

joy, but not the treacherous vacillation of the Jews. The interval between Sunday and Thursday night is filled with plottings. His enemies are awake to the feebleness of their cause, and must resort to desperate expedients to give their murderous cruelty the appearance of legality. Judas is being tampered with and found a ready tool. Meanwhile the divine object of all this hatching conspiracy and treachery is actually conscious of every hidden, dark plot and makes no move until they are ready to strike the blow. Then He convenes for the last supper and eucharist on Thursday night, and afterwards goes to Gethsemane to meet Judas and begin His passion. After His arrest He spends the night in prison and early on Friday suffers the preliminaries to the crucifixion and then death. Friday evening and Saturday and Saturday night the tomb holds all that is mortal of Him, and Sunday—Easter Sunday with the sunrise the resurrection becomes a fact, a hope and a fulfillment.

These tragic details are typified in the church's ceremonial in Holy Week by the Tenebrae of Wednesday, Thursday and Friday evenings, the repository of Thursday, the mass and adoration of the cross on Friday and the blessing of the fire and the paschal candle on Saturday. The blessings of the baptismal water on Saturday and in Episcopal functions of the holy oils on Thursday is an adjunct having no special relation to the passion save in the matter of deriving all their sacramental efficacy from it and because of their importance in sacramental administration are thus closely identified with it.

From the seventh century the holy oils—chrism oil of catechumens and oil of the sick formerly consecrated at any time, have been blessed by the bishop in the mass of this day. Twelve priests and seven deacons assist in the ceremony. The bishop and priests breathe three times upon the sacred oils to signify that efficacy of the Holy Ghost is about to descend upon them and after consecration they are saluted with "Hail, holy oil; Hail, holy chrism."

In England it is known as Passion Week. In Germany and Denmark the popular title is "Still Week," in allusion to the holy quiet and abstinence from labor. In the middle ages it was called the "Great Week" and the "Authentic." The general features of the Holy Week celebration are increased sobriety and solemnity, and a deepening of Lenten gloom, penitential rigor and mourning. The dignity of its ritualistic rank excludes till after Easter all festivals falling within it. All instrumental music and the ringing of bells is suspended in the services from Thursday till Saturday morning to express the silent grief of the church in its bereavement. Statues and pictures—the stations excepted—are veiled in purple, the emblem of mourning—the rigor of fasting is increased, the duty of alms giving enjoined, and in Catholic countries manual labor is voluntarily interrupted.

For three centuries the Christians lived in persecution and concealment. This led to the selection of night as the safest time for the celebration of their religious rites. The office of Tenebrae (darkness) is the midnight prayer of that age. It is composed of Matins or morning office and lauds. The three divisions of Matins are known as nocturns or night prayers. The use of light was therefore an obvious necessity, afterwards modified and interpreted to suggest a deep mysticism which the early Christians so much loved. In the Tenebrae, the "Gloria Patri" is omitted as lessons of grief and the lessons of the first nocturn are taken from the lamentations of Jeremiah. At the beginning of the function thirteen lighted candles are placed on a triangular candle-stick,

which, as the office progresses, are gradually extinguished till only one is left lighted at the top of the triangle. During the Benedictus the candles on the altar are also extinguished; while at the antiphon and prayer after the Benedictus the single lighted candle is taken from the triangle and concealed for a time at the Epistle corner of the altar and then produced again with some clamor. The Tenebrae from the extinction of these candles illustrates the darkness of the world when Christ, its light, was removed; the last candle is hidden, not quenched, to show that Christ could not be the subject of death forever, and the noise and confusion at its reappearance represent the chaos and disquietude of his death.

The high altar is stripped of its ornaments and lights through Thursday and Friday, and the tabernacle door is unlocked and thrown open to show that the Divine prisoner is no longer among His own, and has been stripped of His garments. The ordinary place of residence of God in the Real Presence is the tabernacle of the high altar. At this season this tabernacle is synonymous with the church and life. Already on Thursday morning the ceremonial anticipates the arrest and death and burial of Christ, and because He temporarily departs from this life and His church and exchanges His ordinary habitation for the tomb, therefore is the altar dismantled and the door of the tabernacle opened wide and a special abode erected in another part of the church called a repository or sepulchre, which really stands for the tomb in which His sacred body was deposited. The ornaments and light and flowers denied the altar are given in richest profusion to the repository because the blessed Sacrament is treasured there, and though some of these accessories are incongruous with grief, the desire to show forth His Godhead and worship the divine body in the tomb for the time o'er masters the consciousness of affliction and seeks expression by these comely, ornate objects. Friday is darkened under the shadows of a symbolic Calvary. The victim again hangs on the ignominious tree and the faithful are close by. The church mourns. All her services are emblematic of sorrow and death. Black sombre vestments are her garments. The Passion is solemnly chanted. The improperia, rude Latin for chidings, are wailed out. Conspicuous among all is the crucifix. All eyes and hearts are centered on the crucified one. The keynote of the service is commemoration and adoration of the Divine victim. The Sacred host consecrated on Thursday is brought from the repository to the high altar, where it is consumed in that truncated, unique mass called "of the presanctified." Its consumption stands for complete consummation. "Consummation est." Redemption is completed and man is free. God is overcome by death, but His temporary defeat brings amending triumph to the race. Forgiveness is throbbing in the air of Good Friday. God died to secure it and the church in the mass of the day beseeches pardon for all in terms pathetic and significant.

Already on Saturday the glories of Easter are shedding their radiance. The ritual of the Catholic church is strangely anticipative because it is ardently hopeful. Easter and its resurrection are already assured because faith teaches that the victim is God and God cannot be permanently subdued nor always dead. The proof of divinity now is resurrection, and that must come. The blessing of the fire started not by modern commonplace phosphorus and sulphur, but by spark of sturdy flint, from which all lamps and candles in the church must receive their illumination, is a figure of the risen Savior who again "enlighteneth every man that

cometh into this world," and will arise from sleep like the "sun in its strength." So is also the tripple candle which the deacon carries up to the scantuary chanting as he lights each candle, "Ecce lumen, Christi!"—behold the light of Christ. Bearing similar type is also the great paschal candle blessed by the deacon with his triumphant chant the "Exulteth," fixing into it the five grains of incense in the form of a cross significant of the wounds of Christ and the spices with which He was anointed for the grave and lighting it from the "light of Christ," the tripple candlestick.

The paschal candle is then placed conspicuously on the gospel side of the altar, where it remains until ascension day and disappears, because Christ, whom it represents, remained forty days with his church after His resurrection.

Then follows the solemn blessing of the baptismal water, which is scattered toward the four quarters of the earth to signify the world-wide spread of the church and the universal application and efficacy of baptism; the paschal candle is immersed in it, for the power of Christ and the merit of his death are to mix with it, and the sacred chrism and oil of catechumens are poured out on it to indicate the close identity between the sacrament and Christ, the anointed one.

The mass which follows is joyful. At the Gloria the bells are rung and the organ peals forth again. Alleluia is heard with victorious resonance and purport after the epistle, and the entire service is suggestive of Easter exultation. Why this so early on Saturday? Admitting that the church in her vigil does anticipate the solemnity and significance of the coming feasts, it is most unusual to extend this foreseeing beyond the evening of the previous day. Holy Saturday mass is the solitary exception. From the beginning till the end of the middle ages no mass was said in the day hours of Holy Saturday. The office began at the ninth hours, or 3 o'clock p. m., and the people kept watch in the church till midnight, when mass was celebrated. This made it more an early Easter service than a Saturday ceremony, and will explain the reference to "night" in the exulteth—the preface and the collect—the prominence given to the lights—the resurrection story in the Gospel—the resonant alleluia and the general tone and air of joy. Though the time has changed, the words and spirit of the office remain. The mass, however, is deficient in an offertory: Agnus Dei, kiss of peace and the communion and post communion. The kiss of peace is omitted because the faithful were accustomed to greet each other at the break of day with "The Lord is risen," and were unwilling to anticipate it at midnight. Reasons for the other omissions are accessible, but not satisfactory.—Troy Press.

IN FAR AWAY TASMANIA.

Launceston, Tasmania.

March 7, 1898.

I left home (Salt Lake City) on the evening of November 17, 1897, and after a favorable passage arrived at Sydney, New South Wales, Australia, December 20, 1897, and there met Brother Andrew Smith, president of the Australian mission; and also Elders John Richie and Alma C. Lambert, who are laboring in that part of the mission. All were feeling well in health and were full of zeal in the prosecution of the Gospel of Jesus Christ, though it is uphill work.

I will not attempt to say anything concerning the progress of the work at Sydney or Melbourne (I having stayed a short period in both places), as in all probability the Elders laboring in these sections will keep you fully acquainted. Elder Smith appointed me to La-