

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 24, Sunday.—Fifteenth Sunday after Pentecost.
 „ 25, Monday.—St. Bartholomew, Apostle.
 „ 26, Tuesday.—St. Zephyrinus, Pope and Martyr.
 „ 27, Wednesday.—St. Joseph Calas Sanctus, Confessor.
 „ 28, Thursday.—St. Augustine, Bishop, Confessor, and Doctor.
 „ 29, Friday.—Beheading of St. John the Baptist.
 „ 30, Saturday.—St. Fiacre, Confessor.

St. Zephyrinus, Pope and Martyr.

St. Zephyrinus became Pope in 202, the year in which the Emperor Septimus Severus began a general persecution of the Church throughout the Roman Empire. His pontificate, extending over seventeen years, was troubled by many heresies, which the Holy Pontiff resolutely combated. Whether his death was that of a martyr, or this title was given him on account of his previous sufferings for the Faith, cannot be accurately determined.

St. Augustine, Bishop, Confessor, and Doctor.

St. Augustine was born in Algeria in 354. In spite of the watchful care of his mother, St. Monica, he gave himself up in his youth to many excesses. When he was thirty-three years of age, the prayers of his pious mother at length obtained for him the grace of a complete conversion. During the remainder of his life he endeavored to undo the evil which his teaching and example had wrought. He composed, in defence of the Faith, a long series of treatises, which have rendered his name illustrious throughout the world as one of the most profound, ingenious, and prolific writers that have adorned the Church of God. During thirty-five years he governed the See of Hippo, in Africa, and showed himself endowed with all the virtues which form the character of a perfect Christian Bishop. He died in 430, at the age of 76.

GRAINS OF GOLD

O flowers fair, unto the world God-given
 Earth stars that waken from a dewy sleep
 To smile upon your glittering twins in heaven
 That ward and watch in wind-swept spaces keep.

Your fragrant chalice are gently swaying
 'Mid woodland aisles and o'er the garden sod,
 In perfumed, wordless prayers forever saying
 Their Matins and their Vespers unto God.

The little feathered acolytes are singing
 A thrilling chorus near each hidden nest;
 On bush and shrub are balmy censers swinging,
 As Nature worships at divine behest.

From bulb and seed, in dark mould fructifying,
 Ye rise triumphantly, as some day we
 Shall fall into the sleep that men call dying
 And waken unto immortality.

What matter if ye live but for an hour?
 Ye did not bloom in vain, though ye must fade;
 Ye are the symbol of His love and power,
 The sweet sign-manual His hand hath made.

—Ave Maria.

A tyrant never tasteth of true friendship nor of perfect liberty.

Better to be occasionally deceived than to be always distrustful.

Enthusiasm generates energy as naturally as the sun gives forth heat.

The burden of suffering seems a tombstone hung around us, while in reality it is only a weight necessary to keep down the diver while he is collecting pearls.

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

FREQUENT AND DAILY COMMUNION.—IV. THE COMMUNION OF CHILDREN

(1) To commence with, it must be made clear that in this matter of frequent Communion children who have come to the years of discretion are on exactly the same footing as adults: they, as well as the children of a larger growth, belong to the body of the faithful, and Pius X. lays down that frequent or daily Communion is open to 'all the faithful,' provided they fulfil two simple conditions. Some doubts having arisen on this point in connection with the Pope's Decree of December, 1905, the following answer was given by the Sacred Congregation of the Council, 15th September, 1906, in reply to some questions: 'According to the first article of the Decree, irrequency of Communion is to be recommended even to children, once they have been permitted, in conformity with the instruction of the Council of Trent, to approach the Holy Table, and they are not to be prevented from frequently partaking of the Holy Eucharist; but on the contrary they are to be encouraged to do so, and all contrary practices are condemned.' There is nothing surprising in all this, when we recall the subdued yet melting description of our Lord's blessing the children: 'And they brought to Him young children that He might touch them. And the disciples rebuked them that brought them. Whom, when Jesus saw, He was much displeased, and saith to them: Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven. Amen, I say to you, whosoever shall not receive the Kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them, He blessed them' (St. Mark x., 13-16).

(2) 'The golden opportunity,' writes Father Zulueta, 'for carrying out the earnest exhortations of Pius X., and training "the hope of the future" in authorised notions of Eucharistic practice is, obviously, when we are preparing the little ones for their First Communion, and direct them concerning the frequency with which they are to receive after making it. The candidates should be taught to begin their communicant life from its very start with daily Communion—that is to say, as far as spiritual and ascetical considerations are concerned. Physical reasons may, of course, exist in individual cases of delicate health, for a shorter measure of Eucharistic devotion; but all should be carefully grounded from the first in the right principles without abatement. With regard to disciplinary reasons, everything possible should be done to arrange the school order so as to fit in with the Christ-like desire of the Holy Father, that little ones should be suffered to come freely to our Lord, and not hindered from His sacramental embrace.' If the child is trained on these lines in the Catholic school, religion will be twined round every fibre of its heart, and the Blessed Eucharist will become the centre of that religion. Could we desire anything better?

(3) No doubt many good parents, anxious to do everything possible for their children, fear to let them use their rights in this matter. Are not children light-minded, it is said, very liable to distractions, and therefore likely to be wanting in that spirit of reverence with which we should all approach this Most Holy Sacrament? May not familiarity lead to carelessness? Honor, of course, is due to our Lord in the Blessed Sacrament, and no honor can be too great; but He Himself, as Pope Pius has pointed out, wishes us to put our needs in the first place, even before the reverence due to Him. For that reason He is content with what we can give. And so, though children are frivolous—He knows that as well as we do—yet they can come to Him with the warm affection and the sweet innocence of their hearts. Small defects of character and disposition will be prevented from becoming vices by the strengthening

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