

ALLEGRI'S MISERERE.

A Beautiful Allegory of the Great Maestro.

At the base of a cliff flowed a tiny rivulet; the rock caught the raindrops in his broad hand, and poured them down in little streams to meet their brothers at his feet, while the Brook murmured a constant song of welcome. But a stone broke from the cliff, and falling across the rivulet, threatened to cut its tender thread of life.

My little strength is useless, moaned the Streamlet. "Vainly I struggle to move onward; and below the pebbles are waiting for their cool bath, the budding flowers are longing for my moisture, the little fish are panting for their breath. A thousand lives depend on mine. Who will aid me? Who will pity me?"

Wait until Allegri passes; he will pity you," said the Breeze. Once the cruel malaria seized me, and bound messages of death upon me. "Pity!" I cried. "Free me from this burden, from which I cannot flee." "Hear the wind moan," said some; but no one listened to my prayer till I met a dreamy musician with God's own tenderness in his deep eyes. "Have mercy!" I sobbed; and the gentle master plucked branches of roses, and cast them to me. I was covered with roses, pierced with roses, filled with roses; their fragrance filled my breath; roses fell upon my forehead with the sweetness of a benediction.

The death I bore fled from me; for nothing could exist in the presence of Heaven's fragrance. Cry to the good Allegri, little brooklet; he will pity you. So the rivulet waited till the master came, then sighed for mercy. The rock was lifted, and the stream flowed forward with a cry of joy to share its happiness with pebble and flower and fish.

A little bird became entangled in the meshes of a net. "Trust to the good Allegri," whispered the breeze; "it is he who gave me liberty."

"Trust to the good Allegri," rippled the brook; "it is he who gave me liberty." So the bird waited till the master passed, then begged a share of his universal mercy. The meshes were parted, and the bird flew to the morning sky to tell its joy to the fading stars and rising sun.

"Oh! yes, we all know Allegri," twinkled the stars. "Many a night we have seen him at the bed of sickness." "And many a day I have seen him in prison," shouted the sun with the splendor of a Gloria. "Wherever are those that doubt, that mourn, that suffer; wherever are those that cry for help and mercy—there have I found Allegri."

The people of the earth wondered what made the sun so glorious, not to the people. The palms are blessed with great solemnity; and, indeed, we might easily suppose that the Mass had already begun and, to be offered up in honor of our Lord's entry into Jerusalem. After the collect, the subdeacon sings the lesson relating how Moses and the children of Israel encamped in the wilderness under the seven palm trees at Elion; the deacon chants the Gospel, giving St. Matthew's account of this day; a Preface is sung and even a Sanctus. After this preparation come the prayers of blessing, in which we are reminded of God's gracious mercies in the past, how the dove brought the olive branch to Noah in the ark, how God protected the Jews under the palm trees of Elion.

Then comes the distribution of the palms. Receive the palm kneeling; kiss it, as a mark of reverence to the blessing of the Church, and also kiss the priest's hand as an act of respect to the Church's ministers. During the procession, and while the Passion is sung, hold your palm in your hand. As we enter the church during Holy Week we are struck by many signs of mourning. The sanctuary looks deserted and unfurnished. The tabernacles stand open, for the Blessed Sacrament has been removed. The veil of the tabernacle, flowers and other ornaments are gone. Nothing remains on the altar except the veiled crucifix and the six candles. In the center of the sanctuary stands the book for the psalms and lessons.

The office at which we are now to assist is called, "Tenebre" (meaning darkness), because it pictures to us, by the gradual darkening of the church, the more the natural darkness that overshadowed the world at the death of Jesus Christ. It is the preparation which the Church gives us that we may assist in proper dispositions at the sacred function which is to take place next morning. On Wednesday evening we sing the "Tenebre" of Thursday in preparation for the Mass and Office of Thursday; on Thursday evening we sing the preparation for the Office and Mass of Easter Eve. In early times these Offices were begun at midnight, but we are allowed to have them at an earlier hour in order to enable more of us to be present.

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The ceremonies of this service are rich in meaning. At the end of each psalm one of the candles in the triangular candlestick is extinguished until, as the office proceeds, only one is left alight. By this is shown forth how one by one the disciples forsook their Master and slunk away. The one candle that remains alight represents Jesus Christ forsaken and left to "tread the wine press alone." During the canticle of Zachary "Benedictus," the six candles on the altar are put out, and the lights in the church are gradually lowered to symbolize the noonday darkness that covered the earth at the death of its Creator.

At the end of the "Benedictus," the single candle that still burns is hidden behind the Altar, while the "Miserere" is sung amid the gloom. A collect is then said in a low voice by the senior priest present, and a confused noise is made, to express the convulsions of nature when the earth quaked, and the rocks were split, and the graves gave up their dead, and the candle is then brought from behind the altar, still alight, to represent that after his death and burial, our dear Lord came forth immortal from the tomb. The Office ended, all depart in silence.

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CEREMONIES OF "HOLY WEEK."

The Week of the Church's Most Solemn and Varied Devotions.

Next week is "Holy Week." It has been called by several names, from the great mysteries and various ceremonies performed in it. The Greeks and Latins anciently called it "The Great Week," "The Holy Week;" sometimes "The Painful Week;" that is, the Week of Austerities; also the Week of Sorrow, the days of the Cross or of Suffering. "We call it the Great Week," says St. Chrysostom, on Psalm 145, "not that it consists of a greater number of days, or that the days in it are longer, but on account of the great things which God wrought in it; for on these days was death disarmed, sin and its curse taken away, heaven opened and made accessible, and men made fellows with the angels."

The chief object of the Church in this week is to commemorate the passion and death of her Redeemer; every part of the sacred liturgy is directed to this end; the Church's offices, more solemn and more multiplied in this week than any other during the whole year.

NEXT SUNDAY IS PALM SUNDAY. The ceremony of Palm Sunday consists of three parts. First, the celebrant blesses and distributes palm-leaves (for which, on account of the difficulty and expense of obtaining them in sufficient quantity, branches of box, willow or yew are often substituted) to all present. Then comes the procession of palms, and, thirdly, the holy Mass is offered, during which the "Passion" according to St. Matthew (being that Evangelist's narrative of the sufferings and death of our Saviour), is sung.

On this day, the first day of the week of the Passover, the week in which Jesus died, He entered the Holy City in triumph. We are told that His disciples were with Him, that the multitude cut down branches of palm-trees and cried aloud with one voice, "Hosanna to the son of David! Blessed is He that cometh in the name of the Lord." At the same time the cloud of approaching tribulation was gathering dark and thick over the Church, for in five days her Master was to be crucified.

THE BLESSED PALM. It is a rule in the Church's Liturgy to bless and sanctify everything that is used in the service of God or given to the people. The palms are blessed with great solemnity; and, indeed, we might easily suppose that the Mass had already begun and, to be offered up in honor of our Lord's entry into Jerusalem. After the collect, the subdeacon sings the lesson relating how Moses and the children of Israel encamped in the wilderness under the seven palm trees at Elion; the deacon chants the Gospel, giving St. Matthew's account of this day; a Preface is sung and even a Sanctus. After this preparation come the prayers of blessing, in which we are reminded of God's gracious mercies in the past, how the dove brought the olive branch to Noah in the ark, how God protected the Jews under the palm trees of Elion.

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The priest consecrates two Hosts on Holy Thursday during the Mass. One of these he receives in Holy Communion; the other he reverently places in a chalice, and reserves to be consumed on Good Friday. The Blessed Sacrament could not be reserved with fitting respect at the high altar on account of the mourning ceremonies of this day, and is consequently reserved in a chapel or altar, apart from the high altar, in preparation and adorned with rich hangings, lights and flowers; here our Blessed Lord remains until Good Friday. When the Mass on Holy Thursday is finished, the choir and clergy go in procession to this chapel of repose.

THE PASSION FLOWER.

The history of this singular and beautiful flower is thus given in "The Garden." The flower was originally named the Passiflora, or the flower of the passion, by the Catholic priests who followed closely in the track opened up by Columbus to the new continent of America, in order to attempt the conversion of the aborigines to the Christian faith. Many of these Catholic missionaries were men highly cultivated in all learning of the time, and were consequently more or less naturalists. As students of nature, we may imagine they were much struck with the beauty and singular structure of a shrub growing in wild luxuriance and abundance over the rocks of Hispaniola, Cuba and Jamaica and climbing also the great trees to their tops and hanging their beautiful foliage and blossoms in thick festoons from the branches. The structure of the flower, upon analysis, appeared to them a miracle, which seemed to foretell that these new countries were foredestined to Christianity; for the structure which they so much admired at first glance was found to contain, they conceived, representations of the object most closely connected with the crucifixion and the events which immediately preceded it.

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STRIPPING THE ALTARS. The procession leaves the altar of repose, the sacred ministers go to the sacristy, and the clergy and choir go to the sanctuary to recite Vespers, which are said, not sung. At the end of Vespers the altar is stripped of the Blessed Sacrament, which has been reserved in a chalice since the Mass of yesterday. During the procession the choir sings the "Vexilla Regis." On this day alone throughout the Christian year the Church suspends the offering of the Holy Sacrifice of the Mass, that our thoughts may be wholly taken up with the contemplation of the one sacrifice that was consummated at day on Calvary. The Blessed Sacrament, which the celebrant receives to-day, was consecrated (or pre-sanctified) yesterday. Consequently, since there is no actual sacrifice to-day, this part of the service is called the Mass of the Pre-sanctified. When the Blessed Sacrament is brought to the altar the priest incenses it. He then turns to the people and bids them pray (ante factas), and himself prays aloud, singing the Pater Noster. He holds up for their adoration the sacred Body of our Lord, and then reverently receives it. To mark our mourning and confusion to-day, the priest does not remain at the altar to say any public prayers of thanksgiving or to give a blessing, as in other Masses; but straightway leaves the sanctuary. As soon as he departs, the Vespers are recited as yesterday, and the altars are stripped. The sanctuary is empty, its light is gone, no lamp burns in any part of the church, the pictures are veiled; the naked cross stands alone to proclaim the mourning of the spouse for the crucifixion of our Lord.

Holy Saturday. AS IT WAS ANCIENTLY COMMEMORATED. It was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the holy women at the Sepulchre until the morning of the Resurrection. At midnight, on Friday, the Divine Office for Easter Eve was sung; but the service and Mass that we have now on Holy Saturday really took place on Saturday night, and extended through the dawn of the Sunday morning, the immediate herald of the Resurrection. As the sun went down on Easter Eve the Bishop and clergy and faithful used to repair to the Church for this office, and

collects, which bring before us the magnificent functions occupied the whole night until sunrise on Easter Day. We should bear this in mind if we wish to enter into the spirit of this service, and if we would understand the many allusions we find in it to the night. Another point to remember is, that the service of this night was specially ordained and fitted for the baptism of those converts, or catechumens, who had been previously found worthy of admission into the Christian Church. This will throw light upon the meaning of many of its ceremonies and prayers.

Walter Lecky Knows this Kind of Catholic. We quote this bit of corroborative evidence from Walter Lecky's letter in the American Catholic News: "A friend of mine, snugly ensconced in my big Adirondack chair, was reading the 'Plot' the other evening, when he hastily exclaimed, rubbing his elbows against my fancy lamp, won at a fair not long since and a real object of beauty in my humble home: 'What nonsense is this?' I looked from my book while he read me an editorial, telling of intelligent Catholics who boasted their indifference to the Catholic press, never reading any Catholic paper unless their confessor gave them that duty as a penance. 'That is exaggerated,' he said. 'No intelligent Catholic could utter such foolish sentiments.' 'Well, yes,' I said; 'I am sorry to say they can and do.' 'At the last session of the Eastern Summer School I heard one who poses as a leader of his fellows, in the presence of a round dozen, one being a gifted editor, say that he took a dozen monthly magazines, not one of them being a Catholic periodical, and his reasons were 'they were behind the times.' They did not deal in lewd fiction, fleshly poems and art dabs, for among his dozen one-half carry only that stock. 'He is,' said my friend, rising in his chair and not a bit careful of my lamp. 'What?' I asked. 'My friend is well-bred. He refused to flush the sentence.' Catholics and their Papers.

The hard times of the past three years have done the Catholic papers, especially where there were two or three of them in the same city, state or diocese. Several of them collapsed. Others have consolidated. Almost all of them had to cut down expenses and put everyone engaged on them on half rations. Why are they not better supported? The majority of them get a fair circulation, but most of their readers become delinquent. These lethargic subscribers put off paying them the two dollars, thinking that such a trifle is of little account, not considering that where there are 10,000 times \$2.00 due a paper, it has out \$20,000, that its expenses are heavy, that it must pay cash every week for the services of editors, reporters, solicitors, canvassers, typesetters, pressmen, folders, clerks, etc., and that they are killing it by not paying for it promptly when their subscription is due. If all the Catholic papers were to stop publication to-morrow, Catholics would soon feel their loss by changes in public opinion against them, by an increase of prejudice against the Church, by the revival of calumnies against their religion, by a flood of bigotry that would sweep over their defenseless heads. Catholics, cleric and lay, ought to be more anxious to make the Church press strong, to give it the means to employ writers of eminent ability, to see it prosper in every way. It can never be improved by neglect, by cheap criticism from persons who never lifted pen or opened pocket book to aid it or by failure to pay subscriptions to it as soon as these are due.—Catholic Telegraph.

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A LESSON FROM A GOOD LIFE.

That example is the best argument has long been a tiresome truism, but there is a freshness at least in the undertone of admiration which runs through these words from a recent sketch of "Mary Anderson." They were written by a Protestant writer in a secular magazine:

"Mary Anderson's loyalty to the Church of her faith has always been one of her most prominent and beautiful characteristics. . . . During all of last summer she attended the little Catholic church at Malvern Wells, at early Mass, singing in the choir, while her husband supplied the accompaniment on the organ. . . . Her talent for music, she explains, she means to use in the future in singing in small churches wherever her travels may lead."

There is a lesson here which ought not to be lost on our Catholic young people. Parish priests are painfully aware that it is hard to "keep up" a worthy choir, and this from no lack of good voices. There are plenty of young men and women to take part in amateur theatricals held for whatever purpose; there are plenty of good voices for the solos in public concerts; but for the singing of the Mass—which is, after the priest's office, the most honorable privilege a Catholic can enjoy—the supply is never adequate. The angelic hosts find their whole heaven in singing Sanctus round the throne of God; but our young people find it dull and irksome to render God the service of His own gifts. Our girls will sing for their friends in the parlor or in public, but they will not sing for God in His church.

This lesson from Mary Anderson's life should not pass unheeded. Europe and America bend in adulation before her sovereign genius and beauty; but she turns her back upon all these, and uses her talent "in singing in small churches wherever her travels may lead." If her example were widely followed, there would be better choirs in our villages and no "hired worship" in our cities.—Ave Maria.

Prayer of the Primitive Church. The Abbe Fouard, in his recent work, "Saint Paul and His Missions," writing of worship in the primitive churches, quotes a prayer which it was customary to recite after partaking of the Holy Communion. It was found in a Greek manuscript recently discovered in a library at Constantinople, and entitled "The Teaching of the Apostles." This precious MSS. is the earliest Christian work we possess outside of the inspired pages. According to the most reliable opinion it was composed toward the close of the first century. It affords us a picture of some church in Syria or in Palestine, depicting its inner life, public teaching, religious services and practices.

"Holy Father, we thank Thee because of Thy Holy name, which Thou hast made to dwell in our hearts; and for the knowledge, the faith, and the immortality which Thou hast revealed unto us through Thy Servant Jesus. Unto Thee be glory forever and ever. Almighty Master, Thou hast given meat and drink to men, that they might enjoy themselves in thankfulness to Thee; but unto us Thou hast given spiritual meat and drink, and life everlasting, through Thy Servant. Above all, we give Thee thanks for that Thou art Almighty. Be Thou mindful of our Lord, of Thy Church, delivering it from all evil, endowing it with all perfectness in Thy love! From the four winds of Heaven gather together this Church, made holy unto the kingdom which Thou hast prepared for us; for unto Thee is the power and glory for evermore! Oh, let grace descend, and let this world pass away! Hosanna to the Son of David! Who-soever is holy, let him draw nigh, who-soever is not holy, let him repent. Maranatha (the Lord cometh). Amen."

It gives one a fresh realization of the perpetuity of the Church to know that a prayer recited as early as A. D. 80 is still exactly appropriate to the most solemn act of our holy religion. Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.

THE TWIN BAR SOAP. The history of this singular and beautiful flower is thus given in "The Garden." The flower was originally named the Passiflora, or the flower of the passion, by the Catholic priests who followed closely in the track opened up by Columbus to the new continent of America, in order to attempt the conversion of the aborigines to the Christian faith. Many of these Catholic missionaries were men highly cultivated in all learning of the time, and were consequently more or less naturalists. As students of nature, we may imagine they were much struck with the beauty and singular structure of a shrub growing in wild luxuriance and abundance over the rocks of Hispaniola, Cuba and Jamaica and climbing also the great trees to their tops and hanging their beautiful foliage and blossoms in thick festoons from the branches. The structure of the flower, upon analysis, appeared to them a miracle, which seemed to foretell that these new countries were foredestined to Christianity; for the structure which they so much admired at first glance was found to contain, they conceived, representations of the object most closely connected with the crucifixion and the events which immediately preceded it.

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At the end of the "Benedictus," the single candle that still burns is hidden behind the Altar, while the "Miserere" is sung amid the gloom. A collect is then said in a low voice by the senior priest present, and a confused noise is made, to express the convulsions of nature when the earth quaked, and the rocks were split, and the graves gave up their dead, and the candle is then brought from behind the altar, still alight, to represent that after his death and burial, our dear Lord came forth immortal from the tomb. The Office ended, all depart in silence.

Holy Thursday. ONLY ONE MASS IS CELEBRATED—THE ALTARS ARE STRIPPED. In spite of the mourning of Holy Week, the Church cannot allow this great day to pass without some signs of joy. It is the day of the Last Supper of our dear Lord—the day on which He instituted the most holy Sacrament of the Eucharist; and in honor of that great Mystery the Church lays aside her mourning, at least during the celebration of the holy Mass and bids us deck the altar with our richest ornaments, and wear vestments of white, the color denoting joy and gladness. We would remind our readers that the Last Supper took place on the first day of the Azyms, or the feast of the Unleavened Bread, and it is for that reason that we always use unleavened bread for consecration of Holy Mass.

THE MASS. Amid the triumph of this great feast a web of sorrow is interwoven, to show that our joy is not lasting, for we have not forgotten the Passion of Jesus Christ. The celebrant intones the "Gloria in Excelsis," and the bells ring joyously in answer to the organ's peal; but, after that, both bells and organ are silent until Holy Saturday, to show the sorrow of the whole world at our Saviour's death. The Collect recalls to us Judas and the good thief, both are guilty, but one is pardoned. The kiss of peace is omitted to show our horror of the treacherous kiss of Judas in the Garden on this night.

The priest consecrates two Hosts on Holy Thursday during the Mass. One of these he receives in Holy Communion; the other he reverently places in a chalice, and reserves to be consumed on Good Friday. The Blessed Sacrament could not be reserved with fitting respect at the high altar on account of the mourning ceremonies of this day, and is consequently reserved in a chapel or altar, apart from the high altar, in preparation and adorned with rich hangings, lights and flowers; here our Blessed Lord remains until Good Friday. When the Mass on Holy Thursday is finished, the choir and clergy go in procession to this chapel of repose.

STRIPPING THE ALTARS. The procession leaves the altar of repose, the sacred ministers go to the sacristy, and the clergy and choir go to the sanctuary to recite Vespers, which are said, not sung. At the end of Vespers the altar is stripped of the Blessed Sacrament, which has been reserved in a chalice since the Mass of yesterday. During the procession the choir sings the "Vexilla Regis." On this day alone throughout the Christian year the Church suspends the offering of the Holy Sacrifice of the Mass, that our thoughts may be wholly taken up with the contemplation of the one sacrifice that was consummated at day on Calvary. The Blessed Sacrament, which the celebrant receives to-day, was consecrated (or pre-sanctified) yesterday. Consequently, since there is no actual sacrifice to-day, this part of the service is called the Mass of the Pre-sanctified. When the Blessed Sacrament is brought to the altar the priest incenses it. He then turns to the people and bids them pray (ante factas), and himself prays aloud, singing the Pater Noster. He holds up for their adoration the sacred Body of our Lord, and then reverently receives it. To mark our mourning and confusion to-day, the priest does not remain at the altar to say any public prayers of thanksgiving or to give a blessing, as in other Masses; but straightway leaves the sanctuary. As soon as he departs, the Vespers are recited as yesterday, and the altars are stripped. The sanctuary is empty, its light is gone, no lamp burns in any part of the church, the pictures are veiled; the naked cross stands alone to proclaim the mourning of the spouse for the crucifixion of our Lord.

Holy Saturday. AS IT WAS ANCIENTLY COMMEMORATED. It was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the holy women at the Sepulchre until the morning of the Resurrection. At midnight, on Friday, the Divine Office for Easter Eve was sung; but the service and Mass that we have now on Holy Saturday really took place on Saturday night, and extended through the dawn of the Sunday morning, the immediate herald of the Resurrection. As the sun went down on Easter Eve the Bishop and clergy and faithful used to repair to the Church for this office, and

collects, which bring before us the magnificent functions occupied the whole night until sunrise on Easter Day. We should bear this in mind if we wish to enter into the spirit of this service, and if we would understand the many allusions we find in it to the night. Another point to remember is, that the service of this night was specially ordained and fitted for the baptism of those converts, or catechumens, who had been previously found worthy of admission into the Christian Church. This will throw light upon the meaning of many of its ceremonies and prayers.

DISEASED LUNGS CURED BY TAKING AYER'S Cherry Pectoral.

"I contracted a severe cold, which settled on my lungs, and I did what is often done in such cases, neglected it. I then consulted a doctor, who found, on examining me, that the upper part of the left lung was badly affected. The medicines he gave me did not seem to do any good, and I determined to try Ayer's Cherry Pectoral. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured. — A. LEITCH, Westchester, Pennsylvania, Oct. 1896."

Ayer's Cherry Pectoral is the most reliable medicine for Croup, Whooping Cough, Sore Throat, Bronchitis, and all other affections of the Throat and Lungs. It is a pleasant and effective remedy, and is sold by all druggists.

Highly Awarded at World's Fair. Ayer's Cherry Pectoral. Highest Awards at World's Fair. Ayer's Cherry Pectoral. Highest Awards at World's Fair.

PALM SUNDAY. REAL PALMS FOR PALM SUNDAY. The average number used is 100 heads per 100 persons.

PASCHAL CANDLES. We would respectfully draw the attention of the Reverend Clergy to the superiority of our Paschal Candles, unequalled for beauty of finish, compactness and great burning qualities. 2, 3, 4, 5, 6, 8, 10, 12 and 15 lbs. each, plain and decorated.

MISSIONS. Catholic Missions supplied with Mission Books, Bibles and other articles of Catholic devotion; also, a complete assortment of Devotional and Controversial Books. The case of the Mission the undersigned can be returned.

Prayer of the Primitive Church. The Abbe Fouard, in his recent work, "Saint Paul and His Missions," writing of worship in the primitive churches, quotes a prayer which it was customary to recite after partaking of the Holy Communion. It was found in a Greek manuscript recently discovered in a library at Constantinople, and entitled "The Teaching of the Apostles." This precious MSS. is the earliest Christian work we possess outside of the inspired pages. According to the most reliable opinion it was composed toward the close of the first century. It affords us a picture of some church in Syria or in Palestine, depicting its inner life, public teaching, religious services and practices.

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