

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- September 7, Sunday.—Seventeenth Sunday after Pentecost.
 „ 8, Monday.—Nativity of the Blessed Virgin Mary.
 „ 9, Tuesday.—St. Kyran, Abbot.
 „ 10, Wednesday.—St. Hilary, Pope and Confessor.
 „ 11, Thursday.—St. Nicholas of Tolentino, Confessor.
 „ 12, Friday.—The Holy Name of Mary.
 „ 13, Saturday.—St. Sergius I., Pope and Confessor.

St. Hilary, Pope and Confessor.

St. Hilary, a native of Sardinia, became Pope in 461. During a pontificate of seven years, he was unremitting in his endeavours to remove the stain of heresy from certain portions of the Catholic world, and made several wise enactments for the preservation of discipline in the Church.

St. Nicholas of Tolentino, Confessor.

St. Nicholas receives his surname from a small town in the Papal States, where he spent the greater part of his life. He was remarkable for his austerity, being accustomed to fast on bread and water several days in the week. In the pulpit and in the confessional his zeal and prudence were productive of an incalculable amount of good. He died in 1306.

Feast of the Holy Name of Mary.

The name of Mary, according to St. Bernard, means 'Star of the Sea,' an emblem of hope in the midst of danger. St. Peter Chrysologus considers the meaning of Mary to be 'Queen,' and this would accord with her royal dignity as Mother of Him Who was truly King. The name, too, is interpreted as meaning 'bitterness,' and thus recalls the sword of grief which, according to Simeon's prophecy, was to pierce Mary's soul in the Passion of her Son.

GRAINS OF GOLD

GOD WITH US.

The world were bleak, and keen life's smart,
 Without Thy Eucharist-Presence, Lord!
 But there Thou keepest watch and ward
 And waitest for the sad of heart.

In hours of gloom, in hours of dole,
 When Thy sweet Presence I have sought,
 Surcease of sorrow Thou hast brought,
 And mystic healing for the soul.

When 'neath the chancel's ruby flame
 I lay my burden at Thy feet,
 Then peace benign and comfort sweet
 Within my heart a lodging claim.

Then every cloud that o'er me lowers,
 Doth lightly vanish into air;
 The daily fret, the carking care,—
 Somehow, they seem to break in flowers.

—*Ave Maria.*

A friendship that makes the least noise is very often the most useful; for which reason we should prefer a prudent friend to a zealous one.

The philosopher who gathers wisdom and never imparts it to mankind is useless as the Sphinx that has looked wise for ages and never answered a query put to it by man.

Come from the husks of swine and taste the sweetness of the peace of your Father's house. One word of contrition and confession, and He will restore you innocence, peace, merits, right to heaven, all your dignity as a man and a Christian.

'STAND FAST IN THE FAITH'

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

FREQUENT AND DAILY COMMUNION.

VI.—SOME STRAY THOUGHTS

The main purpose of Holy Communion is not to worship God—though, of course, this idea can never be wholly excluded—but to maintain and nourish the spiritual life of grace. The Council of Trent reminds us that our Lord 'wished this Sacrament to be received as a spiritual food by which those who live in the world are nourished and comforted by the life of Him Who said: "He that eats Me, the same shall live by Me." It adds that the Blessed Eucharist 'frees us from our daily faults, and preserves us from mortal sin.' This, indeed, is but a repetition of our Saviour's words: 'I am the Living Bread which came down from heaven: if any man eat of this Bread he shall live for ever. . . . Amen, amen, I say to you, except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood hath everlasting life; and I will raise him up on the last day. . . . My Flesh is meat indeed, and My Blood is drink indeed.'

Notwithstanding this persistent invitation from our Lord Himself, backed up by the teaching of Council and Pope, many have difficulties about frequent Communion—nature and the enemy of souls will readily suggest them. That there is something in the difficulties and hesitations cannot be denied: no reverence or worship can be too great to offer to our God thus dwelling amongst us. But neither can any love be too great, and surely it is the highest, as well as the first, duty of love to yield to His wishes. It is too much for us, but not too much for God. Some strange compassion moved Him to come on earth and share the lot of His fallen children, and then to give Himself to them as their food: 'I will not leave you orphans.' In His loving thoughtfulness and self-forgetfulness He thinks of us, looks to our good. And who are we to presume to tell God how He shall act, to set Him lessons of wisdom and propriety?

The prayer of Blessed Thomas More, High Chancellor of England, may well find an echo in our hearts: 'Take from me, O Lord, this lukewarm or rather stark cold manner of meditating, this dulness in praying to Thee, and give me warmth, delight, and guidance in thinking upon Thee. Grant me the grace to long for Thy holy Sacraments, and especially to rejoice in the presence of Thy very Blessed Body, sweet Saviour Jesus, in the Holy Sacrament of the Altar.'

'There are two extremes to be avoided—neglect of Holy Communion until the spiritual life sinks lower and lower within us, and dies almost for want of nourishment; on the other hand, that familiarity which breeds contempt, that frequent reception of our Divine Lord—without reverence, without fear, without adequate preparation of our soul,—until finally we come to forget and to ignore the awful truth that we are receiving the very Incarnate God Himself. Perhaps the very best test which we may apply practically to the value of our reception of this Sacrament, is to be found in its effect upon our lives. As long as we can perceive in ourselves a growing aversion from sin, a sincere desire to serve God, a dissatisfaction with ourselves and what we do for God, we may have a confident hope that, however unworthy we may be, our Holy Communions are doing God's work within us and nourishing the sources of spiritual life. But if with frequent Communion we fall away from prayer, fail to correct our daily faults, make light of venial sin, or dally with grievous temptation, then we have reason to be on our guard lest the very source of life should prove the occasion of our ruin' (Father Matthew Russell, S.J.).

'If the Incarnation be indeed the one Divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry

W. F. SHORT

MONUMENTAL SCULPTOR . . .

POWDERHAM STREET, NEW PLYMOUTH.

Every description of Monumental Work under taken in latest and most up-to-date style.