

of the nauseous. The priests' hands are washed, a squeeze of lemon is poured over them, and prayers conclude the ceremony. The pilgrims then adjourn for supper, are waited on by the same red-coated fraternity, and are dismissed with small presents in money.

The ceremony in the women's department is performed by ladies of distinction.

In the Lenten procession of Penitents which takes place in the

## Southern Italian States

the people are so completely enveloped in their costume that only the eyes and hands are visible. A long white gown covers the body, with a hood for the head, in which holes are cut for sight, but not for breath. A crown of thorns is twisted round the brow and over the head. A thick rope is passed round the neck, and brought in front of the breast into a loop, through which the hands are folded in the attitude of prayer; and long lines of these persons are gloomily marshalled through the streets.

## ON GOOD FRIDAY

the yellow colour of the candles and torches, the nakedness of the Pope's Throne and other seats, denote the desolation of the Church. Cardinals do not wear their rings, and are robed in purple instead of scarlet. The bishops wear no rings, and their stockings are black. The mace and the soldiers arms are reversed. The Pope is dressed in a red cope, and His Holiness neither wears his rings nor bestows his blessing. The partially unveiled crucifix is kissed by him, and his sacred shoes are removed in approaching to do it homage. A procession takes place to another chapel where Mass is celebrated.

Later in the day the last Miserere is chanted in the Sixtine Chapel, and the Pope, his cardinals and clergy, proceed by a covered passage to venerate the sacred relics of the True Cross, the Lance, and the Volto Santo—which are shown from a balcony above.

But the shops are not closed. Business goes on. Palaggos are open. The concert-room is frequented. And, although the theatre is forsaken, externally, except for the silencing of the bells, there is less of a Good Friday in Rome than in many a Protestant Capital.



HANDS FOLDED IN THE ATTITUDE OF PRAYER.

## HOLY SATURDAY.

At half-past eleven on the morning of Holy Saturday, a service is read in the Sixtine Chapel; the bells of St. Peter's are rung; the guns of St. Angelo are fired, and all the city bells immediately break forth into a loud peal of joyous liberty. The peculiar ceremony of the day is the blessing of the fire and of the paschal candle. At the beginning of Mass, a light, called New Fire, is struck from flint in the Sacristy. The chief sacristan blesses the water and the fire, and the fine grains of incense which are to be deposited in the paschal candle.

Formerly, all the fires in Rome were lighted afresh from this holy fire: but this is no longer the case. After the service the Cardinal Vicar proceeds to the baptistry of St. Peter's, blesses the water for baptism, dips in the paschal candle, and concludes by sprinkling some of the water on the people.



is celebrated with elaborate ceremonies for which preparations have been making during the entire week. As day dawns, guns are fired from the Castle of St. Angelo; and as early as seven o'clock, carriages are pouring towards the great Cathedral. That magnificent basilica is richly decorated. The altars are freshly ornamented, and the lights around the tomb of St. Peter are blazing after their temporary extinction.