

the sun advances and recedes, and the fifteenth the sun itself. They were all gradually put out, which is meant to represent the going to sleep of the disciples at the Passion of our divine Lord and their neglect of Him. The music is called the *Matutino delle Tenebre* or *Offizio Notturno* (nocturnal service), because the ancient Church sang it on the night preceding this day and the two following nights. A number of Psalms, three of Jeremiah's Lamentations, and parts of the history of the Passion are also used. These are followed by the *Miserere*, by the present chapelmaster, Bainsi. During the *Miserere* the cardinals and the pope kneel and pray in low tone: *Respice quæsumus, Domine* (Look upon us, we beseech Thee, O Lord); and at the close a noise is heard in imitation of the noise the Jews made at the reading of Esther, where the name of Haman occurs, and represents the clashing of arms carried by the guard led by Judas, or the confusion of the earthquake and the rending of the veil in the temple (so Moroni) and the opening of the tombs at the Crucifixion. After this noise, the service is at an end, and all go quietly out.

In the evening I visited the small Church of Caravita, near the Collegio Romano, to witness the scourging scene, which is enacted three times a week during the whole of Lent, and takes place at seven o'clock. First, priests recited the story of the Passion. Then they put out all the lights and shut all the doors. A chorister boy went around offering whips, which consist of two pretty thick thongs. Then, in this mysterious darkness, in this unbroken silence, a priest went to the altar and delivered an impassioned but short sermon about Judas, painting him in dark colors, and declaring that his hearers were still worse than was the faithless disciple, and that they had often betrayed the Lord by thoughts and words. But continuing, he said so can and must it not continue. We must all drive out of our hearts this traitorous Judas spirit. "Ye who are burdened with sins, drive out Judas!" thus he cried out in a loud voice, and at once all fell to whipping themselves lustily. In the midst of the noisy procedure, the priest began to pray a penitent prayer, "Saviour, Saviour, have mercy upon us!" After the scourging, which lasted a short quarter of an hour, the lights were lit again and the litany was sung. The whole scene makes a deep impression. The poor people, mostly from the lowest class, that scourge themselves are certainly not the worst offenders in this Babylon. The whole service, indicating the heart's discontent with itself and its longing after purity and the death of the old nature, represents what the Protestant doctrine of justification stands for.

MARCH 24.—Went to-day to the Sixtina. From eight o'clock on, a throng of equipages, among which the carriages of the cardinals, ornamented with gold, stand out, and a mass of people on foot, of all nations, pass over the Bridge St. Angelo to the Vatican—all in black and curious to see the spectacle about to be offered to strangers, for