

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

LIII.

MATRIMONY.

DEAR PEOPLE: Our Saviour elevated the natural contract of Matrimony to the dignity of a sacrament. God instituted the natural contract; Jesus Christ instituted the sacrament. It is not certain when He instituted it. Many theologians assert, with much probability in their favor, that the sacrament of Matrimony was instituted at the marriage-feast in Cana. The Catholic doctrine that marriage is a true sacrament has met with much bitter and foolish opposition. There have been heretics who contended that marriage was unlawful and that the use of Matrimony was a sin. Luther and Calvin admitted that God instituted Matrimony, but denied that it was a sacrament of the New Law. The Council of Trent defines as an article of faith that Matrimony is a true and proper sacrament instituted by Christ. The Scripture proof most generally put forward in support of the Church's doctrine on the sacrament of Matrimony is taken from St. Paul's Epistle to the Ephesians: "Let women be subject to their husbands, as to the Lord: For the husband is the head of the wife, as Christ is the head of the Church, therefore as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands love your wives as Christ also loved the Church and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as they love their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church, For we are members of His body. For this cause shall a man leave his father and his mother and shall adhere to his wife and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church." St. Paul, in these last words, refers to the marriage of Christians, for this whole Epistle is addressed to all the Saints who are at Ephesus and to the faithful in Christ Jesus. He calls marriage "a great Sacrament." The Fathers of the Church, Tertullian, St. Ambrose, St. Cyril, and the Fathers of the fourth Council of Carthage, regard marriage not only as a holy and religious act, but also formally teach that Christ sanctified marriage and destined for it a particular grace. Such is the teaching of St. Cyril of Alexandria, St. Epiphanius, St. Chrysostom, St. Augustine, and indeed of all the Fathers who treat of the subject. St. Cyril says that Christ was present at the wedding in Cana of Galilee in order to sanctify the principle of men's generation, "to drive away the old sadness of child-bearing." St. Augustine proves the indissolubility of marriage from the fact of its being a sacrament. The rituals of the Church, in the East and West alike, regard marriage as one of the seven sacraments. The various sects of the East, some dating from the earliest times, although cutting themselves off from the Church, still adhere to the Church's doctrines respecting the sacramental character of Matrimony. Catholics must never lose sight of the sacramental character of Matrimony. Knowing that it is a sacrament which must be received in the state of grace, they will prepare for its reception by having recourse to the sacrament of Penance. This knowledge of the sacramental character of Matrimony will insure modesty on the part of those who are keeping company. Knowing that they are preparing for a holy sacrament, young people will seek advice and guidance of their parents and confessors. When Catholics thoroughly realize that Matrimony is a sacrament of Holy Church, they will look to the Church for all information concerning it. Marriages which are merely marriages in the eyes of the civil law will be looked upon by them with horror. They will not endure, when it can be helped, any interference on the part of the State with an institution which Christ has raised to the dignity of a sacrament, and consequently placed under the exclusive direction and authority of the Church. In the words of Leo XIII., it is impossible for the Church to sanction any withdrawal of the management and direction of sacramental marriage from her ecclesiastical jurisdiction, since Christ has placed the sacraments under her exclusive care and direction.

The matter of this sacrament is the natural contract entered into between the parties, and the form is the expression of consent to the nuptial union. The ministers of the sacrament are two persons differing in sex, who are not prevented from entering into a matrimonial union by any law of the Church. There are two properties of marriage which should be clearly understood by all Catholics: its unity and indissolubility. The Church has always taught that the bond of Matrimony can only be broken by the death of one of the parties, and that recourse cannot be had to a second marriage whilst both parties are living. Any civil law to the contrary is against the natural law, and against the positive teaching of Holy Scripture. The effect of the sacrament of Matrimony, according to the Council of Trent, is divine grace, which perfects the natural love of the parties, renders their union indissoluble, and gives them the graces necessary for their state.

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HOME RULE FOR IRELAND.

GREAT MEETING IN WICKLOW.

A great National meeting was held in the market square of Wicklow on last Sunday, to protest against the evictions recently carried out in the neighborhood and also to condemn the prosecution of the Rev. Father Farrelly and the Rev. Father Clarke for these evictions. The Very Rev. Canon Dillon, P. P., Wicklow, occupied the chair, Mr. M'Carroll moved the resolutions, including the following:—"That we denounce the action of the Government in giving the forces to Tottenham, Lord Carysfort, Littledale, and John O'Connor for the purpose of sweeping Irishmen from the homes where they were born, and turning the country into a desert." "That we tender to Rev. Father Farrelly and Rev. Father Clarke our heartfelt gratitude for their devoted patriotism and unswerving courage in the cause of the defenceless victims of Lord Carysfort, Littledale, and O'Connor, and we rejoice for the sake of faith and fatherland that Irish priests are unchangeable and unpurchaseable."

Mr. Wm. Byrne, P. L. G., seconded the resolutions, which were declared carried amidst loud cheers. MR. O'BRIEN'S SPEECH. Mr. Wm. O'Brien said—Fellow countrymen, I congratulate you that your great meeting to-day is not proclaimed, and I congratulate you, not that we were one brass farthing about proclamations (laughter and cheers), but because it shows that Mr. Balfour is learning the lesson that we taught him in Clare the other day, that we can drive a coach and four—ay, a coach and eight—through the proclamation (cheers), and that we can hold our meetings when and where we please without the patronage or presence of a Government notetaker (cheers). We have maintained the right of public meeting as we have maintained the right of a free press, not by cringing to an infamous law, but by defying and trampling upon it (loud cheers).

My first business here was because my friend, Tom Condon, was addressing his constituents. As Father Power in his ringing speech reminded me, Tom Condon has done a great work for me in my constituency in Mitchelstown (cheers), and the least I might do is to return him the compliment here in his own Tipperary (cheers). If there is any Irishman—any better Irishman than Tom Condon living on Irish ground—I can say I never met him, and I don't want to meet him (cheers). He is so close to me now I am afraid to say half that I think about him (laughter), but I could never understand why we should wait until a man is dead to discover all his good qualities and tell him that his countrymen appreciate and love him (cheers). We have passed through many a dark hour together, and all I can say is that Tom Condon is the sort of comrade that makes a campaign for Ireland a something to glory in and look back on (cheers). He and your other member for Tipperary, who is a splendid cross between Cork and Tipperary, John O'Connor (cheers)—the two of them have always seemed to me to be the very types of the soldiers who used to assemble in the mess tents of the Irish Brigade the night before the battle, and there is something even better than their songs the night before the battle, and that is their blitheness when the battle begins (a Voice—"Mitchelstown"; cheering). The great poet of your country has said, "Oh, for a hundred thousand of such weapons and such men" (a Voice—"If we had them, Mr. O'Brien, if we had I am afraid we would be strongly tempted to strike out a plan of campaign of a different character (laughter and cheers). I am never done admiring their stalwart forms, their level heads, their dauntless spirit, and their kindly Irish hearts (cheers)."

THE MANHOOD OF TIPPERARY. But what I want to ask you above all else here to-day is, why you should not have thousands—ay, tens of thousands of Tom Condons in Tipperary? I tell you candidly that it is the deepest desire of my heart to bring the full fighting force of Tipperary into this fight (cheers). As long as Tipperary was inactive our right arm was paralysed; and, on the other hand, I tell you that the cowardly heart of landlordism will quake and every Irish heart will jump for joy if you can enable me to announce it here to-day that the fighting manhood of Tipperary takes its stand once more under the old flag and for the old land (cheers, and cries of "We are with you"). I know you have a good deal of leeway to make up. The fair of Slievenamon used not to be a wholesome climate for

LAND GRABBERS OR EMERGENCYMEN. (A Voice—"They are in it.") Yes; I am afraid they are in it, living and thriving in the midst of you, and you know it. I need not go into particulars. If all our labours for the past ten years have not been in vain you ought to know the land robber when you meet him, and you ought to know, too, how to deal with him without any instructions from me. Your own instinct and your own manhood ought to have many a day ago burned it into your hearts, and it would be an eternal disgrace to you if you wanted me or any other man to go to jail in order to proclaim it to you from the Market Cross, and oblige Mr. George Bolton's notetaker.

LESSONS FROM ENGLAND. If you want a lesson how to deal with land grabbers go to the English trades' unions, and ask them how they deal with wits and sneaks; if you want to deal with land grabbers go and ask the Primrose dames in England; ask them how they deal with Radical shopkeepers who are guilty of tenderness for Mr. Gladstone (cheers). The Primrose dames do not go about shouting "boy-cott" in the hearing of the police, but they do what is a thousand times more effective. When they meet them in the street they give them "the cut direct" and a look which, as we say in Ireland, is as bad as a process (laughter and cheers). They leave their shops deserted and their lives a misery. And instead of sending those high and titled Prim-

rose dames to the plank bed Mr. Balfour makes pretty speeches to them, and he receives bouquets of flowers from them (cheers). I hold that the Irish grabber deserves infinitely more than the English Radical shopkeeper to suffer under the lash of public opinion, and I say here to-day that I defy any law ever formed to protect them from the righteous wrath and reprobation of their fellow-countrymen (cheers).

THE GREATER CRIME. The Radical shopkeeper in England is boycotted and persecuted because he gives a vote against the Tories, but the crime of the Irish land-grabber against his own country, and against society, is something of a very different character; and I say here to-day, with your priest standing beside me, that in everything, except the technical description, that man is a robber of God's poor (cheers). He is infected with a disease which, if it were to spread, would destroy the homes and confiscate the property of hundreds and thousands of the small farmers of Ireland (cheers). I hold it then no crime before God or man to put such in moral quarantine to cure him of this disease and bring him to repentance (cheers), and I hold that when land grabbing breaks out in a district every honest man should feel as if an epidemic of yellow fever had broken out. He should feel that the air is contaminated, that there is a deadly danger to every one living in the community, and he ought never rest in his bed until the last case is stamped out and the air is purified (cheers). The natural repulsion of man for the land-grabber is a feeling that no law can crush us (cheers). You have the authority of Lord Salisbury, in his famous speech at Newport, when he said there was a sort of boycotting which no law ever dealt with, and no law ever would deal (cheers), and that is precisely the sort of boycotting I advocate here to-day (cheers).

A LAW OF NATURE. As we were coming along here from Clonmel this morning, I was thinking, for Mr. Balfour has improved my acquaintance with Scripture for the short time I was in prison (laughter), I was thinking of a higher authority than Lord Salisbury upon this very question of land grabbing, and the words came back to my mind, the mighty words of the Scripture—"Break not the bounds of the widow, and enter not into the fields of the fatherless, for the Lord has raised them up a kinsman whose arm is mighty, and He will avenge." (Loud cheers). Yes, the Lord has raised up for the homeless and defenceless Irish peasant, the Lord has raised a friend whose arm is mighty, and I tell you that no law can deal with that power, because it is absolutely the law of nature itself, the first principle of self-preservation for hundreds and thousands of the people of Ireland (cheers). There is no alternative—absolutely no alternative—for many of the homeless poor of Ireland except the alternative of the blunder-buss, but because I abhor and condemn crime in every shape and form, I hope every man and woman in Tipperary to-day will enroll themselves Primrose knights and Primrose dames, and will take a leaf out of their books, and will never rest until they show that the trade of land grabbing is not a pleasant, not a profitable, not a possible trade from this day forth amidst your green fields of Tipperary (cheers). Now, I want to ask you to empower me here to-day to give a notice to quit to the land grabbers in the name of Tipperary (cheers, and cries of "we do"). If you do let every man before me hold up his hand. (Here, amidst a scene of intense enthusiasm, every man in the crowd held his hand aloft.) Mr. O'Brien continued—Faith, I promise you, you will not want to employ a process-server to serve that notice, and you will not want to buy a registered letter to send it through the post (laughter and cheers).

MAKE EVICTIONS DIFFICULT. But I want you to go further. We have heard a good deal about eviction-made-easy notices, and I am sorry to hear that you have had a good many of them about this neighbourhood. What I want you to do to-day is to serve the landlords of Tipperary with another notice, and that is an eviction made difficult notice (loud cheering). That is what I want you to thunder into the ears of the landlords—that they had better leave evictions alone this winter, and that they had better never attempt again, as they once did, to thin the homes of Tipperary (cheers). Tell them—thunder it into their ears—that this time the tenant-farmers will never submit while they have life to be hunted like vermin out of this fertile land (cheers). I tell you you have plenty of work out for you. I cannot help thinking that if Tipperary had done its duty well over the example of Mrs. Meagher of Kilburry (cheers)—I cannot help thinking that if you had a couple of thousand Father Cahills, Father Powers, John Mandevilles (cheers), and Michael Cusacks—if you had thousands of good men scattered along the slopes of Slievenamon, I cannot believe that the lazy horde of emergencymen would have been encamped here all these years, whiskey-drinking and revolver-firing (cheers). I cannot believe that Mr. Eyre or his representatives would be quite so stiff about their abetments, and I cannot believe that the Modeshill Campaigners would not have been long ago restored in triumph to their homes (cheers). I cannot believe it, only that there was weakness or supineness somewhere, and only that a man like Hanly imagined he was only dealing with a handful of tenants instead of dealing with the organized and embattled might of Tipperary (cheers). If their spies give them a good report of this day's meeting and of the thousands of strong arms they represented, I think Hanly will make no further mistake about the men of Tipperary (cheers). I think they will know perfectly well now that if they lay a finger on the Modeshill or Eyre tenants—if they do, they will be fighting, not against a few men, but they will be dealing with the heart's blood of Tipperary (cheers).

A NEW SPIRIT. Yes, I believe that to-day we have inaugurated a new spirit in Tipperary, and I believe that the signal fires that will light along the slopes of Slievenamon to-

night will summon every gallant heart in Tipperary to the standard in the war raging round us for the homes of our people and for the freedom of our land (cheers). I believe there is not a home in Tipperary that will not give us a soldier to take his place in the ranks in the cause for which your glorious countryman, John Dillon, suffered and the Redmonds are now suffering in jail (cheers). I must say that I never doubted Tipperary—"My sowl, I never doubted you, said Rory of the Hills" (cheers). So say I also; and certain I am, when the last charge for Ireland comes, Tipperary will be found where the fight is thickest—certain I am that when the coercionists and the exterminators reel and fly, as you will see them flying before the allied democracies of England and Ireland—certain I am that Ireland will have reason to cry, as an English general cried in a less worthy cause, "Well done, magnificent Tipperary" (loud and continued cheers).

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