

member my promise, but this is neither the time nor the place for me to fulfil it. The world must first be prepared by my public ministry to receive the Holy Eucharist, which I will finally give you, Mother, at a far more solemn banquet than this. However, as a new pledge that I will then turn wine into my precious Blood, I will now change water into wine."

We now know to what hour the Saviour was alluding; the hour of His First Mass, celebrated just after that solemn banquet He attended the night before He died. For, with Father Coleridge as a guide, we may picture the institution of the Blessed Sacrament as taking place not at the table of the Last Supper, with only the Apostles present, as is commonly represented, but in another part of the Cenacle, to which the Eleven followed the Master on His saying "Arise, let us go hence!" Gathered there were the seventy-two disciples, the holy women, and our Lady, waiting to assist at the wonderful Banquet foreshadowed by Esther's feast and Cana's wedding supper.

The mindful Mother has everything in readiness. Then her Divine Son, following a ritual not unlike that which St. Peter, who was present, afterwards gave the Roman Church, and which is essentially the same to day, changed with His creative word bread and wine into His Sacred Body and Blood, while all adored. The Queen of the Apostles, in particular, kneels by, breathless with devotion, until Communion time comes, then reverently drawing near the Altar, with joy receives again from His own hand her Blessed Son. A Queen's banquet, indeed!

Who can doubt that this Communion of Mary's was but the first of a long series, beginning on Easter morning and continuing daily without interruption till the day of her death? Until His Ascension, Jesus Himself surely communicated His Blessed Mother every morning, on His part rejoicing to give as nourishment to that stainless maiden the sacred Flesh that she had given Him, and she glad to be thus nourished daily by Him, whose babyhood it had been her daily privilege to nurse.

The time before Pentecost, too, was doubtless a novena of Communions for Mary and all who were per-