# THE REV. FATHER JAMES CALLACHAN

Preaches on One of the Great Dangers of the Period-Some Solemn Counsel

to the Young.

On Sunday morning the Rev. Father Callaghan preached at St. Patrick's on what is one of the standing perils of the day, basing his sermon on the following

"But fornication, and all uncleanness or covetoismess, let it not so much as be named among you, as It becomely saints," St. Paul to the Ephesians. Chap. v., 5.

If, through veneration for the Divinity, a solemn decree forbade under the a someon dispensation the chosen people of God to pronounce the name of Jehovah, a second and new proclamation issued in the apostolic age from the inspired above does not infer that St. Paul pro-hibits, absolutely, that any mention be ever made of this vice. No; otherwise, how could the Catholic provider arms. how could the Catholic preacher oppose the eloquence of God's word as a barrier to stem the torrent of human passion which unrestrained and uncontrolled, would, like the deluge of old, involve humanity sooner or later, in one general calamity? Would not his absolute silence on this point be justly interpreted. in the sense of an instigation to evil rather than an inducement to good? St. Cyprian says: Why ought we conceal from view wounds that are mortal? If there is some hope that they be cured if there is some nope that they be cured if detected, there is no prospect whatever of their being healed if hidden and unobserved. In advocating his doctrine. St. Paul refers to all criminal and even unnecessary allusion to this crime as being incompatible with true Christian | the greatness, built, as it is, upon the solid foundation of virtue, and not upon the ever-moving and ever-fluctuating element of vice. Being, therefore, authorised to discourse upon this subject, I shall limit my remarks to one solitary thought, viz., the enslaving power of impurity and view it rapidly in its bearings on

#### HEALTH, HONOR, REPUTATION, REASON AND FAITH.

A criebrated Italian sculptor has bequeathed for the admiration and study of future artists, a marble statue of exquisite workmanship. A full-grown man stands in an erect posture and communicates with the outer work through the awnings of a delicately chiseled network of the same material. This stupendous production of artistic skill so universally enlogized by visitors to Florence, personates the man whose unchaste doings have thrown about his stalwart frame the humiliating shackles of servitude. Servitude is of two kinds. It is involuntary when its chains are forged and adjusted by a stronger arm or a higher power. It is voluntary when its unfortunate and unhappy victim deliberately though refuctantly puts on he degrading livery, desire, word or act it abjures and renounces true liberty and teaches and professes its adherence and loyalty to the lowest form of enslavement. The voice of justice has ever been raised to censure the despot or tyrant who, overlooking the Christian duties of a master towards his servant, takes advantage of his superiority in riches or position to grind a poor destitute being beneath the yoke of his unbearable authority! How inconsistent the impure are! While they revolt against such a usurpation. they condescend to be bound hands and feer to the chariet of their goddess and to be dragged through the mire at her pleasure and at her command. No rest. no respite, no truce, either day or night. They are perpetually harassed and tortured by their domineering sovereign, and are gooded onward by her relentless impatience. Panting and almost breathless, they slake their ever-burning thirst at the loathsome and infectious source of their idol passion. Infatuated by her false charms, they immolate uninter-raptedly upon her altar the sweetest endearments of life; health, honor, reputation, reason and faith are consumed as so many holocausts to

## HER INSATIABLE AMBITION.

No one descends so low as man when once his favorite companion holds away. From the heights of virtue he sinks into most inferior depths of vice. From rock to rock he tumbles down the chasm and totters, staggers and reels on the brink of the precipice. With fear and consternation, he levolds the yawning abyss await its future host. He is free yet to awake from his dizziness, but alas! The fascinating countenance of his tempter and seduceronce more meets his gaze and his smiling approbation. Heaven's gates are closed upon him. His doom is sealed for ever, as St. Paul says: "Neither fornicators, . . . nor adulterers, nor the effeminate . . . shall possess the Kingdom of Gol," 1st Cor. c. 6, vv. 9-10.

with such alarming proportions as to single out its subject among the curiosities of humanity. Behold the young man addicted to this vice! You will solubility. Society once freed of this solubility. Society once freed of this index of the ravayes which it causes. fertile country, laying waste whatever comes within its reach, it also blots out with astonishing rapidity every trace of youthful grace and manliness. Beauty is replaced by deformity, attractiveness

THE UNMENTIONABLE SIN. between age or sex, or between human forethought of the or brute creation and even at times without any regard to self,

> meted out to the infamous Onan, whose lust had previously induced him to per-petrate a secret crime styled in the Book of Exodus "an abominable thing." the carcass of diseased and unsound flesh imparting contamination by contact and bequeathing to yet unborn generations the seeds of an incurable malady. Years roll on. The fire of youth still lurks concealed beneath the snow-white locks of age, as we read in the Book of Proverbs.
> "A young man according to his way,

HEEDLESS OF THE DEATH PUNISHMENT

in the apostone age from the displaced the system of the immortal apostle of the even when he is old, will not depart from then the dictionary of it?" (chap. 22, 6). The grave even is Christianity the name of the goddess of powerless to cool the ardor of the lustful inpurity, through contempt for so dame, as Job has so graphically described in his sacred volume: "His bones shall

If the young man groans under the weight of his physical infirmities, a still more galling yoke embitters the life of the immodest maiden. Though the principle of moral life, "no virtue, no is doubtless applicable to all, it is more belitting her social condition, for when she parts with her innocence she casts to the ground her most precious diamond, and valuing every other ac-complishment as worthless, she grows reckless and extravagant and walks the highway of vice with all the boldness and effrontery of an outlaw. When once the veil is withdrawn, she bids farewell to all the delicacy and gentleness of her sex. When the blush of modesty no longer mantles the once virginal cheek, simplicity of the dove makes way for the cunning of the serpent. Decep-tion and lying are her weapons in the warfare against virtue. She is a stumbling-block to the conscience-stricken. She is a decoy to induce others to enter upon her new path. Her offspring, if any, is a nameless child with the born inheritance of a spotted and tarnished reputation joined to a life-long tendency to its mother's crime. Luckily if it does find its way safe into the world, for,

### TO CONCEAL HER SHAME,

she is violently tempted to shorten its days by infusing into its infant system a class of death-giving drugs or to call in the aid of an unenlightened or unconscientious medical man to crush out its existence, and by this murderous act of hers or his, when perpetrated, shuts out all possibility of its salvation, which Baptism's regenerating waters alone can operate in its behalf. If her wanderings do not reach this degree of deprayity. yet they necessarily interfere with the course of nature in the order of generation in the matrimonial state. Hence the tree that in other more favorable circumstances blossoms and flowers and bears rich and abundant fruit, is struck with steritty or aic longer cope with exigencies of her mistheir married state would have been greater part of their misfortunes may be traced back to the day or moment, when yielding to the temptation, they closed heir eyes to the light of purity and blinded to every sense of female honor, east their lot upon the dark waters of sensual gratification.

Marriage is not unfrequently perverted by abuse into a state of perdition. Its constitutions and laws regulate the sensual appetite and define its limits. God and nature will reek vengeance on the intruder who dares overstep the boundary marks assigned to it. Woe to the husband or wife who violates the sacred and inalienable rights of one or the other! What a tremendous responsibility is incurred by the aggressive party! The least of the deplorable consequences of THE ADULTEROUS ACT

is jealousy. When its flame has been kindled, it is unquenchable. Its smouldering embers are reanimated by an unsign and, like a volcanic eruption, its into the most unqualified fury and rage and culminates in utter waste and destruction.

Jealousy is at times replaced by the still more aggravating evil of mutual separation. A mysterious dissolution, social and religious happiness and the indeed! Two hearts irrevocably united enchantment of personal felicity. It is in life and yet parted by passion and crime! Two forms once side by side at the family board and now sheltered beneath the stranger's roof. Yet the great hopes of the future joy of two dynuptial tie binds the unhappy couple, ing persons in whom he was specially inand though circumstances may occasion-ly arise which would seem to call for a tion, he discovered that they had been with the loss of health. Like a slow poison, it circulates gradually through every vein, vitiates the blood and generates disease. It works on the human system under such appaling forms and with such alarming proportions as to single out its subject among the curiosities of humanity. Behold the young man addicted to this vice! You will solubility. Society once freed of this

by repulsiveness. See the hollow cheeks, the sunken eyes, the pale lips, the ghastly look, the fleshless limbs, the tottering clouded by the dark vapors that rise pergait, the putrified bones exhaling an petually from the foul pit of sensuality odor most offensive. "Thus saith the According to Holy Writ, no sooner had odor most offensive. "Thus saith the According to Holy Writ, no sooner had Lord God: Because thou has forgotten the old men meditated a criminal asme, and thou hast east me off behind sault on the virtuous Susanna, than their thy body, bear thou also thy wickedness and thy fornications." Ezechiel 23, 35. less fruit of daily observation, clearly points out how the vice either conceals sault on the virtuous Susanna, than their as with a toy, without descriminating entirely from the victim every idea or

### DISASTROUS CONSEQUENCES.

of his act, or admits a partial vision only or calls upon him to silence for its sake very divine and human consideration. The scales of his judgment are never alanced by his weighing process. Pleasure ascends; duty and its responsibility descend. Tertullian used to say: The vice of impurity has every other hired and bought over. It orders the homicide to shed human blood, the traitor to fill up the poisonous cup; the prodigal to waste his fortune; the perjurer to lie; the sacrilegious to profane what is holiest in religion. Genius and aristocracy are at his service at times. The light of genius does occasionally thin arising the light of genius does occasionally the genius does not be a light of genius does occasionally the genius does not be a light of genius does not be a light shine amid the darkness, but alas! it is diverted then into an unholy channel to deify every eyil spirit. If you read the best productions written under an impure inspiration, you will be led to acknowledge that they are impregnated with the profamities of the source whence they flowed. Aristocracy, if wielded by impure hands, is turned over to the cause which it espoused. The world's history signals out a class of personages who, from century to century, linked their authority and this vice together. and who by this fatal alliance brought about their own personal fall and the ruin of their subordinates. St. Cyprian has admirably qualified their malice in th following terms: "Crime is apparently crime no longer, if it becomes common and if yielded to by persons constituted in power, has in a way the sanction of authority.

The temple of reason is either weakened or destroyed by the violence of the The foundations of divine faith also oscillate and waver under the heavy pressure. Its lofty inspirations are at variance with the low exigencies of the arnal-minded. As the victim positively leclines to allow the heaven-born grace of illumination to penetrate the mind or the sweet effusions of the supernatural grace of inspiration to prompt the will, it follows that the divinely infused virtue of faith, being

### ON THE ONE HAND

called into play no longer, and on the other being positively confronted by an element of a far inferior and diametrically opposite nature, grows weaker and weak-er till at last, when attacked directly, it offers no resistance and dies without a struggle. From the haughty and insolent brayado of the proud Lucifer "ne serviam," he passes easily over to the blasphemous doctrine of the unbeliever. idolatry to his sensual excesses. Modern history furnishes us a striking example of the loss of faith in the person of Beza, one of the so-called champions of the reformation. St. Francis of Sales, the illustrious Bishop and Apostle of Geneva. produces a generation of weak, puny beings like the mother, whose physical condition impaired in youth can not any The Saint, with all the force of his condition and all the fire of his eloquence, Experiences vouche for the described the false position assumed by veracity of the statement. Many virtu-ous mothers now living can certify that Christ. Beza listened most respectfully and endeavored to weaken the arguotherwise blessed had their youthful ments of his aggressor by having redays been otherwise spent, and that the greater part of their misfortunes may be retorted and refuted every objection. Beza was unable to utter another word in his own defence. Then turning

## ROOM WITHIN SIGHT,

and addressing the Saint, he said: "That is the reason why I am a Protestant." It indeed contained his concubine and her illegitimate posterity. The apostate was convinced but unconverted and died an unrepenting sinner. To say the least dear brethren, if impurity does not al ways go so far, it generates in every case apathy and indifference in matters spiritual, and even a positive dislike for everything religious. It renders man insensible to every ennobling thought, apiration and enterprise. The victim tramples under foot the commandments of God, the precepts of Holy Church and the duties of his tation in life, as if his cternal salvation in no way depended on their faithful and constant fulfilment. His guarded word or even by an equivocal heart is like the diamond rock and proof as steel against correction and reform, beunhallowed fire breaks out occasionally cause he is adverse to good advice. His case is nigh being hopeless and offers a striking contrast with the admirers and lovers of the corresponding virtue which

is termed angelic. Holy purity is the charm of don.estic

### RELIGIOUS TESTS

NOW EXISTING IN ENGLAND.

The Catholic Relief Bill Thrown Out-Strange Bigotry Exhibited in Consequence of its Introduction.

Who would have supposed it possible that at the end of the nineteenth century a majority of thirty-three in the House of Commons would have thrown out Mr. Gladstone's Catholic Relief Bill? True, the compass of that bill was extremely narrow; all it aimed at was the permitting of two of the greatest Crown offices to be held by persons confessing the Catholic faith; still, the spirit of the rejection shows which way the wind is blowing in regard to the fulness of the liberties of English Catholics. Mr. Gladstone, too, was the very many to propose the bill, because, fifteen years ago, he had questioned the loyalty of English Catholics, and he could now tell the House of Commons he was in the wrong. With a frankness and a manliness that did him credit, he assured the House that he had repented of his mistake; just as he had admitted to Cardinal Newman, that the "Letter to the Duke of Norfolk" had convinced him that Catholics could be loyal. Here, then, was the great Liberal statesman asking Parliament in his eighty-second year to wipe out a shameful blot on the statute book; to allow the Lord Chancellor and the Viceroy of Ireland to profess the Catholic faith should they wish to do so; and not to continue to sanction disabilities which were unworthy of the age in which we live. Up rose the staunch champion of narrow bigotry. "You will be putting the Protestants in Ireland under the heel of the Pope," pleaded one of the Orange functics in the House of Commons. "You will be making a Roman Catholic the keeper of the Queen's conscience," pleaded one of the Protestant deputies who was not an Anglican. Meanwhile, no Catholic in the House of Commons could stir his interest to lash such bigotry as it deserved; the Catholic Home Secretary would not vote against his party; Mr. De Lisle could only record his mild protest. "A Buddhist, a Mohammedan, a Hindoo," said Mr. Gladstone, "may hold the office of Lord Chancollor, but

### THE CO-RELIGIONISTS of Thomas a Becket and of Pope Gregory,

who sent missionaries to the southern part of this country, are to be barred." Exactly. An Agnostic, a Plymouth Brother, a Nothingarian may be trusted with "the keening of the Queen's con-science." Catholic Ireland will be Lord Lieutenanted by an infidel; Quakers, Jews, atheists are good enough to make laws which are supposed to be respected by Christian England; but draw the line; Mr. Bradlaugh might have held high offices in the State; but Lord Ripon is omsphemous doctrine of the unbeliever. "The fool hath said in his heart, there is no God," Psalm xiii v. i. Ancient history attributes the downfall of Solomon into idolatry to his sensual expression." It is omices in the State; but Lord Ripon is unfit to rule from Dublin Castle; Sir Charles Russell is not Christian enough to be Lord Chancellor. Petitions which idolatry to his sensual expression. took four strong men to carry them were presented at the Bar of the House of Commons against granting the proposed concession to Catholics. Thirty thousand Baptists said " Non possumus." Indeed, most of the English Dissenters were Constitution and the Throne of these Rea'ms." "The worst thing," said one of the leading English Dissenters, when addressing a meeting of London Baptists upon this bill, will be to permit the Sovereign of Great Britain to be a Papist." Well, even if so great a calamity did happen, there would be no danger to the so-called Protestant Constitution. The Queen of England is really Queen of Society, but she has no more to do with the religion of her subjects than she has to do with the legislation of her Par-liament. The Act of Settlement had some sense in it in the time of the Prince of Orange, because James II had sought to control the will of Parliament; but in these days, whether the Queen should hear Mass when at Windsor, or attend at the Presbyterian service when she is in Scotland, would have no interest for her subjects in regard to their religious faith, but would be only interesting in regard to the Queen's private view. However, the Government affected to consider that the Dissenters' arguments were really the backbone of the intelligent reasoning of Great Britain. What the Government did believe was probably that Sir Charles Russell might fill the Woolsack after the next general election; and as he had shown up the Times-Government conspiracy, such an appointment would

#### REMOTE FROM CONGENIAL. As to Ireland, the argument was so su-

premely absurd that not a few of Her Majesty's ministers looked ashamed of themselves. It was maintained that a mere handful of Irish Protestants ought certainly to have a Protestant Lord Lieutenant, notwithstanding the corollary that the huge majority of Irish Catholics ought certainly not to be saddled with such a grievance. So that "government chiefly for minorities, and by minorities," is henceforth the constitutional principle Now, no one had asked that the Lord Licutenant should in all cases be a member of the Catholic Church; all that was demanded was that the fittest man for the office should not be debarred on the mere ground of his being a Catholic. Mr. Gladstone made this point perfectly clear. But no, said the Government in reply to him; an atheist might fill the office of Lord Chancellor, provided he talked atheism like a gentleman, or pleaded, like the Secretary for Ireland, for what he called "a philosophic de-fence of doubt;" but a Catholic is known to be read in dogmatic truth, and this is necessarily highly offensive to freethinkers. So, too, Catholic Ireland may be governed by a "philosopher," but that a nation, mainly Catholic, should have a large and its object with the same social features as the country of the country in need of medical advice.

The control of the mount is the same social features as the country in the village of Zawalijka. It has the same social features as the country of the country in the village of Zawalijka. It has the same social features as the country of the country

Catholic Lord Lieutenant—though admittedly the fittest man at the particular time—is an act of reasonableness which no Unionist could consent to.

Meanwhil, what do "the people" think on the subject? Are most Englishmen for or against Disabilities? Now, at this point, it will suffice to say of the popular attitude, that indifference, more than bigotry, is its characteristic. Bigotry may be constitutional with a great many people, equally as to politics and religion or even as to all matters of personal taste; but religious bigotry in the pro-sent age is rather a cloak for inward carlessness than the expression of anient conviction of any truth. Protestantism has the ground so

### CUT AWAY FROM IT,

by the opportunities of knowing the truth of the Catholic religion, that bigot-ry is now impossible in the sense of guorance; it is only possible in the sense of wilful perversity. But wilful perversity becomes fatiguing; so indifference kindly comes to the aid of all those people who do not want to be persuaded against their will. Thus, in regard to the "disabilities," most people affect a "liberalism," as a graceful and easy expression of their indifference; they do not really care two pins upon the subject even if they know the relative merits. We may describe the present period as the Age of Indifference; the Catholic Church losing more converts from this malady than she does from either bigotry or ignorance. Forty years ago no man could afford to seem indifferent, for if he did so, he would lose his character for respectability; the national rejection of the new lights of Catholic teaching has generated, and quite naturally, "Don't

care. Has bigotry, then, wholly degenerated into "don't care?" No; for there must be always a certain odium theologicum in every nation which is afflicted by heresy. Yet the point is that the reason of bigotry being cut away—because the only sound reason for bigotry is ignorance—the national mind falls back on indifference, or on what it is graciously pleased to call religious liberalism. And, manifestly, this spirit must be hostile to Catholicism, which is the dogmatic condemnation of such liberalism. Thus English liberalism will include all bereies-but not Catholicism. Bigotry, then, becomes the dislike of dogmatism This is, perhaps, the true account of the English mind. The old fashioned bigotry was against doctrines, this doctrine or that doctrine of the Catholic Church; the modern bigotry is against the claim of dogmatic teaching; and the natural temper of this bigotry is indifference.— A. F. Marshall, in Boston Pilet.

## St Patrick's Day in Toronto.

The Rev. Father Martin Callaghan has been invited by his Lordship Bishop Mahoney to lecture before the St. Patrick's society of Toronto, on the Saint's day. The subject[will be "Irish Music," illustrated on the violin by himself.

## Welsh Catholic Traditions.

Among the innumerable relics of Catholic times which survive in the popular saying of the Welsh people, none are more touching and significant than those which bear witness to the ancient devotion of Wales to the Blossed Virgin We learn from a Catholic Welshman that he remembers hearing, when a child, old people in the Cardiganshire village reciting the "Hail Mary" in Welsh though neither they nor their parents were Catholics. The ancient popular rhyme, of which we are about to give a translation, is even yet familiar to aged people in most parts of Wales, and is used as a charm against sleeplessness and nightmare. A writer in the "Archeologia Cambrensis" of 1865 says, that about a century ago the Welsh people were generally in the habit of teaching their children the Pater, the Creed, and the "Breudd wyd Mair" (Dream of Mary). We present this rhyme to our readers in more complete form than has ever before been given to the public; we have collated a number of different versions gathered from various places in the different books. The original com-mences: "Mam wen Fair, a wyi ti'n huno?" The translation is as follows:-

Blessed Mother Mary, art thou sleeping? I am not, my dear Son, I am dreaming. Blessed Mother Mary, what is thy dream? That I see Thee hunted, and captured, and persecuted, And put upon the cross, and the white wand In Thy hand, and a crown of thorns on Thy head.

head, And the black, blind balliff coming from the ball hall To mock Thee. Putting the point of his spear into Thy right

sidő, And Thy dear blossed Blood streaming. True is thy dream, Blessed Mother Mary, Across a mountain, and a cold mountain, I saw Mary, with her head on a pillow, Making a space between each soul and holl.

Diligent search in the remote rural par shes of Wales would probably bring to ight many similar ancient Catholic sayings. But unless such search be made within the next few years, these relics of former times will have died out with the few old peasants who remember them, and will be lost to the antiquary forever.

Catholics in Russia. Another little scene from Russian petty persecution of Catholic subjects. Some time ago the Catholic deans in Podolia received notice from the Governor that for the future it could not be allowed that so many priests should, for private or other purposes, travel outside their own district. For this reason each dean was to furnish the Governor with a list of the clergy, so that His Excellency might then inform the dean which of the priests might be allowed to travel. these priests might be allowed to travel, and supply each of them with a written

the nearest doctor, who lives two mile off, to attend him regularly, and so is in the habit of going to see the doctor. These frequent visits excited the sum picion of the authorities. Inquiries were made as to why Provost Zasowaki went so often to Wolcozysk; and in apite of the simple explanation, he was forbidden to pay any more visits for the future. The Bishop interfered; but ke was told that that if the priest required the destor His Lordship might remove kin to a town, where he could have the small of physician, but under no circumstance might he resume his two-mile excursions.—London Tablet.

## KENTUCKY BEN"

Roplies to a Caviller in the Columns of the Protestant Organ.

Some foolish person has been reassert ing in the columns of the Wilness some common-place Protestant theories as tothe relative positions of Catholics and the Bible. A trenchant writer, "Kentucky Ben," responds as follows:—'In reply to an "Old Reader of the Winces," who an an "Old Render of the Wisses," who says Catholics have no faith in revisers of the Bible, he must understand that we mean Protestant revisers. We accept all Catholic ones, provided they are approved by the Holy See. In different versions there might be a difference in form, but not in substance, as for example, the Lord's Province one version by ample the Lord's Prayer, one version by St. Mark, another by St. Matthew,—one used by Protestants, the other by Catholics. "Old Reader" tells us what some one told him, as, for instance, his servant. Why don't he tell us something he heard himself. What another one tells him is no proof; he would not get a cat whipped in our court house on a hearsay. Then he says Peter did not forbid the reading of the Bible, but there was no Bible in the time of Peter; these are

only Bibles since the invention of printing. Then he says our Lord says, "Search the Scriptures." Yes, but the Jews put this question to Him, "Who art thou?" and He answered "Search the Scriptures." He meant the Old Testament, what the prophets foretold, which proved He was really Christ and the Son. of God, and the Redeemer of the world. Our Lord never said to any of His spoetles. Our Lord never said to any of His apostles to write, but He said, "Go and teach all nations." Only seven of the apostles wrote, and that was by special request. Our Lord was often asked, "What must I do to be saved," and what were his answers. On one occasion he says, "Keep My commandments;" on another occasion He says to ayoung lawyer, "Sell all thy goods and give them to the poor and follow Me." The young man hesitated, and St. Augustin sof the opinion that he is lost. Another time he says, "Thoushalt love the Lord thy God with thy whole heart and love thy neighbor. as thyself," and He never put the salvation of any man out of his reach, and that is the lible, every one giving it a different interpretation. In the Catholic Church everyone can work out his salvation, from the child that is seven years, the learned, the ignorant, the blind. What do we see in this private interpretation? We see one sect saying that Christ is not God, that is Unitarianism. On Beaver Hall Hill we have three different re-ligions, one lately branched off from the Church of England and the Church of Scotland. And what about the thirty-nine articles that taught from the Bible infant damnatica and then, after the Bible was revised, there was no more infant dam-nation. Now, what strikes my mind now, before, or after the Bible was re-vised, was there any infant damnation.? Now, "Old Reader" will say if a Catholic knows what he must do to be saved why does he go through this and that ceremony and different sacraments. Well, the blood of Christ washes us from all our sins. Well, sacraments are chan-nels by which we pour the blood of Christ into our souls, and especially the Holy Eucharist, and what is a sacrament? First it must be instituted by Christ and must have an outward sign and an linvisible effect. Well, the Church by her sacraments and other devotions helps us to practise and gives us grace to follow the teachings of Christ. Now, why does a Catholic wear a scapular? Well, there are Carmelite monasteries all over the world. Well, on condition that we wear the scapular we participate in all their prayers. No one is obliged to wear the scapular; every one is requested. The Bible is a good book to be used, but not to be abused, and if any one wants to get a good knowledge of the Bible it is not by reading too much of it but by practising and praying. I hear the Bible read and preached every Sunday. Last Sunday I heard the parable of the seed, and I had enough to meditate on and to practise for the whole week. To-day, Sunday, we had the Gos-pel of St. Luke, xviii chap., 18 to 48 verse, and I will have enough until next Sunday, and if I have not I can have recourse to the Bible for more, for every day in the

# The Bible is a book which each Can find the faith He is most inclined to teach.

year we have an epistle and a Gospel to meditate if we have time. "Old Reader" will not have the trouble of appealing to

anostates it he wants any information regarding the Bible; he will find Catho-

ice who are willing to give him all the

information he requires.

More Houseless "Knights." NEW YORK, March 7.-A Washington despatch says the organization known as the "Knights of Reciprocity," while sprouted from the soil of Kansas soon after the election last fall as a counter irritant to the Farmers' alliance, is about