

## HOLY WEEK SERVICES

CEREMONIES OF THE CHURCH FROM  
PALM SUNDAY TO EASTER.

This solemn interval should be spent by the faithful in fasting, meditation and prayer. The lighting of the paschal candle.

Holy week begins on Palm Sunday, which derives its name from the ceremony performed on this day, and all the week should be spent in fasting, meditation and prayer. Wednesday, Thursday and Friday of Holy Week, the office of tenebrae, which consists of the matins and lauds of the last three days, is recited or chanted, during which fourteen yellow lights, mounted on a triangular candlestick, are extinguished, one by one, after each psalm, leaving only the white one at the summit lighted. This extinction of the light typifies the abandonment of our Divine Saviour during His passion. He is represented by the white candle at the top of the candlestick, which during the "Miserere" is taken from the triangular stand and concealed behind the altar until a slight noise is made at the end of the office, intended to signify the convulsed state of nature at the death of Christ, when it is brought forth again and replaced on the candlestick from which it was taken to remind us that the divinity of our Lord was never separated from His humanity.

Holy Thursday commemorates our Lord's last supper when He instituted the Blessed Sacrament of His precious body and blood, and but one Mass is said on that day. During the Gloria the bells are rung, after which they are silent until the same part of the Mass on Holy Saturday to honor the silence of our Saviour during His passion and express the mourning of the Church for the death of her Divine Spouse.

At the Mass on this day the bishop consecrates the holy oils used in administering the sacraments. After Mass the Sacred Host is carried in procession to a beautiful repository prepared for its reception, and there the faithful visit our Lord in supplication and thanksgiving.

Christ crucified is the great object that engrosses the attention of the Church on Good Friday. The passion is sung in the morning office, and prayers are offered up for all sorts of persons to show that none is excluded from the sufferings of the Church since Jesus Christ offered Himself a victim for the sins of all mankind.

The clergy and laity adore Christ crucified which they express by the veneration paid to the cross. On Holy Saturday the tenebrae with the other canonical hours for this day are consecrated to the memory of our Lord in His sepulcher. At Mass He is represented to the faithful as coming out of the grave. The altars, deprived of their ornaments, are again clothed with them. The triple candle is lighted, which is emblematic of the light of Christ.

The paschal candle, not lighted at first, represents Christ dead, and the five blessed grains of incense fixed in it denote the aromatic spices that embalmed Him in the sepulcher.

The lighting of the paschal candle is the representation of His rising again to a new life. Easter Sunday is considered by the Church the first and most solemn of the festivals which she celebrates. St. Paul teaches us this mystery is the foundation of Christianity. The festival of Easter is styled the "day which the Lord hath made." It being the day of His triumph over the power of His enemies and the darkness of the tomb. The principal disposition of the devout Christian in commemorating the glorious event of Christ's resurrection from the dead consists in renewing his faith in the truths of religion, his hopes to share one day in the glory of his Saviour and his charity by rising to a life of fervor in the service of God.—Manchester (N. H.) Guidon.

### Missions and Revivals.

The Ave Maria insists upon the radical distinction between Catholic missions and Protestant revivals. "The revival is far and away more emotional than is the mission, and its emotionalism is based on a much weaker foundation than is the passionate earnestness of the Catholic exercise. There is more of persuasion in the former, more of conviction in the latter. The preacher of a mission may make eloquent appeals to the feelings, but his most passionate exhortations are solidly based on the bedrock of definite dogmas. The revivalist's eloquence is calculated to touch the heart rather than the understanding and hence, while splendidly effective for the time, is less liable to produce stable and durable results. We are not decrying Protestant revivals. On the contrary, we should be glad to see them common throughout the land, but they are not on a par with our missions."

### Trust to Mary.

To whom did He trust Himself in His helpless infancy? To Mary. There is a lesson for us here. It was an apparent waste of time to spend so many years in Mary's arms, on Mary's knees, when He might have been teaching. But He was teaching by His actions from the first. We, too, must be nursed and cared for by Mary. Our Christian life must develop under her protection. We must run to her, trust to her guidance.

### We Must Have Faith.

We must have faith in our own mission in the work we are called to do. We must have faith in humanity, faith in the possibilities of an imperfect race, which has been in the process of training all these centuries and which is still very imperfect, but capable of growth and development. We must also have faith in the existence, wisdom, power and love of God.

## ALMOST A SIN.

The Ignorance of Catholicity Inside the Church.

The ignorance of Catholicity outside the Church is a pity, but the ignorance of Catholicity inside the Church is almost a sin. Nothing does us so much harm by losing innumerable opportunities to do good as the inability of many Catholics to give an account of the faith that is in them. A practical working knowledge of the doctrines of the Church, at least a store of the information necessary to refute the common objections of outsiders, is really a part of that loyalty which the most careless would resent to have impugned.

The average objections are themselves so superficial that it is a shame that there should be any Catholic who cannot meet them.

We complain at the dense ignorance of non-Catholics and resent the bigotry which is the offspring of ignorance when we are ourselves largely responsible for both. If every Catholic were representative in the true sense, not only faithful to his religion, but prepared to explain it to others, prejudice would necessarily die of inanition and the power of the Church would be immeasurably strengthened. Why should outsiders remain so ignorant when Catholics mingle with them every day unless it is that Catholics are not able to enlighten their ignorance. Some prejudice is hatred, but a good deal of it is misinformation or absolute lack of information. The remedy in many cases is merely a little patient explanation. How many Catholics are able patiently and lucidly to explain? And if they are not, why are they not?—Catholic Universe

### Speak to God.

"It is true," says St. Chrysostom, "that in Heaven, seated on His throne of glory, God gives His care to His angels and saints and to the grand designs of His wisdom and sanctity." But in your home and within the sanctity of your soul, where you are alone with Him, His one thought rests upon you. His providence and love are intent upon what concerns you and no other. He is all loving, only to be loved by you, to win your confidence and to induce you to tell Him all your troubles, your family cares, your daily work and your inner life. Speak them to Him with love and freedom. Do not answer that He knows already. He does know it, certainly, since nothing is hidden from Him as God, but there are matters of which He is unmindful, and they are precisely yours when you will not speak of them to Him. Your silence, which conceals them from Him, makes them as they were unknown to Him, and He has no intention, therefore, of bringing them to a happy issue by the blessing of His providence. If you have confided your trouble and annoyances to the world around you and have said nothing about them to God your worldly companions will know all that concerns you; your God will know nothing.

### A Mother of Parishes.

"The mother of parishes and the cradle of priests." Such was St. Mary's parish of Milford, Mass., appropriately termed several years ago by the late Bishop O'Reilly. Including originally the present parishes of Milford, Hopkinton, Ashland, Westboro, Medway, Holliston, Marlboro, Cordaville, Saxtonville, Maynard, Rockbottom and Upton, this sturdy parish has grown from a nucleus formed by about twenty Irish residents who lived in its vicinity in 1836, when the first Mass within the limits of Milford was celebrated, to the foregoing flourishing parishes, whose members have increased more than a thousandfold. With more truth even can St. Mary's be called "the cradle of priests," for since the early sixties, when John A. Conlin was ordained to the priesthood, twenty-five young men have received their early religious teachings in St. Mary's Sunday school or stepped from service at its altar up the paths of consecration and devotion to become noted sons of the Church.

### The Church in England.

The Roman Catholic Church now boasts 2,000 churches and chapels in England and Scotland. The total number of clergy is 3,794. Thirty-two Roman Catholic peers have votes in the house of lords and to the house of commons England sends five and Ireland seventy-one Roman Catholic members.

### Sins of Omission.

How was it yesterday with you? Did you see one who needed help or comfort or relief or encouragement, and did you fail to do anything for him? Do not many of us need to pray with the good archbishop, "Lord, forgive my sins, especially my sins of omission."

### The Children.

Nothing is more important for the well being and influence of our nation, to say nothing of the happiness of our homes, than that the children should be nurtured and trained after the noblest and purest ideals.

## SHORT SERMONS.

There is but one thing greater on earth than genius, and that is holiness. United they work miracles.

It is a fundamental law of a happy and useful life that we must keep sweet, for bitterness perverts the judgment and corrodes the heart.

Sympathy begets sympathy; love evokes love; by a law as swift as love and hatred engender their kind. And in all these ways we are reminded of the words, "To him that hath shall be given."

Envy is a most fatal evil. When it reigns in a soul it troubles, blinds and excites it to every excess. It is from self love that every springs, and it is the love of the common welfare that combats and destroys it.

## TO ST. JOSEPH.

Dear Joseph, father of my Lord,  
A father be to me  
And keep my steps upon the road  
To bliss eternally!

Dear Joseph, Virgin's worthy spouse,  
E'er free from sin keep me;  
My life, my all, oh, let me lose  
Than spotless purity!

Dear Joseph, "just" in heaven's sight,  
In justice's path keep me!  
Ne'er let me lose my heaven born right;  
My soul from sin keep free!

Dear Joseph, be the Church's guide;  
The faithful all watch o'er!  
Keep one and all close to thy side.  
For now and evermore!

Dear Joseph, in earth's cruel strife  
Bring us to peace and rest;  
Gain us the crown "eternal life"  
With God and all the bliss! Amen!

## CATHOLICS AND DIVORCE.

A Question of Religious Professions and Legal Practice.

Can Catholic lawyers and judges consistently with their religious professions serve to secure the annulment of valid marriages? is an interesting question. It was recently propounded to Mr. Canon Moyes, theologian to the Catholic archbishop of Westminster, London. He was asked whether a Catholic lawyer can with a safe conscience take part in his professional capacity in divorce cases and whether a Catholic judge can conscientiously administer a law contrary to the teachings of the Catholic Church.

Canon Moyes answers by saying that there are authentic decisions in which such action on the part of lawyer and judge is forbidden implicitly or indirectly. He says there are many pronouncements by the Apostolic See declaring that Christian marriage is a sacrament, and that the bond once validly contracted becomes indissoluble, and that the civil power is therefore incompetent to dissolve it. Any affirmation that the bond of marriage is dissolved or any authorization that the parties may marry again, if referring to the bond itself or to remarriage itself, therefore sinful and immoral. It follows from the ordinary principles of Catholic teaching that no Catholic, whether judge or lawyer, can help in procuring or effecting a divorce thus understood. There are, however, special circumstances in which participation in the work of the divorce court need not imply co-operation in the evil of divorce in the sense described.—Boston Transcript.

### Try It Yourself.

A very holy man, an Italian bishop, had in his lifetime a struggle with the severest trials. Such a victory did he gain over himself as to betray not the slightest sign of impatience, of worry or of fear. "What, then, is your secret that, whatever happens, you are always so calm?" asked one day an intimate friend. "My secret is a very simple one," answered the old man. "I only make good use of my eyes; that is the whole story of it." "How so?" said the other. "Explain." "With the greatest of pleasure," replied the bishop. "First I lift my eyes to heaven and remember that is the place I must strive for with all my might; next I cast my eyes upon the ground and think what a small plot of it I shall one day occupy; then I cast a glance out on the world and reflect what a countless number are worse off than I am. Forthwith it is evident that I must suffer in silence and peace and that I should be bitterly in the wrong if I murmured or complained." Try it yourself, dear reader, at least for once.—Catholic Home Companion.

### Lend a Hand.

An "old salt" who had been in many a hard storm was asked what text of Scripture gave him the most courage when he was aloft in a big blow. He said: "I don't know much Scripture, but the text that helps me most at those times when the ship is keeling is 'Paint heart never won fair lady.'" The old sailor did not know much Scripture, it is true, but he had courage to battle to victory on what he supposed was a text of Revelation. If we were not faint hearted we would buckle on our armor more frequently when our rights are in danger. We would get what the law allows or we would know the reason why. We would lend a brother's hand to help a brother upward and onward or we would deny our family relationship. The cornerstone of Daniel O'Connell's success uplifted the principles: "An injury to one is an injury to all." "Nothing can be politically right that is morally wrong."—Catholic Universe.

### Catholic Emigrants.

A movement has been inaugurated for the protection of Catholic emigrants from Europe who enter this country. They are open prey to sharks of various kinds and very frequently to swindlers of their own nationality. The archbishop of St. Louis has taken steps to remedy these abuses by organizing a bureau and colonization society. The purpose is to co-operate with the immigration office in New York and Catholic societies to direct the immigrants into good hands.

## SHORT SERMONS.

Do the duty which lieth nearest to thee. Thy second duty will have already become clearer.

Let us take care to live as pilgrims on this earth, remembering that we must speedily leave it.

The secret of a happy life does not lie in the means and opportunities of indulging our weakness, but in knowing how to be content with what is reasonable.

Every kindness done to others in our daily walk, every attempt to make others happy, is a step nearer the cause of Christ, through which only death can be really a gain to us.

## CONSTITUTION OF JAPAN.

How It Differs From the Constitutions of Occidental Nations.

There is an important difference between the constitutions of Western nations and that of Japan. The former are the outcome of popular uprising against tyranny of rulers—in other words, of a demand, as of natural right, by the people. Consequently, even in monarchical Europe, constitutions are drawn in such forms as to lay the greatest stress upon popular rights, while at the same time curtailing the power of the sovereign.

The Japanese constitution, on the other hand, emanated from the emperor, the fountain head of all power. Before the people dreamed of popular rights or of a parliament the emperor had already marked out the grand policy of establishing constitutional government in the future, because of his evident desire and purpose to elevate the country to an equal place among the civilized nations of the world, not only because he wished it, but also because that course was in strict accordance with the national policy bequeathed by his ancestors.

Following that policy, our constitution was drawn up with close adherence to and careful preservation of the fundamental principle of the imperial government from time immemorial.

In form, however, it is similar to Western constitutions, with this difference, that the text of our constitution contains only the fundamental principles of state—namely, the prerogatives of the emperor; the rights and duties of the people; the powers of parliament; the powers and duties of ministers of state and judiciary and finance.

These are all embodied in seventy-six articles. Matters of detail, such as the rules and proceedings of parliament, the laws for the election of members, the national budget, etc., are separated from articles enunciating fundamental principles, and are embodied in laws supplementary to the constitution and enacted at the same time.—Century.

### Saluting the Quarter Deck.

Some customs of our royal navy appear very strange to outsiders. One such is that of saluting the quarter deck.

Every one who comes over the gangway or on the quarter deck is ordered in the "King's regulations" to make the naval salute—that is to say, the right hand, with the thumb and fingers close together, has to be brought up smartly to the hat, the thumb going in line with the outer edge of the right eyebrow, and the palm of the hand inclined to the left.

The reason of the salute is this: The king is supposed to be on the quarter deck of all his ships, and hence it is a mark of salutation to him.

The ordinary blue jacket is not supposed to stand or walk upon this "holy of holies," except on duty. On all other occasions he has to cross it at the double.—Tit-Bits.

### No Fear of Assassination.

"King Edward will never be assassinated, though the other monarchs of Europe may be," says L. S. Herman. "The desperate men of the continent will not kill King Edward because his government lets them go free. It does not arrest men on suspicion of connection with dynamite plots and anarchists as do the other governments. But it has a detective system by which these men are watched as one watches a clock, and they cannot move without being seen. The nihilists and the bad men of the continent flock to Whitechapel. Here are Petticoat Lane and Bloomsbury street, where the darkest criminals live, and before whose doors are detectives at all times, ready to seize any desperado whose name may be telegraphed from another part of Europe."

### New Tribes Discovered.

Dr. Theodore Koch, of the Berlin Museum of Anthropology, who is at present exploring the districts of the upper Amazon, is reported to have advanced farther than any other white man has hitherto penetrated on the Rio Tiqui, and to have spent several weeks in the villages of heretofore unknown tribes of Indians, who live near the border between Peru and Brazil. The discovery of them emphasizes the fact that civilized man is not yet acquainted with all of his savage brothers that the earth contains.—Exchange.

### Let the Digestive Organs Work.

Don't try to save your digestive organs any more than you would save your brain or muscles. Give your digestive organs something to do. Let your diet be simple, consisting of one or two kinds of food at a meal, but don't be too particular as to what these articles are. Let your appetite guide you. You can eat almost anything if you think so. Your digestive organs will be a great deal better off than to undertake to save them or to excuse them from the performance of their natural function.—Medical Talk for the Home.

### Sorrow Sermons.

Sorrow is the secret of happiness. The work itself is the best wage. Nothing falls like a selfish success. Whatever is right—where God is. The more a man puffs the less freight he hauls.

The nimble nickel does not make the lively church.

The most unsound religion is that which is all sound.

The string that is not stretched gives forth no strains.

The faith that removes mountains always carries a pick.

## EXPENSIVE FRENCH WEDDINGS.

Charges Made According to Style as Are Funerals.

"Church ceremonies," says a writer, "are expensive affairs in France, like funerals, being charged for according to style. Those of the first and second class entitle the procession to entry by the front door of cathedral or church, to more or less music of the full orchestra, and to carpets laid down from porch to altar. Wedding parties in the third division go in by a side entrance and without music or carpet traverse the aisle, the charges even so diminished being considerable. I must say that were I a French bride-elect I should bargain for a wedding of the first class at any sacrifice. To have the portal of a cathedral thrown wide at the thrice repeated knock of the beadle's staff, to hear the wedding march from "Lohengrin" pealed from the great organ, to reach the altar preceded by that gorgeous figure in cocked hat, red sash, plush tights, silk stockings, and silver buckled shoes, all the congregation glittering with admiration—surely the intoxication of such a moment were undiminished! The strictest etiquette regulates every part of the proceedings. Accommodated with velvet armchairs, the bride's parents and relations are placed, according to degrees of consanguinity, immediately behind her; the bridegroom's family having seats on the other side of the nave."—Exchange.

### Stories of Senator Hoar.

Senator Hoar and Senator Ryvarts were implacable enemies when it came to the passage of words, and the honors were about even. One day Ryvarts came off with flying colors. He was chairman of the library committee and Hoar was a minor member. Ryvarts was lax and would not call his committee together from beginning to end of a session. A measure which Hoar was anxious to have brought up was referred to the library committee and there seemed doomed to sleep forever. Toward the end of the session Hoar met Ryvarts in the cloak-room. "Whenever you are ready to call a meeting of the library committee," he said with biting sarcasm, "I wish you would notify my executors." "I shall be most happy to notify your executors," said Ryvarts with a smile.

Senator Ingalls was one of those who had been so often rapped by the late Senator Hoar that he took keen delight in saying sharp things at the expense of the Massachusetts man. When the Conkling-Garfield episode came up Hoar was so disgusted with the management of the affair that it was said that he threatened to resign his seat. The question was under discussion in the cloak-room, and some one commented on the probability of Hoar's resignation. "Hoar resign!" laughed Ingalls. "You don't know him. Whenever his resentment at anything reaches that pitch he will rise in his seat and hand in the resignation of Dawes, his colleague."

Senator Hoar hated Benjamin Butler—he was the one man that Hoar could not abide—and his son inherited the feeling, as witness this remark made when asked if he were going to attend Butler's funeral: "No, I'm not going; but I approve of it."

### Chinese Trade Guilds.

A recently published report of ex-Consul-General McWade of Canton, China, gives some interesting details of the industrial conditions of China and, incidentally, of the labor-union system of that country. The laborers work long hours and their meals are supplied by their employer. Their food consists of rice, partaken of twice a day, with now and then a few vegetables or pieces of salt fish or pork as a relish. Tea is also furnished to them in unlimited quantities. They begin work as soon as daylight appears and continue until between 8 and 9 o'clock at night, the recent introduction kerosene oil lengthening the hours of labor. The workman eats and sleeps in the shop where he is employed.

Not only do the male workers have a trades union or guild of their own, but so also have the employers. To these guilds are referred all disputed questions of labor and food, which, as a rule, are amicably settled. The operatives seem to take it for granted that their employers can properly claim every moment of their time from early in the morning until night, unless about thirty minutes set apart for each meal of rice and vegetables be expected. When the two guilds fail to arrive at a satisfactory settlement of a dispute the employers simply close up the shops.

Canton boasts of over seventy trade guilds. These guilds have fine halls and spacious courtyards, where their members meet daily and discuss the affairs of their respective trades and other matters.

### A Fine Opening.

A young globe trotter was holding forth during a dinner in Paris about the loveliness of the island of Tahiti and the marvelous beauty of the women there. One of the Barons Rothschild, who was present, ventured to inquire if he had remarked anything else worthy of note in connection with the island. Resenting the baron's inquiry, the youth replied: "Yes; what struck me most was that there were no Jews and no pigs to be seen there." "Is that so?" exclaimed the baron, in no wise disconcerted. "Then if you and I go there together we shall make our fortunes."

In Khartum all vultures are strictly protected by the government as they are useful in clearing away refuse.

## AMERICAN LITERATURE.

A Thirteenth Century. A thirteenth century was born in Montfort, Maine, in 1861, which has been a long time. Now it is the possession of the Leconte family. The principal character ran thus: "Know all I have started for the world and the ends of all my adventures and my rice for evermore." Leconte and their heirs, Jew or Jewess in my time, time of all my race to the world shall dwell or stay or reside within the limits of town of Leconte. Leconte thought better of the Jews than Simon de Montfort. What was a Jew, Sir Israel Hart, four times mayor of the town of Leconte was the reward of his vices to Leconte.

Modern Therapeutics. Inland and inland meat dropped from army medicine. Army physicians have been so general's office that politicians have placed, according to degrees of consanguinity, immediately behind her; the bridegroom's family having seats on the other side of the nave."—Exchange. Inland and inland meat dropped from army medicine. Army physicians have been so general's office that politicians have placed, according to degrees of consanguinity, immediately behind her; the bridegroom's family having seats on the other side of the nave."—Exchange. Inland and inland meat dropped from army medicine. Army physicians have been so general's office that politicians have placed, according to degrees of consanguinity, immediately behind her; the bridegroom's family having seats on the other side of the nave."—Exchange.

Singing Into a Gramophone. Part of the terror inspired by gramophones—not by all gramophones, however, of course—is probably due to the distress of the vocalists who sing for them. Few people can have an idea of this. Mr. J. B. Oswald, yesterday recovered fees from a small facturing company in Glasgow that he sang to the accompaniment of bells on either side of him, and a rattling away for all the plan was worth. He sang each song seven or eight times to produce a "better record." As the voice varied in pitch and intensity, he had to lean nearer or draw back, and he sang all the preparation dropped from his forehead! First the diaphragm gave way—the one in the instrument—and then a wax cylinder much to hard was used. Mr. Oswald had bound himself, however, to produce twelve master records. He would seem to have done it in the Glasgow sheriff's office, as at all events he has done enough as he states that the task was quite the well believe it. Some of the very serious sounds which emerge from gramophones may now be systematically heaviest he has undertaken. One really interpreted.—Fall Mall Gazette.

To Keep Eyes Bright. Eyes red and bloodshot from reading late at night, haggard and full from indulgence in late hours are no pretty to look at. It doesn't kill that eyes red and lacking in lustre, the result of midnight junkies; on the contrary, they can as easily result from a woman's sewing until the wee sma' hours.

Preventive measures are always more easy than corrective ones and in this respect there are many "don'ts" which a woman might observe with satisfactory results.

Among them are the following: Never read facing the light. Do not read with the head lowered. Hold the book on a level with the eyes.

Don't read on a moving train. Don't read while you rock. Don't tax your eyes when you are tired or hungry.

Don't use your eyes when you are smart. Don't face the wind or dust and without glasses.

Don't squint; it weakens the eyes.

### Old Time Hate Wars.

There used to be a hate war in the old stagecoach days. At the end of the last century one stagecoach company not only cut the stagecoach routes from London to a very low price, but gave also other inducements. The coach started from London in the morning by way of doing the difficulty the proprietors of the more clothed of their coaches to go overnight to Brighton. They were accommodated with beds free of expense and were used comfortably to London to company's morning coach.

You can't always have your head covered by the morning. There are some who are not.