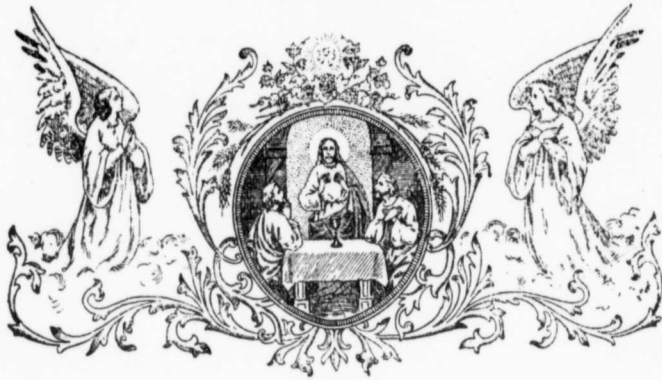




Immaculate Conception.



Christmas Carol

*G*OD rest you, merry gentlemen,
 Let nothing you dismay,
 For Jesus Christ, our Saviour,
 Was born upon this day,
 To save us all from Satan's power
 When we were gone astray.
 O tidings of comfort and joy,
 For Jesus Christ, our Saviour,
 Was born on Christmas Day.

The holly bears a blossom
 As white as the lily flower,
 And Mary bore sweet Jesus Christ
 To be our sweet Saviour.

The holly bears a berry
 As red as any blood,
 And Mary bore sweet Jesus Christ
 To do poor sinners good.



TO CHRISTIAN PARENTS
PRETEXTS.

About the Frequent Communion of their Children.



(Continued.)

Obj. This readiness to communicate daily is only impulsiveness, want of reflection.

Ans. That children more readily answer the invitation to daily communion than adults is quite natural. No obstacles in the duties of their life, no inveterate prejudices hinder them ; while they are more generous and hesitate less before inconvenience and sacrifice.

But that the motive leading them to the Holy Table be thoughtlessness, or want of reflection, no, a thousand times no.

We instruct them very carefully and as carefully endeavor to form their convictions ; so much so, that we go as far as being scrupulous in leaving them perfect liberty in the matter and are particular never to show favor to a child whether he or she communicates frequently or not.

What would you think of Christian Preceptors receiving from the Sovereign Pontiff this command : " Use every effort possible to extend the practice of daily Communion," and remaining passive, not frequently and earnestly commending and exhorting the practise both,

from the pulpit and confessional. You do not imagine for a moment they could be so false to their character and their mission.

On the other hand those same preceptors receive from parents themselves the order to watch over their children, to educate them, to shield them from evil influences, to strengthen them to face life's duties, and if they neglect to attain this end, the most efficacious means of all, would they not betray the confidence reposed in them ?

"We have no more right to surpress the piety of children than to force it" stoutly maintains Mgr. de Segur their zealous champion.

But an other apart from us draws children to multiply their communions. It is Jesus who gives them a relish and ever increasing desire for this heavenly food, who showers divine caresses on their innocent souls and inflames their longing to such an extent that several having commenced to go to communion every day declare they would not forego this happiness on any account.

We should teach children habits they can keep up all their life. They will not keep that of daily communion.

Yes, education is the apprenticeship of life and must fashion the habits to be practised during its course.

I conclude that nothing in the Christian life being more obligatory than to preserve the state of grace, it is absolutely necessary to inculcate the habit of communion that strengthens this life in us : "He that eateth my flesh hath life in him ; He that eateth not my flesh hath not life in him."

By what right do you decide beforehand that later they will communicate less frequently ? Do you not understand that all the faithful are invited to partake of communion every day in maturity as well as in childhood. The children of today must become accustomed in order that the men of tomorrow be faithful ; moreover to be good now is the best guarantee for the future. And if it were certain that in time the Eucharistic food would be more frugally used we should hasten to fortify those temperaments most exposed to weakness, degeneration and death by giving them, while we may, a powerful dose of the Bread of Life.

— But what is your intention ? Is it not to lead my son to the priesthood, my daughter to the cloister ?

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Your question recoils on the Holy Father. We have no other intention but his, that of Jesus Christ Himself, namely, to form serious and perfect christians living habitually and not by intervals of the life of their baptism, and in whom following the wish of Our Lord, this life may increase and fructify. Question your own heart. Have you with your communions at rare intervals attained this necessary ideal ?



Vocation is a divine call or nothing. Let God act in the soul of your child. Trust Him ; He will not lead him into danger. If the purity of your child's life allows the divine call to act more freely, or to be more generously obeyed, God be praised for the honor and grace He confers on you. You are a Christian ; do not fear for your son the greatest of honors, that of continuing Jesus Christ among men ; for your daughter the most holy as well as the most glorious of unions. If it costs you heartache and sorrow to part

from your child remember that your joy and reward will be in proportion to the generosity of your sacrifice.

— But children are so thoughtless ! Do they even understand the gravity of daily holy communion ?

Listen to the answer of a holy priest and enlightened friend of youth : Therein lies one of those baneful prejudices that causes the ruin of an incalculable number of young people by exposing them unarmed to the fierce conflict of passions.

What matter if they are giddy, mischievous, lazy, untractable, if they are in a state of grace and communicate with a right intention? The church exacts no more; can you in justice be more severe. Moreover experience teaches that nothing is more sincere than the good will of a child who is often far more worthy to receive than we who question his piety.

Children are giddy you say. Nothing is truer and that is just why we must make them communicate often when they love God and want to love Him still more.

— At least experience teaches they profit but little by their communions; should they not then discontinue them.

What do you know about the matter? The fruit of communion even daily communion, is not always at first, perfect regularity, exact accomplishment of all scholastic duties; but the progressive diminution of mortal sins, habitual exemption from grievous faults. If those were the only fruits drawn from frequent communion, we should be satisfied since they constitute the supernatural life, and since Jesus has established the Eucharist to preserve this life in us: "who eateth my flesh hath life."

We must not be surprised that a giddy child should remain so in spite of frequent communion, that he show signs thereof the day he has approached the Holy Table or even as soon as he leaves the church. After all he is only a child and you cannot expect from him the seriousness of maturity.

If then he should happen to fall into a serious fault, such as giving way to anger, or disobedience, do not crossly upbraid him with not deriving any good from his communions, of being always the same, as easily provoked to anger, as disobedient. That would only embitter him and perhaps even keep him away from communion, which would thus at times be the cause of harsh reproof.

N. B. — Other objections preventing children themselves from communicating are found refuted in our booklet for youth entitled: *Frequent and daily communion*. We advise them to consult it when in doubt.





The XVIII International Eucharistic Congress at Metz.

To honor Our Lord Jesus Christ in the glorious Sacrament of His ineffable love was the main object of the beautiful and imposing ceremonies and festivities held at Metz, from the sixth to the eleventh of August, crowned with unparalleled success and which as the Cardinal Delegate remarked in his closing address: "will remain forever memorable in our annals among the most notable events of Catholic magnificence."

The sixth of August dawned bright and fair to receive its distinguished guests: the Archbishops and Bishops of France and Germany, of Belgium and England, of America and China, of Russia and Roumania.

As early as a quarter past three crowds began to collect and long before the arrival of the train the streets for blocks about the depot were jammed so that passage was impossible. As soon as the special is sighted the loud-voiced harmonious band wafts its first greeting to the Papal Delegate, Cardinal Vincent Vannutelli, who a few moments later steps from the car and is warmly welcomed by Mgr. Benzler, the urbane Bishop of Metz, and the Count of Zeppelin, President of Lorraine, whom the

Cardinal is glad to meet as the representative of the Emperor and the Alsac-Lorraine government. The cortege escorting the distinguished prelate halts a moment at the City Hall to allow the Mayor and Councillors to welcome the Cardinal and to thank him for the pleasure and honor of his visit. All along the line of march enthusiastic cheers ring out - Long live the Pope! Long live the Cardinal. The visibly affected Cardinal repeatedly bows his thanks and blesses the loyal crowd.

Towards evening the procession that is to conduct the Delegate to the Cathedral forms. The members of the various societies with banner and band lead and are followed by the school-children, students, seminarians, clergy, bishops and finally the Cardinal preceded by Mgr. Benzler. At the Cathedral the enthusiastic cheer again resounds: Long live the Cardinal Delegate! Long live the Pope! Long live Pius X!

The organ mingles its melody with the bells and the many musical instruments vying with each other to honor the occasion. After the *Ecce Sacerdos* artistically rendered by a full choir of seminarians the Bishop of Metz ascends the pulpit and expresses the joy of his flock at receiving among them, in their Cathedral, the Vicar of Christ's Delegate. "May, he concluded, "This Congress gladden the heart of our common Father and sanctify Christian souls."

The Cardinal feelingly replied: "At sight of the imposing spectacle I have just witnessed, in presence of this vast and distinguished audience, where, I can, as it were, feel the deep and lively faith of a nation, from my lips as from my heart spontaneously bursts the cry of admiration and at the same time the pean of joy and praise, the christian watchword: *Laudetur Jesus Christus!* *Gelobit sei Jesus Christus!*"

It was ten o'clock before the ceremony finished and as the Congregation emerged from the Cathedral the dazzling illuminations that met their gaze called forth once more their enthusiastic: Long live the Eucharistic King! Long live the Pope!

The next day and during the four following devoted to various works the sessionists continued to increase in

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numbers. Every morning the different churches were crowded by devout worshippers eager to assist at the Masses celebrated by members of the Episcopacy. At the Pontifical Mass which was offered at eight o'clock seminarians in their rich mellow voices rendered Gregorian chant with a sublimity of feeling and depth of expression that was marvellously beautiful and spiritually impressive.

Daily at half-past-nine the session of general studies was held; but, as throughout the Congress long before that hour every seat was secured. On the stage we frequently noticed Cardinal Fisher, Archbishop of Cologne; Mgr. Heylen, Bishop of Namur and President of the permanent committee; Mgr. Petit, Archbishop of Besancon; Mgr. Attaymer, Archbishop of Sinnade; Mgr. Bourne, Archbishop of Westminster; Mgr. Soldevilla y Romero, Archbishop of Sarragosse; etc.

The first morning Mgr. Heylen presided and in his opening remarks said: In this Eucharistic Congress we desire to study the most efficacious ways and means whereby we may carry out Our Holy Father's wishes to make Communion more loved and appreciated and to bring all the faithful to the table prepared for all.' The decree of frequent Communion was then taken up and discussed after which the meeting was brought to a close by Cardinal Fisher who naively remarked: Mgr. de Namur has most graciously invited me to address you in French. Though I'm an ardent admirer of your charming language, still, I must confess I'm not sufficiently conversant therewith to express myself as fluently as I would like so trust your proverbial chivalry to be to my errors kind, to my blunders blind! I most heartily and cordially welcome you all and implore God's blessing on this Eucharistic Congress. I know you will fully agree with me when I affirm that we are here not as Frenchmen or Germans, but as Catholics, that is to say, loyal faithful children of the same Mother whom we love with all our heart. It is my pleasant duty to welcome you all but especially the French Bishops present in such large numbers. Our deepest sympathy is with them in the sad straits through which they are passing and our fervent,



Procession - Metz.

re he he W an on n- es re-e- e; r- r- a; ie, o, is ve ns to to he nd se de in m-ly s I ny ud on ee en h- all out m- ad nt,

earnest supplications frequently offered for their suffering persecuted country. (applause).

The next morning Mgr. Fulbert Petit opened the second French session and before beginning the regular routine warmly thanked His Eminence Cardinal Fisher for his kind sympathy so graciously expressed: 'It is natural that being the oldest of the French Bishops present I tender to His Eminence in the name of the French Episcopacy, of the Clergy, of the laity and of my poor suffering persecuted country sincere heartfelt thanks for his deep sympathy so cordially and so opportunely expressed.' The papers read and discussed referred to Paschal Communion and Eucharistic devotion in Metz and in Canada.

The programme of the ninth was well carried out: Canon Cetty in a scholarly address spoke on frequent Communion and the laborers of industrial countries; after which Abbé Girardin, briefly but very interestingly gave an account of the organization and progress of the men's society of the Sacred Heart in the Cathedral. He was followed by R. P. de Wouters whose admirable paper on the Sacred Heart and the Eucharistic was warmly applauded; R. P. Kechem, Rector of the Redemptorists of Ieterchin then ascended the pulpit; owing to the lateness of the hour he was obliged to curtail his discourse, but contrived to enunciate clearly and spiritually his main idea and concluded by asking of the Congress of Metz that since devotion to the Eucharistic heart is one of the principle means to make the Blessed Sacrament known, loved and received, that they establish, everywhere possible, confraternities of the Eucharistic Heart and that they be affiliated to the Archconfraternity in the Pontifical Church of St. Joachim, in Rome!

Before leaving the pulpit the eloquent orator requested his audience to stand up and three times, bishops, clergy and laity repeated after him: "May the Eucharistic Heart of Jesus live and reign."

First Communion, local Eucharistic Congresses were the subjects treated at the last French session. On the invitation of Mgr. Dubois, Mgr. Wittner coadjutor of the Apostolic Vicar of Chantoung gave some interesting notes on the First Communion of Chinese.

Conjointly with these French Sessions but in another hall German ones were held. The subjects treated were about the same, consequently citation would be superfluous. Nevertheless we cannot refrain from quoting Mgr. Korum's words on Paschal Communion. He admitted the utility of missions in order to induce laymen to make their Easter duty but did not think they should be reserved exclusively for Lent: "In my opinion," said he, missions should be organized during the course of the year and Paschal Communion should not be obtained by force. Every Catholic must be penetrated with the thought that in making his Easter duty, he does not discharge an obligation, even a simple duty, but that for him it is the greatest of honors to approach the holy table." Throughout the Congress the morning sessions closed at half past eleven with the Papal blessing after which the immense crowd slowly dispersed.

But the clergy had more vital interest to look after and with their accustomed zeal returned to their self-imposed task at half-past one; the French section in the Church of St. Martin, the others in the Chapel of St. Glossinde studied the consequences of the publication of the decree on daily Communion in regard to Pastors, Preachers, and Confessors. The last session was devoted exclusively to the consideration of frequent and daily communion among religious. Nearly all those meetings were presided by Mgr. Dubois, Bishop of Verdun. The first afternoon Mgr. Lalty charmed his listeners by his captivating eloquence. His subject being the personal sanctity the priest should find in the Eucharist. At different times Mgr. Maes, Bishop of Covington interestingly related what was being done in the States, his spiritual chats being greatly enjoyed.

In order that all classes might profit by the Congress, the children of Metz and its surroundings were convoked on the first day and came in such great numbers that the Cathedral was too small to accomodate them all. It was something sublimely beautiful, a sight never to be forgotten, as the Sacred Host carried by Mgr. Heylen passed among them to hear those sweet childish voices upraised and pleading: Jesus bless us; Jesus bless our parents; Jesus make the Congress a grand success!

At three o'clock two more sessions were held one in German and the other in French; one for matrons, and an other for young people. The papers read were very appropriate and impressive: How to conciliate frequent communion with the duties of a Christian matron. The Eucharistic Apostolate of children. Frequent Communion for young girls. Necessity of frequent Communion for boys in schools, juvenile colleges, workshops and seminaries. These subjects were skilfully treated and made such a lively impression that the Congressionists left the meeting firmly resolved to receive communion more frequently and more fervently.

At four o'clock a general assembly was held in the large hall of the Terminus hotel. The place was literally packed and as the two Cardinals entered followed by a great many Bishops enthusiastic cheers greeted them. Wednesday and Friday the lectures at this reunion were in German; and on Thursday and Saturday in French. The Cardinal Delegate opened the first one by a learned Latin discourse on the Blessed Eucharist. Then Mr. Straever, Mayor of Metz in German, followed by Mr. Forêt, advocate, in French warmly welcomed the Sessionists and each afternoon delighted audiences listened to renowned orators. Mr. Grochen, Prussian Deputy, called forth prolonged applause when he showed in the Holy Eucharist the way to range round Christ's standard soldiers capable of combatting Modern Atheism. Mr. Priim, Grand Deputy of Luxemburg, Man of vigorous faith, made a profound impression depicting the influence of the Bread of Life, in the work of social regeneration. We must not forget the eloquent parallel drawn by Mgr. Benzler between the Blessed Eucharist and the Papacy, between Jesus Christ and His Vicar. One of the most powerful speeches was delivered by Mr. Séjourné, Advocate of the Orleans Court of Appeal. His peerless oration on individual and social regeneration by the Eucharist was loudly applauded.

At the last German session, the Cardinal Archbishop of Cologne pronounced an allocution of prime importance. Speaking of the procession about to take place he remarked: "Would similar procession be feasible elsewhere? Even in so called Catholic countries it would

scarcely be tolerated, and to verify my words you need only cross the border a few miles from here. If we are allowed this manifestation of our faith, it is because a wise, foreseeing and enlightened government led by a prudent readiness to oblige permits us, on the principle that a nation guided by Christian ethics is the States best safeguard Cordial thanks to our Government and to the Emperor." Referring again to Catholic France he reiterated his sentiments of the opening day: "In the sad trials through which they are passing, our brethren in the faith have the deepest sympathy of the German Episcopacy and of its people verifying the words of the Apostle of Nations that when one member of a body suffers all the other members suffer also. I cannot pass over in silence the attitude of the French Episcopacy which elicits our warmest admiration; the cordial entente of the Bishops and their firm adhesion to the Holy See is a sure pledge of final success. We also admire the stand of the French clergy, their fidelity, loyalty and submission to the Bishops, their generous courage ready to suffer privation and persecution in the interest of the noble cause they serve. If I might express a wish it would be that the Catholic laity be as united to their Bishops and priests in furtherance of the adage: "Union is strength," and bearing in mind that there is question of a grand cause, of the rights and liberties of the church, of the maintenance of the Catholic faith."

During these sessions on the proposition of Mgr. de Namur, two telegrams were sent to the Holy Father, one at the opening of the ceremonies, the other on the fifth anniversary of his coronation. Cardinal Merry del Val's reply to both was received with great emotion and prolonged cheers: Long live the Pope! Long live Pius X! May God spare him to us. Consequently in his closing address the Cardinal Delegate did not hesitate to say: "By this Congress you have afforded the well-beloved Pastor of your souls one of the greatest consolations in the sorrow caused specially by the inroads of Modernism."

Days so well filled always concluded by prayer, and to make it more fervent was preceded by a sermon. The seventh of August Mgr. Kouem, the distinguished pre-

late of Treves, delighted us with a French sermon on the Mass which made us take the practical resolution to assist thereat in future with more faith, gratitude and love. The eight Mgr. Von Keppler, Bishop of Rottersburg, drew in German a clever parallel between the Our Father and the Blessed Eucharist. The ninth we had the pleasure of hearing the renowned Bishop of St. Dei. He spoke on the Eucharist as source and incendiary of love and in such glowing terms as caused universal emotion.

The tenth, the V. R. Abbot of Our Lady of Ermites speaking of the Real Presence, knew how to intersperse his Apostolic eloquence with wise counsels as to the best manner of loving and honoring Jesus in the Sacred Host. After these sermons and appropriate versicles the Cardinal Delegate gave benediction of the Blessed Sacrament.

Happy hours pass away all too quickly and already Sunday the triumphant day of Jesus, King of Souls, of Centuries and of Nations and the last day of the Congress has come and is ushered in by a glorious sunrise doubly welcome on account of the grave misgivings roused by the previous night's severe storm. The churches are crowded from early morning with devout worshippers who approach the holy table with a piety and respect that tells its own tale. Thirty-two specials are to arrive before noon evidently all Lorraine is coming to Metz.

A human wave circles around the Cathedral already uncomfortably filled. The Cardinal Delegate Pontificates at the Mass. No pen can describe the emotion of that vast congregation as the Holy Father's representative solemnly blesses them, seems to me, even the dead must have shared the general rejoicing.

The fitting crowning of the Congress was undoubtedly the procession of the Blessed Sacrament. Never before had Metz seen anything like it. As early as half-past one the various societies, parishes, delegations with banner and band began to assemble. After solemn Vespers presided by Cardinal Fischer, or about four o'clock the procession started. Thirty seven Bishops formed the guard of honor escorting the Blessed Sacrament carried by the Cardinal Delegate, and words are powerless to paint the

beauty and grandeur or the loyal faith trying to find expression in sublime canticles, fervent rosaries, and ejaculations.

Slowly majestically the procession wends its way passing under the beautiful arch erected by the Catholics of Montigny and Sabloir: the repository is reached. Suddenly a spontaneous shout, a canticle of faith goes up: We want God, He is our Father. We want God, He is our King! Then as if acknowledging their allegiance Jesus, by the hand of the visibly affected Delegate blesses them three times. From this moment until the Cathedral is reached the enthusiastic processionists keep on singing: *Christus Vincit, Christus imperat, Christus regnat.*

It was an unprecedented success this procession with its unique character; this Congress with its sublime mission; this vast assemblage of the Eucharistic Christ's adherents who dispersed repeating the Cardinal Delegates words: "Never will we forget the happy days spent at Metz, never will we forget this glorious demonstration. Wherever we go we will sing the good people of Metz, and Lorraine's canticle: *Christus vincit, Christus imperat, Christus regnat, Alleluia.*"

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— NOTICE. —

Subscribers wishing to have their "Sentinel" bound have only to send us the twelve numbers of the past years and 35 cents. After a few days they will receive the volume in pretty linen binding with title in gilt letters.

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OUR BELOVED DISEASED.

Miss Aileen Hingston.—R. R. F. F. Neil McKinnan.—Henry Van Reusselaer.—Allister McDonald, S. J.—Mrs Trudeau, Ottawa.—Mrs Thos. C. Collins, Montreal.

R. I. P.



HOUR OF ADORATION

THE TRAITOR'S KISS.

I. — Adoration.

More than a thousand years before Our Lord, the holy King David had already seen and denounced the unfaithful Apostle betraying his Master with a kiss, This sad prophecy is now going to be realized in the Garden of Olives.

Judas, having approached Jesus, salutes Him with the title of Master, throws himself on His neck, folds Him in his arms, presses Him to his bosom, and gives Him a kiss. Jesus had not, perhaps, had time to wipe from His face the bloody sweat of the Agony and, when Judas dared to press his sacrilegious lips to the Divine Face, they were tinged with blood, with the Blood shed for his salvation.

Jesus knew all, as St. John tells us. He reads in the traitor's heart all his evil intentions ; He recognizes with all the certitude of His divine knowledge that Judas, under the appearance of friendship, hides implacable hatred ; that under the sheep's clothing is concealed the wolf, the tiger eager for His Blood. He knows that the kiss is the signal of treason.

But in spite of that, the gentle Saviour gives His cheek to Judas. Forgetful of the injury, He tenderly embraces him and speaks to him as to a true friend : "*My friend.*" And to convert him, he discovers to him his fault with so much kindness : "*Friend, whereto art thou come ? Judas, dost thou betray the Son of man with a kiss ?*"

And Jesus in turn gives him a kiss ! A kiss ! Is this not the natural sign of affection, of the special friendship that we bear another ?

How precious are the kisses of Jesus ! They are for the privileged ones that receive them the assurance of the Saviour's parti-

cular friendship. The affection of all the angels, of all the blessed, of all creatures together, with all the marks they can give of it, are not to be compared with a single kiss of Jesus. It was Mary's great happiness to receive it every morning and evening from the lips of her Divine Son. Would not the martyrs, the saints, all pious souls who live and work for Jesus feel recompensed beyond measure for their fidelity and sacrifices if He granted them the favor of a kiss of His lips?

Ah! Judas was the object of such a favor. Jesus loved him that far. Only God could show forth so much sweetness and tenderness before so much hatred and hypocrisy! Heavenly spirits, descend and adore with us the goodness, the charity, the sweetness of Jesus Christ.

To communicate unworthily, to approach Jesus in the Eucharist in the state of mortal sin, is treason as odious as that of Judas. Jesus does not refuse to the guilty soul the kiss of Communion. He comes to it, indeed, with a Heart filled with sadness, but also with immense tenderness. His intention is not to chastise, but to convert.

Adore the infinite clemency of Jesus. He offers life to him who gives Him death. Adore Jesus in the arms of Judas. His Heart, beating with tenderness, rests on the hypocritical and spiteful heart of Judas. His adorable Face is kissed by the impure lips of the renegade. His divine lips give a last testimony of love to the impenitent prevaricator. Adore the Divine Saviour descended at this very moment into the breast of sinners, and laboring with all the energy of His Soul and Heart to save them.

II. — Thanksgiving.

Jesus loves souls. He came down from heaven to earth to save them. That of Judas was especially dear to Him. He had elevated him to a dignity which the Holy Fathers call divine, and which, in some sort, is infinite, the sacerdotal and apostolic dignity. For three years He had admitted Judas to His society, had made him His familiar friend the companion of His apostolic journeys, the guest at His table. He had made him a witness of His miracles, and had even given him the power to do the same. Lastly, He had washed his feet. We know by revelation that, at the time of His betrayal, Jesus could not restrain His tears, and they mingled with the water that He poured over the Apostle's feet.

When Judas will present himself to betray Him, will He repulse the traitor? Will "the breath of His mouth give death to the impious man?" Like Elias, will He call down fire from heaven upon the criminal? No, He will endure him to the end with the patience of a God.

Very far from repulsing the ferocious beast that hides under the exterior of friendship, his raging animosity, He calls him

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friend! To the hypocritical kiss, Jesus answers by the sweet word *friend!* Judas could have detected in it the love that pardons everything, even hypocrisy and treason.

Jesus opens His arms to the traitor. He presses him to His sacred breast. He would wish to be able to keep him there, to protect him upon His Heart still beating with love for him. But He must satisfy His desires by addressing to him these words so full of consideration: "Is it for this that thou hast come hither? Is it to deliver the Son of Man with a kiss?" By manifesting to him his most secret intentions and showing him the horror of his treason, He would soften his hard heart and win him to repentance. He helped him to confess his fault and to ask pardon: "Why, unhappy Judas, did you not take advantage of such kindness? Cast aside your hatred and be converted. It is Clemency itself that invites you to it, it is Salvation that urges you, it is Life that calls you to life."

My friend! More than any other part of the Gospel does this word discover to us that Our Lord wills not the death of the sinner, but that he be converted and live. Perfidious, as we are, Jesus fails not to seek us. "What kisses from Jesus," says St. Bernard, "what inspirations to hinder us from evil and to help us to do good!"

Jesus is always as good to traitors as He was to Judas, He is in the Eucharist the constant object of treason, and in this new life we find in Him the same sweetness, the same desire to save the guilty.

And while from the Host, Jesus says to him that kneels at the Holy Table with an impure soul: "My friend, why hast thou come hither? Is it to betray the Son of Man with a kiss?" — He restrains the arm of the angel of the sanctuary who, at His side, is boiling with indignation. He forbids him to strike dead the profaner, the traitor, the Judas. A single act of His will could annihilate him or precipitate him into the abyss of hell. But He forgets the claims of His justice to remember only His goodness, and His profaned Blood cries mercy, and not vengeance.

Yes, there is always in the Heart of Jesus clemency to pardon, Blood to expiate. Yes, there is always on His lips a kiss of love for the guilty one whom He calls to repentance.

I thank thee, O Jesus! I thank Thee for all Thy merciful efforts to save Judas! I thank Thee for all the Communions which are on Thy part so many kisses of love! I thank Thee for having spared me when I received Thee with *tepidity* and indifference! I thank Thee for Thy patience and goodness despite so many unhappy sacrileges!

Be always our Friend! Grant that we may never do anything to lose Thy friendship.

III. — Reparation.

In spite of all Jesus' gentle advances, the traitor hardened his heart in crime. He called Jesus his Master while, at the same time, he was trampling under foot both His precepts and teaching. He carried his infamy so far as to make use of the sign of love for the signal of betrayal. According to the Greek text, we see the traitor trying to prolong that kiss, repeating it several times in order to hide his nefarious purpose.

What infamy ! What sorrow for the Heart of Jesus ! The more noble the heart, the greater its horror of hypocrisy ! And the Heart of Jesus is the most noble, the most upright of all hearts.

Jesus had many enemies, but not one of them had ever dared to touch Him. It is an Apostle, one of The Twelve, that first lays hands on Him.

That kiss is going to make Judas a homicide, still more, a decide. That kiss which Jesus would have accepted for the traitor's conversion, is, on the contrary, to turn to his own destruction. The diadem of Apostle and Friend of Jesus falls from the head of Judas. That kiss means eternal ruin with all its horrors. Oh, how this thought must have made the Heart of Jesus suffer !

At this same moment, Jesus saw adown the ages that uninterrupted succession of traitors covering His adorable face with sacrilegious kisses. He saw priests, saints in the eyes of the Faithful, clothed in their sacerdotal vestments, mounting the altar to give Jesus the Judas-kiss. He saw multitudes of Christians approaching the Holy Table, hands joined, eyes lowered, going to give the kiss of treason.

No, the race of Judas is not extinct. Judas has a school, and daily do his numerous pupils salute Jesus by the name of Master, while rejecting His divine teachings and neglecting His commandments. Daily do multitudes approach the Eucharistic Table under the appearance of piety, and offer to Jesus only hearts cold, indifferent, sometimes even criminal. "The traitor," says St. Charles Borromeo, "kissed Jesus Christ, weak, passible, mortal, in order to deliver Him into the hands of the Pharisees and their minions ; but to approach Him with a sullied conscience to receive Holy Communion, is to deliver Him immortal, glorious, and impassible to sinners and to demons. Oh, what a crime !"

Oh my soul, before casting the stone at Judas, scrutinize thy own conscience ? Hast thou never betrayed thy Master by tepid, or even sacrilegious, Communions ? Tears of blood for all eternity would not be sufficient to expiate such a crime !

Pardon, O Jesus ! I execrate with all the power of my soul the traitor's infamous kiss. Yes, it would have been better "had he never been born !"

Have mercy on all priests, on all Christians, who have celebrated or communicated sacrilegiously. Have mercy on the souls in purgatory who may have formerly betrayed Thee!

Ah, I confide in Thy mercy! If Thou didst endure the kiss of a hypocritical and sacrilegious apostate, with what eagerness wilt Thou approach the penitent heart that comes to Thee with the sincere desire of loving and obeying Thee!

IV. — Prayer.

There is no state, perfect and holy though it may be, that secures us from mortal sin, from treason. If Lucifer fell from heaven, if Adam was expelled from the terrestrial Paradise, if Judas descends to the crime of treason, who will not tremble? who will work out his salvation without fear? "Let him that stands," says the Holy Scripture, "beware lest he fall." If you never had the misfortune to betray Jesus, you owe it not to your own strength, but entirely to His grace. Yes, I acknowledge with St. Augustine: "Without Thee, O Jesus, I would have committed all crimes."

"My desire is to die rather than betray Thee by a single mortal sin. But I know that without Thy help, I shall be unable to keep my solemn promise. To Thee, then, O Jesus, I confide my promise of fidelity."

"If sometimes I shall be on the point of betraying Thee like Judas, do not refuse me a sign of Thy love. Make me hear in the depths of my conscience the reproach Thou didst make to Judas: 'My friend, dost thou betray the Son of Man with a kiss?'

"I promise Thee that, if I feel myself weak, I will take refuge near Thee in the Host. Does not the Eucharist recall to the world the treason of Judas, It having been instituted at the moment when Thou wast most sorrowful at the thought? Didst Thou not institute It as a supreme effort of love in order to deter the traitor from his horrible design? And when, having ascended to heaven, Thou didst give to St. Paul the magnificent teachings on the Eucharist, to mark to him that It was *on the night of the betrayal?* Thou didst institute Communion, the Kiss of Thy Love, in order to preserve men from the treason of mortal sin. I will often strengthen myself with that mark of Thy tenderness. Grant that Thy Divine Host may bring to me the strength to love Thee always and never to betray Thee!"

RESOLUTION. Unite with Mary at every hour of the day, with Jesus actually renewing in a mystical manner His immolation of the Cross upon some altar on earth, and communinate spiritually in the Divine Victim. Ask for the grace to die rather than commit a single mortal sin.



MIDNIGHT MASS.

AND the snow falls, falls in avalanche,
 And the night wind moans in every branch.

'Twas on a Christmas night, they tell,
 The holy Child, Emanuel,
 On bed of straw still sweetly slept,
 While angels round him, vigil kept :
 'Twas on a Christmas night, they tell.

The cottages were all deserted,
 By mantle white now freely skirted.
 Love God, and naught can bar your way,
 Snow, wind, and ice are only play ;
 The cottages were all deserted.

Up there, in hilltop church of wood,
 The Villagers together stood,
 More eager than at parish feast,
 To hear the Mass sung by the priest :
 Up there, in hilltop church of wood.

Alone one dreary little cot,
 Stood up in distant, lonely spot,
 Now lit by flickering fire brand,
 And by its light, a sick child fanned :
 Alone one dreary little cot.

*Beside the crib the mother weeps,
And oft regards the clock that keeps,
In heavy silence measured tread,
And then bends o'er the sleeper's head :
And more and more the mother weeps.*

*And does the little one but sleep !
Or is it death that he must meet !
O God, how still, all hope is past :
But no, this sigh is not his last :
The little one does yet but sleep.*

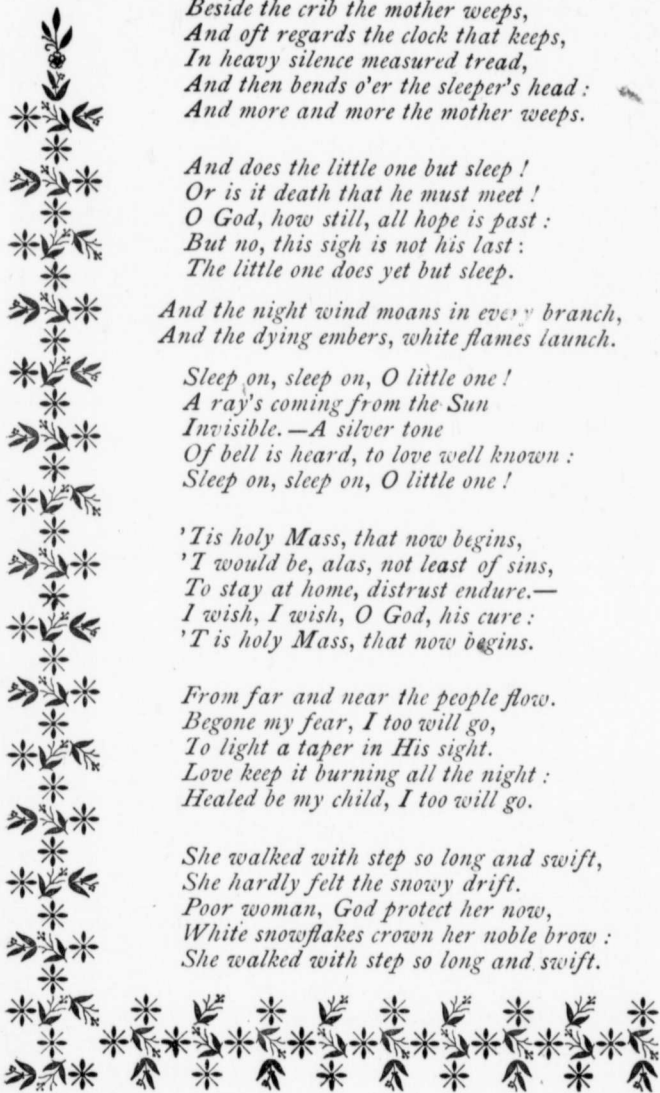
*And the night wind moans in every branch,
And the dying embers, white flames launch.*

*Sleep on, sleep on, O little one !
A ray's coming from the Sun
Invisible.—A silver tone
Of bell is heard, to love well known :
Sleep on, sleep on, O little one !*

*'Tis holy Mass, that now begins,
'T would be, alas, not least of sins,
To stay at home, distrust endure.—
I wish, I wish, O God, his cure :
'T is holy Mass, that now begins.*

*From far and near the people flow.
Begone my fear, I too will go,
To light a taper in His sight.
Love keep it burning all the night :
Healed be my child, I too will go.*

*She walked with step so long and swift,
She hardly felt the snowy drift.
Poor woman, God protect her now,
White snowflakes crown her noble brow :
She walked with step so long and swift.*



*She enters in the sacred place.
The preacher's lips the Gospel trace.
No matter, on her knees she falls,
With look profound and sweet she calls,
On Mary of the sacred place.*

*O Mother of the holy Child,
With visage sweet, triumphant, mild,
Heal, heal the little one now lying.
On pallet, lone, and sick, and dying:—
O Mother of the holy Child!*

*You have, O Mary, Son, your own,
The other pity, all alone!
In Jesus' Name, to me incline,
Let suffer now no longer, mine!—
You have, O Mary, Son, your own!*

*And sweetly now the Virgin smiled.
O woman, healed is thy dear child,
A Voice celestial murmured low.
The infant Jesus caught its flow:
Forever healed, is thy dear child.*

*The act of grace was instant.—Joy
The mother led to seek her boy.
And rapidly her cloak she pinned,
To brave the storm of snow and wind:
The act of grace was instant joy.*

*The curtain quickly back she drew.
The infant smiled his welcome through,
Just like the infant Jesus there,
Where she had knelt in earnest prayer:
The infant smiled his welcome through.*

*And the night wind moan, in every branch,
And the dying embers, while flames launch.*



*The mother on her child gazed long.
The spring was in his heart a song.
But look, his lip of budding rose,
To Kiss of mortal seemed to close :
The mother on her child gazed long.*

*Asleep, yet smiling like "Aurore."
On morning, higher bound to soar ;
In purity clear as the dew,
In beauty of Vermillion hue :
The child lay smiling, like "Aurore."
And the night wind sighs in every branch
And the dying embers, white flames launch.*

*No longer could her heart resist,
The Mother now her Jesus Kissed,
Ice cold, alas, in her embrace,
Of him was left no heav'nly trace :—
No longer could her heart resist.*

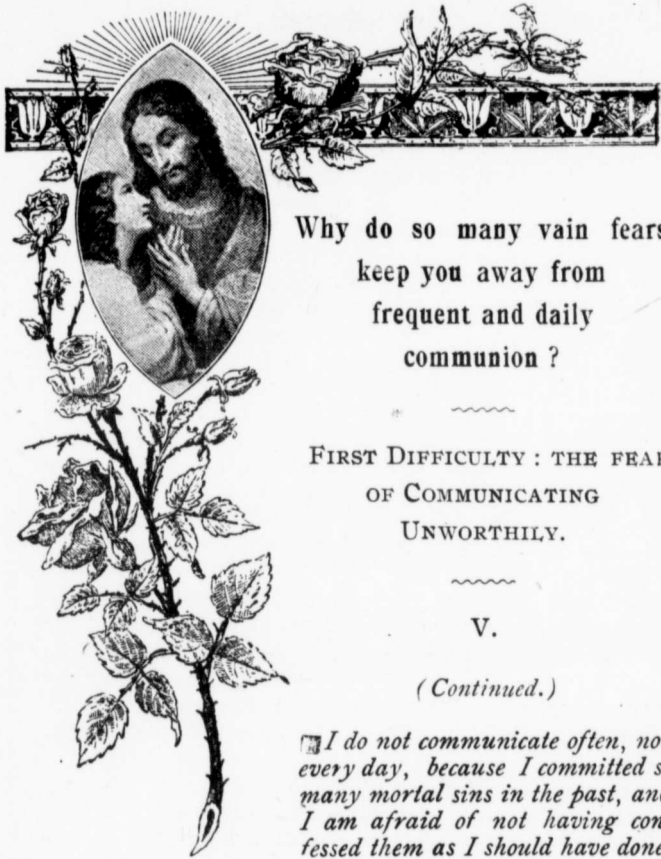
*The mother sobbing, fainting fell.
An instant lingered yet the spell,
As angels seemed to come and go,
And saints with halo white to glow :
The mother, sobbing, fainting fell.*

*Of one the mother hears the call.
To her the brightest of them all.
And Mary murmurs as before,
Thy child is healed, healed evermore :—
In Heaven he lives. 'Tis his, the call.*

*O look ! He enters Paradise !
And thou, resplendent too arise !
Thy soul, a sun, sheds rays of love ;
Thus shine the blest in Heaven above :—
Together enter Paradise !*

*And the morning breathes in every branch,
But the embers dead, no white sparks launch.*

Trans. from French by HONORA McDONOUGH.



Why do so many vain fears
keep you away from
frequent and daily
communion ?

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FIRST DIFFICULTY : THE FEAR  
OF COMMUNICATING  
UNWORTHILY.

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V.

(Continued.)

I do not communicate often, nor every day, because I committed so many mortal sins in the past, and I am afraid of not having confessed them as I should have done.

I UNDERSTAND ! You are one of those souls that are never at peace, that spend their life in doubt and anxiety, whom the confessor only with the greatest trouble can press on to frequent and daily Communion.

You say : " I am constrained by numberless mortal sins in past life ! " I reply : So much the more reason for communicating as often as possible, even every day ! — How is that ? — First of all, having so greatly offended the loving Heart of Jesus, it is only right you should now be eager to gratify Its lively desire to unite Itself with you daily.

Secondly, if your sins have been pardoned as to the guilt, who knows how long a time you may have to expiate them in purgatory? Now, — mark it well! — this debt is remitted more or less, and even totally, by means of frequent and daily Communion. The Angel of the Schools teaches us that an indirect effect of Communion is to remit the punishment of past sins and to deliver us from all or a part of our purgatory by the actual awakening in our soul of holy charity, which, being a “consuming fire,” destroys not only the guilt, but even the punishment of sin.

Ah! let not your past mortal sins keep you from the Holy Table! May they, on the contrary, draw you to it! The more you have wounded the Heart of our good Jesus, the greater is the compensation that you owe Him, and the best and sweetest way of offering it to Him is by multiplying your fervent Communions.

But you still hesitate, and why? — “I fear not having confessed as I should have done and, consequently, of not having received forgiveness.” Are you *certain* of this? Since you have no certitude on this point, since you cannot *swear* to it, — you are so timid, so delicate of conscience, — hold on to this decision of St. Alphonsus, that your confessions have been well made, and so, you have only to be at peace and remain tranquil.

Put away, also, all thought of general confessions. “They are,” says the same Doctor “necessary *only* for him who is *certain* of having made sacrilegious confessions,” — and surely you have not done that.

General confessions may be useful or necessary to those souls who pass their life between confessions and mortal sins, mortal sins and confession. To you who navigate so painfully in a sea of doubts, anxiety, and apprehension, it would be hurtful and far from procuring you peace, it would bring you rather an increase of trouble and inquietude. Your confessor has, doubtless, told you this more than once.

“But,” you insist, “supposing a case in which, without having certainty, I have, nevertheless, made my confessions badly, either from want of contrition, or from not having accused myself of all my mortal sins, or from not having sufficiently explained them, what ought I to do?”

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According to the teaching of all theologians, this is the way it would stand with you : The last absolution received would remit not only the mortal sins committed since your last confession, but still more, it would remit *indirectly* those of your whole life without your having to renew the accusation. Thus with regard to that sin, you would leave the confessional as pure as the newly baptized. O my Jesus, how good Thou art ! How great are Thy mercies !

Be, then, at rest, Christian soul, go not back to the past, but run joyously to your Saviour, who is inclining toward you with so much love after restoring to your soul its pristine beauty, "washing it in His Blood" by sacramental absolution.

Eucharistic Studies

Jesus in the Sacred Host as Victim.



IN our last we asserted that the words of consecration change the substance of the bread and wine and substitute the body and blood of Jesus Christ Himself who is present in the Eucharist. Now, how is Jesus-Christ present in the Eucharist. He is present as Host or Victim and that is why He is called Jesus "Hostie."

All the victims of the Old Law were but figures of this perfect victim, of this host, "pure, holy, immaculate," as the priest calls Jesus in the sacrifice of the Mass.

The real Host, Jesus Victim for our salvation, was immolated on the cross where His blood was shed, His flesh torn by the scourges, His Sacrifice consummated. The sacrifice of the cross was offered but once, and the salutary Victim immolated but once on the tree of the cross to expiate our sins and redeem the world. But the Saviour who delivered Himself for us in order to make us parti-

cipate continually in the mystery of His love, has perpetuated the sacrifice of the cross by instituting the Eucharist.

The victim is the same : Our Lord Jesus Christ. The only difference, is that on the cross, it is the executioners that immolated Jesus whilst in the Mass, Jesus, offers Himself, by the hands of the priest, who is the minister of sacrifice. In the Eucharist the blood of Jesus does not flow visibly but mystically. The body of Jesus is really immolated, not as on the cross by the nails and the lance but the words of consecration which St. Thomas Aquinas calls a spiritual lance.

Jesus is then really in the Eucharist as Victim, and the priest is the minister, it is Jesus that willingly offers Himself for us, or rather it is His merciful goodness, that obliges Him to immolate and sacrifice Himself for our souls. Wherefore, the church in one of her sublime canticles says : " It is divine charity that made Him shed His blood for us, and it is love acting as priest that immolates the members of His sacred body."

Jesus in the Eucharist is then a Victim of love. Theology teaches that impelled by a movement of His love He came on earth to save fallen humanity ; that impelled by His love He took a mortal body, in all things like unto ours in order to deliver our body from the slavery of sin. This need not surprise us since St. John, the well-beloved disciple declares " that Jesus is essentially love ; that He loved us and washed us from our sins "

St. Paul also asserts " that if God immolated Himself for us on the cross, it is because He loved us. The same apostle adds : " God is rich in mercy and carried away by the extreme love with which He loved us, when we were dead in sin, He restored life to us in Christ through whose merits we are saved, and testified to all future generations the superabundant richness of His grace through the benignity He has shown us in Jesus Christ."

" How great, O Lord " exclaims the Psalmist " is the abundance of that sweetness Thou hast reserved for those who fear Thee, and dost exercise towards those who hope in Thee before all men."



To our Subscribers.

As incentive as well as reward we offer this year a rare and special premium which we are sure will please our readers and stimulate their zeal.

Any one sending us at least twenty new subscriptions will be entitled to this premium, called "the Apostolic Benediction" and consisting of a beautiful photograph of Pius X, $6\frac{1}{2} \times 8$ inches, artistically mounted, bearing the Holy Father's coat of arms and the precious Benediction, the whole measuring 13×19 inches.

These premiums will be brought direct from Rome as soon as we obtain for the applicants the spiritual advantages enumerated in the following formula :

MOST HOLY FATHER.

I humbly prostrate at the feet of your Holiness begs you to grant her and her relatives to the third degree, the Apostolic Benediction and Plenary Indulgence "in Articulo Mortis" in the usual form of the Church as prescribed by Apostolic See.

As voucher of its authenticity each premium is signed by the Archbishop of Caesarea and stamped with the seal of the "Elemosineria Apostolica."

In order to gain these indulgences Christian and Family names must be given in full.

I. On account of its intrinsic value we cannot bestow this premium under any other condition than that mentioned above.

II. As we are obliged to write to Rome for every one, a delay of at least six weeks must be allowed for every application forwarded.

III. We cordially wish you all success in your efforts to secure this greatly to be desired premium.

THE DIRECTOR.



Ballad
of Christmas.

*H*ANG up the holly, nor forget
 The waxen-berried mistletoe :
 What matter if the wind be wet
 And roads be slushed with melting snow ?
 The lamplight's gleam, the yule-log's glow,
 Shall brighten all the hours that glide,
 And we will bless them as they go—
 The merry days of Christmastide.
 The clouded sun makes haste to set,
 The feet of night are overslow,
 The bare bough shivers, black as jet,
 While gusty winter's breezes blow ;
 But on our hearts no gloom can throw
 Its shadow, where glad thoughts abide ;
 We sing our stave and laugh, Ho ! Ho !
 The merry days of Christmastide !
 Banished awhile are cares that fret,
 Sad memories of grief and woe ;

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*We make a truce with old regret
And bitter tears of long ago ;
Such cares may come, such tears may flow*

*Before the winter shall have died ;
But cares and tears must never know
The merry days of Christmastide.*

ENVOY.

*Friend Father Time may bend his bow
To slay our pleasures in their pride ;
His malice cannot conquer so
The merry days of Christmastide.*

J. W. A. in the *Irish Monthly*.

 Immaculate Conception.

I LIKE to a pearl in ocean, enshrined in the Bosom of Godhead
Through the abyss of ages lay His wondrous conception —
Lay the unsullied gem — the splendor of finite creation.
Lo, as the Father beholdeth His Word by Him generated,
Substance of Substance the same, the Image express of His glory,
Forth from each Person outfloweth the Spirit of Love Uncreated.
Thus, when He looks on His holy, His beautiful, perfect conception,
Down on that virginal vision, the image create of His sweetness
Who may not feel that His Spirit hath entered this lovely creation ?
Fairest of creatures, all hail ! so pure, so transcendently holy,
Mirrors thy soul as its birthright those rays of Glory Deific,
Born in a Vision of Peace, at the footstool of Godhead reclining.

(See frontispiece.)



“ Suffer Little Children to Come Unto Me ! ”

LOUISE is about thirteen years old. One day she asked Father S——, to whom she was accustomed to go to confession, to allow her frequent Communion. His answer was : “ No, my child, you are too young.”

“ But, Father,” the child replied, “ did not Our Lord say : ‘ Suffer the little children to come unto Me ? ’ ”

“ My child,” answered the priest, “ go, go to Holy Communion.”

Take courage, little ones, do not be afraid to ask for Our Lord. He is certainly worth the asking. Remember Louise. Do as she did, and you, too, will be “ suffered to go unto Him.”