

which he incenses, kneeling. While *Tantum ergò*, &c. is being chaunted, he visits the ciborium, the other holy vessels and the tabernacle. The strophe *Genitori*, &c. and the verse *Panem de cælo*, &c. having been sung, the visitor says the orison of the blessed sacrament, *Deus, qui nobis*, &c., again incenses, and, before replacing the blessed sacrament in the tabernacle, he gives the benediction with the ciborium. After that he visits the baptismal font. He then delivers a discourse to the people to inform them on the subject of his visit and exhort them to profit by it.

Nevertheless should the visit be made in the morning, the holy mass may be celebrated, and the visitor or another priest, during mass, may pronounce a discourse analogous to the occasion.

After the exhortation, or after the mass, if it has been celebrated, the visitor, having received from the curate a black stole, goes in procession to the burying ground, with the clergy preceded by the cleric who carries the holy water vase and the thuriferary. In going to the burying ground the clergy chaunt the response *Libera me, Domine*, &c., as noted in the Processionnal:

The visitor being in the burying ground, and the *Libera* having been repeated, he sings on the serial tone the verses and orisons, and observes the ceremonies above prescribed for the bishop's visit, page 317. After the orisons the visitor makes the sign of the cross over the burying ground, saying:

*W. Requiem + æternam dona eis, Domine;*

*R. Et lux perpetua luceat eis.*

And the choristers add:

*W. Requiescant in pace. R. Amen.*

Should the weather be unfavourable or the burying ground at too great a distance, the clergy will go in procession around the church, singing the response *Libera me, Domine*, &c. and the visitor will say, in the nave, the verses and orisons above prescribed at the sequel of that response.

On his return from the burying ground, the visitor