SHORT INSTRUCTIONS FOR LOW MASSES.

N. Y. Freeman's Journal. Delivered by the Rev. James Donohoe, ster of the church of St. Thomas quinas, Brooklyn, N. Y.]

FORTE FOR THE PROPLE ON BAPTISM. DEAR PROPLE: As this is the last in struction we intend to give in the present series on the Sacrament of Bapti-m, we mat crowd into it, even at the risk of being lacking in method, a great many things of importance for the people to knew that have been omitted in previous discourses on the same subject. The birth of a child is a very important event in a family. If that child die without baptism it will not go to heaven. If after being baptized God abould take it to Himself, it will be an intercessor for its parents in heaven. Therefore its baptiam should be the very first thing to occupy the atten-ties of the parents. What name shall it be called 1 if the mother be a frivolous, nevel reading person, she wants one of POINTS FOR THE PROPLE ON BAPTISM. tion of the parents What name shall it be called 1 if the mother be a frivolous, nevel reading person, she wants one of the bisarve names out of her favorite book of fiction. If the father take an interest in public affairs, he wishes to have it called after the leader of some party or some distinguished celebrity of the time, ne matter what the name may be. There will always be a good deal of alliness in the world of the incurable kind, and this seems to be a species of that infimity. For the sake of the still large class who wish to be guided by the Church, I may elate that when the protection of what saint yea wish to have the child called, he means "under the protection of what saint yea wish to have the child called, he means "under the protection of what saint yea wish to have the child called nees for nice names, that weakness can be fully gratified by referring to the Calendar of the Saints. Many of the saints had wonderfully beautiful names. Let your shild be placed under the protection of a caint. The next thing of importance is the

child be placed under the plottened of the saint. The next thing of importance is the cheice of a godfather and a godmother. To aid you in this selection, let me tell yen the conditions required in order that any person may be in reality a god-father or a godmother. The sponsor must have the use of reason and be heatised. He must be appointed to this beptised. He must be appointed to this office either by the parents or by the pricet. He must touch the child while the return is being the child while office either by the parents or by the tipe st. He must touch the child while it water is being poured, and he must it was the intervent of discharging the daties of a sponsor. What are the oblic gations of godfathers and god mothers? If is a set the parents should die or be unable to instruct the child, they are bound to teach the person baptised if whatever is essential to its being a good whistian. The following persons are ineligible for this office: persons of depayed life or bad reputation, heretics, infidels, those who have been publicly excommunicated, persons of unsound mind, and those who are ignorant of the radiments of faitb; also members of cerve Communicat Easter time.

receive Communion at Easter time. It sometimes happens that a child receives private baptem at the parent's receives private baptism at the parent's home, on account of the danger appre-bended from taking it to the church. There is a strict obligation of afterwards bringing it to the church, when it can be done with eafety, in order to have the ether ceremonies supplied. To omit even the one cere mony of applying the sacred ehrism, would be a mortal sin. To what eharch should the child be brought to be baptized ? Always to the parish church. Parents taking it elsewhere, according to St. Liguori, are guilty of sin if they do so without the pastor's consent, and even when his permission is obtained, it is obli-gatory to send whatever offerings are gatory to send whatever offerings are made to the parish church.

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when his permission is obtained, it is obli-gatory to send whatever offerings are made to the parlah church. Who should accompany the child to the church ? The father should always come. The father who does not come to be a witness of the baptism of his child is the lowest conceivable type of degenerations, some interable veins and arterise carry dis carried through the entire system_those innumerable veins and arterise carry dis carried through the entire system_those innumerable veins and arterise carry dis carried through the entire system_those innumerable veins and arterise carry dis carried through the series carry dis carried through the presence of friends and relations is not necessary, it adds to the searament Sud indeed is the fate of children where there is no baptism. In-fasticide and desertion abound, streets and care moals are reddened with their children where there is no baptism. In-fanticide and desertion abound, streets and cross roads are reddened with their and cross roads are reddened with their blood. Their dying cries awake no com-passion. People grow accustomed to bear their expiring moans. The witnesses at baptism, the presence of a number of friends, the church register, have the seeisl advantage of being a check upon wime. The father who neglects to be present at the baptism of his child is better wited for Chinese than Obristian civiliza-tion. He is better qualified for citizen-ship at Pekin than in a Christian civil-Better, let us surround the sacrament with all the poop and ceremony we can. Netbren, let us surround the secrament with all the pomp and ceremony we can. It is a great secrement. The Christian fasher should know how to appreciate it. By it his child is consecrated in all its conses, it becomes a secred being, an angel guards it, a caint protects it, it becomes a child of God, an usir of heaven, a com-panion of the angels. Let the father and friends scoompany is to the church. Ask the priest for a certificate of baptism. Preserve this document with care. There is a custom quite common among the best Catholic families of having a medal of silver or bronse made to commemorate the bap tism of each child. Any style of medal is allowable. The father can exercise his ingenuity in drawing the plan. The words of the certificate might be placed on one side, and on the other the picture of the church, or the patron saint, or even parents' pictures There is another custom of ancient origin which might be probaby introduced in this country. Towards the end of the ceremony the rowards the end of the ceremony the priest puts a white cloth over the child's head and says: "Receive this white robe, and bear it unspotted to the tribunal of Our Lord Jesus Ohrist, that thou mayest find there everlasting life." An ordinary piece of white linen is usually made do duty in our bapiatrices for this "white robe." It is a substitute for the white garments of the ancient catechumens, and denotes imnocence, freedom, triumph. The chrism cloth is what it is called. Now, why could not some friend of the family, er better still, the mother, anticipating the event, embroider a chrism cloth of

some precious white material? This could be taken away and religiously preserved by the parents. It could be transmitted from generation to genera-tion. It would be a monument of the benefits received in baptism, and a mark of the alliance contracted with God. Which of us would not like to have in our preserving such a momente of our our possession such a momento of our baptism, and of our mother ?

HEBOISM OF THE IBISH PEAS-ANTRY.

An extraord of the second state of the second state of the second state In a low thatched cabin in the county Silgo, there lived a poor family whose ole dependence was a few acres of land, a few acres of bog and a kind, industrious father. From the bog they would gather a kind of fuel called turf, coal being almost unknown in those parts. This poor family consisted of four boys and three girls. Though I say poor, they were not compelled to solicit alms. Many a hard day they worked trying to reclaim their few acres of mountainous land. It was not uncommon to see the girls carry-ing basketfuls of stones on their backs from sunrise till sunset. The stones were taken from the land in order that it would yield a good crop. For years they worked reclaiming this land. As they improved the land, the landlord would raise the rent. It was hard to see those hard work ing people handicapped by this cruel and mercilese land robber, who, while living in luxury and desipation, thought not of the privations of this more than noble family. Year after year the rent was raised, but the day came when they could no longer stand the repacity of this brutal land robber, whose ancestors paid homage ito the ignoble Cromwell. One night as they were all gathered around the turf fire, the father exclaimed : "Something must be done !" The rent was due and he could not pay it. Howerer, it was decided that the eldest girl should have her wish, which was to go to America, she having received her passage paper some time previously. The morning of her departure came. Frienda and neighbors thronged to the depot, or station house, as it is called, to bid a last adieu to this noble girl. Her mother, one of the good old stock, became to ally unnerved. She fell unconscious to mother earth as the train moved out of Kilfree depot. It was a sad parting. But, yent is ready, this is not a isolated case. I often asked myself the question, Do other factor the globe who have more low for home than the Irlsh people. They never forget the land of their birth not those they leave behind. This Irish give rent. In my estimation she of Irish have done the same, as Kickham sang. They leave their native country to cross the Atlantic, to hoard their hard won earnings for the helpless ones at home. God bless the peasant girls of Ireland, for to day they are the admiration of Chris-tendom.

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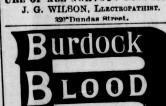
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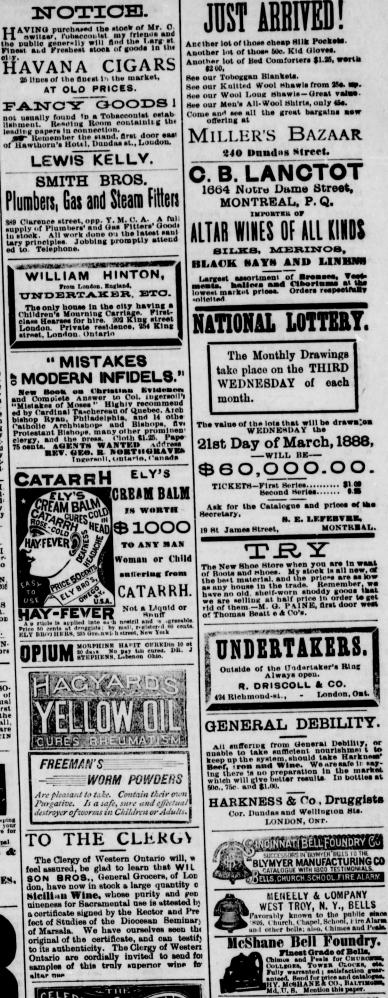
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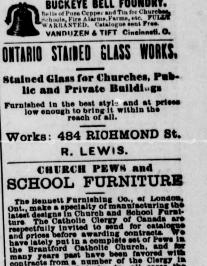
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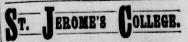


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