

Christians, regardless of age, sex or social condition to communicate daily, provided they possess the least of the required dispositions, (which we will specify later) the Holy Father has not ceased to multiply acts to strengthen its authority, and to show truly it embodies his intention, and how heartily, he, the Pilot commissioned to guide, amid many shoals, the bark of the Church, desires to see Christians returning in large numbers to the practice of frequent and daily Communion, alone able to impart vigour to Christian life in its weakened state and make in those days of persecution through which the Church is passing valiant Christians, generous Confessor of Faith, Apostles of Charity, and if necessary, heroic Martyrs.

The present paper according to the outlined programme is like an entrance into detail, a short and as clear a commentary as it shall please God to allow, of the dispositions specified by the Decree, in order that daily Communion be allowed by the Confessor, its authentic and efficacious dispenser.

I.—NATURE OF COMMUNION.

Holy Communion is a food, a divine food. Our Lord Himself emphatically declared it: My flesh is meat indeed, and My blood drink indeed; and expressly taught it by the choice He made of the matter of the sacrament, for, says St. Thomas of Aquinas, "it was not without deep reason that Jesus choose the matter of His sacraments, those chaneln whereby grace, that is to say, divine life, would flow to us, naturally there should be a relation between the sensible signs and the effect produced by the sacraments."

Thus it is under the appearance of bread that Our Lord gives Himself to us in Holy Communion, of bread which is at the same time the most common and the most nutritious of foods and the type and figure of food in general. Our Lord evidently knew what He was about. How then imagine that He has not accepted an assimilation which He Himself established between the Eucharistic food and the corporal; or that He did not desire all