

*vocibus*, by the nuns and the parish; then the *Tantum ergo*, during which the Blessed Sacrament was taken down; and the rest, as usual.

On palm Sunday, which was the 25th of march (and consequently coincided with the Annunciation), there was no sermon at high mass; but at the end of the asperges we gave a word of advice concerning the blessing of the palms, and the distribution of them which was about to be made, and how they must be kept in the hand during the passion, in order to testify one's faith that this death and passion was not a victory for death over the savior of the world, but rather for the savior of the world over death. Then the choristers sang what there was to be sung, during which the blessing of the bread occurred. After that, the whole blessing of the palms was sung; the distribution of them took place as with the candles at candlemas; and then we sang the *Veni creator*. During the passion I held my palm in the left hand, which is not the rule when that is sung.

*Holy Week.*

At evening, after vespers, we said the litany of our Lady, in consideration of the Day, which was dedicated to her; her Image was placed at the middle of the Altar, *utroque choro idem simul respondente*.

*The Annunciation.*

The Ursulines and Hospital nuns said the *Tenebræ* about 3 o'clock,—the Hospital nuns, a nocturn and lauds; the Ursulines, the full office.

On Holy Thursday, the paradises were made,—with us, at the Corner of the Altar,