

MAGNETISM OF THE MASS

In the Literary Digest of January 19, we find reproduced an article from The Monitor of Newark, illustrative of religious conditions at Camp Dix, in New Jersey. We read: "Ten Masses are said every Sunday in the Y. M. C. A. and K. of C. buildings (the Y. M. C. A. permitting the use of their building.) The buildings are overfilled at each Mass. The men kneel in the aisle; on the doorsteps, and even outside on the ground. Protestants marvel at this. They can't understand it. A lasting impression is being made upon them. One of the chaplains told us of a wealthy man who gave up his business in order to take up Y. M. C. A. work in the camp. For several Sundays he had watched these great gatherings of Catholics at the Masser. One Sunday he came to the priest and said: "Father, every Sunday you have thousands at the Mass, while we get only a handful at our service. Every Sunday you have the same thing; you never change and the buildings won't hold the men. We change; we bring in new speakers; we do everything to attract the men, without avail, Father, how do you do it? Why do they come to the Mass?"

The explanation of this phenomenon, noticed also outside of military camps, is easy enough in the light of Catholic faith. The Mass is the living centre of all worship. It is the unbloody renewal of the world-redeeming sacrifice on Golgotha. Not as if the sacrifice on the Cross was not enough to redeem the world, but Christ has chosen this means to apply the fruits of His sacrifice to all the generations of men. The Mass is essentially what Christ did at the Last Supper, and what He bid His apostles do in commemoration of Him. When, therefore, Catholics go to Mass, they go to reap the fruits of Christ's redemption; they go to where Christ Himself is really present to dispense these fruits to the humble worshipper.

It is a wonder that the Living Christ with hands full of benedictions has more attraction than even the most famous orator? The latter can only speak of Christ crucified, what He has done for us, in order to quicken faith and hope in Him; at Mass we have the object of our faith present and are actually receiving from Christ Himself the graces of His redemption. It is therefore the very central function of Catholic worship that all human mediatorship is excluded. The Mass is a direct and immediate approach to Christ for salvation and this is the reason why it has such an appeal to the heart of man.

"Every Sunday you have the same thing," said the business man in the above quotation. In one sense it is even more emphatically the same thing than he could suspect. For all Masses that are said on any day, and have been said these nineteen centuries, are essentially the one identical thing that was done on Golgotha. As all the reflections in ocean and lakes and rivers and dewdrops are the same sun, so all the Masses are the embodiment of the same sacrifice. The Mass is a representation in an unbloody manner and under sacramental veils, of the one world-redeeming sacrifice.

In another sense, however, each Mass is distinct from every other not only for each congregation, but for each member of every congregation. A silent Mass, where all are hushed in soulless awe of worship, is the most diversified and most profitable of divine service. Each one who comes to Mass has had his own religious experience, and each one comes to a private audience with his Saviour; one to thank, one to ask pardon, one to present a petition, and again what varieties in all these several communications! The Saviour is there for all, and yet so far as each is concerned, He is alone. How much more freedom of worship is there in the Mass than when the worshippers are expected to follow the prayer of an individual, preacher or member of the congregation—a prayer arising from the individual experience of the one who utters it, and not possibly the spontaneous utterance of every soul present.

It is these two features of the Mass; viz., the bringing the faithful into direct communion with the Saviour and its allowing the largest possible spontaneity of devotion, that are the secret of the perennial charm of this simple and seemingly monotonous divine service.—The Guardian.

RUMORED WORLD-LOAN OF VATICAN UNFOUNDED

Rome, February 5, 1918.—An important convention of the representatives of the organization known as the "Catholic Action of Italy" was held last Thursday, Friday and Saturday. Count Dalla Torre, president of the Popular Union of Italian Catholics, occupied the chair, supported by the presidents of the other four Catholic associations, nearly all the Catholic members of the chamber of deputies, and ninety-eight representatives of diocesan committees.

The principal subjects of discussion were plans to secure closer organization in the departments of Catholic action; and it was decided to form a committee in every parish to work up, through district and diocesan bodies, to the central authority, the Popular Union.

A message expressing homage and loyalty, and endorsing his peace proposals, was sent to the Pope.

A proof of the soundness, if not of the redundancy at the present time, of the Vatican finances is seen in the innumerable donations which the Pope is generously making to countries, cities, towns, and persons suffering from the effects of the War and also in the fact that, in order to avoid unemployment, he has continued to carry on the regular work in progress in the Vatican and in other possessions of the Holy See and has also started new undertakings, such as the new museum in St. Peter's. There is no foundation for the report that, owing to its impoverished treasury, the Holy See is about to raise a world loan. Its regular income from invested funds and from Peter's Pence is, it is true, much restricted owing to the War; but several generous offerings, especially from American Catholics, as well as economies effected by the Holy Father, have helped to supply the deficit.

The Sacred Congregation of the Propaganda has subscribed a million francs from its investible fund to the new Italian War Loan.

NON-CATHOLIC JOURNAL PAYS TRIBUTE TO CATHOLIC OFFICER

In a recent issue of The Congregationalist there is an interesting letter from Rev. Dr. Jefferson, pastor of Broadway Tabernacle, N. Y., in which he refers to interesting incidents of camp life at Spartanburg, S. C., and speaks in high tribute of Gen. O'Ryan, of New York, as follows:—"The moral condition of the camp is excellent. It is not perfect. This is not a perfect world. A perfect camp in an imperfect world would be disconcerting. Not a little of the moral standing at Camp Wadsworth is due to the strength and convictions of Gen. O'Ryan. He is a Roman Catholic and I am a Protestant, and I want to put a laurel wreath upon his head. He is the sworn enemy of drunkenness and lust and everybody knows it. If all the generals in our army and all the admirals in our navy were like Gen. O'Ryan in their conception of morality, we should make a shining record in this War. Drunkenness is practically unknown in Camp Wadsworth. I was in Spartanburg last week and kept my eyes open all the time. I saw thousands and thousands of soldiers in various parts of the city, but never did I see a soldier under the influence of drink. I asked those who had been there longer than I had, and they told me that they had never seen a soldier drunk. This is a record of which the Empire State has reason to be proud."

And Catholics may well feel proud of Gen. O'Ryan, as they are grateful to the broad minded Rev. Dr. Jefferson for his manly article in which he gives justice where justice is due.—Michigan Catholic.

A NEW BOOK BY JOHN AYSOUGH

Benziger Brothers, of New York, Cincinnati, and Chicago, announce the publication, of the end of February, of a new book by John Aysough, entitled, "The Tideway." John Aysough is one of the few story tellers who charm the literary critic and rejoice the popular audience alike. A master of style, he possesses the secret of how to embody in a brilliant literary setting the sympathy, humanity, and tenderness of a love story which go straight to the heart of the greater public. Countless thousands have been captivated in the past by his novels "San Calisto," "Faustula," etc., and in this new book, "The Tideway," we have in abundant measure the characteristic and stimulating pictures of life which give to this author his special niche in the temple of present day literature. The book will contain about 450 pages and sell at \$1.65, postpaid. Can be obtained at CATHOLIC RECORD, London.

THE CATHOLIC ENCYCLOPEDIA The publishers of The Catholic Encyclopedia are the last to raise their prices. They were fortunate enough to contract for a large edition, 25,000 sets of this great work, just before war prices affected paper, printing and binding. Some estimate of this edition may be formed by considering that there are sixteen volumes to each set of the Encyclopedia. The edition, therefore, was 400,000 volumes. Each volume contains 800 pages, with 1,300 words to a page, so that there were in all 320,000,000 pages, containing 416,000,000 words. Then there were 360 full page illustrations in each set and these required 9,300,000 additional pages. The manufacturers could well afford to quote low figures on a job of this magnitude.

Now this low priced edition is well nigh exhausted. It sold for \$40.00 in cloth and \$60.00 in half leather, with 10% discount for cash with order. It is only a matter of days when the few sets remaining will be sold. Meanwhile to meet the demand for the work a new edition is in preparation which will cost \$48.00 in cloth and \$72.00 in half leather.

As the work is a standard one, the only authoritative source of information on every subject of interest to Catholics, it is constantly in demand, and its use is slowly but surely creating, as the late Archbishop Quigley predicted, a new public opinion about the Catholic Church. It is preeminently the Catholic's library. Its

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