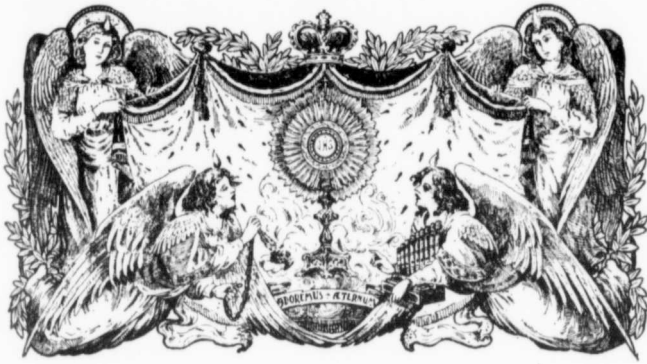




The Coronation of Mary.

By Raphael.



## O SALUTARIS.

ARISE, my heart, that like the nightingale,  
 Filling the darkness of the thorny grove,  
 All night has sung the sorrows of that Love  
 Before whose beauty all the stars grow pale.  
 Riseth in heaven His "light that cannot fail;"  
 Take wing and hide thee with the lark above  
 In His bright beams; and scattering gladness, prove  
 Darkness nor light the eyes of love can veil.

Hidden with Thee, my God, hidden with Thee,  
 On Thabor be it, or Gethsemane;  
 More than content, I leave to Thee the choice  
 And nothing ask, save only this—a voice  
 To sing unseen, and singing thus, to move  
 All creatures to Thy knowledge and Thy love!



## Particular Practice for the Month of August.

### Frequent and Daily Communion.



IN a previous edition we published the Holy Father's Decree regarding the pious practice of frequent and daily communion among all classes of Christians. To-day we again refer to this important document, enunciating still more clearly its true meaning and lofty purpose, making a short commentary on the Decree, which is in itself a little treatise on Holy Communion and proposing to our readers as particular practice for the month : Frequent and daily communion.

#### I. Reasons of Frequent Communion.

The Decree begins by recalling the motives making it a duty to approach the holy table frequently, even daily :

a.) Principally because such is the most ardent desire of the Heart of Jesus, who, Himself more than once and in no ambiguous terms pointed out the necessity of eating His flesh and drinking His blood. In the Lord's prayer we are bidden to ask for "our daily bread" our super-substantial "bread as St. Matthew calls it, by which the holy Fathers of the church teach must be understood not so much that material bread which is the support of the body as the Eucharistic bread which ought to be our daily food.

In the sixth chapter of St. John, Our Lord tells us the way whereby we may live of His divine life, is to eat His flesh, intimating that the oftner we do this, the more abundant will this life be : "He that eateth Me shall live by Me." On the other hand He threatens those who will not approach this banquet : "Unless you eat My Flesh, you shall not have life in you."

Finally, Jesus compares His Eucharistic Bread to the manna of the desert : " This is the bread that came down from heaven ; not as your fathers did eat manna and are dead : he that eateth this bread shall live forever. " Now, from this comparison of the food of angels with bread and with the manna, it was easily to be understood by His disciples that as the body is daily nourished with bread and as the Hebrews were daily nourished with manna in the desert, so the Christian soul might daily partake of this heavenly bread and be refreshed thereby according to the Master's own command, " Take ye all and eat."

b.) And this wish of the Heart of Jesus is also that of His Church.

The Church has invariably strongly exhorted the faithful to receive the Most Holy Eucharist ; and the council of Trent voices this wish in the following words : " The Holy Synod desires that at every Mass the faithful who are present should communicate not only spiritually but sacramentally," declaring, moreover, that to communicate thus the only indispensable condition is to be free from mortal sin.

It is true the Church has only commanded her children to communicate once a year ; but in this she like a kind mother, had regard to human frailty and did not want to discourage poor sinners by imposing on them an obligation they might have found too heavy and perhaps have completely rejected ; Notwithstanding this concession of extreme condescension the wish of the church, several times expressed by the Synods, Doctors and Saints is that all the faithful receive communion as often as possible ; while the earnest exhortations of the Sovereign Pontiffs of our own day also voice this same desire.

Pius IX, commended in a brief the zeal of Mgr. de Ségur in leading souls to the frequent usage of communion ; declaring that his treatise contained the true rules for communion ; and because they were explained in a manner adapted to the intelligence of children and little ones he ordered them to be distributed among them as soon as they made their first communion.

Leo XIII officially addressing the Holy Church recalled the traditional arguments in favor of frequent communion and declared that prejudices to the contrary must



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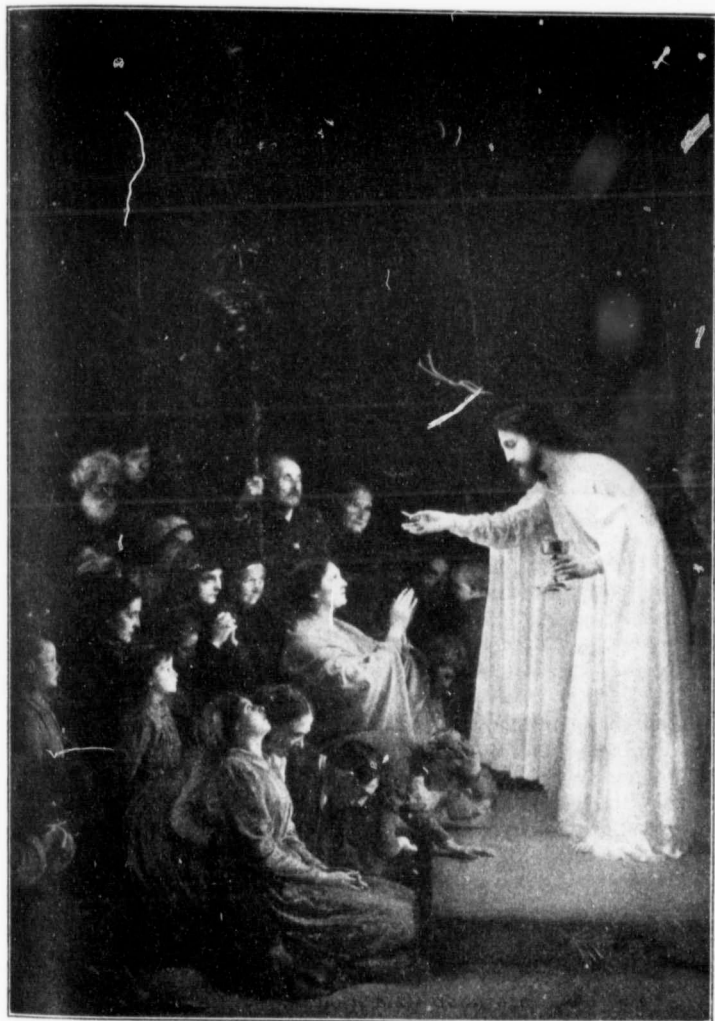
be overcome ; principal among which is the erroneous idea of an almost impossible sanctity as necessary disposition.

Pius X. enriched with precious indulgences and scattered broadcast a prayer to implore the spread of the pious practice of daily communion, attaching the efficacy of this communion to its medicinal character and our souls needs.

c.) After having clearly shown us that Communion is the desire of Our Lord and of the Church the Decree advances another powerful motive : our needs.

We need Communion, first, to diminish the fire of concupiscence and to overcome our passions. This concupiscence which the Fathers call "*vulneratis naturalis*" consists in the ebullition of the senses, the inclination of the will, the depraved and inordinate love of pleasure. This innate concupiscence is increased by our personal sins and creates in us a state of disorder and weakness favorable to new sins. Now, the most efficacious, the most inexhaustible remedy for this concupiscence the febrifuge that lessens its assaults, the powerful tonic that strengthens against its attacks, is very frequent communion. It diminishes concupiscence and represses the passions. Holy communion, by that very fact, preserves from mortal sin, of which they are the direct cause.

It effaces, as Theology teaches, those venial faults into which we are so prone to fall. This effect of the cleansing of the soul by delivering from sin and its punishment, the church often recalls in the Liturgical prayers. Consequently, instead of keeping away from the Holy Table because instead of being more or less advanced in sanctity we know ourselves to be very miserable, violently tempted, exposed to concupiscence, weak before sin, even falling more or less often ; we should, on the contrary, see in all those miseries, in all those necessities, new and strong motives to induce us to approach the holy Table more frequently, as, according to the Decree : " Communion is less a reward for our virtue than a help for our weakness."



"Take Ye all and Eat."

## II. Dispositions required for Holy Communion.

*a.*) Frequent and daily communion as a thing most earnestly desired by Christ Our Lord and by the Catholic Church should be open to all the faithful of whatever rank, age or condition.

*b.*) The only disposition strictly required is a state of grace and the determination of persevering therein.

Communion is thus accessible even to sinners, that is to say, to those who, though they may have fallen more or less often into mortal sin, detest the sin, accuse it in confession, and are firmly resolved never to commit it again and to avoid the occasions thereof. Even should human frailty cause them to relapse, they must not abstain from frequent Communion, provided they sincerely repent and make serious efforts to amend; moreover in such cases frequent Communion might be imposed on them as most efficacious means of conversion and perseverance.

*c.*) To the state of grace must be joined a right and devout intention.

A right intention consists in this: that he who approaches the holy Table should do so, not out of routine, or vain glory, or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects etc.

Neither vanity, routine, human respect nor any other earthly motive should lead us to frequent communion. Holy in itself this great action would in such a case become culpable through its unworthy motive.

But let the soul who communicates in order to honor God and sanctify herself and who ardently desires to receive with the requisite dispositions fear not and approach as often as she desires.

*d.*) Although it is most desirable that those who communicate frequently or daily should be free from venial sins especially from such as are fully deliberate, or from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and if animated by this sincere purpose, it is impossible but that daily communicants gradually free themselves from even venial sins, and from all affection thereto.

e.) But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, still produce a greater effect in proportion to the dispositions of the recipient; therefore, care is to be taken that Holy Communion is preceded by serious preparation and followed by a suitable thanksgiving according to each one's strength, circumstances and duties—And if communicants sometimes make so little progress in virtue, and lose much of the fruit of their communion. it is generally precisely on account of this negligence. This preparation consists not in sensible fervor but in the sentiments of faith, humility, contrition, confidence and desire which the soul should excite in herself when approaching the Holy Table and which should be the object of special care on the part of those who wish to profit by their communions.

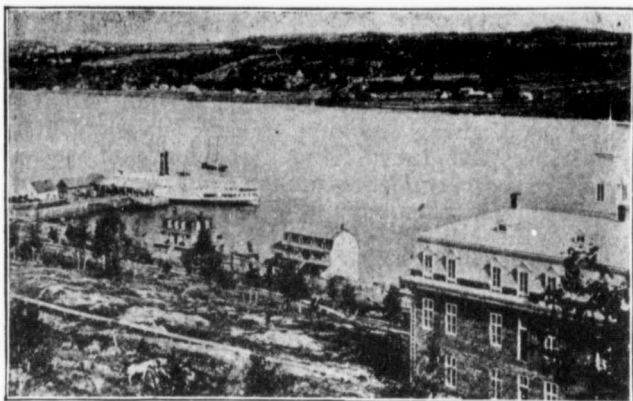
f.) Finally the Decree gives a last rule the importance of which all should bear in mind: "that the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked — the only competent judge in this matter.

It is evident from the recent Decree that the Church wishes to facilitate access to the Holy Table and for this purpose dispenses those who communicate nearly every day from weekly confession, or confession on a fixed day, thus leaving them the great liberty of communicating and gaining the indulgences without confession.

What Catholic worthy of the name would hesitate to respond to the Sovereign Pontiff's desire? What prejudices of education, what old habits, what scruples, what fears could prevent us from adhering to the sentiments the wishes of the infallible Father of our souls?

Let us throw ourselves heart and soul into the work; let our ideal, our aim be more and more frequent communion; but at the same time let us make serious efforts to prepare ourselves and to receive it with fruit. Afterwards let each one of us become an apostle and try to win among those around us the greatest possible number of souls to frequent and daily communion. Jesus Christ desires it, the Saints advise it, the Church invites us, the Holy Fathers exhort us, the advantages found therein encourage us and the Decree of Pius X. earnestly entreats us.

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## Good Council Convent, Chicoutimi.

A EUGHARISTIC FOUNDATION ON THE BANKS  
OF THE SAGUENAY.



WHAT pen or picture has ever yet adequately described the world-famed Saguenay with its inviolate peace, its unfathomable depths, its magnificent grandeur, its projecting rocks, sheltered coves, fir-crowned cliffs, open bays, each adding charm to the others and forming a picture the Master alone could conceive and fashion. What tourist but has gazed with mingled delight and awe upon the beautiful open water known as Ha ! Ha ! Bay compared by some to the Bay of Naples, and by others to the Falls of Niagara, "that greatest of nature's marvels," from whose unfathomable depths as Dickens says, arises "that tremendous ghost of spray and mist which is never laid."

The enchanting panorama bathed in the golden glory of a summer's day, or steeped in the silvery witchery of moonlight, excites rather a blissful feeling of peaceful serenity than one of loud admiration. The kaleidoscopic

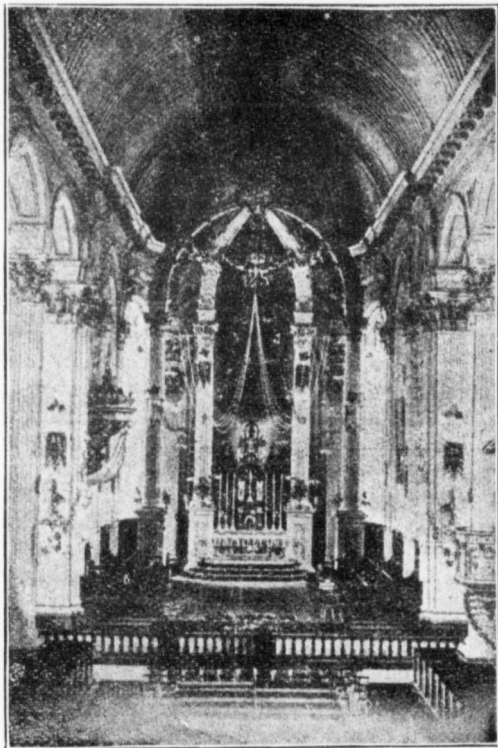
beauties of the scene grow upon you until you seem to form a part of it and from those peaks gilded by heaven to the depths of the transparent waters all is beauty and lasting peace.

This picturesque region and prosperous kingdom bears the visible stamp of God's blessing. Industry flourishes therein, aided by immense natural resources, presaging wonderful future achievements. The inhabitants are noted for their staunch Catholicity, inherited from their ancestor's the pioneers of 1837, "the dauntless twenty-one," companions of a discoverer Alexis Tremblay, of Murray Bay. Add the logical sequence, the close union of priests and people, the intellectual development of an intelligent race, and you may form some idea of what a child of the country accomplished in the Saguenay of the future, a second impregnable boulevard of the French Canadian nationality in America.

Providence having chosen Canada as a place of election for the Eucharistic cult, living expression of the faith of nations and individuals could not then fail to direct an adoring work to this highly favored region, to its young metropolis.

We might almost infer that this foundation was foreseen and prophesied by reading the account written in the year 1892, by a Canadian priest residing in Rome to a Chicoutimi paper : " My admiration for the Congregations vowed to adoration of the Blessed Sacrament has been steadily growing and increasing for some time past. I love the Church of St Claude ( of the Fathers of the B. S. at Rome ) I also love a little chapel of the Sacramentines situated near Pincio. It is a very unpretentious building, it is true, and seems to shrink from public view like its happy inmates. Scarcely fifteen feet separates the main door from the choir grating behind which prayer keeps constant vigil like glimmering tapers. ( An anticipated pen picture of the little Cenacle of Chicoutimi in 1905 )... The lips of those Virgins like those of the prophet whom the Cherubim purified with a burning coal are so many flames uttering words of which their intellect does not always grasp the sense but which their heart knows how to understand, — earthly Angels whose psalmody falls like refreshing dew on parched hearts, leaving happiness in their train."

The Servants of the Blessed Sacrament gratefully appreciate the paternal, cordial welcome extended them by Mgr. Satrugul. His Lordship viewed the establishment of their community as a blessing and a most prolific means of increasing the spiritual and temporal prosperity of his diocese.



Interior of the Cathedral, Chicoutimi.

The sisters occupy at present a small house on Racine Street, of which they took possession in 1904 and which forms one in the midst of a line of houses about three miles long extending from the grand Cathedral to the Eudist Fathers Church on the bay.



Dear dwelling, which could tell of many a secret sacrifice but also of many an unspeakable joy ; of the ingenuity transforming simple apartments into parlors, sacristy, chapel and nave; of the skill and manual labor by which, in compliance with the rule each sister contrived to partition off a little cell for herself. Comfort is unknown and unsought by those Spouses of the Eucharistic King, who rejoice in their poverty. Moreover, nowhere can be seen happier faces or gayer recreations forcibly illustrating the old proverb: Mortification is laughter's brother."

Another more normal and immediate cause of their serenity is the cordial sympathy evinced by the citizens ; the deep respect greeting the Ostensorium in relief above the monastery entrance; the many devout assistants at the various religious ceremonies ; the frequent hours of adoration made by pious souls, often coming from a great distance. What more do they desire—those Servants of the Eucharistic King — apart from His honor and His reign.

Like timid doves the sisters, the greater number of whom are Canadians, left France in search of a peaceful nest and landed in Montreal in the spring of 1903. They received cordial hospitality and affectionate welcome from the Sisters of the Convent of Ste. Croix, Mount Royal Ave. At Chicoutimi, the mother house of Good Counsel kindly offered them a temporary home for six months : Admirable charity enhanced by a sweet and holy prevention that of Exposition whereby they could contemplate anew their Divine Spouse in the Ostensorium. One of the sisters writing of this period says : At first we made our adoration in the tribune at the end of the chapel, then at the communion rail. We began, — we were only two—by making an hour every day, the Blessed Sacrament being exposed for us during mass.

" Far from being displeased by their coming," remarked a sister of Good Counsel " we rejoiced, knowing them to be the Beloved, par excellence, of Jesus."

*(to be continued)*





## Benediction of the Blessed Sacrament.



HE tabernacle is opened, and Jesus Christ, our blessed Lord and Redeemer, appears in the sacred Host, before the eyes of the faithful and adoring multitude. Solemn moments of benediction, full of grace and consolation ! Would that this beautiful evening service of song and praise, of faith and love, of adoration and atonement, in honor of the Blessed Sacrament of the Altar were more frequented and better appreciated!

St. Philip Neri once beheld our divine Lord in the sacred Host bestowing His benediction upon the kneeling multitude with such ineffable sweetness of countenance and benignity of manner, as if this were His natural attitude and most agreeable occupation in the Sacrament of His love.

There are various methods of assisting at benediction and each person may follow the spirit or inclination of his own special devotion. Fervent acts of adoration and faith, of sorrow and repentance, of love and thanksgiving and reparation should be made.

The virtues and the imitation of Christ can be made the subject of a brief meditation, Earnest prayer and confidential supplication for ourselves, the Holy Father, and the Church should not be neglected. The Holy Bible mentions three blessings of Our Savior, and with one or another of these can be connected, in a spiritual sense, every benediction of the blessed Sacrament.

On one occasion Our Saviour blessed the children that were led to Him. Hence we may in spirit cast ourselves in the shadow of His outstretched arms as if we

were among the number of the little ones, and desired nothing more ardently than an increase of that childlike innocence and simplicity of heart which pleases Him so much : " Suffer little children to come to Me, and forbid them not ; for of such is the kingdom of God." (Luke XVIII. 16.)

Again it is narrated in the Sacred Scriptures that on the occasion of His Ascension into heaven, when taking leave of His beloved disciples He raised His hands and blessed them.

" And lifting up His hands He blessed them. And it came to pass, whilst He blessed them, that He departed from them and was carried up to heaven. " (Luke XXI. 50.)

The immediate effect of this blessing was that the sorrow and despondency of the disciples were converted into joy, exultation, and confidence. There come to us also serious times, painful trials, and hard calls of duty, when our spirits droop and our weak natures crave for the sustaining grace of light and consolation. Where can we better obtain these favors than in the Benediction of the Blessed Sacrament ?

We read of another benediction which Our Lord Jesus Christ will pronounce in these words: " Come ye blessed of My Father : possess the kingdom prepared for you from the foundation of the world. " (Matt. xxv. 34.)

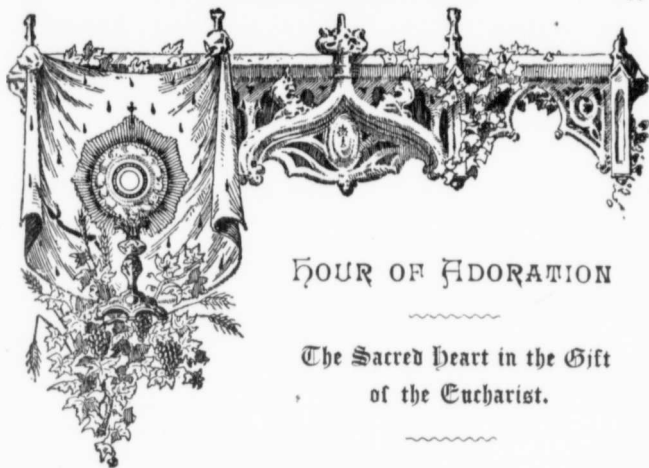
Mindful of this benediction at the Last Judgment, we can pray to God that we may be numbered among the elect ; we can ask of Jesus the grace of final perseverance, the most precious of His gifts, which will secure for us the crown of immortal glory,

Some there are who, in the multiplicity of their necessities and under the weight of their sorrows and perplexities, express at Benediction their faith and confidence in the goodnees and mercy and wisdom of God whilst they submit their hearts and bow their heads in perfect resignation to the divine will ; they strike their breasts when the Sacred Host is held over them at the moment of Benediction, whilst they whisper : " Jesus, I believe in Thee ; Jesus, I place all my confidence in Thee ; Jesus, I love Thee with my whole heart. Thy will be done. Bless me, my Lord, my God, and my All ! "

Yes, great moments of grace, indeed, are the short moments of Benediction. The place itself is holy ; we are in the presence of God ; we kneel at His sacred feet. The angels of heaven surround the beautifully decorated illuminated altar, as on the holy night they hovered about the crib in the stable of Bethlehem, chanting the joyful tidings of man's redemption and salvation. The hour, the flowers, the lighted candles, the scent of incense, the sweet and mellow tones of the organ, the sacramental hymns—all attune the heart and excite the mind to pious acts, serious reflections, consoling thoughts, and holy aspirations. Earth vanishes in these blessed moments ; we feel as if transported to heaven, uniting our prayers with the supplications of the saints, and our praises with the music of angelic choirs. Here is found a balm for every wound—a solace in every sorrow. Here the high and the low, the learned and the ignorant, the sick and the weary, the anxious and the unhappy, can find sympathy with Jesus, Who opens His heart and His hand, and cries out to us from His throne of grace : “ Come to Me, all ye that are weary and heavy laden, and I will refresh you.”

Great and manifold are the graces that come to us from the hands of our Blessed Saviour at Benediction. The light and warmth of divine grace flow upon us to illumine the dark spots of our soul, to strengthen us in our doubts, to enliven us in our faith, to fill us with consolation in our misfortunes, to drive away the evil spirits that tempt us, and to inspire our guardian angels with the best means for our guidance and protection. At Benediction a peace comes over us that is not of earth, a serenity of mind and a spirit of perfect resignation which comes from intimate union with God, Who alone is immutable, and without Whom all is vanity and affliction of spirit. We leave the church strong and willing to fight the battle of life ; we leave with an abiding faith and confidence in God ; and as the scent of incense lingers about the sanctuary long after Benediction, so do the graces of this devotion accompany and sweeten our actions long after we have left the house of God to mingle again with the busy throngs and to engage in the distracting scenes of life.

F. X. LASANCE.



## HOUR OF ADORATION

### The Sacred Heart in the Gift of the Eucharist.

#### I. — Adoration.

The Heart of the Son of God, carrying in It the eternal love which is the very nature of God, possessing almighty power to show forth that infinite love in works worthy of Him — the Sacred Heart, which labored for thirty-three years to prove Its love for the world by innumerable benefits of prayer, devotedness, teaching, goodness, and mercy, *having loved His own*, wishes, at the end of Its mortal life, to sum up all Its gifts in one which surpasses them all, all Its works in a masterpiece which crowns all others, and so instituted the Eucharist: "He loved them to the end."

The Gospel tells us: "Knowing that the Father had given all things into His hands, and that He came from God and goeth to God," that is to say, that He is as truly God as His Father, Jesus recalls this truth to His disciples. Under the influence of this remembrance, wishing to love in God, He loves even to the end, that is to say infinitely, without other measure than that of these two terms which have no measure: the divinity of His origin and the divinity of His end. And as the works and gifts of love must be proportioned to its power and extent, the gift, the work springing from this appeal to His Divinity, is a marvel of infinite beauty, of infinite goodness, of infinite extent.

It is a marvel of the human, integral and living, which constitute the Man-God glorified, confined in the narrow limits of what appears to be a morsel of bread! — It is the most marvelous of all the great love, of all the great benefits of God and of His Christ, creation, the Incarnation, Redemption, grace, and glory, all concentrated, summed up in this one proof, this still greater proof of love, the gift of the Eucharist! — It is the marvel of the

actual abiding on earth of the Son of God made man, after He had re-ascended to heaven, the sojourn due His dignity! — It is the marvel of an unbloody immolation, wrought upon Himself and by Himself, although through the agency of a visible minister, and renewing in all its efficacy the sacrifice of His death, giving to God the same satisfaction and obtaining for man the same redemption! — It is the marvel of a little bread that has lost its natural substance by changing it at the breathing of a sacerdotal word into that of Jesus Christ! Under its frail envelope it contains Jesus Christ in His whole being. It feeds the human soul with Him, pouring into it the perfections of His Divinity, the virtues of His soul, the living properties of His Flesh and Blood, the merits of His sacred life, His heroic death, and the victorious spoils of His Resurrection. It is the marvel of time conquered by this fragile Host, which sways all ages, giving strength, and duration to all that leans upon it, like Church, which, persecuted by enemies without, weakened by the corruption of her children within, still exists while the most solid empires crumble! — It is the marvel of distance cleared, oceans filled up, mountains crossed by this bond of the Host, wholly present everywhere, forming the connecting link between souls and creeds and morals, among nations the most diverse, in one same adoration, in one same eating of the Bread of Life! — And the wonder of this Bread, so precious that a single one of its atoms is of more value than the whole world, that it multiplies with superb magnificence, is renewed with inexhaustible fecundity, is offered daily to all.

## II. — Thanksgiving.

Truly the Heart of a man, formed to express in a human manner the love, the goodness, and the mercy of God, thus to gain the human heart, which responds only to sympathy and yields only to kindness, the Sacred Heart reveals Itself in the institution of the Eucharist by the tenderness, the intimacy, the familiarity of the most sincere friendship that can be imagined between equals and brethren.

“Knowing,” says the Gospel, “that His hour was come to go from this world to the Father,” and that He must, consequently, be separated from His “own whom He loved so much,” the Saviour felt His Heart oppressed with sadness and compassion for them. So, He resolved to “love them to the end,” that is, to remain with them under the form of the Sacrament while ascending to heaven in His human form. It is the sincerity of His human Heart which expresses itself by this attachment “for His own,” from whom He cannot depart without feeling It torn and breaking. His “own!” Who were they? — They were those bound to Him by the ties of blood, by the affection that He had shown them, by that which He had received from them, by the call followed, by the common labors undertaken, the hatred braved, the sufferings

endured. His "own" are they who, abandoning father and mother, house and business, have given themselves to Him, and who depend wholly on Him.

While suffering in His Heart at being obliged to leave those loved ones, the sight of their grief and the tears that filled their eyes, roused His tender compassion and the desire to console them. "Because I have told ye that I am going away, sorrow hath filled your heart. No! I am going away, but I will return to you!" — Lastly, the thought of what they would have to suffer from the world and its prince, made Him resolve to sustain and defend them: "No! I will not leave you orphans. I will remain with you all days even to the end of the world!"

Ah, let us, then, remember Him with faithful and loving friendship, for which He is hungering and thirsting! — "One day, Good Friday," says Blessed Margaret Mary, "having a great desire to receive Our Lord, I said to Him with many tears: 'Sweet Jesus, I would wish to be consumed by desire for Thee! Not being able to possess Thee to-day, I shall not cease to desire Thee.' He came to console me with His dear presence, and said to me: 'My daughter, thy desire has so touched My Heart that, if I had not already instituted this Sacrament of Love, I would do so now in order to give Myself to thee as nourishment. I take so much pleasure in being desired that, as often as a heart forms that desire, so often do I look upon it lovingly to draw it to Myself!'"

### III. — Reparation.

The Saviour had prophesied that the lot of His Heart on earth would be "reproach and misery:" And, in fact, from the first moment of Its being, when It accepted the responsibility of the sins of men, even to Its last pulsation on the Cross, It was never without the weight of all the sorrows, all the humiliations that they had merited.

His sorrowful life here below was reproduced in the institution of the Eucharist, and that the more notably as He intended this Sacrament to be the memorial of all His sufferings and of His death. The anguish, the opposition endured, the repugnance surmounted, the heroic resignation to support everything, were very clearly foreseen at the Last Supper. By them we can trace the cruel martyrdom confronted by the Sacred Heart in order to bestow upon us the best of His gifts.

The instrument of that martyrdom is personified in Judas whose heart, possessed by Satan, filled by him with implacable hatred for Jesus, resolved to betray Him in the Cenacle by a sacrilegious Communion, and in the Garden by the kiss which was to point Him out to the executioners: "The devil having now put it into the heart of Judas to betray Him." The struggle of Jesus' Heart full of love against that of Judas full of hate constituted the Eucharistic agony of the Sacred Heart. Jesus still loved the disciple



chosen by Him like the others, whom He had associated to His Mission, to whom He had confided His secrets, and upon whom He had conferred the power of working miracles, and He longed to rescue him from his murderous design. To soften his heart, He lovingly washed and kissed his feet. But all in vain, and He signifies it to him in the ambiguous words : " Ye are pure, but not all." Alas !

While Judas was taking his portion of the Paschal lamb from the hands of Jesus, the Saviour, in order to relieve His own Heart and to remind the traitor, exclaimed in a loud voice : " Amen, I say to you, that one of you is about to betray Me. He that dippeth his hand with Me in the dish, he shall betray Me ! "

He had consecrated the Eucharist, saying : " Take ye and eat. Take ye, and drink," and Judas had extended his hand to receive his share of the Divine Bread, and his lips are immersed in the Chalice whence the lips of Jesus had drunk. Then Jesus says in a voice grave and full of emotion : " He that dippeth his hand with Me in the dish, he shall betray Me. It were better for him if that man had never been born ! "


He said to Blessed Margaret Mary : " And in return I receive for the most part only ingratitude, expressed by the contempt, irreverence, sacrilege, and coldness that they have for Me in this Sacrament of Love ! But what is more hurtful to Me is that there are hearts consecrated to Me who treat Me thus. I feel that more keenly than all that I endured in My Passion ! Do thou, at least, give Me the consolation of seeing thee supplying as much as thou canst for their ingratitude ! "

#### IV. — Prayer.

If the first phase of the existence of the Sacred Heart is consumed in suffering, the second, a just recompense of the former, is passed in immortality, power, and glory. The Heart of the Eternal Priest, who has ascended even to the throne of God to plead uninterruptedly in our behalf, and who, at the Last Supper inaugurated His priesthood, His love, and ever watchful solicitude for us, must exhibit itself in a powerful, ardent, and devoted prayer. That prayer began in the august sanctuary of the Cenacle ; it is continued and it will be continued on all the altars of the world until the end of time.

It is for this reason that the institution of the Sacrament is also the institution of the Sacrifice, the prayer *par excellence*, in which Christ prays not only by His desires and His words, but by His Flesh delivered up and His Blood poured out. Yes, He pays for what He demands by the price of His innocent life.

Asking for us from the Father, the destruction of sin, pardon, reconciliation, restitution of former rights, He said, raising to heaven His Flesh and His Blood under the species of bread and wine : " Behold My Blood shed for the remission of your sins ! "



## The Curé's Bees.



IN La Loire, shortly before the Revolution, dwelt a white haired, simple-hearted priest, who spent the greater part of his days ministering to his flock and the lesser part, or his scant leisure, in looking after his bees.

He was generally called the prior because he had, in default of a better, taken up his abode in an old priory, deserted years ago by its brown-robed inmates, and in such a delapidated state that it would undoubtedly have collapsed were it not for the support of a friendly rock against which it leaned.

This mediæval presbytery boasted of a kitchen, — but what a kitchen ! — a dining-room, not one bit better, except for the cheeriness of an occasional sunbeam that danced in merrily through the low narrow window ; a bedroom, which even the humble prior himself could not truthfully call comfortable.

The only attractive spot about the whole place was the smooth circular lawn unto which the dining-room opened, affording a view of the smiling valley beyond, with its beautiful, restful panorama, a perfect poem to a lover of nature as keen as the artless old Curé, whose chief characteristic was his devoted affection for his parishioners whom he called his dear children and over whose temporal interests he watched almost as zealously as over their spiritual, and who in consequence was loved, admired, and respected by all, except the rustic philosophers — those in their own estimation superior beings who did not go to mass nor value the rights of others. The Prior was very fond of his bees, also, with a kind of human tenderness which they seemed to appreciate and reciprocate by flying round him and keeping him company as he walked up and down by their hives, reading

his breviary. No matter at what unseasonable time he intruded on their domain, no matter how much he teased or scolded, they were always loyal and never yet had he suffered harm from one of their number. He was proud of his ten hives and regarded them as a profitable investment, especially when in July he harvested his share of honey and wax, or rather, to be more truthful, his parishioners share ; for, though it went into the presbytery first, it speedily went out again, the honey in delicacies for the sick, in substantial slices of bread "battered" with the tootsome morsel for the children ; in a wonderful curative syrup for which bronchial and asthmatic sufferers had the greatest regard ; the wax, in candles for the church.

Because they loved their pastor, the villagers religiously respected his hives ; moreover, the choicest piece of willow in their collection always found its way to him in ample time for the new nests, and even before he had time to notice the roof needed repairing, the defect was neatly, deftly attended to, or a brand new one installed in its place. At swarming time, they did their best to help him restrain the migration by making all kinds of discordant noises with such instruments as they could command, tin pans, old iron, etc. Once they even went so far as to clang the church bells, which certainly produced a wonderful effect, but which greatly worried the poor Curé, despite the subtle reasoning of his faithful old housekeeper regarding the theological propriety of the act.

These were peaceful, happy days for the devoted prior and his flock — but the Revolution dawned and the philosophers of the parish began to speak disparagingly of clerics in general and practically ignored their own on every possible occasion. Shortly afterwards, they confiscated the church bells under the pretext of making money by turning them into canons and small toys.

This unusual behavior preyed so much on the surprised and sorely perplexed priest that he could no longer sleep ; it seemed to him that the church had lost its soul with its bells.

But worse days followed. The church was closed and its stricken pastor lay prostrate for days tasting the bitterness of Gethsemani's anguish.

When he recovered, he found that many of his confederates had left the country or concealed themselves, but he made up his mind to die if necessary sooner than abandon his church or his dear children.

He was such a favorite that for some time he was left



undisturbed in his priory. He said his mass as best he could in his room, officiated at Baptisms and Marriages under cover of the friendly night ; but the burials in which he could not either openly or secretly take part wrung his sympathetic heart and caused him to shed many a tear as he furtively watched the sad cortège through a slit in his old green shutters ; that doubly sad

procession bereft of religious emblem, ceremony, or minister.

Finally, the philosophers grew bolder and decided to do as others were doing in the neighbouring parishes — arrest the prior. Armed with swords and clubs, they set out one lovely June morning, about eleven o'clock. As soon as the frightened house-keeper saw them she suspected mischief and securely barred and bolted the door. The Curé threw himself on his knees before the crucifix, murmuring :

“ Lord, Thy will be done. If it be possible, let this chalice pass from me ; nevertheless, not my will but Thine. Lord, if it be pleasing to Thee, I would sooner die here among my flock than go to prison or exile.”

The bees were very much on the alert this beautiful morning, busily coming and going, backward and forward in a constant, continuous flight, from flower to hive, and had held undisputed possession of their territory since early morning, working according to their will, until the armed philosophers reached the priory and began to knock loudly on the barred door behind which stood poor Marian, the housekeeper, trembling like an aspen leaf ; yet fully determined not to open.

The only answer to the unceremonious knocking came from the bee-hive in a peculiarly angry buzz at this unusual and unwarranted intrusion. Again the knocking was resumed but with clubs. Still no answer ; only, — ominous sign had the besiegers but noticed it — the hives grew black with angry bees.

Abandoning hope of the door being opened, shouting and screaming like the madmen they were, they started to batter it in ; but their attention is arrested by a strange, uncanny noise and looking up they see, as it were, a solid black cloud swooping down upon them. They have barely time to ask what it can be before the enraged bees attack then unmercifully, savegely stinging neck, face, hands, turning every vulnerable spot into a swollen, smarting wound.

The anti-clericals did not submit tamely, — no indeed, they fought almost as ferociously as their assailants, but all in vain. No longer able to bear the agony, they fled, ignominiously routed by the Curé's bees. But though

they fled, the bees still pursued. Some of the brave philosophers rushed into their houses, like any frightened school boy, and securely fastened the door only to find their hair was a regular nest in which the fight still went on ; others plunged their heads and hands into fountains, while the bees waited to renew the attack ; others smeared their faces with mud and ran across the valley, anywhere, away from the fierce sting of the relentless enemy.

Some time afterwards, the housekeeper cautiously opened the door and looking out saw the bees coming



back in such a black angry mass that she hastily shut the door and ran to inform her master that he was saved, — by his bees — but that he must immediately leave for some place of safety.

The old Curé fervently thanked God for having delivered him from his enemies and thinking of his staunch little defenders burst into tears.

He, fly ! not by any means ! He was as determined as ever on that point, so obdurate that no argument, pleading or prayer could move him ; though as to being spared a second time by those anti-clerical haters, he had but little

hope ; nevertheless, that is just what happened. No one would again undertake the task of arresting him and least of all those who had made the first attempt.

Consequently, he lived through the Revolution unmolested in his priory, ardently praying, patiently waiting for the coming of peaceful days, tending his bees during the day, clandestinely discharging his sacred ministry at night.

No pen could describe the unspeakable joy of that sorely tried priest when once more he was at liberty to minister openly to his dear children. What matter that the belfry was silent — though it did not remain long so. Moreover, he found ample consolation for the loss of the old bells in the glad fact that more than one shamed and repentant philosopher generously subscribed for the new ones and, better still, never again missed mass on Sunday or holiday. The bees' lesson had borne salutary fruit and instilled fear of God into those erst-while recreants whom the kind old Curé now loved even better than the rest of his flock, for were they not his lost sheep returned ?

They on their part trusted him implicitly, but not so his fees. When obliged to pass the hives on their way to the presbytery, they did so in fear and trembling lest their former enemies should recognize them and renew the attack. On their return, the Curé always accompanied them past the hives to reassure them while for the first time in his life a slightly quizzical smile momentarily replaced his usual expression.

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### The Coronation of Mary. <sup>1</sup>

*Oh, who is she, from desert dark and lone  
with song and jubilee,  
That cometh up to sit upon a throne,  
Oh, who is she ?*

*Fair as the moon and shining gloriously  
As sun that flameth in earth's central zone,  
And round her seraphs throng with holiest glee.*

*Ascending, crowned with gold and flashing stone,  
She comes, majestic as an empress : — see !  
Heaven's Lord upbears her as His very own,  
Oh who is she ?*

<sup>1</sup> See frontispiece.



## Children of Cana.

*"They have no wine," sweet Mary said,  
To Christ of Galilee :*

*The fairest Man, the fairest maid,  
The world shall ever see !*

*"They have no wine," the mother said—  
"No wine for marriage-guest !*

*O Son, to bride and bridegroom's aid  
Haste Thou at my behest !"*

*"My hour is not yet come," spake He,  
The Sun of Mother-maid !*

*"Whatever He shall say, do ye !"  
To waiters Mary said.*

*Did she not heed His word divine,  
That not yet came His hour ?*

*Nay ! Bride and bridegroom lacked for wine,  
And Mary knew her pow'r.*

*"They have no wine !" She said no more ;  
Awaiting now His part.*

*She knew that Christ would not ignore  
The prayer of Mary's heart.*

*"The pitchers fill with water !" So  
Said Christ, with gracious sign :*

*"And carry to the Master !" —Lo,  
The water turned to wine !*

*O Mary, pitiful of bride*

*And bridegroom in their dearth ;*

*O Christ who lived, O Christ who died  
In love for us on earth.*

*From hearts that parch in human thirst,  
Dash chalice of despair !*

*Love's wine at last, if not at first,  
Concede to Cana's prayer !*

—MINNIE GILMORE.

## War Against the Blessed Eucharist.



F all Catholic dogmas, the one most worthy of our respect, the one possessing the most sacred rights to our veneration and love is the Eucharist. This assertion will not surprise because the Eucharist is the Good above all the Saviour's other goods ; the quintessence of all His wonders, the glorification of all the mysteries of his life ; in a word, Jesus, God and man united.

Another assertion is that of all the Christian dogmas, the most hated, the most combatted is the Eucharist. Undoubtedly, It counts Its enthusiastic, loyal friends in every age and clime and its worshipers from the vast majority.

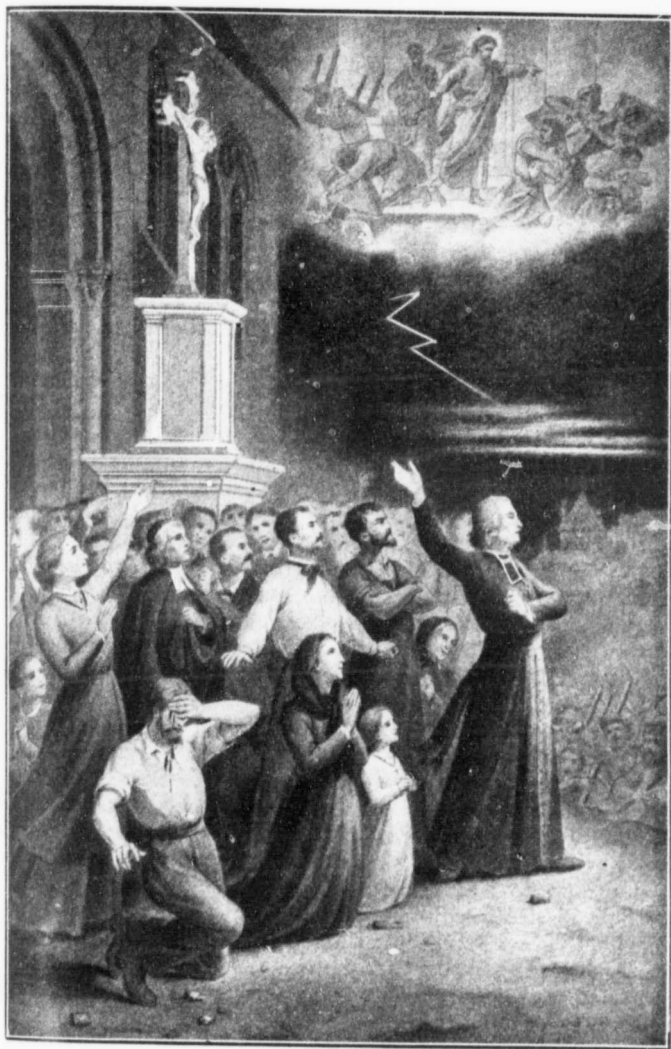
As a body, the faithful love and adore the Blessed Eucharist and have in many circumstances given striking proofs of this love. But apart from this great multitude who love Jesus Sacred Host there is an army of sectarians who pursue Him with infernal hatred and who also have their adherents, open or secret, hostile or indifferent.

The Jewish cry that pierced the suffering Christ's heart long centuries ago : " We do not want Jesus to reign over us," strongly resounds again to day, as the enemies of His reign plot all evils against Him and promise themselves all victories.

In France the enactment of the Church and-State-Separation Law demands a thorough investigation of all churches by the government, presumably for the purpose of inventory, but most probably for future confiscation.

In reality what is this inventory ? What do we see therein ? An odious outrage to the God of the Host : war against the Blessed Eucharist.

The preparations for this war have been going on for some time : Satan and his agents, Freemasonry and Judaism have skilfully outlined and planned their campaign. First, they attacked that vital stronghold religious education : next, God's ministers, compelling them to wear the soldier's knapsack in place of their sacred vestments and undertake military service ; then, dexterously carrying out their programme, suppressed the religious



May Jesus reign over us.

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orders, vetoed the maintenance of a great number of priests, etc...

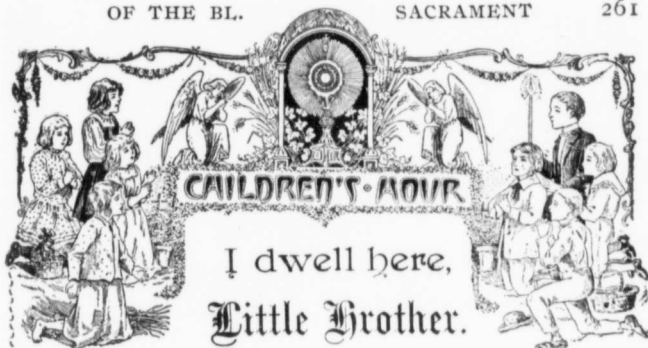
Yet all this was but so many preliminary steps towards their real object, their satanic intention to banish Jesus Christ from France and for that purpose to attack the Eucharist and wage war against the Blessed Sacrament.

We might relate many a sad tale marking those sacrilegious inventories but space will not allow us more than one or two. In a certain place a band of miscreants entered the church and after indulging in some kind of unholy dance, maliciously threw dirt all over the building;—but even worse followed and we shudder as we think of it—an unclean animal was shut up in the tabernacle : *Parce, Domine...*

The atrocities of this war against the God of the Eucharist are innumerable and inconceivable.

What, then, has Jesus done to excite this frenzied outburst? In His Sacrament of Love, as during His mortal life, He loves and protects us : guides us in our pilgrimage to heaven ; makes Himself strength for the weak, consolation for the afflicted, food for the hungry, drink for the thirsty, in a word the source of all good to all men. Yet this same Jesus who lived on earth " in doing good " "*benefaciendo,*" was scourged, crowned with thorns and crucified by the Jews, treatment again meted out to Him to-day in the vain hope of banishing Him from His kingdom by those worthy successors of Pilate, Herod, and the rabble who carried out their orders.

This sacrilegious war imposes on us, Servants of the Most Holy Sacrament, a pressing duty,—that of offering reparation and consolation to the outraged, insulted, profaned Christ. And in order to discharge it more perfectly, let us unite in spirit with those Christians whose sublime and numerous acts of devotedness have helped to sustain their pastor's courage though this cruel ordeal, and whom we see represented in the engraving on the opposite page gathered together before their church in a determined and defiant attitude, ready to imitate Our Lord Himself driving out the profaners of the temple and saying : I have given you the example, follow it. Many have already fearlessly shed their blood in defence of the God of the Tabernacle and solemn ceremonies of reparation have been held everywhere.



I dwell here,  
Little Brother.

IN a land where error reigneth,  
Happ'd it, once, a humble Levite,  
Thro' the lanes and by ways preaching,  
Came upon a group of children—  
Children of his own loved flock they—  
Fruit of many prayers and vigils.  
Quickly clustered they about him,  
For they loved his gentle presence.  
All forgot their gladsome frolic :  
Now with bated breath they listen,  
While he tells of Jesus, Saviour,  
Captive in the Tabernacle,  
By His own sweet will condemned  
There for love of men to languish.

As he spoke, a little cherub,  
Softly from the circle stealing,  
To a neighboring chapel hied him.  
Entering straight, his hands extends he  
Toward the Tabernacle portals ;  
But his hands scarce reach the altar.  
On the altar straightway climbs he.  
Tap ! tap ! tap ! his tiny fingers  
Sound upon the Tabernacle.

“ Are You there,” he ask, “ sweet Jesus? ”  
 But no answering voice he catches.  
 Undismayed, still—Rap! rap! rap! rap!  
 Again he knocks, again he listens.  
 “ Are You there? Oh, please, do answer



“ Are you there, sweet Jesus.”

For they say You truly dwell here.”  
 But no answer to his pleading  
 Echoes from the hidden Jesus.  
 “ Perhaps He sleeps the Infant Jesus?  
 I will wake Him softly, gently.”

Sweetest Jesus, I so love Thee!  
 To my loving voice that pleads so,

Answer, Jesus, oh! I beg Thee."  
Prodigy of love! O wonder!  
Resist can Jesus now no longer.  
And from out the Tabernacle  
Comes in sweetest answering accents:  
" Yes, I dwell here, Little Brother.  
Love of mortals here enchains Me;  
Here I comfort every mourner.  
Dearest brother, what wouldst ask Me? "

And the infant, all a-tremble,  
Answers: " Father does not love Thee;  
Make him good. 'Tis that I ask Thee.  
Oh! how little that will cost Thee."  
" Go! thy prayer is heard, sweet brother,"  
Jesus answers; and the cherub,  
Climbing down from off the altar,  
Darts away all gay and gleeful.

And before another gloaming—  
Oh, the power of prayer so trusting!  
Oh, the might of little children!—  
'Fore the priest, in love and sorrow,  
Did that father humbly kneeling  
Once again to God swear fealty.

Jesus, lover of the children,  
Lover of the hapless sinner  
How Thy clemency console us!  
How Thy tender love inflames us!  
Daily at Thy Tabernacle  
Shall I knock, tho' answering accents  
None Thou sendest forth to strengthen.  
Thou wilt hear, I know, dear Master,  
And, in silence all unbroken  
By the noise of human voicings,  
Thy sweet Heart will speak to mine.



## Archconfraternity of the Blessed Sacrament.

(Continued.)

May these spiritual benefits offered to members of the Archconfraternity of the Most Holy Sacrament (and there are others we have already mentioned) induce legions to enlist in its royal militia as adorers and apostles of Jesus in the Blessed Eucharist. To spend one hour every month in Jesus' presence; to inscribe name and surname in our registers,—such are the simple, easy conditions giving you a right to so many great graces. Christian souls, rouse from your lethargy and give us the happiness of registering you by thousands in the Archconfraternity of the Most Holy Sacrament.

### Spiritual Counsels.

1. The Associates will consider it a duty to assist at mass every day if possible and also to partake of holy communion as frequently as their confessor will allow.

2. They are urgently exhorted to make their adoration according to the method of the four ends of the sacrifice, that is to say, to divide the hour into four parts, employing the first in adoration, the second in thanksgiving, the third in reparation and the fourth in petition.

They may also, if the Director deems proper, recite together some vocal prayers in honor of the Blessed Eucharist. For that purpose they will find the Aggregate's Manual, a work specially composed for them, and the Sentinel of the Blessed Sacrament, the official organ of the Archconfraternity, very appropriate.

3. We recommend to them to recite every day and even every time the clock strikes the following invocation in honor of the Holy Eucharist and the Blessed Virgin: Praised and thanked be at every moment the most holy and divine Sacrament. (300 day's ind.)

4. In all that regards the worship, the service, the glory of Our Lord in His August Sacrament, they should be conspicuous by their zeal and devotedness; moreover, a servant has by right his place of honor and affection near his royal and good Master. An associate who has the work at heart will endeavor to enrol new members; to aid in forming a League of Adoration in his parish, especially for the forty hours and monthly Expositions: to ornament the altar, provide lights, take part in the *Corpus Christi* procession; decorate its route, accompany Holy Viaticum and prepare in the sick room the little oratory to receive it befittingly, are a few of the many practical ways whereby fervent members may show their love and devotedness. (To be continued.)

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