

that related to the dress and prison. The latter custom is alluded to by so old a writer as St. Isidore of Seville, *de Divin. Offic.* l. 27, and after him by Alcuin.

The Blessing of the Palms prevailed in the Eastern Church in the 5th Century, and in the Western or Latin, since the 6th or 9th. The first account we have is in Amalarius, *de Eccl. Offic.* l. 10, where treating of this day, he says, "In memory of the event we are accustomed to carry branches of trees through our Churches, and to cry out Hosanna." In memoriam illius rei, nos per Ecclesias nostras solemus portare ramos et clamare Osanna.

The ancient *Ordo Romanus* contains several Orations or Collects for the blessing of the Palms. The Blessing at present, with its Collects, Lesson, Gospel, Preface, &c. has the appearance of what is termed a Dry Mass by the Rubricists, some of whom are of opinion that in former times the benediction formed a part of the actual Mass of this Sunday.

An ancient manuscript missal of the Church of Tours, which dates from about the year 1100, contains only two Orations for the blessing of the Palms, but they are exceedingly beautiful. The Preface for the ceremony in the old Pontifical of Narbonne, is full of Scriptural unction, and a model of this style of composition. It may be more interesting to English readers to give an extract from the celebrated Missal of Sarum (Salisbury) on this day:

"After the aspersion of the Holy Water, let the following Lesson, with its title, be read over the boughs and flowers, by an Acolyte vested in an Alb, at the steps of the Altar on the South side. Lesson from the Book of Exodus. In those days the children of Israel came into Helim, &c. Immediately follows the Gospel according to St. John, which is to be read by the Deacon turned towards the East, in the place where the Gospels are read on Festival Days: At that time the great multitude which had assembled for the festival day, &c. down to the words, Behold the whole world goeth after him. After the Gospel follows the Blessing of the Flowers and Branches, at the third step of the Altar, on the South, by the Priest vested in a red silk cope: flowers and palms being first placed on the Altar for the Clergy, and on the Altar steps on the South for all others.

Whilst the Branches are distributed, let a Feretrum with Relics be prepared, in which shall be suspended a Pix containing the Body of Christ, and let light be carried in a Lantern by two Clerics, with an uncovered Cross and two Banners going before." Here follows a minute description of the Procession to the different Stations of the Church, and the Antiphons sung by the Clergy; amongst which we may state the following direction, which shows clearly the belief in the Real Presence. "Three Clerics of the second form, turning towards the people, and standing before the Great Cross on the Western side, sing the Antiphon *Behold the King cometh*. At the end of each verse, the Director of the Office, turning towards the Feretrum, begins the Antiphon *Salve Lux Mundi—Hail! O Light of the world*—which the Choir continues, *Kneeling down and kissing the earth*." After various other directions, the Sarum Rubric goes on:—"Let all the Crosses throughout the Church be uncovered until after Vespers. . . . And let it be noted that the Passion is to be sung or pronounced in three different tones, to wit, in a high, low, and medium voice; because all things which are contained in the Passion, are the words, either of the Jews or the Disciples, or the words of Christ, or of the Evangelistic narrator," &c.

The Roman Missal contains Five Orations in the ceremony of blessing the Palms. In forming the Crosses over them with his right hand during the benediction, the Priest holds his left *infra pectus*, the Palms not being blessed on the Altar; because when any thing of this nature is blessed on the Altar, the Rubric directs that the left hand should be placed on the Altar, whilst the Priest blesses with his right.

The custom of the English Church, of carrying the Blessed Sacrament in the procession of this day, is very ancient. The statutes of Lanfranc, Archbishop of Canterbury, allude to it as well as the Sarum Missal; and Matthew Paris, in his Book of the Lives of 23 Abbots of St. Alban's, describes the beautifully ornamented vessel which was made by the Abbot Simon for containing the Body of the Lord during the procession on Palm Sunday. The same usages prevailed in Normandy.

The procession on Palm Sunday, after the blessing of the Palms, was very solemn, and in different parts was accompanied with various ceremonies. The Old Ritual of Soissons enjoins that before the Procession two Subdeacons should sing before the Altar the following verse, which was repeated by the Choir.

Magno salatus gaudio
Lectur come saeculum;
Jesus Redemptor omnium
Sanxit orbem languidum.

The beautiful Hymn, Gloria, Laus, et Honor tibi sit Rex Christe redemptor, which is sung at the Procession on Palm Sunday, was composed, it is said, by Theodolph, Bishop of Orleans, who, when in prison at Angers, chanted this Hymn as Louis the Pious passed by in procession, and thereby obtained his liberty. It is the only Hymn in Hexameter and Pentameter verses which is used in the ritual of the Catholic Church. Only six strophes are used in our present service, according to the Roman Missal, and they have been always very much admired. For the benefit of our Clerical and classical readers, we here give the entire composition, and in doing so, we hope that some of our numerous readers will favor us with a translation in English verse:

Gloria, Laus et Honor tibi sit Rex Christe Redemptor,
Cui puerile decus promisit hosanna pium.
Israel es Tu Rex, Davidis et inclyta proles
Nominis qui in Domini, Rex benedicto, venis.
Coetus in excelsis Te laudat coelitus omnis,
Et mortalis homo, et cuncta creata simul
Plebs Hebraea Tibi cum palmis obvia venit;
Cum prece, voto, hymnis, adsumus ecce Tibi!
Hi Tibi passuro solvebant munia laudis
Nos Tibi regnanti pangimus ecce melos
Hi placeo Tibi, placeat devotio nostra,
Rex bone, Rex clemens, cui bona cuncta placent.

Fecerat Hebraeos hos gloria sanguinis alti,
Nos facit Hebraeos transitus ecco pius.
Inclyta terrenis transiit ad aethera victis
Virtus a vitis nos capit alma tetrus.
Nequitia simul pueri, virtute vegeti
Quod tendere Patres, da teneamus iter
Degeneresque Patrum ne simus ab arte priorum
Nos Tua post illos gratia sancta trahat.
Sis pius ascensor, Tuus et nos simus asellus:
Tecum nos capiat urbs veneranda Dei.
Vestis Apostolicae rutilo fulgore tegamur
Te bene docta ut eis nostra caterva vehat.
Tegmina sivo animae, sternamus corpora nostra
Quo per nos semper sit vita tuta Tibi.
Sit pia pro palmis nobis victoria ramis
Ut Tibi victrici sorte canamus ita.
Castaque pro ramis salicis praecordia sunt
Nosque operum ducat prata ad amoena virum.
Pro ramis oleae pietas, lux, dogmaque sancti
Flaminis in nobis sit Tibi rite placens.
Athore de legis caedamus dogmata quaedam,
Quois veniendi ad nos sit via tuta Tibi.
Nostraque sic praesent celebret devotio festum
Continuz ut valeant annua festa sequi.

In the early ages, the entire of the Holy Week was a period of abstinence from servile work, in order that the faithful might devote their whole time to the mysteries of this solemn season. The Apostolic Constitutions allude to this custom (*lib xviii. cap 23*), and extend the holy-days through the whole Easter week, on account of the Passion and Resurrection of our Lord. *Tota magna hebdomada et proxima sequenti vacent, servi, quia illa passionis est, haec resurrectionis.* The same is declared by Photius and Gregory IX.

In the Roman Liturgy, the week between Palm Sunday and Easter is called *Hebdomada Major, the Greater Week*, not that the week is greater in point of time, but because the offices of the Church are longer, and the solemnities are greater. Add to this the magnitude of the mysteries which are commemorated, and especially that of the Redemption of mankind.

In reference to the ceremony of Palm Sunday, we will publish an interesting passage from the ancient life of St. Ulric, Bishop of Aueburg, who died in 973. This very curious Life was written by Gerard, a priest of Ausburgh, and is to be found in Mabillon. The passage is taken from the 4th chapter:—

"On Palm Sunday, early in the morning, he came to St. Afra, (if he had not lodged there the night before) he sung the Mass of the Holy Trinity, and blessed branches of palm and various other trees, and with the Gospel and the Crosses and the lights,† and with the Offigy of

* St. Afra, who received the crown of martyrdom at Ausburgh, in the reign of Dioclesian, was always honored as the Patroness of that city. St. Ulric rebuilt the Cathedral in a splendid manner, and dedicated it again to God, in honor of St. Afra.

† *Fanoniis, Lictoris, or Lights*—as we suspect, from the Greek *phaino*, to shine. We do not recollect to have ever met before this curious specimen of mediæval Latinity.

our Lord sitting on an ass, with the Clergy and a multitude of the people bearing Palm branches in their hands, and with canticles composed in honor of the same day, and with great splendour he went as far as the hill which is called *Perleich*; and thither came to meet him, in beautiful order, the choir of the Canons, together with the inhabitants who had remained in the City, as well as those who joined them from the circumjacent towns, to imitate the humility of the Hebrew children and people, who strewed the way with palm branches and with their garments. Whereupon the holy man did address all in a most suitable admonition on the Passion of our Lord, and spoke in so feeling a manner that he wept, and by his tears made many others weep. When the Sermon was ended, all returned to the Mother Church singing praise to God, and there they celebrated Mass with him, and thence all returned to their own homes."

(To be continued.)

A very creditable translation of the Hymns of the Breviary has been lately published in London, by Edward Caswall, M. A., (we presume one of the recent Converts) from which we extract the following Hymn for the most Holy Crown of Thorns.

EXITE SION FILIAE.

Daughters of Sion! royal maids!
Come forth to see the crown,
Which Sion's self, with cruel hands,
Hath woven for her Son.

See! how amid His gory locks
The jagged thorns appear;
See! how His pallid countenance
Foretells that death is near.

Oh, savage was the earth that bore
Those thorns so sharp and long!
Savage the hand that gathered them,
To work this deadly wrong!

But now that Christ's immortal Blood
Hath ting'd them with its dye,
Fairer than roses they appear,
Or palm of victory.

Jesu! the thorn which pierc'd Thy brow,
Sprang from the seed of sin;
Pluck ours, we pray Thee, from our hearts
And plant Thine own therein.

THE POET HERRICK.

In our first article on Mid Lent Sunday, we quoted this old favourite. A correspondent has written us some niaiseries about the poet, which prove that he never heard of him before. We quoted him, not as a Catholic authority, but merely to illustrate our assertion concerning an ancient usage. The only revenge we shall take on Scrutator for his impertinent simplicity, is to print for him, spelling and all, Herrick's truly Catholic mode of spending the Lent well. Here it is:—

To Keep a true Lent.

Is this a fast, to keep
The larder lean,
And cleanse,
From fat of veales and sleep?

Is it to quit the dish
Of flesh, yet still
To fill,
The platter high with fish?

Is it to faste an houre,
Or rag'd to go,
Or show,
A downcast look and soure?

No: 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.

It is to fast from strife,
From old debate,
And hate,
To circumsise thy life;

To show a heart grief-rent,
To starve thy sin,
Not bin;
And that's to keep thy Lent

JOHN B. DILLON.

This talented Irishman has been admitted as a Member of the New York Bar, in the most complimentary manner, all the legal requisites being dispensed with. Mr. Dillon will prove a valuable accession to the Bar of his adopted country; and we may safely predict, that the force of his splendid talents and incorruptible integrity, will soon win fame and wealth for him, both from Irishmen and Americans.

NEWS FROM THE UNITED STATES.

DIOCESS OF TORONTO.

It is reported that the Rev. Father Larkin of N. York, has again refused the Bishopric of Toronto, altho' the Bulls for his consecration have arrived in Quebec. From the sentiments which we recently expressed on the appointment it may be supposed how deeply we should regret such a determination. We trust the rumour is unfounded, for the sake of the widowed Diocess, as well as for the general interests of Religion. Toronto has been deprived of its chief Pastor since the beginning of October 1847, and to add to its affliction, our last number contained an account of the death of Archdeacon Hay, the Administrator of the Diocess, and the bosom friend of the deceased Prelate. The Rev. Mr. Carroll, the nephew of Bishop Burke, who formerly resided in Halifax, also lived with Dr. Power previously to his death. When Mr. Carroll heard of the death of some of the clergy, of the spread of fever, and the overpowering weight of duty that fell upon his friend the lamented Bishop, he hastened to Toronto on the wings of charitable zeal, and offered his services to Dr. Power in the dangerous duty of attending the numerous patients in Typhus Fever. The Bishop became a martyr of charity. He caught the fever, received the last Sacraments from the Rev. Mr. Carroll, and in the hands of that Reverend Gentleman, breathed out his soul to God. We believe that Mr. Hay and Mr. Carroll were appointed administrators until the election of a Bishop, but Mr. Carroll soon contracted an almost fatal illness himself, which for a long time prevented him from discharging any duty, and it was only very lately he was able to return to his post at Toronto, now stricken with two-fold desolation by the sorrowful demise of Archdeacon Hay. If ever a Diocess could make an appeal to the charity and zeal of an Ecclesiastic, it is surely the Diocess of Toronto.—We were never surpris'd at the reluctance of the good Father Larkin, whose humility shudders at the idea of so great a burthen, and who seems to know well that the *Mitre is a Crown of Thorns*. Indeed, the greatest sacrifice which any Ecclesiastic can make is to undertake the awful charge of ruling a Diocess. But the interests of religion and the salvation of souls require that such sacrifices should be made, and we still most fervently hope that Dr. Larkin will yield to the public voice, to the wishes of the Prelacy, and the nomination of the Holy See, by bestowing the benefit of his labours and experience on the afflicted Church of Toronto.

TO CORRESPONDENTS.

W. F. has been received with thanks, and will be published in our next.

Curiosus is right in his first conjecture, and wrong in his second. It is true, that a public offer was made to the "great philanthropist" in question, to return him the full amount of his charitable subscription, but he refused to receive it in presence of the meeting. It is also true, that the very next morning, he made a private application for the money, and that he got back his Ten Pounds on the same day, and gave a receipt for it. The friendly explanation suggested by *Curiosus* may be likewise true, for aught we know to the contrary, viz., that the times were rather dull, and that the morning after the meeting, he got a very heavy Bill from his Dancing Master." But to discharge such an account with the returned proceeds of an old charity of ten or twelve years' standing, was not, in our opinion, very suitable to the character of a "Great Philanthropist." It is rather hard that when Great Characters of this description choose to dance, the Poor should be called upon to pay the Piper. Indeed, the whole affair has been one of the shabbiest we have ever heard of in the entire history of meanness.

"*The Witch of Endor*" is informed that the false Prophet whom she so graphically describes is too contemptible to merit the least notice in our columns. We would not soil our fingers in dissecting a subject so vile. *Ne sutor ultra crepidam*, is certainly a sound advice, even from a Witch; but it requires no great witchery to prophesy that in this case the advice will never be taken.

We cannot insert the witty communication of *Anti-Humbler*. From what we lately said on a kindred subject, our correspondent should know that we can have no great inclination to meddle with the "Tribe of Dan."

CONVERSIONS.—We learn from an authentic source that the number of conversions in the Western district of Scotland during the last year was 336.—*Cath. Herald*.