se. Such words rarely fell from his

"I don't see any use of complaining," said he. "You helped me a heap, doctor, and when I suffer I say: 'Lord, I'll suffer all you send me if you keep suffering away from my good doctor.'"

"Do you really say that, boy?"

"Every day, doctor. I tell the Lord I'm willing to bear every pain and ache that comes if He doesn't send any to you."

And then Dr. Storm locked back at And then Dr. Storm locked back at his perfect and robust health these six years past and wondered if James Igna-tius' prayers had anything to do with it. He was silent so long that the boy feard he was offended, and so expressed him-

self.

"Offended! Good heavens, boy, how could I be? I was thinking that you had perhaps been saying my prayers before the Lord all these years, for I never had a minute's pain and have never had time to pray for myself."

"Oh, doctor, do you never pray?"

"Not much, my son."

"And how do you expect God to take care of you?"

care of you?"

The question was incisive, and the doctor finished before the clear gray eyes of the boy. His religion was his profession, and it was true that his knees rarely bent in prayer. He felt reproved, and wished the boy would speak of other care of you?"

things.

James Ignatius slipped his thin little hand into the firm, strong one of the

loctor and said:
"I'll ask God to let all your kind

deeds to people be your prayers, and then I'll pray more and more that your life may be good and happy. But, doctor, you must speak to Him yourself sometimes. He will always hear you."

The doctor would rise hastily after such talks and say his time was up, but he always smiled his rare smiles into the eyes of the boy, like a flash of light from behind a storm cloud. Then from behind a storm cloud. Then James Ignatius would lie still and think. Could it be possible that his idolized doctor never prayed to our Lord and to His sweet, spetless mother whom he loved so much? Impossible! And then he would sitp his And then he would sitp his hands under the covers and with closed eyes say his resary for Dr. Storm, while the nurse would tip-toe past and think

Dr. Storm's heart became like wax in the hands of little James Ignatius. He did not know how it came to pass, but he found himself telling him of his early he found himself telling him of his early life, of his struggles, of his bitter experiences, of the death of all he loved, and of his gradual cynicism and absorption of his soul by his profession. To all of which James Ignatius listened gravely, and never by a wrong word jarred on his mood. And in the few minutes' talk of every day by that little bed he found the simple old faith of his childhood and the beliefs of his youth. James Ignatius brought him back to James Ignatius brought him back to God, and the great surgeon found his way once more to prayer in the guile-less, yet stern, language of the dying

Yes, the crippled boy was dying. All the resources of science proved vain and useless, and Dr. Storm confessed himself vanquished as he looked on the thin little face and saw the light of the blessed vision in the eyes of the little

martyr.

It was Holy Week, and in the days that succeeded Palm Sunday, James Ignatius was worse. The nurse saw that Dr. Storm was aterner than usual, more unsmiling, as such men are when their hearts are stirred. His short visits to hearts are stirred. His short visits to the little fellow's bed became more fre-quent, and on Holy Thursday morning he left word that a wineglass of milk and stimulant should be given to James Ignatius every three hours. The child had no inclination to talk to any one had no inclination to talk to any one except to Dr. Storm, but a faint little smile always appeared when any one did a kind act for him. Another little lad who was in the same ward with him often sat by his bed, and thus relieved the nurse when duty called her else-

James Ignatius always shared his dainties with this little chum, Dickie, who was not blest with much wisdom, and who greedily accepted all the good things that came his way. James Ignahe saw his gifts appropriated, and it goes without saying, neither did Dickie. Besides, the good priest who attended had laid particular stress on the Holy Week through which they were passing, and on Holy Thursday, after he had given him the biessed Viaticum, spoke touchingly of the dear Lord's sufferings on Good Friday—His fasting and tos-ments and His agony and death on the cross for singers, for those who would not pray or try to benefit by His death. The words clung to the memory of James Ignatius. Suppose he would fast all Good Friday and unite with the suffering Saviour, and by the dying God to bless Dr. Storm for all his goodness to a poor little boy that was crippled and of no account to any one! His gener-ous soul sprang to the thought. He did not realize his weakness; he did not know it would hasten his death. The spirit of an apostle burned in him, and the single thought of the doctor's soul dominated his whole being. Hence, when the wineglass of stimulant was offered to him every three hours he would simply say: "Put it down, nurse. I'll wait a minute." And when her I'll wait a minute." And when her back was turned he beckoned to Dickie, who swallowed it with one gulp. Weaker and weaker he grew, but was he not fasting like the dear Lord to save a soul? Dr. Storm came in several times that Good Friday, his heart torn at the pinched look of the sweet little boy face. He could not understand the increasing weakness of James Ignatius, in spite of the constant stimulation. He questioned the nurse, he saw the empty wineglass, and he never dreamed of questioning the vacant. as we the empty wineglass, and he never dreamed of questioning the vacant-faced Dickie, who sat at the foot of the bed in apparent patience and devotion. Good Friday was passing. James Igna time shad tasted nothing all day. Natical march of his sentences. As the sound-turn could hold out no longer, and at 1

o'clock it was apparent the little fellow was in his agony. The priest came to his bed.:de and found Dr. Storm seated there with his fingers on his pulse. He watched the life ebbing from the one creature who had found a way to his hungry heart. The big gray eyes of the dying boy, fixed on his friend's face, still held the love that had animated his little heart when he offered his fasting and pain for the doctor, but his lips could not frame a word.

As the clock struck 3, the dreaded change came. The doctor did not move but between the spasms he saw the lips of James Ignatius move, and, stooping low, he caught the words, disjoined and trembling: "Dear—dector—I f-fasted—for your soul—like Jesus—did on Good—Friday." With an expression of ineffable sweetness the tortured body gave up its white soul, and paradise opened to poor grippled James Ignatius!

The doctor rose with a face as white as marble. He pressed the eyelids shut, laid the thin little hands on James Ignatius breast and turned away. With an intuition that was almost like a revelation he saw the whole tragedy. James Ignatius had starved to death for his salvation! He turned to Dickle, who was waiting aloud. One glance showed the culprit.

"Did you take his medicine?"

the culprit.

"Did you take his medicine?"
"It was only milk and stuff," wailed Dickie. "And he gave it to me every

"Well, you killed him, that's all !" said Doctor Storm in a voice of thunder, and he strode out of the ward.

He locked himself in his room, and on his knees the strong man wept as few men weep, and registered a vow that the sacrifice of James Ignatius should have sacrifice of James Ignatius should have its recompense. The beauty and grandeur of the little cripple's soul, the wonder of his love, the greatness of his Good Friday offering again and again overwhelmed him. He prayed with all his being, and as he prayed he felt the gentle spirit of the boy hovering near, bringing him strength and purpose. Doctor Storm arose a new man, a fervent Catholic Christian forever.

James Ignatius was buried with Solemn High Mass. The mourners were but two-poor, simple Dickie and Doctor Storm.

THE DANGERS OF BAD READING

In a recent sermon in St. Ignatius Church, Galway, the Rev. Father Masterson, S. J., after having indicated the chief helps to chastity—such as prayer, frequentation of the Sacraments, devotion to the Blessed Virgin—spoke at some length of that important, though negative help, which consists in the avoidance of reading evil literature. He said: e said : "This is a matter in which even some

"This is a matter in which even some Catholics are sensitive, and chafe under the restrictive legislation passed by the Church. They will tell you they cannot understand how the Church can have anything to say in the matter. They had thought that the function of the Church was to define and disseminate revealed truth; and that she seems to be going beyond the limits of her commission when she implicates herself in our literary pursuits, and would set boundaries to our literary outlook; really, in matters literary, we ought to be perfectly free to follow the objects of our free choice. People who talk in this way show that they do not understand what the word literature means; as what the word literature means; as they most unquestionably contract unduly the ambit of the Church's teaching authority. As I shall show you by and by, the Church has the right to pronounce on both science and literature. Every well informed Catholic will concede this right; and every reflecting Catholic will see that from the nature of the case, the Church will be more often called on to exercise that right within the domain of literature than within the domain of science. The subwithin the domain of science. The sup-ject matter of science is objective truth, truth as it exists in itself, as it exists in-dependently of us, and of what we may think of it. If the man of science confines himself to his own subject matter, it he deduces his conclusions logically its corplex by most box was to be of effectthings that came uto him everything eatities had given to him everything eatities had Holy Week, and Diege has been described away to a certain hid ing place where he secretly devoured them at leisure. Oranges, bon-bous, fruits of all kinds disappeared, and the nurse flattered herself that her charge would never perish of starvation, would never uttered a word as longitude and it leads to the control of the second of the second of the most hardened libertine find it easy to express them in the terms of an algevery different. The subject matter of literature is not objective truth : not trath as it exists in itself; but, at best, truth as it is apprehended by the writer; as passed through the alimbic of his mind; as modified or colored by his prejudices, social, political or religious. In other words, the subject matter of literature is, not things, but thoughts. So close is the connection thoughts. So close is the connection between the writers thoughts and the literature which he produces that style has been well described as a thinking out in words. I insist on it, then, what the man of letters gives us are his thoughts; his thoughts on life and on the various aspects of life; on home life and on marriage, education politics, religion, and every subject under the religion, and every subject under the sun. To say, therefore that we ought to be free to read what literature we please, is to say that we ought to be free to adopt as our own all the filthy fancies, so insistently dinned into our ears, and offered for our acceptance by the literary writers of our time. 'Not so,' objects our discriminating reader. 'To read a man's works is one thing; to To read a man's works is one thing; to adopt his views, quite another." Quite true in theory, but the two things in theory so distinct are, in the run of cases, synonymous in practice. A pen-dulum swinging freely, under certain

given conditions, will cause other pen-dulums, that were at rest, to swing in unison with itself. A sounding board

will cause other resonant bodies to take up its own vibrations. The man of genius molds language to his purposes.

ing board causes other bodies to repeat its own vibrations, simularly will the eloquent writer attune our minds to his own pitch. And as genius and elequence are merely natural gifts, they may be found in the libertine as well as in the saint; nay, as natural gifts are his little all, they are likely to be much more seduously cultivated and developed by the former than by the latter. If the indiscriminate reader pleads free will for himself and denies it to the pendulum or the resonant body, I throw into the opposite scale another thing, in which the indiscriminate reader is indeed rich, but which pendulums and sounding boards have not at all his evil inclinations, and his purient curiosity to know things the knowledge of which is death. Besides, what right has he of all men to boast of the power to resist, with which his free will furnishes him? Did he not more than half surrender that power to the enemy of his soul, when without any justifying cause, he grappled to his heart as his teachers in morality writers who wallow in the filth of sensualism? To determine the rights of the Church in this matter, we must keep steadily in view the end for which the Church was instituted. The Church has for its end view the end for which the Church was instituted. The Church has for its end aslvation of the souls of men. The Pope, as the successor of blessed Peter, is charged with the duty of feeding the flock of Christ. Personally, he may be more learned or less so; highly born, or of humble extraction; but whatever his personal gitts may be, he is equally burdened with the commission given by Christ to blessed Peter: 'Feed My lambs; feed My sheep.' Every swoiety, and every lawfully appointed superior, have a right to the means necessary or useful to the end for which they exist. If, then, the end for which the Church If, then, the end for which the Church exists is the salvation of our souls and if immoral literature is so destructive of souls; if the duty of the head of the Church is to feed the flock of Christ, and Church is to feed the flock of Christ, and if immoral literature is the poison of our supernatural food, will any man in his sound sense deny to the Church, or to the Pope, I will not say mer ly the right, but the duty, of passing sentence on the books, and magazines, and newspapers which issue daily from the press? It is the right of the Church and of the Pope, say our indiscriminating readers, to guard the deposit of revealed truth, and to preach it to the nations. I have no quarrel with the accuracy of this

to guard the deposit of revealed truth, and to preach it to the nations. I have no quarrel with the accuracy of this enumeration; but I deny that the infallible teaching authority, whether of the Church or of the Pope, is therefore confined to the defining of revealed truth. If it were so confined, neither Church nor Pope could ever guard the deposit of Divine revelation. That infallible authority extends to revealed truth, and also to such natural triths as are so connected with revelations as to be necessary to the guarding and teaching of what has been revealed. Such a truth is the spirituality of the soul. It is a natural truth. It is quite level with out intellects. We are taught it in philosophy; yet, because of its importance, it is fit subject of infallible definition. For, deny the spirituality of the soul, and all that our faith teaches about the survival of the soul after death, about external rewards and punishment, falls to the ground. The infallible authority of the Church, then, passes definitive judgment on books that treat of faith for morals. The infallible authority of the Pope embraces as wide a reaser. It must be even so. To feed ity of the Pope embraces as wide a range. It must be even so. To feed the flock of Christ, the Head of the Church must be able to distinguish be tween healthy and poisoned pastures. For that it would not suffice that he For that it would not suffice that he should be able to say that this or that abstract proposition or statement is of immoral tendency. If a man knew that I was going to get strychnine in my food, and if he were to content himself with proving to me that strychnine was a deadly poison, what would it profit me? I should say to him, 'Thank you for nothing,' or 'Tell me something I don't know.' To be of any service to me, he, should tell me that I was in imminent danger of having that deadly poison given to of having that deadly poison given to on naving that deadly poison given to me; with circumstances of time and place stated. Very often it would pro-fit the simple faithful just as little for Pope or Caurch to assure them that such and such abstract statements were books or publications in which heresy or immortality is contained. And when they so warn us, as the Pope often does warn us, we are bound not merely to an obsequious or respectful silence, we are

the human heart, sternly forbids the production."—Denver Register. COMMANDMENTS OF THE CHURCH

law, of which God is the author and con

on pillars of stone, but on the tablets of

whatever, in matters of faith and morals, the successor of blessed Peter repro-bates and condemns. Let us be quite

sure of it, that the right of the Po

Sir,-The Six Commandments of the Church do not contain any injunction that I must not break my fast before rethat I must not break my last before re-ceiving Holy Communion, and that I should keep this fast from the previous midnight. Am I to presume that this is only a pious custom, but in no sense ob-ligatory? Anyhow, I do not see where it is laid down that I commit a mortal sin, if I break my fast before receiving Holy Communion.—Yours, etc., (Signed.)

COMMENT ON THE FOREGOING LETTER
There is an important Catholic principle which teaches that in matters of faith, morals, and discipline an express official definition or decree of the author-

ities is not essential, but merely con-venient in order to close dispute.

Originally the deposit of Christian truth was given to the Apostles by in-formal conversations, and afterwards by the lassistance and inspiration of the

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cree; and that was in the Council of Jezusalem, which settled the points of Jewish observance to be imposed upon Gentile converts, and the points to be bomitted. And the only reason why this decree was officially made was because of much confusion which had arisen on

The Apostles' Creed first emerges in written history as the baptismal creed of the Roman Church in the second cenof the Roman Church in the second cen-tury, and quite possibly this may have been its origin. If the whole of the faithful had gone on believing the simple doctrine of the Church without getting involved in difficult speculations and disputes and heresies, no further formu-lation would have been necessary. But the spread of Aribnism made a fresh and fuller definition necessary on points

fuller definition necessary on points under dispute. Hence arose what is popularly called the Nicene Creed.

There were many things believed and practised in the Church as belonging to faith and morals besides those contained in such creeds; but there was no necessity to define them, because they were in such creeds; but there was no necessity to define them, because they were taken for granted. But as ages passed, one point after another came to be disputed, and the Church had to step in and stirm the right doctrine in the form of an official decree or definition. By this means nearly the whole body of revealed touch has come to be defined; the vealed truth has come to be defined; the last points being the Immaculate Con-ception and the Infallibility of the Pope.

These definitions were not a creation of new doctrines, but the formulation of old ones. They had already been believed without a definition; and the definition made no difference except to put a close on all dispute or doubt.

The same is true of practical customs and usages. The Church never formulated a law as to how the Mass should be said. The essential parts were in-herited from the Apostles, and other parts were added at discretion. This gave rise to a great variety of local usages, each of which came to be obligatory in a certain place, merely on the ground of ancient custom or tradition.

When intercourse became wider and docal variations were found inconvenient, an authorized standard form was drawn up called the Roman Missal, which was gradually made obligatory all over the western world, with a few interesting exceptions. bound to reprobate with heart and mind

sure of it, that the right of the Pope and of the Church to pronounce an infallible decision extends to the condemning of evil publications. But antecedent to, and independent of every ecclesiastical law, we have a charter given us by nature to protect us from the poisonous influences of evil literature. The natural law, of which God is the authors and of the popular of the contraction. teresting exceptions.

The same is true of the celibacy of the clergy. Nobody doubts that a priest is cut off from marriage by an implicit vow; and yet no one can point to any official decree which gave rise to this obligation, or which stands as the ground for it. The whole rests on the informal but effectual ground of admin-

istration rather than law—a usage gradually induced and enforced by the author ities.

If there should ever arise a revolt against clerical celibacy, the Church might find it necessary to issue an official decree; but till this happens, priests will go on accepting the obligation on the strength of practical tradition and administrative enforcement alone.

The same is true of the duty of fasting before Communicon. Christ Himself in

The same is true of the duty of fasting before Communion. Christ Himself in stituted the Holy Eucharist in the evening, at the end of a feast dinner.

The early Christians used to celebrate regularly in the evening, and, therefore, of course, without fasting. At some obscure point in history the Mass came to be transferred to the early morning, and this became the invariable morning, and this became the invariable custom. Out of this arose the fact of receiving the Eucharist fasting from midnight, and this fact gradually came

to be regarded as an obligation.

Hence it got formulated into a law in ological text books and instructions. on the strength of traditional usuage, rather than any official decree. The rather than any official decree. The custom is strictly obligatory all the same, and only if there ever should arise a party calling it into question, would the Church find it necessary to issue an official definition of the law in order to put an end to such a dispute.

Even the "Six "Commandments of the Church are not as they stend and

rely from recognized and enforced

The holidays of obligation became obligatory in the same manner by local usage. The laws of fasting and abstinence were practised out of devotion with great variety of usage long before any legislation was made about them. The duty of providing for the needs of our pastors is evident on the grounds of common sense, common justice and the natural law, without requiring any ecclesiastical enactment.

In short, the so-called Commandments of the Church, as given in our catechisms, are not laws in the sense of formulated, codified legal enactments, but only in the sense of obligatory Catholic customs, which the Church would formulate if circumstance required, but which she does not formulate because everybody recognizes them and accepts them as binding.

The only one which is the subjectmatter of a formal decree is that about annual confession and Communion.

Moreover, the Church has never formulated or made officially its own any enumeration of the "Commandments of the Church" as put down in our cate-The holidays of obligation became

enumeration of the "Commandments of the Church" as put down in our cate

The list given has varied from time to The list given has varied from time to time in various countries without making any difference to the obligation. The obligatory usages exist and would exist even if they were never called "Commandments of the Church," and never printed in catechisms.

We know that they are obligatory simply from the fact that they are asserted in every book of theology and instruction, and that the official Church knows this, and approves of it, and backs

knows this, and approves of it, and backs

it up, and, therefore, administratively gives force to it as law.

When we consider that the laws of good society, the things which every gentleman is bound to observe if he wished to be counted as a gentleman at all, are all founded in the same way on unwritten and unformulated and univer-sally accepted customs, this unformulat-ed character of certain Catholic obliga-

ed character of certain Catholic obligations will not seem strange or surprising.
It is the way in which human nature
works in general; and the Church in
this respect follows the way of humanity
so long as it is sufficient to secure the
desired object.
It is only when a doctrinal or disciplinary obligation is questioned that the
official formulation of a written law becomes necessary. Our practical test is
this:
Suppose for instance, somebody sent

this:
Suppose, for instance, somebody sent
to Rome a question whether fasting before Communion was a strict obligation,
can anybody doubt what the answer would be? The answer would certainly be, "It is of strict obligation." Knowing this, we have the common sense t take it an evident fact without demand ing such an answer.
We ought to add that the existence of

the law is proved by the fact that the Holy See sometimes giving dispensation from its observance.

The obligation of fasting before Com-

munion is, therefore, really a command-ment of the Church, and might be added

ment of the Church, and might be added to the others as a seventh.

It would also be possible to multiply the list indefinitely. For instance: Not to marry within forbidden degrees; not to marry outside the Church; not to be present at heretical services; not to join forbidden secret societies; not to take part in political movements against the temporal power; not to read against the temporal power; not to read books placed on the Index; not to take part in spiritistic seances; not to cremate the dead, etc., etc., etc.

It just happens that these points of Christian duty have been scattered about over the different parts of our text books and catechisms, while cer-tain other points happen to be left out, and grouped in a heading by themselves as "Commandments of the Chambelles

s "Commandments of the Church."

But the arrangement is quite hap hazard and practical, not methodical or scientific.—The Examiner, Bombay.

PROTESTS THAT COUNT

An offensive sketch in Black and White, an English illustrated paper, elicited a quick protest from an English Catholic medical man, Dr. Thomas Col-"As an annual, subscriber of

years' standing to Black and White, I strongly and emphatically protest against its fair pages being defiled by strongly and emphatically protest against its fair pages being defiled by caricatures of monks, for it is most offensive to me and to your other Catholic rerders. It likewise lowers the artistic and literary tone of your excellent publication. Moreover, sketches of this kind do no good to any of your readers, but harm, for they are only gloated over by the purient and the morbid, and any medical man worth his salt will tell you that people with unclean minds, for the sake of their physical health, should look upon sketches that will repress and not excite their pruriency and morbidity."

The editor of the publication at once printed an apology to the protesting subscriber and any other readers offended by the sketch complained of, but implied that the Doctor was unduly sensitive. In reply to which Dr. Clovin wrote:

"In regard to my being sensitive over sketches of this kind, all I will say is that every loyal Catholic is sensitive to a picture or to anything that clearly suggests any amorous relation between a monk and a woman, for we know it to be a cruel and foul libel on monastic life. Our sensitiveness is in-tensified by the fact that there are some people whose minds are so narrow, so oblique and so impure, that they believe any viie talk about monks or priests or nuns, for they judge others by their own standard of thinking and

living."
Protests of this kind on the part of Protests of this kind of the part of educated Catholics against unfair treat-ment of Catholic subjects by papers and magazines that look for patronage to all classes, and that make boast of their fairness, are always in order. And they nearly always are effective. The trouble with too many Catholic readers is that they allow the most outrageous misrepresentations of the Catholic Church to pass unchallenged. The true Catholic is as alert to defend the good

shrug his shoulders and dismiss the matter with a cynical, "Oh, what's the good?" There is good, and a great deal of good, in a firm protest against the unjust allegations or implications concerning the Church that are to be found

in so many of our secular magazines Sacred Heart Review.

To be angry at anger, is almost the only legitimate exercise of that passion.

—Cardinal Bona.

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