

out the Confirmation of the Bishop, but we do not despair of their salvation."

In the **VIIIth Century** the venerable Bede writes: "The faithful are sealed with this unction with the laying on of the Bishop's hand, by which the Holy Ghost is received."

In the **IXth Century** Bishop Haymo expresses the faith of his age in an expression which is copied from Origen in the third century, "The gift of the Holy Ghost is given in baptism by the laying on of the Bishop's hands." In a compilation about this time a passage is quoted which is thought to have been in a homily of Eusebius of Emessa (in A. D. 350): "The two (Baptism and the laying on of hands by the Bishop) are so joined together that they cannot in any wise be severed (except death intervene), and one cannot be perfected without the other."

In the **Xth Century** Atto, Bishop of Vercellæ, (A. D. 924) says: "Laying on of hands, by which we believe the Holy Ghost is received, which is wont to be done after Baptism for confirmation of unity in the Church of Christ by the Bishops."

The later writers on the subject enter more specifically into the nature of the grace of Confirmation. In the **XIth Century** Theophylact writes, in his commentary on the Epistle to the Hebrews: "After remission of sins there follows the partaking of the