

4th, even the remission of mortal sins that we have no attachment to ; 5th, the partial remission of the punishment of past sins, according to the greater or less fervor with which you approach the Sacrament ; 6th, the preservation from the curse of mortal sin.

After all these reasons, and there are others which, for brevity's sake, I do not bring forward, I conclude by addressing you in the words of the learned and zealous Frassinetti : " Never will I counsel my penitents to deprive themselves sometimes of Communion ; rather will I beg other confessors not to subject theirs to such a privation... I see that

St. Francis de Sales approved of such a privation, for the reason that, after some days of abstinence, the soul relishes more the Divine Manna. He will pardon me for saying that such an argument fails to convince me. To the taste of the Sacrament, I think it much better to prefer its fruit, that is the increase of sanc-

tifying grace.—He who rarely eats, says St. Alphonsus, does so, it is true, with more appetite, but with less benefit. In the same way, by communicating rarely, one may experience a little more sensible devotion, but the spiritual profit is less, for he deprives himself of the food that gives the strength to shun failures. In truth, I prefer the strength which I receive every day from a suitable portion of bread to the special pleasure that the same would afford me did I eat less often. I can compare this abstinence from Holy Communion only to that which Adam would have observed in the terrestrial Paradise by depriving himself of the fruit of the tree of life, the Divine Eucharist." You conclude, Christian

