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Toothache, Sore Throat. Frest Bites, Sprains, Bruises, Burns, Etc.

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[CONTINUED FROM SECOND PAGE.]

THE CEREMONIAL OF HOLY WEEK.

2nd. At the Last Supper, our Lord took bread, and blessed it, and broke it, and gave it to his disciples, saying: 6 This," the bread he held in his hand. "This is my body which shall be de-livered for you." What was he, in a few the Jews apprehended, and scourged, and the Jews apprenenced, and scourged, and naile longa cross, was the very hody of Jesus? Then, also, taking the chalice, he gave thanks, and said: "Take and divide it among you; for this is my blood which shall be shed for you," Luke xxii. blood? Who could hesitate in answering ailirmately the latter question, and negatively the former one? In very deed. if our Lord did give to his disciples only bread and only wine, then I would boldly say that he was the veriest of impostors,

A WILFUL DECEIVER.

No. no: Christ being the Son of God, and God himself, equal in all things to his Father could do all things-all what-

3rd. When the disciples had partaken there remains but of the flesh and blood of Christ they re ceived the commandment: "Do this in commemoration of me." They were, then, commissioned, empowered, to do sindow of death. The Jews have just suppose such a thing! Were we to admit it; then we should, at the same time, admit that Christ did not remain with vain to his Father; that the Holy Ghost was not sent to the Apostles and their successors, he did not teach them all tanths; that, in a word, the whole christian fabric is as baseless as it is delusive!! · · · · This is strictly bogical; and I defy

any man of common sense to nationalty contradict and successfully overthrow these plain; but

MOST FORCIBLE ARGUMENTS.

Such being, then, the firm faith of Catholies 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 splender. Indeed, this so emnity inspires to all the true and devont children of Holy Caurch, so much genuine noly joy, that they cannot help but to express it strikingly and be littingly by suspending, for the day, their mourning and sadness, and ments of the richest stuff are worn of joy-long suspended—"the Chair in Record to the cruel passion and death of joy-long suspended—"the Gloria in Excelsis Deo" is cheeringly entoned by "At the conclusion of the original property made Excelsis Dee" is cheeringly entoned by

small—peal forth, in solemn cadence, during the whole recitation of that beau-tiful hymn of the Mass. However, the Gloria is no sooner ended, than both the bells and the ergan are bushed 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,
It must be remarked that during these from the hands of the celebrating Priest or Bisnop. This is done to represent what was performed in the conaculum: Jesus giving communion to his chosen twelve; the celebrant represents our Lord and the clergy symbol ments of joy and gladness is climated. evening by the Isaimody of Matins and the two following days is called "the Office of the Tenchrae." A few words

THIS PECULIARLY IMPRESSIVE SERVICE

may prove interesting to you. And first, the term Tenebra 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 extinguishment of light symbolizes the great sadness pervading a I Christian hearts in the whole Universal Caurch, 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 fiteen wax candles, which are suchours to deliver into the hands of the cossively, one by one, extinguished. The bours, to deliver into the mains of the Jews? Was it simply his image, the mere emblem of his body? Or was it not, on the contrary, his very body—bone, and tlesh, and all? Who can, without stulifying himself, deny that what on stulifying himself, deny that what has been appropriate signification. The triangle—which is made equilateral—typifies the indivisible Trinity of Ged. The fifteen lighted candles represent filteen perois: the twelve Apost'es, livide it among you; for this is my blood divide it among you; for this is my blood which shall be shed for you," Lake xxii. their head, standing at the apex of the triangle, the Jew, and the apex of the triangle, the Jew, and lastiy, the Gentile. The chandelier shed for us on the very next day? Was shed for us on the very next day? Was is put on the right side, to show that the fidence of his customers. All who want it wine—wine like that which he had previously poured into his cup or chall e? Or, rather, was it not his very guishing 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 World. The second candle put out is that on the lower 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 untalter-ingly, 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 his Father, could do all things—all whatsoever he pleased; and it pleased him in
his great goodness, mercy and love, to
give himself, his very body, his ve y flesh,
and his very blood, to his now reneemed
and ransomed children, under the material forms of bread and wine; and we
firmly believe it, because we believe him
the all saidly and all true and all good. tobeall-nighty, and all-true, and all-good. the court-yard of the Peterium. John, We will say to our Jesus, to our God, to more couragous, or, I should rather say, our all, these words of Simon-Peter: more loving, followed his dearest Lord up "Lord to whom shall we go? thou hast to the place of his crucifixion; but only the words of eternal lite!" Yes, he also "afar off," a lovge, as the gospel relates, the words of eternal life!" Yes, he also "afar off," a lovge, as the gospel relates, is the bread of our life and the joy of our and not without having lost his cloak, in his flight from the grip of the Jews. Now ONE SOLITARY CANDLE.

sindow of death. The Jews have just what they had just seen him do; namely, to change bread and wine into his body and blood. That that commission was not exclusively confined to the twelve apostles, but that it should also pass to their successors, and so continue till the end of time, is self-evident, for, otherwise, how could the saying of Our Lord be rehow could the saying of Our Lord be realized in regard to future generations:
"Unless you eat the flesh of the Son of Man," there, please to note the striking about to set—to set, indeed, but to be about to be Man," (there, please to note the striking appellation of "Man"; it is then a material food for the flesh of man, is certainly material, and not figurative nor spiritual.) "Unless you eat the fiesh of the Son of Man you shall not abide in me you . . . you shall not abide in me and I in you!" Besides, is it consonant with sound reason (I was going to say with some teason (I was going to say with mere common sense), to suppose, even for one moment, that after all the glimpse of it in the beautiful star that after the suppose of our the same saw in the East—thirty-three. solemn and repeated promises of our the Magians saw in the East—thirty-three Bessel Redeemer, to be always with his Church: to send the Holy Spirit to his up on a magnificent and colossal can lie, Church: to send the Holy Spirit to his ministers, who should teach them all traths; to pray to his Father that Peter's faith sheuld not fail, is it at all reasonable, I say, to suppose that notwithstanding all these solemn promises from him who is the way the truth, and the life—the Church of God, the whole Universal Christian Church, the whole Universal Christian Church, should have, for 1500 years, up to this very day—believe a . . . myth! and alored an unworthy, or at best an unreal, substance? It is positively absued to suppose such a thing! Were we to address the substance of the world, when all the mortals shall take their flight towards the suppose such a thing! the immortal realms of eternal bliss or misery!

In the first Nocturn of the Tenebra his Church always; that he prayed in the Lamentations or Threnes of the prophet Jeremias are sung in a tone full fsa lness and extreme pathes. I con-less that I know nothing in the whole repertory of poetry and music, which equals this in soft and tender accents of wailing and melancholy. And this is. indeed, as it ought to be; for the prophet, sitting on the bank of the river of Babylon, and suspending

HIS PROPHETIC LYRE on the drooping branches of the overhanging willows, expresses in most pathetic and heart-rending words his extreme sadness as he is contemplating the ruin of Jerusalem, the destruction of the temple, the dispersion and miseries of his own people, and the causes that brought about all those manifold misfor-tunes. The signs Aleph, Beth, Daleth, Ghimel, etc., that stand at the beginning of each verse, are the letters of the Hebrew alphabet, and are used there giving vent to their gladness in various simply to mark the division of verse. Ways. The Mass is, therefore, celebrated The tears which Jeremias shed on the with great pomp and magnifi-cence flowers deek the alters; vest-ments of all

the celebrant, and joyously caught and entoned by the celebrant, and joyously caught and Tenebræ, a little noise is purposely made entoned by the negturbation and conentoned by the choir; the organ swells to represent the perturbation and conin exulting strains; bells—large and fusion into which nature was thrown at

the death of nature's God. In the first ages of the Church, however, this little noise was made by the celebrant, simply

It must be remarked that during these priests included, receive Communion | days, no hymnuis recited; neither are the Deus adjutorium," the Capitulum and the Invitatorium, the Dominus vobiscum presents our Lord and the elergy symbolize the Apostles. The Office for Holy Thursday is commenced on the previous suchess is almost of joy and gladness is diminated, and that which may excite sorrow and suches are introduced. The color of vestments is either black or purple; pic Lands the first two and the principal of tures are veiled; the altars are stripped the seven canonical Hours of the Daily Divine Office; and the office for this and A MOURNFUL EVENT

is about to transpire; at deicide is full soor 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 rab-ble thirsting for the blood of their God and Saviour. He is to suffer every kind, of out-rages, innumerable blows and ex-cruciating torments. He is to die. But his unspeakable sufferings and ignominious death are however, the proludes of a gioricus resurrection with all the con-comittants of the glorified bodies. Then, the victory-proclaiming, the triumph-heralding and the joy-giving alleluiahs, a thousand times repeated and re-echoed, will be gloriously and merrily heard in every hill and valley of this and other Christian lands, to be at once reverberated clear, loud and joyous in every Christian heart-in the heart, 1 fondly trust, of every one of my kind hearers, to whom I wish a very good

J. J. H. Gregory, the veteran seedsman of Marblehead Mass. Mr. Gregory's re-putation for fair dealing and exact fulfil-ment of promises is a hardy annual, and reliable seeds should be sure to send for

IRISH ORIGIN OF SCANDINAVIAN NAMES.

An Unthought-of Result of the Norse Invasion of Ireland.

Though there must be less Scanding vian 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 comtry which, whatever the point they wished to attack, seemed for the in-vaders 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 Scandiavian Niel or Njali from (as before) Burnt Njall, down to our Niels, Nielsons, and Nelsons, must, doubtless, have an Irish ancestor of the rice of the Northern or Southern Hy-Njall. Cormac is another name which became common in Scandinavian countries, especially in lecland. Such names would spring from marriages-which tween 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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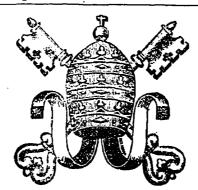
"Yes," she replied.
"What is it?" asked the reporter, grabbing an envelope. "That paint your leaning against so gracefully."—Graphic:

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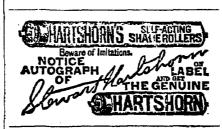
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