

A Dinner and A Kiss.

"I have brought your dinner, father," The blacksmith's daughter said. As she took from her arm the kettle And lifted its shining lid.

There is not any pie or pudding, So I will give you this! And upon the hot-worm forehead She left the childish kiss.

The blacksmith took off his apron And wiped in happy mood, Wondering much at the savor Hid in his humble food.

While all about him were visions Full of prophetic bliss: But the never thought of the magic In his little daughter's kiss.

And she, with her kettle swinging, Merrily trod away, Stopping at sight of a squirrel, Catching some of his play.

And I thought how many a shadow Of life and fate we would miss, If I ways our fugal dinner Were seasoned with a kiss.

SHORT INSTRUCTIONS FOR LOW MASSES.

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

XLIII. MATRIMONY.

DEAR PEOPLE: As the human race is to be continued by man and woman standing to each other in that heavenly appointed sacramental relation called marriage, it is interesting from an ethical and religious standpoint to inquire: Are all men and women bound by the laws of nature or by divine precept to enter that state? Looking at the matter from a purely material standpoint, it must be admitted that if the law of self preservation is binding upon the individual, it must also be binding upon the race. But it does not follow from this that every individual is bound to marry. National defence is necessary, but every individual is not bound to become a soldier. Look at the matter from a purely natural standpoint, it certainly would seem desirable that many individuals should not marry; the sickly, the infirm, who would be likely to transmit to their offspring their own bodily ailments; and the habitually criminal, who would be likely to transmit a tendency to vice. Those who are physically and morally sound must be left free to choose between the married and unmarried state, so long as a sufficient number remain to carry on the continuance of the human race and to undertake the obligations of the married state. So long as the human race is not threatened with extinction, a contingency which seems just now very remote, no individual who is unable to find or who has a suitable partner, or who wishes to give himself up to study, or to religion, or who has any other remaining single, is under any obligation so far as the law of nature is concerned, to enter the married state.

Nor is there any such obligation arising from divine enactment. The text from Genesis, "Increase and multiply," does not contain a precept, but a blessing bestowing fruitfulness on the marriage of Adam and Eve, for the same chapter God addresses the same words to the fishes and birds, who are incapable of receiving a precept.

Every man and woman, then, so far as the natural or divine law is concerned, is free to choose between the state of celibacy and the married state. A word on these states may not be amiss. There seems to be an unbecoming anxiety on the part of many young people, particularly females, to enter the married state. A profound respect for the female sex is an instinct of Christianity, and this respect is too often painfully shocked by young ladies and their mothers who make husband-seeking an occupation. The getting of a husband is too frequently put before the young girl, at an early age, as an end that must be attained; it forms part of her training and education. Wordliness is its inspiration. The wealth or social standing of the intended husband alone is considered. Then he is singled out and sought after. The young lady who should be wooed is degraded by being taught to scheme and play a part. If the scheme succeeds the marriage is usually an unhappy one. There are many such unhappy alliances. Many innocent young girls are drawn into these marriages by ambitious parents, who little dream of the untold misery they bring upon their children. Ambition cannot be reasoned with.

Let young people themselves thoughtfully understand their rights and duties, and there will be fewer heartless and unhappy marriages. Every young person should know that he is perfectly free as to his choice of a state of life. If a young person choose to lead a single life he should know and feel that he is not choosing a state to which any dishonor is attached, but, on the contrary, he chooses the more perfect state. As St. Paul tells us: "He that loveth his virgin in marriage doeth well, but he that loveth her not doeth better." A life of virgin chastity is an imitation of the celestial life. In Heaven there are no marriages, because the angels give themselves wholly to the divine service. The unmarried life, resembling more closely the angelic life is the more perfect. Besides one's eternal salvation is more secure in the unmarried than in the married state. St. Paul teaches this very clearly in his Epistle to the Corinthians: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he who is with a wife is solicitous for the things of the world, how he may please his wife. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is married thinketh on the things of the world, how she may please her husband."

The married man must divide his time between his wife, his children, and his business. There is little time and often little taste for the things that concern his soul's salvation. The married man has trials from which the single life is exempt. The husband may have a wife who is imprudent, haughty, quarrelsome or careless in the bringing up of her children. It is not easy to find a woman who has not some of these faults in some degree. The wife may have to suffer much from a husband who is overbearing, idle, improvident or intemperate. She may have to suffer from poverty, death, or sickness of the children, or perhaps from losing the affection of her husband. It is consoling to know that there is no obligation to enter the married state, and that celibacy is more perfect and also safer.

St. Paul, however, clearly intimates that it is better for certain persons to marry. For many persons marriage is a remedy for temptations against purity. It certainly is better for such persons to marry than to run the risk of falling into sin by yielding to illicit desires. God calls many to the married state because He wishes them to reach their perfection by patiently enduring the trials of that state. Noah, Abraham, Isaac, Jacob and Job sanctified themselves in the married state. They had many trials to endure from their children, from their wives, from their servants, and their neighbors. By turning those trials to good account they attained that degree of perfection which God wished them to reach.

In the New Dispensation many married persons have been illustrious for their sanctity. The cares, anxieties and trials of that state have ministered to their sanctification. The education of children, which is the chief duty of parents, is full of cares; but when it is well done, what a source of glory for fathers and mothers! There can be little doubt that God calls many pious persons to the married state, in order that by attending well to this one duty they might merit a high place in heaven for themselves and repair the ruins of the heavenly Jerusalem by the generation and pious education of their offspring.

Of woman, St. Paul says: "She shall be saved by bearing children, if she continue in faith and love." Who can doubt that St. Felicitas and St. Symphorosa, who exhorted their children to suffer martyrdom, merited their crowns through their children? St. Monica, too, the mother of St. Augustine, who will deny that she attained perfection through her labors and prayers for her son and husband? St. Aletia, the mother of St. Bernard, conducted her seven children to God in religion.

Many holy women have been called by God to the married state, not to people the earth, but to fill heaven. Men and women are called to the married state by a divine vocation, when God sees it is useful for their salvation. If you would marry happily, you must not marry just because your parents wish it, or because a favorable opportunity presents itself, or because you love somebody, but because you wish to will. The carnal ideas of marriage in the minds of many leads in this life. It peoples hell. Marriage regarded as a holy sacrament which none should receive unless called by God to the married state, makes happy homes and fills heaven.

New Treatment for Consumptives. From the New York Tribune. A new method of treating pulmonary consumptives is described by the Medical Record from French sources. Sulphurated hydrogen was one of the alleged curative agents in the Bergeon treatment of the enema. The French experiments have discarded that method as one of doubtful utility, but they seem determined to fill their patients' lungs with sulphur in some form. Their new system of curing consumptives is based upon sulphuric acid in medicated inhalations. Sulphur slightly moistened with alcohol is burned in a brazier, a little bricco or powdered opium being sometimes added to make the fumes less disagreeable. The patient is required to stand twice a day in this sulphurous chamber and inhale the medicated atmosphere until his lungs are saturated with sulphuric acid. The treatment is said to be markedly successful in as many as thirty cases, sweats and fever disappearing, the lungs clearing up, and the appetite and weight steadily improving.

M. Dujardin Beaudet, who has been favorably impressed with the reports made in these cases, has tested the method practically, and greatly benefited. If not cured outright, seven patients into his sulphurous chamber fresh air is admitted from time to time, the patients being more mercifully dealt with than in the original experimenting room. This method of treatment is said to have been suggested by the observation of a soldier in the last stages of consumption. He was employed in disinfecting barracks and obliged to pass nine hours a day in a sulphurous atmosphere. Although his condition had been pronounced hopeless by hospital authorities, he completely regained his health in sixty five days. The sulphur burned for the purpose of destroying the germs of contagious disease in the infected barracks had a similar effect upon tubercle bacilli of his own lungs. This is the practical explanation which the scientific followers of Dr. Koch offer of the success of this singular method of treating phthisis.

Skin diseases cannot be successfully treated by external applications. The proper way to cure such complaints is to purify the blood with Ayer's Sarsaparilla. Under the vitalizing influences of this medicine all the functions of the body are brought into healthy action.

Cured by B. B. When all Else Failed. Mr. Samuel Allan, of Lisle, Ont., states that he tried all the doctors in his locality while suffering for years with Liver and Kidney trouble; nothing benefited him until he took Burdock Blood Bitters, four bottles of which cured him.

Mrs. O'Hearn, River street, Toronto, uses Dr. Thomas' Electric Oil for her own Cracked and Sore Teats; she thinks there is nothing like it. She also used it when her horse had the Epizootic with the very best results.

Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Hagar's Pectoral Balm which cures coughs, colds, bronchitis and all pulmonary troubles.

The Modus Operandi. The mode of operating of Burdock Blood Bitters is that it acts at once and the same time upon the Stomach, Liver, Bowels, Kidneys and the Blood, to cleanse, regulate and strengthen. Hence its almost universal value in Chronic Complaints.

CATHOLIC PRESS.

London Universe. Thanks to the playful genius of W. S. Gilbert, a name to describe the gruesome mixture of buffoonery and cruelty in the character of Mr. Arthur Balfour has at last been discovered. What could be more appropriate than Wilfred Shadbol, "the head jailer and assistant tormentor," in the opera of the Yeoman of the Guard? This is the individual who remarks with an austere severity, "I've often thought that a jester's calling would suit me to a hair." For proof in illustration of what he advances, see the Irish Secretary's remarks on the death of John Sandeville, which shrank him by his comitalty. Irish shrewdness has baffled administrative stupidity once again. On Sunday, while the police were dogging and supervising a sham political meeting at Colton, in the County Louth, a genuine demonstration was being held in peace at historic Monasterboice, a few miles away. The speaker for the division, Mr. T. P. Gill (formerly editor of the Catholic World, of New York), was present, and delivered a vigorous speech in favour of the plan of campaign. The resolute policy of which we have heard so much brig does not appear to have much power to frighten richmen, especially when they hail from the latitude of Tipperary.

The Rand, Avery Company, of Boston, publishers of Fifty Faltos's book, failed last week. Next!

The present Government of England supports 75,000 lunatics and idiots - Cable Dispatch. Yes; but just think of the vast number of idiots and lunatics that support the present Government.

The London police reported some blood hounds to track the Whitechapel murderer, but the beasts first failed to take any interest in the business, and then ran away and were lost as effectually as the murderer himself. The police ought to put Balfour on the scent; he has a taste for blood kuesner than that of the nobler brutes.

At one of the meetings of the Evangelical Alliance, held at Plymouth, England, recently, the Rev. Prebendary Edmonds made an interesting reference to Cardinal Newman. The Rev. gentleman declared that there was a sin that English Protestants never forgive. It was the sin of "persecution" to the Roman Catholic Church. Yet, in Cardinal Newman's case England had broken the rule. "He has wandered far," said the Prebendary, "and has misled many, but he never knew how to include in his love the Protestant religion he has deserted, and to maintain loving relations with men who are members of a complete Conference." It is of course a complete mistake to suppose that Cardinal Newman, any Catholic, can love the Protestant religion - in so far as it is Protestant he must combat it - but this tribute from a prominent evangelist to the magical influence which the great Cardinal still wields over his countrymen is none the less remarkable.

A Good Corn Shelter for 25 cents. A marvel of cheapness, of efficacy, and of promptitude, is contained in a bottle of that famous remedy, Putnam's Patent Corn Extractor. It goes right to the root of the trouble, there acts quickly but so painlessly that nothing is known of its operation until the corn is steeled. Beware of substitutes called for by the Patent Corn Extractor - safe, sure and painless. Sold at druggists.

Among the Indians. "While my husband was trading in furs he came across an Indian who was taken to his lodge to die. He had inward pains and pain in all his limbs. He gave some Yellow Oil internally and applied it externally, and cured him. It also cured my husband of rheumatism, and I find it valuable for coughs and colds, sore throats, etc." Mrs. A. Besaw, Cook's Mills, Sergeant River, Ont.

Have you tried Holloway's Corn Cure? It has no equal for removing the troubles of some exorcismes, as many have testified who have tried it.

A Quarter of a Century. For more than twenty-five years has Hagar's Yellow Oil been sold by druggists, and it has never yet failed to give satisfaction as a household remedy for pain, lameness and soreness of the feet, for external and internal use in all painful complaints.

A Rare Combination. There is no other remedy or combination of medicines that meets so many requirements, as does Burdock Blood Bitters in its wide range of power over such Chronic diseases as Dyspepsia, Liver and Kidney complaint, Scrofula and all humors of the blood.

It is SAFE TO USE Freeman's Worm Powders, as they act only on the worms and do not injure the child. SICK HEADACHE caused by excess of bile or a disordered stomach is promptly relieved by National Pills. PAINFUL BURNS, bruises, sores and cuts are quickly soothed and healed by Victoria Cathartic.

After the very "comical" suicide of Dr. Riddle, Mr. Balfour was not prevented by his humorous appreciation of the joke from suspending the testable civil servant who, before God and man, was responsible for the double tragedy. We heard no more of the invaluable Dr. Barr examining political prisoners and putting pressure on the regular prison doctors to double the "seconded" doses of punishment. When a supplemental examination was needed Dr. O'Farrell was employed, and Mr. John Dillon, M. P., and Mr. Biane, M. P., owe their lives to the charge.

Still a friendly professional visit from Dr. Barr is the only explanation we can find of the outrageous treatment to which Mr. W. Redmond, M. P., is subjected. He is put upon an almost perpetual course of plank bed and bread and water for refusing to associate with thieves, and his health is rapidly breaking down. We should be sorry to believe that there are two doctors in the three Kingdoms who would deliberately sanction and encourage the breaking down of a prisoner's health by wanton barbarity. Poor Dr. Riddle weakly allowed himself to be coerced by threats of summary dismissal by the evil genius Dr. Barr, into toleration of savagery from which his better nature recoiled, and his remorse killed him. No other doctor has a shadow of excuse for following in his fatal footsteps.

The doctor is by law omnipotent where the health of his patients is concerned, and with the power conferred upon a awful responsibility for their safety. It is to him and him only the public will look for the priceless lives entrusted to his care.

The London Times of recent date contained a letter from a correspondent in which there is a description of a place in that country called Tomantoul. Tomantoul is near Glenhott - one of the few places in Scotland which the Reformation never reached. "It is a strange thing," he says, "to read in a Scotch churchyard such tombstone inscriptions as, 'Of your charity pray for the soul of Donald Mac Pearson, who died farmer on Broad Slap.' He was the farmer who was killed in a Scotch village to see the Sisters gathering in the study little lads and lasses for afternoon classes."

In Austria there are fifty Catholics to every one Protestant, and yet if one Catholic child attends a school in which there are fifty Catholics, the "Hail Mary" can not, according to a recent decision, be recited. This state of affairs exists in one of the most Catholic countries of Europe! Here is the country, where there is no established religion, the minority has a right to object to any religious farms being thrust upon it; but in Austria this policy of opposing the religious faith of the majority for the sake of a minority seems absurd and inconsistent. Prince Lichtenstein proposes to amend it by law.

Allen's Lung Balsam. A remedy for coughs, colds, asthma, croup, consumption, whooping cough, and all diseases of the throat, lungs and pulmonary organs.

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Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, which they may give temporary relief, are likely to do more harm than good. What is needed is an Alterative and Blood-purifier. Ayer's Sarsaparilla is incomparably the best. It corrects those disturbances in the circulation which cause sleeplessness, gives increased vitality, and restores the nervous system to a healthy condition.

Rev. T. G. A. Coté, agent of the Mass. Home Missionary Society, writes that his stomach was out of order, his sleep very often disturbed, and some impurity of the blood manifest; but that a perfect cure was obtained by the use of Ayer's Sarsaparilla.

Frederick W. Pratt, 424 Washington street, Boston, writes: "My daughter was prostrated with nervous debility. Ayer's Sarsaparilla restored her to health."

William F. Bowker, Erie, Pa., was cured of nervousness and sleeplessness by taking Ayer's Sarsaparilla for about two months, during which time his weight increased over twenty pounds.

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