

JUNE 2, 1898.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XLI.

HOLY COMMUNION.

In the last instruction we spoke at length on the effects of Holy Communion. As these effects are produced in us by every worthy Communion when proper preparation is made before receiving, it is important to know how often we should communicate. If the great body of believers received Communion frequently with the proper dispositions, it is quite certain that a great change would speedily be brought about in the lives of men. It is equally certain that when any truth is brought clearly home to the minds of Catholics a very large proportion of them wish to do exactly what the Church wishes. We ask them to give money for objects which they see to be necessary, and they make great sacrifices to meet the requirement. We ask them to attend certain devotions not enjoined by any law, and what priest has ever been disappointed by the great bulk of the people? Now, if the mind of the Church in regard to receiving Holy Communion is clearly made known to them, it would seem to me that the faithful, for the most part, would adopt the practice which the Church wishes in this respect arising from the impossibility of laying down general rules which would serve as a safe guide for individual consciences. Still, some generalizations are made, but they are addressed to and intended primarily for confessors. The confessor, carrying out the wish of the Church, is ever striving to promote frequent Communion, but he would be greatly assisted if the penitent understood that in so doing he is not merely giving his own opinion or satisfying his individual piety, but simply acting according to the known wish of the Church.

A brief history of the practice of Christians from the beginning of Christianity will satisfy any Catholic about the desirability of frequent Communion. Among the Christians of the apostolic times Communion was not only a duty, but a pleasure. This is evident from the Acts of the Apostles, where St. Luke tells us that the first believers partook of the Holy Eucharist daily with gladness and simplicity of heart, praising and thanking God. St. Denis, the Areopagite, tells us that as many as were present at the consecration received Communion. Many centuries ago this custom prevailed. This is very clearly shown from the writings of the Fathers. Let one or two quotations suffice. St. Ambrose says: "Receive daily this Sacred Food, that it may daily strengthen thee. Live so, however, as to deserve to receive it every day." St. Augustine says: "This Eucharistic Bread is our daily bread; receive it daily, so that it may help thee in every day's work." In the course of time daily Communion ceased altogether as a rule. It ceased not because daily Communion is not a good thing, but because piety declined. Pope Fabian found it necessary to order that all the faithful should receive at least three times a year. Later on, Pope Innocent III. decreed that all the faithful should receive once a year, under pain of excommunication. The Council of Trent renewed this decree; but take notice that this same Council says: "The Holy Synod wish that at each Mass the faithful who are present should communicate not only spiritually, but really and sacramentally, in order to obtain the fruits of this most Holy Sacrifice."

The Council of Trent ordered what is known as the Roman Catechism to be drawn up. Now this Catechism goes further than recommending daily Communion. It says: "It will be the duty of the parish priest frequently to exhort the faithful that, as they know it to be necessary daily to supply their bodies with food, so they must not be careless of daily feeding their souls with this sacrament." Now, dear people, I do not think that it is necessary to make it any plainer that daily Communion, according to the practice of the early Christians, the writings of the Fathers, and the clearly expressed wish of the modern Church, is commendable. To communicate daily, great purity of heart is necessary. In so important a matter no one can be judge in his own case as to whether he has these dispositions. The confessor is the judge. The masters of the spiritual life and the modern practice of the Church are his guides in deciding. Weekly Communion, it should be remembered by the faithful, is not considered frequent Communion. Generally speaking, any person who has the dispositions necessary for absolution may be permitted to receive weekly. If the penitent lives habitually in the state of grace, by receiving weekly he will receive great benefits, and even if he should fall occasionally or even frequently into grievous sin, if he come to confession with a contrite heart, so that he may be absolved, Holy Communion will fortify him against future relapses.

It is admitted by every one that if a person lives habitually in the state of grace, is careful in avoiding venial sins, practices penance and mortification, has a desire to communicate, and experiences strength and courage in advancing in perfection by so doing, such a person may be allowed to communicate three, four, or even five times in the week. Spiritual-minded and devout people will find that frequent Communion is the chief means of advancing in perfection, and that to yield to unnecessary fears in this matter would be to cut off the special means God gives them for making progress in perfection. If a person has attained a high degree of perfection and takes great delight in prayer as a result of Holy Communion, which is always a sure sign that our Saviour is pleased with the union brought about by the reception of this sacrament, such a person may be allowed to receive every day. All these general rules have many exceptions with which the confessor is familiar. He is the penitent's guide, and should be strictly obeyed. The question of a penitent's rights would be an assembly, and never should be alluded to by a penitent. The confessor's aim is to lead the penitent on to such dispositions as would fit

SOME INOFFENSIVE REMARKS.

N. Y. Freeman's Journal.

The Duke of Norfolk has accepted the presidency of the committee appointed to celebrate the discomfiture of the Spanish Armada, on condition that the commemoration shall not be a glorification of the Protestant idea or an apotheosis of the "virgin" queen, Elizabeth. The Paris Union does not see how the Duke can make this distinction. When we remember that his ancestor, Lord Howard of Effingham, went out to fight a fleet blessed by the Pope and sent against an excommunicated Pope by a Catholic Power, we feel that the Duke and his organ, the London Tablet, ought not to be so hard on the "poor Irish," if they show a little irritation at the supposed condemnation of some of their methods by the Congregation of the Inquisition. The Duke seems to be in the position of the young islander to whom Frederick Lucas once said that "a man who preferred his country to the Church was like preferring one's belly to the Church." The Duke, whom we all thought was a really a great disappointment.

DESERVED OFFICIAL RECOGNITION.

THE GOVERNMENT EXAMINATION OF BAKING POWDERS—ROYAL OFFICIALLY AS FORTIFIED PURE.

The reports of the Government analysts, as made public from time to time in the official reports of the Commissioner of Internal Revenue, form useful subjects for study. A great deal of attention is devoted to the examination of baking powders, and very properly so, for they are articles of general use, and many of them being so grossly adulterated all possible information should be given to enable consumers to distinguish between the good and the bad.

A large number of these articles have been analyzed, the samples being collected from dealers in all sections of the Dominion. The impurities found were principally alum and lime, both unwholesome. The alum is used in place of cream of tartar because of its low cost. The lime, both tartaric and sulphate being found, was present from the use of improperly refined cream of tartar.

The analysis found and reported the Royal Baking Powder to be pure, free from lime, alum and phosphoric acid, and of high leavening strength. A complete analysis would undoubtedly have shown no baking powder except the Royal entirely free from some of these objectionable ingredients. This, we presume, accounts for the lack of leavening power in the other powders, as sometimes complained of by the cook, and for the bitter taste found in the biscuits so frequently complained of by ourselves.

But aside from the inferiority of the work done by these powders, the physical causes are such that lime and alum taken into the system are injurious. Their physiological effects are indigestion, dyspepsia or worse evils.

The question naturally arises, why do these cheap baking powder makers use these things? Alum is three cents a pound, lime still cheaper, while cream of tartar costs thirty-five or forty. The reasons for the chemical purity of the Royal Baking Powder were recently given in the New York Times; in an interesting description of a new method for refining argols, or crude cream of tartar. It seems that it is only under this process that the lime natural to it and rendered chemically pure; that the patents and plant for this cost the Royal Baking Powder Company about half a million dollars, and that they maintain exclusive control of the rights.

This official recognition of the purity and value of the Royal Baking Powder by the Government will add to the already wide popularity of that article, and deservedly so. This baking powder is now used, to the exclusion of all others, by the United States Government, its advertisements for supplies calling for it by name, as the continued tests of the official chemists show it to be much higher in strength and purer in quality than any other brand.

ST. PATRICK'S WORK.

Extract from a sermon of Rev. Dr. Sullivan, on St. Patrick's Day, in London, England.

St. Patrick seems to transcend the other saints of God in this—that he lived to accomplish his mission. But there is something more marvellous still about his work. There are apostolic churches which stand at this day blasted by the anathema of the Church of God, Antioch, which St. Peter founded, is now ruled by a schismatical patriarch—one out of the unity of the Church. Alexandria, founded by St. Mark, was branded with anathema by the fourth General Council of the Church. There is hardly a Church founded by the Apostles or by a missionary saint that does not stand in spiritual ruin. What of Ireland? Ireland stands firm to-day, immutable as on the day when St. Patrick, lying down to die, bestowed God's blessing for the land for which he had labored and toiled so much. Again, there is not a single Catholic land from which has not come forth heresy and schism—there is not one which has not brought forth thorns and thistles—which has not sent out ravaging wolves to ravage the fold of Jesus Christ. Not so Ireland; never has a heretic come out of Ireland; never has a schismatic come out of Ireland; never has a wolf in sheep's clothing come out of Ireland. There have been heresies untold in this world—heresies so many that one might safely say that no more can be invented; but not one of these curses has ever darkened the world through the instrumentality of any son of Ireland. The shadow of heresy has never crossed it, and the prayer of St. Patrick that God would not allow his children to stray has been heard.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of our readers who have consumption if they will send me their Express and P. O. address.

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TO JOHN HEURY CARDINAL NEWMAN.

Some great there are, not good—some good, not great—

Some neither great nor good amongst mankind, but good and great together. Some few both good and great—how hard to find—

When found, how easy to enumerate! And yet we see not, in this present state, The deeps and shallows of another mind. Not secrets of another soul—so blind To know how much to love, how much to hate.

One soul, above the shallowness of sect. We see, both great and good, in this our land: A gentle soul, a giant intellect, A master mind, a heavenward helping hand!

Lead on, thou "kindly light," great priest, good priest!

Lead on! Of those who love thee most, we love thee least.

—John Croker Barry, in Merry England.

THOROLD BAZAAR.

GRAND DRAWING OF PRIZES.

In order to perfect the arrangements and ensure the arrival of a number of prizes from Ireland, including busts, by Watson the sculptor, of Cass. Stuart Parnell, M. P., a short postponement, to 16th June, has been decided.

Duplicates and remittances received up to that date will be in time for the grand drawing.

REV. T. J. SULLIVAN.

Devotion to Our Lady of Lourdes is making rapid progress in Venezuela. At Maricao, near Caracas, there is a shrine of the Blessed Virgin which is the scene of many pilgrimages, and at which many graces and blessings temporal and spiritual, have been obtained. In the year 1855 General Cresco, the President of the Republic of Venezuela, caused a church in honor of Our Lady of Lourdes to be erected in the very heart of the capital. In reward for his devotion, he himself was cured of a long standing infirmity through the intercession of Our Lady of Lourdes—*As Mirac.*

A popular Newfoundland clergyman in a prayer before the seals said:—"Forbid the departure for the ice-said:—"Forbid, O Lord, that any seals should be brought within their reach on the Sabbath day, lest they should be tempted to transgress; but, if they should be brought into contact with them on that day, Thou knowest the weakness of our poor, fallen nature, and also how poor they are and how hard should they take seal, mercifully forgive."

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A Blessing or a Curse.

Two Scotchmen emigrated in the early days to California. Each thought to take with him some memorial of his beloved country. One of them an enthusiast the lover of Scotland, took with him a thistle, the national emblem; the other took a small swarm of honey bees. Years have passed away. The Pacific coast, on the one hand, cured with the Scotch thistle, which the farmers find it impossible to exterminate; on the other hand, the forests and fields are fragrant and laden with the sweetness of honey, which has been and still one of the blessings of the western slope of the Rocky Mountains. Even so does every Christian carry with him some thistle plucked from the old man, or honey from the new man, with which to bless or curse men according as he makes choice for God. How precious is our influence! How we should watch and guard it!

Scrofula and General Debility, will try

Scott's Emulsion of Cod Liver Oil, with hypophosphites, you will find immediate relief and a permanent benefit. Dr. H. V. Most, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phtisis, Scrofula and Wasting Diseases. It is very palatable. Put up in 50c. and \$1 size.

The Deaf Hear.

After eight years of suffering from Deafness, so bad that I was unable to attend to my business, I was cured by the use of Hagyard's Yellow Oil. With grateful thanks I make this known for the benefit of others afflicted. Harry Ricardo, Toronto, Ont.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and found it the best article I ever tried. It has been a great blessing to me."

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