

throne, and after a short silence the sign is given to commence the "Zelus Domini." The psalms were very fairly sung throughout all the Tenebrae, with life and spirit. Palestrina's "Lamentation" was pretty good, and as I am not fond of making young gentlemen conceited, nothing shall be said of the solos of the "Lamentations." The "Jernadem" was bad, and the "Benedictus" not good—no "Misere" but—As the psalms proceeded the lights on the triangular stand were extinguished, as is the custom, the lights on the altar also, as the "Benedictus" passed, and with the last verse all the chandeliers were in darkness with the exception of the one light on the apex of the triangular light stand—but when this was removed, at the "Christus factus est," all was dark night. The "Miserere" was rendered with mournful, sepulchral sound, and with the "Respondeo," and a hollow booming of a single base note on the organ, all is finished. The light again reappears on the triangular stand; the Bishop rises from his knees, so also his assistants, they rotate in silence to the Sacristy, and all is finished—sadly, pensively finished! The Lord's Passion for us is beginning, and the heart and mind mingle their small tribute of sorrow to His that was as the sea. Why should not darkness cover the mind, and sorrow shroud the heart as the shades of ineffable sadness gather round His? "My soul is sorrowful even unto death." To the instructed and faithful soul, better than a thousand sermons is this office of Tenebrae, in which dark waters flow in undimmed stream from the head fountain—no observance of the feet, the pyre, the only true Church—that is, was, and will be. Sometimes in church, as at St. George's, sometimes in underground dwellings, sometimes in narrow courts and alleys, sometimes thousands will celebrate the ancient Tenebrae, and sometimes even four will do it—as Bishop Douglas, Bishop Bramston, Charles Butler, and the Rev Mr. Lando did in the Garret Chapel, Castle street, Holborn. But it was, is, and will be done some here and some by until the end depend on this.—**MAUNDY THURSDAY**—The chancel looks joyful, white silks and lightness creep out here and there, something cheerful meets your eye, and yet it wants depth—it is, and yet something speaks that it is not. The sun shines and there is light; but see the thick, long back crowd—a storm, dark as night, is rising, and only thick and more thick comes the threatening gloom and pent-up tornado. What does it all mean? The destined Paschal Feast is preparing, the Sacrament of Love is about to be instituted; Jesus sits in the feast and His disciples with Him. Be glad and joyful, it is the last meeting of the Master and His beloved ones. With longing have I desired to eat this Pasch with you, before I suffer before sitting down and spreading the festive table with comeliness through sheer love and honour to the King's only Son. Ah! all looks joyful and well ordered, but the heart is heavy and sad. The procession is coming in well-fitted train to the chancel. The Bishop joyfully clad and those around him, and the Mass begins with glad harmonies. "Gloria in excelsis." Glory to God in the highest! is chanted in loud high voice; the church bells ring a joyful peal; the organ opens its fulness of exulting sounds; all is life, jubilation, and triumph. But no sooner has this short ebullition ended than the chill cheerlessness of a threatening evening, the foreboding of a terrible night, gather round the No sound is heard, but that of a quivering, and a sudden and sorrowful change has overspread everything. No bell, no organ is heard; all assumes the contrary to joy and confidence. Danger and death stem at hand, for the Lord is about to be betrayed into the hands of those who will murder Him—they are now well upon him; how now the "Hera Tenebrarum," the hour of darkness. Let us now breathe until next week, and then take up the Office of Maundy Thursday.

Church, were also present. The postulant upon this occasion was Miss Barry, the daughter of highly connected parents, who have only recently returned from India, after a lengthened sojourn. The young lady, who is said to possess a large fortune in her own right, devoted it all to the service of the order with which she has connected herself. The preliminary services having concluded, the postulant rose from her kneeling position, and retired with the Superioress to change her secular dress for that of the order, the choir chanting the psalm, "In exitu Israel," &c. Upon the return of the postulant, the Celebrant proceeded with the ceremony of blessing the white veil, after which the Superioress placed it over the head of the postulant, who then sang in a clear voice the psalm, "Et dicitur eis mensura verborum bonorum" to which the choir, accompanied by the organ, responded. The young lady having now gone through all necessary to be received as a sister, embraced her religious companions, and the choir having concluded the psalm, "Ecce quam bonum," the diastroph, preceded by the newly chosen, retired by slow measured steps to their retreat, and the ceremony concluded.—*Daily News*

MEXICO AND PAPA IX.

We give below a translation of a document just published in Mexico, in the Spanish language, the original of which was kindly communicated by a friend. The following letter was addressed by Pius IX to the President of the Mexican Republic, on the occasion of his sending him the proclamation made to the Roman people on the 27th of Nov. from Gaeta.

To the illustrious and honorable Baron, our beloved son, health and apostolic benediction. We presume that you have already been informed of the confusion of public affairs at Rome, and of the unheard of violence which was offered to us on the 16th of last November, in our own palace of the Quirinal, by a wicked band of turbulent and reckless men. We have thus been compelled, not without much difficulty, to abandon temporarily the chief city and the entire territory of the pontifical states, in order to avert greater disturbances and dangers, and to exercise more freely the duties of our apostolic ministry. The first object of our attention on arriving at Gaeta, was to express to our subjects our sentiments and wishes, by a public edict, a copy of which accompanies this letter. In your wisdom, beloved son and illustrious and honorable Baron, you will judge of the bitterness of our situation, and of the anxiety which we feel in regard to our temporal subjects, and the rights and possessions of the Roman church, which we are bound by the most solemn oath to preserve entire and unimpaired. And, as we are well assured of your piety towards us, and your sentiments of submission, respect and friendship towards the Holy See, we hope that in these lamentable times you will not withhold your important aid in defending the civil principality of this See; because you are well aware that impious men are striving to despoil the Holy See of the said principality, only to deprive the Roman Pontiff of the full liberty he should possess in directing and governing the church of Jesus Christ. In the present time, we cease not, in the humility and affliction of our heart, to offer our fervent prayers to God, who is rich in mercy, that he lavish upon you an abundance of his heavenly gifts; and as a pledge of these blessings, and a testimonial of our love for you, beloved son, we impart to you, with all the affection and sincerity of our heart, the apostolic benediction.

Given at Gaeta, December 4, 1849, in the third year of our pontificate.

PAPA IX.

His Excellency, the President of the Mexican Republic, requested with alacrity, by the following letter:—*Joseph Joaquin de Herrera, General of Division and Constituted President of the Mexican Republic, by his Holiness Pius IX, Sovereign Pontiff.*—Most Holy Father, it is difficult for me to express to you our illustrious and faithful attention with which a government and people like the Mexican republic have learned the unfortunate events of Rome, and set forth in the letter which your Holiness has been pleased to address to me on the 16th of December 4th. Nothing could cause a greater regret in Mexico, than to see that a government and people like the faithful to a holy religion, and that its as-

cred person has been the object of a sacrilegious violence in the very capital of his states. An outrage like that is a scandal to the whole world, and stamps upon its authors a lasting disgrace.

In the present state of the world, the entire independence of the Sovereign Pontiff, and the full enjoyment of temporal power in his dominions, is essential to the free and impartial exercise of the spiritual supremacy which belongs to the same Pontiff, as head of the Church. Catholic nations could not, without deep concern and apprehension, witness in Rome the formation of any power that would not be entirely subject to the Holy See, as such a power would tend to impede the freedom of the Pontiff and in the ordinary course of things, would sooner or later produce that effect. Should a result of this kind be permanently accomplished, it would lead to the most deplorable consequences of the Catholic world. Well has your Holiness observed, that impious men, in directing their efforts against the Holy See, have aimed a blow at the Church of Jesus Christ. Undoubtedly she will come off victorious in the conflict. The history of eighteen hundred years shows, that he who watches over her from above never exposes her to trial but to invest her with additional triumphs in the eyes of men.

Immediately on receiving the letter of your Holiness, I took care to bring it before the consideration of our national representatives of the senate and the house of delegates. Faithful interpreters of the Mexican sentiment, they will draw up a decree which will be despatched to your Holiness.

Your Holiness will permit me to say, in conclusion, that the Catholic nations of Europe have done themselves honor by offering a magnificent hospitality to the common Father of the faithful, at a time when the ingratitude of a few has compelled him to abandon temporarily the illustrious seat of the chief Pontiff in christendom. But if, in the decrees of Providence, your Holiness should ever honor with your presence these countries of the new world, you would find, most holy Father, seven millions of children full of love and veneration for your sacred person, and deeming it a happiness to receive from your own hands paternal benediction.

Be pleased, holy Father, to grant that blessing from your actual residence, to the government and people of our republic, and accept the sentiments of profound respect and filial veneration with which I subscribe myself your devoted and reverent son.

Signed, **JOSE DE HERRERA.**
Countersigned, **LUIS G. CUEVAS**
Given at the palace of the National Government, Mexico, February 12, 1849.
U. S. Cath. Reg.

THE JESUIT COLLEGE AT BELLEVUE.

On entering the College, I felt in a very few days the prodigious difference that exists between a moral education, sold to wretched children, for the love of gold, by professional teachers, and an education given in the name of God, and inspired by a religious doctrine of which Heaven only is the recompense. I did not find my mother there, but I did find God, purity, prayer, charity; a sweet and paternal civility; the kindly tone of the family, of children loved and loving, with faces. I bent of my own accord under a yoke which excellent masters knew how to render sweet and easy. All their art consisted in interesting us ourselves in the success of the house, and in leading us by our own will and our own enthusiasm. A divine spirit seemed to animate with one breath masters and disciples. All our souls seemed to have regained their wings, and flew with a natural impulse to the good and the beautiful. Even the most rebellious were raised and carried along in the general movement. As for our masters, they did not make pretence of loving us, they loved us truly, as a man's love their duty, as workmen love their work, as the proud love their pride. Among them, I insensibly regained that natural piety I had lost with my mother's milk. In regaining piety, I regained calm in my spirit, order and resignation in my soul, a rule in my life, the love of study, the sense of duty, the feeling of communion with God.—*Lamarine.*

A Lined Case Broken.—James Gordon Bennett, Editor of the *Journal*, has just published a notice of the *Journal*, for a long period, held under the assumption of a lecture on the black mail family. The defendant allowed judgment to go by default, and the jury assessed the plaintiff's damages at \$1000.

Poetry.

Let nothing be sweet, without Thee O Lord, I beseech Thee; let nothing be pleasing, nothing be precious, nothing smile before my sight, save Thee. May all things be mine and wear, I beseech Thee, without Thee. Let whatsoever is opposed to Thee, be hateful to me; may thy good pleasure be mine unfailing desire; may I be weary with joy, that comes without Thee; and welcome with delight that sorrow that comes for Thee.

St. Augustine.

"Nullae sunt majores divitiae, nulli thesauri, nulli honores, nulli triumphus, majores anhelantia, quam est Fides, Catholica, quae peccatores homines salvat, aegros illuminat, infirmos sanat, catechumenos baptizat, fideles justificat, poenitentia reparat, Justos augmentat, martyres coronat."

Sti. Augustini, Ser. i. (De Verbis Apost. Joh. Ep. v. 4)

There is no honour, wealth, or fame, Riches, or worth, or lordly name, There is no substance earth can boast, No precious gem of boundless cost, That earth can bring, or sea, or air, That may with this bright gem compare— The Catholic Faith, that Faith that brings The oil of gladness on her wings!

High gift of God, ah! what were earth, Without her light, but gloomy death? Ah! what were man, if left to seek His path without her guidance meek, What but a field of dark despair, With maniacs wildly wand'ring there,— What but one long and cheerless night! A desert wild, and barren sight.

High gift of God! within whose breast, The weary wanderer seeks for rest, And burthen'd long beneath the woes Of sin's oppression, finds repose— Comes to the springs of grace, and draws Strength to fulfil fair virtue's laws; And, gaining strength, till then unknown, And ardour new, goes boldly on.

Oh, Holy Church! how sweet the air Around thy presence falleth fair! How like a vision bright of Heaven, Thy holy Courts to man are given, How in thy hallowed precincts come Sweet memories of a former home, Where all things tell this tale to men, A better Eden given again!

How, when I think of Thee and trace Thy track in loving lines of grace, The countless host within thy breast, Nourish'd by and brought to hidden rest, The crowd that yet shall list thy call, Of mercy given to one and all, Ah! when I think of love so deep, What can I else but love and weep.

What else but at thy altar bow, And pour forth there my tearful vow, Weep for thy great oppression, When all shall hear thy voice, and fill thy like groups and countless hosts unite One offering of united praise, To Him who gave a gift so great, And known, from love's excess, to all.

Let all to whom is knowledge given, Of the Vicariate Voice of Heaven, With ardent press its several way, Instant to watch, to fast, to pray; And, ah! how soon the time may come, When mercy's call shall beckon home— These countless hosts, that wander wide Still on the barren hills of pride.

And thus may loved ones, come led back, By thee, to Heaven and thy track, These all, so when in ignorance, My way on firm, their dreadful trance, While warm with love and gratitude, And glowing ardour from a heavenly flame, Has been declared how quick the work, Round to God a church and a glad love's flame.

A Catholic Memory.—In a case at the York Assizes, a judge swore that a certain event occurred on a Friday. Mr. Knowles, a witness, who gave evidence in the case, was asked by the judge, "What day was it?" He answered, "Friday." The judge then said, "You are a Catholic, and you know that the day after Friday is Saturday." He answered, "Yes, my Lord." The judge then said, "You are a Catholic, and you know that the day after Saturday is Sunday." He answered, "Yes, my Lord." The judge then said, "You are a Catholic, and you know that the day after Sunday is Monday." He answered, "Yes, my Lord." The judge then said, "You are a Catholic, and you know that the day after Monday is Tuesday." He answered, "Yes, my Lord." The judge then said, "You are a Catholic, and you know that the day after Tuesday is Wednesday." He answered, "Yes, my Lord." The judge then said, "You are a Catholic, and you know that the day after Wednesday is Thursday." He answered, "Yes, my Lord." 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