DIOCESAN EUCHARISTIC CON-GRESS AT ST. MARY'S CHURCH EAST LONDON

CONTINUED FROM PAGE FIVE down from heaven. The Holy Father has not commanded daily reception by the individual Catholic: but he has exhorted to the faithful in the strongest terms, basing his exhortation on the evident desire of Christ Himself and of His Charch, and moon the principles of Charch, and moon the principles of dent desire of Christ Himself and of His Church, and upon the principles of theology, to frequent daily if possible the Holy Table. This article, however, coupled with its supplement, the fifth article, coatains legislation for the conduct of the confessor and spiritual director. The Congregation of the Council, in 1679, while providing that no one should be repelled from the Holy Table, decreed that confessors and parisn priects should decide in individual cases the frequency of reception. This legislation has been abrogated by the decree of 1905, so that no one who is in the state of grace and approaches the the decree of 1905, so that no one who is in the state of grace and approaches the Hoty Table with a right and devout intention can be lawfully hindered therefrom. But the whole of the burden is not lifted from the shoulders of the confessor: the decree advises the faithful to consult the confessor and this to the end that the practise may be carried out with greater prudence and more merit. The confessor then is obliged to diagnose each case and to advise the con-The contessor then is obliged to diagnose each case and to advise the consulting party, remembering always that the tenets of those who prohibited daily G.mmunion to certain classes of people on account of their state in life or their occupation, have been relegated to the realm of theories no longer tenable and are contradictory to this spirit of the present decree. These articles then present decree. These articles then are directive to the faithful but prohi-

are directive to the faithful but prohibitive in a measure to the confessor.

With that bold fearlessness that has characterized the acts of his reign, and yet with all the wisdom of the true Vicar of Christ the Holy Father, to discredit and condem on the one hand the extremity of rigorism to which Jansenism has given place by the prejudices and habits of thought against the advisability of frequent Communion, which it had created, and to reduce, on the other, to one formula the many expressions of had created, and to reduce, on the other, to one formula the many expressions of the conditions requisite for frequent Communion, has limited the statement made in the first part of the first article by affirming that frequent and daily Communion is open to all the faithful, regardless of rank and condition of life, who are in the state of grace and have

Communion is open to all the faithful, regardless of rank and condition of life, who are in the state of grace and have a fight and devous intention. It is in this point that the decree assumes its and a theologically correct course the decree follows with the doctrine on the dispositions, and in four points covers the whole ground of controversy.

In determining the frequency of the reception of Holy Communion provision must be made not only for the utility of the community of the reception of Holy Communion provision must be made not only for the utility of the considered as tavoids the substantial disposition or that which results from the sanotity of precept and while it is a "condition sing an ono" of the efficacy of the assessment, the degree of the effect depends. The sacrament of the Holy Communion is received in the state of grace and with the substantial disposition of the efficacy of the assessment, the possibility of doubt, the necessity for this sanctity of precept and whole it is a "Ratherd bit is an intention of the efficiency of the degree of the effect of the degree of the effect of the sacrament. The sacrament of the Holy Communion is received in the state of grace in the soul which is a priticularly living. The warm the possibility of precept, and the provided the possibility of precept and when the state of grace or one of long standing; the sacrament are subjected in the state of grace or one of long standing; the sacrament of the living of the sacrament, the possibility of precept, and the provided the possibility of precepts to the associated and the provided the possibility of precepts the sacrament. But the provided the sacrament is a subject that the best of grace is necessary to the efficacy of the association of grace in the soul which is a priticularly intensity to consider that God knows one was called the possibility of precept and the provided the possibility of precepts and the provided the possibility of precepts of the sacrament is an association of grace in the soul which is apparent. The wonder of it is that anyone can require for frequent reception the absence in every case of the most venial sin, when the very reception it self, supposing the necessary dispositions, is the most efficacious means or cleansing the soul from the stain of venial sin. This was the teaching of our theology long before the issue of this decree—that amongst the effects of a worthy reception were the weakening.

shad say that the recipient must not be certain of having committed a morbal sin since the last confession. St. Alphonsus, whom we shall never accuse of eeing lax, may be quoted in support of this statement. However, that deep respect that sends the Catholic to confession in almost every case, immediately before the reception of Holy Comminion, causes this point to lose in prorimuch of its force, at least among the laty—and peculiarly is also the reason whythen practise of frequent Communion. And ultimate destruction of bad habits, the correction of vices, particularly the destroy of the correction of vices, particularly the dispositions required by the Papal decree for frequent Communion. This "recta intentio" is explained peculiarly by the cautions given the faith fall not to receive frequently out of routine or vainglory or human respect; positively by the exhortation to communicate often in order to please God, to be more closely united to him by charity and to have a divine remedy for weaknesses and defects. This is the phrase that was written to change the points of view of so many in regard to the Blessed Sacramens and to correct the misske made by the rigoriate in proportioning the frequency of reception to the sacotity of the recipient. The decree alms to prevent us from blunding ourselves to the true character of the Blessed Sucharist as a spiritual food by what we may call our great respect for the Real Presence. Where the rigoriac in his mistaken stand has held the Blessed Sacrament as a reward of merit and sanctity which only the very few might win, the Holy Father on the authority of the recipient. The decree alms to prevent us from blunding ourselves to the true character of the Blessed Sucharist as a spiritual food by what we may call our great respect for the Real Presence. Where the rigoriac in his mistaken stand has held the Blessed Sucharist as a spiritual food by what we may call our great respect for the Real Presence. Where the rigoriac his proportion of the Real Presence we approach the

Do not suffer another day with the first place of the superior of this decree to members of religious orders and Seminaries, sustains the reservation made by the Sacred courgerain of Bishops and Regularing Piles. No surgical operation of the superiors of societies, irrespective of the vows of their subjects, are prohibited from passing any authoritative decision upon the frequency of individual reception, except in the one



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This is the decretal answer to Jansen-istic teaching; it is also the remedy for the many evil effects produced by Jan-senistic prejudices and practises which survived the condemnations passed upon the heresies that gave them birth. The the heresies that gave them birth. The feeling of respect so deeply rooted in the hearts of the clergy and the faithful is a guarantee against any evil that may arise from over enthusiasm. The danger lies rather in the other direction. Personal sentiment must give way to the authority which has issued and promulgated this decree. For since the decree 'SacraTridentina' has been promulgated by the command of the Sovereign Pontiff it becomes, therefore, a legisla gated by the command of the Sovereign Pontiff it becomes, therefore, a legislative act, passed by the universal legislator and the whole Church is bound to obey. All teaching opposed to what it declares to be that of the Church regarding the practise of daily Communion must be withdrawn: every custom or practise to what it ordains must cesse. In the words of His Eminence Cardinal Vannutelli, "If infallibility has not spoken, authority, at least, has."

DIOCESE OF SAULT STE. MARIE

HEARTY WELCOME ACCORDED TO BISHOP SCOLLARD

Fort William, Morning Herald, October, 9.

Bishop Sceilard could scarcely have wished for a more hearty welcome than same to him yesterday from the people of the parish of St. Peter's Church, in the Coal Dock section, when he went amongst them on the occasion of the ledication of the church recently erected. Nor could the members of the congregation have wished for warmer or more encouraging commendation than

For Better Crops

The International Harvester Company of America have issued a splendid little book which will be found a treasure of knowledge for the practical farmer. It is entitled "For Butter Crops," and contains 160 pages. The best authorities in the United States have contributed articles on such important subties in the United States have contri-buted articles on such important sub-jects as "Increasing Fertility," "Small Grain Growing," "The Corn Crop," "Alfalfa Culture in America," etc. By all means send for a copy to the com-pany named, Harvester Building, Chicago, Ili. No charge. By study of such works the farmer will materially increase the value of his output.

MARRIAGE

MacDonald Healey.—At Strathroy, on Tuesday, October 11. 1-11, by Rev. Father Quintan, Dr. Robert George Ross MacDonald, of Sarnia, to Miss May Elizabeth Healey, daughter of Mr. and Mrs. James Healey of The Pines, Strath-

The story of the good Samaritan, as told by Jesus Christ, does not include mention of any reward for the deed done. It is not even recorded that the stranger so greatly helped thanked his rescuer. But countless multitudes have been lead to kinder deeds and truer deeds and truer heroism by its spread through all lands and all times. It is not a get-rich-quick scheme, but a high-class, legitimate business enterprise, endorsed by leading banks and the Catholic hierarchy and laity. This is the opportunity of a lifetime to make a safe and profitable investment and worth the attention and investigation of every conservative investors. If you would like this boat the catholic hierarchy and laity.

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FAVORS RECEIVED.—A subscriber having found a purse of money after offering prayers to St. Anthony wishes through the CATHOLIC RECORD.—A grateful subscriber has received special favors after prayers to the Sacred Heart, St. Joseph and Our Lady of Victory, and wishes to return thanks through the columns of the CATHOLIC RECORD.

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