

A superstition regarding

## Bread Baked on Good Friday.

existed from a very early date. Bread so baked was kept by the family for the remainder of the year, and it was believed that a few gratings of it in water proved a specific cure for all ailments.

## OUR HOT CROSS BUNS.

may be a remnant of this, but there is also reason to think that this custom has its origin in the worship of the Queen of Heaven, in which ceremony cakes formed an important part.

This view gains some force from the fact that these buns do not form part of the ceremonies of the season on the Continent of Europe.

All over England the early dawn of Good Friday morning is ushered in by

"One a penny, buns;  
Two a penny, buns;  
One a penny, two a penny,  
Hot Cross Buns!"

No breakfast table is without them. Bun-shops have made themselves famous, and the cry of the street-vendors is as familiar as the postman's knock with the Easter Card.

In earlier days the kings themselves made bun-houses historic by stopping in their progress to buy and eat of the tempting wares. More tempting they must have been in those days than now, or our appetites have gradually become educated beyond them. The ordinary hot cross bun of to-day is rather an insipid morsel.

An ancient sculpture in Rome represents the

## FIVE BARLEY LOAVES

of the miracle feast as having each a cross marked on the surface. In Egypt the cakes were made to resemble the sacred heifer, and were hence called bous. Bous has boun in one of its cases, so perhaps we really derive our word bun, with the cross on it, from an origin that most pious people would

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With Horror.

## in Holy Week Modern Rome.

In the Roman Calendar the whole of the last two weeks in Lent is known as Passion-Week, and the services of this period differ from those of the rest of the solemn time of sackcloth and ashes. Among Protestants the name Passion Week is given to the week preceding Easter Day, but canonically speaking Passion Week is the one previous—the fifth week of Lent—and the name Holy Week ought to be reserved for the sixth, the week specially consecrated to the Passion of our Redeemer.

The Institution is of very early origin, and is known also by the names Great Week, Silent Week, Week of the Holy Passion, Vacant Week, and Penitential Week. It is a season of concentrated solemnity and gloom, of penitential rigour and mourning. Altars are stripped. Pictures and Statues are veiled. The bitterness of fasting is re-doubled, and deeds of alms and works of mercy are specially enjoined and practised. The days particularly solemnized are Palm Sunday, Spy Wednesday, Holy Thursday, Good Friday, and Holy Saturday.

The ceremonies of Holy Week commenced on Palm Sunday, and have attracted at all times a large influx of strangers from every part of the world. An addition of 10,000 to the population of the Eternal City at that sacred season is not an exaggerated calculation.

At nine o'clock in the morning crowds of people found their way to St. Peter's Cathedral. A Papal Regiment entered and cleared a passage up the centre aisle. The Noble Guard of the Pope, with distinguished ecclesiastics, took their places in rows behind the High Altar, which was specially decorated for the occasion. The Pope's chief sacristan brought in armfuls of palm, and laid them on the altar.

At half-past nine music burst from the choir. Soldiers presented arms. The huge congregation was on the tiptoe of expectation, and the procession entered. The Pope was borne up the centre aisle in his Sedia Gestatoria, or

## Chair of State.

which was secured on two long poles covered with crimson velvet, resting on the shoulders of twelve trusted officials, six of whom were in front, and six behind, and whose duty was to walk with stately and solemn tread, so that no motion might disturb His Holiness. The Church was in mourning, and the Pope, plainly attired, his mitre being white and without ornament. Moving his hands in benediction to the multitude beneath and around, he was carried up to his throne, and with great pomp and ceremony descended from his chair, and took his place at the altar.

After blessing the palm, he accepted an embroidered apron for his knees, and bestowed a palm upon the cardinals in turn, who received it humbly kneeling, and kissed the palm, and the Pope's right hand and right knee. The bishops kissed the palm and the right knee,