

HOLY WEEK IN CARLOW.

The solemnities of "the Great Week" were performed here with their usual magnificence, and it is the unanimous opinion of the Bishops, Clergy, and laity, that the effect produced by these sacred rites was even more extensive and deep on this occasion than on any which preceded. On Palm Sunday "the Passion" was sung in a very pathetic manner by the Very Rev the President of the College, the Dean, and the Prefect of the Lay Department, all three habited as Deacons. The Deacon of the Gospel, and the Sub-Deacon, on this day (as the function took place in the chapel of the college), ministered in albs only, folded chasubles being disallowed "in minor churches." On Wednesday evening (the cathedral being still occupied by tradesmen engaged in setting up a portico of the grand painted window, now nearly complete, through the exertions of the Rev. G. Fitzwilliam Hume), Tenebrae was chanted in the above chapel. But on Holy Thursday the noble cathedral itself was the theatre of the sublime rite of the Consecration of Holy Oils, of the general Communion of the Clergy and of multitudes of the laity, as also of the Procession of the Host to its Repository. Invitations to the neighbouring Clergy supplied the prescribed number of Priests, that is, twelve, with Deacons and Sub-Deacons. The good Vicar General always cheerfully comes from his residence in Bagenalstown to assist at this august ceremony. By the way, the hymn "O Redeemer," which is sung alternately by two chapters and by the choir during the Procession of the Oil of Catechumens and Holy Chrism, was beautifully translated into English verses by one of the students, to help his companions to enter into the spirit of what they witnessed. As for the Procession to the Repository, I could not convey an adequate idea of its beauty, order, and solemnity. The canopy carried over the Bishop, bearing the Chalice of Reposition, and his Assistant Deacons, was of ample and most graceful proportions, the hangings, being ornamented by the arms of the Cathedral of Leighlin, fourteen times repeated, and alternating with crosses. It was borne by six Ecclesiastics in copes. Imagine the effect produced by eighty clerical students in surplices, twelve Priests in white chasubles, and the varied and striking appearance of processional cross, candelabra, tapers, torches, mitre, pastoral staff, censers fuming with fragrant incense, and very many of the devout prostrate in silent adoration as this mysterious array passed! After the publication of an Indulgence for all present, Vespers were recited, and the deputation of the Altar performed. In the course of the day, the Clergy again assembled for Complin, and for Tenebrae in the evening. The Lamentations were well chanted, particularly the last, which on each morning was given in the style of the Sistine Chapel. On Friday morning, Prime, Terce, and sext were recited, and at ten o'clock None, after which the service of the day commenced by the Lesson from Osee (chap vi.) chanted admirably by the Rector, Mr Lyons. The Celebrant on this occasion was the Rev Vice President. The Passion according to John was sung with great effect by the same individuals as on Palm Sunday. Never did the striking ceremony of prostrating before the crucifix and kissing its foot make so lively an impression in our cathedral as on this occasion; for the existence of scaffolding in the choir, which is behind the altar, brought on the necessity of forming a temporary choir in front, and such an one is vastly better suited to the performance of the higher functions. The Procession was equally as devout and regular as that of yesterday, but more subdued, in consequence of the disappearance of festive vesture. The Bishop, Celebrant, Deacon, and Sub-Deacons alone were vested in black, the Ministers wearing Chasubles folded in front. The effect produced by these processions, as well as the appearance of the sanctuary when surrounded by the torchbearers, was glorious, and should help to silence the tiresome objection, that Catholics on this day give to the Cross the same honour they pay to God. The Divine Office was recited as before, and on Saturday, at ten o'clock, the new fire and the five grains of incense were blessed in the porch, the Deacon officiating. The joyous Præconium, or announcement of the Paschal solemnity, was sung by the Professor of Moral Philosophy, one who is eminently qualified to exhibit all the beauty and grace of this fine composition. After the Litany, the altar and its ministers were no longer clothed in violet, and the Mass of the Night of the Resurrection (the most cheerful Mass of the year), was cele-

brated in rich robes of white. On Easter Sunday, Pontifical Mass, Vespers, and Benediction (during which burned the Paschal Candle, on which was inscribed words thus translated.—"This is the Paschal Solemnity," and "Holy Father, accept the Vesper offering of this incense" functions more than usually grand, gave a fitting termination to the dignified and edifying solemnities of the week.—*Correspondent of Tablet.*

According to the opinion of some critics, this translation 'accept the Vesper offering of this Incense' would not be correct. The words in the text are, *Incensum hujus Sacrificium Vesperinum*, and it is alleged "that the word *Incensum* is a passive participle (agreeing with *luminis* or *cerei* understood) and that it refers to the light of the Paschal Candle itself and not to *Incensum*. Throughout the outline of the *Exultet* there is no allusion to the blessing of frankincense. In the Sacramentary of Gelasius the Blessing of the Paschal Candle is entitled *Benedictio Super Incensum*, and the very words of the Blessing show that *Incensum* refers to the Candle itself, *Veni nam ergo, Omnipotens Deus super nunc incensum. Iarga tua benedictionis infusio. If frankincense were meant, it would be *super hoc incensum*. In the Ambrosian rite at Milan, instead of the word *incensum* in this prayer, we read *super hunc ignem*, which proves that the light of the candle is meant. We find an instance in the Vulgate where the word *Incensum* signifies any thing burning, viz. *Holocausta medullata offeram tibi cum incenso arietum* (Ps 65 v 15.) Hence we would prefer the following translation of the Suscipe Sancte Pater. Receive O Holy Father the evening Sacrifice of this burning taper, or this lighted Candle. We know that the English Missals contain the other translation, but we do not believe them to be correct. We have often observed what we think a similar mistake in our Prayer Book translations of the Commemoration *Sancta Maria succurre miseris &c.* where the words. *Intercede pro devoto femineo sexu* is invariably rendered, *Intercede for the devout female sex*. But, this version though so very complimentary to the Ladies, we have never believed to be the true one. Many of the female sex are certainly devout, but the Church is not fond of paying unnecessary compliments in her Divine Office. By the words *devoto femineo sexu* we have always understood the female sex who are consecrated by vow to God in Religion. *Devotus* literally means one that is bound by vow. The context in the Suffrage alluded to, fully bears out this interpretation. For we have first the entire people, of both sexes '*Ora pro populo.*' Next we have special mention of the Clergy. *Interveni pro clero*; and finally that portion of the female sex who have made religious vows to God, and who have been always objects of special favour and solicitude to the Church. *Intercede pro devoto femineo sexu.*—*OURS OF CROSS.**

STATE OF THE COUNTRY.

PROGRESS OF INSOLVENCY IN IRELAND.—The reports of the proceedings before Mr Commissioner Farrell, now on circuit in the South, present a very curious picture of the spread of Insolvency amongst almost all classes. In Cork, on Tuesday week, the county cases were entered upon. They included two Parish Priests, two clergymen of the Established Church, two medical doctors, the Hon John B Lysaght (son of Lord Lisle), some of the minor gentry, and a number of farmers. Two or three of those cases were of tenants holding large farms, who were opposed for non-payment of rent, and they declared, in defence, that they had expended considerable sums in draining and improving the land. The commissioner took occasion to remark, "as to claims for compensation by an insolvent tenant, there was no law in this part of the country to compel a landlord to satisfy those claims, if they were really just." Generally, the insolvents were discharged on their petitions.—*Correspondent of Morning Chronicle.*

DUNGARVAN.—The state of our poor here is truly appalling. The poorhouse, originally built to contain 700, has now four auxiliary branches. The number of inmates at present is over 3,400! And, however paradoxical it may appear, notwithstanding the continuous drain on human life by incessant deaths, averaging at least thirty in week for the last three months, there is no appearance of the number of the inmates being soon diminished. As war succeeds war, so is the vacuum created by death filled up by the constant influx of more wretched victims! On

how deplorable is the state of our unfortunate country!

BALLINACRE, CLIFDEN.—The Rev. W. Flannelly writes thus.—"Every hut in the district is full of dysentery, and even along the hedges the unfortunate evicted outcasts may be seen perishing of neglect." He then gives several instances of deaths from starvation, and continues.—"The whole population will be swept away on the half-pound system, especially as there is no medical aid of any sort in this wild and extensive territory."

ASHFIELD.—The Rev P P Ward also gives a painful account of the state of the poor in his parish.

TWENTY DEATHS A WEEK IN ONE PARISH.—Kilmeena. Westport, April, 1849.—The Rev Mr Hardiman, of Kilmeena, writes to us as follows:—

"Sir—I am sorry to have to inform you that since this day week twenty-eight poor creatures have died in this parish; at least twenty of these most certainly have died of starvation!! It was, of course, vain to think of holding inquests, as I assure you in sober sadness, ten coroners would not be sufficient to attend this union, which at present is nothing better than one extensive field of death. No doubt, yourself and your readers are heart-sick of those gloomy details which, day after day, darken the columns of the *Freeman*. I shall, therefore, not venture to describe more than one case out of the black catalogue of last week. Here it is:—In the townland of Ballinlough (the property of Lord Sligo), in this parish—where lately stood a large village, but now a cluster of roofless walls—in a shed, died of slow starvation, on Saturday last, the Widow Cusack. Her daughter, as was natural, approached the body of her mother, and made an effort to cry over it; but, in the effort, she fell across the remains of her parent and expired!!—and a little grandchild, about ten years old, died the same morning in the same hovel, and of the same disease—absolute starvation.—The three were carried out together to be buried."

FEEDING ON HORSE FLESH.—The Rev James Meagher, Parish Priest of Upper Church, in a letter to the *Tipperary Vindicator*, says:—"I not long since attended the deathbed of a poor widow, who, with four orphans, had lived for three weeks on the flesh of an old horse, preserved for that length of time from getting putrid by salt."

STARVATION.—The Rev Mr Callanan, Protestant Rector of Loughborough, writing on the 5th of April to a friend, says.—"No later than last week a labouring man of mine saw six dead bodies on the roadside—the bodies of poor famine-stricken people—who were brought from Loughborough to Adelphi, going and coming a distance of eighteen miles, to be inspected by the vice-guardians. I could appal you and the community by the horrors of famine I could relate—such as our poor people dying by the wayside, and afterwards being eaten by sea birds, and after perishing of hunger being eaten by rats!"

A NOBLE EXAMPLE.—When we are about to commence our labours last night, an humble citizen, who had evidently but just concluded his daily toil, asked an interview. The interview was short, he wanted not to talk—not yet to flourish in print—he wanted to save a life. His speech was brief—it was this:—"I want you, Sir, to send this pound to Dr McHale, it is all I can spare, but I know he will make it go as far as he can." We asked the name of the donor that the gift might be acknowledged, but the generous man replied, "Sir, I am a poor man, and don't want to be in print—tell his Lordship it is from a 'working man,' who read his letter, and felt that his meals would not do him good if did not share them with his starving countrymen."—*Freeman.*

RELEASE OF MR. DUFFY.

Shortly before five o'clock on Saturday evening Mr. Duffy's recognisances having been perfected, and declared to be unexceptionable, the portals of the prison were thrown open, and the captive after nine months' gloomy duration, was set at liberty—bankrupt in pocket and impaired in health, but still a child of good fortune, when his fate is contrasted with that of the misguided men who have paid the penalty of their crimes by the forfeiture of freedom and the utter annihilation of an ill-directed ambition. After the jury were discharged a vast crowd of persons remained in Green-street, and on Mr. Duffy being recognised as he was stepping into

a covered car, in company with his wife and a few friends, his appearance was hailed with a loud shout of exultation. His securities were Mr. Grace, the bookseller, of Chapel-street, and Mr. Dillon, the auctioneer, of Henry-street. After this, the second failure of the trial by jury experiment, it is questionable whether it would be discreet to hazard a third attempt at what seems to be a forlorn hope, another defeat serving no better end than to lower still further in public estimation the "great palladium" of human liberty as it may be justly called in England, and with equal justice nicknamed in Ireland. Meanwhile the whole country is heartily sick of those proceedings; and wide-spread indeed will be the rejoicing if this, the latest, is also deemed to be the last "State trial" during the present generation. Tranquillity—superinduced more by the powerful agency of hunger and pestilence than by the potency of bayonets and prosecutions—has been perfectly restored! and it is now high time for statesmen to grapple with the evils of Ireland, and to show that there is a will as well as a way to govern the country. With respect to Mr. Duffy's jury it is stated, and I believe with truth, that seven stood out for an unqualified acquittal, this majority being composed of the four Roman Catholics—Messrs. Farrell, Fallon, Egan and Kelly, and three Protestants, namely, Mr. Saunders, the foreman, Mr. Myers, and Mr. Morrison.—*Correspondent of the Times.*—Before returning with his friends, Mr. Duffy, addressing the Court, said—"My lords, it would be a great satisfaction to me if your lordships would permit me, before leaving the Court, to say, with most unaffected sincerity, that I am deeply sensible of the absolute impartiality with which the Judges have tried this case; and I am not in the habit of making profession which I do not feel I am justified in making." Mr. Justice Jackson—We have only done our duty, Sir.—The *Freeman's Journal* says:—"Mr. Duffy has not been abroad since his release, and for a part of the time has been confined to his room and unable to receive the numerous friends who called upon him; but yesterday he was almost quite well."

[From the N. Y. Freeman.]

CANTON, Jefferson Co., N. Y. 12th April, 1849.

Mr McMaster: Dear sir—Thinking that you might be interested in knowing what progress religion is making in this section of the State, I send you a few facts of which you may make such use of as you see fit.

Few counties in the State can boast of a more rapid increase of Catholic population within the last few years than Jefferson. Lying along the St Lawrence river and Lake Ontario, it has lately become the home of many Irish and French emigrants from Canada: while its fertile soil and healthful climate have attracted many who land in New York. Unimproved lands in this vicinity can be bought at from \$3 to \$5 per acre; improved farms at from 12 to \$25. No country can be found better suited for dairying purposes than this, and in a little time none will have more ready access to market. The various harbors on the lake and river, the canal now being constructed from Rome to this village, and the rail road from Rome to Cape Vincent, together with our numerous plank roads will soon afford sufficient outlets for the rich products of our soil. Farmers with a small capital would find in this county an excellent home. Laboring men usually receive from 75 to 87 cents per day, but unless acquainted with farming, they will not always find ready employment.

There are, at present, 8 Catholic Churches in this county in which the holy mysteries are celebrated, besides 3 others which will be finished within two or three weeks. On last Palm Sunday, Mass was said for the first time in the very pretty church just built in Lafargeville. A large and very handsome building—formerly a Protestant meeting-house—has just been purchased by Rev Mr Power, and will shortly be fitted up as a church for the Catholics of Antwerp. At other points within the county, I understand that arrangements are making for the erection of churches.

The rapid increase of Catholicity is mainly owing to emigration. Still we have, occasionally, the consolation of seeing some of our Protestant brethren admitted into the fold from which they are wandering.

Last Sunday, during the solemn High Mass, our zealous pastor, Rev Mr Power, received the profession of faith and afterwards baptized Mrs R Gallagher, and Miss Sarah Anne Cusack—the first an Episcopalian, the second brought up as a Methodist. The care with which these ladies had been instructed in the Catholic doctrine, the depth of their convictions, and the solemnity with which they made their vow of perpetual adhesion to that faith "without which no one shall be saved," was at once conspicuous and edifying.—*Freeman.*