

tion, such a reigning house, such an Emperor, guarantee to the Faithful invited from all quarters of the globe to the coming International Eucharistic Congress the certainty of taking part in a manifestation truly worthy of the Divine Eucharist.

H. G. FROMM.



AN Irish Priest was giving Holy Communion to an old man who lay sick in his cabin. The moment after he had "received" — to use that word absolutely in its Eucharistic sense, as it is through reverence used in some parts of Ireland — the old man exclaimed eagerly, "God speed ye back to my soul!" The Priest, in mentioning this little incident, said that he considered this a beautiful prayer, pointing to the exact moment of sacramental grace and denoting the eagerness of the Saviour's love in this sacrament. It is as if we might say to our Lord what He said to Zacchaeus: "Make haste, O Lord, and come down: for this morning Thou wilt deign to abide in my heart." Even so we may venture at the moment of Communion, to bid our Lord welcome, to offer Him to '*ceade mile faillte*' of a faithful Irish heart; and, at the end of our thanksgiving, to beg Him to return quickly — "God speed Thee back to my heart."

This good Priest speaks of "the exact moment of sacramental grace." "During the time that the Body of Christ remains really present within us and that is as long as the species remain unconsumed — there is not a continuous bestowal of new degrees of grace, if the dispositions remain only habitual, or simply such as are compatible with the state of grace. It is however, very probable, and it may be piously believed that during the whole of that time, fresh installments of grace are continually being bestowed, and this in virtue of the Sacrament, and of its own efficacy, if there are then new acts of actual disposition on the part of the receiver, and in proportion to the duration or number and perfection of such acts."