

by the authority of his Holiness Gregory XVI., at an audience of the 2d of March, 1847. It was on the same occasion that the Bishop received powers from the Holy Father to establish the 15th August, the Feast of the Assumption, as a Holyday of Obligation in the Diocess, this Feast being the highest in rank, of all those which are celebrated by the Church in honour of the Glorious Mother of God.

ST. MARY'S AND ST. PATRICK'S  
TEMPERANCE SOCIETY.

The Annual Meeting of this excellent Society will be held, according to the Rules, on Wednesday evening, the 10th instant, when a very numerous attendance is confidently expected, as the election of all the Officers for the ensuing year will then take place. The musical friends of the Society will be glad to hear that the Band continues to make the most favourable progress, and that the recent effort for its sustainment has been remarkably successful. We have heard that a sum of £58 15s. was realized, of which £27 2s. and 8 1-2d. were paid for instruments, £20 to the efficient Master of the Band, and the remainder was expended in printing, and in various necessary articles.

**LITERATURE.**

**SIGHTS AND THOUGHTS IN FOREIGN  
CHURCHES AND AMONG FO-  
REIGN PEOPLE.**

*By F. Faber, M.A., Fellow of University College, Oxford.*  
Continued.

THURSDAY IN HOLY WEEK ABROAD.

“ On Maundy Thursday we went to St. Mark's, and remained there the whole of the service, which lasted above three hours. This Thursday seems to be here, as it should be, a sort of Lenten holyday, a light shining even in the darkness of Passion Week. Flags were flying on all the ships before the quay, as well as in the square before St. Mark's. The archbishop was in the cathedral. He and his clergy were magnificently habited in vestments of what appeared to be cloth of gold, and had a gilded mitre on his head. There was music, but not much. All the clergy, the Austrian archduke, who is viceroy of Milan, and thirteen old paupers, received the Holy Communion, the choir chanting, in a low voice, the whole time.

After the Communion the archbishop came into the nave accompanied by his priests and deacons, in less magnificent attire. They took off his outer robes, and girded him with a towel. He then knelt down, and washed and kissed the feet of the thirteen old paupers who had communicated. I rather expected this ceremony would have been a little undignified, and waited for it somewhat uneasily, considering I was in Church, and the Eucharistic Sacrifice but just over. However, it was not so in the least. It was very affecting, and quite *real*; and the people seemed to feel that it meant something real, and, to all appearance, were edified by it, as I was myself. After it was over, the patriarch, standing and leaning on his crosier, made a short address to the people, explaining the symbolical character of our Lord's act, and dwelling particularly on St. Peter's wish, that not his feet only should be washed, but his hands and his head.

“ This was the first great Church ceremony we had seen since we came abroad; and I looked in vain for the ‘mummery,’ disgusting repetition, childish arrangements, &c., which one reads of in modern travellers; who, for the most part, know nothing of the Roman service-books, and consequently understand nothing of what is before them. A heathen might say just the same, as the Puritans did say, of us, if they entered one of our cathedrals, and saw us sit for the Epistle, stand for the Gospel, turn to the east at the Creed, bow at our Lord's Name, recite the Litany at a faldstool between the porch and the Altar, make crosses on babies' foreheads, lay hands on small squares of bread; or if they saw men, in strange black dresses, with huge white sleeves, walking up and down the aisles of a country church, touching the heads of boys and girls, or wetting the head and hand of our kings and queens with oil, or consecrating buildings and yards. There may, of course, be very sad mummery in Roman services, as there is very sad irreverence oftentimes in English services; such, for instance, as dressing up the Altar in white cloths, with the plate upon it, as if for the Holy Communion, when it is not meant there should be one, which is sometimes done in cathedrals, where the clergy themselves are in sufficient number to communicate, and strangers who have wished to stay have been told it will be very inconvenient if they do so. It may be hoped there are few Roman churches where such theatrical mummery as that is practised. However, whatever be the amount of Romish mummery, the gross ignorance of ecclesiastical matters exhibited by many modern travellers, who have spoken the most confidently about it, may make us suspect their competency to be judges on the matter. When we see that precisely the same