SHORT INSTRUCTIONS FOR LOW MARNES,

M. Y. Freeman's Journal.
[Delivered by the Rev. James Donohoe, ecter of the church of St. Thomas iquinas, Brooklyn, N. Y.]

Aquinas, Brooklyn, N. Y.]

CONFIRMATION—ITS MATURE, MATTER, FORM AND IMPORTANCE.

"Gonfirmation," says the Catechism, "is a merament through which we receive the Holy Ghost, to make us strong and perfect Christians and soldiers of Jesus Christ, by Confirmation we become the children of God and brothers of Jesus Christ, by Confirmation we become the children of the Holy Ghost. We receive the Holy Spirit with all his gifts. The Fathers called this sacrament by various names—the imposition of Hands, the Sacrament of the Holy Chrism, the sign by which the Holy Ghost is received, the Seal of the Lord, the Spiritual Seal. It is now universally called Confirmation, "because," as the Council of Trent says, "it fortifies and perfects the new life which the grace of Jesus Christ communicates to us in Baptism." We are only children of God by baptism, but Confirmation makes us soldiers of Jesus Christ. See its effects upon the Apostles. After our Saviour was credited they conceal themselves in a room, the least commo tion on the etreets sharms them, they are trembling with fear of the Jews, their retreet is guarded; and yet they deasly loved Our Lord, they had eaten the Last Supper with Him, St. John leaned upon his bosom, three of them were with Him in Gethesemane during His agony. All of them loved Him, but as yet they were enly children, weak and timid a children. On the day of Pentecost the Holy Ghost deseends upon them in the form of tongues of fire. They are now confirmed What a transformation! They rush into the srowded streets of Jerusalem. They preach Christ crucified before thonsands. They tell the Jewa that Jesus, whom they murdered, was the Messiah long promised to their fathers, and that through Him alone could they be saved. Prisons and chains and death await them, but they have no terrors for them. They consider it the highest honor to suffer for their Bivine Master. What brought about this change? The Holy Ghost, whom they received in Coufirmation.

In reading the Acts of the Apostles undertook long and dif

received in Coulimation.

In reading the Acts of the Apostles you will observe how the Apostles undertook long and difficult journeys to administer long and difficult journeys to administer this sacrament to the newly bapitzed, especially to those who were exposed to persecution. To this sacrament the mar tyre owed their courage, to this sacrament the Doctors of the Church owed their wiedom. We speak about the genius of St. Augustine and St. Thomas Aquinas, but their wonderful acience is not so much the result of genius as of interior illumination given them by the sacrament of Confirmation.

The matter of the sacrament of Confirmation is the holy chrism, a mixture of elive oil and balm, solemnly blessed by the Bishop on Holy Thursday. "The word chrism," says Pope Eugene IV., "is a term employed by the Greeks to express every kind of perfume, but in ecclesias tical authors it means a composition of oil and balm, blessed by the Bishop. These two things show by their mixture the diversity of the gifts of the Holy Ghost which are communicated to us by Confirmation, and also the special excellence of the sacrament." Oil is the symbol of sweetness and strength. "Confirmation," says St. Thomas Aquinas, "gives us the plenitude of the Holy Ghost communicating to us the plenitude of spiritual strength befitting a perfect age. When man arrives at a perfect age. When man arrives at a perfect sge he begins to dispose of that which he has received; antil then, he lives only for himself. The grace of the Holy Ghost is therefore represented by oil, which spreads with great facility." Balm is remarkable for its perfume, and represents the odor of good example. When we receive the sacrament of Confirmation we put on the two-fold character of Our Saviour, who is the we committed long ago, that two-fold character of Our Saviour, who is of Confirmation.

The matter of the sacrament of Confir

represented by oil, which speaks wing reast facility." Baim is remarkable for its perfume, and represents the odor of good example. When we receive the sacrament of Confirmation we put en the two-fold character of Our Saviour, who is called the Lamb of God and the Lion of the Tribe of Judes. When we receive the sacrament, we may say with St. Paul: "We are the good door of Jesus Christi." See how this is illustrated in the lives of the saints. St. Francia de Sales talls us that his great natural defect was promenes to anger. After diligent preparation, he received Confirmation in the college at Annecy. He becames an angel of swestness, and at the same time a tower of strength against the heretics of his day. Ten times attempts were made against his life. Strength and sweetness never failed him. The odor of his sanctity made virtue loved. He converted thousands to the true Fath. Even to day his writings make plety popular. These gifts were the effects of Confirmation. The form of the sacrament is the words used by the Bishop. "I sign these with the sign of the cross, I confirm thee with the chrism of alvation in the name of the Father and of the Son, and of the Holy Ghost."

Confirmation is not accessary for a salvation in the same way that Baptism is necessary as a means of gaining eternal life. Confirmation is not accessary in this way, but for adults it h necessary in this way, but for adults it h necessary in this way, but for adults it h necessary in this way, but for adults are bound, made and the proper in the solution of the same of gaining eternal life. Confirmation is not accessary in this way, but for adults are bound, made and the proper same of the same of a competent age, and who have not yet been confirmed, sin greater the same of the same

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God wishes that we should make use of all the helps we need for our salvation, therefore it is against the will of God to neglect such a powerful help to salvation as the sacrament of Confirmation. Benedict XIV. orders all Bishops to warn these who have not been confirmed that

they are guilty of grievous sin by neglecting to receive this secrement when they can Dear friends, now that faith and plety are subjected to so many and dan gerous attacks, if there be any among you who have not yet been confirmed, make no delay; prepare at once to receive it; let all of us be zesious in properly preparing the children for the great sacrament that makes strong and perfect Christians and soldiers of Jesus Christ.

CATHOLIC PRESS.

Catholic Monitor.

Apropos of the Lenten fast, a good story is told of an Irish Catholic who was at sea as a cabin passenger on a steamship during the week in which Ash Wednesday occurred. At the dinner table all the passengers were eating meat, but the gentleman in question had the good sense as well as the heavenly grace to refuse it So he was making his meal off of fish, butter and milk, when a Presbyterian preacher, thinking to embarrass the Catholic before all the passengers, remarked: "Your action in refusing meat seems most absurd. Why do you refuse to partake of the cow yet eat of the substance of the same animal?" The Catholic gentleman, in no wise discomfited, replied quietly, with a merry twinkie in his eyes: "Faith, its no more absurd for me to eat the substance of the cow than it was for you to eat of the substance of your mother and not eat your mother." And then he quietly continued his meal, amid the laughter of all present against his tormentor.

Catholic Columbian.

The doctrine of private judgment in the understanding of the Scriptures is Catholic Monitor.

Catholic Columbian.

The doctrine of private judgment in the understanding of the Scriptures is the trade-mark of all humanly framed so-called churches. The Church which Carist founded on earth was made the interpreter of the inspired writings. The followers of private judgment began at once to delfy the human understanding and made of each individual reader a tribunal both of appeal and decision. This has led to a gradual—soon to be total—rejection of the supernatural in Christianity.

Mr. W. Catholic Review.

Mr. William Stevens Perry, who among

tianity.

Mr. William Stevens Perry, who among Episcopalians is called "Bishop of Iowa," say: "Every 'Roman Catholic Priest' is fully and sufficiently ordained already, and can be received, if he wishes so to be, into the American Church [that is, the Protestent Episcopal Church in the United States] without any reordination at all. He has only to pass through a few formalities and not in any sense of the nature of re ordination, but only such as would be expected in the change of connection from what we recognize as one branch of the Holy Catholic Church to another." The Catholic Church is the one judge of its own limits and connections. It repudiates the so-called Protestant Episcopal Church. This is no branch of the Holy Catholic Church. But if Protestants like to make believe that we and they are members of different branches of the same Church, why do they send preachers to Italy, Mexico, Spain, France and other Catholic countries? They don't act as if they prized consistency as a jewel.

When the Scotch pilgring were as

Mr. Alexander Robinson, of Exeter, in writing about one of the most popular articles, and one that has done more good to the afflicted than any other medicine has during the short time it has been in existence, says: "I have used four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and have been cured of Dyspepsis that troubled me for over ten years. Part of that time I had it very bad, and I was at considerable expense trying to get relief; but this excellent medicine was the first and only relief I received."

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