RY 28, 1905.

de certain Cardinala , but they usually ring to influence the als of their respectlater period, these older and insisted possible candidates per. The Cardinals roachments, yet so they pressed that gainst the right of to veto any member llege, they tacitly n the veto of one each of the powers

its claim to exerci e re persistently than ince.

sent a prelate with Cardinal Mastai elected as Pins IX. in Rome five days Pope elect was duly wledged as Pope by d notwithstanding e death of Pope ext conclave that Leo. XIII. crowned before ers made up their should do. At the owever, Austria was the veto arrived in sult which we have ut the last veto of a has been witnessed stated that the Bull Father Pius X. has future presentation nclave under penalty who presents it shall m that august as-Il lose his vote. It ed that any Cardinal the veto of a tempnall be excommunithat is, by the this point, however, ositively.

terest to our readers Emperor of Austria ainst the election of a. It is stated on y that it was a more Some years ago s the Pope's nuncio s he incurred the dis-Emperor, the latter call, a demand with Rampolla refused to

gine a more paltry e an act as an interreedom of election of niversal Church.

y held by the Pope of the Sacred College whatever excuse the of Europe may have ing with the Pope's a latter was a temprotected by them in ere is no reason in the Pope's dominious him without a single ughty rulers lifting

ning the veto pewer s was a usurpation, eligion will regret its

T CASE DECIDED.

JANUARY 28, 1905.

BY SIGNS AND CEREMONIES. SYMBOLISM AS PRACTISED IN THE CATH

OLIC CHURCH. Lights has ever been thought to be a child of heaven as darkness is supposed There are ceremonies of our religion which we constantly repeat without pausing to inquire the meaning of our action. We bless ourselves, take holy to invest the realms of torments. In our minds light is inseparably associated with Godliness, with virtue and with meritorious conduct. Light is attributed of God as when it is said of Christ water, genuficet, assist at Mass until makes the performance of such not entirely meaningless, at that He is the light that illumineth aets if least half so, from the want of attention every man coming into the world. After conversion we are called "children of light." When we sin we are said "to they receive as we perfunctorily go through then. Starting from home theo, as you set out for church let us pass

quickly over a part of the road which you traverse every Sunday. ON THE WAY TO CHURCH.

Coming to greet your Heavenly King, of course you are decked out in your ost presentable apparel. You are wearing the best clothes your wardrobe luminous glory lest the sight of its splendor might strike us dead—as was said : "No man can gaze upon God and live." In gratitude to God for this beasts because you are to present yourself to the Lord Who has given what you possess and Who expects you to condescension we seek, though with feeble effort, to create with the artifi show Him the courtesy which honorable ones are tendered. To appear in His presence attired with unbecoming dress cial means at our command an abode of light to serve Our God as a dwelling. would be a mark of disrespect to the Lord you should honor. To reserve fine adornments for worldly use and to think We surround the tabernacle with candles Lord you sh and tapers whose tongues of flame whisper to God and ask Him to disre of satisfying religious duty with second-ary wear is on indication that the love gard the imperfections in the design, but only to consider the faith which at of God is not your strongest affection. God asks the outward marks of respect which require His servants to come to tempts to give some outward expression to the thought that the Godhead should service in the most decorous manner. Being well-bred people of the world be invested with the brightest glory This is the central idea of adorning the

and used to the niceties of social requirements you are in time for service, and do not, therefore, disturb the worshipers with a tardy entry. There is the question of sin if the delay is considerable and through your own fault. But we suppose that you are punctual and without lingering outside you prepare to enter God's house as soon as you reach the temple. HOLY WATER AND THE SIGN OF THE

vice of a beloved one. CROSS. SIGNIFY FAITH AND HOPE AND CHARITY.

The holy water font confronts you in the vestibule of the church. You dip your finger in the water, signing your self with the cross as you bring the or signs of the belief, the trust, the self with the cross as you bring the sanctifying drops towards your person. charity which are centred in the Lord about Whom the candles encirele. The Apart from the inherent virtue which heat which the flame emits is the ar the water possesses - the power, that is, to cleanse from venial sin-the ceredent personal affection that burns in our soul for Christ, the loving Saviour mony at the door of the Church is a re-minder of the purity of soul which one The substance of the candles, the wax, the distilled beauty of the flower, is the offering of self, made to God by our should enjoy before asking admittance honor, our greatness, our distinction; if not wax, the whightened form tells of te the house of the Saviour. In the early days of the faith Christians were obliged to pour water over their hands and face, praying with Peter that God would moantime cleanse their hearts. the virgin purity which we shall en-deavor to keep unsullied for a clean oblation to our heavenly Bridegroom. As

And as we apply the water to hand and head we should beg God to make as worthy to appear before Him. As we use the water we make the sign of cross, that is the gesture which throws open the door of God's house, for by the cross were we returned to the kinship of God after Adam's sin The virtue had made us strangers. which is in that simple act of signing queself proceeds from the faith of which s a symbol. One who approache God must believe in Him, says Paul-and by the sign of the cross we profess our belief not only in the existence of God, bat in the Trinity-the Father, Sen and the Holy Ghost. As we touch the forehead we confess that it was the Infinite Mind that evolved the plan of creation. As the hand descends we de clare that the Infinite One came down

to the world to raise creation from the depths into which sin had hurled it. We bind the Father and Son in the embe bind the rather and Son in the em-brace of infinite love as our hand crosses over the heart. From that em-brace the Holy Ghost proceeds and creation is united with the three Per-sons on the cross which Christ left us as the emblem of salvation. GEUFLECTIONS.

With dignified measure we walk up the sisle-not with unseeming haste nor gazing about with curious glaces but, conscious of the sacredness of the ve seek to conform our bearing be the hallowed surroundings. Before entering the pew we must honor with obeleance the hidden Lord Who though usseen, is nevertheless watching. In our Creator. We on our side wish to arthiv courts subjects bend the knee imitate His generosity by surrounding to their King, and we, ought surely do as much for our Heavenly Monarch. His dwelling place with these bright treasures of the field. This that God So we genuflect - slowly bowing and touching the right knee to the floor in may know that we are willing to give not only the service that He demands, but even at the sacrifice of pleasure we token of our entire submission to Christ Whose throne is the altar. will not refuse to relinquish enjoyment REFORE SERVICE BEGINS. when the surrender helps us toward sal-

THE CATHOLIC RECORD.

you why the Church bathes the altar in brightness. THE LIGHTS. Lights has ever been thought to be a imagine. If I kiss the paper on which my mother's face is drawn, my affection is not lavished on the rags that make up the paper's substance. The portrait returns her to my mind and I seek to pour out my love to her. So when the nage brings back the saint, we spe t) him, knowing he can hear, and ask him to help us from on high in the struggle from which He came forth a light." When we sin we are said " to hate the light." So that light and God are so intimately related that men victor. On this account, therefore, we and our churches tenanting statues and pictures-the sensible representatives understand easily what John means when he wrote that God "dwells in inof former men and women who as saints now in heaven can listen to our prayers when we are led by these visible sym accessible light." Now we know that God is on our altar. In consideration for us He has stripped Himself of His bols to address them .- Edward Flan nery in the Catholic Transcript.

THE EMIGRATION AGENT AID. ING IN THE DEPOPULATION OF IRELAND.

The executive of the Gaelie League n freland adopted, the other day, the

"That we request all our fellow-countrymen to reluse to accept emi-gration agencies, and to resign such gencies if they happen to hold them, and that we also request the public bodies not to keep officials who hold uch agencies.'

is not universally known," says of these lights may bear many another the United Irishman, apropos of this resolution, "that the emigration agent interpretation. In the language of symbol light is faith, and hope, and love; resolution, "that the emigration agent in Ireland is paid by results, and that he is, therefore, in the position of a tout for the transatlantic steamers. faith, which sheds a brightness over the mysteries of life and leads man towards the goal of his destiny; hope, which He is paid no regular salary, but he receives six shillings for every person whom he induces to emigrate. It is breast, reviving flame, in spite of all quenching breezes; love, which is con sumed, like the candle's wax in the serobviously his interest, therefore, to expatriate our countrymen and country women, and, until quite recently, no body in Ireland seem d to think that his calling was not a legitimate one So the lights on our altar are symbols

MIRACLES - TRUE AND FALSE.

So much has been written of spiritism that even reasonable Catholics have asked themselves if it is possible that God permits miracles to be wrought in favor of false religions. That the achievements accredited to spiritism are marvelous can hardly be doubted unless we wish to deny all reliability to human testimony on prudent investigation ; but at the same time it is not a difficult matter to discern the cures worked by spiritism, the candles weep down waxen tears we are murmuring to God acts of sorrow for however striking they may be, from the the sins we have committed. When the works of which God alone is capabe candle is at last consumed, we are begand which He perpetrates only to the glory of the one true Caurch. To begin with it may be ascertained ging the Saviour to be near us at the

end when death blows out the light of the present life and ushers the soul into upon careful study, that the wonders the shadowy land of the eternal future. wrought by spiritism are purely in the FLORAL ORNAMENTS. We adorn the altar with flowers. natural order ; that is, they require no power beyond that of nature, as we know it, to bring them into operation. Now every one knows the language of flowers, and by placing the beauteous For example, most of the so-called cures attributed to spirivism may be offspring of earth in the presence of the Lord we intend each blossom to speak the word-love, gratitude, purity, heroound to be those of essentially nervous diseases wherein by producing certain ism, sprow of which we make them the symbol. In some way, too, these flowers betoken the generosity which leads us to sacrifice all things to the effects upon the nerves the disorder is expelled or at least made to be forgotten either by imagination or by the substitution of some other stimulant to distr et the mind into other charnels. We call the most Indeed, so many people suffer form what are commonly called imaginary beautiful creatures in existence about the shrine of God to let Him know that there is nothing in life we are not will sicknesses that as rule a cure is not ing to relinquish when we hear His difficult if only some influencing factor ing to relinquish when we hear His voice commanding. Now flowers are the most assuring evidences of the goodness of God. Everything else in the universe seems to have a necessary can be brought to bear to make the invalid imagine that the sickness has Such a factor is belief-a strong gone. Such a factor is belief a strong vivid faith, a faith that will blindly atnse. But man could easily continue to tach itself to the object of belief, a faith exist without the floral world. Flowers do not sustain the body, neither are that will remain unshaken against the If the most convincing evidence.

In the third class of miracles are reckoned those which may indeed be performed even by man but not in the manner in which they are performed. deed is the Sacrifice of Holy Mass. The man recorded in the scripture who had been lying sick on his bed for thirty eight years might, perhaps, have been cured by human means; but not in-staneously as when our Lord bade him take up his bed and walk. The same may be said of many of the miracles of Lourdes. In these three classes we have ex-

amples of work that are clearly above the power of any human being. It is only such works that the Church recognizes as miracles, and only after it has been made evident that all the other conditions for knowing that they have been wrought by God alone have been fulfilled. We have yet to hear of any person or any religious body out-side the Church who can lay claim to such testimonies of the divine approba-The powers of spiritism may, in deed, work wonders, so as to deceive even the elect; but they cannot restore e dead to life, or put sight into orbs which nature has despoiled of their integrity .- Providence Visitor.

THE WORLD AT LARGE AND THE Friday. SACRIFICE OF THE HOLY

MASS. REV. CHARLES COPPENS, S. J., IN TRUE VOICE TELLS HOW CHRIST PRAYS FOR THE WORLD.

The world at large may forget the sacrifice of the Holy Mass, but Christ offering Himself day after day on our altars does not forget the world. True He does not pray for the world in its ures, its presuit of earthy pleas-ures, its pomd and show, all that is meant by the term "world" as opposed to God; in this sense St. John writes in his first Epistle: "We know that in his first Epistle : "We know that we are of God, and the whole world is seated in wickedness." In this same sense the Blessed Saviour in His discourse to the Apostles after the Last Supper said : "I pray not for the world.'

But in various other senses Christ at Holy Mass offers Himself a sweet obation to His Father for the entire world. It will console our hearts, elevate our thoughts and inflame our love for Him if we pause a while to consider various senses in which Christ on our altars prays for the world.

And first He makes His grand Sacrifice the supreme act of adoration by which the entire world acknowledges the sovereign majesty of God. Thy aniverse was created to give glory to God. "The Lord hath made all things for Himself," says the Book of Proverbs. Reason teaches the same. For it is the part of wisdom to work for proper ends or purposes; hence the infinitely wise God could not act except for a purpose worthy of Himself, and nothing is worthy of God except Himself. Therefore God has made the world for Himself. But he could not have made it for His use or benefit ; for the Infinite needs nothing, having all good in His nature. Therefore He could only have made the world that creatures might recognize His supreme excellenc. They could add nothing to excellenc. They could add nothing to His intrinsic being, since this is in finite, containing all good; they could only render Him extrinsic glory. And this they ought to do. For glory is the recognition of exalted excellence and as God's excellence is infinite, the recognition of it on the the part of creatures should be as great as possible Now the highest homage possible is that of the Mass : therefore that is the proper homage to be paid to God on

scending upon all regions of the earth, it was fit that the sacrifice of thanks should be a daily offering, arising from all portions of mankind up to the throne And such inlatest of the ancient Prophets had fore told it should be so. For St. Malachy proclaimed, four hundred years before it came to pass: "From the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is Sacrifice, and there is offered to My name a clean oblation : for My name is great among

the Gentiles, saith the Lord of Hosts It has been boastfully said of t British Empire that the beat of its drum at reveille does not cease in one camp before it begins is another, and is thus before it begins is another, and is thus continuous around the earth ; with much more trnth may it be said that the tinkling of the bell heard at the consecration of Holy Mass at early morning in some eastern church is not yet hushed before the Angel of the description of the begins of the second seco Sacrifice hears it begun in another church or chapel, and traveling west ward with the dawn of day, the mystic sound continues its unceasing strain throughout the twenty four hours of day aid night, and through the eircling year, not interrupted except during the universal morning tide of Good

Wherever we are at any time, we can join our hearts, in adoration and praise, with the Elevation of the Sacred Host performed at that very moment at one or many altars upon earth. It is consoling to reflect that the many thou-

sands of Masses offered by priests of the ninety millions of Russian and Greek schismatics, thickly scattered over extensive regions of the East, are genuine sacrifices of the Sacred Body and Blood of Christ, offered by truly consecrated ministers of the Most High. For Divine Providence has mercifully so disposed that the Eastern sects, while under the guidance of ambitious men, withdrawing from the authority of the See of Peter, have nevertheless maintained the Sacred Orders unimpaired, and the bulk of their people appear to be in good faith, full of reverence for Divine things, sanctified by the indwelling Spirit of God and by the aid of genuine Sacraments. On the other hand, the same wise Providence has allowed all the Protestant sects t lose valid ordination to the Sacred Ministry, and thus their negligence and contemptuous treatment of they call the Lord's Supper has been o profanation of the Holy Eucharist. Christ makes Himself at Holy Mass

the Victim of atonement for the sins of the whole world. From all portions of the earth there continually rises to Heaven the loud voice of sin, as of many waters lashed to fury by storms of human passions. This earthly pandemonium calls for Divine vengeance, were it not that a louder voice of atonement goes up incessantly from the Sacrifice of the Hoiy Mass. It is Calvary to-day and every day, with vast crowds of impious and cowardly people spread far and wide around, and the voice of Jesus heard above the voices of the voices of the multitude : "Father, forgive them, for they know not what they do !"

I may borrow here a happy illustration from Father Faber's charmin charming One of these stories is styled "The Weeping Angel :" it is applicable to Jesus at Mass and in the Tabernacle. The Angel speaks : " Our great and good God has something which He loves exceedingly, and which He calls His glory. Now, all the world over, men are continually robbing Him o His glory, and doing wrong to Him. So I stand on this mountain top all the do not sustain the body, neither are they required by the mind. So it seems as if God, having created the world and having placed thereon what a real leader of men, the cure becomes was necessary to our existence, said: "I will give man something more than what is actually required," and He threw in flowers, the most beautiful gift of all, as a testimony of how good and generous and munificent a Master is tries hard enough although he may have renerous and munificent a Master is the great huge earth, and add my love of God to it; and I weep over what is is all over. It sells itself after that, of God to it; and I weep over what is wrong in it, and try to make up to God by my tears for all the glory which men might give Him, but will not give Co. Limited, Montreal, they will send men might give Him, but will not give men might give Him, but will not give Him. This is why I weep. And I weep always, because always some-where on the earth, wrong things are thousehold ' then; and I'll have some being are done. And God loves my tears."

loubtful, for, though the efficacy of the Mass in itself infinite, yet its applica-tion to men depends on the free will of God, which is not revealed to us. Finally, the general fruit of the Sacri-fice benefits all the members of the Church for in it Christ offers Himself an oblation for the entire body of which He is the Head. Yet in a wider sense He prays and offers the Sacrifice for all the world ; for He wills all to be saved and to come to the knowledge of the truth, and whatever He desires, He asks it from His Heavenly Father, through the merits of His Sacrifice.

As far as the sun exceeds in splendor all the planets, so far does Mary surpass in suffering all the other martyrs. -St. Basil.

If we had one foot in heaven and we re to give up mortifying ourselves, we should fall from grace.-Cardinat Manning.



A young wife decided to go to house eeping and do her own marketing. " Now I want to save all the money I can," she told the grocer.

" I am going to buy just as economically as I can, and I am going to do my own cooking and bake my own bread. She saw some eggs.

" How much are eggs ?"

"Well we have them at various prices. The best are thirty cents a dozen."

" My, how expensive ! Haven't you some for twenty ?"

"Yes ma'am, but I can't recommend them.

" But we are trying to save money." " True, but you cap't afford to save noney on eggs, butter and flour."

"Those are three things you want good and you can't have them tee

good.' ' You can save in lots of ways but don't do it on the necessities.

"What is your best flour ?"

" Royal Household."

"How much does it cost ?" He told her.

" Have you cheaper flour."

"Yes, cheaper in price but really not as cheap in the end. You see in Royal Household Flour you get the largest amount of flower value for your money

"What do you mean by 'flour value ' ?'' " The largest amount of wheat nutri-

"The cheaper the flour the less nutriment it has in it and the more bran. "The bran is in all flour till its taken out.

" It's all taken out of Royal Household Flour, and that means the best machinery and the best milling.

"And another thing, madam, perhans you haven't heard of the new ess used in making Royal Household Flour.

It is purified by Electricity and that seems to make all the difference in the world in flour.

" Everybody wants " Royal House hold " now-they seem to think it is healthier, and I guess it is."

Suddenly she looked suspicious at the earnestness of his argument. " Don't you make more money on

Royal Household Flour ? "No ma'am-not as much as we make on cheaper priced flour."

"Then why do you recommend it ?" H Basanno when a customer

flamo

ltar with candles. But the pres

springs eternal in the human

love of our Saviour.

like a

above the power of the visible uni-

lary Archer vs. the red Heart, which was ize Court in London has been decided by eal, to which Court it efendants, in favor of very point, the plain the costs. As this is case, we hope to be dgment of the learned issue. The case for s prepared by Mr. T. ster, a member of the firm of McKillop & urphy and the legal ted with him deserve the painstaking and ich they arranged the dants. We congratuthe Sacred Heart on important suit.

BES OUT.

MIER GIVES UP THE HE FACE OF CERTAIN

y 18-The Combes ed its resignation to t this morning, and cepted it, but asked carry on their func Cabinet is formed. erred with the presi-te, M. Fallieres, and the Chamber of Depuo consult the leaders oups. This will pestit is thought. of a new premier These determine who M. to form a Ministry. continues to be co likely candidate for chances are less cer-, owing to the belief abinet would not last t of the internal Parliamentary groups. ainently mentioned by ith Parlimentary afith Parlimentary of M. Brisson, umer.

Before the service begins we may vation. PAINTINGS IN THE CHURCH.

perchance have a moment to wait. We sit facing the tabernacled Lord, Who may speak a message to our heart. Or perhaps the stillness may cause a The church is God's house where His living friends may come, but where departed ones are not forgotten. For just religious quiet to steal over our trouble-tossed soul, or the organ may as your homes retain remembrances of friends and relatives who have died in whisper a soothing note and we may be stirred to wonder why the Church uses music in worship. It is but another the form of portraits and photographs of the departed, so God's house gives place to the statues and pictures of the saints who are our relatives in religion. God does not wish us to forget those who have gone beyond the dividing line voice to speak to the soul of God. For religion must make use of whatever has force to raise men up towards heaven force to raise men up towards heaven. Not to one sense or one faculty does religion appeal, but her message is ad-dressed to every power in the soul that may be employed in leading man on to salvation. As music speaks to the soul within, the Church cloaks her doctrine with melder a gath that her words 'twixt the present, and the hereafter. He wishes us to remember how many they were forced to combat against the self same foces that we are called upon to encounter. The temptations that set our path, the discouragements that roughen our way, the ills and woe with melody's garb, that her words may exert a pleasing and yet saving influence. The grandeur of an organ burst, the sublimity of harmonious that strew the road with sadness were incidents in their career as they are occurrences in our experience. Lord desires that we should know that we may overcome the obstacles and win chant impress the hearer with a relig-ious awe of the mysteries of which the services are a commemoration.

SYMBOLISM OF ALTAR.

Or perhaps the altar catches your glance and you notice the strange forplaying their representations in places of worship. If it is right to imitate the virtues of these holy souls, if it is helpmation which makes one think of those old fashioned tombstones. In fact, the altar has always been shaped after the affection, then must we preserve fashion of tombs - though the upper part is intended to serve as a table. This regulation is to recall the first celebration of the Eucharistic sacrifice, when Jesus Christ blessed bread, bread, changing the substance into His body, statues, souvenirs bring departed rela-tives near, even after the lapse of years, so the statues, images, relics of the which He placed on the supper table for the Apostles to eat ere He per mitted the Jews to force Rim into the sepulchre. You remark the white saints recall them to our presence after cloths on the altar table and you rethe passing of ages.

member the winding sheets in which the body of Christ was enfolded. While you watch, the server begins to light the candles with which the altar is adorned and the dancing flame seems to leap in questioning springs — asking

suffered from headachs for many years; he remembers his illness only when he adverts to it; he feels no pain as long as he can keep his mind occupied with something else. But no amount of spiritism can make a blind man forget that he has been blind from his birth and restore to him his sight, or make a dead man forget that he is dead and

bring him back to life again. It will be well, therefore, to under

It will be well, therefore, to under-stand just what is meant by a miracle and what is accepted by the Church as such In the first place a miracle must be a work above the power of all the visible nature. More than that it must be a work performed by no created being. This, however, refers more to fact than to power; it may be possible that the good or evil spirits are able to do the work ; but in the case of a miracle it must be evident that the work has been done by God alone. We may know that God Himself bas per-formed the miracle when in confirmation of some doctrine or in testimony of the holiness of some person a visible sign is given that is evidently above the power of the material creation otherwise God would be leading us into direct and invincible error. Miracles are commonly divided into three classes according to their nature.

In the first class are those works which are in direct opposition to the laws of nature. For instance it is the nature the glory they now possess by imitating their example. So the Church keeps their memory fresh in our minds by disof every material substance to exclude all other bodies from the same space which it occupies. When, however, two bodies are made to occupy the same space this law of impenetrability ful to entertain towards them a warm suspended-a work above the power o the memory of their deeds and create this We have an example of a miracle of this class when our Lord appeared in affection in our hearts by the same means that serve to keep other friends the midst of His apostles coming through the barred doors and windows alive in thought, though they be dead in vision. As pictures, photographs, and standing in the room with them.

In the second class of miracles we have those works which are wrought when nature itself is powerless to act, al though the action is not in opposition to nature as in the first class. Such a

harmony up to the throne of God ; the Lamb that was slain, and that is offered as slain at Holy Mass, leads this uni versal choir of the creation. This is not a fancy of mine, for St. John in the Apocalypse describes the scene, as fol-lows : "And I beheld, and lo a Lamb stood upon Mount Zion, and with His a hundred forty thousand having Him name and the name of His Father

written on their foreheads. And I neard a voice from Heaven, as the noise of many waters, and as the voice of great thunder ; and the voice which I heard was as the voice of harpers harping on their harps.

Christ makes His perpetual Sacri-fice, begun on Calvary and perpetuated daily on our altars, the voice of thanks giving of the world to its God for the abundant benefits received from His bountiful hand. God is not only good beyond all comprehension, but He is supreme goodness itself. Now it is the nature of goodness to wish to pour out happiness on others. While God does so freely, and while He does so in infinite so receive infinite good-still the good-ness exercised by the Lord is bayond all conception of created mind. One proof will suffice : "God so loved the world as to give His only begotten Son * * * * that the world may be

saved by Him." Gratitude for favors received is the universal dictate of the human heart. It is perhaps the most common lesson that parents teach their children. Even in familes which have scarcely any refinement of manners, children are taught to say "thanks" for the slightest bonefit received. An ingrate is à moral monster What then shall be the gratitude of the entire world to its supreme benefactor? "What shali I render to the Lord for all the things that He has rendered to me?" asks the Psalmist; and the spirit of God inspires his lips to answer: "I will take the Chalice of Salvation and I will call upon the name Salvation and I will call upon the halfee of of the Lord." Is not the Chalice of Salvation the Sacrificé of the Holy Mass? Therefore, too, the Blessed Sac-rament consecrated at Mass is called "the Eucharist," or sacrament of

thanks; ving. As the benefits of God are daily de-offered for him alone; still this is

It is thus that Jesus in the Holy Mass and the Blessed Tabernacle is Mass and the Blessed Tabellater a ever atoning to His Father for the in-sults of His creatures. While repairsuits of his creatures. While repair-ing the glory of God, He also satisfies for the sins of men, removing their debt to Divine justice by paying the penalty in the merits of His Sacred Blood. He atomes for the living and the dead the sould in European and the dead, the souls in Purgatory, and

thus Jesus prays for all the world. The fourth way in which He prays for all the world is by asking for us all manner of blessings, for body and soul, for this life and the next, and preservation from all evil. His prayer is most powerful; in fact, it is in finite in its efficacy. Still, for its actual results, Divine Providence requires our co-operation. For instance if I ask for improvement in any vir-tue, I shall obtain it through the Sacrifice of the Mass, but on condition of my compliance with the actual graces procured. The impetratory power of

the Sacrifice works ex opere operato that is, it flows from the sacrificial act performed, as do all other fruits of the Mass; and yet my actually pro-fiting by the fruit will depend upon my complying with certain conditions, such as the exercise of faith, hope and ove, of fervor, eager desire and earn-

est supplication. Therefore, while Christ at Mass prays for all the world, the fruit of the Holy Mass is applied differently to dif-ferent classes of people. The most special fruit comes to the priest himspecial fruit comes to the priest nim-self who says or sings the Mass; a special fruit goes to those who min-ister at the Sacrifice, and even to all who are present; a peculiarly special fruit is for those for whom the priest offers the Sacrifice. Probably when a Mass is offered for many persons, each

of those 30c. eggs too.'

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