

a great and glorious mission is to be accomplished through the Press, and certainly in no part of the world more, than in America. The newspaper will make its way, where the voice of the preacher can never reach, and the audience of the Press will be as myriads when compared with the audience of the pulpit. In a journal like this, conducted under the distinguished patronage, and vigilant care of the zealous Bishop Fitzpatrick, our separated brethren may look with confidence for genuine expositions of Catholic Faith and practice. The Paper too, is to be exclusively devoted to religious matters, or at least no comment will be made on the political occurrences of the day. This is a wise and salutary precaution. The things of earth are seldom found in graceful juxtaposition with the things of heaven. Moreover, if the *Observer* were double its present size, it would not be too large for the important interests of religion, and the local wants of so respectable a Diocese as Boston. The first number, (from which we may hereafter give some extracts) is full of original matter, printed with excellent type, and in a convenient form. The terms are only a Dollar a year, and we earnestly hope that every Catholic family in New England will provide themselves with so cheap, so instructive, and so entertaining a Miscellany. The Epigraph of the *Observer* is from the Nicene Creed. "I believe in One, Holy, Catholic and Apostolic Church. May that saving belief extend to the extremities of the earth, embracing every tribe, and tongue and people, so that according to the affectionate prayer of the Prince of Pastors, we may be all one sleep-fold, under one shepherd."

TO CORRESPONDENTS.

We have received a Communication on the propriety of Fancy Balls and Masquerades, which, though well-written, we must hold over for further consideration. Though the sentiments are those of an austere moralist, we shrewdly suspect from occasional scintillations of envy, that if the writer were provided with a ticket and a suitable costume himself, he would have figured away at the Ball, as gaily as any of the grand personages who strutted their little hour, on the occasion. He is so very good, that we are sure he will pardon us if we be in error.

(From the Dublin Review.)

THE RITE OF ADMINISTRATION OF HOLY ORDERS
IN THE CATHOLIC CHURCH IN ENGLISH AND
LATIN EXTRACTS FROM THE ROMAN PONTIFI-
CAL PUBLISHED BY LAWFUL AUTHORITY, DER-
BY, RICHARDSON AND SON.

(Continued)

If then it be here in his act of Sovereign pity, that our Redeemer suffers the greatest indignities, here also it is, that those injuries are most extensively, compensated by the devotion of His Church. O, why will not those humble and affectionate spirits (for such there are) whom an envious schism still keeps apart from us, why will they not break their chains and disengage themselves from the ranks of our Lord's enemies, and help us to praise and to serve him with a fuller acclamation and a more copious love! The Church then would impress on us her sense of the majesty of those func-

tions with which her priests are charged, by the character of the rite through which she conveys them. It is the longest of all the ordination offices the most varied in its features, the most arresting in its tone, and the most awful in its accompaniments.

"It appertaineth to the office of a priest to offer sacrifice, to bless, to preside, to preach, and to baptize. With great fear then, is so high a dignity to be approached, and care must be taken that those who are chosen thereunto should be recommended by divine wisdom, irreproachable morals, and a long continuance of well doing."

Such are the words in which the candidates are addressed by the chief pastor; and the whole rite is constructed upon this high and mysterious view of the sacerdotal dignity. It differs from the others 1st. in the double, or rather triple, imposition of hands, that is to say, once when he imposes his hands in silence: then when he extends his hands together with the priests who are present, saying at the same time, an appointed prayer; and lastly in the bestowal of the Keys at the end; 2nd. in the consecration of the hands; 3rd. in the delivery of the sacred vessels duly prepared for the Holy Sacrifice; 4th. in the investiture with the stole and chasuble; 5th, in the profession of faith; 6th, in the promise of obedience; 7th, in the act of celebration with the Bishop.

This is but a dry and technical enumeration of privileges; but in such a case minute criticism might seem almost to savour of irreverence. Shall we transgress the bounds of this due religious decorum in drawing attention to one or two of those "exquisite touches," as we have already called them, of graceful and tender devotion, which are so characteristic of the Rites of our Holy Religion? Such then appear to us to be the following 1. When to the Bishop's enquiry at the opening, "Scis illos dignos esse?" the Archdeacon answers, "Quantum humana fragilitas nosse sinit, et scis et testificor," &c, the Bishop rejoins, "Deo gratias." 2nd, When he places the stole round the neck it is with these words, "Accipo jugum Domini; jugum enim Ejus Suave est, et onus Ejus leve." After the new priests have been ordained, and have received communion at the hands of the Bishop, he gives the following Responsory, which is continued by the choir: "Now shall I no longer call ye servants but friends, since ye know what I have wrought in you." (St John xv. 15.) "Ye are my friends if ye will do what I command you. Alleluia."

4th, "Then the Bishop shall say to each priest kneeling before him, while holding his hands, "Dost thou promise me and my successors reverence and obedience?" And he shall answer, "I do." Then the Bishop holding the hands of each