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SHORT INSTRUCTIONS FOR LOW MASSES. [Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

IXLL.

MATRIMONY. DEAR FEOPLE: We commence to-day a series of brief instructions on the oldest and most important of divine institu-tions that respect the well being and the propagation of the human race, mar-niage, or matrimony, as it is commonly called. Matrimony is derived from two Latin words, matrix manus, signifying, the called. Matrimony is derived from two Latin words, matris munus, signifying the office of a mother, because, as St. Augustine puts it, "A woman weds in order to become a mother." Matrimony may be considered both as a contract and as a sacrament. Before speaking of it as a sacrament, it may be well to have a clear

sacrsment, it may be well to have a clear notion of the contract upon which the sacrsment is founded. Here is the secount which the Scripture gives of the institution of the Matrimonial Contract: "The Lord God cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman; and brought her to Adam. And Adam said: This now is bone of my bone and flesh of my flesh; she shall be called Woman, because she was taken out of flesh of my flesh; she shall be called Woman, because she was taken out of man. Wherefore a man shall leave father and mother and shall cleave to his wife, and they shall be two in one flesh."

"And God bless them, saying: Increase and multiply and fill the earth." Marriage even as a natural contract differed in this from all other human associations for earthly purposes. It was a religious for earthly purposes. It was a religious association. It had God for its author.

for earthly purposes. It was a religious association. It had God for its author. Neither Adam, nor Moses, nor an angel, nor a prophet instituted marriage. God Himself instituted it, by creating woman, by forming her from one of Adam's ribs, by bringing and introducing her to him, by proposing her as a suitable helpmate, and by sanctioning that mysterious law according to which a young man leaves father and mother, home and friends, and prefers the acciety of a stranger to even the to him. home and friends, and prefers the society of a stranger to even that of his

We shall have a good deal to say in subsequent discourses on the sanctity of the Christian marriage, of its beneficial effects upon the family and society, and upon the evils resulting from irreligious marriages. Our aim will be to explain to you the ends, duties and obligations of Christian marriage. It will be a great help towards that end to clearly understand what marriage was before it was ennobled and elevated in the Christian dispensation. It is quite possible as well as advantageous to consider marriage, apart from its sacramental character, in the order of pure nature. There are certain conclusions of Christian philosophy, arrived at from pure reason reosophy, arrived at from pure reason respecting marrisge, which should be

known.

Viewed from a purely natural standpoint, marriage is founded on the difference of the sexes and on their attraction for each other. The chief and noblest element of this attraction is mutual love. This mutual love supposes a complete gift of one to the other, from which results a union that makes marriage the foundation of the family and the first school of moral and religious civilization. school of moral and religious civilization By the light of reason, apart from revel-ation, it could be proved that both man and wife are by nature incapable of a second marriage while their former marriage lasts. This is what is meant by the unity of marriage. It could also be proved that the bond of matrimony is indissoluble by the law of nature. As our aim in subsequent instructions will be to give you correct views on the sublimity and sanctity of Christian marriage, I will ask you as a preparation to consider certain circumstances connected with the first marriage, the marriage of Adam and Eve, before matrimony was

What were the qualities of the cor-tracting parties? One of the parties was made lord and king of creation, a companion of the angels, a dignitary holding the place of God on earth. All created nature was bound to obey him. In dignity, wisdom, nobility, power, wealth, glory, he surpassed the greatest monarch of the world. He is to be the father of

the human race. The other contracting party has corres ponding qualities. Her very name is a name of honor, Eve, "the mother of the living." Her wedding gown is the robe

first parents.

Such was the first marriage. From that marriage nations sprung. Many of these nations, becoming idolatrous, for got or never learned the story of their origin. Still, as if an echo of the early tradition still clung to them, we find them investing the marriage contract

with more or less ceremony and sanctity, Before marriage became a sacrament Before marriage became a sacrament, from the very beginning of the race, it was of Divine appointment. In the words of Leo XIII., it "had God for its author, and was from the beginning a certain fore-shadowing of the mystery of the Incarnation of the Son of God. It has ever been invested with a sacred and religious character, which cannot be regarded as accidental, but rather as something intrinsically

belonging to it, and not as received from man, but imprinted by nature."

The first end for which God instituted matrimony is the begetting of offspring, as we learn from Genesis: "Increase and multiply!" As God could not will the being, without wishing the well-being of children, it is evident that the education of children is included in this end. end.
The second end for which matrimony

The second end for which matrimony was instituted is mutual companionship:
"It is not good for man to be alone; let Us make a helpmate like unto himself."
After the fall of man, as may be learned from St. Paul in his Epistle to the Corinthians, Matrimony had another end, namely, the avoidance of sins of impurity.

end, namely, the avoidance of sins of impurity.

In the following discourses we will aim at telling you whatever well informed, intelligent Catholics ought to know concerning the sacrament of Matrimony. We would be wanting in pastoral solicitude if we neglected to impart information on so important a subject, so intimately concerning the temporal and eternal happiness of the faithful intrusted to our care. Conscious of the trusted to our care. Conscious of the difficulty and delicacy of the subject, we ask God's assistance and your prayers.

MARTYRDOM OF MARY.

Her Sorrows went up into Regions of Sublimity.

TRANQUIL IN HERSELF, THERE WAS NO REPOSE IN HER SORROWS—USE DID NOT MAKE HER SORROWS MORE TOLER. ABLE.

Our Lady's dolors also went in their reality beyond the measure of most human realities, and this both in reason and sense. In our sorrows there is generally a great deal of exaggeration. We fancy almost as much more as we have really to bear. If our sufferings come from others, we dress it up in circumstances of unkindness, which never had any existence. We impute motives, which never crossed the mind, to which we impute them. We throw a strong, unequal, and unfair light on little trivial occurrences, which are probably altoequal, and unfair light on little trivial occurrences, which are probably altogether disconnected from the matter. Or if it is some loss we are undergoing, we picture consequences far beyond the sober truth, and bearing about as much proportion to the real inconveniences implied in our loss, as a boy with a lantern bears to the prodigious tall shadow he is all the while unconsciously casting on the opposite wall. The combined weakness and activity of our imaginations envelop our sorrows in a cloud of unreality, which is still further increased by a kind of foolish willfulness, leading us to refuse comfort, and turn a deaf ear to reason, to give way to culpable in us to refuse comfort, and turn a deaf ear to reason, to give way to culpable in dolence and brooding, and to interrupt the continuity of our ordinary duties and responsibilities. Now in all this wilfulness and weakness there is a sort of pleasure, which is a great condescension to endurance. But with Our Blessed Lady all was thoroughly true. Her sorrows went up into regions of sublimity, of which we can form only the vaguest conceptions. They bent down into profound depths of the soul, which we cannot explore, because we have no parallel in ourselves. They were heightened by the unappreciable perfection of her nature, by the exceeding beauty of Jesus, and above all, by His Divinity. Each of these enhancements of her griefs, carries them out of sight of our limited capacities. But to her, in the midst of the most serene self-collection, each was perfectly real, thoroughly, compared the collection to the supposed in each was perfectly real, thoroughly, compared the collection of the control of the capacities of the collection, each was perfectly real, thoroughly, compared to the collection of the collection of the collection of the capacities of the collection, each was perfectly real, thoroughly, compared to the collection of the capacities of the collection, each was perfectly real, thoroughly, compared to the collection of the capacities of the collection of the capacities o each was perfectly real, thoroughly, compenended in all its bearings, and heroically embraced with full intelligence of all that was either actual or involved in it. Her physical nature, free from all the ruin of disease, exempt from the disorganization consequent on ain, was full the ruin of disease, exempt from the dis-organization consequent on sin, was full of the keenest vitality, of the most deli-cate susceptibilities, of the most tender and lively sensitiveness, and endowed with a most fine and amazing capability

of suffering. Hence there was nothing either in reason or sense to deaden a single blow. Use did not make her sorrows more tolerable. Continuity did not confuse their distinctness. Not one of them was local, they were felt all through, with a swift circulation and a fiery sharpness which exempted no part of her body or soul from its piercing aname of honor, Eve, "the mother of the living," Her wedding gown is the robe of innocence. Her nuptial crown is original justice. Other gifts accompanying this justice take the relace of bridal ornaments. All her beauty is from within. Nor is she devoid of external beauty. In nature, stature, wisdom, justice, and supernatural gifts, she is like man. The marriage takes place in the Garden of Paradise, a garden planted by the hand of Gcd. This marriage is arranged and brought about by God Himself. God is present at the nuptial union. He blesses it. He bestows upon it fruitfulness: "Increase and multiply and fill the land." Angels, too, are present, and they are joyful witnesses, for they know that this union is destined to repair the ruins, to fill the void, in the heavenly Jerusalem caused by the pride of Lucifer.

The crowning glory, however, of this corjugal union is its mystic signification. It symbolizes the union of Jesus Christ with the Church by the Incarnation. The Son abandoning His heavenly Father to be united to His spouse, the Church, taken like another Eve from His side willst He hung upon the cross, is admirable prefigured in the nuptials of our first parents.

Such was the first marriage. From that marriage nations sprung. Many of anguish, nor gave so much as a transient dispensation to this or that particular

O listen! On the breezes glad voices come to-day,
From many a wife and mother, and this is what they say:
"The 'Favorite Prescription' works cures where doctors fail.
Best friend of suffering women, O blessed boon, all hai!"

If every woman who suffers from diseases peculiar to her sex, knew of its wonderful curative properties, what a mighty chorus of rejoicing would be heard throughout the length and breadth of the land, singing the praises of Dr. Pierce's Favorite Prescription. It is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be reinantiacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

A FAMOUS SHRINE.

OR, BERNARD O'REILLY WRITES OF THE WONDERS OF LOURDES. From the New York Sun.

I send you herewith a view of the monumental Church of Lourdes, and of the miraculous grotto and spring beneath it, which are at this moment, and have been since the 15th of August, the scene of the most extraordinary and thrilling. of the most extraordinary and thrilling events recorded during the last fifty

years.

The 15th of August, the Feast of the Assumption into Heaven of Mary, the Mother of our Redeemer, was chosen by the bishops and people of France to begin a series of national pilgrimages to this spot, rendered famous by the apparition of the Blessed Virgin to Bernadette Subirous on February 11, 1858, and since then the theatre of innumerable well attested cures.

then the theatre of innumerable well attested cures.

The clergy of the various provinces of France had arranged beforehand to group the pilgrims into well ordered bands so as to find easy railroad, hotel, and hospital accommodation of company station of as to find easy railroad, hotel, and hospital accommodation at every station of their journey. These groups have now succeeded each other daily since August 15, in numbers varying from 10 000 to 15 000 persons. There were 15,000 pil. grims at Lourdes on the 15th, and an equal number yesterday and the day before, the concourse of pilgrims increasing rather than falling off as the end of the appointed time drew near.

ing rather than falling off as the end of the appointed time drew near. With each group of pilgrims came a large percentage of the sick and infirm. On August 15 these numbered more than 900, many of these having come from Belgium, Switzerland, Italy and Spain, and not a few from America.

Belgium, Switzerland, Italy and Spain, and not a few from America. The Empress of Brzil, her grandson, and suite spent three days near the shrine.

In the cities along the route of these pilgrimages every measure is taken by pious sodalities, organized for this special purpose, to offer ample hospitality to the newcomers, to the sick and infirm in particular. Thus, for instance, at Poitiers on Sunday, August 19, as train after train arrived at the railroad station, the members of the sodalities chiefly commembers of the sodalities, chiefly com-posed of nobles, professional men, clergy-men, with ladies belonging to these classes respectively, were in waiting to escort the pilgrims to their resting places. There were carriages for all who could not walk, and stretchers and ambulance

not walk, and stretchers and ambulance wagons for those who could not ride in carriages. This last mode of conveyance is managed by a pious ambulance corps called brancardiers (stretcher carriers).

In the city itself, to quote the words of an eye witness, the College of St. Joseph, the Convent of the Wisitation, the great establishment of the Holy Cross, the houses of the Brothers of St. Gabriel and the Hospital Sisters, the Carmelite monastery, that of La Providence, together with the mansions of the Misses Lestang and Boffinet, threw open their doors to receive our 900 sick.

doors to receive our 900 sick.

The halls in these houses were transformed into chapels. Priests, religious communities, and the sodalities all vie with each other in devoting themselves

to the pilgrims.

So all along the various lines of railso all along the various lines of ran-road converging towards Lourdes, the resident gentry and clergy laid aside every occupation during the last three weeks in order to help forward this great national manifestion of living faith in Him who was born of the Virgin Mary. And what was happening at Lourdes

itself?

The correspondent of l'Univers writes from the spot on August 20: "At this very moments two groups of southern pilgrims are coming in. In the grotto and at the church the voice of the multitude is heard singing the Parce, Domme, parce populo tuo ("Spare, O Lord, spare thy people"). This voice of supplication will resound there unceasingly from this hour forward. The group of pilgrims is now at Poitiers. Henceforward we shall hear the mighty cry of public prayer of itself? hear the mighty cry of public prayer of the mass of sick and infirm. Lourdes draws to itself the eyes of all Ohristen-dom. The brancardiers are at their post, dom. The brancardiers are at their post, the hospitals are all open and waiting. Charity everywhere opens her heart and her arms. The Mother of the Incarnate God will show at the grotto her tender motherly love for all these sufferers. Miracles and mercy are about to come down on our land."

down on our land."

I am only quoting. And now omitting all the heart stirring descriptions of the scenes which took place at Lourdes itself, let me ask your readers to come back with me to Paris, where the 10 000 pilgrims have just arrived in unspeakable enthusiasm and exultation.

"Emotion was at its highest pitch yesterday in Paris," says La Croix of the 28th of August 'when the pilgrims from Lources arrived at the station, for more cures had been effected than had been telegraphed from the grotto. Several of

telegraphed from the grotto. Several of the most wonderful of these were not even formally examined into and certified by the twenty physicians forming the commission of inquiry at Lourdes; for it requires no small courage to face all the questioning of these conscientious men, whose duty it is to raise all kinds of doubts and objections. 'What do I care?' said one of those who had been miraculously restored to health. 'What care I whether you believe or not in the reality of my cure? I know that I am

cured, and that is enough for me.'
"But these authenticated accounts are necessary; and we detail some of them.

them.

"At present we are only speaking of the arrival of the pilgrims in Paris. After the Mass of Thanksgiving at the Church of the Rue Francois I, a certain number of the persons cured came to give utterance to their joy. Here is an echo of what they said. We do not yet sublish any names, for there has been echo of what they said. We do not ye publish any names, for there has bee no authentic inquiry into their cases; we only describe and narrate to enable the reader to picture to himself the scene.

"Here comes Miss P——, To see her stepping firmly forward, no one could imagine that she had been completely paralyzed during the last twelve years. During the procession of the Blessed Sacrament (from the Church to the grottol she started up and followed it. Sacrament (from the Church to the grotto) she started up and followed it, and then went down to the grotto to thank God for her cure. She walked all the way with a firm step, and she walks so still,"

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are examined thoroughly in Paris by the ecclesiastical authorities and the foremost physicians.

Now listen to what the correspondent of FUnivers writes from Lourdes on

of Univers writes from Lourdes on August 24th:
"Never since Lourdes was known has the place beheld such a spectacle. Ten thousand pilgrims have just gone up the mountain side to the great cross, singing the hymn Vive la Croix, and while they were up there five persons were cured at the grotto. But when, after returning from the mountain side, the pilgrims followed to the grotto the procession of the Blessed Sacrament, the scene which I described yesterday was renewed amid emotions surpassing in intensity those of emotions surpassing in intensity those of the day before. Expecting new miracles on the passage of the Blessed Sacrament to the grotto, the multitude were assembled around the latter place. They sang they prayed, they cried aloud: 'O Jesus, heal us! Jesus, he whom Thou lovest is sick!' And the hundreds of the sick and the infirm assembled there stretched out towards the Sacred Host their suppliant hands. His veiled Deity, yielding to their prayers, once more bade nature to obey Him. A seminarian, who was at the point of death from a spinal disease, suddenly got up from his stretcher, fell on his knees, and then arose to his feet. Then another sick man jumped up behind him, and then again another, as feeling the presence of Him who is 'the resurrection and the life.' emotions surpassing in intensity those o

life.'
Stirred thereupon by an irresistible and overmastering commotion, the crowd burst forth into a mighty shout of love and gratitude: 'Hosanna to the Son of David! Blessed is He who cometin in the name of the Lord!'"
We are advancing fast toward the last decade of this materialistic, unbelieving, and agnostic nineteenth century. In the once most Caristian land of France, atheistic doctrines and anti-Caristian sects are fast leveling all that remains of atheistic doctrines and anti-Christian sects are fast leveling all that remains of the social edifice reared by so many generations of believers. Miracles, miracles public, patent, of overwhelming evidence, are more needed to day than in Egypt in the day of Moses, than in Judea in the days of Christ, than in Rome when Nero's brutal ferocity wielded for destruction the force of an empire. we need a solemn manifestation of

the hand of God setting anew the seal of His divinity on the Christian faith and religion.

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When I began using Ely's Cream Balm my catarrh was so bad I had headache the whole time and discharged a large amount of filthy matter. That has almost entirely disappe ared and I nave not had headache since.—J. H. Sommer, Stephney, Coan.

I thank God that you ever invented such a medicine for catarrh. I have suffered for five years so I could not lie down for weeks at a time. Since I have been using Ely's Cream Balm I can rest.—Frank P. Burleigh, Farmington, N. H.

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spring time."

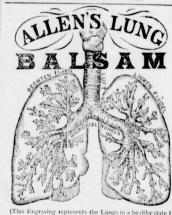
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