

### A Beautiful Landscape.

Beautiful birds and trees, and flowers,  
Beautiful shades and leafy bowers.

Beautiful field, all clad in green,  
Beautiful streams that glide between;  
Beautiful banks, with odorous sweet.

Beautiful ferns in their mossy bed,  
Beautiful bluebells overhead ;  
Dear little birds, all wild with glee,  
Trilling their songs on the hawthorn tree.

Beautiful trees, in their budding green,  
Beautiful sunshine streaming between;  
Beautiful light from Heaven above,  
Beautiful emblem of God's own love.

Beautiful sunset, crimson and gold,  
Soft, dim twilight, gray and cold;  
Night puts on her mantle of gray,

Beautiful moonlight overhead,  
Beautiful stars their soft light shed;  
Breathed from their spangled home above,  
Beautiful thoughts of God's changeless  
love,  
Beautiful rest from a day of care.

Beautiful hour of sacred prayer;  
Beautiful thoughts will our last one's be,  
Sleeping, or waking, if safe in Thee.—S. E.

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**SHORT INSTRUCTIONS FOR LOW  
MANNERS.**

[Delivered by the Rev. James Donohoe,  
rector of the church of St. Thomas  
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DEAR PEOPLE: Before we come to consider the sacraments in particular there are a few things which should be clearly understood concerning the sacraments in general. "Every sacrament," says Pope Eugene IV., "consists of three

parts: certain sensible things as the matter, certain words as the form, and a minister who confers the sacrament with the intention of doing what the Church does. The three are so essential that, any one of them being absent, there is no sacra-

ment." This morning we will try to explain what is meant by each of these essential elements.

By the matter of a sacrament is meant the element, or the thing employed in it.

administration. The matter of some of the sacraments is a material object, such as water, bread and wine, blessed oil. The matter of the sacraments of Penance and Matrimony is a moral act. These things

It might be asked: Why are these exterior elements employed in the administration of the sacraments?

istration of the sacraments? Could not the Holy Spirit produce the effect desired in the soul without making use of an exterior element? Could not the Holy

Ghost purify a child's soul without having water poured on its head? This question, which is a very old one, was answered in this way, more than fourteen centuries ago.

turies ago, by St. Gregory. "Without doubt," he says, "the Holy Spirit could purify the soul of the newly-baptized, and infuse His grace."

without the application of the baptismal water, but Christ wished that water be-  
sign, a symbol, an image of the eff  
produced." If God wished, He could  
ance develop and mature the child's int-

intelligence, but He does not; He allows the fond father and mother to bring about this development of the faculties making repeated use of external signs

and so He leaves to Mother Church the agreeable duty of developing in us the life of grace by the frequent administration of the sacraments.

By the form of a sacrament is meant the words used by the minister in administering it. The matter of a sacrament is something very ordinary. It is the wo

of the minister joined to the matter to produce the sacrament. What more common than water, but the words of the minister, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," are necessary.

the Father, and of the Son, and of the Holy Ghost," added to the matter, "to cleanse the soul and infuse sanctifying grace. Oil and canvas are very common things, but the touch of the artist's hand

things, but the touch of the artist's brush will make them extremely valuable. Water, oil, bread and wine, are very common things, but when certain words are attached to which Our Saviour has attached

efficacy of His own power, are pronounced, these objects assume for become our sacraments, and are of priceless value. The minister of the sa

In case of necessity any person, man or woman, lay or cleric, baptized or unbaptized, believer, or unbeliever, can administer the sacrament.

ister the sacrament of Baptism, provided the proper matter and form be used, the person baptizing have the intention of doing what the Church does.

reason of this is because baptism is a  
lutely necessary for salvation ; and,  
no person may be lost by dying with  
it, any person may be the minister

The minister of Confirmation and Orders is the Bishop. Any priest appointed by the Bishop of the diocese, for purposes connected with his charge, is the minister.

Baptism, outside the case of necessity; Holy Eucharist, Penance, and Extreme Unction. He also blesses, in the name of the Church, those who are about to

united by the sacrament of Matrimony. The office of a priest is truly wonderful. If angels were capable of jealousy, they might well envy the dignity of the priest.

He is the chief instrument under God for the diffusion of sacramental grace. For worldly minds find it difficult to realize the relation which the priest, as

minister of the sacraments, holds to  
them. You bring your child to be  
slave of Satan, he baptizes it, and  
press an angel to your heart. You

sinned, and deserve eternal punishment. You come to him with the proper dispositions. He says: "I absolve thee," your sins are forgiven, you become a child of God. He pronounces the

of consecration, and Our Saviour, and Blood, Soul and Divinity, is present on the altar. More than that, he is Our Saviour in the Holy Eucharist.

He fortifies you, when you are  
by the sacrament of Extreme Unction.  
So much of your happiness depends  
your nuptial union. He celebrates

Nuptial Mass, and in the name of  
Church, blesses your marriage.  
brethren, in your charity pray for

