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The
SENTINEL OF THE
MOST

BLESSED SACRAMENT

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368 East Mount Royal Ave., Montreal.

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LET US PRAY

FOR THE

Holy Souls of our Subscribers departed.

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R. I. P.

THE SENTINEL
OF THE
BLESSED SACRAMENT

Vol. XX. No. 1 - Montreal - January 1917.

The New Year Chimes

Soft the mellow chimes are ringing
Through the frosty, midnight air
To our heart's fond memory bringing
All a past so bright and fair.
Bright and fair, but now no more!
And we whisper with a tear:
"Fare thee well, old dying year,
Fare thee well"!

Loud the deep-voiced chimes are pealing
Scattering silver echoes, rife
With a gladsome, hopeful feeling
Like the dawning of new life;
Of new life, new joy and love.
And we greet with words of cheer
Young and old, a happy Year,
Happy Year!

BRO. PAUL, S. S. S.

THE EPIPHANY

The feast of the Epiphany is called to perpetuate before the Most Blessed Sacrament the adoration of the Magi at the Crib of Bethlehem. They began at Bethlehem what we do at the foot of the Sacred Host. Let us study the characteristic of their adoration, and draw from it our instruction, our share in the faith and love that guided and sustained them.

The adoration of the Magi was a homage of faith, a tribute of love to the Word Incarnate, and such ought to be our Eucharistic adoration. Like wise men, the royal travelers directed their steps toward the capital of Judea. They expected to find all Jerusalem in joy, the people celebrating the great festival, happiness everywhere and signs of heartfelt gladness on all sides, but, oh, their sorrowful surprise! Jerusalem is silent; nothing in or around it reveals the great wonder. Are they deceived? If the great King were born, would He not announce His birth?

So, also, does He even to this day, quietly and secretly repose in our Tabernacle throughout the world, awaiting still those who will come forward and seek His Divine Presence. How frequently may we even now enter one of His houses and find Him without an attendant, without an adorer and, yet, we seem to hear His everlasting plea, "Wouldst Thou not spend an hour with Me?" Let us examine the homage of love which the Magi paid to the Divine Babe, and see what homage our own heart should render the God of the Eucharist.

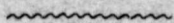
What was the love of the Magi adorers? It was a perfect love, Now, love manifests itself in three ways and those manifestations are its life.

It manifests itself by sympathy: sympathy of soul is the bond, the law of two lives: by it one becomes like the other. As fire absorbs and transforms into itself every sympathetic matter, so is the Christian transformed by love into Jesus Christ, into God. But how did the Magi sympathize so quickly with that little Child, who, as yet, spoke no word, revealed no thought? Love has seen, love is united to love. Ah! do you not see these kings kneeling among the animals before the Crib and in that state—so humble, so humiliating for kings—adoring this feeble Infant Who gazes on them in childlike simplicity? What speech effects between friends, love alone does here. Do you not see that they imitate as closely as possible the state of the Divine Infant? Love is initiative, because it is sympathetic. They would wish to abase themselves, to annihilate themselves even to the bowels of the earth, the better to adore, the better to resemble Him Who from the throne of His glory humbled Himself so far as to descend into the Crib under the form of a slave. Sympathy is necessary to a life of love, because it sweetens sacrifice and assures constancy. Sympathy, in one word, is the true proof of love and the pledge of its duration. Now, it is in the Holy Eucharist that Our Lord gives us the sweet testimony that He loves us personally as His friends. It is there that He permits us to rest our heart on His own, like the Beloved Disciple. There it is that He makes us taste, at least in passing, the sweetness of the celestial manna.

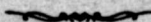
Love manifests itself by perfect similarity of sentiment. It desires to rule over every other sentiment, to be the only and absolute master of the heart. Love is one. It tends to unity; unity is its essence; it absorbs or it is absorbed. This truth shines forth in all its brilliancy in the adoration of the Magi; they care

not for the unworthiness of the place but fall at once on their knees and adore Him; they only see Him. Now, the Eucharist is the perfection of the love of Jesus Christ for man. All that Jesus Christ did from His Incarnation even to His Cross had for its end the gift of the Eucharist. He saw in Communion, the means of communicating to us all the treasures of His Passion, all the virtues of His Sacred Humanity, all the merits of His life.

Love manifests itself by gifts. The perfection of the gift speaks the perfection of love. The Magi offered gold, incense and myrrh. Gold is power and riches; incense is prayer; myrrh is suffering. The law of the Eucharistic worship began at Bethlehem in order to perpetuate itself in the Cenacle of the Eucharist, and it means new adorers are constantly coming from afar to tender greater honor and glory to the King of Kings, Jesus in the Most Blessed Sacrament, to whom we owe our very existence, yet Who is so frequently forgotten by those for whom He patiently awaits in His solitary abode, the Tabernacle.



Jesus in the Eucharist is that Man-God Whose gentleness, Whose discourse and Whose fascinating charms filled with admiration the woman of Samaria; that Man, Whose presence inspired so chaste an affection, and enraptured Magdalen; that Man, Whose power banished devils, diseases, and death.



Jesus deserves our Adoration.

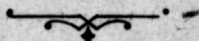
It is in the Blessed Sacrament that Jesus merits to the utmost our adoration, and this for two reasons: First, because in the Blessed Sacrament He has drawn so close to us with His divinity and humanity and second because His divinity and humanity are there so completely hidden.

Jesus is as near to us as He was to the shepherds; as near as He was to the kings; as near as He was to St. Peter; as near as He was to St. Mary Magdalen. And all of us who come before Him, and adore Him, share this privilege. You, Christians who now bend your knee when you hear His name spoken, filled with veneration, love and gratitude, fall down before this little form of bread for here dwells your great God, Jesus adored from all eternity. Our Lord not only merits this adoration in the Blessed Sacrament because here He is so near us with His divinity and humanity; He also merits it because from voluntary humility He remains here with His divinity and humanity completely hidden, and that is the other motive which should strongly incite us to adore Our Lord in the form of bread.

Whoever has a right and claim to exterior splendor, and to walk in greatness but renounces it and moves in simplicity and lowliness, deserves to be highly esteemed. Now if ever any one had a right and claim to move among us in pomp and majesty, surely it is the Son of God made man; if ever any one renounced such a claim, if ever any one walked among us in lowliness and humility surely it was our blessed Lord. He humbled Himself not even taking the splendor of the angels, but the form of a servant, and in this form went about in poverty and humility, yes, and was obedient

even unto the death of the cross. If ever there was any one in all the world to whom honor, glory and reverence are due, it is the Son of God made man, Jesus Christ Our Lord. The words of St. Paul are just and spoken for all Christians when he says: "Therefore hath God exalted Him, and hath given Him a name that is above all names. That at the name of Jesus every knee should bow, of those that are in heaven, on earth and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father."

Here in the Most Holy Sacrament has the Son of God made man taken upon Himself still further humility than that which moved St. Paul calling forth his wonder. Here He has not only concealed the magnificence of His divinity but the splendor of His humanity also has disappeared. Here we no longer see Him in His living, moving, speaking humanity; here He is veiled under the inanimate, lifeless form of bread. How wonderful, how marvellous! Yet Jesus has a twofold right to remain with us in power and majesty, and this right is still His, not only through His birth, because He is the Son of God, but also through His great merits, because He died for us upon the cross. And yet the dear Lord remains here in the lowest depths of humiliation, in the poor, lifeless, impenetrable veil of the form of bread. Therefore, if ever adoration is due Our Lord, here He merits it most. For here, though He is near us with His divinity, He has shrouded its splendor, and His humanity also under the impenetrable veil of the form of bread. Come then and adore Him. And be assured your adoration will be pleasing to the Eucharistic God and fruitful to your own soul.



THE LORD'S DAY

Mankind and Jesus Christ

Sunday marks the glorious and happy date of the restoration of mankind to his primitive dignity and destiny, just as original sin marks the accursed cause of his fall and misery. Therefore, properly to value the benefit of Rédemption accomplished on a Sunday, we should have a correct idea of the loss sustained and of the evils encountered through original sin. We shall pave our way to this by reviewing the Biblical history of man at the time of his creation.

After completing the creation of the world, God made man to crown the work of the universe. To show His special appreciation for him, instead of the "*Fiat*," "Be it made," at which command all nature had sprung into being, God honored him with deliberate expression, "Let us make man to our image and likeness" (Gen. i, 26). He likewise bestowed special care on the formation of his body, and breathed "into his face the breath of life" (Ibid. ii, 7). These circumstances plainly show that God did not make man for natural happiness but that He destined him to the state of supernatural happiness, that is, of seeing His Divine Self, and partaking of His divine bliss.

As a means to this end, we are informed by the sacred Book of Genesis, that "the Lord God took man, and put him into the Paradise of pleasure, to dress it, and keep it" (Gen. ii, 15), which words point out man's charge of the earth and his relations to the inferior creatures. But immediately after, a law was enacted, defining his attitude toward his Creator: "Of every tree of paradise

thou shalt eat; but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death" (Ibid. 16, 17). Man was, therefore, created to obey God, to make proper use of his gifts of nature and grace, and thereby, to render himself worthy of eternal life; for his life upon earth is only that of a wayfarer. He was placed in the Paradise of pleasure, not as a lasting home, but only as a place wherein to exert himself to please God by faith and love, and so merit happy union with Him as a deserved recompense.

Man's condition of meriting is thus described by the Holy Ghost in the seventeenth chapter of Ecclesiasticus: "God made man from the beginning, and left him in the hand of his counsel. He added His commandments and precepts. If thou wilt keep the commandments and perform acceptable fidelity forever, they shall preserve thee. He hath set water and fire before thee; stretch forth thy hand to which Thou wilt. Before man is life and death, good and evil, that which he shall choose shall be given him" (Eccles. 14-18). It appears from this text that, though God made man, to obey Him, love Him, and serve Him, still He leaves him free to do so or not, that he may have the merit of doing it, or assume the responsibility of his refusal.

Had God made it impossible for man to abuse his free will, and hence, impossible to sin, he would be utterly unable to achieve merit for his virtues, or, in fact, for his fidelity to God's injunctions. So, though it might seem to have been better for man not to have the power to sin, it is in reality more advantageous to him to possess the power not to sin; for the use of this power makes him equal in merit to the angels and saints, and entitles him to the same honor and recompense.

The Holy Ghost declares, "Blessed the man who could have transgressed, and hath not transgressed; and could do evil things, and hath not done them" (Eccles. xxxi, 10). But it must be borne in mind that, besides the natural gifts of reason and free will, God has furnished man with efficacious means to overcome temptation and attain his last end, by endowing him with the supernatural gift of sanctifying grace, also called *original justice*, because granted to man from his origin. Nay, to this most valuable treasure, God added others, namely, integrity, immortality, and exemption from ignorance, concupiscence, and death. Hence, if Adam had remained faithful to God, His Benefactor and Master, he would have transmitted all these supernatural gifts to his descendants. But, alas! Adam disobeyed, and punishment immediately followed his sin; for he was turned out of the Paradise of pleasure, was deprived of all the gratuitous gifts of God, and condemned to live on earth as in a place of exile till the moment of his death.

This punishment extended to his posterity; for having lost all the good things that he had gratuitously received, he could no longer transmit them to his descendants. He left them instead, alas! together with the guilt of sin, all the manifold pains and evils that are the inheritance of sinners; and thus he brought about the actual condition of mankind, which is that of a fallen and guilty race. On account of this guilt, all men are born deprived of sanctifying grace, the right to heavenly happiness forfeited, objects of wrath before God, the divine image and likeness in them obscured, wounded in their soul by darkness of the understanding, in their will by malice and inclination to evil, their body subject to sensuality, sickness, and death.

Oh, how changed is the lot of man from what God had made it! You can see it in the beautiful picture of the happy state of innocence drawn by St. Augustine: "In the earthly Paradise, man was living as it pleased him, so long as he was doing the will of God. He was enjoying God, and was good with God's own goodness. He never was in want, and he had it in his power to live forever. He had food to satisfy his hunger, and drink to quench his thirst, and fruit from the tree by which his youth was to be perpetually renewed. He experienced no ailments, no pains of body. He dreaded no sickness within, nor harm from without. He enjoyed perfect health of body and perfect peace of soul. There was nothing to sadden him, and no unseemly mirth to affect him; but he constantly derived true joy from God, toward whom he was burning with charity from a pure heart, a good conscience, and unfeigned faith. He and his partner formed a society of honest love, both keeping watch over mind and body, and observing God's injunctions without difficulty." (*De Civitate Dei*, lib. 15, c. 26.)

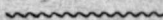
It is said that nothing is so sad and painful as to remember in misery happy by-gone days. This was most singularly the case of our first parents. They felt most keenly the loss of their happy state of innocence. They grieved over it, sincerely repented, and determined to do severe penance for it all their life long. In consideration of their dispositions, God forgave them their sin and promised them a Redeemer. By believing and hoping in His coming, and by avoiding sin and observing the divine commandments, our first parents and their descendants during the Old Dispensation, effected their salvation and deserved to be again looked upon as "children of God" (Gen. vi, 2). Their faith was so lively that, by ardent supplica-

tions and frequent holocausts and sacrifices, they endeavored to hasten the coming of the promised Redeemer, that through Him they might more fully know the perfections of God, be better enlightened on His holy will, receive greater help to love and serve Him, obtain the coveted reconciliation with Him, and the reopening of the heavenly Kingdom hitherto closed by the first sin; and that the majority of mankind might be rescued from their ignorance of the true God, from the abomination of their iniquity, and from the abyss of eternal damnation.

After four thousand years of anxious expectation, and when mankind realized their utter degradation and depravity, and felt the absolute necessity of a Redeemer, God sent His Only-Begotten Son to become man, that by being Man and God, He might be the New Head of the whole human family, and offer acceptable satisfaction to the offended Majesty of God, thereby redeeming men from sin and its deadly effects. This was done by the Man-God, Jesus Christ. That He has really done it, He proved by His glorious Resurrection on the Sunday that immediately followed His passion, death, and burial. That was the Sunday of Sundays, and hence, eminently the day of the Lord and of all mankind; for it was the day on which He blotted out the handwriting of the decree that was against all men (Col. ii, 14), and, in its stead, enacted that of their Redemption. From that day Jesus Christ was and is to all "the Way, the Truth and the Life" (St. John, xiv, 6); for by His Resurrection, He has proved that He is the Divine Guide to all men on the way to their eternal salvation. He has done this by His teachings, which contain nothing but words of eternal life; by the example of His life all holy and heavenly; and

by His infinite merits, which reopened the gates of God's Kingdom. Through those teachings the gifts of faith and perseverance are infused into men's souls to protect them from danger, to enable them to overcome their temptations, and to lead them safe to the eternal port of salvation.

Rightly, then, does mankind break forth into expressions of gratitude and joy, repeating the apostolic word "Alleluia." It is the joyous cry of mankind to Jesus Christ for having sanctified and glorified penance, and made it the infallible medicine that heals all human infirmities. The Alleluia is a *Sunday* word, the word by which mankind hails with ineffable joy the victory won by Jesus Christ over His own and our death, hails His accomplished work of human Redemption, the era of men's restoration to grace and immortality.



He is here.

It is a sublime privilege to be able to steal away from the glare and noise of the world and then to pray and think, or even simply to rest before the altar. We are so used to it that familiarity produces, not contempt, but the absence of wonder. Strangers have sometimes been more impressed by this idea than we, the children of the Church. Thus a thoughtful man, outside the Catholic Faith, writes in one of his books: "The other day I was at Rouen; I went to see the grand old Cathedral; the great western doors were thrown wide open, right upon the market-place, filled with flowers, and in

the center aisle, not before any image, a poor woman and her child were praying. I was only there a few minutes and these two figures remain impressed upon my mind. It is surely very good that the poor should have some place free from the restraints, the interruptions, the familiarity, and the squalidness of home, where they may think a great thought, utter a lonely sigh, a fervent prayer, and inward wail. And the rich need the same thing, too."

Yes, indeed they do, rich and poor, young and old, all of us need to be helped by our surroundings in our efforts to converse with God in prayer; and churches and chapels would have their use, even if they were merely vast prie-dieu where many worshipers can kneel together. For the poor especially who live in crowded cities, where many families share one house between them, and a whole family has but one room or at most two rooms for its home, what a comfort to have God's church to pray in, and how well the poor jaded mother prays when she comes to God's church. But the church is more than such a praying-place. Far more than this the meanest building in which the Christian sacrifice is offered up. And yet how different is a country church (for instance) in which on account of its lonely position or other circumstances, the Blessed Sacrament cannot be reserved all the week—When you come into such a church on a week-day, how different it seems from a church where you enter and see at once the lamp of the sanctuary burning before the altar, as it is burning here now. Ah, here indeed we can pray, here we need never be lonely, here our hearts always feel at home. That holy lamp burning yonder bids us welcome after telling us that He is here. Perhaps with its welcome is mingled a tone of sadness and reproach. "You have come at last."

My Wish to Jesus Hostia

If I might be what I might wish,
I'd wish that I might be
The little light that burns so bright,
My own dear Lord, for Thee!
Then vigils I for Thee would keep
Thro'every night and day,
And ne'er indulge mine eyes in sleep,
But ever watch and pray.

If I might give what I might wish
I'd wish that I might give
The fairest flow'rs of all the world,
And bid them always live;
Then would they yield their perfume sweet
Before Thine altar-throne;
There, they would gladly give to Thee,
Dear Lord, what is Thine own!

If I might sing what I might wish,
I'd wish that I might sing
The sweetest sounds that ever yet
Escaped from throat or string;
And I would bid them echo long
Thy name but to extol:
And then I'd tune to that sweet song
Mine own and sinful soul!

G. C. E.

SUBJECT OF ADORATION

THE EARTHLY LIFE OF JESUS

ADORATION

Adore Our Lord Jesus Christ living upon the altar, and listen to the consoling words issuing from the depths of the Sacrament: "I am the light of the world; he who follows Me does not walk in darkness. I have given you an example, that as I have done so you yourselves may also do." When Our Saviour said these words, He testified to one of the greatest blessings, one of the most important ends of His mission upon earth. Humanity had perverted the notion of natural virtues and it was totally ignorant of supernatural ones. Without the revelation of Christ, the Saviour who taught by His words and by His example the real idea and the perfect practice of virtues, the world would have continued to live in darkness, in moral corruption and in all the infamy of paganism.

The idea of virtue taught by such clear words, and sustained by such encouraging examples as those given by the Incarnate Word, is therefore an immense boon. It is He who taught the world what the love of God is, what the love towards our neighbor is; what are chastity, humility, patience, obedience, and all other virtues.

The Eucharist perpetuates before the eyes of all generations the virtues of the terrestrial life of the Incarnate Word; it suffices to look at it, to know what faith teaches in regard to the Sacrament, in order to behold, shining in it, the most sublime, the most heroic virtues.

Who is it that remains in such a state of inertia in poor tabernacles under such humble appearances? The all-powerful Man-God, the triumphant King. But, then, what poverty, what humility! Who is it that obeys the words of the consecrating priest; who is it that gives Himself to the prayers of the communicant? The King of kings, the sovereign Master! But, then, what ready obedience, what unreserved submission! Who is it that bears in silence the irreverence, the outrage, the sacrileges by which the Sacrament is daily attacked? The God of majesty, the God whom the angels adore in trembling! But, then, what heroic patience! Who,

lastly, is it that gives the Eucharist with all its graces to all, always, and without end? The God that owes nothing to any one, the Saviour who finished His task on earth down to the last iota. But, then, how sublime is His devotedness in the Sacrament! What charity, what forgetfulness of Himself!

Thus, all the virtues are taught and practised by the Saviour in the Eucharist, where He perpetuates in His sacramental life the teaching and the example given during His human life.

Adore, then, Jesus in the Sacrament, praise Him and contemplate as the master of all virtues; penetrate your soul fully with this truth, which is one of the most important in regard to Eucharistic piety.

THANKSGIVING

It would not be possible for you to meditate upon this consoling truth without your soul feeling itself to be penetrate with gratitude for the sweet kindness, the touching condescension of Our Lord. For if the teaching of virtues is absolutely necessary in order that we may comprehend them, is it not infinitely kind of Him to perpetuate, in the Sacrament, the virtues of His earthly life, so that all may see them there practised before them in all their perfection? Doubtless it is much to read of them in the Gospel, but is it not more efficacious still to see the practice of them continued in our presence?

And the examples are so striking that the most simple among us can easily understand them. The poverty of the tabernacles, the fragility of the sacred species; the silence and the patience observed by the Saviour in the Sacrament, where He is forgotten, where injuries are inflicted on Him, or where He is maltreated; the readiness He shows to give Himself to all of us, friends and enemies—all this is visible, accessible, palpable to every one; it suffices to have the faith of the catechism which teaches that Christ, God and man, is present under the veils of the Sacrament. If He accepts and submits to all the conditions of such a state, poverty, patience, humility, sacrifices, it is evident that He wills them, that He has chosen and adopted them; these conditions are therefore virtues which He practises and of which He gives us the example. By first practising them the Saviour rendered them amiable and attractive; He counteracted by His example our repugnance against making any efforts. By rendering Himself the recompense of every

act of virtue performed through love of Him, He has given to our combats in the cause of virtue such magnificent compensations that man has reached the point of joyfully embracing the greatest sacrifices that he may practise it. Therefore, there is nothing to do, in order to understand it all, but to place ourselves before the Eucharist, and to recall to mind the precept of Saint Peter: "Behold and do!"

Oh abundance of the riches of our God, bestowed so lavishly in the Sacrament! Who is able to understand thee sufficiently in order to praise thee worthily?

REPARATION

Two thoughts ought to furnish reparation in regard to this subject. The first is that the example of the virtues of Jesus continued before our eyes so mercifully, and its succor so abundantly diffused in our souls, renders our vices, our sins, our cowardice in doing what is right, our voluntary defects, incomparably more disfiguring, more guilty and more worthy of chastisement. To be what we are, in presence of what He is, and of what by His grace and His example He labors so perseveringly to render us—oh shame! oh horror! oh stupidity! How can we sufficiently despise ourselves?

The second source of reparation springs from so few Christians thinking of the virtues of Jesus in the Eucharist; nearly all of them neglect the treasure which Jesus offers us at the price of immense sacrifices imposed upon His glory, His honor, and His royalty. It is sad, painful, and lamentable that so great a masterpiece of wisdom and of love should be so ignored and so neglected. We can but deplore it for ourselves and for others, and take opportunity from it to compensate the Saviour, "ignored by those in the midst of whom He lives," and so really too!

PRAYER

But this is not all, His goodness, which places before our eyes such luminous and perpetual examples, does still more: it gives us the Sacrament itself as nourishment, which means that, by the Communion, we receive grace, strength, and the means of practising what is taught us. The Communion gives the soul power to practise what has been taught us by example. The Master of virtues descends into us, unites Himself to us, practises His virtues

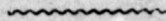
with us; He gives us, by His presence in our souls, the power and the facility of virtue, of its sacrifices and of its combats. It is more than example, it is the divine strength infused in the depths of our soul, appropriated to our faculties. And as Communion is offered to us all the days of our life, in all the situations in which we may be placed, it is therefore in an uninterrupted manner that the Eucharist communicates to us the grace of Christian virtues, even as it is without interruption that it shows us the example of them.

Let us then ask for grace, and let us make the resolution henceforth to live in nearer and more loving relations with the Eucharist; to study in it the virtues of Jesus, to apply to them, in order the better to understand them, all that the Gospel relates of them; lastly, in the contemplation of the Eucharist, to derive from it examples of the virtues of our state; and in the reception of Communion, the graces and succor necessary to reproduce in us these examples. May the Eucharist be to us indeed, the way, the truth, the life!

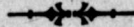
Never meditate upon a virtue without studying the way in which Jesus practises it, in the Sacrament, and the help holy Communion offers to us for the practice of it.



Ask Jesus for the spirit of Self-Immolation, so that by dying daily to ourselves, to our sins, to our bad habits and evil inclinations, we may imitate Him as our divine Model and follow Him faithfully in the Blessed Sacrament as well as on Calvary.



During holy Mass the angels assist the priest, all the orders of celestial spirits raise their voices, and the vicinity of the altar is occupied by choirs of angels, who do homage to Him, who is being immolated.



The Guard of Honor of the B. Sacrament.

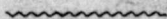
The Interests of Jesus Christ.

As members of the many Eucharistic Associations we cannot fail to realize that we are called upon to defend the interests of Jesus Christ: He is our King. His interests are indetical with the interests of Holy Church. It is our business, not merely as citizens of His Catholic Commonwealth, but by a special allegiance and profession as members of an Association that professes to honor Him by exceptional devotion, to assert His rights and to safeguard them by our conduct. In other words, we are to defend them with our lives. The soldier who wears the national uniform is bound to carry himself with irreproachable honor before his fellows, to glorify his sovereign, not merely in words but in act, and if need be with the spilling of his blood. Just so is the Associate of Eucharistic Guild bound to carry himself in a manner that will arouse a sens of pride and national chivalry in every other member, since we make open avowal of our belonging to the *legion of honor* which the King has continually around Him. This must cause us to defend the interests and honor of that Eucharistic Sovereign before all the world. All this indicates the possession of a personal quality which is quite distinct from the general habit of acting in harmony with the external membership of the Association.

This personal quality all the lovers of their King prisoner in the Tabernacle have it. But it needs to be developed and cultivated, so as to become contagious. This is what is meant by spreading the influence of our

Eucharistic Association. It not merely gets new members, but it makes those members enthusiastic. It arouses them to a perpetual consciousness that there is in every church of our great cities, in every chapel where the Blessed Sacrament is reserved, a mighty force for good in every direction which needs to be approached by our petitions in order to give it outflow of abundant graces. His Eucharistic gifts are like the clear springs of water flowing from the mountain top, intended to irrigate a parched and sundried land. It needs our hands to dig channels to direct the life-giving currents, so as to produce richest vegetation, and to make of our poor barren earth a paradise, a fruitful garden in which mutual charity covers every need and calls forth the joys and blessings of a united Christian community.

Another year has again begun for the adorers before the Blessed Sacrament, and it seems fitting to review our past months so as to question our hearts and to discover how lax or how generous we have been with our moments kneeling before our most generous and most loving of friends, our Lord and Saviour Jesus Christ. The Holy Hour should fill us with love and holiness, it is then we should open our hearts and plead with loving faith for our many petitions and with child-like confidence implore our Blessed Lord to hear our earnest prayers for our loved ones. We know that He has said, "Ask and you shall receive," and He is waiting longingly in the Blessed Sacrament exposed on the altar for us. Let us show Him that He is not there in vain.



CATHOLICS AND OFFERINGS FOR MASSES

"Why are Catholics obliged to make an offering for Masses? Since so many Catholics insist that we have to "pay" for them, would it not be better not to have any money in connection with them?" asks a correspondent of the editor of Truth. The editor gives the following answer, which is published in the September number of Truth:

We are not obliged to have the Masses said, nor is the priest obliged to say them; at least he is not obliged to say them for our intention. The priest is obliged to give the people the opportunity of attending Mass on Sundays and holy days of obligation. He feels it to be his duty also, his priestly duty, to say Mass every day, in so far as may be possible, and to say Mass at an hour convenient for some people to attend. His own love and devotion to the Blessed Sacrament are sufficient reasons why he will try to be always faithful to the daily Mass. The love and devotion of the pious members of the congregation who can find the leisure moments for attending daily Mass will be added to his own priestly motives. But even when his piety and devotion lead him to say Mass, there is nothing to bind him to the saying of that Mass for this or that particular person. So some one asks him to "say Mass tomorrow for my intention," and offers him not pay, because no pay can be given for spiritual things or benefits, but what the Church calls an alms. If he accepts this, then he is obliged to offer a Mass for the person or for the intention of the person who makes the offering.

It might be better to have no money offered at the celebration of a Mass, at a baptism, or at a marriage, but what may be better in theory is not always better in practise. There is, on the other hand, a disposition

among most Catholics to make an offering to the priest on these occasions. But all should understand and know that in case of poverty, no one need be deprived of the Sacraments, nor in the case of death, need a poor person be without a Mass. Sometimes people imagine that the money is necessary, that the priest will do nothing without it. And this is very unjust to the priests. They expect that those who can shall make the recognized offering, but they expect, too, to make allowances for those in need. And no one should ever hesitate to ask for the benefits of religion, no matter in how destitute circumstances he may be. That abuses have crept into even sacred matters is true, but these abuses have never had the sanction of the Church. Rather it has been her constant endeavor to seek the highest and the best in human nature.

Every one who can do so pays for his pew or seat in the church. How else could the church be maintained, or who would meet its expenses? And so every one who has a Mass said, or comes to the priest for a baptism or a marriage takes the occasion to contribute a little to the support of the church and priest. And as no one is deprived of the right to hear Mass, even in want (though many refuse to believe the priest when he insists on this), so no one is deprived of grace and blessing under the conditions already mentioned.

On the principle established in the Holy Scripture that the laborer is worthy of his hire, the priest who works for the people must look to the people for support. These ways enumerated are among the ways in which the people provide that support. Nor can the priest well look elsewhere: "they who serve the altar partake with the altar." Nor would it be to the advantage of the people that the priest should feel it necessary to devote to his own livelihood the time and energy which

should be given to the people and their welfare, temporal and spiritual. Finally, how much money does the priest receive as an offering for Mass? One dollar is the usual stipend for a low Mass. And if he says a Mass each day of the year, and even receives a stipend, how much will it all amount to? And he can say only one Mass each day for which he may receive the offering. The offering is of no great consequence, and in any congregation the number who request Masses is quite small if the whole congregation is considered.

No doubt the matter is all settled on the basis that it is according to God's law that the priests shall receive their necessary support from the people. It surely is according to our notion in this country the best way. We look at those places where the priest receives help or salary from the Government, and we do not envy their condition. We have alluded to the Scripture and have given a few texts. Let these be added: "The priests and Levites and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and His oblations, and they shall receive nothing else of the possession of their brethren: for the Lord Himself is their inheritance, as He hath said to them. This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast; the first fruits also of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep"

"They (the sons of Levi) shall not possess any other thing, but be content with the oblation or tithes, which I have separated for their uses and necessities," So God Himself made provision for His priests in the Old Law, and Christ proclaimed in the New Law that "the workman is worthy of his meat".

The Holy Name of Jesus

From the Latin of St Bernard.

The thought of Jesus pleasure brings,
With truest joy to every heart;
But sweetness, more than all sweet things,
His sweeter presence doth impart.

No music may the bosom warm,
No mother's voice could ever move,
Imagination has no charm
Like Jesus' Name, the Son of Love.

Thou'rt hope to every penitent:
To them that pray Thy love, how kind!
To them that seek with whole intent,
How good! But what to those who find?

Unfeeling words cannot express,
'Tis not in human tongue to tell:
What Jesus' love is, none may guess
Who have not felt its holy spell.

As meed in heaven Thou wilt be,
O Jesus, be our joy below;
And may our glory shine in Thee
While ages undulating flow.

Thou, Jesus, noble Victor, King,
In all Thy ways so wonderful,
Dost fill each good desire, and bring
With Thee all sweets ineffable.

Thine every visit to the soul
Belittles earthly vanity,
Increases light to see the goal,
Inflames anew our charity.

My Jesus, Sweetness of all hearts,
The Fount of life, Light of the mind,
Beyond all human wish imparts
A honeyed pleasure, thrice refined.

I would you all my Jesus know,
Demand His love, and love in turn.
Run after Him till heart, aglow
Within your panting breast, doth burn!

O let our voices aye proclaim,
And let our actions daily speak
The glory of the Holy Name
Of Jesus, Whom we love and seek!

To Angels fairest ornament,
Thy Name is music to man's ear,
To mouth exquisite condiment,
Celestial nectar full of cheer.

Who taste of Thee will hunger still,
Who drink will feel unsatisfied:
No lesser love their hearts can fill,
Than love of Jesus crucified.

Sweet Jesus, Thee alone I prize!
In Thee alone my heart can rest,
For Thee unceasingly it sighs.
And longs to languish on Thy breast!

Abide with us, O Lord always,
And fill the world with Thy delight:
Give truth more penetrating ray,
To pierce the gloom of error's night.

To Thee, then, Flower of Mother Maid,
The cynosure of loving souls,
Be praise and honor ever paid,
Till time to age eternal rolls!

ORE COMMUNION!

The Host of Communion gives me the adorable Person of Our Lord Jesus Christ, true God and true Man.

True God: The Sacred Host gives me Jesus Christ, Son of God and God Himself.

God and His divine essence with all His attributes, each of which is a world of infinite beauty, holiness, and life. Who can comprehend the value of this gift of God to my soul?

He exists from all eternity—I am of to-day.

He is the Supreme Intelligence—I am ignorance.

He is perfection itself—I am full of miseries.

He is the Almighty Power—I am weakness.

He is essential holiness—I am very poor in virtues.

He is the Creator and Master of all things—I am His lowly creature.

He is by nature Goodness, Love, Mercy—of myself, I am nothing.

He possesses every good, every perfection—I have nothing, and all that I have, comes from Him.

And yet, He gives Himself entirely to me in the truth of His Being, with the three adorable Persons of the Holy Trinity.

True Man: The Sacred Host gives me God and the Humanity that He has taken, the true Son of Mary.

As the Little Catechism teaches, the Eucharist contains the Body, the Blood, the Soul and the Divinity of Jesus Christ. Communion, then, gives me Jesus in His entirety:

His body, now glorified and impassible, still marked with His wounds of love, and crowned with glory at the right hand of God, His Father;

His Precious Blood, shed during the Passion and on Calvary;

His Heart, meek and humble, consumed with the flames of the most ardent love, and pierced on the Cross by the Lance;

His Soul, so noble and so holily endowed with the most eminent qualities. It is the same Jesus-Saviour, who was born, who suffered and died for me, with all the virtue of all the annihilations, humiliations, and sufferings of His life and death.

He gives me in Communion the graces, the merits of His mortal life and of all the states through which He had passed. Come upon earth to work out the salvation of the world, He passed in the course of His life through divers states of abasement, of suffering, and also of glory. He was at first: The poor Infant of Bethlehem, the humble Workman of Nazareth, the amiable Youth in all things submissive to His parents.

Then He was the indefatigable Preacher of Judea; the mighty Wonder-Worker, shedding around Him pardon, health, and life; the loving Jesus of the Cenacle, the bloody Victim of Calvary.

Lastly, He was the glorified Christ of Easter Day, the triumphant King of the Ascension.

He comes to me under the fragile appearances of the Host, in His present glorified state as He is in heaven. He is the King of earth and heaven, the Sovereign Good, the Infinite Beauty that makes the happiness of the angels and the saints, the Judge to come of the living and the dead.

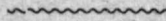
Yes, the Host of one Communion gives me all that. What riches are placed at my disposal every morning! Ah! I now comprehend these words of Saint Magdalen of Pazzi. "Rather sacrifice all the goods of earth than one single Communion. I would rather die than voluntarily lose one Communion."

Venerable Peter Julian Eymard says:

"Be ready to sacrifice everything, to devote yourself to everything for one Communion. One Communion can make a saint in an instant, since it is Jesus Christ Himself, the Author of all sanctity, who comes to you.

"By Communion, we receive Jesus Christ as God and Man, with the merits of His mortal life and all its states, the Redemption and all its fruits, the pledge itself of future glory."

"The Eucharist," says Mgr. Benson, "is the point where God and the soul meet: God with all His graces the soul with all its needs."



PLACING A ROSE ON THE ALTAR

The devotion to the Blessed Sacrament may be developed outside of any meeting or regular exercise such as the pious Christians are in the habit of practising. It is implied in, and effected by such acts as a sending our thoughts at some time of the day to the nearest Tabernacle; by never passing a church without entering to say a word to our Lord in the Blessed Sacrament; by saluting angels of people we meet in the street with a quiet wish that the individuals whom they guard may not die without Viaticum; by reverently treating those around us who have been to Holy Communion, because they are actually living tabernacles of the Blessed Sacrament. Whatever good we thus do to our fellows is like placing a rose or lily on the altar to please our Eucharistic Master. And this sort of devotion leads to that presence of mind about Jesus Christ which is the preserver of sin, the strengthener of good resolves, the conqueror of the enemy of our soul and of our country—Heaven.

A CHILD'S SOUL

A little chimney sweeper half singing, half shouting his refrain passed by. His services were needed and he was called in. He climbed up with professional alacrity, sang some couplets while working and reappeared, sweating and grimy, beside the writer's desk.

"Mister, it's ten cents," said he.

"Ten cents? Well, here they are," answered the priest, taking a coin from his purse. "Now we're even." The boy went away, and the priest picked up his pen once more, but it seemed as if an iron hand had gripped his heart. Pangs of remorse seized him.

"Even! I said we were even," he murmured to himself. "How could that be? Was that child a machine? Had he not an immortal soul, a soul for which Jesus shed His Blood?" At this reproach, the priest bounded, called after the boy, questioned him about God, and his mother, catechism and First Communion. But he knew nothing of catechism and First Communion.

Yet the two seemed to feel a mutual attraction. The child fixed a long look of hopeful expectancy on the priest's face.

What was he going to do? What was going to happen?

This is what happened. The little sweep was instructed, and two months afterwards in a retired chapel, the priest, clad in feast day vestments, laid on the child's pure lips the Bread of the strong and happy.

On that day they were even. The salary, the debt of affection was paid in full. Later on, the child, thus saved from danger might be seen mounting the altar in his turn, and blessing the Angel of his life. The two priests, one aged, the other young, realized that the

gift of oneself is worth far more than the most brilliant oration, and that, in forming a child's career, in training him to a manly life, nothing equals the gift of God contained in the bestowal of wise affection.

WAITING FOR YOU

Catholics who live in the large cities hardly realize the advantages they possess over those who live at long distances from a church. They sometimes fancy they are doing a great deal if they get out of bed Sunday morning at eight or nine or ten o'clock and walk a few blocks to be present at holy Mass. The sacrifice they make is, indeed, very little in comparison to the difficulties which many of their fellow Catholics in the country have to make in order to obtain the blessings which are given to those who attend the sacrifice of the Mass. But aside from this, city folks have their churches open all day till evening, where our Blessed Lord is ever present in the tabernacle waiting for them. If, you, kind reader, who live in a city, could only realize this blessing, what a difference it would make in your life. How easy a matter it is for you to step in a moment, and, in less time than you waste in talking with a friend, ask God, who is actually present, for help, for strength and for mercy.

You are here to-day, to-morrow may never come for you. The churches are always open to you and you can visit your Lord. How often do you do so, except when a law or precept obliges you? Many a one owes his salvation to making a visit to God's house and there asking forgiveness. Try it and see what grace you will receive. If you pass the church and have a few minutes to spare, run in and offer yourself, your wants, your desires to God, who is there waiting, waiting, waiting for you.

JESUS

O what unfathomable sweetness there is in Jesus. Everything that leads to Him, that stands in sight of Him, that in any way belongs to Him, or after the most indirect fashion can be coupled with Him, how sweet it is, how soul-soothing and soul satisfying, even though it be not Himself. Earth has nothing like to it, and withers away and gives out no perfume when it comes near it. The very odour of His Name is as ointment poured forth, The very sign of His Cross is stronger than hell. The very fringe of His garment can undo curses. Formalities become all light and spirit, if they so much as catch His eye, or point a finger at Him. What then must those be which are near and dear to Him, on which the golden light of His love and choice is ever resting like a diadem, His blessed Mother, His foster-Father, His great precursor, His glorious apostles; the little innocents that died instead of Him. What a world of heavenly beauty there is all around Jesus; and simple souls, how happy, how intensely happy they are made by it. But when we get beyond this, when we press through the rings of saints and angels and apostles, through the calm majesty and divine magnificence of that vast city of God, which is none other than Mary herself, when we reach the very Jesus, what can we do but weep for sheer excess of joy at the height and depth and length and breadth of His incomparable sweetness, and what is this but the Blessed Sacrament itself. Ah! then the Blessed Sacrament is not one thing out of many; but it is all things, and all in one, and all better than they are in themselves, and all ours and for us, and—it is Jesus.

FABER.

Wealthy Rest

My people shall sit in the beauty of peace and in the tabernacle of confidence, and in wealthy rest.

If your soul is troubled and uneasy in spite of your having a sincere desire to serve God, be sure this unrest and agitation is Satan's work. "An enemy hath done this". Jesus the Prince of Peace, ever calms the faithful soul, and He would have this Divine peace reign there, as it reigns in His Sacred Heart.

Therefore, cast all your doubts, scruples, and solicitude into this furnace of love. His Heart is sufficiently powerful to calm your restless soul, sufficiently loving to shelter your tempest-tossed soul, and to guide your frail bark to the haven of perfect peace.

I come to Thee, my Lord,
 Yet linger by the way;
 I come to Thee, my Lord,
 Before Thy soul to pray;
 One glimmer of Thy light
 Brings Peace from God to me
 As in Thy "wealthy rest"
 My spirit leans on Thee.

A storm of pain and grief
 Oft bends me with its power;
 My comforter art Thou
 In sorrow's bitterest hour:
 Be with me then, my God,
 Nor leave me poor and lone;
 For light and joy are Thine
 Upon this Altar-throne.

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