

NOTES AND COMMENTS

It was our privilege a little over a year ago to chronicle in these columns the election of Rev. Mother Victorine Harris to the Superior Generalship of the Institute of the Blessed Virgin in America. Reference was then made to the interesting fact that during the sixty-three years of the community's existence in Canada it had had but three Superiors. Rev. Mother Ignatia Hutchinson, who died in 1851; Rev. Mother Teresa Dease who died in 1889; and Rev. Mother Ignatia Lynn, whose retirement last year resulted in the election of Rev. Mother Victorine. In contemplation of that pleasing retrospect the hope was expressed that the new Reverend Mother, being in the prime of life, was destined to carry on the tradition and to have a long tenure of the high office before her. No better illustration of the truth of the Scriptural maxim that "in the midst of life we are in death" could be afforded than that it is now our sad duty to record her demise. After a lingering illness of over two months' duration, borne with characteristic patience and fortitude, Loreto's fourth Superior passed to her reward on Wednesday morning, the eleventh instant, and on the following day her mortal remains were, amid the tears of her sorrowing community and friends, laid to rest in Mount Hope Cemetery, Toronto.

To say that Rev. Mother Victorine will be missed both in the community life of the Institute and in the schools over which she presided with so conspicuous ability, is but to give feeble expression to the all-prevailing feeling of those who knew her. A perfect religious, devoted to the hidden life, and finding her greatest happiness in exact observance of the rule, she none the less entered wholeheartedly into the joys and sorrows of her kindred and friends. If we were asked to name her distinguishing qualities as a teacher and superior, we should say it was strong, womanly penetration and common sense, united perfectly with a most winning sweetness and simplicity of manner. Alike to her sister religious and to her friends in the world she was at all times a sympathetic listener and wise counsellor, and it was, we doubt not, to the discernment of these qualities on the part of her community, no less than to her undoubted gifts as an administrator, that her election to the highest office in their gift was due. That the one year of her incumbency was fertile in good works those who have the best right to know fully appreciate. That short year seemed but the prelude to a long period of fruitful service here below, but in the merciful disposition of an all-wise Providence, it has proven rather to be but the stepping-stone to a blissful eternity. That the memory of her virtues will forever remain the cherished possession of the Institute of the Blessed Virgin in America goes without saying. And all those who in the world enjoyed the privilege of her acquaintance will re-echo the prayer of its members that the soul of Rev. Mother Victorine Harris may rest in peace.

ONE of the papers read before the Methodist "Ecumenical" Conference in Toronto last week was entitled "The never forms of unbelief and how to meet them." Judging from the discussions as reported in the daily papers the very best field for the testing of the remedies exploited was the Conference itself. Or, perhaps, extending the range of our vision a little, we should say that Methodism in the concrete, as exemplified in the ordinary proceedings of its deliberative assemblies in every country in recent years, provides inexhaustible material for these conservative of the creed of John Wesley to work upon. They might begin at Victoria College, and their zeal expanding with what it feeds upon, they could work down through the ministerial body to the rank and file, and, by some judicious system of inoculation, fortify the still faithful remnant against the insidious inroads of that practical agnosticism which, on their own showing, has come to be the normal status of Methodist schools of theology.

WE NEED not go beyond Canada to test the truth of this characterization. Readers of the daily papers who take an interest—a melancholy interest it may be—in the vagaries of the sects, will recall the deliberations of a conference that met in Toronto in the spring or summer of 1910, "Jacksonism," as it has come to be called, or in other words, agnosticism, was the bone of contention which stirred the conference to its depths. On the one hand, if we remember rightly, stood the professoriate of Victoria College, backed by a solid phalanx of clerical supporters, sworn to strip the Methodist conception of Christianity of every vestige of the supernatural, and to degrade the Scriptures to the level of a purely human series of compositions. Arrayed against them in debate was a valiant if inconsiderable group of pious laymen led by two or three of the ministerial body, to whom the integrity of Christian

belief, as they conceived it, was a possession not to be lightly thrown away. The struggle as outlined in the press was an unequal one and to all intents and purposes the rationalisers gained the day. We need not enter into particulars, as the matter is of no special concern to us as Catholics, save as illustrating the dissolving tendency of all forms of non-Catholic Christianity.

A SECOND and more concrete example of this tendency was afforded by the "trial" for heresy of Rev. Dr. Workman in Montreal in June last. We cannot do better than to quote from our own remarks in the Record upon that occasion. The trial, we wrote, was remarkable for two things. It proved conclusively that a man may be in every essential particular an unbeliever and still officiate as a minister in the Methodist church. "To say that Christ is God," said one minister, "is to set standards of the Methodist church. Our discipline expressly forbids the commission of this error. The phrase 'Christ is God' is an unscriptural phrase." This he had interpreted as Dr. Workman's teaching, and he added, he "approved of it, and also of his teachings in regard to the Trinity, original sin and the resurrection." This latter the accused professor himself declared to be "spiritual only."

IN SAYING, then, that Methodism itself affords the most available field for the demonstration of theories as to the best way of withstanding the rising tide of unbelief, we were well within the mark. The one qualification we might make is that things have perhaps already gone too far. How else account for the sorry exhibition of the Canadian Conference, for the insolent blasphemies of the Workman trial, for the unblushing rationalism of the "Ecumenical" Conference, or for the frank alliance of Methodism with undisguised atheism in Italy? These compromising features were of course not enlarged upon at the conference. That might have detracted from the smug air of self-satisfaction and blatant phariseism which sat so well upon the gathering. Instead, they indulged themselves in the traditional Methodist policy of slander and abuse of things Catholic, thanked God that they were not as other men, and claimed the whole earth for Methodism. One or two speakers ventured to utter a word of warning in regard to the decrease of membership both in this country and in England. But this was not permitted to weigh in the balance with the great part Methodism is playing in the breakup of Protestant Christian belief and in hastening the reign of mammon.

A CONTRIBUTOR to the magazine section of the Toronto Globe has been airing his knowledge of history in writing of the quincentenary of St. Andrew's University. According to this scribe all that is beneficent and of good report in the University dates from the age of the "Reformers." He does not of course ignore the fact that St. Andrew's is a Papal foundation, and that to the presence and farseeing wisdom of the Popes its rapid progress as an institution of learning was due. But the word "Romanism" gives a tone to his remarks which prepare us for the extravagant eulogies of the "reforming" crew which follows. The arch heretic and apostle of treason Paul Cawar (or Caw) as the Globe writer has it) was characterized solely by a zeal for the "new learning." George Wishart, the prime conspirator in the murder of Cardinal Beaton, who paid with his life the penalty of his misdeeds, is "the martyr." Knox and Buchanan, liars and traducers of the first water, are elevated to a pinnacle of greatness, while Andrew Melville, lineal successor of the first generation of reforming fanatics, is grotesquely called the "Becket of Scotland." And so on down through the centuries that have followed. It is modern nobodies (nobodies, at least, outside the narrow limits of Scottish Calvinism) upon whose brows the laurel of eminence is placed, while the University's really great names are in the main passed silently by.

THE UNIVERSITY of St. Andrews, it should never be forgotten, was founded by the Bishop of that See, Henry Wardlaw, nearly a century before Protestantism was dreamed of, and it was by the Holy See that it was blessed and confirmed in its good work. "In the history of human things," wrote the historian Burton, "there is to be found no grander conception than that of the Church of the fifteenth century, when it resolved, in the shape of universities, to cast the light of knowledge abroad over the Christian world." Or, to quote another non-Catholic historian, Cosmo Innes: "The universities of Scotland are the legitimate offspring of the Church. They alone, of our existing institutions, carry us back to the time when the clergy were the only supporters of schools, and the bishop of the great diocese was the patron and head, as well as the founder of its university." The truth is, as the Globe scribe is careful not to mention, that having by treason and infamy overthrown the ancient fabric of Scottish

Christianity, the adherents of the "new religion" appropriated to themselves not only the material possessions of St. Andrews, but its heritage of good work and fair fame as well. The quincentenary of its foundation, however, if it achieves nothing else, will serve to remind the more thoughtful of the people of Scotland that it is to the Church they owe its existence, and that no amount of subsequent false tradition can nullify that great fact.

IN ANOTHER column we reprint from the Toronto Star, one of "M. J. G.'s" weekly essays in current literature. It is one of the happiest characterizations of Kipling that we have seen, and the gentle railery with which the accomplished Librarian of Parliament lifts off the noisy jingoism of the author of "Barrack Room Ballads," etc., will be appreciated by those whose ears are attuned to the finer notes of criticism. This little essay might be set over against one of Gilbert Chesterton's caustic philippics on the same subject. For the ranting jingoism of Kipling the oracle of Fleet Street has nothing but scorn, expressed always in that epigrammatic conciseness of which he is the acknowledged master. Mr. Griffin does not handle the same weapons, but he pierces the Kipling armor none the less effectively, and, to the reader, leaves a pleasant memory behind.

DIOCESAN EUCHARISTIC CONGRESS AT ST. MARY'S CHURCH, EAST LONDON.

Tuesday, Oct. 10th, was a red-letter day in the history of St. Mary's church in this city. The occasion was the holding of the first Eucharistic Congress of the diocese of London. The glories of the great International Congress of Montreal, in the summer of 1910, are still fresh in the memories of all Canadian Catholics. But if any diocesan congress has been held in the province of Ontario, or even in the Dominion of Canada, prior to this London congress we have not heard of them. The beautiful Gothic stone church, conceived and erected by the late Father Traher, was profusely decorated for the occasion. Streamers, flags and bunting of white and delicate yellow—the Papal colors—gave freshness, splendour and attractiveness to the beautiful architecture of the interior of the sacred edifice. Ornamental shields bearing eucharistic and other religious symbols decorated the front of the gallery and the walls of the church. The main altar was a dream of beauty, laden as it was with chrysanthemums, carnations, chrysanthemums and American bean, roses in golden vases. Private Masses, at which large numbers of the faithful received Holy Communion, were celebrated without intermission from 8 a. m. to 8 p. m. Promptly at 9 a. m. His Lordship Bishop Fallon, preceded by the sanctuary boys, the clergy, Mr. Meunier, Mr. Aylward, the deacon and sub-deacon of honor and the choir, entered the church and proceeded processionally to the altar. It was the first time that Pontifical High Mass was celebrated in St. Mary's. The gorgeous vestments of the Right Rev. Prelate, the ample nave of the church, the stately grandeur of the ceremonial and the sweet music so correctly rendered by the choir made a lasting impression on the minds of the vast congregation which completely filled the ample nave of the church. The sermon was preached by Rev. D. O'Connor of Windsor, and was a masterly effort. His theme was the reality of the Divine Presence in the Holy Eucharist. He quoted the text of Holy Scripture which asserts the reality of the Eucharist, and the communion of priest and people. All who had the privilege of hearing His Lordship's sermon must have left the church with the better understanding of the beauty, the significance of the Eucharist, and the solemnity of the act which should be performed with a local Catholic. The sermon was preached by Rev. D. O'Connor of Windsor, and was a masterly effort. His theme was the reality of the Divine Presence in the Holy Eucharist. He quoted the text of Holy Scripture which asserts the reality of the Eucharist, and the communion of priest and people. All who had the privilege of hearing His Lordship's sermon must have left the church with the better understanding of the beauty, the significance of the Eucharist, and the solemnity of the act which should be performed with a local Catholic.

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The ladies of the Altar Society had provided a very tasty and appetizing banquet for the clergy present in the assembly hall of the rectory, which had been decorated with exquisite taste for the occasion. His Lordship and the fifty-eight priests who sat around him enjoyed very much the dainty viands prepared for them by the women of St. Mary's. At the conclusion of the banquet Bishop Fallon in a few well-chosen words expressed his gratitude and that of all present to Father McKee and his band of willing workers for the good things which they had so generously provided for the hungry multitude.

At 2:30 p. m. a conference of priests was held in St. Mary's Hall, the Bishop presiding. His Lordship referred to the letter of the Holy Father addressed to the Bishops of Canada when approving the decrees of the first Plenary

Council of Quebec, and especially to the paragraph dealing with imparting of religious instruction to persons, Catholics and non-Catholics, who are lacking in the saving knowledge of revealed truth. A practical scheme for the diffusion of Catholic truth was outlined and will soon be put into operation in the cities and chief towns of the diocese. Father Valentini, the diocesan director, then made a few remarks and raised the question of how often these congresses should be held in the diocese. It was decided that two would be held next year, one in St. Thomas in May and another in Painscourt in September, in both of which parishes beautiful new churches are in course of construction. The conference was brought to a close with the reading of a very interesting paper by Rev. F. Forster, C. S. B., Superior of Sudbury College, on the subject of the frequency of Holy Communion among the laity. This excellent paper will be published in full in a later issue.

For the second time during the day the church was well filled with devotees of the exercises of the Holy Hour began at 4 p. m. Towards the close of the devotions Rev. F. Brennan, of Wallaceburg, ascended the pulpit and read a very exhaustive paper on the subject of the frequency of Holy Communion among the laity. This excellent paper will be published in full in a later issue.

Every seat in the church was filled when the closing exercises began at 7:30 p. m. Even the aisles were packed with people. A goodly number of those present were non-Catholics. Additional interest was added to the evening services by the fact that Bishop Fallon announced to preach. His Lordship is always sure of a full house wherever and whenever he speaks. And never perhaps since his entry into the diocese as its chief pastor has he spoken with more authority, animation and impassioned eloquence than he did on the night of the congress. He began by a reference to the first eucharistic congress—that of Capri in 1892, which was presided over by the late Pope Leo XIII. He then passed to the second congress—that of the encasement in the Holy City. The grandeur and success of the present congress were then touched upon. Here he paid a high tribute to the zeal of the late Father Traher, who had made the parish of St. Mary's the grand scale and the harmonious manner in which the exercises of the day had been planned and executed. Then followed a most interesting and instructive discourse on the Holy Eucharist as a sacrifice.

Sacrifice was shown to be and always to have been the very essence of the true religion. Hence there is no non-satisfying religion. When speaking of the Nicene Creed, recited in the Mass, His Lordship paid his respects to the higher truths which are the Holy Bible into shreds and tatters. He then spoke of the many Catholic masses in words which have since travelled from one end of Canada to the other. "To-day," he said, "there are so-called Christians crucifying Christ anew. In this very age, at this hour, in this city, not many hundred miles from London, are men in the pulpit denying the Virgin birth. Is it not a hideous thing to think that from Christian pulpits there are men who, with one stroke, would destroy the faith of the people? Is it not a good thing that there is a Catholic Church which with its faith in the inspired Scriptures?"

With a master's hand he then painted a most beautiful word picture of the more solemn parts of the Mass—the offertory, the consecration, the communion of priest and people. All who had the privilege of hearing His Lordship's sermon must have left the church with the better understanding of the beauty, the significance of the Eucharist, and the solemnity of the act which should be performed with a local Catholic.

The Benediction of the Blessed Sacrament was given by Right Rev. Mr. Aylward, after which the Te Deum was feebly sung alternately by the choir and the large body of priests present. And thus passed into history the first Eucharistic Congress of the diocese of London.

THE DECREE "SACRA TRIDENTINA" OF POPE PIUS X. ON "FREQUENT COMMUNION"—PAPER READ BY REV. F. BRENNAN, WALLACEBURG.

It has been greatly to our pleasure and to the profit of this day's work to listen to a paper dealing with the practical means of fostering devotion to the Son of God present in the Blessed Eucharist. A question of paramount importance in parochial work has been presented to us in the details of practical application with the result that a certain permissible and laudable counsel has been given to us on this subject from another angle. It is, then, the object of this paper to change for a moment the point of view, to go back a step and in the light of the efforts and developments of the last half decade to search out the causes that make so eminently practical such a discourse as that to which it has been our good fortune to listen, in the hope that a repetition of facts already known may be incentive to renew and repeat the efforts made in this diocese consequently to the promulgation of the Pontifical decree concerning frequent and daily Communion and that the exposition of these facts may further lead us to longer a matter for which an innovation has been made in this diocese.

Even at this date the results of the efforts of those who are responsible for ecclesiastical disciplinary measures in the diocese are no longer a matter of conjecture. We are living in a decade that the coming writers of sacred

history will undoubtedly call the Eucharistic Decade; we have seen the revival of a devotion and a custom, the continuance of which cannot fail to insinuate into the life of the Church a new characteristic of piety, to recall and emphasize an old one and leave on it an indelible print which shall be discerned in years to come by all who diagnose the state of the Church during the glorious reign of our Most Holy Father Pope Pius X. The name of His Holiness is one which will always be identified with the Eucharistic movement throughout the Catholic world. It is he who has spoken the word, and under the direction of the Holy Ghost has breathed into the Church the spirit of this ancient devotion and it is from him that has come the appeal for a re-awakening of the Christian world to the realization of its duty in regard to the Blessed Sacrament. He has spoken to his Bishops and priests for the eternal honor and glory of Our Eucharistic Lord and it is his consolation and holy joy to know that this appeal has not gone unanswered.

At the conclusion of the day's work, bearing the seal of this Fisherman's ring, have come to the Catholic world decrees and letters, pertaining in one way or another to the furtherance of the devotion to the Blessed Eucharist. The Holy Father has desired to put to the most practical use the greatest treasure in the Church for the salvation of men's souls has centered the attention of the faithful upon the Blessed Eucharist and having made this common to all eyes, he has gradually directed the Catholic gaze to its surroundings in order that each form of devotion might draw the fervent Catholic to the frequent reception of Holy Communion at the sacrifice of the Mass. Centuries of controversy and polemic bickering were brought to a sudden ending by the decree "SACRA TRIDENTINA," given at Rome on the 20th day of December, 1905, by which was inaugurated the last and most important phase of a movement destined to have a real and apparent effect in the daily life of the Church. This decree turned the eyes of all to the ciborium, and the attention of the Church was fastened upon the snowy white of the Holy Table. It was intended to be a practical decree, and to facilitate its execution, the canon after an interval of some two months, on the 14th of February, 1906, by the supplementary decree "URBIS ET ORBIS," by which the concession was made to daily and frequent communions of the faithful.

The sentiment which prompted the rulers of the Church to take action was influenced not a little as their writings manifest, by a consideration of the history of frequent Communion. The records of the past in reference to this custom have not been neglected either in the writing or the reading. The first chapter of this history is summed up in the Acts of the Apostles where it is noted that the first Christians, "continuing daily with one accord in the temple and breaking bread from house to house, they took their meat with gladness and simplicity of heart."

The Didache, St. Justin, St. Irenaeus and St. Cyprian are unanimous in saying that the Christians assembled on the Lord's day or Sunday to break bread and are in accord with the statement of St. Luke in the twentieth chapter of the Acts where he describes the breaking of bread at Troas on the first day of the week. Tertullian, however, informs us of the greater frequency of reception when he notes the custom of celebrating this ceremony of the liturgy on days other than Sunday. Further, the undoubted antiquity of the custom of the apostles serves as the basis of proof as to their authenticity, to establish their claim as witnesses to this custom. From them, and in particular from the ninth and tenth canons, it appears that the custom of frequent Communion was of such standing that a failure to do so was considered a fault deserving of excommunication. St. John Chrysostom bears witness to the practice of the Eastern Church. "He who is free from mortal sin should communicate daily." The obvious conclusion from these and the writings of many others of the Fathers is that the frequency of Communion in the earliest ages of the Church cannot be questioned. But that this practice was not of precept, follows from the fact that the Pope Fabian, who filled the See of Peter from 236 to 250, imposed on the faithful the obligation of receiving at least three times a year, on the feasts of Easter, Pentecost and the Nativity.

The frequency with which the people of his day received the Sacred Species is summed up by St. Augustine, whose reference to the African Church may be applied to the Eastern and Western Churches alike: "Some receive the Body and Blood of the Lord every day; others on certain days; in some places there is no day on which the sacrifice is not offered; in others on Saturday and Sunday only; in others on Sunday alone." As far as the frequency is concerned we seem, six years after the promulgation of the decree "SACRA TRIDENTINA," to have progressed as far back as the fourth century.

There is a direct line of traditional proof that the custom of at least frequent Communion continued throughout the centuries until an increasing coldness of faith and a decreasing devotion towards the Blessed Eucharist worked an amazing change in the attitude of men toward the frequent reception of Holy Communion. The history of the Middle Ages, the "Age of Faith" show how vast was this change, that Communion was less frequent than at any other period of the Church's life. So seldom was the Bread of Life received by a large majority of the faithful, that the Fathers of the Fourth Lateran Council, in 1215, obliged the faithful, in the decree "Omnis utriusque sexus," under pain of excommunication, to receive at least once a year. The spirit of the times is known by the general rules of

religious orders and the private rules of saints, which permitted the reception of Holy Communion only a few times in the year. Nevertheless the teachings of great theologians and spiritual masters, St. Bernard, St. Thomas and St. Bonaventure, directing the faithful to frequent Communion, were put into practice by reformers such as St. Catherine of Siena, St. Vincent Ferrer and Savonarola, in an effort to revive the custom of earlier days. The movement claimed the attention of the Fathers of the Council of Trent to such an extent that they expressed the wish "that at each Mass the faithful presider should communicate, having in mind the great benefits to be derived from frequent Communion the congregation of the Council in 1567 forbade any general restriction and decreed that no one should be repelled from the holy table, though he approached it daily. But the progress of the movement, the result of the efforts of such apostles of the Eucharist as St. Ignatius of Loyola, Philip Neri, Vincent de Paul, John Baptist de la Salle, was greatly hampered by Jansenistic teachings—in particular by Arnault's Frequent Communion, which appeared in 1643.

The history of frequent and daily Communion is closely connected with that of the controversy concerning the disposition required for frequent and daily reception. Arnault summed up in book the teachings of all the rigorists of previous centuries, and sought to make that for worthy reception severe penance for past sins and a most pure love of God were required. These requirements, like so many other points in the Jansenistic heresy, were based upon the propositions of the Council of Trent. In condemnation of this Jansenistic teaching the Congregation of the Council in 1679 repeated its instruction of 1587, and while pronouncing through respect for the Council of Trent that universal daily Communion was not advisable, it reaffirmed that no one, not even a daily Communicant, should be repelled from the Holy Table. Moreover, it directed parish priests and confessors to decide upon the frequency of reception in individual cases and imposed upon them the obligation of providing for the reverence due the Blessed Sacrament. In 1690 the propositions of Arnault and Bain were condemned.

The controversy concerning the frequency of reception, which through the for daily and frequent Communion, which so many learned and holy men took part, arose from the two different ways men have of considering the Sacrament. It would seem that the practice of daily Communion is not a matter of too much on the reverence and respect due to the Blessed Sacrament at the expense and to the exclusion of the theological phrase "Sacramenta propter homines," and in this way limit to an extreme degree the practice of daily Communion. The fact remains that the sacrament should effect in the souls of men. The climax of rigorism succeeded, after a number of years, Arnault's publication, and whether we credit the leaders of the movement with sincerity or not, the fact remains that the spirit of Jansenistic teaching manifested itself most prominently in those who abstained and taught abstinence from the Holy Table. In spite of the decisions of the Congregation of the Council, the reception of Holy Communion continued infrequent owing to the spread of these rigid Jansenistic opinions and this rigor lasted, with continually decreasing intensity, almost down to our own day. But a counter movement, born of the efforts of zealous pastors of souls and furthered by the legislative acts of recent Pontiffs, has implanted in the hearts of the faithful a desire for more frequent Communion. The intimate knowledge of this history of frequent Communion, of the tenets of Jansenism and of the contrary teachings of the Church, of the bad effects of the one and the good effects of the other, is a most valuable aid to the recent legislation on this point. With all this historical data at his command, in his desire to carry out to the very last the will of Our Saviour, to re-establish the practice of the early Church and to give to the faithful (today) the practical benefit of her traditional teachings, founded on the most rigid principles of sound dogmatic and moral theology, our Holy Father, Pope Pius X, has issued the decree "SACRA TRIDENTINA." And in so doing he has carried out the last will and testament of his illustrious predecessor, who affirmed in an Ruychelus upon the Divine Eucharist that we must strive to revive frequent reception of the Holy Eucharist and to entirely do away with opposing prejudices, vain fears and specious pretences, causing people to abstain from it." And as these vain fears, opposing prejudices, and specious pretences are unfortunately, occasionally found among the clergy, it becomes, with us, a question of unlearning that former page of theology, "De Communionis Frequenti" with its antiquated graduated scale of degrees of holiness reached by individuals and the "one day" out of humility even for those who, under the old regime, were permitted, as the mistaken phrase was to recall daily. And in place of that treatise we must substitute the decree "SACRA TRIDENTINA"—at least the principles in which are enumerated the legislative, directive and preceptive points of the doctrine.

In revising the history of frequent Communion we have touched upon the points which form the subject matter of the prologue of the decree. Recalling to mind the basic principle of this whole movement, as stated by the Council of Trent, "The Eucharist is the antidote whereby we are delivered from our daily faults and preserved from deadly sins," we may proceed to a consideration of the articles which are to be put into practice.

The decree of Innocent VI, "Cum adhaes," condemned the error that daily Communion was of divine precept and the Holy Father, consistent with this teaching and with the teaching of the Fourth Lateran Council, and recognizing the possibility of many scrupulous Communions as well as the difficulties occasioned by the position in which many Catholics find themselves in this age by reason of the direction of Pope Innocent VI, in 1215, obliged the faithful, in the decree "Omnis utriusque sexus," under pain of excommunication, to receive at least once a year. The spirit of the times is known by the general rules of

religious orders and the private rules of saints, which permitted the reception of Holy Communion only a few times in the year. Nevertheless the teachings of great theologians and spiritual masters, St. Bernard, St. Thomas and St. Bonaventure, directing the faithful to frequent Communion, were put into practice by reformers such as St. Catherine of Siena, St. Vincent Ferrer and Savonarola, in an effort to revive the custom of earlier days. The movement claimed the attention of the Fathers of the Council of Trent to such an extent that they expressed the wish "that at each Mass the faithful presider should communicate, having in mind the great benefits to be derived from frequent Communion the congregation of the Council in 1567 forbade any general restriction and decreed that no one should be repelled from the holy table, though he approached it daily. But the progress of the movement, the result of the efforts of such apostles of the Eucharist as St. Ignatius of Loyola, Philip Neri, Vincent de Paul, John Baptist de la Salle, was greatly hampered by Jansenistic teachings—in particular by Arnault's Frequent Communion, which appeared in 1643.

The history of frequent and daily Communion is closely connected with that of the controversy concerning the disposition required for frequent and daily reception. Arnault summed up in book the teachings of all the rigorists of previous centuries, and sought to make that for worthy reception severe penance for past sins and a most pure love of God were required. These requirements, like so many other points in the Jansenistic heresy, were based upon the propositions of the Council of Trent. In condemnation of this Jansenistic teaching the Congregation of the Council in 1679 repeated its instruction of 1587, and while pronouncing through respect for the Council of Trent that universal daily Communion was not advisable, it reaffirmed that no one, not even a daily Communicant, should be repelled from the Holy Table. Moreover, it directed parish priests and confessors to decide upon the frequency of reception in individual cases and imposed upon them the obligation of providing for the reverence due the Blessed Sacrament. In 1690 the propositions of Arnault and Bain were condemned.

The controversy concerning the frequency of reception, which through the for daily and frequent Communion, which so many learned and holy men took part, arose from the two different ways men have of considering the Sacrament. It would seem that the practice of daily Communion is not a matter of too much on the reverence and respect due to the Blessed Sacrament at the expense and to the exclusion of the theological phrase "Sacramenta propter homines," and in this way limit to an extreme degree the practice of daily Communion. The fact remains that the sacrament should effect in the souls of men. The climax of rigorism succeeded, after a number of years, Arnault's publication, and whether we credit the leaders of the movement with sincerity or not, the fact remains that the spirit of Jansenistic teaching manifested itself most prominently in those who abstained and taught abstinence from the Holy Table. In spite of the decisions of the Congregation of the Council, the reception of Holy Communion continued infrequent owing to the spread of these rigid Jansenistic opinions and this rigor lasted, with continually decreasing intensity, almost down to our own day. But a counter movement, born of the efforts of zealous pastors of souls and furthered by the legislative acts of recent Pontiffs, has implanted in the hearts of the faithful a desire for more frequent Communion. The intimate knowledge of this history of frequent Communion, of the tenets of Jansenism and of the contrary teachings of the Church, of the bad effects of the one and the good effects of the other, is a most valuable aid to the recent legislation on this point. With all this historical data at his command, in his desire to carry out to the very last the will of Our Saviour, to re-establish the practice of the early Church and to give to the faithful (today) the practical benefit of her traditional teachings, founded on the most rigid principles of sound dogmatic and moral theology, our Holy Father, Pope Pius X, has issued the decree "SACRA TRIDENTINA." And in so doing he has carried out the last will and testament of his illustrious predecessor, who affirmed in an Ruychelus upon the Divine Eucharist that we must strive to revive frequent reception of the Holy Eucharist and to entirely do away with opposing prejudices, vain fears and specious pretences, causing people to abstain from it." And as these vain fears, opposing prejudices, and specious pretences are unfortunately, occasionally found among the clergy, it becomes, with us, a question of unlearning that former page of theology, "De Communionis Frequenti" with its antiquated graduated scale of degrees of holiness reached by individuals and the "one day" out of humility even for those who, under the old regime, were permitted, as the mistaken phrase was to recall daily. And in place of that treatise we must substitute the decree "SACRA TRIDENTINA"—at least the principles in which are enumerated the legislative, directive and preceptive points of the doctrine.

In revising the history of frequent Communion we have touched upon the points which form the subject matter of the prologue of the decree. Recalling to mind the basic principle of this whole movement, as stated by the Council of Trent, "The Eucharist is the antidote whereby we are delivered from our daily faults and preserved from deadly sins," we may proceed to a consideration of the articles which are to be put into practice.

The decree of Innocent VI, "Cum adhaes," condemned the error that daily Communion was of divine precept and the Holy Father, consistent with this teaching and with the teaching of the Fourth Lateran Council, and recognizing the possibility of many scrupulous Communions as well as the difficulties occasioned by the position in which many Catholics find themselves in this age by reason of the direction of Pope Innocent VI, in 1215, obliged the faithful, in the decree "Omnis utriusque sexus," under pain of excommunication, to receive at least once a year. The spirit of the times is known by the general rules of

religious orders and the private rules of saints, which permitted the reception of Holy Communion only a few times in the year. Nevertheless the teachings of great theologians and spiritual masters, St. Bernard, St. Thomas and St. Bonaventure, directing the faithful to frequent Communion, were put into practice by reformers such as St. Catherine of Siena, St. Vincent Ferrer and Savonarola, in an effort to revive the custom of earlier days. The movement claimed the attention of the Fathers of the Council of Trent to such an extent that they expressed the wish "that at each Mass the faithful presider should communicate, having in mind the great benefits to be derived from frequent Communion the congregation of the Council in 1567 forbade any general restriction and decreed that no one should be repelled from the holy table, though he approached it daily. But the progress of the movement, the result of the efforts of such apostles of the Eucharist as St. Ignatius of Loyola, Philip Neri, Vincent de Paul, John Baptist de la Salle, was greatly hampered by Jansenistic teachings—in particular by Arnault's Frequent Communion, which appeared in 1643.

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