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seraphim stabunt super



et clamabant. Is. 6.



Ecce vobiscum sum omni



bus vobis. Matth. 28. 20.

THE CEREMONIES

— OF THE —

HOLY MASS EXPLAINED.

— THE CAUSATION OF THE MEANS OF THE CELESTIAL
— MONDS OF THE MASS — REFERRED TO ALL WHO TAKE
— PART IN THE SACRIFICIAL MYSTERIES —

— BY —

REV. F. X. SCHOUPPE, S. J.

— TRANSLATED BY —

REV. F. CHARE.

— NEW YORK: PUSTET & CO., 1890. —

Immaculatio Agnæ, quæ in Altari Crucis immoletur, cujus
carnis, postquam omnes peccatis credentium immolaverit, et agnus
saturatus fuerit, Agnus Dei sacrificatus est integer perseverat.

— AUCTOR: S. ANDREAE APOSTOLI —

SECOND REVISED EDITION

FR. PUSTET,

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✠ JOHN LOUGHLIN,

Bishop of Brooklyn.

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BY E. STEINBACK

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TO THE
RIGHT REV. JOHN LUGHLIN, D. D.

First Bishop of Brooklyn.

IN GRATITUDE FOR THE FAITHFULNESS OF HIS PASTORAL
CONDUCT AND IN TOKEN OF DEER AND
AFFECTIONATE RECOGNITION

OF HIS PASTORAL

LABOURS

OF HAVING FOR MORE THAN FIFTY YEARS
BEARS WITNESS TO HIS GOD'S AFFECTION

AND

OF AN OFFER AND THE SACRIFICE FOR THE

Living and the Dead.

INDEX.

PRELIMINARY NOTES

THE PURPOSE AND TWO-FOLD MEANING OF CEREMONIES

CHAPTER I.

THE ALTAR AND ITS FURNITURE

Section 1.	The Altar	19
" 2.	The Cincture	24
" 3.	Three Lights	27
" 4.	The Missal	32
" 5.	The Chalice and Paten	38
" 6.	The Corporal	30
" 7.	The Bread and Wine	36
" 8.	The Tumbler	39
" 9.	The Tabernacle	40

CHAPTER II.

THE PRIEST AND HIS VESTMENTS.

Section 1.	The Priest	40
" 2.	The Priest's Vestments	41

CHAPTER III.

SOME SPECIAL CEREMONIES

CHAPTER IV.

THE CELEBRATION OF THE HOLY SACRIFICE

Section 1.	The Full Allegorical Meaning	60
" 2.	The Restricted Allegorical Meaning	68
" 3.	The Literal Meaning	71

I. THE PREPARATION AT THE FOOT OF THE ALTAR	1
II. FROM THE INTRODUCTION OF THE OFFERTORY	15
III. FROM THE OFFERTORY TO THE "SANCTUS."	88
IV. FROM THE BEGINNING OF THE CANON TO THE "PATER NOSTER"	98
V. FROM THE "PATER NOSTER" TO THE FINAL ABLUTION.	111
VI. FROM THE ANTI-PHONY OF THE COMMUNION TO THE END OF MASS.	120



PREFACE



In the following pages the profound and essentially permanent truths which underlie the ever-changing and ever-developing tradition of the great sacramental mystery, the Holy Sacrifice of the Mass, have been declared and expounded in a way which should be regarded as an authority which was imparted by our Jesuit Father Superior. It should be in the hands not only of those who celebrate the divine mysteries, but also in the hands of all who assist at them. A careful study of its contents will be productive of much good for all classes of readers. It sheds a flood of hallowed light on the symbols and ceremonies employed in the Holy Sacrifice and presents

them more beautiful, more venerable, and more sacred than ever.

The translation of these admirable studies of the great Jesuit, although done in moments snatched from the time of a visitation of a large parish, has brought the translator much pleasure and instruction. He humbly trusts that both the clergy and laity will hail with delight the publication of this little treasure of modern Catholic literature, intended as it is to increase love and reverence for the great central act and feature of Catholic worship, the Holy Sacrifice of the Mass, its ceremonies and symbols. A distinguished author not of the household of faith, seeing but dimly and "as through a glass," considered the Holy Sacrifice "the only genuine thing of our time."

How great should not our love and appreciation be, we who are daily partakers of "the chalice of salvation," and of the *golden oblation offered up among the nations from the rising of the sun to the going down of the same.*" May God speed this little book to every Catholic home.

P. F. O'HARE.

100 West N. Y. Street, St. Joseph,

March 16, 1891.



THE MEANING

OF THE

CEREMONIES OF THE MASS.

BY

FRANZ XAVIER NOBLE

OF THE

The Purpose and Twofold Meaning of Ceremonies.

For the purpose of ceremonies. The ceremonies of the Mass were instituted by the Apostles and their successors, under the guidance of the Holy Spirit, not only to signify the mystery of this august sacrifice, but also to excite the minds of the faithful to that contemplation of the mysteries of religion and piety, the contemplation of the profound dogmas which is revealed in the

Eucharistic Sacrifice." Trid., Sess. xxii. cap. 5. The purpose, therefore, of the Church in using ceremonies is twofold: the first, is to manifest the respect and reverence due to the divine sacrifice; and the second, is to point out the signs and lessons of the profound mysteries which lie concealed therein.

But now, what are the hidden things, which are pointed out by these symbols and these ceremonies? Some of these are truths of faith, and others of morals. The truths of faith are, for the most part, the mysteries and the various circumstances of the passion of Christ, that is, of His bloody sacrifice, which is not merely renewed in the Mass, but is also represented in this unbloody sacrifice (Trid., Sess. xxii. cap. 1. and 2.), and, in fine, the effects of the Passion in the Church, and in the souls of the faithful. The moral lessons contained therein, which are intended to excite the faithful to imitate Christ, and dispose them to offer the

Holy Sacrament in a becoming manner, in the following: adoration, communion, humility, contrition, charity, and the other virtues - by which the soul is united with the Divine Victim of the altar, so that, in union with It, they may preserve to be received as one holocaust in the odor of sweetness.

Arrived by those principles and the various signs which the Church herself frequently uses to unfold their meaning, and after a careful examination of the authors who have written on them, we propose, in the following pages, to explain briefly the meaning of ecclesiastical ceremonies.

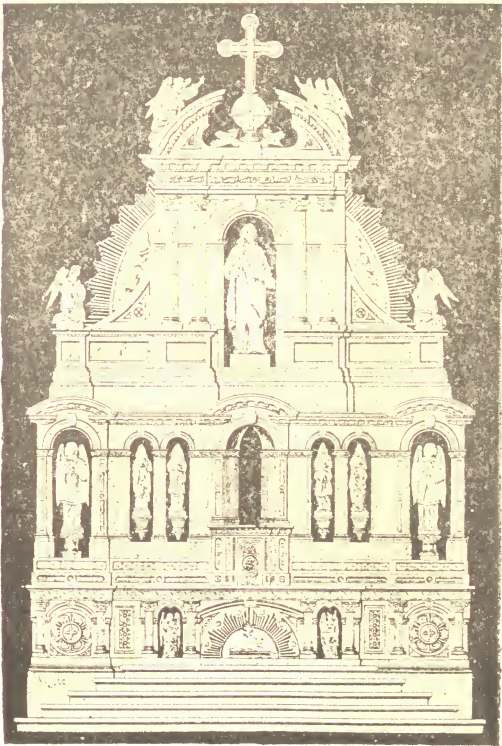
II. The twofold meaning of ceremonies.— From what has been said, it is evident that ceremonies admit of a variety of meanings. Just as in the Sacred Scrip-

[B. a. Traç. uset. de sacrific. Miss. —L'Écrit. XIV. Des cérém. Miss. —Le Ben. Epes. Des usages et des cérém. de la Messe —Kafir. v. Beçons de culte catholique, p. 17.

tures we distinguish a literal and a mystical meaning, so is it with regard to the rites of the Mass, whether they consist of words or actions. The *literal meaning*, as applied to the Mass, is not only the signification of the words, immediately intended by the Church, but also the end to which the actions are primarily and as it were naturally employed. The *mystical meaning* is that which shadows the mysteries of faith, and suggests the principles of morals. Such particularly is that sense by which, according to the thought of pious souls, the mystery of man's redemption, and the history of Christ's passion are presented under the form of a perpetual allegory, and which, therefore, is usually called the allegorical meaning. Now, in order that we may systematically unfold these meanings, and the salutary lessons which are expressed in the ceremonies of the Mass, as it were in some mystic pages, we shall divide our work into four chapters, treat-

ing in the first, *of the nature and its formation*; in the second, *the grant and its restrictions*; in the third, *some special requirements*; and in the fourth, *the celebration of the Holy Sacrif.*







CHAPTER I.

The Altar and its Furniture.

For the celebration of the Holy Sacrifice a story-tell is necessary, and on it there should be placed a crucifix, wax candles, lighted, a missal, a chalice and paten with its veil, corporal, and bread and wine, the matter of the sacrifice. To these articles already mentioned, we may add the canopy and the tabernacle.

§ 1. *The Altar.*

The altar is a sacred table upon which the oblation is presented to the Almighty Father, to receive it. The Eucharistic altar might be of stone, and be consecrated by a bishop, and have deposited therein some relics of the Holy Martyrs. It should be raised above the

grade of the steps, and be covered with three linen cloths, the outer one hanging down on both sides so as to touch the floor.

The altar denotes Christ, in whom and through whom every oblation and act of worship are offered to God. As the altar is the support of the sacrifice from which the oblation ascends in the odor of sweetness, and without which it would return to the earth, never again to arise, so Christ is the support and strength of every sacrifice and act of worship, for nothing can be offered acceptably to God except by and through Christ.

The altar is made of stone: 1st, because it denotes Christ who is the mystical stone, a name often applied to Him in the Sacred Scriptures. He is called the foundation stone, the corner stone, the stone or rock of the desert: "*and the rock was Christ*" ("*Petra autem erat Christus.*" I. Cor. x. 4), the rock which, being struck, not by the rod of Moses, but by that of

the passion pours forth most copiously the waters of divine grace. The altar is made of stone, secondly, because it is symbolic of solidity, and shows how the divine worship is most firmly established on Christ.

The altar stone is anointed with oil, to denote Christ who is anointed with divinity, anointed with the priesthood, anointed with the fulness and abundance of the Holy Spirit which operates unto the sanctification of all Christians.

The consecrated altar contains the relics of the Holy Martyrs, their bones and ashes, first, because in ancient times, the tombs in which they were interred were turned into altars, and the Holy Sacrifice offered thereon; and secondly, because it manifests the intimate union of Christ with the faithful in the same sacrifice. The martyrs laid down their lives, in union with and by virtue of Christ's sacrifice on the cross. It is for this reason that the altar is made in the form of a tomb.

The altar is always erected in a high place, above the floor of the Church. This is done, first, that the priest may easily be seen by the faithful who assist at the Holy Sacrifice ; secondly, because it represents Mount Calvary ; thirdly, because it denotes the elevation of the soul from earthly attractions, a disposition necessary to all those who would honor God in spirit and in truth ; and fourthly, because it outlines the mediation which is performed on the altar between heaven and earth, God and man, through Christ who is the principal mediator, and through the priest, who is the secondary mediator, on which account the priest, who offers the Holy Sacrifice, is placed between heaven and earth.

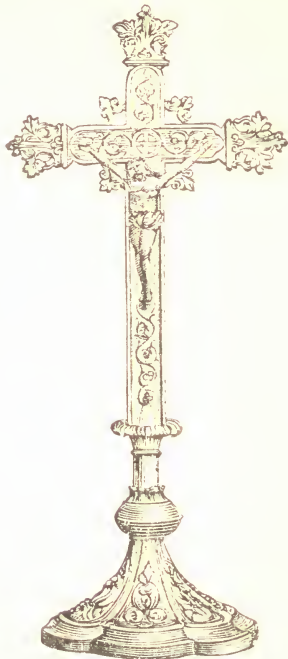
The altar is covered with three linen cloths. These are used, in the first place, to receive reverently the Most Precious Blood in case of accidental spilling ; and, in the second place, to mark the purity and cleanliness due to the material on

which are placed in the sacred gifts to be offered to the Almighty. Not only should the \ominus be offered so pure, but it is likewise necessary to present it in a pure manner. Accordingly, the white linen cloth is symbolic of the purity which ought to be brought to the Holy Sacrifice.

The three linen cloths are used to signify great purity, not only external, but internal, the cavity which is increased with increasing labor, the three-fold purity of the intellect, the heart, and the hand, or the purity of thought, word, and deed. To this it may be added, that the linen cloth which hangs down so as to touch the floor, indicates that perfect purity which should adorn the whole man from head to foot; that purity which our Lord Himself reminds us of in the washing of the feet of His disciples.

§ II. *The Crucifix.*

The image of the Crucified raised upon the altar indicates that the Eucharistic



altar is a true Calvary, in which the bloody sacrifice of Christ is renewed in

an *radiantly* manner. The crucifix is placed in a conspicuous position, so that it may attract the eyes and hearts of all towards it: "*And I, if I be lifted up from the earth will draw all things to myself.*" St. John xii, 32. "*Cum exaltatus fuerit, et terra omnia traham ad me ipsum.*" The cross denotes the triumph of our crucified Lord who, in expiring upon it, conquered the world by faith and who, moreover, on the day of the general judgment will conquer it still more completely by His justice.

§ III. *The Lights.*

The candlesticks and candles crown the altar, not only as a sign of honor and *roy.* but also, as representing Christ, the Lord, who is the light of the world and as it were, a brand from heaven casting fire into the world that it may be *en-*kindled by Divine love. "*I am come to send fire up on the earth and what will I but that it*

be enkindled." Luke xii, 49. They represent, likewise, the hearts of the faithful, which illumined by the light of Christ and inflamed by His fire, are ever consumed unto the honor of God. Finally, the lights used in the masses and offices of the dead remind all of the everlasting light of glory reserved for the faithful departed.

§ IV. *The Missal.*

The sacred book which was formerly called the *Sacramentarium*, but now is called the *Missal* or *Mass-book*, contains the holy prayers and gospels which are recited in the mass. This sacred book denotes the Church or to speak more correctly, it denotes Christ Himself who speaks to us in its pages. In ancient times it was customary to enclose it in a case of gold and even at present, it is found frequently embellished and ornamented with gold, silver, and pearl. The

of the missal is a symbol of the heavenly treasures contained in the



divine world, the gold and gems of celestial wisdom.

§ V. The Chalice and Paten.

The chalice and paten made of gold or silver, are consecrated with sacred oil, in order that they may contain the



matter of the sacrifice, even the consecrated species. On the paten is placed the unleavened bread, which is afterwards

changed into the body of Christ. In the chalice is poured the wine with a little water, which is subsequently changed into the blood of Christ. The Church employs these sacred vessels in her service to represent the hearts of the faithful, which are living sacred vessels containing the treasures of Christ. On account of the great respect manifested for all that concerns our Divine Lord, these vessels are made of the most precious materials and consecrated by the bishop and, hence, we are reminded of the great value of our souls which were redeemed by the most precious blood of the Saviour and sanctified with the unction, that is, the grace of the Holy Spirit. The chalice, moreover, is a symbol of the holy alliance existing between God and man, as well as, a symbol of opulence, of fraternity, etc.

The chalice and paten, which stand in

[1] See Schenck's Elem. theol. dogmat. t. 2. De Euch. § 301. § 302. § 303. § 304. § 305. § 306. § 307. § 308. § 309. § 310. § 311. § 312. § 313. § 314. § 315. § 316. § 317. § 318. § 319. § 320. § 321. § 322. § 323. § 324. § 325. § 326. § 327. § 328. § 329. § 330. § 331. § 332. § 333. § 334. § 335. § 336. § 337. § 338. § 339. § 340. § 341. § 342. § 343. § 344. § 345. § 346. § 347. § 348. § 349. § 350. § 351. § 352. § 353. § 354. § 355. § 356. § 357. § 358. § 359. § 360. § 361. § 362. § 363. § 364. § 365. § 366. § 367. § 368. § 369. § 370. § 371. § 372. § 373. § 374. § 375. § 376. § 377. § 378. § 379. § 380. § 381. § 382. § 383. § 384. § 385. § 386. § 387. § 388. § 389. § 390. § 391. § 392. § 393. § 394. § 395. § 396. § 397. § 398. § 399. § 400. § 401. § 402. § 403. § 404. § 405. § 406. § 407. § 408. § 409. § 410. § 411. § 412. § 413. § 414. § 415. § 416. § 417. § 418. § 419. § 420. § 421. § 422. § 423. § 424. § 425. § 426. § 427. § 428. § 429. § 430. § 431. § 432. § 433. § 434. § 435. § 436. § 437. § 438. § 439. § 440. § 441. § 442. § 443. § 444. § 445. § 446. § 447. § 448. § 449. § 450. § 451. § 452. § 453. § 454. § 455. § 456. § 457. § 458. § 459. § 460. § 461. § 462. § 463. § 464. § 465. § 466. § 467. § 468. § 469. § 470. § 471. § 472. § 473. § 474. § 475. § 476. § 477. § 478. § 479. § 480. § 481. § 482. § 483. § 484. § 485. § 486. § 487. § 488. § 489. § 490. § 491. § 492. § 493. § 494. § 495. § 496. § 497. § 498. § 499. § 500. § 501. § 502. § 503. § 504. § 505. § 506. § 507. § 508. § 509. § 510. § 511. § 512. § 513. § 514. § 515. § 516. § 517. § 518. § 519. § 520. § 521. § 522. § 523. § 524. § 525. § 526. § 527. § 528. § 529. § 530. § 531. § 532. § 533. § 534. § 535. § 536. § 537. § 538. § 539. § 540. § 541. § 542. § 543. § 544. § 545. § 546. § 547. § 548. § 549. § 550. § 551. § 552. § 553. § 554. § 555. § 556. § 557. § 558. § 559. § 560. § 561. § 562. § 563. § 564. § 565. § 566. § 567. § 568. § 569. § 570. § 571. § 572. § 573. § 574. § 575. § 576. § 577. § 578. § 579. § 580. § 581. § 582. § 583. § 584. § 585. § 586. § 587. § 588. § 589. § 590. § 591. § 592. § 593. § 594. § 595. § 596. § 597. § 598. § 599. § 600. § 601. § 602. § 603. § 604. § 605. § 606. § 607. § 608. § 609. § 610. § 611. § 612. § 613. § 614. § 615. § 616. § 617. § 618. § 619. § 620. § 621. § 622. § 623. § 624. § 625. § 626. § 627. § 628. § 629. § 630. § 631. § 632. § 633. § 634. § 635. § 636. § 637. § 638. § 639. § 640. § 641. § 642. § 643. § 644. § 645. § 646. § 647. § 648. § 649. § 650. § 651. § 652. § 653. § 654. § 655. § 656. § 657. § 658. § 659. § 660. § 661. § 662. § 663. § 664. § 665. § 666. § 667. § 668. § 669. § 670. § 671. § 672. § 673. § 674. § 675. § 676. § 677. § 678. § 679. § 680. § 681. § 682. § 683. § 684. § 685. § 686. § 687. § 688. § 689. § 690. § 691. § 692. § 693. § 694. § 695. § 696. § 697. § 698. § 699. § 700. § 701. § 702. § 703. § 704. § 705. § 706. § 707. § 708. § 709. § 710. § 711. § 712. § 713. § 714. § 715. § 716. § 717. § 718. § 719. § 720. § 721. § 722. § 723. § 724. § 725. § 726. § 727. § 728. § 729. § 730. § 731. § 732. § 733. § 734. § 735. § 736. § 737. § 738. § 739. § 740. § 741. § 742. § 743. § 744. § 745. § 746. § 747. § 748. § 749. § 750. § 751. § 752. § 753. § 754. § 755. § 756. § 757. § 758. § 759. § 760. § 761. § 762. § 763. § 764. § 765. § 766. § 767. § 768. § 769. § 770. § 771. § 772. § 773. § 774. § 775. § 776. § 777. § 778. § 779. § 780. § 781. § 782. § 783. § 784. § 785. § 786. § 787. § 788. § 789. § 790. § 791. § 792. § 793. § 794. § 795. § 796. § 797. § 798. § 799. § 800. § 801. § 802. § 803. § 804. § 805. § 806. § 807. § 808. § 809. § 810. § 811. § 812. § 813. § 814. § 815. § 816. § 817. § 818. § 819. § 820. § 821. § 822. § 823. § 824. § 825. § 826. § 827. § 828. § 829. § 830. § 831. § 832. § 833. § 834. § 835. § 836. § 837. § 838. § 839. § 840. § 841. § 842. § 843. § 844. § 845. § 846. § 847. § 848. § 849. § 850. § 851. § 852. § 853. § 854. § 855. § 856. § 857. § 858. § 859. § 860. § 861. § 862. § 863. § 864. § 865. § 866. § 867. § 868. § 869. § 870. § 871. § 872. § 873. § 874. § 875. § 876. § 877. § 878. § 879. § 880. § 881. § 882. § 883. § 884. § 885. § 886. § 887. § 888. § 889. § 890. § 891. § 892. § 893. § 894. § 895. § 896. § 897. § 898. § 899. § 900. § 901. § 902. § 903. § 904. § 905. § 906. § 907. § 908. § 909. § 910. § 911. § 912. § 913. § 914. § 915. § 916. § 917. § 918. § 919. § 920. § 921. § 922. § 923. § 924. § 925. § 926. § 927. § 928. § 929. § 930. § 931. § 932. § 933. § 934. § 935. § 936. § 937. § 938. § 939. § 940. § 941. § 942. § 943. § 944. § 945. § 946. § 947. § 948. § 949. § 950. § 951. § 952. § 953. § 954. § 955. § 956. § 957. § 958. § 959. § 960. § 961. § 962. § 963. § 964. § 965. § 966. § 967. § 968. § 969. § 970. § 971. § 972. § 973. § 974. § 975. § 976. § 977. § 978. § 979. § 980. § 981. § 982. § 983. § 984. § 985. § 986. § 987. § 988. § 989. § 990. § 991. § 992. § 993. § 994. § 995. § 996. § 997. § 998. § 999. § 1000.

the centre of the altar, are covered with a veil. This is symbolic, first, of the veil of faith; second, of the eucharistic veil which conceals the body of Christ; and third, the veil of blindness covering the eyes of the Jewish people and all sinful men.

§ VI. *The Corporal.*

The corporal is a clean linen napkin which is spread out on the altar, at full length, at the beginning of mass and on which the Sacred Host or the body of Christ is placed. It is used to commemorate the linen winding sheet in which our Lord's inanimate body was shrouded by Joseph of Arimathea. The corporal is a symbol of that purity of soul in which the Lord delights to take up His abode.

§ VII. *The Bread and Wine.*

The bread used as the matter of the Holy Sacrifice must be made from the purest wheat, unleavened and of a circu-

lar form. The wine employed for the consecration of the chalice must *not* be extracted from the grape and mixed with a little water.

The Lord desired this to be the matter of the sacrifice not only, because, bread and wine are found everywhere on earth, but also to disclose to us a number of the mysteries of faith.

In the first place, bread and wine, which form the food of man, signify that Christ our Lord, the Divine Victim, is the healthful nutriment of our souls. They signify, in the second place, the union of the faithful amongst themselves and with Christ, for as the bread is made up of many grains, and the wine from numerous grapes, so the one mystic body of Christ is formed from the multitude of the faithful. They signify, in the third place, the mortification which everyone must endure to be united with Christ, for just as wheat in order to be made into bread must be ground in the mill and treated with

water and heat, in like manner a faithful soul to be intimately united with Christ and live with His spirit must die to himself.

This bread is known as the azymes, or the bread made without ferment, such as our Lord used at the last supper. It indicates the purity of soul, which all should acquire and which is obtained only through Christ. Leavened bread is not used, for the *leaven* denotes vice, concupiscence and the principle of all corruption. "*Know ye not that a little leaven corrupteth the whole lump? Purge out the old leaven that ye may be a new paste, as you are unleavened.*" 1 Cor. v, 6, 7.

The Host is of a circular form, because the circle is the most perfect of figures and is symbolic of eternity or infinity. On this account, it is the most appropriate figure to represent the presence of Him, who is infinite in duration, infinite in immensity, infinite in love, and infinite also in the merits of His sacrifice.

When the wine is poured into the chalice it is mixed with a few drops of water. Our Lord Himself is believed to have made use of this mixture. The mixture of wine and water reminds us, in the first place of the open side of Christ whence blood and water issued profusely; in the second place, it denotes the admirable union of the divine and the human nature which our Lord cemented in His Incarnation and through which we are made partakers of the divinity, a union specially effected through the Holy Eucharist, by sanctifying grace and the glory of the next life, and in the third place, it represents the union of the faithful with Christ in one mystical body.

§ VIII. *The Thurible.*

The thurible, which in ancient times was used in the temple by Aaron, and which is now used in the sanctuary of Christ, is a vessel in which incense is burned and then offered to the Lord as a mark of

the highest respect. The thurible is a symbol of Christ's humanity wherein is hidden the fulness of the divinity as a consuming fire. It is, also, a symbol of Christ who is the well-spring of all graces, which, like most fragrant odors, are diffused over the whole world. The thurible is, moreover, an image of the



Church which has within her keeping the celestial fire of the divine spirit and which, the more she is disturbed by tribulations, the more copiously she emits

the beginning of her virtues. Finally, the number, is a symbol, the soul inflamed by the fire of charity, as is denoted by the words of the evangelist: "*My love for you is not as the love of the world; My love and you love one another, and charity is perfected.*"

§ IX. *The Tabernacle.*

The Tabernacle, in which Christ in the Eucharist condescends to dwell amongst mortals, which is quite commonly placed on the altar itself, was prefigured in the Tabernacle of the Old Law. The Almighty commanded a Tabernacle to be erected and gave directions for its construction. Moses scrupulously obeyed the order and built it in the desert. On its completion all considered it a memorial of the past and a figure of the future wonders of the Deity. The Tabernacle built by Moses was divided by a veil into two parts; one of which was called the *Sanctum* or *Holy Place*; the other, the *Sanctuarium* or *the Holy of Holies*. In that

part called the *Sanctum* or *Holy Place* there stood the golden candlesticks, the golden altar of incense, and the golden table containing the bread of proposition. In the other part known as the *Holy of Holies*, only the Ark of the Covenant was kept. This Ark was constructed of incorruptible wood and was adorned, within and without, with the purest gold. The manna, the flowering rod of Aaron, and the tables of the law written by the finger of the Almighty were preserved therein. Two cherubim with extended wings stood over the cover of the ark in such a way as to form a throne known as the *Propitiatory*, where the divine majesty resided amongst his people and delivered His sublime oracles.

This, however, was but a mere figure of the Tabernacle of the New Law, which, in turn, is but a figure of the eternal and ever glorious tabernacle of heaven. Whatever may be said of heaven may with propriety be said of the Eucharistic

Tabernacle: "*Behold the Tabernacle of God with man and He will dwell with them.*" Apoc. xxi., 3. On our Tabernacle, as on the one of the Old Law, there is placed a veil and close by candlesticks, sacred bread, incense, the Ark of the Covenant, manna, the flowering rod, and the Divine Law, written by the finger of God. All these may be noted and contemplated in the one Eucharistic Christ.





CHAPTER II.

The Priest and His Vestments.

The Mass, inasmuch as it is a lively representation of Christ's passion and death, may be considered as a divine drama whose theatre is the altar, whose actor is the priest, representing the person of Christ, and whose action is performed in a series of ceremonies. In the first chapter we described the sacred scene of the altar. In the present chapter we intend to describe the person of the priest adorned with the sacred vestments of his office, and also, consider the different kinds of vestments and their various colors.

§ I. *The Priest.*

The priest represented the same vestments, ornaments, &c. as the Priest of the Gentians. He represents Christ who was the priest and victim on Calvary, and, likewise, he represents the Christian who bears the reproaches, trials and stigmas of His Lord. The priest resembles more perfectly than any of the old figures, the image of Christ, *in seipso peccat*. For Christ was prefigured from the beginning of the world as so priest in Abel, the son of Adam, who was the sacrificer of a black and white ox; the firstborn and fattest thereof; — *in quo* *et* *Christus* *prefiguratus* *est* *et* *Abel* *primogenitus* *et* *bestiarum* *et* *graciarum* *et* *sanctus* *et* *in* *seipso* *peccat*. — Gen. iv. Agave he was prefigured in the person of Melchisedech, the king of Sarram, who offered bread and wine to the Lord. He was especially prefigured in the person of Aaron, whom the Almighty Himself clothed with a most magnificent vestment and thus adorned, the Pontiff entered into the sanctuary once only in the year. — Exod. xxviii.

Aaron, also, wore a linen tunic and a hyacinthan vestment reaching down to the feet. The fringe of this vestment was adorned with small golden bells. He was girt with a cincture or a golden belt called *Ephod*. A rich border was woven round about it. It was worn on the breast in the form of a cross. He wore, also, on the breast the *Rationalis*. This garment was made of gold and purple and was adorned with twelve precious stones, every one of which was engraved and had enscribed thereon the names of the twelve tribes of Israel. On the forehead, he wore the *tiara* on which there was a golden plate bearing the inscription "*Sanctum Domino,*" "*Holy to the Lord.*" God Himself, as the Holy Ghost attests, "*made him high in glory. And he girded him about with a zone of glory and clothed him with a stole of glory. . . . He gave him a holy robe of gold and blue and purple. . . . with precious stones cut and set in gold and graven by the work of a lapidary for a memorial*

*de vestibus suis, et circumdatus est tunicis et
 Isaac. . . . et supercrotam auream circumdavit,
 et circumdavit eum circumdavit et circumdavit
 et circumdavit eum circumdavit. His sacrificijs
 circumdavit eum circumdavit et circumdavit
 et circumdavit eum circumdavit et circumdavit*

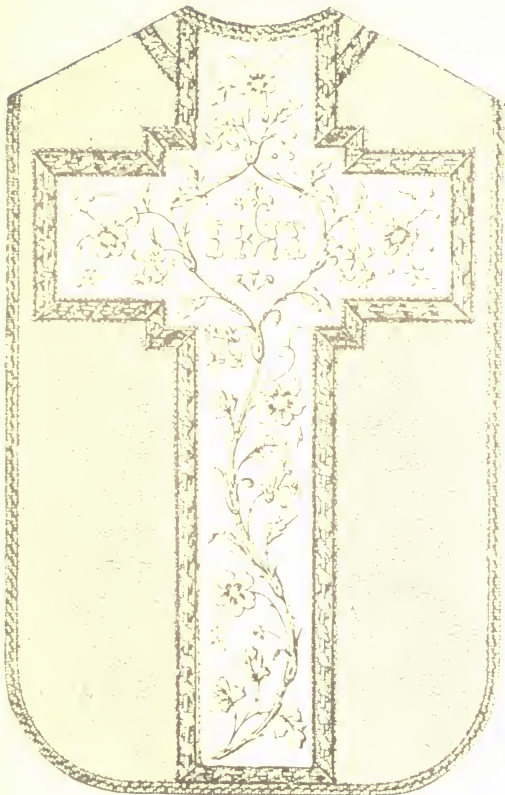
Exod. xlvi. 7 seq. Christ, the great High Priest, was prefigured by such splendor, purple, gems, etc., for He was truly adorned with the purple of His own blood, decked with the gems of His wounds and crowned with the diadem of His ignominy. Still these figures were, in truth, but very faint.

The priest of the New Law represents in our eyes most clearly and distinctly Christ, the great Pontiff, by the admirable adornment of those vestments, which Holy Mother Church, under the direction of the Divine Spirit, assumes and adopts. But the priest not only represents Christ: he, also, represents the Christian, as will be seen from the following explanations.

§ II. *The Priest's vestment.*

The vestments employed by the priest celebrating the Holy Sacrifice are six in number, the Amice, Alb, Cincture, Manipule, Stole and Chasuble. No covering for the head is allowed the priest whilst celebrating at the altar. The inner vestments are always white, but the outer ones admit of a variety of colors. A two-fold signification is here intended: one, is allegorical or representative of the Lord's Passion, the other, has a moral meaning. One refers to Christ, the other, to the Christian.

The Amice resembles a handkerchief or white veil with which the head first and then the neck and throat is covered. The amice has various meanings. In the first place, it denotes the veil of mockery with which the wicked persecutors covered the face of Christ. In the second place, it teaches us the importance of that hope and confidence in God which are the



shields of salvation: (1. Thess. v., 8.) and finally, it reminds us of the custody of the tongue. The words of the Pontifical and Missal make these meanings clear. "*Accept this amice by which is designated the restraint of the tongue.*" "*Place upon my head, O Lord! the helmet of salvation to resist the assaults of the devil.*"

The *Alb* is made of white linen, and reaches to the feet of the priest. It denotes first, the white robe with which Christ was clothed: second, the innocence of the immaculate and undefiled Lamb, Christ Himself: third, the great purity of soul which is acquired through contact with the Lamb of God and His saving blood. "*Purify me, O Lord! and make me clean of heart, that washed in the blood of the Lamb I may possess eternal joy.*"

The *Cincture*, with which the *Alb* is bound round the body lest it should hang immoderately, signifies the cords which were tied around the sacred body of Our

Lord. It denotes moreover, the mortification of the flesh and its vices, and implies consequently the virtue of holy chastity. "*Let your loins be girt.*" St. Luke, xii., 35. Wherefore the priest prays thus, "*Gird me, O Lord! with the cincture of purity and castigate my loins, the heat of concupiscence, that the virtues of patience and chastity may abide in me!*"

The Maniple, which is placed on the left arm, was formerly used as a napkin for removing tears and perspiration. It signifies, first, the chains with which they bound the arms of the Lord, secondly, the tears shed in the spirit of penance which will be wiped away in the Heavenly Kingdom, thirdly, the labor in God's service which is never without fruit. "*Receive this maniple, O Lord, my insignia, the fruits of the good works you are ordering for me!*" "*May I deserve, O Lord! to be in the maniple of weeping, and receive that with exultation I may receive the reward of my labor!*" The Psalmist says, "*When, the sun is set and cept,*

casting their seed. But coming they shall come with joyfulnes carrying their sheaves."
Ps. cxxv., 6, 7.

The Stole in the beginning was a linen garment, white and narrow, which hung from the neck on the breast of the priest, or according to others, it was that vestment frequently spoken of in Scripture and by profane authors as the *stola*. This stole was the distinctive garment of the nobility. It was decorated in front with a magnificent border (*ora*), which was called *orarium*. This border alone the Church preserves. It is called the stole and is placed on the neck of the priest and crossed on the breast. The stole reminds us of the cords binding the neck of our Lord. It signifies moreover the yoke of the Lord consisting of the burdens of the sacred ministry and finally, the nuptial garment of grace, the clothing of immortality and glory. "*Receive this white stole from the hand of God: fulfill the work of your ministry. God is powerful and will*

Et quæ erant in cruce - The sign of the cross is the greatest emblem, the highest sacrament and the throne of our Redeemer. From it I will describe the vestments which the people believe to apply to the glorification of our Lord's body and to our redemption. *Præputium* - the purple garment which was worn by Christ when He was scourged.

Et cinctus - the sign of the girdle of the sacred vestments His sword is. The masculine remembrance of Him is a sign of His merit and His power in His suffering and His rise and from our forerunner. This is the first detail - First, the purple garment which Christ wore at the cruel tortures of His death. Secondly, it details us of the wounds of the Sacred Heart of Jesus Christ such great quantities of blood as to cover His body with a red garment. Third, it represents the palm-branch which He was scourged. Fourth, it represents the cross which was placed on His shoulders. Fifth, it represents the virtue of charity which is not only the perfection of all virtues, but

their crown. Finally, it signifies the yoke of the Lord, that is, the cross and patience and also the law of the Lord which charity embraces. *“Receive this sacerdotal garment by which charity is denoted, for God is powerful to increase within you His charity and bring it to a perfect work.”* *“May the Lord clothe you with the stole of innocence.”* *“O Lord! who hast said, my yoke is sweet and my burden light, grant, that I may so carry it as to merit Thy grace.”*

The Tonsure of the head or the *corona*, signifies first, the crown of thorns which was placed on the head of Our Divine Lord. It denotes secondly, a hatred of all earthly things for Christ's sake. And thirdly, it points out the great dignity and power of the royal priesthood of Christ. *“The Lord is the portion of my inheritance and my cup: it is thou wilt restore my inheritance to me.”* Ps. xv. 5. *“And the inscription of his cause was written over Him, the King of the Jews.”* St. Mark xv. 26.

The inner vestments of the priest are

always white and are intended to represent the interior purity and innocence of heart which should never be put aside, but which should be preserved under the cloak of humility. The whiteness of these vestments suggests that we should begin by purity of heart and freedom from sin, in order that by degrees we may ascend through the cross and patience to the heights of divine charity.

The *Chasuble*, or outer garment, admits of a variety of colors, first, because charity is the root and parent from which the other virtues spring; secondly, because charity of itself embraces and manifests all kinds of virtues even as the resplendent light of the Sun diffuses many rays of all colors. Wherefore, the chasuble represents the glorious vesture of the Church herself, the Spouse of Christ, a garment which is no other than divine charity itself. *The golden stole on the right hand and on the left of the altar, surrounded by bells, or by pearls, as the tongue of the King's daughter is*

within the golden borders, clothed round about with varietus." Ps. xlv.

The Church uses in her liturgy five different colors, viz.: *white, red, green, violet, and black.* *White* is symbolic of innocence, glory, and joy. *Red* denotes not only the fire of charity, which the Holy Spirit enkindles and diffuses in us, but likewise the blood of the martyrs—the most excellent flower of charity. *Green* is symbolic of hope and the desire of heaven. It likewise denotes Christian morals which are sown by the word of Christ and spring up and flourish under the influence of His example. The Lord on one occasion compared Himself to a green tree and said: "*if in the green wood they do these things what shall be done in the dry?*" Luke xxiii. 31. Of the just it is written "*the just shall spring up as a green leaf.*" Ps. i. 3. *Violet* is a color which holds a medium between red and black. This color is symbolic of penance, fasting, etc., by which we are freed

through Christ's most precious blood, from the chains of sin and impurity. It is the emblem of death and darkness, by which we are reminded of the fallen souls according to the characters of purgatory, and of which we can procure relief and light through the Sacrifice of the Mass.

All the vestments are blessed and signed with the sign of the cross, because they are consecrated to the worship of God, all used and bound to the service of the cross.

So far we have spoken of the external part of the sacred ordination, viz. the priest, who represents Christ the invisible covenant. Now we shall treat of the action itself of the celebration of the mass. — To give to this matter the fitness and clearness it deserves we shall now explain some ceremonies common to the various parts of the Holy Sacrifice and which are frequently repeated during its celebration.



CHAPTER III.

On some Ceremonies in particular.

Some ceremonies are common to a great extent and are repeated according to circumstances. Amongst ceremonies of this kind are the frequent use of the sign of the cross, genuflections, inclinations of the head, the raising of the eyes, the raising and joining of the hands, the extension of the hands, the turns and salutations to the people, and, so to speak, the dialogues of the people, the varied changes of place, incensing, kissing the altar, the raising and lowering of the voice and silence.

After the manner of a blessing the

priest makes the *sign of the cross* with his right hand, on himself, on the missal, on the incense and the offerings. He makes the sign of the cross even over the consecrated Host and Chalice; but in this case the sign of the cross differs from the benediction properly so called. The *sign of the cross* is used, first, as the sign and source of the blessing and the grace of God, because the cross is the chief instrument of the passion and the death of Christ and is therefore rightly considered to be the source and the fountain of every blessing. It is used, secondly, to commemorate the death of Christ in whose memory the Holy Sacrifice is daily offered. Since the cross most fittingly represents the passion and death of Christ, it becomes, by its frequent repetition, impressed on the minds of both priest and people, that the sacrifice of the altar is the same as the sacrifice of the cross, for in the consecrated host there is, verily, the same body of Christ which

was nailed to the cross and in the chalice the same blood which was spilt on Calvary. It should be observed that at times the sign of the cross is made only *once*, then again *twice*, *three times* and finally *five times*. These acts have many mystic meanings. When the sign of the cross is made *once* it signifies the unity of the divine essence, or the unity of person in Christ: When it is made *twice*, it signifies the two natures in Christ, the human and divine: when it is made *three times* it signifies the trinity of persons in God, Father, Son and Holy Ghost, and finally when it is made *five times*, it is to remind us of the five wounds inflicted on the body of the Lord.

The genuflection is an external act of reverence, adoration, humility and submission paid to the divine majesty. By its use the Church intends to manifest that honor which is due to the divine majesty not only in words, but also

in acts; not only internally but even externally. In this action the whole man contributes to honor the Creator. It is also intended as a sign and incentive to that interior reverence and humiliation which the creature owes to the Creator.

The *bowing of the knee* is an external act of reverence and submission. In character it is not so solemn an act as the genuflection. The bow is more or less profound according as the words and circumstances demand. Thus all that belongs to this supreme act of worship is carried out in the most perfect manner.

The *lifting of the eyes of kneeling* is done first, in imitation of Christ who, when praying to His heavenly Father frequently and more especially at the Last Supper, deigned to lift up His eyes; secondly, because it is natural to raise the eyes when we address any one; and thirdly, that the mind and internal intention may be directed to God through the external elevation of the eyes. "*To Thee have I*

lifted up my eyes who dwellest in heaven."
Ps. cxxii. 1.

The raising and joining of the hands. The hands are held elevated when praying, first, because it is proper for the suppliant to extend his hands to those from whom he expects help; secondly, because the Psalmist advises this act, "*Lift up your hands to the holy places and bless ye the Lord.*" Ps. cxxxiii. 2; thirdly, because Moses prayed in this manner for the people who were fighting the battles of the Lord; fourthly, because Christ on the cross prayed with extended arms; and finally, that the raising of the hands may be an indication and help to the elevation of the heart.

The hands are raised and joined in the form of a circle when the priest recites the *Gloria in Excelsis*, *Credo*, *Veni sanctificator*, *Te igitur*, *Memento*, and *Benedicat*. This is the natural posture which man assumes in the act of exultation, praise and supplication. The priest adopts this

posture so that he may show that he magnifies God with all his heart, and he signifies too, that with all his heart he believes in God and seeks divine aid and all benedictions which he desires to pour forth on the oblations, on himself, on the bystanders, and on all the other faithful whether living or dead.

The extension of the hands. The priest extends his hands and immediately joins them when he says *Dominus vobis orat, orate fratres*, or *cremus*, so that he may salute the people not only by his turning to and addressing them, but with a gesture also; secondly, that he may express the sincere and ardent affection of his heart by which he calls down benedictions on the people and excites them to prayer.

Turnings to the people and as it were conversations with them. The priest frequently turns to the people saying, *Dominus vobiscum* or *Orate fratres*, or he speaks to the people who answer through the server, first, to signify the union be-

tween the priest and the people, who, together, as one family of Christ offer the sacrifice; secondly, that with fraternal charity and mutual prayers and exhortations, they may help each other; thirdly that we may comprehend how the people are united with Christ, the invisible priest, as they are with the priest at the altar. *Seven times* the people are saluted with the pious address *Dominus vobiscum, the Lord be with you*, in order to signify how great a need we have of the help of God, and, also, to indicate the sevenfold gifts of the Holy Ghost.

The changes of place. These are made first, because various ceremonies, such as the confession at the foot of the altar, lessons, ablutions, etc., naturally require these movements; secondly, to signify the various journeys of the Lord, especially during the time of His passion; finally, to remind us that we are travellers here below, and through all the vicissitudes of life's journey we may rely upon Christ to

conduct us safely to the haven of eternal rest. Under this is an abscomy, to be considered *the sweet incense of the altar*, which was formerly made, and which to this day to some extent, is continued for the convenience of the celebrant and the fragrance of the movements, by which now and then, another part of the altar is occupied. Besides these there are some mystical meanings which will be explained further on.

Incense is done first, as a mark of honor and adoration; secondly, as symbolic of the holocaust of Christ and all Christians, which ascend by the fire of charity to the odor of sweetness; thirdly, as an incensation of the good odor of Christy abounded in His Church and throughout the universe; fourthly, as representing the prayers of the saints on earth and in heaven, which ascend from hearts inflamed with love to the throne of God. *An Angel came and stood by the altar having a golden censer, and there*

was given to him much incense that he should offer of the prayers of all saints." Apoc. viii. 3.

The kissing of the altar and other articles is done, first, as an evidence of the respect due to holy things; secondly, as an evidence of love and devotion towards Christ who is symbolized by the altar. In performing this action the priest extends his hands, as it were, to embrace Christ the Lord for the purpose of obtaining His blessing and good will not only for himself but for others.

The raising of the voice and silence. The priest's voice is raised first, to address the people and pray with them that they may glorify God or express more ardently their affection; secondly, *silence* is observed to indicate and to aid recollection of mind as well as reverence. This is done to remind the worshippers that the sublimest mysteries are being enacted and that the sacred words may not be made common. The alternate changing from

silence to audible speech represents both the sacred silence observed and the precious words of the divine victim spoken audibly at the time of His passion.





CHAPTER IV.

The celebration of the Holy Sacrifice.

The celebration of the Holy Sacrifice viewed in its entirety, i. e., the order of the Mass or the series of the ceremonies taken conjointly may be explained under a triple heading: *1st.* according to their fullest allegorical meaning; *2d.* according to the allegorical meaning confined to the Lord's Passion as it is wont to be proposed to the piety of the faithful; *3d.* according to the literal sense, with which the moral sense is often identified or intimately connected.

§ 1. The full allegorical meaning.

Speaking in the full allegorical sense, the Mass may be divided into *three* parts. *The first part*, which is from the beginning to the offertory, represents the history of the world, from the creation down to the beginning of the Passion of Christ. *The second part*, which is from the offertory to the Communion inclusively, represents the spectacle of the Passion. *The third part*, which is from the Antiphon of the Communion to the last Gospel, symbolizes the history of Christ and of the world, even its future, to the end of time.

The priest entering the sanctuary and approaching the altar, represents the creation of the first man and woman coming from the hand of God and also, the grandeur of their primeval state. *When the priest pours water on the top of the altar and makes the antiphon of the first*, we are reminded of the fall of Adam and the human

race and at the same time the promise of pardon given through the hope of the future Redeemer. The *Introit* and *Kyrie* call to mind the language of the Patriarchs and prophets announcing the coming of the Messiah and supplicating him with sighs. The *Gloria* or *Anglican Hymn* indicates the advent of Christ the promised Messiah and the joy which He brought into the world by His birth. The *Celests* remind us of the private life, the labors, and the prayers of Christ. The *Epistle*, *Gospel*, and *Credo* remind us of the public life of Christ and His doctrine, which He taught us by the mouth of the prophets and Apostles as, also, by His own divine lips, and by the voice of the Church, which He instituted.

The *Offertory* or the *Antiphon* of the *Offertory* is the preamble of the sacrifice. It gives us a picture of the commencement of Christ's passion which He began by His agony and prayer in the garden of Olives. When the chalice is uncovered

tonished even nature itself. The *elevation* reminds us of Christ raised on the cross. Silence now prevails as far as *Nobis quoque peccatoribus* and *Pater Noster* when we recall to mind Christ hanging on the Cross where He prays in silence, and afterwards pronounced His seven words.

The breaking of the Host. A particle of the Host is dropped into the chalice to represent the death of Christ, and the descent of His blessed spirit into hell. The *Agnus Dei* accompanied with the striking of the breast represents the conversion of those who were present at the death of the Saviour. The *Communion* and *ablutions* denote the burial of the Lord.

The *Communion Antiphon* having been read the priest turns towards the people and salutes them. This is done to remind us of Christ risen from the dead and appearing to His Apostles when He imparted to them His holy peace. At the *Post-Communion* and the *closing of the book*

with the remembrance of Christ, and to my beloved with His Apostles during the space of forty days, and of His witnesses during that time. The *l* stands for what the period *l* gives to the faithful remembrance also, the descent of the Holy Ghost upon the Apostles. The *g* and the *g* represent the workings of the wind of God in the world and will not allow anyone however they may receive Christ. "*Ita ut nemo ex vobis credat, nisi fuerit gustatus et deinde crediderit.*" In the final dissolution of the world and shall see His glory and *gloria regni sui in seculum amen.*"

In this great allegory, it is worthy of note that the mystery of the consecration and the elevation is circumstantially placed in the middle of the mass and to these, all that receives and believes, are referred. This beautifully represents how Christ crucified is placed in the middle of the ages to whom all things are referred, from whom all things de-

pend and in whom all things are contained. The ancient world is referred to Christ, since it was expecting and preparing for Him; the new world is referred to Him also, since it has been crucifying or receiving Him, opposing or honoring Him throughout all time and will continue to do so even to the final separation of the just and the unjust.

§ II. *The restricted allegorical meaning.*

Speaking in the restricted allegorical sense, or inasmuch as it simply represents the Passion of the Lord, the divine drama of the mass may be divided into various acts or scenes in which are exhibited to the piety of the faithful the various mysteries of the sufferings of Christ from the garden of Olives down to the burial, as well as the resurrection and the other glorious mysteries which follow. These scenes are the following:

1.—*The departure of the priest in company with his attendants from the sacrificial*

It represents Christ going out with His disciples from the chamber of the Last Supper to Mount Olivet.

The *Confiteor* reminds us of the prayer and agony of Christ in the garden. *When the priest ascends the altar and kisses it,* we are reminded of Christ in the presence of His enemies and His betrayal with a kiss. The *Introit* reminds us of our Lord in the house of Annas, where He received a blow on the cheek. When the *Kyrie eleison* and *Gloria* are recited, the priest stands in the middle of the altar, and we are thereby reminded of Jesus, who stood before Caiphas and, also, the threefold denial by Peter. *When the priest kisses the altar and turns towards the people,* whom he salutes with the words *Dominus vobiscum, the Lord be with you,* we are reminded of the look which our Lord gave to Peter. *When the priest recites the Epistle,* we are reminded of the court room of Pilate.

The transfer of the book, and the recitation of the munda cor recall Christ who

was sent to Herod and who was mocked by him. The *Gospel* and *Credo* recall Christ standing before the various tribunals where He confessed Himself to be the Son of God and declared that His kingdom was not of this world.

The unveiling of the chalice recalls Christ, when He was stripped of His garments and was scourged.

The chalice, after the oblation, is covered with the pall. This act represents Christ crowned with thorns.

The washing of the hands reminds us of Pilate, who washed his hands; the Jews thereupon exclaiming: "Let His blood be upon us."

The *Orate fratres* recalls Christ shown to the people by Pilate, who said *Ecce Homo, Behold the man*. When the *Preface*, *Sanctus*, and *Hosanna* are recited we are reminded of Pilate proclaiming the innocence of Christ to the Jews who, only a few days before, hailed him with *Hosannas*, but now clamor for his death.

The *Pater noster*, with its seven petitions, recalls the seven last words spoken by Christ on the cross.

The separating the Host and dropping the particle in the chalice recall the death of Christ and the descent of His blessed spirit into hell.

The *Agnus Dei* recalls the conversion of the multitudes, who witnessed the prodigies accompanying the death of Christ.

The unciling of the chalice and the communion, represent the taking down of the body of Christ from the cross, and its burial.

The *antiphon of communion* represents the resurrection of the Lord.

When the priest turns toward the people and salutes them, we recall the risen Lord appearing to and wishing the disciples His holy peace.

The post-communion prayers and closing the book, tell of Christ teaching His disciples, during the space of forty

lays, and then ascending up into heaven.

At the *Blessing*, we recall the descent of the Holy Ghost upon the disciples.

At the *Last Gospel*, we are reminded of Christ crowned with glory in heaven and there ruling the Church, which is to teach all nations until the end of time.

§ III. *The literal meaning.*

The *Ordnings of the Mass* considered in its literal sense, is divided into six parts. The first, is the *preparation of the Priest of the altar*. The second, is another preparation, which is made at the altar itself, and which consists of prayers and lessons, and begins at the *Introit* and ends with the *Gloria*. The third part is from the *Gloria* to the *Sacros* and embraces the beginning of the sacrifice, consisting of the oblation of the Host and chalice, with the subsequent prayers. The fourth part, from the beginning of the *Canon* to the *Pater noster*, contains the very act of sacrifice or the immolation of



At the foot of the Altar.

1. The priest begins by making the sign of the cross, saying: *In the name of the Father*, etc. He hereby testifies that he is called, not by human, but by divine authority to take part in the tremendous functions. By this ceremony he, likewise, signifies that he trusts in the name and the help of the Almighty.

2. In reciting the antiphon, *Introibo ad altare Dei*, and the psalm, *Judica me, Deus*,¹ he, in the first place, expresses a

¹ David, and the Church after his example, asks in this psalm: first, freedom from the enemy's attack (mystically from all sin); secondly, that he may worthily approach the altar (not only the Eucharistic altar, but afterwards the celestial one; and finally, that he may piously offer the sacrifice to the praise of the divine majesty. Here is the text and the paraphrase.

1. Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

2. For Thou art God, my strength, why hast Thou cast me

1. O Most Holy Judge and searcher of hearts, take cognizance and have regard to the cause of my soul against my spiritual enemies, and deliver me from every iniquitous and unholy thing.

2. For, O God, Thou art not so much my Judge, as Thou art a

wish which accompanies him to the holy altar and tabernacle of the Lord, but sub-

ject to His will :—*Why, O my God, wilt Thou not hear my supplication?*

Why, O my God, wilt Thou not hear my prayer, and not answer me? Why, O my God, wilt Thou not answer me?

Why, O my God, wilt Thou not hear my prayer, and not answer me? Why, O my God, wilt Thou not answer me?

4. *And I will praise Thee, O my God, in Thy temple, and where Thou hast set Thy throne.*

5. *O my God, Thou hast said, I will not be provoked, neither will I be angry with them that are foolish: neither will I be angry with the ignorant.*

6. *Hope in God, O my God, for I will still hope in His salvation, O my God, and my God.*

Why, O my God, wilt Thou not hear my prayer, and not answer me? Why, O my God, wilt Thou not hear my prayer, and not answer me? Why, O my God, wilt Thou not hear my prayer, and not answer me? Why, O my God, wilt Thou not hear my prayer, and not answer me?

7. *Send forth Thy strength, O my God, and Thy power: Thy right hand, O my God, and Thy right hand, O my God, and Thy right hand, O my God, and Thy right hand, O my God.*

8. *At this I will deserve to go into the altar of God: to God, O my God, and Thy right hand, O my God, and Thy right hand, O my God.*

9. *Standing in Thy presence, O God, my God, I shall mount Thy praises to a spiritual harp in heart, in work, and in deed. Why, then, O my God, and art troubled with grief?*

10. *Hope in God, O my God, and His most merciful grace; say with confidence, O my God, and His most merciful grace; say with confidence, O my God, and His most merciful grace; say with confidence, O my God, and His most merciful grace.*

sequently, taking into account his great unworthiness, he is disturbed and humbled in mind: then, again, contemplating the Lord, his God, he is filled with hope, and implores His high assistance and mercy. To more effectually obtain these graces, he humbly confesses his sins, and commends himself to the intercession of all the saints, *i. e.* the Church triumphant, and his brethren in the Church militant. This conduct and the people's conduct are rewarded with abundant confidence in the Holy of Holies.

3. The salutation of the people, by which the priest wishes to express his desire that they may receive all graces, is made in these words of Holy Scripture: *Domine adjuvante, Domine succurre* (Ruth, ii. 4; Luke, 7: 28; 1. Cor. xvii. 26). That is, may the Lord, with His grace, be with you in prayer; may He be in your midst, who are assembled here in His name. To these words it is proper to answer: "*Domine sit similiter tecum.*"

Ma che fare, signor mio, con gli anni. The complete list, however, reply after this manner: "And they say: 'Non ho mai visto un uomo che si guardi'." (*Inf. xv, 25*). That is to say, may we learn to win your soul in your soul and in your heart, because here always you are really spiritualized, ready for the soul. Therefore, it is ordained that the Lord, your earthly father, the soul of the Father, and yourself, with the light and truth of grace, with love, hope, and charity.

2. Having shown the proper, the priest crosses the altar, pours the blessing, pours the wine, and turning the back to the altar, he reads the Mass, with reverence for Christ and the altar.

De Tunc ad Tunc in the Church.

1. The *Tunc* is so called, because, commonly, when the priest advances to give the altar, or when the recipient, red



The Gospel.

the Church, it was customary to chant it. It consists of a prayer selected from the Scriptures, and very often, from the Psalms, and terminates with the doxology, *Gloria Patri*, etc., i.e., *Glory be to the Father*, etc. It is, as it were, the cry with which the ancient world called for the Redeemer, and, hence, it is most appropriate to awaken in us a great estimation of this same Redeemer, whom happily we possess, and whose benefits we enjoy in the present sacrifice. On this account, we praise God by saying: *Gloria Patri*, etc. *Glory be to the Father*, etc.

2. The *Kyrie Eleison*. In this most supplicatory, at the same time, most beautiful prayer, we implore the assistance of Christ, our Redeemer and God. They are Greek words, and are used by the Latin Church, to show her Catholicity and the communion of all the congregations of the faithful throughout the universe, and how every tongue confesses the Lord Jesus Christ. The treatment

repetition of this prayer denotes the intense desire and the urgency of the supplication. It is repeated nine times in unison with the nine choirs of angels: the *Kyrie* is said three times in honor of the Father, the *Christe* three times in honor of the Son; and the *Kyrie* again three times in equal honor of the Holy Ghost.

3. The *Gloria in excelsis*, or *Angels Hymn*. This magnificent prayer is not so much a supplication as the exultation of praise. The Church learned it from the Angels celebrating the Nativity of Christ, and the canticle, which the Angels began, the Church will chant for all time.

4. The prayers which follow are called *Collects*, because they are offered in assemblies, or in gatherings of the faithful, or because they contain the sum and substance of all favors, asked by the priest, for himself and for the people. They are usually directed to the Father, to whom the sacrifice of the Son is offered, and



terminates with these words: "*Per Dominum nostrum Jesum Christum,*" etc. "*Through Christ Jesus our Lord,*" which declare Christ to be the only mediator, through whose divine merits and intercession, we can be heard and through which confidence is established.

5. *The Epistle.* Selections from the sacred writings follow. It is not only by prayer, but by pious readings, that the faithful are prepared for the Holy Sacrifice. The lessons consist of the *Epistle* and the *Gospel*. The first is known by the name *Epistle*, because, although it may be taken from various books of Scripture, it is more frequently selected from the writings of the Apostles. It is read before the *Gospel*, because it is the utterance of the Apostles and prophets. The *Gospel* is the word of Christ Himself, and it is fitting that by the voice of His ministers, we should be prepared to listen to the Master and Lord Himself.

6. *The Gradual.* When the Epistle is

read, the server answers, *Deo Gratias, Thanks be to God.* The Gradual is then recited, to which is added sometimes the Alleluia or Tract, and sometimes the Prose or Sequence. The *Gradual* is so called, because formerly it was chanted from the steps of the *Ambo*. The *Alleluia* is the canticle of the heavenly Sion, which St. John heard uttered there. "After these things, I looked, and saw the multitude of them that stood round the throne, saying, Alleluia; Salvation and glory and power be to our God." (Apoc. xix. 1.) All these expressions are considered as the words of the faithful, the words of gratitude, humility, and joy, to which they give answer on the conclusion of the Epistle.

7. The priest now proceeds to the middle of the altar, where he makes a profound bow, and asks God that he may worthily, i. e. with pure and burning lips and heart, announce the Gospel. The people, in the meantime, pray that they may listen to the word of God worthily

and with fruit. Then all arise, and standing, listen to the Gospel. This action denotes that, as soldiers of Christ, we should be ready to follow the Divine Leader whithersoever He would conduct us.

The priest makes the sign of the cross upon his forehead, mouth and breast to testify that he professes the Gospel which is the *word of the cross*. He makes the sign of the cross, on the forehead, to show that he believes it in his intelligence, on the lips, to show that he confesses it with his voice and, on the breast, to show that he wishes, with his whole heart and will, to embrace and follow the Gospel teaching.

At the conclusion of the Gospel, the priest kisses the book as a sign of reverence and love. The server answers, "Laus tibi, Christe,"—"Praise be to Thee, O Christ." These words are said in testimony of gratitude towards Christ the Lord, whose words have just been heard. Here sometimes a sermon is delivered, which is an explanation of the Gospel for the people.



8. The *Credo*. After the Gospel the profession of faith follows. This is the answer of the Church to the Gospel teaching. She replies, that she believes all whatsoever Christ taught, when she recites the symbol, that magnificent apostolic¹ and unchangeable symbol, in which is contained a summary of Christian doctrine.

III.—*From the Offertory to the Sanctus.*

1. The *Offertory or offertory antiphon* is a prayer recited, by way of preparation, for the oblation. It is called by this name because, formerly, whilst the people presented the bread and wine used in the sacrifice it was customary to chant it.

2. The *Oblation of the bread and wine*. The priest lifting up with his hands the bread or victim prepared for the sacrifice

¹ The creed recited is apostolic as far as its substance goes. The formula of words in which it is expressed were adopted by the Œcumenical Council of Nice and Constantinople.

and raising his eyes to heaven, offers it to the Eternal Father for the Universal Church, for the living and the dead, and places it on the altar, making the sign of the cross as though the victim already reposed on the cross. In the same manner, he offers the chalice into which he pours wine mixing it with a little water, the meaning of which ceremony has already been explained.

When the priest offers this sacrifice instituted by Christ through the oblation of bread and wine, he as it were exhibits to the eyes of the Eternal Father, Jesus Christ Himself, the divine victim soon to descend in reality upon the altar. He shows the faithful too, the mystical body of Christ represented by the bread and wine.

3. Having made the offering, the priest raising his hands and eyes towards heaven, invokes the Holy Spirit to send down from heaven the sanctifying fire of charity and grace, a fire without which our sacrifices can never be acceptable to the divine majesty.

4. After this, the priest washes the ends of his fingers, for the hands which touch the Sacred Host should be most clean. The washing of the fingers reminds the faithful of the great purity necessary unto the reception through communion of the most holy mysteries.

5. The *Sacerdos et Tercium*. Having performed this action the priest returns to the centre of the altar where, with bent body, he recites the following prayer, (*Sanctus et Tercium Tertium*). *O God, Deify this offering, which we offer to Thy sacrifice at the Church's Mass, and of the sacrifice of our Lord Jesus Christ, in union with the sacrifice of Thy Son Jesus Christ, who dwells with the Father and of the Holy Spirit, Ever and Ever, of this world to the end, that it may lead to Thy honor and to our salvation, and that, Thy gifts, which are daily bestowed upon earth, may descend to increase the gifts in heaven. Through the same Christ Our Lord, Amen.* By this prayer he commends

again. He surrenders to God, explaining the end so simply that it is offered.

(c) *Intercessory Prayer*. Here the priest turns round to the congregation and exhorts them for the last time, because the city is under its punishment for years, in *Intercessory Prayer* (*Intercessio*) and *Prayer for the People* (*Oratio pro Populo*) he prays to God for further favour. By the customary, even the priest, as it were, in the terms of those prayers, is invited to the same sacrifice as the priest, to offer and to fast, and to attend the consecration carefully. Finally, to complete the scene, the priest says *Commendationem* (from the very old *Delectationem*), and says adieu. But this is usually, we are commonly accustomed that the custom was opposed. The explanation of the Commendation the more easily might be the reality of those prayers and words, the words uttered by the priest, and the presence of the initial prayer. *Intercessio* and *Oratio Christiana* and *Oratio*.

7. The *Secretæ* or *secret prayers* commend the sacrifice to God through the various mysteries of Christ and the intercession of the saints.

8. The *Præface* is a solemn canticle by which the hearts and minds of those present are lifted up to the contemplation of heavenly things and to the giving of thanks and praise to God on account of the various mysteries. To do this in a more worthy manner, the faithful are invited to join their voices with the angels, the archangels and the whole heavenly choir, who honor the majesty of God and repeat for ever "*Holy, holy, holy, Lord God of Hosts! The heavens and earth are full of thy glory. Hcsanna in the highest.*"

9. The *Sanctus* is repeated three times. It is called the *Trisagion* or *Thrice Holy*. It is the canticle of the angels which Isaias heard when "*he saw the Lord sitting upon a throne high and elevated, and his train filled the temple. Upon it stood the the seraphim; and they cried one to another*

and said, *Holy, Holy, Holy, the Lord God of Hosts; all the earth is full of His glory. And the lintels of doors were moved at the voice of him that cried: and the house was filled with smoke.*" Is. vi., 1. seq.

Deus, Sabaoth, Hosanna. *Sabaoth* and *Hosanna* are Hebrew words taken from the sacred writings, which the Church on earth reiterates and chants in unison with the Church in heaven. The addition, "*Blessed is He who comes in the name of the Lord, Hosanna in the highest*" is the acclamation of Palm Sunday. It announces Him, who is soon to come upon the altar to be immolated in an unbloody manner, as the same, who entered Jerusalem, that He might there be crucified in blood.

IV.—*From the beginning of the Canon to the Pater Noster.*

I. Having finished the celestial canti-

© The words in the Missal are as follows; we therefore humbly pray and beseech Thee, most merciful Father through Jesus Christ Thy Son, Our Lord, that Thou

ele, the priest, raising his hands and eyes toward heaven, makes a profound inclination, and says, "*Te igitur clementissimè Pater.*" Then he becomes erect and, after making three crosses over the oblation, prays in silence and with arms extended.

This is the beginning of the canon, the most sacred part of the Mass. The *Canon*, i. e., the rule, is so called because it contains the words which are recited according to a fixed and unchangeable rule. This action, which is prescribed according to rule, is the action by excellence, the action of sacrifice.

The priest prays with arms extended after the manner of Moses up the top of a mountain, and says: "Give us, O Lord, these gifts, these gifts, these gifts, because we are unworthy." which words are said in every Mass. The whole Holy Catholic Church, and all the faithful Christians, are also to pray for the whole world together, and to say, "Our Father, N. our Bishop N. as also all good Catholics and professors of the Catholic and Apostolic faith."

the hill where Josue fought against Amalec (Exod. xviii. 11); or rather as Christ did on the cross. He prays, first, for the sacrifice itself, that God would accept it as already prepared and signed with the cross and, secondly, for the Church, for the Pope, and for the whole Christian people.

The *Credo* begins with the letter T, not by chance as Innocent III remarks (lib. 3 de myst. Miss. cap. 20), but by a special providence of the Divine Spirit: because this letter resembles the form of the cross whose mystery the priest ought to keep before his eyes particularly from the beginning of the Canon. The exordium, "*Te igitur, obsecramus, Pater, per Jesum Christum supplices rogamus,*" has reference to the Preface just said with which it is connected in this sense, viz. that it is right and proper that, we should offer to God the Father, through Christ, praise and supplication after the example of the Angels, nay, in union with

them, who likewise through Him praise and proclaim Him holy God and Jesus Christ, whom He sent into the world. Since such submission is just and salutary, "*therefore we humbly pray and beseech Thee most merciful Father, through Jesus Christ Thy Son.*" The addition that thou wouldst vouchsafe "*to grant peace, and also to protect, unite, and govern the Church,*" is a prayer that God would concede to it peace and concord, security and protection from enemies: the universal unity of the flock and the divine guidance, so that God Himself may effect these things with the co-operation of the Pastors and the faithful.

2. *The memento vivorum.** The priest

* Be mindful, O Lord, of thy servants, men and women, N. N.

And of all here present, whose faith and devotion are known unto Thee: for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal living and true God.

he hints, to the bystanders, that devotion is necessary, in order to participate in the fruit of the sacrifice. "*Or who offer up to Thee.*" By this expression, we understand the remembrance made of all who in any way co-operate in the sacred mystery. "*And who pray their request Thee.*" that is, they offer to you their pious desires and the homage of their heart.

3. *Communicantes.* At this part of the Mass, the priest shows himself not only, as the representative of the entire Church, on earth, but, even as joined in communion with the Holy Spirit, as representing us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. *Te igitur, O Christe, qui cum Patre et Spiritu Sancto*

When we unite us, *Te igitur, O Christe*, in this sense, we ought to make blessing of prayer, to be able to be numbered in the flock of Thy elect. So, Jesus Christ our Lord,

Who, the day before He suffered took bread, took the holy and venerable Eucharist, with His eyes bent up toward heaven, to God, His Almighty Father, giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye, all of this: FOR THIS IS MY BODY

and in the Church to be avowed with the Apostles, the martyrs, and all the saints, with the most Blessed Virgin Mary, even with Jesus Christ Himself, who is the head of the Universal Church, Triumphant and Militant. He exhibits this great family of 400 saints offering sacrifice to the Divine Master. Wonderful indeed, is that manifestation of the communion of saints!

Intercessio, invocatio, obsecratio, supplicatio, et cetera. This expression means, "Behold, Thy, O God, be affirmed, who belong to the Holy Church, not only, the faithful on earth, but also, the saints in heaven, contribute their intercession to our salvation." The Church perpetuates the memory of the Saints, and trusts in their merits and intercession.¹

— 4. The priest now lays his hands over the bread over the quarters. He does this first, because, in the ancient law, the priests were spread out his hands over the head of the victim and, in this act, it

was set apart for the altar, burdened with the sins of the people and substituted in the place of sinners: secondly, to symbolize Christ as the expiatory victim to be substituted for us, in our stead, and finally, that, also, by extending his sinful hands he testifies that it is not the holy and immaculate victim who deserves death, but truly we sinners.

The priest recites the prayer "*Hanc igitur*" i. e., "*We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also, of thy whole family.*" This prayer put in other words means supported, therefore, by the merits and intercession of the saints, we ask you, graciously, to accept this sacrifice offered to you from us your most lowly servants and, not only, from us, but from all the children of your household.

5. "*Quam oblationem*" i. e., "*which oblation.*" The priest further begs of God

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable,

that He would deign to accept the oblation of the body and blood of His only begotten Son. At the same time, he multiplies the sign of the cross, to signify that his sacrifice is no other than the sacrifice of the cross, which is renewed really, although in an unbloody manner and manner, that it may become to us the sign and pledge of our redemption. See Just. Confession. *Tract. 1.*

THE SACRIFICE.

With this sign he offers to our Father, the bread and wine, consecrated by His Spirit, and with His own blood, and through prayer to God, the sacrifice. *Tract. 1.* *Tract. 2.* *Tract. 3.* *Tract. 4.* *Tract. 5.* *Tract. 6.* *Tract. 7.* *Tract. 8.* *Tract. 9.* *Tract. 10.* *Tract. 11.* *Tract. 12.* *Tract. 13.* *Tract. 14.* *Tract. 15.* *Tract. 16.* *Tract. 17.* *Tract. 18.* *Tract. 19.* *Tract. 20.* *Tract. 21.* *Tract. 22.* *Tract. 23.* *Tract. 24.* *Tract. 25.* *Tract. 26.* *Tract. 27.* *Tract. 28.* *Tract. 29.* *Tract. 30.* *Tract. 31.* *Tract. 32.* *Tract. 33.* *Tract. 34.* *Tract. 35.* *Tract. 36.* *Tract. 37.* *Tract. 38.* *Tract. 39.* *Tract. 40.* *Tract. 41.* *Tract. 42.* *Tract. 43.* *Tract. 44.* *Tract. 45.* *Tract. 46.* *Tract. 47.* *Tract. 48.* *Tract. 49.* *Tract. 50.* *Tract. 51.* *Tract. 52.* *Tract. 53.* *Tract. 54.* *Tract. 55.* *Tract. 56.* *Tract. 57.* *Tract. 58.* *Tract. 59.* *Tract. 60.* *Tract. 61.* *Tract. 62.* *Tract. 63.* *Tract. 64.* *Tract. 65.* *Tract. 66.* *Tract. 67.* *Tract. 68.* *Tract. 69.* *Tract. 70.* *Tract. 71.* *Tract. 72.* *Tract. 73.* *Tract. 74.* *Tract. 75.* *Tract. 76.* *Tract. 77.* *Tract. 78.* *Tract. 79.* *Tract. 80.* *Tract. 81.* *Tract. 82.* *Tract. 83.* *Tract. 84.* *Tract. 85.* *Tract. 86.* *Tract. 87.* *Tract. 88.* *Tract. 89.* *Tract. 90.* *Tract. 91.* *Tract. 92.* *Tract. 93.* *Tract. 94.* *Tract. 95.* *Tract. 96.* *Tract. 97.* *Tract. 98.* *Tract. 99.* *Tract. 100.*

The sacrifice is offered to our Father, the bread and wine, consecrated by His Spirit, and with His own blood, and through prayer to God, the sacrifice. *Tract. 1.* *Tract. 2.* *Tract. 3.* *Tract. 4.* *Tract. 5.* *Tract. 6.* *Tract. 7.* *Tract. 8.* *Tract. 9.* *Tract. 10.* *Tract. 11.* *Tract. 12.* *Tract. 13.* *Tract. 14.* *Tract. 15.* *Tract. 16.* *Tract. 17.* *Tract. 18.* *Tract. 19.* *Tract. 20.* *Tract. 21.* *Tract. 22.* *Tract. 23.* *Tract. 24.* *Tract. 25.* *Tract. 26.* *Tract. 27.* *Tract. 28.* *Tract. 29.* *Tract. 30.* *Tract. 31.* *Tract. 32.* *Tract. 33.* *Tract. 34.* *Tract. 35.* *Tract. 36.* *Tract. 37.* *Tract. 38.* *Tract. 39.* *Tract. 40.* *Tract. 41.* *Tract. 42.* *Tract. 43.* *Tract. 44.* *Tract. 45.* *Tract. 46.* *Tract. 47.* *Tract. 48.* *Tract. 49.* *Tract. 50.* *Tract. 51.* *Tract. 52.* *Tract. 53.* *Tract. 54.* *Tract. 55.* *Tract. 56.* *Tract. 57.* *Tract. 58.* *Tract. 59.* *Tract. 60.* *Tract. 61.* *Tract. 62.* *Tract. 63.* *Tract. 64.* *Tract. 65.* *Tract. 66.* *Tract. 67.* *Tract. 68.* *Tract. 69.* *Tract. 70.* *Tract. 71.* *Tract. 72.* *Tract. 73.* *Tract. 74.* *Tract. 75.* *Tract. 76.* *Tract. 77.* *Tract. 78.* *Tract. 79.* *Tract. 80.* *Tract. 81.* *Tract. 82.* *Tract. 83.* *Tract. 84.* *Tract. 85.* *Tract. 86.* *Tract. 87.* *Tract. 88.* *Tract. 89.* *Tract. 90.* *Tract. 91.* *Tract. 92.* *Tract. 93.* *Tract. 94.* *Tract. 95.* *Tract. 96.* *Tract. 97.* *Tract. 98.* *Tract. 99.* *Tract. 100.*

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and that the heavenly Father may behold nothing on the altar, except the Cross and Calvary. He prays that God, through the oblation of the body and blood of Christ shortly to be present as a victim "*in omnibus*" "*in all things,*" entirely and perfectly be made blessed, "*in laudem*" (i. e., full of blessings: "*ad plaudendum*" to mention the expression of the same Canon of the Synod of Leuch's resurrection from hell, and entrance into heaven, and particularly most excellent Masses of the gifts and actions of our host, a holy and immaculate sacrifice, the bringing of eternal life, and the making of increasing sacrifices.

Lord, when you shall be fed, with 400 millions and more, and millions more, of angels, as thou wert gloriously pleased to accept the gifts of thy last servant Abel, and thy mother to be glorified in Adam, and finally thy death and Resurrection, be pleased to direct our lives, and to be reconciled to us.

We most humbly beseech thee, O Almighty God, command these things to be offered by the hands of thy holy angel, ready and to bring before the sight of thy divine Majesty, that as many Christians by participation at this altar, shall receive the good sweet Flesh and blood of thy Son, may be preserved all of heavenly benediction and grace. Through the same Christ our Lord. Amen.

scriptum," *approbatum*, i. e., approved by God and numbered among the celestial gifts: "*ratum*," *habebit*, i. e., confirmed, so that God would not revoke it: "*rationalium*," *rationali*, i. e., conformable to reason and every rule of sanctity: "*et acceptabilem*," and acceptable, i. e., pleasing to God.

All these expressions are to be understood as having reference to us, and are the same as to say, "Thee, O God, complete this oblation as thou hast not in itself, for in itself the divine victim must be necessarily holy and most pleasing to Thee, O God, the Father, but with regard to us and as offered by us: so that the change of the bread and wine into the body and blood of Christ may be done for us, i. e., may be made effectual by our sanctification."

6. *Qui postea pro peccatis mundi*, i. e., "who the day before He suffered." Here begins the Consecration, by which the heavens are offered up to Saint God,

in company with His Angels, descends upon the altar. The priest taking the bread into his hands, with eyes uplifted to heaven, blesses it; then leaning with his elbows on the edge of the altar he pronounces the words of *consecration* and, immediately, making a profound genuflection, he adores Christ entering into the world as the Angels of God adored Him, as the Magi falling down adored the infant, as the Apostles in Galilee adored Him risen from the dead. Rising up from his bended knees, he elevates the consecrated Host for the adoration of the faithful. In the same manner, he consecrates the chalice and elevates it, as he did the host, for the adoration of the people. e

The words, "*taking also this excellent chalice,*" mean the chalice most excellent by reason of its contents. "*This is the chalice of My blood of the new and eternal testament,*" mean as they do, this is my blood by which is ratified the new and



The Father's.

eternal testament, as formerly the old was ratified by the blood of goats and oxen. He says, "*eternal testament*," because the new testament and the priesthood of Christ shall continue forever, nor shall any other succeed to these. "*The mystery of faith*" means that the presence of Christ in the sacrament is hidden from the senses, and is recognized only with the eyes of faith. "*Which (blood) shall be shed for you and for many*," gives us to understand that for the universal multitude of men, and therefore, for all was it shed "*for the remission of sin*."

"*As often as ye do these things*," namely by consecrating bread and wine, "*ye shall do them in remembrance*" of my dying "*for you*." For this reason the Apostle says: "*As often as you shall eat this bread, and drink the chalice; you shall show the death of the Lord until He come*." I. Cor. xi. 26.

Here, properly speaking, terminates the sacrifice. The priest now speaks, and

acts not in his own name, nor in the name of the Church, nor even in the name of Christ, but he acts as Christ Himself, as though he were transformed into Christ. Therefore, he leans on the edge of the altar, thereby signifying his union with Christ. Whatever Christ did at the Last Supper, the priest does also. Nor does he say, *This is the body of Christ*; but, *This is my body; this is my blood*, Christ, as it were, speaking by his mouth. By these words *Transubstantiation* is wrought; there is no longer bread and wine, but the body and blood of Christ; there is no longer the matter of the sacrifice, which was offered a little before, but the true victim of Calvary veiled under other species. The Host is separated from the chalice because the death of the Lord is represented, in which His blood is spilt, and separated from the body. Here He lies, surrounded and adored by Angels, the Victim of Calvary, *the Lamb that was slain*, showing His wounds and blood to the Heavenly Father.

7. *Unde et memores*, i. e., "wherefore calling to mind." In this second part of the Canon the victim, who is present, is commended to God the Father, and through Him, gifts and favors are asked for.

The priest commends, to the Eternal Father, the Divine Victim, when at this point, he repeats, five times, the sign of the cross. These crosses are not intended as blessings to the Victim or Sacred Host, for Christ is the source of all benediction. They are intended to signify and show the Heavenly Father, that this is the Victim of Calvary, who has truly suffered, and was immolated on the cross for man.

By these words, "*tam beatæ passionis*" i. e., "*the blessed passion*" it is said that the passion of the Lord is *blessed*, not in itself, but in its effect. *Offerimus de tuis donis ac datis hostiam*, i. e., "*we offer of Thy gifts and grants a host.*" These words may refer to the matter of the sacrifice namely, the body and the blood of Christ, which are the most excellent

gifts of the divine liberality, here actually given to us. The priest commends the Divine Victim to the Father, by recalling the memory of the sacrifices, which he deigned to accept from the beginning of the world, those of Abel, the just man, of Abraham, the father of the faithful, and Melchisedech, the royal priest, which, however, were only shadows of the present sacrifice. He names in preference to others the sacrifices of Abel, Abraham, and Melchisedech, because by a more lively image they represent the sacrifice of Christ.

The priest commends the Host to the Father through itself, for it is at the same time victim and priest, the Angel of the Testament offering worthy gifts on the altar of God on high in the presence of the divine majesty.

Jube omnipotens Deus, hæc perferri per manus sancti Angeli tui in sublime altare tuum, i. e., "Command these things, Almighty God, to be carried by the hands of Thy holy

Angel to Thy altar on High. By these words he expresses the desire that Christ Himself, both priest and victim, would present these gifts on the celestial altar before the eyes of the Divine Majesty. This will be done not in a physical, but moral manner by turning the loving eyes of the Father on the present sacrifice of His body and blood.

8. *The memento of the dead.*¹ Through

¹ Be mindful, O Lord, of Thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ Our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things. Through

this sacrifice which the priest rightly supposes to have been received favorably, he supplicates, moreover, light and eternal rest for the faithful departed, that is, for the Church suffering in Purgatory. He prays for the dead in these words: "*Be mindful, O Lord, of Thy servants and handmaids, who are gone before us, with the sign of faith, and sleep in the sleep of peace.*" Here he prays for those, who are signed with the character of Baptism, and who, by constantly walking in the ways of Christ to the end, have already reached that goal, whither we also are hastening, and who now sleep in the sleep of a peaceful or happy death. Although they are in torments, the souls in purgatory are said to sleep, i. e., to rest from their labors, moreover to sleep in

His, and yet, His, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

For ever and ever.

Amen.

the sleep of peace, not only because they possess the peace and favor of God, but because they are sure of salvation, and free from all temptation and danger of sin, and hence it happens they endure their punishments with the greatest patience and tranquility, until fully purged, either through their own sufficient suffering, or through our satisfactions and good works, they enter a place of refreshment, light, and peace.

9. The priest also prays for the Church militant. He says: “*and to us also sinners vouchsafe to grant fellowship with all Thy saints.*” Through this prayer he opens as it were and contemplates the heavenly court of the Church triumphant, prepared for us, although we are sinners, by the blood of this divine Host, Christ Jesus. He continues the prayer in these words, “*by whom O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.*” The meaning of these words is, that, through Christ all the

blessings necessary to the corporal life, represented by the bread and wine, now transubstantiated, Thou, O God, always creates for us, and produces them from the earth; and Thou doth sanctify them by accepting the bread and wine offered Thee as the matter of the sacrifice; but *Thou quickenest* this matter by the words of consecration in changing it into the body and blood of Christ who lives under the Eucharistic species; *Thou bless-est* inasmuch as this sacrament is the fountain of every grace and benediction, and *Thou givest us* through Communion by which we become participators of divine grace.

To these things said of Christ in our regard is added the following of that same Christ with regard to the Father, "*through Him, and with Him, and in Him, is to Thee, O God, the Father Almighty,*" i.e., *through Him*, the restorer of all; and *with Him*, by whom with Thee, O Father, He is one God and *in Him*, by whom He

exists consubstantiated with Thee; *is to Thee, God, the Father Almighty, with unity of the Holy Ghost, who together with Thee and the Son is one God, all honor and glory, forever and ever.* These last words which as is evident, belong to the preceding prayer, are recited with a loud voice, so that, when the people answer *Amen*, they confirm and ratify all that the priest prayed for in secret.

V. *From the Lord's Prayer to the last ablution.*

1. The *Pater Noster*. Here the communion is considered to begin. For it, the Lord's Prayer is a preparation. Communion is not only the complement of the sacrifice, but also a family banquet at which the children of God, around the paternal board, feast with their most loving Father, wherefore, they begin to greet Him and excite in their souls filial affections and express them, saying, *Our Father give us this day our daily bread. . . .*

2. *The breaking of the Host.* The priest breaks the sacred Host and puts a particle of it into the chalice, saying at the same time, "*Pax Domini sit semper vobiscum. Hoc commingitio, etc.*" "*The peace of the Lord be always with you. May this commingling and commingration of the Body and Blood of our Lord Jesus Christ be to us, who receive it un-
der the veil everlasting.*" The breaking of the Host is done in imitation of Christ our Lord, who did the same thing, at the last supper. It is a figure of the death of the Lord, by which, His humanity seemingly was broken. It is, as it were, a preparation for the Holy Table, and the sacred banquet. This preparation, for worthily disposing the hearts of the communicants, consists in peace and in union, in charity and concord with God and between ourselves. This is holy peace, true peace, *the peace of the Lord*, which He Himself merited for us on the cross and which we ought to preserve through the cross.

A particle of the Host is dropped in-

to the chalice to signify that our peace is sealed with the blood of the Lord, i. e., by Holy Communion. This commingling is symbolic of a threefold union, viz. of the divinity with the humanity in the Incarnation; of the Union of the Christian Soul with Christ in the Holy Communion on earth; and of the union with God consummated in the embrace of charity which takes place in the communion of celestial glory.

3. The *Agnus Dei*. The priest, now in order that he may receive the desired and wished for peace, implores the Divine Victim, *the Lamb of God who taketh away the sins of the world*. During the recital of the *Agnus Dei*, the priest strikes his breast three times in sign of compunction, by which it is most truly indicated that in our breast, in our heart, in our sins, is found the sole impediment of peace, which must be removed by the blood of the Lamb.

4. *Domine Jesu Christe*. The priest with

bent body, in a three fold prayer, addresses the Divine Victim, to more ardently beg from Him, peace for the Universal Church.

5. *Dominic, non sum dignus.* With trembling hand, contrite, humble heart but at the same time with much confidence in invocation of the name of the Lord, the priest receives the Sacred Host and strikes his breast repeating the words of the centurion, *Lord, I am not worthy, etc.* Thereupon the priest, after the manner of the apostles at the Last Supper, eats the same celestial bread of the immolated body of the Lord, and drinks the chalice of His blood unto the nourishment of eternal life.

6. *Compassus tuus Domine quod sumpsit, i. e. Meum Corpus &c.* *O Lord, which I have received, etc.* The communion finished, the priest purifies the chalice and cleanses the sacred vessels, beseeching at the same time His Lord Jesus in whose sweetest embrace he is next fast, that He would likewise wash and purify in the same way



At the Communion.

the consecrated vessel of his heart, and the living tabernacle of his soul. With this rite the communion is concluded.

VI. *From the Antiphon of the Communion to the end of Mass.*

1. The *antiphon* or *anthem*, which is called communion, is a part of a Psalm or other prayer which was formerly chanted at the communion of the people. It is, as it were, a canticle of adoration, praise and joy; a canticle of a jubilant soul which has been made partaker of the Holy Mysteries.

2. The *Post Communion* is an act of thanksgiving justly due for so great a benefit of God and it is, likewise, a petition for the fruits of the sacrifice.

3. The *Ita missa est* and *Benedictio*. The priest having first made a holy salutation, announces to the people the end of the sacrifice, and, as a father, dismisses his children with a blessing. That this benediction may be bestowed, he entreats

God, saying, *Placat tibi*, i. e., *let the performance of my homage be pleasing to Thee, etc.* Then the priest kisses the altar, and, with eyes and hands raised to heaven, as if drawing blessings from the very Heart of Jesus, he pours these benedictions on the people, in the Name of the Holy Trinity, and by the sign of the Cross, he blesses them. Luke xxiv. 50.

4. The *Gospel of St. John* is added first, because through a particular reverence and devotion, from the earliest days, the faithful desired to hear this lesson, and secondly, because it contains a summary of all benefits which we receive through the sacrifice of Christ.

At the end of the Gospel, the server answers *Deo Gratias*; "*Thanks be to God.*"

The Mass over, the faithful leave the church with hearts filled with gratitude and thankfulness.

These brief notes suffice to make us understand that the ceremonies of the Mass, if well weighed and studied by the peo-



The Benediction

122 COMMUNION TO THE END OF THE MASS.

ple, are admirably adapted to nourish faith and piety. They not only contribute, as the Council of Trent says, "*to commend the majesty of so great a sacrifice, but also to excite the minds of the faithful to the contemplation of the profound mysteries which are hidden therein.*" Sess. 22. Cap. 5.



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Rev. P. F. O'Hare of the diocese of Brooklyn, did a good work in translating Father Schouppe's "The Holy Mass Explained." It has been neatly brought out by the firm of Pustet & Co., and is very charmingly illustrated. It is divided into four chapters. The first treats of the altar and its furniture; the second of the priest's vestments; the third of special ceremonies, and the fourth, the most important of all, of the Holy Sacrifice itself. The translation has been very well done. Considering the necessity for popular works of this kind, brief and interesting in statement, the book can be heartily welcomed by parents and teachers and earnestly recommended to them.—*Catholic Review*, N. Y.

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