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(From the Dublin Review.)

THE RITE OF ADMINISTRATION OF HOLY ORDERS IN THE CATHOLIC CHURCH IN ENGLISH AND LATIN EXTRACTS FROM THE ROMAN PONTIFICAL PUBLISHED BY LAWFUL AUTHORITY, DERBY, RICHARDSON AND SON.

(Continued.)

In the meantime we do not forget, and we are far from wishing to underrate, the advantages which, in their turn, must accrue from the celebration of the rites of ordination within the precincts of our ecclesiastical colleges: advantages which, as we quite feel, are of a very rare and special kind. We refer, of course, to the edification of the younger students. Those indeed who have never enjoyed the real pleasure of assisting at the solemnity at least with their prayers, in one of our college chapels, can form but an indistinct conception, we do not say merely how solemn, but how beautiful and affecting it is. These communities as is well known, consist of those whom our Bishops regard as in a peculiar manner the lambs of their flock and the children of their family—"filii sicut novellæ olivarum." They consist of youth of all ages, from eleven or twelve,

perhaps to two or three and twenty. A considerable number in some cases even the greater part of this interesting charge is destined for the especial service of the altar; and even those who are to be called to secular duties have an interest in the Church, of which ordinary Protestants can form no idea whatever, and even the more religious members of the establishment but a very faint one.—To take such humble part as may be allowed them in the offices of God's House, to help at the decoration of the altar on some high festival, or to strew the path of the Blessed Sacrament on the solemnity of its anniversary with the fresh flowers of early summer, or to bear the Bishop's train, or serve the priest at Mass: these and the like, are the choice "treats" of a Catholic boy—the promise of which lights up his eyes, and the prospect of which mingles itself with his dreams; how different from the subjects which engross the thoughts of his Protestant coeval the new pony or the new shooting jacket! Not that we mean to question our young Catholic's interest in such terrestrial pastimes as besit his age, for who so light-hearted as he at recreation time? who so nimble and adroit at hand-ball or cricket, at 'cat' or bandy? But his highest, as well as purest, pleasures have their sphere in the sanctuary of God! "Domine dilexi decorum domus tuæ," is the language of a Catholic heart even from childhood upwards—how often checked by the rude shocks of the world, or inured by the defects of education, it is not for us to say; but still native to him, so far forth as he is a child of a Holy Church, and be conversant in England, encouraged to the utmost by the wise conduct of superiors, the sympathy of associates, and the 'genius loci!' In the Catholic Church it is that the words come home, "Mallem esse abjectus in domo Domini, quam habitare in tabernaculis peccatorum." But if the prevalence of this spirit in the minds of our youth in general, be a guarantee for their deep, breathless interest in all the holy functions of the Church, what shall we say of the effects of an ordination upon those who behold in it the consummation of all their religious hopes the best reward of their studious exertions the crisis by far the most absorbing and eventful of their holy and happy career?

How different the estimate which a Catholic youth forms of that solemn ceremony, or rather series of ceremonies, which is to plant him on the topmost step of the altar from the idea which ordination commonly suggest to a student at one of our Protestant Universities!

With his most awful, and yet in one sense most consoling anticipations, there are blended no fond dreams of earthly rest and bright domestic joy.—For him are no visions of pleasant dwelling-places sunny landscapes, and social circles; the poorly