

the Church. Catholics have always believed this dogma from the times of the Apostles until our day. Now why do Catholics of our enlightened nineteenth century still hold fast to this never changing truth, and yet deny it in practice? Why do they rack their brains for only a faint excuse to enter into the holy bonds before a Justice of the Peace, or still worse, before a heretical minister of religion? Why? I fail to see a shadow of a reason.

Have you forgotten what your catechism says about the division of the Sacraments into two classes? Let me remind you of it. There are Sacraments of the living, and Sacraments of the dead. The life of the soul is sanctifying grace. When that is lost, you are dead in the eyes of God. When you were born, you were dead before God, until original sin had been washed away in Baptism. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of Heaven." When you have soiled the white robe of baptismal innocence by mortal sin, you are dead in the eyes of God, until called to life again by the Sacrament of Penance.

Now Baptism and Penance are the *only two* Sacraments you are ever allowed to receive in the state of sin. Should you so receive any other—and Matrimony among the number—you become guilty of a sacrilege.

For instance, Jesus says, "Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you;" and the Apostle explains, that whosoever eateth and drinketh unworthily, eateth and drinketh judgment unto himself. Marriage is likewise a great and holy Sacrament, and when you receive it unworthily, you are guilty of an enormous abuse; you are guilty of a sacrilege. Had you forgotten that? And do you think you are acting worthily when you turn away from your Holy Mother Church, and degrade into a mere bargain, a Sacrament instituted by Christ? Are you acting worthily when you despise the priest's blessing on your holy union, and choose rather to live as heathens do, who know not God?

Now read these reflections again, and ruminate them until you have them well digested; it may save you a most fatal mistake.

C. L. J.

LOOK WITHIN.

In speaking of a person's faults,
Pray, don't forget your own;
Remember, those with homes of glass
Should seldom throw a stone.
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who have not,
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And one that works full well;
I try my own defects to cure
E'er I of others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To speak ill of friend or foe,
Think of the harm one word may do
To those who little know.
Remember, curses, sometimes like
Our chickens, "roost at home."
Don't speak of others' faults until
We have o'ercome our own.

H. R.