TEB 25, 1868.

BT INSTRUCTIONS FOR LOW MASSES.

n's Journal [Delivered by the Rev. James Donohos, stor of the church of St. Thomas minas, Brooklyn, N. Y.]

VII. MATTER, FORM, AND NECESSITY OF BAP TISM.

TIM. Duan PROPLE : The previous prelimin-ary instructions on the searaments in gen-eral were intended to prepare you for the discourses that are to follow on the sacra-ments in particular. The sources of in-formation we propose to impart are theo-logical text-books, Catechisms, the de-crees of various councils and synods. For purposes of illustration, we will frequently refer to the writings of the Fathers and the lives of the saints. Your task will be an easy one. You have only Pathers and the lives of the saints. Your task will be an easy one. You have only to listen attentively for five minutes every Sunday, and by the time we have con-cluded these instructions, you will know all that intelligent Catholies ought to know about the sacraments. We will follow the divisions of subjects usually adopted in theological text-books, for the reason that these divisions are selentific ones. One instruction will often serve as a key to the one that follows. For this reason, we would say that if you wish to reap the full benefit derivable from these dissourses you ought not to miss even ONS.

resp the full benefit derivable from these discourses you ought not to mise even one. To begin our subject, we may state at one that the only valid matter of the sacrament of Baptism is natural water. This is an Article of Faith, defined by the Council of Trent. But what is meant by natural water? Water taken from rivers, wells, fountains, lakes, etc. Milk, blood, tears, oil, wine, and many other fluids are certainly invalid. There are some fluids which are of doubtful validity, but it is useless to enumerate them. The general rule for determining what is real and natural water is the common estimation of men. Natural water can always be so easily had that it is difficult to conceive a case where doubtful malificult to conceive a case where doubtful mat ter must be employed. When St, Peter was cast into the Mamertine prison at Rome, his two jailors were converted by his patience and fortitude. St. Peter was no water in this dark prison. The Aposte knell down and began to pray. Instantly a miraculous fountain water flowing from it St. Peter baptized the two soldiers, who shortly after suffered martyrdom. Out of respect to the sacrament, ordinarily only water that has been specially blessed for this purpose is used. It is not necessary, however, for the validity of the sacra-ment that the water be blessed; but, out of respect for the sacrament, blessed water should always be used if it be at and.

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hand. The form of the sacrament of baptism is: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." This form is prescribed by Christ Himself: "Go forth, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If you ever have occasion to administer this sacrament, be certain that you use the proper form. Any Holy Ghost," If you ever have occasion to administer this sacrament, be certain or change one word of this sacramental formula, you may render the baptism null and void. The words must be said while the water is being poured on the person's head, and must be spoken by the person who pours the water. Here are some mistakes that frequently occur: The person baptizing puts his fingers on the child's head, or simply fillips a few drops from the fingers to the child's head, or minply fillips a few drops from the fingers to the child's head, or minply fillips a few drops from the fingers to the child's head, or minply fillips a few drops from the fingers to the child's head, or minply fillips a few drops from the fingers to the child's head, or minply fillips a few drops from the fingers to the child's head, or minply fillips a few drops from the fingers to the child's head, or minply fillips a few drops from the fingers to the child's head, or minply fillips a few drops from the fingers to the child's head. This will not suffice. The water must flow. If you have ever seen a pricet baptizing—and who has not?—you have only to do what he does a book folder's apprentice, and a lass the adj ine had a sweetheart, Joan Carfres, a book folder's apprentice, and a lass that had caught his head at laber at seing ohartist songs, who married him with his head all but in the noces; and some this head all but in the noces; and some this head all but in the noces; and some this head all but in the noces; and some this head all but in the noces; and some this head all but in the noces; and some this head all but in the noces; and some this head all but in the noces; and some this head all but in the noces; and some that had caught his head to head head the more the house is and information. CARRIAGES AND SLEIGHS.

THE CAT HOLIC RECORD.

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ESTABLISHED 1855.

BEES-WAX

IONA-THE ISLAND OF WAVES,

<text><text><text> into English.

"Seven years before that awful day, When time shall be no more, A dreadful deluge shall o'ers weep Hibernia's moasy shore. The green-clad lise, too, shall sink, While, with the great and good, Columba's happier isle shall rear Her towers above the flood."

Columba's nappler isle shall rear Her towers above the flood." A chapel of the sunnery is in a toler-shle state of preservation. Among other interesting objects on the island is a beau-tiful cross called "Maclean's Cross," one of a great number, which were standing at the time of the Reformation, but which were then ordered to be demolished. There were formerly three hundred of these crosses. Ions is three miles long and one mile broad. Its surface is unequal, but on the east side it is level, and here is the city of Threld, containing about four hundred inhabitants. Tingal's Cave is north of Iona, and it owe its reputation to its curiosity. The entrance is about sixty feet high, forty-two feet wide, resembles a Gothic arch. The columns are frequently perpendicu-lar, and frequently broken, grouped in various ways produce a picturesque effect. The roof in some places is formed of rock, in others of the ends of broken pli-lars, from the interstices of which stalac-tites have exuded. The length of the cave is two hundred and twonty-essen feet, breadth at the month fifty-three feet, The other caves are Scallop, Shell, Cormorant, and the Boat, all names either ascribed to an imaginary resemblance, or fancy of discoverers.-*Guide Book*.

Bettor Restorer. No Vite stor first day's une Marrei-one there Restorer. No Vite stor first day's une Marrei-sea du Dr. Trastin and \$2.00 trial tootto troe to vite enset. Headqu afters for Church Candles Catarrh, Catarrhal Deafness, and Hay Fever.

Attarts, Catartal peaness, and Hay Peven A NEW THEATMEN. Sufferens are not generally aware that free diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eus-ter due to the presence of living parasites in the lining membrane of the nose and eus-ter due to the presence of living parasites in the lining membrane of the nose and eus-ter due to the presence of living parasites in the lining membrane of the nose and eus-ter due to the presence of living parasites formulated whereby catarth, outarthal deafness, and hay fever, are cured in from one to three simple applications made at treated during the past air months fully ninety per cent. were cured. This is none-that not five per cent. of patients present-ing themselves to the regular practitioners and other advertised cures never record a ourse at all. In fact this is the only treat-neat which can possibly effoct a perman-neat which can possibly effoct a perma-neat which can possibly effoct a perma-bit once of Son, 903 West King bits on the Son, 903 West the parasite outrol of this new remedy, and who parasite aparabilet aplications in the server the out-parasite approximation of the server the server the out-to a panybelt explaining this new treat-server, and support of stamp. —Scientific

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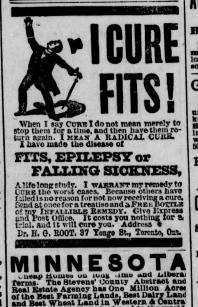
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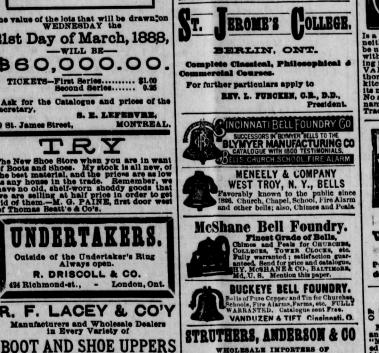
not-you have only to do what he does it sometimes happens that one person says the words and another person pours the water. In this case no sarra-in the saministered. Many at imperiation of the same of the same privately how they performed that they made misakes, both as to the matter and form. "What were the word you used '' "In the name of the Holy Ghost." It is hadly necessary to say to you once more that hal form is useles. You mure every word of the formula: 'I beptized the form is useles. You mure every word of the formula: 'I beptized the form is useles. You mure every word of the formula: 'I beptized the form is useles. You mure every word of the formula: 'I beptized the form is useles. You mure every word of the formula: 'I beptized the form is useles. You mure every word of the formula: 'I beptized the son, and of the Holy Ghost." You ased not say Annea. Baptian is absolutely necessary for selvation. Not even an infant form the sones of the Grubas and the they 'I haybody says that Baptiam is not necessary. for selvation let him be secured," mays the Council of Test. "Was it to be thought of those parents the baland, but it does on pice to the ondidentially cold him this job would addition to be deferred beyond the thir the baland on the deferred beyond the thir the baland on the deferred beyond the thir the baland's alvasion let him bay serve shelped forthe bear and configured the they and the precise and oncessed the they are elver also the dual to the save and the precise and oncessed the they are elver also in dange of deats, Baptiam is not generated, any delay that would import the child's anivation would be an anoty orther gratest the birth. '''' you have the out books, a week is and the precise bound that they orther days in the thild you have a sonty the they have become children at is they made inter the birth. '''' you have the save the Can a parent carry to the grave any corrow greater than this? You know how delicate children are after their birth. Lose no time in having them baptized. If God spares them you can clasp them to your breast more lovingly, knowing that they have become children of God. If He take them to himself, they will be angels in Paradise. They will pray for their parents, and God will hear their prayers. It may be that you owe your salvation to the prayers of those dear little angels. little angels.

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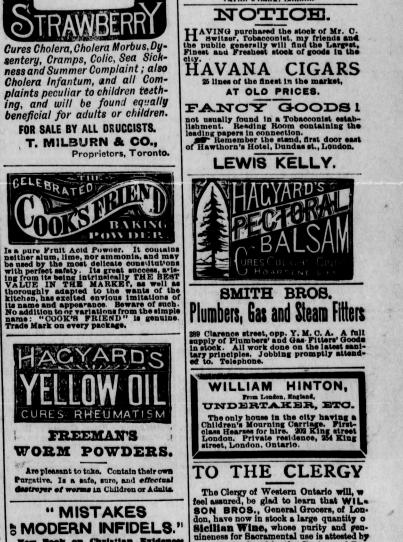
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