

a bit, and didn't say their prayers, even then, I say (now don't be shocked,—this is good Theology) they ought to go often (with due instruction, of course, and preparation) and receive the Food and Medicine which can best build up and cure their spiritual weaknesses. Isn't that sensible, now?"

Mrs. Mary was lost in her reflections. These were new thoughts, indeed!

"And then, again," went on Father Carson, after pausing a little, "I wonder what your idea of a really good boy is? Some grown-ups have the queerest notion of what a boy should be. Do you want him to be a pale, demure little creature, who goes about with his hands always folded, and his eyes turned up to the ceiling?"

"Oh, no! of course not!" said Mrs. Mary emphatically. "I like boys to be boys, not little plaster statues, of course. But the idea of such thoughtless, lively little fellows going up to the Holy Table every morning and receiving that tremendous Sacrament, then running off and laughing and playing all day long—somehow it makes me creep."

"That is because you are full of old, ingrained, unreasonable prejudices, Mrs. Mary, as I told you before," said Father Carson. "What do you think those tiny babies did who received the Holy Communion just after they were baptized, through all those centuries during which, as I told you, infant Communion existed in the Church? Do you suppose that those little innocents acted otherwise than our modern little babies do? Of course, not. They merely swallowed the Blessed Sacrament, and then spent all the rest of the day laughing or crying or eating or sleeping or reaching after the moon. And yet they truly received the Sacrament, and so were made as surely holier. They were truly fed with the Heavenly Food, and they took it as well as babies can."

"But if it was right to give Communion to babies then, and made them holier," said Mrs. Mary, "why doesn't the Church do it still?"

"For several reasons, Mrs. Mary" answered Father Carson. "After the twelfth century, the practice gra-