#### NOVEMBER 10, 1888.

### Mary's Woe. BY MAURICE F. EGAN.

Rare is the heart that in its utmost sorrow Finds not another heart to share its woe And presage rainbow colors for the

morrow,--And God above is kind to hearts below

Alone ! Who is alone ? The criminal dying,

Though steeped in shameful crimes through and through, Will leave some heart that trusted, spite

his lying -Some loving heart that, spite his sins, was true.

The mother from whose sight the cold

grave closes Her son's fair eyes,-on whose heart falls the clod

That strikes on him, and crushes her life's

roses, Has still her comfort ; for she has her

But Mary, near the Cross, was of all mothers-Of all her race, in truth, the most alone :

Her grief, her woe, was not the woe of others, Nor like to others did she make her

She stood, transfixed, heart pierced and tearless, gazing Up through the twilight to the thorn-

crowned head, Whose sacred brow was scarred, whose eyes were glazing, And saw her not; for He, her God, was received into the Church, or on condi-

What sorrows like to hers, I ask ye, broth-

ers? What sorrow like to hers have our hearts known? Our grief has sharers-half is borne by

-Ave Maria.

# SHORT INSTRUCTIONS FOR LOW MASSES. [Delivered by the Rev. James Dono

hoe, rector of the church of St. Thoma Aquinas, Brooklyn, N. Y.]

XLIV.

#### MATRIMONY.

DEAR PEOPLE : We are going to say few words to you to day on the Promise of Marriage, which usually precedes the reception of the sacrament. In this country, where young people themselves, and not the parents or intermediaries, enter into engagements as to future marriage, informal company keeping is quite common. This kind of company keeping does not necessarily imply any intention of future marriage. It simply means that before young people bind themselves by an engagement to marry they wish to know each other's disposition, and also whether or not they mutually love each other. It may at any mutually love each other. It may at any time be honorably discontinued by either party. This kind of company-keeping is often spoken of with great levity, although it is quite a serious matter, and usually attended with great danger. It is in this matter particularly that the wisdom and experience of the parents can show to good advantage. If a young man is so unmanly and units to a young man is so unmanly and unjust to a joung lady as to keep up this kind of company keeping unreasonably long, the parents of the young lady should bring him to a sense of his duty. This phase of company keeping is attended with great denuer.

tins passe of company-sceping is attended with great dauger. Live, pas sion, sin, disgrace, are too often the sad history of company-keeping. Happy, bleat, is the young lady who has the wise restrictions and admonitions of a good mother to guide her. The mothe impress upon her daughter the sin and dishonor of unchastity in a woman She will tell her how unpitying the world is towards a fallen woman, that while both sexes are equally bound before drd to be church that God to be chaste, the want of chas in a woman is a social which the world never forgives. tity When we say a man is honorable we mean that he tells the truth and keeps his word; but when we speak of woman's honor, we mean her chastity. She will tell her that to be a flirt or a coquette, or ambitious to have many admirers, is sure to have its punishment admirers, is sure to have its punishment to the sure of the s

damages very heavy if the party reced-I will consider the matter from an exclusively ecclesiastical standpoint. A busively concentration standpoint. A marriage engagement is called *sponsalia* by theologians, and is defined to be a promise of future matrimony, which is deliberate, mutual, expressed by a sensible sign, and made by parties capable of marriage either at the time the prom ise is made or at some specified future In this definition the five conditions

In this definition the five conditions of sponsaliz are contained. 1st. It must be deliberate. That is, it must be sin-cere, not feigned. The person making the promise must know that by making it he binds himself to keep it. 2d. The promise must be mutual. If only one of the parties promise there are no encoded enow when Brother Theodore's division, overcome with fatigue and hunger, sud-denly found themselves in front of the enemy's batteries attacking them in full force and stopping their way. Deadly discouragement took hold of all. Officers and soldiers threw their arms to the ground. It is well known to what the parties promise there are no sponsalia. 3rd. The promise must be expressed by a degree of utter discouragement entire sensible sign. Words are not neces a degree of utter discouragement entire brigades feil during this mounful cam-paign, on which they had set out so bravely and proudly. In a few months they were no more than a confused mass of demoralized men and walking skelea sensible sign. Words are not neces-sary. Tacit consent, however, is not sufficient. Some sensible sign must be employed, suited by its nature to ex-press the promise, unless words are used. 4th. There must be a promise of marriage. It would not suffice if each of the parties tons In this state of things what was to be

said : "I will never marry any person unless I marry you." 5th. There must done? Go back they could not! But how should they advance? Hide them. unless I marry you." 5th. There must be no impediment to the marriage selves behind the rocks as a shelter from A promise of marriage between a Catho lic and a non Catholic is not valid. the bullets? They would thus condemn the melves to die of cold and hunger. All at once an officer stepped forward, sword in hand, and pointing to the bat-terr oried out to the menu of the bat-If the promise of marriage is made on condition that the non-Catholic party be

tery, cried out to the weary men : tion that a dispensation be obtained a "Follow me !" soon as the condition is fulfilled, i A rare thing in the annals of the neither party withdraws consent in the French wars then happened. Not a voice answered the appeal to honor, Yes, there was one. One man alone, he meantime, the sponsolia become valid without any renewal of consent.

When two persons are engaged to get married, in virtue of the engagement was afterwards Brother Theodore, neither, under pain of grievous sin, can the ranks and offered himself in these words : refuse to enter the married state at the "I will go alone if you desire it !" Saying this he threw down his knap time that has been determined when making the promise. If no time has sack and placed his rifle on the ground. Then, on his knees in the midst of the been determined, then the marriage must take place as soon as one of the snow, he made a great sign of the cross before all his comrades in arms, who did parties reasonably domands. When once there is a marriage engagement between two parties, neither party can lawfully marry anybody else until freed from the engagement. If a man who is not dream of smiling at him, and recited the Our Father, the Hail Mary, the Apos

tles' Oreed and the act of contrition with more fervor than he had ever done engaged to marry a woman should marry before anybody related to her in the first degree Now, taking up his rifle, he advanced that is, a daughter, mother or sister, the marriage would be invalid, and vice versa. at double quick pace in the direction of the cannon, in the face of two discharges which did not make him slacken his a woman engaged to marry a man would invalidly contract matrimony with his pace. With head down he still went on, father, brother or son. This is an interesting and practical

with as much assurance as ff there were ten thousand men behind him. He was on the point of reaching the battery. The question which sometimes arises : If a man who is engaged to marry a woman on the point of reaching the battery. The astonished enemy suspected a stratagem and credited the French with the design of turning flank while they were occu-pied with a single man, and, abandoning makes presents to her, but afterwards, through his own fault, and not through any fault of the woman, breaks his engagement, is the woman bound to return the presents? Theologians say she is not, because the man forfeits his artillery and baggage, the whole battery took to flight. Our bero was master of the field. But

right to them by unjustly receding from the contract. It is held, however, that he only said with his wonderful frank ness and a coolness which nothing could the parents of a woman who is engaged to a man, in case she should die betore marriage is entered into, are bound to disturb .

"Do you see ? You have only to pray The officer in his enthusiasm, which was shared by all the others, ran forreturn to him the presents he has made. It remains now to state in what way sponsalia may be dissolved. All agree in saying that sponsalia may be dissolved by the mutual consent of both parties. Sponsalia are dissolved also by the advent of a diriment impediment. For ward, and snatching his own Cross of Honor from his breast placed it on that of the young man, as he cried, with tears in his eyes: "My brave fellow, you de-serve it more than I."

advent of a dyname in perimet, for instance, if one of the engaged parties should marry somebody else, the injured party is freed from the engagement. In case the one who broke the engage Brother Theodore simply replied: "Commander, I have only done my duty !' It was exactly the same fifty years ment should become free again by the death of the one he has married, he

later, when the rough gown of the Trappist and in the severest cold he passed his half days on his knees con would be bound to make good his prom ise and marry the innocent party if she tantly reciting his beads-he only did his duty .- Pilgrim of Our Lady of Mar. Sponsalia are also dissolved by selecting a more perfect state, for instance by religious profession, by the reception of Holy Orders, by a vow of entering tyrs.

MR. DAVITT'S OPINION OF MR. PARNELL.

chastity or of receiving Holy Orders. A grave crime on the part of one of London Universe. At the Imperial Hotel, Dablin, on Thursday night, Mr. Michael Davitt gave a dinner to Dr. O'Bielly of St. Louis, U. the engaged dissolves sponsalia, a serious theft, for instance, homicide, or any such thing implying disgrace. A notable change of state is sufficient S. Dr. O'Reilly's health having been drunk, he replied at length, and said Irishmen in America were united on the to dissolve sponsalia, that is, some circum-stance which, if known or forseen, would

regeneration of their native country, though they might differ as to the means by which that end should be accom-plished. have detered one from making the engage-ment. Too long a delay in fulfi ling the promise of entering the matrimonial regeneration of their native country, though they might differ as to the means by which that end should be accom-Mr. Dsvitt proposed the health of "Mr. CARPET AND HOUSE FURNISHINGS.-R B. Murray & Co. has always on hand the largest and most modern stock of House Furnish-ings in the West, and is prepared to fit up churches, public buildings and private houses with Waited Carnets Theorem state is sufficient reason to cancel the

BROTHER THEODORE'S BEADS. THE DEVOTION FOR NOVEMBER.

THE CATHOLIC RECORD

Some years ago in one of the Trappist

monasteries there was a good lay brother very old and sick and worn out, who was never seen without his beads. It was

never seen without his beads. It was Brother Theodore. Yet in other days he

had borne other arms, In 1813, Brother Theodore was one of

Napoleon's grand army coming back from Russia conquered by the cruel cold. They had walked for long hours in the

month of November is at The hand, and every good Catholic knows that two special feasts occur at its very opening. One is the feast of All Saints', the other All Souls' day. Prayer for the souls of the faithful departed constitutes the devotion of this month in a particular manner. We need not tell our readers, as Catholics, that the Communion of Saints is one of the leading doctrines of Caurch. Those who are in heaven and those who are in purgatory are all in communion with us here on earth. The saints in the other life know our

wants and pray for us according to the fervor with which we implore their inter-cession. Here is what the great St. Bernard says on this subject : "They know in heaven infinitely better

than on earth our aff-ctions, our desires, our miseries, our weaknesses, our cares, our temptations, our dangers, our misfortunes; they do not forget that they are still our brethren; they take a lively interest in everything that regards our welfare; they pray, and, as friends of Our Saviour, they obtain for us the graces which we so much need."

This, indeed, should be a source of great consolation to us Catholics. These saints belong to the Church Triumphan in heaven, which is united with the Church Militant here on earth and the Church Suffering in purgatory. Many of us have relations long since

passed away, and perhaps enduring the pains of purgatory for verial sins. The Church teaches that we have it in our power to relieve their agonies by praying for them, or by getting the Holy Sacti-fice of the Mass offered up for them. Therefore, in compassion for the poor sufferers, we should humbly approach the Throne of Mercy, and implore the Almighty, through the intercession of the Blessed Virgin Mary and all the saints. that He would relieve them of their pains and bring them to eternal rest. Then we may feel certain that they will pray for us, and let us never forget that our turn will come too; so it may be wise to make friends for ourselves in the world beyond the grave who will extend comfort and consolation to us when we may happen to be in sore need. Listen to the cry of those afflicted suf-

ferers who, in the language of holy Job, plead and implore, each one of them, in this language; "Have pity on me; have

this labguage; "Have pity on me; have pity on me; at least you, my friends, who pass by the way, have pity on me; for the hand of the Lord lies heavy upon me." Heartless, indeed, must we be, if we neglect to pray for the souls in pur gatory, especially during the month of November, which the Caurch has spec November, which the Church has spec-ially set apart for the purpose. We should remember that the Word of God tells us that "it is a holy and a whole-some thought to pray for the dead that they may be loosed from their sins." And also let us keep in the state of grace, for the prayers of a person in mortal sin are of no benefit to the dead. May the Lord have merce on the soul

May the Lord have mercy on the souls of the faithful departed. -N. Y. Free man's Journal.

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or a disordered stomach is promptly relieved by using National Pills.

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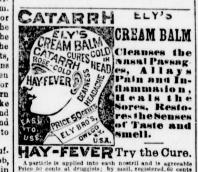
May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails recognize the want of a tonic and blood-purifier? Formerly, a course of tters, or sulphur and molasses, was the rule in well-regulated families ; bu I intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

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and end in unhappiness. her that a man who truly loves her is not likely to be always bestowing extrav agant praise upon her, and that real love is always and everywhere respectful.

Expressions of attachment are per-fectly legitimate, but if they spring from truth and love they will be such that they may be spoken in the presence of a father or a mother. No good mother will ever allow her daughter to spend hours alone with the person who is paying court to her. Long walks in lonely places, visits to theatres, concerts, ball rooms, jour-neys by rail or boat, these are things which no wise Christian mother will ever permit her daughter to indulge in while accompanied only by her admirer. Good society, although its principles are entirely worldly, does not tolerate these things. The Christian mother who tol erates them does not deserve to be called a Christian. A young man who calls upon a young lady while he is even slightly under the influence of liquor, spould be driven from her house at once engagement. and forever.

Some young men, knowing that Cath olic young laties are attached to their religion and zealous for it propagation, take delight in being skeptical about fundamental truths, such as the exist ence and immortality of the soil, a future life, rewards and punishment for con-duct in this life. They think this kind of conversation makes them interesting. The view of this whole genus of young men on these subjects are wholly with out value, except in so far as they indi cate that these young men are devoid o brains, manners and religion, and that the wisest way for young ladies to treat them would be to request them to pur-sue their psychological studies elsewhere.

From this tentative and informal com pany keeping proceeds, in due course of time, the marriage engagement, concern-ing which it is important that Catholics have correct notions. The marriage engagement is looked upon as a legal contract. A breach of this contract entitles the injured party to recover damages. Worm Exterminator for destroying A modern jury is likely to make those such satisfaction.

engaged parties for a distant country with-out consulting the other party is also deemed a sufficient reason for the other party to recede from the contract. In this country, a failure to obtain the consent of parents as a general rule does not endanger the validity of an engage-ment to marry. If the argent have a list

eligion, and probably also by a vow c

be willing.

not endanger the validity of an engage-ment to marry. If the parents have a just reason for dissenting, it would undoubt-edly invalidate sponssika, but, generally epeaking, they have no such reason in a country where all are considered equal in rank. Good children, however, will always seek the advict and consent of their parents before entering into an engage-men to marry, and an honorable young man will always seek permission from the parents of the young lady to whom he man will always seek permission from the parents of the young lady to whom he wishes to pay his addresses. An engage-ment to marry should not prolong un-necessarily the time of keeping company, as there is generally constant danger of off-uding God, for it must never be for-content that the particular to such an open gotten that the parties to such an engage-ment are obliged to behave as chastely towards each other as if there were n

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embodies his country's resolve to battle on seven centuries more, if need be, for right and justice and liberty (applause).

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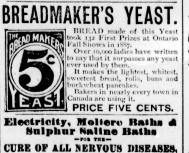


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