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THE CEREMONIAL OF HOLY WEEK.

At the Last Supper, our Lord took bread, and blessed it, and broke it, and gave it to his disciples, saying: "This is my body which shall be delivered for you."

THE WIFE OF A DECEIVER. No, no; Christ being the Son of God, and God himself, equal in all things to his Father, could do all things—whatsoever he pleased; and it pleased him in his great goodness, mercy and love, to give himself, his very body, his very flesh, and his very blood, to his now redeemed and ransomed children, under the material forms of bread and wine; and we firmly believe it, because we believe him to be all-mighty, and all-true, and all-good.

ONE SOLITARY CANDLE. The Gentiles are long buried into the shadow of death. The Jews have just renounced Him who is the Way, the Truth and the Life. The twelve Apostles have gone off in dismay. Fourteen candles, fourteen lights are extinguished! But one lone candle stands to throw a glimmering light on a world either dead asleep, purblind, or intimidated. That one remaining candle symbolizes Our Lord and our Jesus Christ. And he himself, who is the Light—the true Light, is about to set—to set, indeed, but to set all the more gloriously, to rise in all the radiant effulgence of his new corporal attributes of agility, subtlety and immortality. This last candle is not put out quite; it is only hidden—taken behind a screen. That candle, that light, will full soon reappear in the splendor of a new day, and shine in the midst of a new people—who had had, indeed, a glimpse of it in the beautiful star that the Magians saw in the East—thirty-three years before—a light to be presently put up on a magnificent and colossal can, called the Paschal candle—a light raised so high up as to cast its resplendent rays over all the world, that all the nations of the earth may see that wonderful light and be attracted to it by the aroma of a thousand flowers and frank incense—the materials with which the Paschal candle is composed. It is to shine always until the great festival of the Ascension, until the consummation of the world, when all the mortals shall take their flight towards the immortal realms of eternal bliss or misery!

MOST FORCIBLE ARGUMENTS. Such being, then, the firm faith of Catholics, the world over, it is not to be wondered at to see them celebrating the day commemorating the Institution of this August and Eucharistic Sacrament with all possible devotion and splendor. Indeed, this solemnity inspires to all the true and devout children of Holy Church, so much genuine holy joy, that they cannot help but to express it strikingly and fittingly by suspending, for the day, their mourning and sadness, and giving vent to their gladness in various ways. The Mass is, therefore, celebrated with great pomp and magnificence; flowers deck the altars; vestments of the richest stuff are worn by the Ministers of the Mass; that song of joy—long suspended—"The Gloria in Excelsis Deo"—is cheerily intoned by the celebrant, and joyously caught and intoned by the choir; the organ awails in exulting strains; bells—large and

small—peal forth, in solemn cadence, during the whole recitation of that beautiful hymn of the Mass. However, the Gloria is no sooner ended, than both the bells and the organ are hushed into complete silence, until the following Saturday, when they shall recover their voice at the voice of the risen Christ. But let us not anticipate. On that Day—Holy Thursday—there is generally only one Mass said; and the rest of the clergy, priests included, receive Communion from the hands of the celebrating Priest or Bishop. This is done to represent what was performed in the cenacle: Jesus giving communion to his chosen twelve; the celebrant represents our Lord and the clergy symbolize the Apostles. The office for Holy Thursday is commenced on the previous evening by the psalmody of Matins and Lauds the first, two and the principal of the seven canonical Hours of the Daily Divine Office; and the office for this and the two following days is called "the Office of the Tenebrae." A few words on

THIS PECULIARLY IMPRESSIVE SERVICE may prove interesting to you. And first, the term Tenebrae is a purely Latin word, meaning darkness, gloom, so called, 1st, because that Office is sung at night; and 2nd, because the prayers following the Benedictus are recited when all the lights in the Sanctuary are put out. This complete extinguishing of light symbolizes the great sadness pervading a Christian hearts in the whole Universal Church, on account of the Passion of our dear Lord. But as it necessary to have lights for the singing of the office, a great triangular stand or chandelier is placed in the middle of the choir, somewhat to the right of the altar, and is surmounted by fifteen wax candles, which are successively, one by one, extinguished. The first one put out is that standing on the branch facing the gospel side; the second on that facing the epistle side; and so on alternately. All these things have some appropriate signification. The triangle—which is made equilateral—typifies the indivisible Trinity of God. The fifteen lighted candles represent fifteen per os: the twelve Apostles, Jesus Christ at their head, standing at the apex of the triangle, the Jew, and lastly, the Gentile. The chandelier is put on the right side, to show that the chosen people of God were first in possession of the light of faith. The extinguishing of the lower most candle on the left side, signifies that the Gentiles were the first to lose the belief in the Light of the Word. The second candle put out is that on the right end of the right side; and it is emblematical of the fate of the Jews, losing the living light they had so jealously, and yet not unalteringly, preserved for so many centuries. They themselves suffer their candle to die out. The extinction of the 12 next candles represents the dispersion of the twelve Apostles who ran away, for dear life, when they saw their Master apprehended. Peter, it is true, stood brave and faithful for a little while; but miserably fell and fled at the voice of an obscure maid-servant whilst he was warning himself in the courtyard of the Pretorium. John, more courageous, or, I should rather say, more loving, followed his dearest Lord up to the place of his crucifixion; but only "died off," or *laque*, as the gospel relates, and not without having lost his cloak, in his flight from the grip of the Jews. Now there remains but

the death of nature's God. In the first ages of the Church, however, this little noise was made by the celebrant, simply as a sign that the office was ended; and that all might retire. Another symbol has been attached to this slight circumstance but it does not seem to be sufficiently accredited; and, therefore, will not mention it here. So much for the Office of the Tenebrae. It must be remarked that during these days, no hymn is recited; neither are the "Deus adjutorium," the Capitulum and the Invitatorium, the Dominus vobiscum said; the benediction is not given; the Gloria Patri is not said at the end of the Psalms. All that which reveals sentiments of joy and gladness is eliminated, and that which in-y excite sorrow and sadness is introduced. The color of the vestments is either black or purple; pictures are veiled; the altars are stripped of everything. All is a sombre and sad, A MOURNFUL EVENT.

is about to transpire; at decide is full soon to cover the face of the death with an awful pall of dismay and gloom, the whole nature is on the eve of a dreadful impending calamity; for the God of nature itself is about to be delivered into the hands of a blind and infuriated rabble thirsting for the blood of their God and Saviour. He is to suffer every kind of out-rages, innumerable blows and excruciating torments. He is to die. But his unspeakable sufferings and ignominious death are however, the prelude of a glorious resurrection with all the concomitants of the glorified bodies. Then, the victory-proclaiming, the triumph-heralding and the joy-giving alleluiahs, a thousand times repeated and echoed, will be gloriously and merrily heard in every hill and valley of this and other Christian lands, to be at once re-echoed clear, loud and joyous in every Christian heart—in the heart, I fondly trust, of every one of my kind hearers, to whom I wish a very good night.

A characteristic advertisement in its straightforward business talk is that of J. J. H. Gregory, the veteran seedsmen of Marblehead, Mass. Mr. Gregory's reputation for fair dealing and exact fulfillment of promises is a hardy annual, and has never failed to justify the entire confidence of his customers. All who want reliable seeds should be sure to send for his 1891 catalogue.

IRISH ORIGIN OF SCANDINAVIAN NAMES. An Unthought-of Result of the Norse Invasion of Ireland. Though there must be less Scandinavian blood in Ireland than here (England) the North men seem at their first coming to have mingled more with the rest of the people, identified themselves more with the national politics, so to speak, of Ireland, than they did at their first coming into England. The reason of this may very well have been the anarchic condition of the former country which, whatever the point they wished to attack, seemed for the invaders some allies. Let us note one proof only of the admixture of Celtic and Scandinavian blood during the Viking occupation of Ireland—the extreme commonness at this very day in all Scandinavian countries of the name Niel and its derivatives Nielson, Nielson, etc., our Nelson probably. Yet that name is not Scandinavian, it is true Irish; and every Scandinavian Niel or Njall from (as before) Burnt Njall, down to our Niels, Nielsons, and Nielsons, must, doubtless, have an Irish ancestor of the race of the Northern or Southern Hy-Njall. Cormac is another name which be same common in Scandinavian countries, especially in Iceland. Such names would spring from marriages—names very early became fully recognized—between the Vikings and the Irish. The Vikings attacked Cork Harbor for the first time in A.D. 822.—C. F. Keary's Vikings in Western Christendom.

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