a noise, the confessional door opened and a lady came out. "What are you doing here at this hour, Madam?" I asked. "I am a Protestant," she replied, "as you know; I have attended the Lenten services and listened to the instruction which you gave on the Real Presence. I was convinced by your arguments; one doubt alone remained—forgive me for expressing it: "Does he believe," I asked myself, "in what he says?" To convince myself I came here to see if in secret you would behave towards the Holy Eucharist as one who believed; I was resolved, if I saw your conduct accorded with your teaching, to become converted. I came and I believe."

## THE LORD'S DAY

### Jesus the Guide of Mankind

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Chief among the declarations made by Jesus Christ concerning the object of His mission upon earth, are these two: first, that He had come "to seek and save that which was lost" (St. Luke, xix, 10), and secondly, that He was the light of the world (St. John, viii, 12). By His glorious Resurrection, accomplished on a Sunday, He stamped the divine seal on His own truthfulness, and proved Himself the infallible Physician and Guide of mankind. Properly to appreciate Him as such, we must have a correct knowledge of the moral condition of the world at the time that He came upon earth. The world was then sunk in ignorance, error, and vice. It ignored its Maker, the existence of a Supreme Ruler, the last end of the just and of the wicked, namely, eternal life and eternal death, heaven and hell. It ignored the immortality of the soul, the malice of sin, the value of virtue and good works, the manner of living justly, and the way to life; consequently, mankind was blindly walking toward eternal perdition.

Ignoring the only true and living God, mankind believed in, and worshipped a multitude of gods, which were either heavenly bodies, like the sun, the moon, the stars; or men who had distinguished themselves by power or talents, but who were tainted by all sorts of vice and crime, as Saturn, Jupiter, Neptune, Mars, Mercury, Venus, and others; or irrational animals, some of which were of the lowest species. But all those divinities were merely the satellites and servants of another god, the prince of darkness, the devil, who was wielding supreme dominion over all men, tyrannizing over them, and dragging their souls with him into the

abyss of hell. True, in the midst of that deadly darkness, fatal errors and hideous vices, the world displayed copious riches, great power, sublime eloquence, and masterly arts. But these riches told the most woful story of injustice consummated against, and of starvation forced on the poor. The power of the world was a tyrannical oppression of the weak; and its eloquence, though sublime, was the patrimony of few. It bore the marks of the most revolting pride and the sanction of all sorts of vice and crime. Take the masters of that eloquence: Plato, Aristotle, Cicero, Virgil, Horace, Homer, and Demosthenes. Upon examination of their works and morals, we find that, if they were in our midst, they would be branded as great criminals. As to the fine arts, they were the embodiment of moral degradation. We acknowledge ancient glory with its wealth, power, eloquence, and fine arts. But its splendor stands in open contrast with the fact, that three-fourths of mankind were slaves. Men's blood was spilled like water; theatres and temples were places of prostitution; the amphitheatres, houses of human slaughter; the cities, corrupt as so many Sodoms. Such was the condition of mankind at the coming of our Lord Jesus Christ.

What remedy did He adopt to cure these evils, and what means did He use to restore men to their primitive dignity, and lead them back to their destiny? The remedy and the means were the doctrine that He brought from heaven. It was by this that He dispelled the clouds of ignorance, exposed the fallacies of errors, showed the hideousness of vice, pointed out the snares and tyranny of the common foe, enlightened all men without distinction of class and condition, and proclaimed the existence of a Supreme Creator Conservator, Ruler, a just and merciful Remunerator. He

held out the unfailing promise of eternal recompense to the good, threatened eternal torments to the wicked and, finally, showed to all the way and the means of salvation. He did all this, not through the instrumentality of an angel or of a prophet, but by His own exertions during a few years, in labor, hunger, and thirst, in heat and cold, in great bodily fatigue, traveling through cities, towns, villages, and deserts, climbing mountains, traversing valleys, journeying by land and by sea, preaching in public and in private, in houses and synagogues, in the Temple and on the streets, sometimes before many, and again before only a few. He welcomed all without distinction, to all He offered His heavenly doctrine; and occasionally, when opportunity presented itself, He would even offer it unsought. He met with formidable obstacles and dangers, such as men's hardness and calumnies, and even threats against His life. But He never shrank from His work of enlightening and saving the world. Hence, we see Him all willingness to lower Himself to the understanding of His disciples and other hearers, by bringing His divine doctrine within the reach of their dull comprehension by means of examples, parables, and simple discourses. Hence, our great admiration for His patience in bearing with the narrowness and grossness of their mind, in frequently repeating the same thing, in kindly answering their rude and inconsiderate questions, in correcting their misapprehensions, and in gradually training them to raise their thoughts from the transient things of earth to the imperishable goods of heaven. What a charming spectacle to behold the Divine Wisdom communing with fishermen, poor laborers, rude men, walking, sitting, eating, speaking with them, constantly engaged in instructing them, and always accommodating His teachings to their understanding!

If we consider the nature of Christ's doctrine, we find it noble, grave, and free from everything that savors of curiosity or sensationalism. And while, on the one hand, it is plain and within the understanding of the unlearned, so that all can relish and profit by it; on the other, it is sublime and inexhaustibly deep, so that the highest intellect can always find therein something to its profit. It is a doctrine in every way perfect, enlightening the whole mind, reforming the whole heart, excluding all iniquity, directing every action, governing the whole life, and bringing the whole interior and exterior of man to conform to the will of God, and to the observance of His divine law. It contains all that is necessary and useful to salvation. All this will appear manifest, if we consider its bearing on morals, and particularly on that portion of the Lord's doctrine, which offers the remedy to the principal evils of human nature, and points out the means of raising it to the nobility from which it fell. I here allude to that portion which refers to the virtues of poverty of spirit, chastity, obedience, self-denial, and the love of our enemies.

Before the coming of Jesus Christ, all these virtues, truths, precepts, and counsels were unknown to the largest portion of mankind. In fact, they who first heard them from the lips of Christ, called them a *new doctrine* (St. Mark i, 27), and wondered at it (St. Matthew xxii, 33), and at His manner of teaching, which was as one having authority (St. Luke iv, 32), for He did all His teaching in His own name: "I say to you," etc.; and He always taught with perfect freedom and energy, without fear, even when exposing and reproofing the vices of those in high places. His sworn enemies often felt tempted to contradict Him, but they were awed by the astounding miracles that He worked in confirmation of His doctrine. True, on account of His subsequent hu-

miliations, sufferings, and death on a cross, His teachings lost much of their hold with the multitude; but, on the Sunday of His Resurrection, they not only recovered, but even acquired greater prestige. It must be remarked that of all the dead, none, except Jesus Christ, have ever before or since come back to life of himself; therefore, Jesus Christ was not only man, but also God, and hence, His doctrine is true because divine. None other ever before or since undertook to teach and reform the whole world, or made eternal salvation depend upon knowing, believing, and conforming to His doctrine. Jesus Christ is, therefore, truly the Divine Physician and the Guide of mankind. His doctrine is the means of bringing all men from the darkness of ignorance to the light of divine knowledge, from error to truth, from vice to holiness, from eternal death to eternal life.

The Resurrection is generally represented with the Divine Redeemer poised in the air, radiant with glory, and holding a white flag, proclaiming Himself the glorious Victor over the enemies of mankind, and saying to all men: "Have confidence, I have overcome the world" (St. John xvi, 33).

What glory for us to belong to Jesus Christ— to be a portion of His Kingdom upon earth, to enjoy the beneficent fruits from His sanctifying and saving doctrine! How earnestly ought we to say: "Thy Kingdom come", the Kingdom of Thy doctrine! To know it, to believe it, and to conform our conduct to it, is to have Jesus Christ for Divine Guide during this life, and to shine with Him in the light of eternal glory in the life to come.

REV. J. L. A.



## SUBJECT OF ADORATION

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JESUS GOD WITH US.

Adore Our Lord Jesus Christ instituting and perpetuating His own Sacrament of love in order to remain always with man His friend, and console him in his exile; to be his viaticum for his journey to eternity, his victim of salvation, his paradise on earth.

Thank His infinite goodness to have loved man so much;—to have imparted to you the knowledge of His Eucharistic love, to have called you to His Eucharistic service, to the most sublime of vocations in spite of your unworthiness and misery.

Make a heartfelt atonement to have shown yourself so tepid, so indifferent, so ungrateful, so guilty toward the holy Eucharist; do the same for all those whom you may have scandalized, for all your relatives, friends, for all sinners.

Give yourself, consecrate yourself to His Eucharistic service as a good servant to his master, a valiant soldier to his king, a true adorer to his God.

II. JESUS BOUNTIFUL GOD.

Adore Our Lord Jesus Christ, making the holy Eucharist the permanent Cænaculum of His love, wherein He calls all men and every man, nominally, to come and draw plentifully from this universal and inexhaustible treasury of all His graces; to partake of this divine banquet which is Himself, and in which He imparts to man all that He has and all that He is, in order that in return man may give himself to Him and offer to Him the homage of his life.

Thank this infinite love for the ineffable gift of the Eucharist, which contains all gifts; thank Him for all the graces you have received through the Eucharist.

Humble yourself at the sight of the little glory you have procured for His love—weep over your ingratitude—crave for pardon at the feet of His infinite mercy.

Become the disciple and apostle of the Eucharistic God,—of the Eucharistic thanksgiving so much neglected, so indifferently returned. And yet thanksgiving is the first expression of love most beautiful flower blooming in the Eucharistic garden.

III. JESUS A HIDDEN GOD.

Adore with a lively faith Jesus veiled in the Most Blessed Sacrament for the love of man.

Adore His goodness veiling His glory, in order that man may dare approach his Lord and God, and converse familiarly with Him.

Adore His holiness veiling the splendor and perfection of His virtues, in order not to discourage the weakness of man, but to show them by degrees, and to raise man to Himself.

Adore His divine mercy which, in order to force man to recollect himself in God, veils His holy humanity, the splendor of His divinity, so that the adorer will go to Jesus in the purity of faith and love, and to adore Him in spirit and truth.

Give thanks to Our Lord for this Eucharistic veil, which is, for you, worth so many graces, which tempers, for you, this brightness of eternity.

Humble yourself before your God seemingly annihilated under the Sacred Species; atone for all the insults and sacrileges committed against Him in this state of annihilation by so many Christians who renew the crimes of Judas and of the Jews of old.

Honor with an increased devotion and love the hidden God unknown to the world, but visible to the eyes of faith, dear to your heart, the happiness of your life.

IV. JESUS SAVIOUR.

Adore Jesus in the Sacrament as your Saviour, His love transforming the Eucharist into the perpetual Calvary of redemption.

Jesus is there upon the altar in a state of Victim, as on the Cross. He is there as a perpetual mediator between us and His Father, showing Him His wounds and craving pardon for our iniquities.

He is there our powerful advocate, continuing upon the altar the prayer commenced on Mount Calvary. He washes our bodies and souls with this purifying and sanctifying blood, which is there mystically shed again.

Adore the five wounds of Jesus whence torrents of graces and love are continually gushing forth.

Offer by manner of thanksgiving to this good Saviour the homage of your body and soul, the love and gratitude of your holy mother,

the Church, that of the Most Blessed Virgin standing at the foot of the Tabernacle, as she did at the foot of the Cross.

Make atonement to Jesus crucified by His own children even in the Sacrament of His love and in His glorious state; make reparation of honor to this Heart that has loved man so much and receives, on their part, nothing but ingratitude, even contempt. They wound deeply His Heart in rendering useless the merits of His Passion and death as far as their own salvation is concerned.

Offer yourself as a victim of expiation to your amiable Saviour, in order to console His Heart left in dereliction and desolation. Make yourself a mediator of mercy between Jesus and His guilty children. Tell Him: Jesus, Saviour of all men, forgive them; they know not what they do; they are intoxicated by their passions; their reason is darkened and blinded; it is Thy enemy, the demon, that has led them to impiety and incredulity, out of hatred of Thy glory; forgive them as Thou didst Thy executioners, in order that they may be the most noble trophy of Thy mercy's victory!

Where the Saviour Waits.

Very many of us seek solace in all manner of earthly things—in conversations with our friends, in plays and diversions of various kinds. Such solace is not lasting. We would find far more comfort in our ills by spending a few moments alone with God.

Even those who are not Catholics, but who study the nature of man and its needs, tell us that to turn aside for a moment from the rush of life, to enter into some quiet place away from the noise and tumult, is soothing to the weary spirit. How much more so to us Catholics who know that within the tabernacle waits Jesus Christ, true God and true man, just as really present as when He walked the ways of Judea.

Give me thy Heart.

With echoing steps the worshippers
 Departed one by one;
 The organ's pealing voice was stilled,
 The vesper hymn was done;
 The shadows fell from roof and arch,
 Dim was the incensed air,
 One lamp alone, with trembling ray,
 Told of the Presence there!

In the dark church she knelt alone;
 Her tears were falling fast,
 "Help, Lord," she cried, "the shades of death
 Upon my soul are cast!
 Have I not shunned the path of sin,
 And chosen the better part?"—
 What voice came through the sacred air?—
 "*My child, give me thy heart!*"

"Have I not laid before Thy shrine,
 My wealth, O Lord?" she cried;
 "Have I kept aught of gems or gold,
 To minister to pride?
 Have I not bade youth's joys retire,
 And vain delights depart?"—
 But sad and tender was the voice,—
 "*My child, give me thy heart!*"

"Have I not, Lord, gone day by day
 Where Thy poor children dwell;
 And carried help, and gold, and food?
 O Lord, Thou knowest it well!
 From many a house, from many a soul,
 My hand bids care depart:"—
 More sad, more tender was the voice,—
 "*My child, give me thy heart!*"

"For I have loved thee with a love
 No mortal heart can show;
 A love so deep, my Saints in heaven
 Its depths can never know;

When pierced and wounded on the Cross,
Man's sin and doom were mine,
I loved thee with undying love,
Immortal and divine!

"I loved thee ere the skies were spread;
My soul bears all thy pains;
To gain thy love my sacred Heart
In earthly shrines remains:
Vain are thy offerings, vain thy sighs,
Without one gift divine;
Give it, my child, thy heart to me,
And it shall rest in mine!"

In awe she listened, and the shade
Passed from her soul away;
In low and trembling voice she cried,—
"Lord, help me to obey!
Break Thou the chains of earth, O Lord
That bind and hold my heart;
Let it be Thine, and Thine alone,
Let none with Thee have part.

"Send down, O Lord, thy sacred fire!
Consume and cleanse the sin
That lingers still within its depths;
Let heavenly love begin.
That sacred flame Thy Saints have known
Kindle, O Lord, in me,
Thou above all the rest forever,
And all the rest in Thee."

The blessing fell upon her soul:
Her angel by her side
Knew that the hour of peace was come;
Her soul was purified:
The shadows fell from roof and arch,
Dim was the incensed air,—
But peace went with her as she left
The sacred Presence there!

ADELAIDE A. PROCTER.

Christ an Example of Poverty

The swaddling bands of poverty are the marks by which the King of Heaven chooses to be recognized at His first entrance into this world. His palace is a stable; His cradle a manger; His bed the litter, on which He is to repose in common with the beasts of the field.

Can those whom Providence has destined to a life of poverty and hardship complain that the path on which they have to walk is too rugged, hard, and painful, seeing that it has been smoothed and softened by the footsteps of the Infant Jesus? If they have hardships to endure—and they have many—Christ vouchsafed to mitigate their rigor by first enduring them Himself. Can they repine at a condition which, in preference to any other, He chose for His own, especially when they have the positive assurance that “if they suffer, they shall reign with Him?” If He deprives them for the present of the dangerous and transitory riches of this world, He will most amply repay them by the imperishable treasures of the next. “Blessed are the poor in spirit, for theirs is the kingdom of heaven,” theirs already. But observe that it is only to those who are poor in spirit no less than in fact, that is, to those who are satisfied with their state, however lowly, that He addresses this consoling promise. God loves the virtuous poor, who are really contented with their humble lot. Every moment of toil and hardship they endure for God’s sweet sake will be numbered and placed to their account for ever. Every drop that labor wrings from their brow will add a new ray of brightness, a new jewel, to their everlasting crown. They will then experience, when the last great day of reckoning comes, that “the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.”

CHILD-JESUS A SHEPHERD BOY

The Arabs have many quaint and pretty traditions. Among these is one of the Child-Jesus as a shepherd boy, at the time he was sojourning in Egypt with Mary and Joseph. The Holy Family had sought in that distant land to save the divine Infant from being included in the massacre of the Holy Innocents, ordered by King Herod whom the Wise Men had told of the birth of the Messiah.

Arabia was a wealthy country, but the inhabitants love to roam rather than to work; so, when the princes wished anything of importance done, the engaged workmen from Egypt where the arts flourished and skilled workmen were held in honor.

Most of the Arabs lived in tents. Some of these dwellings were as small as the gypsy tents we see by the roadside; others were very spacious and were divided into many rooms and large lobbies; and beautiful gardens surrounded them. It was towards one of these princely domains, runs the legend, that the Holy Family, pursued their way, during their return journey from the city of Heliopolis in Egypt to their home in Nazareth.

A swift little mountain stream brought them to a sudden standstill. While looking out upon the delightful scene, and wondering how they should cross to the other side, a skiff came into sight containing a handsome sheik, magnificently attired. The Arabs, famed for their brilliant colors in dress, are noted also for their hospitality. The prince pressed the Holy Family to make use of his boat, and when they landed conducted them to his palace.

A number of workmen engaged in constructing a draw-bridge farther down the stream met with difficulties they could not overcome. This was what brought the sheik up-stream just at this moment. St-Joseph, hearing of the trouble, asked if he might go to the bridge. The prince was greatly pleased to escort him to the work, but he had no idea that the visit would mean anything to him.

Now St-Joseph was a carpenter, and it was but a few minutes before he discovered what was the difficulty. He begged to make a suggestion. The Bedouins were directed to attend to his words, and at once they succeeded with the work. The kind old sheik was lavish in his thanks. He moreover entreated St-Joseph to remain till the bridge was finished. St-Joseph consented provided his blessed charge could tarry with him. Of course there was no objection to that.

All the men around now wanted to learn from St-Joseph the art of building. So great was their eagerness that they even forsook their flocks on the hillside. The Blessed Virgin and her divine Son strolling through the valleys, saw the neglected sheep. Jesus said to His Mother: "Thou wilt permit me, Mother, and I shall lead them to drink." Mary replied, "Go, little shepherd."

As the Divine Child climbed up the slope, the scattered flock came bounding towards Him in joy; the lambs frisked about Him and bleated lovingly when He gently touched them with the stick He took up for a shepherd's crook. Day after day for a week, Mary's Son was seen amidst the sheep; and, it was said, tears stood in the eyes of passers-by, who gazed in wonder upon the beauty of the Child and the flock that always kept around Him. Never were sheep so well cared for. Never was shepherd so loved.

When the day came for the departure of the Holy Family, the sheik presented St-Joseph with a fine Onam camel, the finest, indeed, of his herd. The women of his household, who had bestowed the most delicate attentions upon the Blessed Mother and her Child, filled Our Lady's hands with emeralds and pearls, gems from their own Felix Arabia; and to Jesus they gave what He desired, a little lamb. And when the Holy Family, mounted upon the camel, pursued their homeward journey, bands of poets and musicians accompanied them a long distance, singing the songs of praise they had composed for the "Friends of Allah." as they called their holy guests. Thus ends the Arab's tale.

The Indian's answer

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

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

"No," replied the minister, visibly amazed.

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

The Life of the World

Our holy faith teaches us, that after the consecration, our Lord Jesus Christ, true God and true man, is truly, really, and substantially contained under the outward appearances of the bread and wine; and that under each kind is contained Jesus Christ, whole and entire, his body and blood, his soul and divinity.

The *first* proof of this presence of our Lord Jesus Christ in the Holy Eucharist is taken from what is related in the sixth chapter of St. John's gospel, where we are told, that after the great miracle of feeding five thousand men with five loaves and fishes, our Saviour went over to the other side of the lake, and that the next morning the multitude missing him, went over after him: and, when they found him, he took occasion, from the impression which that miracle had made upon their minds, to bring on the discourse about the heavenly food which he was to give to the world in the Holy Eucharist, and said, "labour not for the meat that perisheth, but for that which endureth unto everlasting life, which the Son of man will give you?" v, 27. Here he declares, that the meat he was to give was such as would bring eternal life. Their curiosity being, by these words, raised to know more about this heavenly food, they asked a sign by which they might believe him, and wished to know if the food he spoke of was better than the manna which God gave their fathers from heaven in the desert. "Then Jesus said to them, Amen, amen, I say to you, Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven; for the bread of God is that which cometh down from heaven, and giveth life to the world," v, 32.

In which words he shows the supereminent excellency of his bread above the manna, saying, it is the "true bread from heaven," and such as produces the most wonderful effects, so as to "give life to the world." The Jews hearing of such wonderful bread said to him, "Lord, give us always this bread," v, 34. Upon which he replied, "I am the bread of life;" and then he goes on to declare, that those who come to him, and believe in him, should be fed with this bread, and obtain everlasting life. The Jews hearing this instead of believing his words, "murmured at him, because he had said, I am the living bread which came down from heaven," v, 41. Yet Jesus, instead of explaining away the literal meaning of what he had said, and in which they had understood him, showed no surprise at their unbelief; but added, that to believe in him was a gift of God; for, "no man can come to me," says he, "except my Father, who hath sent me, draw him," v, 44. And then he goes on to repeat what he had said before, and shows what his bread is in the plainest terms: "I am the bread of life," says he; "your fathers did eat manna in the desert and are dead. This is the bread that cometh down from heaven, that, if any man eat of it, he may not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, for the life of the world," v, 48. Here he repeats again the excellency of his heavenly bread, declares that he himself is the living bread; and concludes, by assuring us, that the bread which he promises to give, is *his flesh*, that very flesh which he gave "for the life of the world." This assertion, in its plain and obvious sense, so clearly establishes his real presence in the heavenly bread he speaks of, that it seem impossible to find words to express it more strongly. In fact, the Jews naturally

understood him in this sense, that he meant to give them his real flesh to eat; but as they could not understand how this should be done and would not, in the simplicity of faith, believe it upon his word, "they strove among themselves, saying, how can this man give us his flesh to eat?" v, 53. Now, from this text and what follows, we have the most convincing proof of the real presence; and that the literal, plain, and obvious sense of Christ's words, in which the Jews understood him, was the very sense and meaning which he intended by them; for it is evident from what the Jews here say, that they understood him in the literal sense, as promising to give them his *real flesh* to eat; and it was from his own words that they were induced to understand him so. If, therefore, the literal sense, importing the real presence, had not been his meaning, if he meant the above expression only in a figurative sense, then the Jews were in a mistake as to his true meaning, and he himself had led them into that mistake, by the way he expressed himself. Seeing, therefore, that this mistaken sense of his words scandalized them, he was certainly bound, by the most sacred ties, to undeceive them and to take away the scandal he had given, by explaining his figurative meaning to them. But, instead of this, and to show beyond reply, that the literal sense in which they had understood him, was the very thing which he himself meant, and that it was his real flesh that he promised to give in this heavenly bread and not a figure only, he immediately replies, with his usual asseveration,—“Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you,” v, 54. By which words he manifestly confirmed them in the idea they had of his meaning; and assures all mankind, that his very flesh and blood is the life-

giving food contained in this heavenly bread. Now, would the eternal wisdom of God have sported with his poor creatures in so egregious a manner, if the literal sense had not been his true meaning? Would he who came to seek and to save those that were lost, and to enlighten them who sat in darkness, and in the shadow of death; have so positively led poor sinners into so gross a mistake, and in a matter of such importance for their salvation, if he had not meant what his words implied? It would certainly be the height of blasphemy to suppose it.

NOT ENOUGH PRAYER.

Prayer is a soothing medicine for the soul, and the Doctor who works the cure is the Lord Himself. Nevertheless there is not enough prayer in the world today. There cannot be, for faith is sadly wanting in the nations. War, of course, is almost as old as time, but we are supposedly more civilized at this stage of the world's progress than at any other time in its history. Hence it is a sad commentary on modern civilization that scientific savagery should be so cruelly rife in this "advanced" age. I often feel that, were it not for the many and mighty prayers that go up from the faithful, and the particularly powerful pleadings which are voiced in the Sacrifice of the Mass, by our priests, this proud world would go to utter wreck and ruin.

Though Jesus is a hidden God, though He seems not to waken or to break the silence of the tabernacle, still to our hearts He whispers: "Peace, be still."

DISINTERESTED ZEAL

The dealings of Jesus Christ in the Holy Eucharist exhibit to me all those characteristic features of zeal which ought to appear in a soul that is admitted to the privilege of frequent Communion. He labours for our salvation in a way as gentle as it is active and persevering; but, in all His actions, what wonderful forgetfulness of self! His sole object is the glory of God; no thought of personal interest intrudes. He employs all the Divine industry of His love to attract souls to the practice of virtue, to lead them on to perfection. He leaves to every soul that receives Him the care of the interests of His glory, expecting only that their devotedness will make them desire to contribute a little to that glory of which He deprives Himself for their sakes.

Is this my spirit? Is zeal the soul of my actions? Since I have communicated frequently, where are the works which I have done solely from the pure motive of the greater glory of God, despising the opinion of men? How many souls have I brought back to God? Nevertheless, our Lord often says to me, *Audi filia*. Regard in everything your ultimate end, God, eternity. Give up every thought of self in the good works which you undertake. Propose to yourself the intention of My greater glory, and leave to My Sacred Heart the sweet task of rewarding you according to Its good pleasure.

In this blessed moment, when God gives Himself to the soul, He makes her feel His presence, and He also gives Himself to her entirely. In this intimate communication, what secret sweetness, what joy unknown to the world, what delightful repose on the heart of

Jesus becomes our portion! But the will of our God does not restrict this happiness to the short moments of His Sacramental presence, nor to the duration of our act of thanksgiving; He establishes His abode in our soul, when He finds it prepared for this Divine union, and seems to forget His greatness and His glory, in the thought of loving us, and giving Himself for us.

"We must grow," says St. Peter, in grace and the knowledge of our Lord and Saviour Jesus Christ. A soul which is united to Jesus Christ carries His sacred presence away with it. By the effect of His grace, Jesus is everything to the soul; she sees Him in everything—she places Him between herself and all other creatures. In the air she breathes, in the bread she eats, in the midst of her daily occupations, Jesus is her centre. She speaks, but Jesus is the object of her thoughts; she labours, but the glory of Jesus is the end of her works; she prays, but the name of Jesus is upon her lips; and her most sweet and constant prayer is summed up in an act of love.

After Communion.

My sweet Mother Mary, Mother of Him Whom I hold within my heart, keep that heart which thy Jesus has chosen this day for His dwelling: defend it by thy ceaseless prayer, and obtain for me that the spirit of my Jesus, abiding with me, may continually remind me of the gift of gifts I have received and inflame my heart with love and with all holy desires. Pray for thy child, O dearest Mother, that the soul of Him who has been a living tabernacle for the Eucharistic God may seek in all things the glory of that God and the interests of His divine Person.

The Guard of Honor of the B. Sacrament.

Benediction

Among the many beautiful devotions of Catholic practice certainly the grandest, after the Holy Sacrifice itself, is Benediction of the Blessed Sacrament. To all lovers of Jesus Eucharistic, to those especially who are banded together in an Association devoted to His honor and glory, this devotion must be very dear.

The devotion finds its origin in several different practices of the faithful during the four or five hundred years preceding the seventeenth century. Early in the thirteenth century a special virtue came to be attached to looking upon the Blessed Sacrament. The idea was even carried to devout excess. The elevation came to be regarded as the vital part of the Mass; the thurifer received strict orders not to allow the clouds of incense to rise to the point of obscuring the Host; and in some parts of Spain a black velvet screen was constructed back of the altar in order that the priest's hands, holding aloft the Sacred Host, might be thrown out in clear relief and be easily discernible at some distance.

Accordingly after the institution of Corpus Christi in 1246, it became a practice to carry the Sacred Host in a transparent vessel during the processions. Later there grew up a custom especially in Germany, of having constant exposition. On this however a compromise was reached. A tabernacle was erected in about the center of the church edifice, in which the Blessed Sacrament was kept in a transparent vessel incased in an open-work metal cover. To this day, in some European churches, we see these vessels.

Any public devotion was enhanced by being held, when possible, in the presence of the exposed Sacred Host. Thus we are not surprised to learn that, in the sixteenth and seventeenth centuries the "Evening Canticles to the Blessed Virgin Mary" were recited in conjunction with exposition of the Blessed Sacrament. And Benediction of our day, often coupled as it is with the Litany of the Blessed Virgin Mary, is a direct outgrowth of this devotion.

The origin of the blessing itself is clearly traceable to the practice of blessing the people present before replacing the Sacred Host in the tabernacle at the conclusion of any exposition.

As a devotion of beauty, Benediction is unequalled; as a devotion of efficacious prayer, it comes next to the Mass, and as a devotion displaying true love of Jesus Eucharistic, it might almost be said to surpass the Mass. It was a non-Catholic writer who, while not understanding the peerless value of the Holy Sacrifice, was perhaps entirely correct when he said that it is at Benediction one finds the really holy people. There is no obligation. The Mass, they must attend at least once a week, but to Benediction they go through love alone.

They go to Him through love alone. True, they go to Him because He will bless them, because He will strengthen them, because He will help them, because He will give them the graces and benefits for which they ask; but they trust Him for all this because of love—His love for them and theirs for Him! They go to Him at the hour of Benediction through love alone.

The manna which fell in the desert was but a figure of the true bread from heaven—Jesus in the Holy Eucharist.

LISTEN!

—
"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 affairs prosper well
And all the day be—love."

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NOTICE: In September's issue we notified our readers that the subscription price would be raised from 50 cts to 75 cts a year, but since then for obvious reasons we have decided to keep the old rate (50 cts) for another year. In the meantime some of the Promoters collected 75 cts from their members and paid in the same to us, so in justice to them we acknowledge the surplus and ask Our Lord to be mindful of those kind readers who so readily accepted and cordially paid the advanced rate.

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