



*W. Bouguereau.*

The Holy Women at the Tomb.

THE SENTINEL  
OF THE  
BLESSED SACRAMENT

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A Call from the Tabernacle.



Poor, erring one, whose feet have long been straying,  
Thy deep unrest has kept thee far from Me ;  
Wilt thou not come, My earnest call obeying ?  
For in My Heart there is a place for Thee.  
When others tired, because of thy unheeding ;  
When harsh grew hearts that once were as thine own :  
My love for thee was still for thy love pleading,  
Thou hadst one friend—that Friend was I alone !

The world is cold, its love false show and glitter ;  
Its flow'rs have thorns that pearce the tending hand ;  
Its fruit looks fair, but foul is it, and bitter :  
Its safest spot a trap of quick'ning sand.  
Oh, leave it all, its pomp and fleeting pleasure —  
Come unto Me, and learn of Love Divine ;  
Within My Heart there is unstinted Treasure,  
Which has been, is, and ever shall be Thine !

AMADEUS, O. S. F.



## Holy Communion for Children.

PRIVATE FIRST COMMUNION.

*continued.*

The following account, given by a mother, is no extraordinary sample of what some children are capable of, even at a very tender age. "My eldest girl was barely three years old when, once, as I was starting for Holy Mass, she said to me: 'Are you going to get that little white thing which is the Good Jesus?' I never forget the impression made upon me one morning, when I was assisting at Mass with my four children. On kneeling down in my place after receiving Holy Communion, I felt a hearty kiss imprinted on my lips. It was my second girl who had thus thought to kiss Our Lord. This same child taught her brothers and sisters while they were still very young to practise 'spiritual Communion'. And when she made her first Communion, the youngest one was deeply impressed, and as long as his sister continued to wear her white dress, would rush towards her and kiss her bosom. He himself now communicates daily. When I learnt that he had been advised to do so by his confessor, I confess to having conceived some fear of routine. But following him each morning of his holidays to the Holy Table, I saw that his earnestness in no way declined. It is for parents to develop an appreciation and desire for Holy Communion in their children: for they are capable of both while still very young. From their earliest years they like going to the church and to watch the Mass. They try by questionings to unravel the great mystery, enquire why the server rings a bell, and the people bow down their heads. That is the moment for telling them the marvellous story of the Last Supper, and of how Our Lord, when about to die for His own, gave Himself to them under the ap-

pearances of bread and wine. Children will understand this quite early: for the age of love comes far sooner than the age of reason." "To these very just reflections of a Christian mother" writes Père Lintelo "one may be allowed to add that Baptism predisposes children supernaturally to understand Communion, and to look forward to its reception with a divinely-given instinct. Happy they if Jesus enter their souls while these divine gifts remain still unimpaired and in all their freshness!"

From the Church's teaching concerning the age for beginning to receive the Holy Eucharist, we may draw three conclusions. The first of these is that children *are bound under pain of grievous sin to communicate as soon as they are capable*: so that, when that period has been reached, they are no less bound to make the Easter Communion than they are to make the annual Confession. One may say more — as some theologians observe — namely, that a child may more easily be capable of communicating than of making a confession. The acts required for the Sacrament of Penance, notably that of distinguishing between sins and realising them, are much more difficult for a child to produce than are the necessary dispositions for Holy Communion. For, in order to receive the latter, it is enough to be in the state of grace and to have a good will.

It does not follow from this, however, that a child is absolutely obliged to start communicating at the Easter of the very first year in which it becomes capable. For, according to the teaching of the Council of Lateran, the Confessor is allowed, for some serious reason, to delay the child's fulfilment of the Paschal precept till a little later in the same year.

A second conclusion to be drawn. If the child be kept in ignorance of its strict duty, or parents, or ecclesiastical authorities forbid Communion, and the child, consequently, be excused from sin, its superiors thenceforward become responsible and burden their own consciences. Saint Alphonsus Liguori remarks: "Roncaglia is right in blaming parish priests who refuse, without discrimination, to admit children to Communion, unless

they have reached a certain fixed age." The learned Cardinal Gousset writes: "A parish priest would deceive himself and deserve blame if he adopted a general and absolute rule of only allowing those children to make their first Communion who have attained to a certain age. We are the dispensers, merely, of holy things: we may not dispose of them at pleasure". Cardinal Gasparri, formerly professor at the College of Propaganda and at the Appolinare, while teaching at the Catholic University of Paris, wrote thus: "As for that public and solemn celebration which it is so customary to hold in France for the First Communion of all the children in the parish, we highly praise it and approve of it. But we must be allowed to add that such of the children as have acquired the moral capacity before the appointed time has arrived, must as a *duty* be admitted to Holy Communion in the ordinary private form; and the parish priest, or confessor, or college rector, etc., cannot with a clear conscience put them off, on the plea that they have not yet reached the age fixed by episcopal law".

These two conclusions agree with the Italian Catechism issued by Pius X. *Question.* — "Are those guilty of sin who, having reached the necessary age for receiving Communion, do not receive it?" *Answer.* — "Those who, being old enough to receive Communion, fail to do so, either because they will not, or because through their own fault they lack sufficient instruction, undoubtedly sin. Their parents, or those holding the place of parents, also sin if the Communion be delayed through their fault, and they will have to give a severe account of this to God."

The *third* conclusion is that parish priests are not the sole judges of the age at which a child should be admitted to the Holy Table. Further, if the parish priest happens not to be the confessor of his youthful parishioners, the task of judging will belong mainly to the parents and to the confessor. In this case, it matters little whether the confessor be the parish priest or a curate, a secular priest or a regular, or whether he be resident in the parish, or merely exercise his ministry



"Suffer little children to come unto Me."

there once in a while. It is enough that he be a priest with faculties for hearing confessions, and that, while lawfully exercising his ministry, he sees that a child among his penitents is fit to receive Communion. It is the business of that confessor to inform the child of its new duty and to dispose it for partaking thenceforward of the Divine Banquet. In such a case, let the priest beware of incurring the rebuke administered of old by Our Saviour to His Apostles: "Suffer little children to come to me and forbid them not". Alas! how often one has cause to repeat the words of the prophet: "The little ones have asked for bread, and there was no one to break it unto them".

That which is commonly called "First Communion" should rather be styled "Solemn Communion". Before granting the child the privilege of sharing in this solemn celebration, could we not grant, are we not bound to grant him the benefit of Private Communion, to which, in fact, he has a right, and which he is really obliged to receive in virtue of a precept, both divine and ecclesiastical? For this reason it is that the title "Private Communion" has been assigned to this chapter treating of the age for First Communion. May we see diminished the number of parish priests who prefer to see children deprived of Communion rather than allow "Private Communion."

So far we have dealt with the need to give Holy Communion privately to children before the date fixed for the "First Communion" only from the standpoint of the divine and ecclesiastical precept. Let us now suppose for a moment that a child were not *obliged* to receive Communion, once it is old enough to realise and to love the Eucharist. Even so, it would have the *right*, and the priest would be bound to recognise that right if the child hit upon the happy notion of insisting on it, and claiming the benefit of Communion. And it is the business of the priest to suggest this happy thought should the child not have conceived the notion by itself. This right of the child implies a corresponding *duty* on the part of the priest.

It is beyond all question that the admission of children to their First Communion forms no part of the parish priest's special prerogatives. He has indeed the duty of seeing that his flock keep the commandments of the Church, and, in particular, that those who have reached the years of discretion fulfil the Easter duty: hence he must take care that children who have attained that age comply with it. But from this priestly duty it cannot be inferred that he has any *exclusive right* in the matter. No law can be quoted as conferring it upon him. The learned Père Bouix used to say: "A false notion is daily gaining strength in France that the right of admitting children to their First Communion belongs to the parish priest. This novel theory hardly needs refutation, and is practically unheard of among doctors and canonists. There is nothing in canon law that gives the faintest support to it."

The Very Reverend Father Wernz teaches that Communion received in private form does not fall under the exclusive right of the parish priest. As for Communion in solemn form, that may be reserved to the parish either by custom, or by diocesan statutes, but always saving legitimate privileges, such as those enjoyed by exempt communities.

"Granting" says Père Cros, "what in truth cannot be conceded, namely, that a child is under no obligation to communicate as soon as he has sufficient discretion, he would still have the right to do so if he insisted. This is the opinion of Saint Alphonsus Liguori, with Suarez and others".

But there remains another point of view to be carefully considered; namely, that it is morally necessary, or at least highly useful for a child, if sufficiently prepared, to receive Communion sooner than the ordinary time fixed by diocesan statutes for First Communion. For, if the understanding is developed, passions also will awake and threaten the baptismal innocence of the young soul. "Up to the age of eight or nine a child has been spotless through ignorance of evil. But after this period, it will some day or other almost certainly come



across a bad companion. Then follow curious revelations, disturbing in themselves, and doubly dangerous for the manner in which they are made: then immodest jokes, corrupt suggestions, and presently shameful conduct. How can you expect that child to resist? It is all so new, and so seductive. Curiosity, sensuality, vanity — all these conspire to drag it along. The child will then fall continually till the period of its First Communion. And do you imagine that the impressions of that solemn day will suffice for the complete uprooting of habits indulged in, perhaps, for years? Generally it will not. The child will go to confession once a month for the regulation Communion. Between these Communions it will fall into sin. This monthly approach to the sacraments will gradually become an irksome task, and in a few years, when at last emancipated from the control of parents and of parish priest, he will drop his monthly Communion, and will go to swell the ranks of those Christians who spend the greater portion of their lives out of the grace of God."

The majority of children, by the time of their First Communion, will most probably have learnt and done a good deal of mischief.

"They draw nigh to the Holy Table," says the council of Albi, "only after wallowing in the mire of vice and numberless sins. Alas! why do we wait for the age when passions will already have become strong, before bestowing the benefit of Communion? Let Communion be to little children a preservative from those sins of youth which David bewailed in the repentance of his old age. Let it be to them the Divine Bread, giving them strength to control their budding passions, let it be the wine begetting virgins, rather than the belated remedy for eventually removing faults already acquired. For, though repentance give back the dignity of a child of God, it can never restore the pure flower of innocence. Nothing can ever enable the soul that has been sullied to recover its primitive integrity, and it can never again address God, as the elder brother of the Prodigal did his father: 'Behold so many years have I served thee and have never transgressed thy commandments'."

And if the flower of innocence must one day fade in the child's soul let it be as late as possible: and in order to put off that evil day, do you, my brother priests, give the Eucharist to little children without fear. Give it to them often, so that the habit of Communion may prove their salvation after the bitterness of their fall, and their best safeguard against a relapse. Just as any confessor whatever is authorised in the performance of his office to advise a child to receive Communion daily, after hearing and questioning him, so, too, any priest may give Communion to children who present themselves in any church, or any oratory be it public or private without troubling to enquire whether those children have been publicly admitted by their parish priests to First Communion.

Were this not lawful, the confessor's decision that a child may and ought to communicate would be rendered nugatory: his action might be frustrated through the opposition of some pastor who was over zealous for the maintenance of customs, or of old abuses, and who might be inclined to forbid children to communicate in his church, merely because they had not passed through the mould of a solemn celebration of First Communion.

It is important to preserve the innocence of all children, but it is specially important in the case of those who are destined later to fill our seminaries and to enter the priesthood, and become the future dispensers of the Bread of Angels. It is necessary to saturate their young souls in the Blood of Christ and fill them with solid virtues.

"For the replenishing of our seminaries," writes Père Lintelo, "parish priests should induce the youngest children, who are capable, to communicate every day, or nearly so. Through this means there will be a goodly number of vocations to the priesthood, and these more noted for their solidity than many that we have at present, the unsteadiness and painful mediocrity of which may be traced to a single cause, namely, the lack of solid virtue having a blameless childhood for its foundation."

*to be continued.*



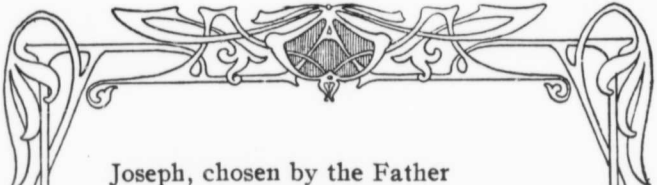
**St Joseph**  
AND THE  
**Eucharistic Soul**



There are souls who battled bravely,  
Conquered sin and won their crown ;  
Martyrs, hermits, monks, and virgins,  
Famous Saints of great renown.

Yet above the very highest,  
Next to Mary, and her Child,  
One bright star forever shineth,  
Joseph, humble, chaste, and mild.

Joseph, model of obedience  
Never from God's will apart ;  
Jesus' treasure, Mary's comfort ;  
Joseph of angelic heart !



Joseph, chosen by the Father  
To fulfil a trust sublime,  
Joseph, on whose bosom rested  
Jesus, Infant God Divine.

Can we doubt that he who guarded  
Jesus in His Childhood days ;  
Now will be the loving Father  
Of souls wherein Our Lord stays ?

Shall we not when seeking Jesus  
Exposed upon His earthly throne,  
Find as loving sentinel, Joseph  
Devout adorer in Nazareth's home ?

Then as loving guide and model,  
Let us our dear Joseph greet ;  
Trusting to that care so tender  
To lead us safe to Jesus' feet.

CARMEL.



## Thoughts for the Season



LIKE the life of nature, the soul's life has its times and its seasons; in its strivings to advance along the supernatural ways marked out by Christ, it experiences its spring-time and its autumn, its summer and its winter. Not, indeed, that these changes are a matter of regular succession and duration; they cannot be forecast with certainty, they come and they go without warning, and they vary with varying character and vocation. There are periods when the soul is aglow with the warm sunshine of God's love; there are others when the soul is dull and torpid and chilled by desolation; now there is in the heart a constant flowering of brilliant virtue, and a perpetual song of joyous life; now there are soberer moods, and thoughts tinged by the gloom and the touch of approaching death. Lovers of the Blessed Sacrament are no exceptions—each soul must know its varying seasons, and make provision for its varying needs.

There is, however, one season for which all should prepare. Souls differ much in their conquests; they are alike in their struggles. None escape. Into every life there must come times of faint-heartedness and weariness and strife, and at such times one needs to make special effort, and to have recourse to special motives.

When temptation sweeps into our soul, with its blight on the sensible joy of devotion, and its scattering of thorns in the path of perfection; when it dulls the soul to the voice of God, and sharpens the senses to the call of sin; when it casts its veil over the eye of faith and

spreads its seduction before the eye of flesh ; it is not enough to think of the sweet attractiveness of the Prisoner of Love, one needs to terrify oneself with the thought of His power.

Even those who love much should not rely on the strength of their love ; for those who have loved much have yielded at times to the stress of temptation, and turned traitors at the last. He who has made only the first step in wisdom will cherish the fear of the Lord deep down in his heart, so that fear at least, if not love, may keep him from ever denying his Lord and yielding to sin. The thought of His all-powerful goodness will give us courage to struggle manfully against temptation the thought of His all-powerful chastisement will give us strength to suffer all rather than merit His wrath.

He who lies concealed beneath the white circle of the host is the God of all-powerful goodness. It is He who lights up the stars, and covers the fields with flowers ; it is He who gave the forests their trees, the mountains their rocks, the seas their shores, and the rivers their springs. He paints the dawn with purple and the night with silver. From Him is the blue of the sky and the green of the ocean ; from Him is the flight of the wind and the song of the streams ; from Him is the smile of the meadow and the caress of the breeze. He poised the birds in the air, He hid the gold in the earth, He made the fruits to grow on the land. He is a God of power, but a God of goodness. He allows us to be tempted, but not above that which we are able. He is faithful, He will make with temptation issue, that we may be able to bear it. He is our Hope, and the thought of His power should give us confidence.



## Favors through Venerable Père Eymard



Belgium, Schaik, Feb. 16, 1911. — Eight days ago, we received the picture and relic of Venerable Père Eymard. A thousand thanks! I am happy to be able to tell you that my mother, who for a long time endured excruciating sufferings in one limb, was cured by the simple application of the relic. Thanks to Venerable Père Eymard, to whom we owe this cure  
P. L.

Andyk, Belgium, April 14, 1911. — My sister had a tumor on her breast that caused her much suffering. I gave her a relic of Venerable Père Eymard. She applied it to the tumor and in less than twenty-four hours the cause of her sufferings had disappeared.  
A. M. H.

Heerlen, Belgium, April 20, 1911. — My wife had a bruise on her eye that prevented her seeing. We had tried all kinds of remedies. At last we got a relic of Ven. Père Eymard, and my wife put it on the injured eye. In nine days she removed it, and found the eye perfectly well. She was able to see. Thanks!  
H. A. R.

Katwijk, Holland, April 23, 1911. — Miss L. B. had a speck on one eye which, from time to time, obscured the sight. For four weeks, the doctor saw it daily. But in vain. Having a relic of Père Eymard, she suddenly thought of applying it to the eye. From that moment the eye grew better and, after some days, the speck disappeared.

SAINT-LUMINE DE CONTAIS, France,  
With a joyous heart I write these lines. Some time ago I asked you for a relic of Ven. Père Eymard, and you had the kindness to send me one. I wore it on my person and made a Novena to the holy servant of God. I begged him to take pity on me, since for a long time I had been suffering much from my stomach, not being able to support even bread. On the second day of my Novena my suffering decreased, and some hours later the terrible pain ceased entirely, and has not again appeared. Yes, I have been helped providentially by Ven. Père Eymard.  
S. T. de J.

## The Sacred Heart in the Resurrection.

(See frontispiece)



### ADORATION.

—The Divine Master pointed out His Heart to men in the different states of His mortal life as the source of the love that He testifies toward them in every one of those states, and as the centre in which they should seek Him if they would everywhere find and taste Him. "Come to Me and learn of Me that I am meek and humble, of Heart," did He say to those sheep without a shepherd, to the heavily burdened. "Abide in Me, abide in My love," did He say when He made Himself a Sacrament, when He drew St. John to His Heart. He willed that a soldier should with a thrust of his lance open His side on the Cross, to show to the world in His open Heart the love that had led Him to embrace death for its redemption. To inaugurate the immortal life that He was henceforth to lead to the end of time in our tabernacles and for all eternity in heaven, He called upon Thomas to plunge his hand into His side: *Affer manum tuam, et mitte in latus meum.* — Bring hither thy hand, and put it into My side," that we might know by contact with His Heart in Its new life that He is always our Lord and our God. In His resuscitated life as in His death, He was consecrating to our welfare the treasures of His glorified Heart, as He had poured out for our benefit all the devotedness of His mortal Heart.

The various manifestations of the Sacred Heart during the days that our risen Saviour passed upon earth after the Resurrection, will form the subject of this Adoration.

While the Body of Jesus, wrapped in the winding-sheet, lay motionless in the tomb, His Divinity, which was never separated from the Humanity even in death, commissioned the most glorious of the angels to gather up in golden cups the drops of sacred Blood scattered over the wide battlefield on which the intrepid Christ had combated. Those angelic messengers bore it with the deepest respect to the source whence it had issued, to the Sacred Heart, pierced, broken, lifeless. For three days it rested before resuming new life, the just recompense of Its holy and magnanimous death. At the moment of the Resurrection, the Soul of the Saviour, ending Its beneficent visit to the patriarchs of limbo, touched with Its radiant wing the pale countenance of the Christ in His sleep of death and, ardent and joyous, united



Itself forever to that Body, so pure and so worthy of It, and from which It should never have been separated. At that touch of intense power, the Heart of Christ awoke and, with an impetuous rush, propelled into the arteries the Blood that filled It. Then began the joyous and rhythmic pulsation of the glorious life by which the First-Born of the Resurrection was to live eternally.

Nothing henceforth could trouble the unalterable joy of this Heart, no power whatever could dim Its glory, no more painful and ignominious effusion of Its Blood. Peace, light, beatitude unending were to be Its portion. The life that it poured into the members of the Saviour was safe from every attack, secure against the ravages of decrepitude, raised above the laws of matter, independent of every created cause, and endowed with all the prerogatives of the spiritual life. The Heart of the First-Born among the victors over death, It became the centre of every resurrection for souls purchased to the life of grace, for all that enter into the life of glory, as well as for the body snatched from the dust of the tomb and established in incorruptible life. It is the living and luminous source, from which all souls thirsting for unruffled peace, pure joy, and eternal happiness, shall come to draw, to slake their thirst, and to be inebriated without ever exhausting it: *Haurietis aquas in gaudio de fontibus Salvatoris*

#### THANKSGIVING.

Goodness is the principal motive for gratitude. In no other phase of His life did the Saviour more tenderly manifest His goodness than in His Resurrection. The spirit that this mystery inspires is, also, one of joy, happiness, and thanksgiving.

Christ shows that glory has not changed His Heart, as it too often happens among men. His goodness shines forth in His eagerness to show Himself to His own, to multiply His apparitions to them, and to allow Himself to be touched by them: "*Videte et palpate!* — Handle and see!" His goodness speaks in His words of peace, repeated insistently: "*Pax vobis! Iterum dico, Pax vobis!* — Peace to you! Again I say, Peace to you!" It was His condescending goodness that made Him return to the Cenacle, urged by the challenge of incredulous Thomas, in order to impart to him the Holy Spirit, which he had not received with his fellow-disciples.

What familiarity, what goodness on the shore of the sea of Tiberias! "*Pueri numquid pulmentarium habetis?* — Children, have you any meat? Cast the net on the right!" And He had Himself lighted the coals upon which was broiling a fine fish, which He blessed, distributed, and ate with them: "*Accipit panem et piscem similiter.*" — It is His goodness that consoles the weeping

Magdalen: "Woman, why weepest thou?" "They have taken away my Lord!" "Mary!" "*Rabboni*, O my Master!"

It was the compassionate goodness of Jesus that encouraged, enlightened, and strengthened the disciples of Emmaus. He explained to them the Scriptures that announced and justified His death. He revived their fainting hearts with the breath of His convincing proofs. He deigned to accept their hospitality and, reversing the rôles, became their host. He fed them with "Bread blessed and broken," with that marvellous Eucharist which they had tasted three days before, and He sent them away full of faith and zeal on their mission of witnesses and Apostles.

#### REPARATION.

The very mysteries which glory illumines most with its splendors and replenishes with holy joy, are mingled with sadness, become overcast when in contact with sinful man. They have to amend and purify, hence, the necessity for reparation. In the effusions of Its Paschal joys, therefore, the Sacred Heart feels Itself obliged to inspire the Saviour with remonstrances and reproaches. It inveighs, above all, against the weak and wavering faith of Its own followers, and against the discouragement resulting from it, and which may easily lead to infidelity and apostasy.

On account of their ignorance, which had not comprehended the Saviour's teachings, and their groundless distrust of His goodness, the Apostles were, more or less, a prey to the terrible evil of incredulity. In vain had Jesus announced to them on several occasions His Passion, Death, and Resurrection, and proved that they had been foretold by the prophets. On the very day after the event, they remembered not that the Scriptures declared His Resurrection certain. The Holy women, sent to them first by the angel, then by the Saviour Himself, talked foolishly, as they thought, when announcing His Resurrection, and they refused to believe. Even in the presence of their risen Lord, they hesitated and feared being deceived. Still more, after the repeated apparitions in the Cenacle, they failed to recognize Him when He appeared on the shores of Tiberias. It was only the more refined perceptions of John that made Him known to Peter and the other disciples: "*Dominus est* — It is the Lord!"

Such incredulity outraged the Saviour's veracity, and wounded still more His Heart. Indignation, as well as sorrow, may be traced in the reproaches that Jesus made to them. "O foolish and slow of heart to believe in all things which the prophets have spoken," did He say to the disciples when, in doubt and despondency, they were making their way to Emmaus. "Know ye not that Christ had to suffer these things, and so to enter into His glory?" When He appeared to the Eleven as they were at table, He "upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen

Him after He has risen — *Exprobravit incredulitatem et duritiam cordis.*”

Oh, how difficult it is to obtain and to preserve faith, though so necessary!! When recommending to Thomas to be no longer faithless, but believing, the Saviour, to exalt the merit of faith, made use of these words: “*Beati qui non viderunt et crediderunt!* — Blessed are they that have not seen, and have believed!”

#### PETITION.

The Resurrection, in retaining the open Wound of the Sacred Side, reveals the Heart of the Priest who prays, of the Apostle who evangelizes, of the Father who remains ever in the midst of His children to protect them.

“Behold, I go to My Father, to My God,” said the Saviour. In these words, He made known the ministry of all-powerful mediation that He was to exercise as the eternal High-Priest in behalf of the world. He is ever standing before the Father, showing Him His Wounds, which tell of His Passion and His victory, and appealing to Him without intermission to grant us all the fruits of His Resurrection.

His Heart is overflowing with pity and inflamed with ardent, apostolic zeal for souls. He must shed light upon the whole earth, and carry salvation to mankind, held by Satan in the chains of death. To His Apostles on the little hill in Galilee, which He has assigned to them as a rendez-vous, He said: “All power is given me in heaven and on earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.”

But His Heart is that of a father toward the family which He Himself has gathered together, and which He wishes to multiply indefinitely. He knows that the father's presence is indispensable to the children, that he it is who must provide them with food and protection. At no cost will He leave them orphans, so giving to heaven His human Presence, He gives us His Eucharistic Presence by the solemn words of an inviolable testament: “Wheresoever you go to preach My Gospel, I am with you all days, even to the consummation of the world.”

Pray that the pious custom of frequent and daily Communion may increase among children.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

(100 days' Indulgence.)





## ➤ Saint Tarcisus Boy=Martyr ◀

### Of the Blessed Sacrament

Who does not admire the brave boy, the one who fearlessly does his duty? Who does not love the gracious boy, the one who is obligingly and unobtrusively prompt to aid you? Who is not charmed with the honest boy, the one who truthfully answers to your questionings? Who is not attracted to the manly boy, the one who is candid in word and act? Who is not fascinated by the pious boy, the one whose purity of soul shines in the clear depths of his smiling eyes and is reflected in every line of his honest face? Men and women, young and old, saint and sinner, give spontaneous honor to the brave, gracious, honest, manly and pious boy. St. Tarcisus is one of these boys, and the love of his heart — love of the Blessed Sacrament — will make of our boys and girls too what it made of him, at least in disposition: Martyrs of the Blessed Sacrament.

\* \* \*

St. Tarcisus lived about the middle of the third century, and was the trusted acolyte and constant com-

panion of Martyr-Pontiff, St. Stephen I. Hence we can easily fancy what were the sterling qualities of mind and heart that had endeared him to the Holy Father, and had singled him out from his fellows, to hold the privileged post so near the person of Christ's Vicar. In those days an acolyte had to be a boy of firm character, gentle address, amiable disposition, neat of limb, active in body and mind, one who could be relied upon on all occasions and whose love of faith was a guarantee of his fidelity.

Such a boy was the acolyte Tarcisius, brave, gentle, trustworthy and fearless.

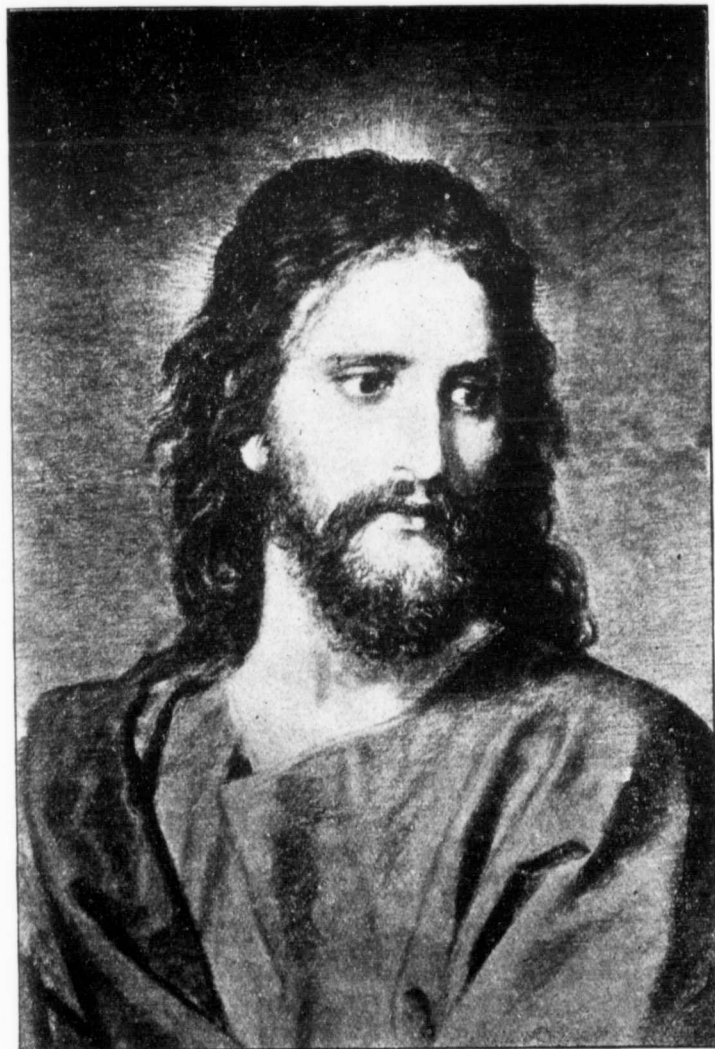
Spotless without and sinless within,  
He knew no fear, for he knew no sin.

\* \* \*

It was in the early part of the third century that the Roman Emperor Valerian, faithfully imitating his infamous predecessors, issued an edict for the arrest and persecution of the Christians.

One morning while St. Stephen was celebrating the Holy Mysteries in an underground chapel of St. Callistus, the soldiers of Valerian swarmed into its depths and took possession. The Pope remained at the altar and with great serenity finished the Mass. He was about to implore his people not to fear the death awaiting them when the savage mob threw themselves upon this feeble old man, literally tearing him limb from limb. This happened on August 3, A. D. 257. The day following this horrible murder, the band of boy-acolytes could have been seen hurrying to all parts of Rome; for now more than ever did the Christians need the sweet consolation and strengthening power of the Eucharistic Bread.

Cardinal Wiseman, in his beautiful *Fabiola*, or the Church of the Catacombs, gives us a graphic picture of this day: "The Sacred Bread was prepared, and the priest turned round from the altar on which it was placed to see who would be its safest bearer. Before any other could step forward, the young acolyte Tarcisius knelt at his feet. With his hands extended before him, ready to



receive the Sacred Deposit, with a countenance beautiful in its lovely innocence, as an Angel's, he seemed to entreat for preference, and even to claim it.

"Thou art too young, my child", said the kind priest, filled with admiration of the picture before him.

"My youth, holy Father, will be my best protection. Oh! do not refuse me this great honor". The tears stood in the boy's eyes, and his cheeks glowed with a modest emotion, as he spoke these words. He stretched forth his hands eagerly, and his entreaty was so full of fervor and courage, that the plea was irresistible. The priest took the Divine Mysteries wrapped up carefully in a linen cloth, then in an outer covering, and put them on his palms saying:

"Remember, Tarcisus, what a treasure is intrusted to thy feeble care. Avoid public places as thou goest along; and remember that holy things must not be delivered to dogs, nor pearls be cast before swine. Thou wilt keep safely God's sacred gifts?"

"I will die rather than betray them," answered the holy youth, as he folded the heavenly trust in the bosom of his tunic, and with cheerful reverence started on his journey."

Along the *Via Appia* sped Tarcisus. His lips moved in prayer, his soul rejoiced in the nearness of the Holy One, but his kind, childish heart ached for the death of his dear friend and father, and the bright eyes bent upon the ground were heavy with tears. A crowd of men, coming along the road, eyed him curiously, made some coarse jests, and finally stopped him. Evidently they knew him and suspected his mission.

"Are you a Christian dog?" one asked.

"I am a follower of Jesus Christ, the true God," answered Tarcisus, trying to pass them.

"Stop a minute and show us the treasure you are carrying so carefully!"

What was the boy to do? Resistance was impossible, for it was one against ten and the whole of Pagan Rome to boot. Ardor for his faith forbade him to attack these ruffians; love for the Sacred Species he carried com-

manded him to defend It with all the strength of his sturdy boyhood. Finding that there was something superhuman in the endurance of his valiant youth, the pagans armed themselves with stones, which they rained upon his slender form. Tarcisus, bruised and bleeding, fell to the ground clasping his hands to his precious Treasure, "O my good God," he prayed, "my little life is nothing, but You are everything! Can it be that You will permit Yourself to be profaned at the hands of these sacrilegious men? Pity, dearest Lord! spare Yourself such an outrage and me such a terrible grief!" In saying these words, he pressed the Treasure closer to his heart with tenderest love, and the heroic boy was dead.

They searched the clothing of their victim: it was in vain. They turned it inside out and tore it in pieces: there was nothing to be found. What had become of the Treasure? Had Tarcisus time to consume the Sacred Species? Had he offered in his pure heart an asylum against impiety? or had God answered his prayer to "spare Himself such pagan outrage" by disappearing.

Cowards by nature, the fear of the supernatural seized the pagans; overpowered by terror, they fled. Here, a few hours later, some Christians finding the noble martyr, out of respect for the friendship existing between St. Stephen and the boy saint placed them in the same sepulchre in the cemetery of St. Cecilia.

Tarcisus is the patron of altar-boys — of the privileged youths who enter into the sanctuary and, before the Holy of Holies wait upon the priest during the performance of the sacred mysteries of the altar. He is the intercessor too for those who seek perseverance, for those who like himself must struggle for the victory amid bitter assaults and temptations. But the lesson the short life and glorious martyrdom of the fearless and pure-hearted Tarcisus teaches all is that the food of the strong, the preservation of innocence, and the attractiveness of virtue must be found in the Blessed Sacrament.





## Venerable Pierre Julien Eymard

Founder of the Society of the Most Blessed Sacrament,



WITH what love God has loved me! He has, as it were, led me by the hand to the Congregation of the Most Blessed Sacrament. All His graces have been graces of preparation, and the Blessed Sacrament has dominated my whole life. The Most Blessed Virgin Mary strengthened this affection in me. She herself gave me Jesus in the Most Blessed Sacrament." These are Ven. Père Eymard's words.

The end that we propose to ourselves in this sketch is, as the title indicates, to make known the Founder of the Society of the Most Blessed Sacrament, the Apostle of the Eucharist.

A rapid glance over the past will reveal to us, and not without great profit to ourselves, the commencement of and the favors bestowed on the Order of the Blessed Sacrament, whose complete expansion we behold even during the last years of Venerable Père Eymard.

Pierre Julien Eymard was born February 4, 1811, at La Mure, d'Isère, a little town in the diocese of Grenoble. His family was profoundly christian. His grandfather was held in high consideration, and Jules Eymard, the father of the subject of this sketch, was equally faithful in the observance of the laws of Holy Mother Church. Full of energy and naturally very clever, he was engaged at one and the same time in different occupations, cutlery, jewelry, and that of the oil-press.

By a first marriage, he had one daughter named Marie Anne. In 1804, he contracted a second marriage, at Frenay (Oisans), with Marie Madeleine Pelorce, who rivalled her good husband in piety and wisdom.

The Reverend M. Col, since deceased in the odor of sanctity, was at this time the Curé of Oisans. He predicted to the pious couple that of their marriage would be born a son, who would become a priest and the founder of a new Religious Order devoted to the Most Blessed Sacrament. They had successively three sons, who all died in baptismal innocence. The fourth was the child of promise. While his mother bore him in her womb, she never ceased consecrating him to Jesus Christ and begging that the child's whole life should be devoted to His divine service. The day after his birth, he received in Baptism the name of Pierre Julien. May we not see in this name a predisposition of Divine Providence? *Petrus*, which signifies *rock* and it was upon this rock that Jesus Christ was to establish His Eucharistic Throne, and perpetuate the Feast of Corpus Christi, begun in the Church by Saint Julienne. The child conceived a great devotion to his two patrons, as also to his mother's patroness, Saint Mary Magdalen, who had loved the Saviour of the world with so ardent a love. The relations of little Pierre with the Blessed Sacrament date from his tenderest infancy. While still at her breast, his mother often carried him to the church and, above all, when the bell called to Benediction, she hastened to the sacred edifice to offer her child to God.

As the boy grew older, his greatest joy was to accompany his good mother in her frequent visits to the tabernacle. Never did he grow tired, never did he ask his mother's permission to leave the church before her, no matter how long she continued her devotions. In later years, Père Eymard used to say that those multiplied visits were for him a source of superabundant graces, and that a similar practice should be recommended to all christian mothers. Soon however, his mother's devotion, great as it was, failed to satisfy him. He embraced every occasion that presented itself to escape her vigilance, and make his way to the church. Powerfully attracted to the Presence of the hidden God, he always tried to get as near to Jesus as he possibly could. He even ventured into the sanctuary, and there, climbed up behind the altar on a little step-ladder. In this atti-

tude he remained for a long time, his little head resting against the tabernacle. Once, he was surprised in this position, his hands joined, his eyes fixed on the tabernacle.

"What are you doing there?" they asked him.

"Saying my prayers," was the answer. "Here I am nearer to Jesus, to speak to Him and to listen to Him."

Another day, taking off his shoes with a rope around his neck and a wax candle in his hand, he went to beg pardon of Our Lord.

The demon without doubt, foresaw that this child would snatch many souls from him, and so he tried to strangle him in his cradle. This was told by Ven. Père Eymard himself to his intimate friend, Père Mayet.

"While still quite young," he said, "I felt a heavy hand seize me by the throat and try to strangle me. I cried out for help, and I even caught the hand that was squeezing my throat. My father, hearing my cries, came in all haste, and quieted me. They never put any faith in what I said on this point, but the remembrance is still so deeply impressed on my mind that it seems to me that it happened only a short time ago. I was then only five years old."

We have said that Père Eymard had a sister named Marie Anne, who was like a second mother to the boy, being twelve years his senior. Her example and advice contributed much to developing piety in him, and they loved each other very dearly.

Once when Marie Anne had had a little disagreement with her step-mother, Pierre began to sob and weep, begging his father not to scold her, reminding him of how hard she worked, and how faithfully she gave him all her wages. The child had already remarked this, although he was then only four years old. One year later, he congratulated his sister on her great progress in perfection. "How happy you are," he said to her, "to approach the Holy Table so often! Offer a Communion for me, I beg of you."

"What shall I then ask of the good God for you?" she inquired.

“Ask that I may always be meek, chaste, and pure, and that some day I may become a priest.”

He assisted at the Holy Sacrifice every day and, so happy was he to serve the Mass, that he would have wished never to share that task with another. He had, also, great devotion to the Way of the Cross, which he made several times in the week, kneeling on the stone flags, and kissing the ground at each station, or, when he thought himself alone, his arms in the form of a cross. Even his games and recreations were made up of piety. It was his delight to erect little altars and to imitate the Church ceremonies. He used to take his little companions into the fields where, at certain distances, he planted crosses formed of the branches of trees, and there all very earnestly made the Way of the Cross.

*(To be continued.)*

## ✻ MEDITATION. ✻

See St. Thomas sitting apart from the rest in the Supper Room, cut off from them in all but bodily presence, sharing neither their joy, their enthusiasm, their brotherly intercourse, nor the strength that union by charity gives. Accounting himself strong-minded, he is obstinate, sullen, testy, gloomy, weak. He is drifting away from the Master for whom He has left all things, who has been to him all in all. What makes the difference between him and the others? The Presence of Christ. They are risen with Christ. Their joy, their hope, their very life that was buried with Him has revived with the Resurrection. To them their Master is not a glorious memory of the past, all the more bitter because of the expectation that had been raised. He is living, loving, and may be looked for in His glorious beauty at any moment.

He comes! He stands among them in the Supper Room, in His old place, the place always left for Him now. See how every eye turns instinctively to Thomas. For the eyes of His Master are turned to him. It is for him He has come to night. Mark the instantaneous

change wrought by that Presence, by that look. See Thomas as he hastens forward, his steps trembling with eagerness, his face aglow with love and with shame. See him as he falls at the pierced feet. Note the intensity of feeling in the clasped hands, the upturned face, the cry of joy: "My Lord and my God."

O dearest Jesus, I thank Thee with all my heart for having come to the rescue of that poor suffering Apostle, for having kept for Thyself and for Thy service that slow, yet loyal and generous soul. I adore Thee with his delight, his contrition, his whole-hearted oblation of himself into Thy hands. With him I welcome Thee today, and confess Thee, hidden beneath the sacramental veils, my Lord and my God.

My Lord — Man as one of us, Saviour, Head of our race, King of kings, and Lord of lords, to whom is due my service, all that is mine, myself; to whom I give myself with the most absolute self-surrender, desiring only that Thou wouldst claim me, receive me, dispense of me as Thine in time and in eternity:

And my God — very God of very God, consubstantial with the Father: by whom all things were made. Who for us men and for our salvation came down from heaven, and was made man: My God — with whom I have relations intimate and tender beyond my power to conceive. My First Beginning, my Last End, whom I must reach and secure as my own possession in eternity, or be for ever miserable:

My Lord and my God — uniting in Thyself every claim to my loyalty, my worship, my tenderest love. Oh make Thyself more and more known to my soul! I believe Thee here truly present but increase my faith. I hope in Thee, yet not as Thy goodness deserves. I love Thee, but not as I desire. Let Thy Blessed Presence in frequent Communion do gradually for me what in an instant it did for Thomas. Let it come to influence my every thought, and word, and act. Wake up in my soul all that can glorify Thee, that with all Thou hast given me I may make Thee a return of love, and content myself in contenting Thee, my Lord and my God!

*Mother Mary Loyola.*



=INSTRUCTIONS=  
TO THE  
Members of the Pious Union



*Ques.*—When does the obligation to receive Communion, at least at Easter, begin to bind children?

*Ans.*—Children are bound to begin to receive Communion, at least at Easter, not exactly when they have reached their seventh year, but as soon as they begin to have the use of reason, even, if that should be when they are only four or five years old.

*Ques.*—What are the things Children must know in order to be allowed to make their First Communion?

*Ans.*—It is not necessary they should know the Creed, the Our Father, the Acts of Faith, Hope, Charity, Contrition, etc.; it suffices that they should know: 1st that there is but one God who rewards the good and punishes the wicked; 2nd, that there are three persons in God, namely: the Father, the Son and the Holy Ghost; 3rd that the second person, the Son, became Man for us, that He is called Jesus Christ, that He suffered for us, and that He died on the Cross for us; 4th that when they communicate they receive Jesus Christ Himself, Who is hidden under the appearances of bread in order to become the food of souls; 5th that in order to make a good Communion they must be fasting from midnight, be free

from mortal sin; and desire to approach the Holy Table to please Jesus.

*Ques.*—On whom rests the responsibility of seeing that Children receive Communion, at least at Easter, once they have attained the use of reason?

*Ans.*—On those who have charge of the child, that is to say, on Parents, Confessors, Teachers and Pastors, consequently they would be guilty of grievous sin if through their carelessness, negligence, or worse still, their positive resistance the child did not fulfil the precept of Paschal Communion.

*Ques.*—Is it the Pastor's right to admit Children to their First Communion?

*Ans.*—No, this supernatural right belongs to the Father, or whoever takes his place, also to the Confessor. Hence a Pastor who in any way, even indirectly opposed that right would be culpable in God's sight.

*Ques.*—Should parents, or their representatives, bring their children to the parochial Church for First Communion?

*Ans.*—No, they can take them to any Church, even to another parish Church, because in no matter what Church children can be admitted to First Communion, individually or collectively without their Pastor being able to oppose them.

*Ques.*—When are children obliged to receive Communion in their parish Church?

*Ans.*—Children like their elders are only obliged to receive Communion in their Parochial Church, once a year, to comply with their Paschal duty, apart from that, they may receive in whatever Church they wish.

*Ques.*—What obligation binds parents, or their representatives, and especially Pastors, Confessors, and Preachers after children have made their First Communion?

*Ans.*—The obligation to use the greatest care to have them approach the Holy Table frequently, and even if possible daily, according to the wish of our Lord Jesus Christ and holy Mother Church, and to see that they do so with the dispositions suitable to their age; they would

sin if they acted otherwise. Moreover, Pastors are obliged to organize, at least once a year, a general Communion for all the children, whether those children have already made their First Communion or not, and to have it preceded by special days of instruction and preparation.

*Ques.*—What must be thought of those who by suggesting to children vain fears of committing sacrilege, or forcibly compelling them to go to confession before communicating, even when they are not sure of having committed a mortal sin, or under any other pretext whatever keep them away from frequent or daily Communion?

*Ans.*—They must be considered as doing the devil's work, because by their way of acting they become the opponents of the Heart of Jesus which has no greater desire than to give Itself daily to innocent children in the Sacrament of His Love.

*Ques.*—What other duties have parents, or their representatives, towards children after they have made their First Communion?

*Ans.*—The serious duty of employing every means to have them assist at Catechism, or at least, to provide for their religious instruction in some other way.

*Ques.*—Have not parents, or their representatives, another duty with regard to children?

*Ans.*—Yes, and a very strict one also, namely that of sending immediately for the Pastor or Confessor, when a child who has reached the use of reason falls seriously ill, even if the child has not yet made his First Communion, and is still very young; and this not only that the child may receive holy Viaticum and Extreme Unction, but also that he may not die without receiving sacramental absolution the loss of which would place him in danger of eternal damnation.

#### INDULGENCES

Granted to the members of the Pious Union for the Communion of Children by the Brief "Societates fidelium, March 26, 1912.



## PLENARY INDULGENCE

On the ordinary conditions: confession, communion, visit to a church or public oratory, prayer for concord among christian princes, for the extirpation of heresy, the conversion of sinners, and the exaltation of our holy mother the church:

- a) the day on which one is enrolled in the Pious Union;
- b) The Solemnity of Corpus Christi;
- c) Feast of St. Tarcisius, martyr;
- d) Feast of St. Thomas Aquinas;
- e) Feast of St. Pascal Baylon;
- f) Holy Thursday;
- g) The day of a child's First Communion, if one receives Holy Communion with him;
- h) The day of children's General Communion, if one communicates in the church in which this solemnity takes place.

## PARTIAL INDULGENCE

Of 100 days for each work of piety or charity, accomplished with at least a contrite heart, and in compliance with the rules and the end of the Pious Union.

All these indulgences are applicable to the souls in Purgatory.

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