

selves in the fragrant haze, and are massed together in one golden glory. The rays of the monstrance shine forth as if the Divine Guest had robed Himself in a grandeur unseen before of human eyes. From the organ a soft, sweet melody flows, as if from angelic choirs, until that, too, melts into the solemn silence over all. The people are hushed and bowed, awaiting the Benediction. Slowly as the Sacred Host is raised on high, every form is involuntarily prostrate. In that moment a gentle hand is laid upon our heads; the tender blue eyes of the Nazarene look down upon us; His voice speaks lovingly through the ages, 'Suffer little children to come unto me.' And He blesses us as the children of old, who kneel trembling, side by side—we are all His children. In that moment every soul is lifted to heaven, every heart is bared to the glance that saved Peter; at that moment His peace He gives us. Not as the world gives does He give. Such is Benediction. The priest comes to the altar robed in his sacred vestments, he ascends the steps, opens the door of the tabernacle, places the Sacred Host in the lunette or little round case, puts it in the monstrance, lifts the monstrance to a throne over the altar where the Host may be seen and adored by the people, descends to the foot of the altar, incenses the Blessed Sacrament, a hymn is sung, fervent prayers are said, he again ascends the altar, takes the monstrance in his hands, turns to the congregation and silently makes the Sign of the Cross—Jesus Himself imparts the blessing. Dear questioner, should you ever be present on such an occasion turn your eyes to the altar, and say, with St. Peter, humbly and sincerely: "If it be Thou, Lord, command me to come to Thee."

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