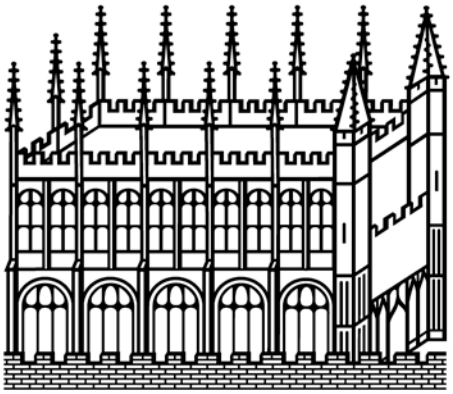

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ANGLOSAXON WITNESS ON FOUR ALLEGED REQUISITES FOR HOLY COMMUNION

19

Bosworth Bequest, 1878.

Presented by the Author to
Rev. Dr. Bosworth, with a deep
sense of the great services
rendered by him to the
cause of Anglo-saxon literature.
15 June 1859.

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ANGLOSAXON WITNESS ON FOUR ALLEGED REQUISITES FOR HOLY COMMUNION.

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I have also enclosed
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which illustrates the
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With kind remembrances
to Mrs Bosworth
I remain
ever faithfully yours
J. Baron.

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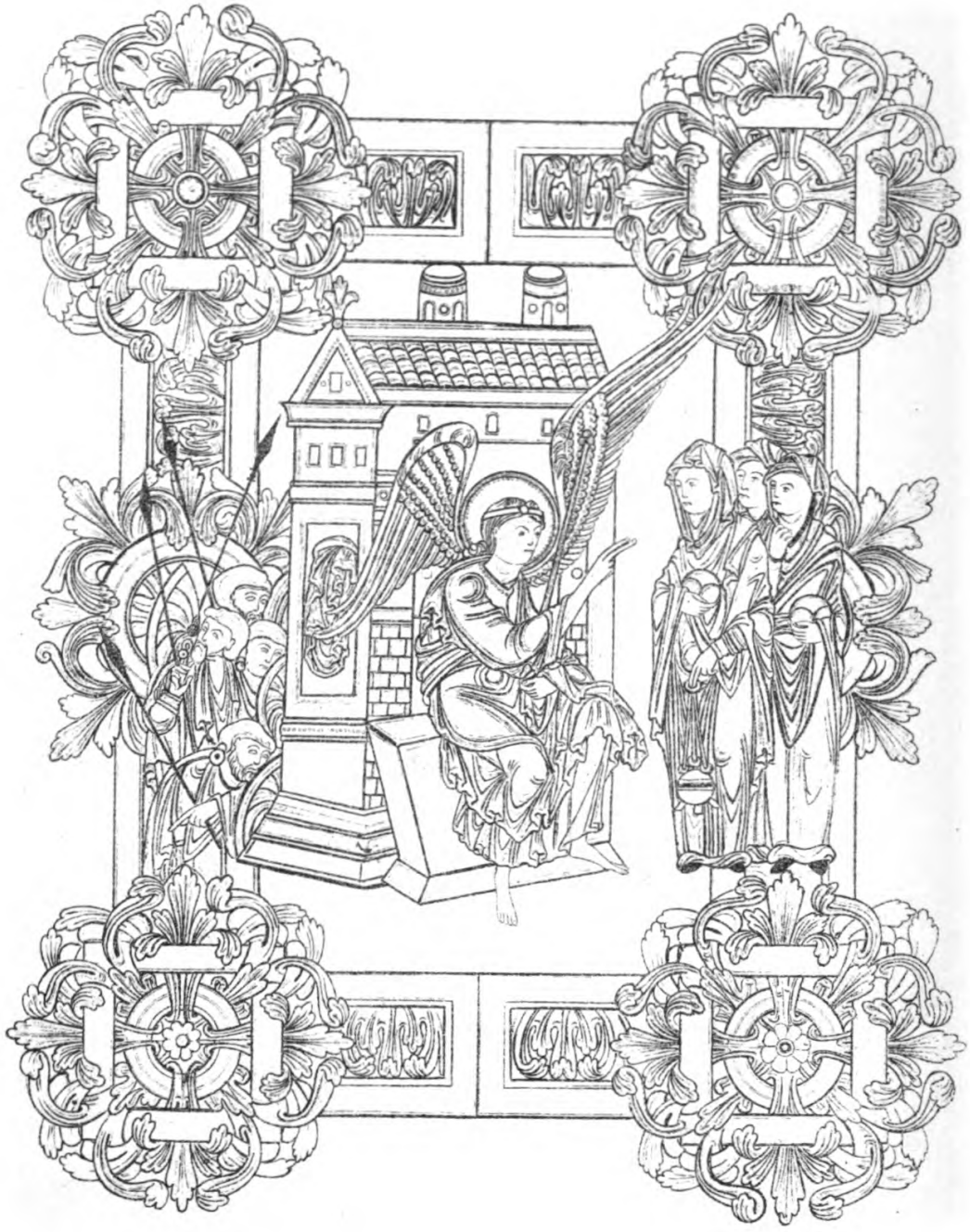


WOMEN AT THE SEPULCHRE, from Benedictional of S. Æthelwold, Bishop of Winchester, A.D. 963—984. See pp. 81, 85—87.

ANGLOSAXON WITNESS

ON FOUR ALLEGED REQUISITES FOR

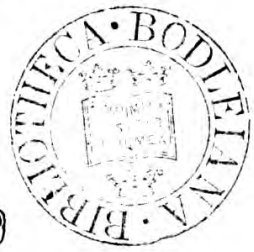
Holy Communion,

FASTING, WATER, ALTAR LIGHTS,

AND INCENSE,

BY REV. J. BARON, M.A.

RECTOR OF UPTON SCUDAMORE, WILTS; EDITOR OF JOHNSON'S "ENGLISH CANONS, TRANSLATED FROM ANGLOSAXON, ETC." AUTHOR OF "SCUDAMORE ORGANS."



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PREFACE.

WHEN Captain Cook in 1779 landed in the fatal bay of Kealakeakua, the poor Hawaiians, hailing his approach as the re-appearance of their long loſt Lono, or god of ſtrength, chanted prayers and praiſes to him, fell proſtrate wherever he bent his ſteps, brought all ſorts of offerings in ſuch profuſion as to impoveriſh themſelves; and in particular it is related that a dirty old prieſt of their falſe and idolatrous religion conducted the ſuppoſed Lono to one of their chief temples, placed him between two idols, arrayed him in ſcarlet, preſented hog after hog with many ſolemnities, and even chewed a mouthful or two for him by way of coaxing him to partake of the ſacrificial pork.* This laſt repulſive civility, which Captain Cook felt himſelf obliged to decline, at the riſk of offending his ſavage worſhippers, is very like the way in which the "public" is treated by many hiſtorical and other writers, and in which ſome of the "public" are willing to be treated.

Thoſe who have ſtudied contemporary or very early documents know that ſuch a ſtudy is a means of obtaining a truer and more vivid view of by-gone times

* See Captain King's "Journal in Captain Cook's Voyages," vol. iii. Bk. v. c. i. p. 9. London: Nicol and Cadell, 1784. Compare Hopkins's "Hawaii," c. vii. London: Longman, 1862.

than can be obtained in any other way. But there are comparatively few who can have the leiſure and ſpecial acquirements for ſtudying the contemporary or very early documents which are the materials and ſources of hiſtory. Hence the function of an hiſtorical writer in the collection, arrangement, and preparation of materials, and in the formation therefrom of a connected narrative is as neceſſary and uſeful as the function of an honeſt purveyor or cook in the preparation of food. The misfortune is that very few hiſtorical writers in the preſent day are content with giving a ſimple and plain narrative or deſcription of events after the manner of Herodotus the father of hiſtory, or any of his old-faſhioned ſucceſſors who only offer a hint of reflection here and there, but moſtly leave the reader to make any reflections, or none, as he pleaſes. There are ſtill ſome humble matter-of-fact hiſtorians, who, like M. Barrau, in his Hiſtory of the French Revolution, purpoſely abſtain from reflections, on the ground that great events naturally convey their own leſſon,* but there are alſo many who aſpire to judge and decide for the reader and poſterity rather than to ſupply them with the means of judging and deciding for themſelves.†

Many "hiſtories" of the preſent day are bundles of eccentric diſquiſitions, ſeldom narrating, but moſtly alluding to the moſt ſtriking and ſenſational events

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* "Hiſtoire de la Révolution Françaiſe," par T. H. Barrau, Avertiſſement. Paris: Hachette, 1862.

† "The impartiality of hiſtory is not that of a mirror, which merely reflects objects, it ſhould be that of a judge who ſees, liſtens, and decides."—*Lamartine's Hiſtory of Girondiſts*, tranſlated, by Ryde. London: Bohn, 1847.

of the period that may be under conſideration. An "original view" of any period does not uſually mean a view obtained from ſtudying the earlieſt and moſt authentic ſources, but a view, as different as poſſible from any that had previouſly prevailed. Thus ſome hiſtorical writers, according to their own proclivities, and the ſuppoſed taſte of the portion of the public for whom they write, are continually going beyond the province of literary purveyors and cooks, and overwhelm the reader with views and reflections, as if they thought it neceſſary to ſave him all the labour of thinking, juſt as the Hawaiian prieſt offered to ſave the ſuppoſed Lono the trouble of chewing.

Two works on the Angloſaxon period deſerve honourable mention, as being ſcrupulouſly faithful to contemporary and early authorities, and alſo free from that redundancy of comment, reflection, and originality, of which both the ſupply and demand ſeem in the preſent age to be greatly in exceſs. Theſe are "The Early Engliſh Church," by Archdeacon Churton, and "The Hiſtory of England under the Angloſaxon Kings," by the late Dr. J. M. Lappenberg, keeper of the Archives at Hamburg, &c. Archdeacon Churton's work contains ſtrong paſſages againſt Papal uſurpation, and in favour of the liberty of the clergy to marry, but breathes throughout that ſpirit of reſpect, ſympathy, and love for our forefathers in the faith, without which any hiſtory of the Angloſaxon Church muſt be falſe and deluſive.

Dr. Lappenberg, eſpecially as tranſlated and edited by Mr. Thorpe, combines the advantages of Engliſh and German reſearch, never leaving the beaten and time-honoured track of hiſtory except where there is

good reaſon for ſo doing. The bias of the author, ſo far as it is allowed to appear, is Lutheran and Proteſtant. To many Anglicans, probably, a hiſtory of the Angloſaxon period, written with a ſtrong Roman Catholic bias, muſt be ſomewhat uncomfortable reading, in which there will appear an undue diſpoſition to mix up various periods, and to claim identity of faith and practice in all particulars between modern Rome and Angloſaxon England, and an unreal enthuſiaſm for old ſuperſtitions, and the minute details of a bygone ritual. Nevertheleſs the "Church of our Fathers," being the work of an exact and accompliſhed antiquary belonging to the Roman prieſthood, is a moſt valuable help to the Anglican in forming a true view of the Angloſaxon Church.* The hiſtories of the Engliſh Church and of the Engliſh language are in ſome reſpects analogous to each other. As the Americans in the United States were originally emigrants from England, and are even now mainly Engliſh in their language and national character, ſo the Engliſh originally came out from North Germany, and are mainly Germanic in their language and national character. Hence it has happened that Germans have been able to give ſpecial aſſiſtance in explaining and illuſtrating our language and laws. Angloſaxon ſcholars in England, from Archbiſhop Parker downwards, were in the direſt ignorance of Angloſaxon Grammar till Raſk, the Dane, and Grimm, the German, with the help of Scandinavian and Germanic lore, pointed it out to us.

* The Church of our Fathers, as ſeen in St. Oſmund's Rite for the Cathedral of Saliſbury, by Daniel Rock, D.D. London: Dolman. 1849—1853.

But although Germanic lore is neceſſary to the thorough knowledge of Angloſaxon, and even of more modern Engliſh, this is no reaſon why we ſhould not be very jealous of any attempt to Germaniſe the Engliſh language. The ſame alſo may be ſaid of our laws and inſtitutions.

In like manner the knowledge of the Ritual and Services of the Roman Catholic Church is moſt valuable for the explanation and illuſtration of the Ritual and Services of the Angloſaxon, early Engliſh, and even of the modern Engliſh Church; but we may ſtill be very jealous of any attempts to Romanize our Ritual and Services, or in any way leſſen that freedom and national character which S. Gregory the Great endeavoured to ſecure to us. The quotations from early and contemporary authorities which Dr. Rock has collected with much learning and reſearch in his notes are a very valuable and intereſting part of the work.

There is one work much relied upon in the Engliſh Church which, notwithſtanding its great learning and intereſt, is upon many points very unſatisfactory and deluſive. This is the "Chriſtian Antiquities" of Bingham, in which the author ſtarts from the 18th century type of the Church of England, airs his private judgment through the firſt three centuries of the Chriſtian era, and pronounces as primitive any point of Church of England faith or practice for which he can find any precedent, even in an eccentric and obſcure ſect of antiquity, and, on the other hand, pronounces uneſſential any point of faith or practice, however primitive and Catholic, if the Church of England of the 18th century, and ſome primitive ſect agree in neglect-

ing it. A remarkable inſtance of this is Bingham's verdict upon the addition of a little pure water to the wine for the Euchariſt.

But to any earneſt-minded Chriſtian no party garbling or chewing can be ſo nauſeous as the affected impartiality of an unbeliever like Hume or Gibbon, or the airs of the ſcientific or critical writer of the preſent day, who is always ſeeking to elaborate a ſcientific view, calls everything into queſtion, and thinks it neceſſary for his reputation as a philoſopher to doubt all round the compaſs before coming to a bearing.

"Ritual is a queſtion of degree," * and it is quite clear that matters of Ritual cannot be condemned or accepted in the lump, but each particular ought to ſtand or fall on its own merits.

In order for the Church of England to decide how far ſhe will follow or deviate from the Ritual of the Angloſaxon Church, it is very neceſſary that ſhe ſhould know what that Ritual was. Such a knowledge is not to be gathered from the writings of modern unbelievers or miſbelievers, from religious and political partizans or popular educators, but from early documents, and particularly from the ſervice-books and canons of that Church.

J. BARON.

Rectory, Upton Scudamore, Wilts,
December, 1868.

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* Bp. of Saliſbury's "Charge."

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INTRODUCTION.

"WHERE was your Church before the Reformation," is a queſtion which was ſaid, about thirty years ago, to have been aſked of the vicar of one of the largeſt, buſieſt and ſmokieſt towns in the north of England, who was ſaid to have replied by another queſtion, "Where, friend, was your face before it was waſhed?"

This Socratic reply, which to ſouthern ears may appear ſomewhat too homely, had a local propriety, and was intended to prepare the way for the reflection that, as a workman who had been working many hours in an atmoſphere ſomething like a London fog might waſh off his diſguiſe of ſmoke and dirt and ſtill be the ſame man, although to many an obſerver he might appear a different one, ſo the Church of England at the Reformation had cleared away many errors, ſuperſtitions and corrupt practices without ceaſing to be the true branch of Chriſt's Holy Catholic and Apoſtolic Church, planted in this country by S. Gregory and S. Auguſtine, about the year of grace 597.

At the Church Congreſs at Norwich, in October, 1865, a great and diſtinguiſhed lawyer thus ſpoke: "In England the Church had been reformed by the authority of the State and of the Church, upon the diſtinct principle of reſtoring the primitive doctrine

and diſcipline which prevailed in the firſt centuries, which was recogniſed by the early councils, and which, of courſe, long preceded the great ſchiſm of Chriſtendom, by which the Church was rent aſunder into an Eaſtern and Weſtern Church; a ſchiſm cauſed, as the Reformation was, by the innovations of the Church of Rome upon Catholic truth and Catholic uſages; for it is not only a religious but a *legal* error to ſuppoſe that a new church was introduced into theſe realms at the time of the Reformation. It is no leſs the language of our law than of our divinity that the old church was reſtored, not that a new one was ſubſtituted for it."*

Neverthelefs, notwithſtanding all that has been ſaid and written during the laſt thirty years, and notwithſtanding all that was ſaid, written and known or knowable long before, it is much to be feared that there are many perſons, otherwiſe well educated and well informed, who have a vague notion, or a bigoted miſconception, that the Eſtabliſhed Church of England was founded by King Henry the Eighth and Archbiſhop Cranmer and the "Fathers of the Reformation," as a ſort of reproduction of the Chriſtian Church of the Holy Scriptures, after an intermittence of more than a thouſand years, during which ſouls muſt have periſhed wholeſale, much in the ſame way as the Mormon "Church of Latter Day Saints" was founded in

* Sir R. J. Phillimore on "The Court of Final Appeal, Authorized Report of Church Congreſs at Norwich," p. 52. London: Rivingtons, 1866. Compare "Identity of the Status of the Church before and after the Reformation, in Judgment in the Caſes of Martin *v.* Mackonochie, and Flamank *v.* Simpſon," pp. 30-53. London: Butterworths, 1868.

America towards the middle of the preſent century by Joſeph Smith and his aſſociates, who, in their awful deluſion, expreſsly aſſume that the Church has been in a ſtate of ſuſpended animation for the laſt fourteen hundred years, and utterly ignore all the ſaints that have lived and died in the true faith through the ſucceſſive generations of all theſe years.

To many, it is to be feared, the times between the Conqueſt and the Reformation are "dark ages," becauſe, as Dr. Maitland ſhews, they chooſe to be in the dark reſpecting them: but to ſuch perſons the times before the Conqueſt are more than dark, that is to ſay, prehiſtoric or non-hiſtoric. Hume quoted to a former generation the declaration of Milton that, "the ſkirmiſhes of kites or crows as much merited a particular narrative as the confuſed tranſactions and battles of the Saxon Heptarchy,"* and the ſaying ſeems ſtill to be believed by many. Some years ſince, the Univerſity of Oxford reſolved to include Engliſh Hiſtory in its courſe of ſtudy, but with the regulation that examinations ſhould extend no further back than the Conqueſt. This limitation may have been wiſe, conſidering that youthful minds both at ſchool and college were already abundantly taxed, but it tended to miſlead by ſeeming to ignore the fact that the foundations of the Engliſh Church and State were laid in Angloſaxon times, when almoſt all our biſhoprics were founded, and that the acorn of Engliſh greatneſs was then planted, ſo as to be, at the time of the Conqueſt, a hale young tree of about five hundred years' growth. Much, not only of our Church law, but of our common law and

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* Milton in Kennet, quoted in Hume's "Hiſtory of England."

cuſtoms, and ſtill more of our language, can only be ſatisfactorily explained by reference to Angloſaxon times. For inſtance, many an Engliſhman would probably be puzzled to explain how it is that we have two Engliſh Archbiſhoprics, Canterbury and York, not London, each with a province of ſuffragan biſhoprics, and that the Archbiſhop of Canterbury, who may have been by birth the humbleſt of Her Majeſty's ſubjects, or even of foreign birth, is the perſonage next in rank to the Royal Family, taking legal precedence of Dukes and all the great officers of the Crown, the Primate and Metropolitan of all England. One among many illuſtrations that the Church is, in itſelf, the oldeſt, the trueſt, and the moſt permanent of republics.*

A mere man of buſineſs in this buſy age, except he were "intending a ſon for the Church," would probably not allow himſelf to be troubled with the above queſtion, or would content himſelf with the anſwer that, "It has always been ſo." By reference to Angloſaxon hiſtory, we find that the original ſcheme of S. Gregory the Great, in A.D. 601, was that there ſhould be an Archbiſhop of London, after the deceaſe of S. Auguſtine of Canterbury, and an Archbiſhop of York, each having ſubject to him twelve biſhops;

* "I think that we, the great true Republican principle in the whole world—the Chriſtian Church—the teacher of equality becauſe the teacher of diſtinction; the annihilator of leſſer differences, becauſe the exalter of the Almighty power of God,—I think we can help you, if you will take our help, to break through theſe claſs diſtinctions, and be brothers one to another."—*Speech of Biſhop of Oxford at Working-Men's Meeting*, "Authoriſed Report of Church Congreſs at Wolverhampton," p. 249. London: Macmillan, 1867.

but we further find that in A.D. 634, it was ſettled, in conſequence of a letter from Pope Honorius, that the ſouthern Archbiſhopric ſhould be for ever fixed at Canterbury, in thankful and faithful remembrance that Canterbury was the firſt city of Angloſaxon heathendom which received Chriſtianity and became a Biſhop's See.*

In Wheatley on Common Prayer, and in other like books, a hint is given of the true derivation of the Engliſh Eccleſiaſtical word "Ember," but only as a "probable conjecture" put alongſide of other conjectures, which can be ſhewn to be falſe by the eſtabliſhment of the true derivation. The Anglo-Saxon word "ymbren," plainly compounded of "ymb," *round*, and "ren," *run*, had an ordinary acceptation as in the phraſe "geares ymbren," *a year's courſe or revolution*;† but in the laws of Kings Alfred, Ethelred, and Canute, and in the rubrics of the Angloſaxon goſpels, "ymbren" is ſpecially applied to the Ember faſts, the "Jejunia quatuor temporum" or faſts of the four ſeaſons with which the Church's ſolemn ordinations are connected. Theſe periodical faſts recurring with the four ſeaſons, ſpring, ſummer, autumn, and winter, were variouſly

* Compare Gregory the Great's Letter, in S. Beda, lib. i. c. 29, quoted at length in Johnſon's "Engliſh Canons," Oxford, 1850, vol. i. p. 112, editor's note. The Letter of Pope Honorius, ibid. vol. i. p. 107, editor's note. Alſo the Letter of Pope Vitalian to Theodore Archbiſhop of Canterbury in A.D. 668. Wilkin's "Concilia," vol. i. p. 41. Reſpecting the attempt of the great Mercian King Offa to make Lichfield an Archbiſhopric, ſee Johnſon's "Canons," vol. i. pp. 285-8, editor's notes; and "The Final Settlement of the Primacy at Canterbury in A. D. 803," ibid. pp. 296-7.

† Cf. "Angloſaxon Manual of Aſtronomy," ed. Wright, pp. 1, 4.

obſerved till the time of Pope Gregory the Seventh, but in Angloſaxon lore there is abundant proof that S. Gregory the Great and Firſt preſcribed to the Engliſh a ſpecial rule, which was afterwards adopted throughout the Latin Church, and is now the rule of the Engliſh Book of Common Prayer, which, in this reſpect, ſtrictly accords with the laws of King Ethelred, A.D. 1009, c. 23, "And ymbren and faeſtena, ſwa ſwa Scs. Gregorius Angel-cynne ſylf hit gedihte." *And ember-days and faſts, ſo as S. Gregory himſelf preſcribed to the Engliſh nation.** The Angloſaxon period has been long reſorted to by Roman Catholics and Anglicans to find miſſiles to hurl at each other reſpecting points on which they differ. It would ſurely be more Chriſtian and hopeful to ſearch the ſame period for illuſtrations and confirmations of the many points upon which they ought to agree.

Any one, therefore, who chooſes to look into the Angloſaxon evidence may ſee that, ſince the publication of the "Ancient Laws and Inſtitutes of England," by the Record Commiſſion, and the Anglo-Catholic edition of Johnſon's "Engliſh Canons," it is no longer

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* "Ancient Laws and Inſtitutes of England," ed. Thorpe, vol. i. p. 320, c. 23, cf. c. 25. See the words of S. Gregory's direction in Johnſon's "Canons," Oxford, 1850, vol. i. p. 486, editor's note. Compare ibid. vol. i. pp. 173-176, editor's notes, p. 180, editor's notes, and p. 204. Compare "IIII Wodnes-dagas on IIII Ymbrenwican," *the IV. Wedneſdays in the IV. Ember Weeks.* "Laws of K. Alfred," c. 43, Thorpe, vol. i. p. 92. "Riht Ymbren-dagum," [*on right Ember-days*], K. Ethelred (Eth. V. 18), Thorpe, i. p. 308. "Ymbren-faſten," *Ember-faſt.* K. Canute, c. xvi. "Ymbren-dagum," *on Ember-days*, ibid. c. xvii. Thorpe i. pp. 368, 370. Compare "Embring days," A. D. 1576, Wilkins' "Concilia," vol. iii. p. 288.

a fit ſubject of conjecture or diſpute, but a plain matter of fact that the name Ember is derived from "ymbren," the Angloſaxon name of the ſame thing, and that a rule for the obſervance of Ember Days almoſt identical with that which afterwards prevailed throughout the Weſtern Church was preſcribed to the Engliſh by S. Gregory the Great. And yet the gueſſing and diſputing ſtill goes on, becauſe the gueſſers and diſputers will not look for the evidence into the Angloſaxon period, where alone it is to be found.

Now, we may uſe the right derivation of Ember, and the right rule for the obſervance of the Ember Days ſomewhat as mathematicians uſe algebraic ſigns and ſuppoſe them to be ritualiſtic practices, the legality of which is diſputed. A man accuſed of ſuch "obſolete" and "highly objectionable" practices, ſuch "ancient novelties," would get no confirmation of the right rule from learned foreigners; like Muratori, for inſtance, an eſteemed writer on ritual, who doubted even as to the number of the Ember Seaſons in mediæval times; or Manſi, the compiler of the greateſt and beſt collection of councils, who aſcribes the abovementioned regulation of Ember Days to Pope Gregory VII., becauſe he could not believe that S. Gregory the Great could have given to the Engliſh a rule without its becoming at once general throughout the Roman obedience.

For the right derivation, Engliſh writers, ſuch as Biſhop Sparrow, Nichol, Wheatley, and Nelſon, living in days when Angloſaxon ſcholarſhip was in abeyance, would be of little value as witneſſes, becauſe they either omit it, or mention it only as one among many gueſſes, without any attempt at proof; except good

Robert Nelſon, who, although in doubt himſelf, refers to Dr. Marſhal's "Annotations on the Angloſaxon Goſpels," where any one following out the reference would find the true derivation fairly proved and illuſtrated. An advanced philologer, knowing Engliſh extenſively in its poſt-Saxon ſtages, and ſomething of every ancient and modern language, except Angloſaxon, and being leſs cogniſant of the hiſtory and obſervances of the Church of England than of claſſical mythology or the "culte" of ſavage tribes, might be expected to be no friend, but, on the contrary, a formidable opponent.

From ſuch authorities, foreign as well as Engliſh, and from a public opinion enlightened by ſuch teachers, what could an accuſed party hope for but certain condemnation. Such has very frequently of late years been the courſe of judgment, before the tribunal of public opinion, in matters of language; and it may be feared that if Angloſaxon lore ſhould continue to be ignored in religious queſtions, upon which it has an important bearing, the deciſions of legal courts, as well as of public opinion, on ſuch queſtions will be more or leſs perverted, for want of information and from the omiſſion of one important part of the evidence.

In many parts of the Angloſaxon Homilies, from which I give ſome extracts, the goſpel was as fully and freely preached as in any ſermons of the preſent day, with ſad admixtures here and there of legend and ſuperſtition. But, in this ſtate of probation, are not tares ever mingled with the wheat till the day of doom? Are our ſermons now-a-days always what they ſhould be, full of the Goſpel and free from all

error and undeſirable matter? Whatever may be the value of poſt-Reformation Homilies, as hiſtorical and theological documents, will any one venture to ſay of them that they are throughout ſuch perfect models of pulpit eloquence as to reduce preaching to a mere mechanical exerciſe? Does experience prove that either incumbent or curate may always be ſure of an attentive and well ſatisfied audience, if he will only be content "prudently to chooſe out ſuch Homilies as be moſt meet for the time, and for the more agreeable inſtruction of the people committed to his charge, with ſuch diſcretion, that where the Homily may appear too long for one reading, to divide the ſame, to be read part in the forenoon and part in the afternoon?"* Is all the religious literature of the preſent day, within the pale of the Church of England, to be claſſed as "gold, ſilver, precious ſtones," without any "wood, hay, ſtubble?"

Surely, in modern as well as ancient lore, we have to learn "to refuſe the evil and chooſe the good."†

While fully perſuaded that it is the duty of every Chriſtian to try to moderate both in himſelf and others the overweening conceit of this preſent age, and to hold faſt all that is good in the traditions of our forefathers, I am far from ſeeking to cry up the Anglo-ſaxon or any other part of the pre-Reformation period as a model for our imitation. Progreſs is a law of Divine Providence. We muſt own with Paſcal, that, in ſome reſpects "antiquity is the childhood of the world," and there ſeem to be many ſigns around us that it is growing old. To attempt to return in all reſpects to

* Admonition prefixed to Second Part of "Homilies."

† Iſ. vii. 15, 16.

the ſtate of things in the Angloſaxon or any other early period of Engliſh hiſtory, would be as abſurd and ridiculous as for a full-grown man to attempt to wear the clothes which he wore when a boy, or in any other way to return to his boyhood. We may in ſome degree uſe S. Paul's illuſtration: "When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things."*

It may freely be admitted that by the time we have been led up to manhood, we ought to have outgrown many things, and to have ſupplied many of the imperfections and corrected many of the miſtakes of childhood. But if any one were to ſuppoſe S. Paul in the above words to imply that all the things of childhood are to be "put away" in manhood, he would groſsly miſunderſtand the original Greek and the whole context. "Train up a child in the way he ſhould go, and when he is old he will not depart from it."† Our Lord, moreover, placed a little child in the midſt of his diſciples, as a model in ſome important points for their imitation.

At the beginning of our life we are placed by Divine Providence in a condition of infancy, childhood, and youth for the very purpoſe of our acquiring thoſe qualifications of all ſorts which we ſtand in need of in mature age. Even thoſe toys and games which are ſuitable for a child but unbecoming for a man have their uſe preparatory to after life in promoting health and growth both of body and mind.‡

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* 1 Cor. xiii. 11. † Prov. xxii. 6.

‡ Compare Bp. Butler's "Analogy," pt. i. c. v. § 3.

Far, therefore, from putting away all the things of childhood, it is the bounden duty of mature age to cheriſh the experience, the education, and the learning of childhood and youth.

Hence the ſentiment of Wordſworth has been generally accepted and applauded.

> "The child is father of the man,
> And I could wiſh my days to be
> Bound each to each by natural piety."

But ſurely nations, as well as individuals, have by the ordering of Divine Providence their childhood. In the earlier periods of their hiſtory they receive a teaching, ſchooling, and guidance which is not to be forgotten or put away in their later days, but rather to be remembered and conſidered as the condition and foundation of their future well-being and true progreſs. "Archæological lore is like a piece of dead *humus* which ſuſtains the upgrowth of the living tree. A nation which has no yeſterday can have no to-morrow."*

If an individual upon coming to man's eſtate takes delight in doing ſuch things as he would have been flogged or ſeverely puniſhed for in childhood we know that ſooner or later worſe things come to him. In like manner if a nation after paſſing through the childhood and youth of its hiſtory ſets itſelf to go contrary to all its previous laws, traditions, and experience, we alſo know by the warning of the French Revolution that it brings itſelf to univerſal ruin and diſtreſs of all claſſes, even if it be permitted by the long-ſuffering

* Speech of the Biſhop of Oxford at a meeting of the Archæological Inſtitute at Oxford.

of Divine Providence to eſcape political extinction and emerge into a new phaſe of exiſtence.

It ſeems then a truiſm to ſay that while the ſtudy of general hiſtory is inſtructive, we ought eſpecially to cheriſh our own hiſtory and hold faſt all that is good in the traditions of our forefathers. Nevertheleſs, although the truth of theſe ſentiments may be admitted by many, I cannot ſee that the Engliſh people can be ſaid to cheriſh duly their own hiſtory, or to be in a condition to hold faſt what is good in the traditions of their forefathers ſo long as the great majority of Engliſhmen, learned and unlearned, ignore the whole Saxon period of their hiſtory. If any Engliſhman knowing Angloſaxon about as well as moſt Oxford men know Latin and Greek would undertake the thankleſs and unamiable taſk of pointing out the demonſtrable miſtakes which are commonly made even by learned and accompliſhed men, who, without knowing Angloſaxon, write about the Engliſh language, he would have more than enough to do. It would here be out of place to refer to ſuch miſtakes further than to prove the ſtate of pitch darkneſs which at preſent prevails in the minds of moſt Engliſhmen reſpecting the Angloſaxon period, and which in ſome reſpects is a ſad diſadvantage in the making and execution of laws and the formation of an enlightened public opinion.

Nine years ago, ſome etymologiſts, quoting the authority of ſome of our "beſt philologers," announced a diſcovery that Whitſunday (in German Pfingſt-Sonntag) is derived from Pfingſten the German word for Pentecoſt or Whitſuntide. It was conſequently ruled that we ought no longer to write Whit Sunday,

Whit-Sunday, or Whitſunday as in the ſealed and other copies of the Prayer Book, and as in the Homilies and other books of authority, but Whitſun Day, analogouſly to Eaſter day, Whitſun eve, Whitſun week, Whitſun ale, and Whitſuntide.

Among other arguments it was alleged that Whit Sunday as a name for the Chriſtian Pentecoſt was "never heard of before the thirteenth century," probably becauſe it is not to be found in Herbert Coleridge's Gloſſarial Index of the thirteenth century. The above theory was at once received by many High Churchmen and Low, and ſtill prevails and is followed in the Sarum Almanack, and in the S. P. C. K. Almanack of the preſent year.

Now, there is not the leaſt room for doubt or diſputation, but it is a matter of the moſt abſolute fact, as all may ſee who can and will take the pains to look into the Angloſaxon evidence on this Angloſaxon queſtion, that the etymological components of Whitſunday are the Angloſaxon words "hwit," *ſplendens*, *nitidus*, *candens*, *candidus*, *albus* (see Grein's Gloſſary), *bright*, *white as the light*, and Sunnan daeg, *Sunday*. The two authorities which are an end of all controverſy on the point are as follows:

"On thiſan Eaſtron com ſe kyng to Winceſtre, and tha waeron Eaſtra on X. Kl. Aprl. and ſona aefter tham com Mathild ſeo hlaefdie hider to lande: and Ealdred arceb. hig gehalgode to cwene on Weſtmynſtre, on Hwitan Sunnan daeg." A.D. ~~1067~~ 1067 Pk/ 340, 40

"At this Eaſter the king came to Wincheſter; and Eaſter was then on the tenth of the Kal. of April (Mar. 23rd). And ſoon after that came Matilda the lady hither to land; and Archbiſhop Ealdred

hallowed her queen at Weſtminſter, on Whitſunday (May 11)."*

> " Al than Whitenſunendaei
> the king a than uelde laei.
> All the Whitſunday
> the king on the plain lay." †

The form Whitſun, which may require a little explanation, is a mere abbreviation of Whitſunday. At Malton, in Yorkſhire, there is a horſe fair on the Saturday before Palm Sunday regularly reported from year to year in the "Times" newſpaper as the "Palmſun Horſe Fair." The above-named almanacks, which, in the caſe of Whit Sunday, have been beguiled by a plauſible etymology in defiance of hiſtory and Angloſaxon lore, ſhould, to be conſiſtent, inſtead of Palm Sunday warranted by the Angloſaxon Goſpels, print Palmſun Day, as if derived from Palm-Maſſing Day. "Whitſun Monday" and "Whitſun Tueſday" were inſerted in the ſealed books, but were afterwards croſſed out, as being either ſomewhat cacophonous, or not ſufficiently eſtabliſhed, or not worthy of being maintained, and "Monday in Whitſun week," and "Tueſday in Whitſun week" were ſubſtituted. Poſſibly it was felt that, Whitſun being merely an abbreviation of Whitſunday, might very well be prefixed to the word week, but not without ſomewhat of awkwardneſs to Monday and Tueſday, although there is early precedent for ſo doing.

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* Angloſaxon Chronicle, ed. Thorpe, under the direction of the Maſter of the Rolls. London: Longmans, 1861.

† "Layamon's Brut." (c. A.D. 1205) vol. ii. pp. 308, 309; cf. iii. 249, 267; ed. Sir F. Madden. London: Society of Antiquaries, 1847.

The Pfingſtenites having ſcornfully exploded "Whit" as an etymon of Whitſunday of courſe condemned the growing tendency to ſay Whit Monday and Whit Tueſday, as a vulgar miſtake, wiſhing to educate Almanacks and everybody to uſe the above-named forms diſcarded in the ſealed books. It is true the Angloſaxon epithet "hwit," *bright*, was ſpecially appropriate both to the ſun and to the Pentecoſtal Sunday.*

"Nis man feirure wifmon
Tha whit ſunne ſcineth on."
"Is none fairer [the *faireſt*] woman
The white ſun ſhineth on." †

Nevertheleſs, the ſhort and convenient forms Whit Monday and Whit Tueſday which ſeem likely to prevail, notwithſtanding the Pfingſenite theory, are well worthy of adoption. Both days are part of the Pentecoſtal feaſt, and are not only entitled to the Whitſunday preface to the Holy Communion, but have alſo a ſpecial epiſtle, goſpel, and leſſons; and in the Angloſaxon goſpels while Whitſunday is called Pentecoſtenes Maeſſe Daeg, Whit Monday is called "Other," *i.e.* the Second, "Pentecoſt Maſs Day." ‡

One very pernicious error prevailing widely among learned and unlearned is the notion that the Church, people and language of England, in a great degree repreſent the Church, people and language of Ancient Britain. By a convenient conventionaliſm, acknowledging the Welſh as well as the Iriſh and Scotch

* "Tunc enim plus dies lucet, quando ſacramenta celebramus." *S. Ambroſe, De Joſeph*, lib. i. c. 10.

† "Layamon's Brut." vol. iii. p. 249, ed. Sir F. Madden.

‡ Compare in "Angloſaxon Goſpels," ed. Thorpe, the rubrics at S. John iii. 16, and xiv. 23.

elements of Britiſh greatneſs, we ſpeak of the Britiſh empire, iſles, dominions, flag, lion; and the union of the three kingdoms of the Britiſh Iſles is ſymboliſed by the grouping of the roſe, ſhamrock and thiſtle, or by the union jack, which is a combination of the croſſes of St. George of England, St. Andrew of Scotland, and St. Patrick of Ireland. We call ourſelves Britons, and the Americans call us Britiſhers, but, hiſtorically and ethnologically, there is no ſuch being as a true Briton, except he be a Welſhman. Engliſhmen in reality are no more Britons than the Americans of the United States are Flatheads or Cherokees. The Cymry alone of the Britiſh Iſlanders can ſing the "March of the Men of Harlech" againſt the Saxon, or recite the poem, "Ruin ſeize thee, ruthleſs King," with plenary enthuſiaſm, with which Engliſhmen may indeed generouſly ſympathiſe, but cannot identify themſelves, without going out of themſelves and taking part againſt themſelves. Even otherwiſe well informed perſons do not ſeem to underſtand that the Saxon immigrations which reſulted in the "Heptarchy," and afterwards in the kingdom of England, were a conqueſt and diſplacement of the previous inhabitants far more complete than the Norman Conqueſt or the Roman and Daniſh ſettlements. Nor does it ſeem to be ſufficiently remembered, that from various reaſons, ſuch as the departure of the Romans, the ravages of the Picts and Scots, the prevalence of vaſt foreſts, and other obſtacles to habitation, the Britons were at the beginning of the Saxon immigrations a very ſparſe population.

The Britiſh called by our Saxon forefathers "wealhs," that is, *aliens to the Teutonic race*, and "Wyliſcmen,"

Welſhmen, were deſtroyed, driven out into the country now called Wales and elſewhere, or enſlaved. Although "wealh" at firſt meant *alien*, *foreign*, as Italy is ſometimes called in German poetry Welſchenland, and Walnuts, or Welchnuts, as they are called in Wiltſhire, are foreign nuts; yet in England "wealh" came to mean *ſlave*, as "hors-wealh," *the ſlave who takes care of horſes*, and "wylen," the feminine form, came to mean *female ſlave*, *captive maid*, juſt as the word ſlave, as Gibbon tells us, derives its preſent meaning from the ſubjugation of the Sclavi by the Germans.

If the Celt and the Saxon, thus thrown together, were in race almoſt as diſtinct as Jew and Gentile, ſtill more ſo were they in their languages. The vulgar or mother tongue of Wales is Britiſh. The Act of Uniformity directs the Welſh Biſhops to take care that the Book of Common Prayer be duly tranſlated into "Brittiſh or Welſh." In a recent publication, profeſſing to inſtruct the unlearned, the Engliſh language is ſaid to be formed by the cutting down of the parent ſtock Britiſh and grafting upon it Saxon, and, through the Norman, Latin.* Nothing could be more falſe and deluſive, hiſtorically and philologically. Dr. Latham, taking counſel with eminent Celtic ſcholars, reckons that, excluding names of places, there are not much more than thirty Britiſh words in the Engliſh language.† Welſh is more akin to the Hebrew than to Angloſaxon or the preſent Engliſh language, which again is infinitely more akin to High Dutch, or

* "The Queen's Engliſh," p. 223. See in Appendix the exact words, and a further extract.

† See Latham's "Handbook," p. 114. London: Walton and Maberly, 1855.

even to Latin or Greek, or to ſome of the Romance languages, as French, than to Welſh.

As regards the Britiſh Church, ſome ſay it was founded by S. Paul, who came hither after his firſt impriſonment at Rome, an aſſertion which it is not eaſy to prove or diſprove. However this may be, S. Beda expreſsly ſtates that in A. D. 156 a miſſion had been ſent to this country from Rome by Pope Eleutherius, at the requeſt of Lucius, a prince of Britain; and there are undoubted and intereſting records of the Britiſh Church. But this Church was driven out with the Britons by the immigration of the heathen Saxons, and was then at a very low ebb even among its own people, who had leſs dealing with the Saxons than the Samaritans with the Jews. The ſtronger and deeper hatred was as uſual on the ſide of the vanquiſhed. Intercommunion between the Angloſaxon and the remains of the Britiſh Church was not eſtabliſhed till A.D. 755, when the few Britiſh biſhops formally and entirely relinquiſhed their peculiarities and were received into the Angloſaxon Church. The Saxons of the "Heptarchy," therefore, at the time of the coming of S. Auguſtine were a thoroughly heathen population, the Engliſh as a nation were then firſt Chriſtianized, and the ſtaple of the Church, as well as of the people and language of England, is Angloſaxon.

But, it may be aſked, if the continuity between the Britiſh and the Engliſh Church can be effectually gainſaid, and the ſtaple of the Engliſh Church is Angloſaxon, and Chriſtianity firſt received through Rome, what becomes of the independence of the Engliſh Church, ſo ably ſtated in the recent judgment of the Dean of

Arches. The anſwer is that it is unimpaired. S. Gregory the Great, whom S. Beda and the Saxon Homiliſt call the Apoſtle of the Engliſh, beſtowed upon their Church, as far as he could, a charter of freedom. She was free from the firſt, was ſo acknowledged by K. Wihtred, A. D. 690,* and by K. Ethelbald, A.D. 742,† and in Magna Charta, obtained chiefly by the intelligence and courage of Archbiſhop Langton,‡ ſhe ſecured freedom for herſelf and the nation. In ſome ſenſes we know the diſciple is not above his lord. We can only follow at a great diſtance the example of our one Lord, and we owe to Him entire obedience, but in ordinary caſes we know that a pupil often, when no longer in ſtatu pupillari, riſes above his maſter, the ſon above the father, and the daughter above the mother. We owe to the Church of Rome of bygone days an unſpeakable debt of gratitude, and much honour, for ſending us that treaſure of Chriſtianity, which beſides all ſpiritual bleſſings has been the key-ſtone of Engliſh freedom, and the foundation of Engliſh greatneſs; but the freedom which has from time to time been claimed for the Church of England is in full accordance with Angloſaxon precedents, and it

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* Ciricean freols dome and gafole,—*to the Church freedom in juriſdiction and revenue.* Cf. "Dooms of Wihtred King of Kent," A. D. 696, ed. Dr. Reinhold Schmid, Leipzig, 1858, p. 14. Alſo K. Wihtred's Grant of Privileges, A. D. 692. Johnſon's "Canons," vol. i. pp. 125-8, and p. 539, Appendix.

† K. Ethelbald's "Grant of Privileges," A. D. 742; ibid. p. 237, editor's notes; and Appendix, pp. 541-3.

‡ See Dr. Hook's "Lives of the Archbiſhops of Canterbury," vol. ii. pp. 712-715. Compare the firſt and laſt ſentence of Magna Charta, in "Facſimiles of National Manuſcripts, with Tranſlations and Notes, under the direction of the Maſter of the Rolls," 1865.

is to be hoped that the Church of England, after the example of S. Gregory the Great, may ever refrain from attempting to ſhackle unduly the freedom of any of her daughter Churches, but wiſh them God ſpeed in ſhaping each her own courſe, under the guidance of Divine Providence, and in conformity with the faith once delivered to the Saints.

Even in quoting what I venture to call S. Gregory the Great's Charter of Freedom to the Engliſh Church, the Dean of Arches in the recent judgment ſeems to be ſwayed by the prevailing deluſion that flouriſhing Britiſh Churches were dotted about in the heart of Saxon heathendom at the time of the coming of S. Auguſtine,* whereas Britiſh Churches are not named either in Queſtion 2 of S. Auguſtine or in Anſwer 2 of S. Gregory, but Gallican Churches. But whatever may be the ordinary miſtakes or perverſions for want of a due knowledge and conſideration of the Angloſaxon period of our hiſtory ſome perhaps are ſatisfied with the conviction that our great lawyers and ſtateſmen either know everything, or upon any really practical queſtion ariſing, will be ſure to find out what is neceſſary to be known. Now, with all due reſpect for our great Engliſh lawyers and ſtateſmen, I cannot but think that a lawyer or ſtateſman without facts is like a fiſh out of water. After carefully reading the evidence before the Ritual Commiſſion, and the evidence and pleadings in the caſes Martin *v.* Mackonochie, and Flamank *v.* Simpſon, I felt perſuaded that the facts of Angloſaxon Ritual, as bearing

* "Judgment, Martin *v.* Mackonochie," p. 19. London: Butterworths, 1868.

on our preſent Engliſh Ritual, are not ſufficiently known or appreciated either by our lawyers and ſtateſmen or by the public, and are not, moreover, within eaſy reach. This opinion is confirmed by reading the recent judgment on the ſaid two caſes in the Court of Arches. In that judgment there are abundant quotations from foreign Ritualiſts and Roman Catholic authorities, but little or no reference is made to our own Engliſh laws and canons of the Angloſaxon period, as collected either in the "Ancient Laws and Inſtitutes of England," edited by Mr. Thorpe in 1840 for the Record Commiſſion, or in the Oxford edition of Johnſon's "Engliſh Canons," or in Wilkins' "Concilia Magnæ Britanniæ et Hiberniæ." I am conſtrained to place Wilkins' great work laſt, pending the appearance of the new edition, becauſe, owing to the advance which has been made during the preſent century in the critical knowledge of Angloſaxon, mainly through the help of Daniſh and German philologers, the text and interpretation of Angloſaxon documents in the preſent edition of Wilkins are ſuperſeded and uſeleſs.

Not only are Angloſaxon laws and canons well-nigh ignored in the ſaid pleadings and judgments, but the expreſs teſtimonies of S. Beda, of Alcuin, and other Engliſhmen of the Angloſaxon period, are paſſed over as being much farther removed from legal and popular ken than the Jewiſh ceremonial law, or the viſions of the Apocalypſe. I have, therefore, in the following pages, put together ſome proofs of the Angloſaxon rule and practice reſpecting four alleged requiſites for Holy Communion, "Faſting, Water, Altar Lights, and Incenſe;" I have alſo added ſome

illuſtrations from Holy Scripture and other ſources. But it may be aſked, Are we to be urged to retain or revive all the uſages of the Angloſaxon and the pre-Reformation Church, which are not expreſsly repealed? Are we to attempt to recover and galvanize into life all the cuſtoms not abſolutely illegal, which, for inſtance, the learned Dr. Rock, in "The Church of Our Fathers," enlarges upon with ſo much enthuſiaſm? To this I anſwer that, while we naturally cheriſh every rightful inheritance of Ritual we poſſeſs as an old hiſtoric Church, we muſt guard againſt being overwhelmed by a burdenſome, diſtracting, abſorbing and ſtultifying world of rites and ceremonies, which, even if it were tolerated, would greatly impede both the home and miſſionary work of the Church of England.

Where, then, is the diſcretionary power which is to guard us againſt an exceſs of ritual? I anſwer, in the Church; and that power is to be exerted, when neceſſary, by means of her ſynodical action, thoroughly revived and thoroughly organized. It was never intended that the Church ſhould have a ſtereotyped or caſt-iron ritual for all times and places, or that ſhe ſhould go on accumulating rites and ceremonies through ſucceſſive ages, without leaving off any of the rites and ceremonies which can be ſhown to have prevailed at any time in any place.

It is, moreover, well that ſuch queſtions ſhould ariſe in order to ſhow the neceſſity of ſynodical action by which the Church exerts her living energy, and adapts herſelf to the requirements, and, in ſome degree even to the taſtes and habits of ſucceeding generations.

"The Church," then, "hath authority to decree

rites and ceremonies,"* but the receiving of the Holy Communion faſting and the addition of a little pure water to the wine, although not of the eſſence of the ſacrament, are uſages ſo primitive and ſo Catholic that no Church can decree againſt them without ſo far becoming un-Catholic and ſectarian, and theſe together with the other two requiſites here contended for were ſo thoroughly received and practiſed in the Angloſaxon Church that they ought to be eſpecially dear to every Engliſh Churchman, whether they be fully carried out in ritual, or be, for a time, in abeyance through adverſe judgments.

I have attempted a tranſlation of moſt of the documents quoted, not only becauſe many otherwiſe learned perſons are unfamiliar with Eccleſiaſtical Latin and Greek, and quite unacquainted with Angloſaxon, but alſo becauſe I truſt that many of the faithful laity and many Chriſtian women may be glad to have an opportunity of appreciating the evidence in favour of uſages, which, by a Catholic inſtinct, they already approve and value. I am, moreover, not without hope that ſome of thoſe who now oppoſe the above-named four requiſites for Holy Communion, may be willing to moderate their oppoſition if they will patiently and calmly conſider the proofs adduced in the following pages that the ſaid requiſites are ſcriptural in their ſpirit, pious, edifying, primitive, catholic as the creeds, and thoroughly Angloſaxon.

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* "Articles of Religion," c. xx.

S. Gregory the Great's Charter of Freedom to the Church of England.

II. *Interrogatio Auguſtini.*—Cum una ſit fides, ſunt eccleſiarum diverſæ conſuetudines, et altera conſuetudo miſſarum in ſancta Romana eccleſia, atque altera in Galliarum tenetur?

Reſpondit Gregorius Papa.—Novit fraternitas tua Romanæ eccleſiæ conſuetudinem, in qua ſe meminit nutritam. Sed mihi placet, ſive in Romana, ſive in Galliarum, ſeu in qualibet eccleſia, aliquid inveniſti quod plus omnipotenti Deo poſſit placere, ſollicite eligas, et in Anglorum eccleſia, quæ adhuc ad fidem nova eſt, inſtitutione præcipua, quæ de multis eccleſiis colligere potuiſti, infundas. Non enim pro locis res, sed pro bonis rebus loca amanda sunt. Ex ſingulis ergo quibuſque eccleſiis, quæ pia, quæ religioſa, quæ recta ſunt elige, et hæc quaſi in faſciculum collecta, apud Anglorum mentes in conſuetudinem depone.

VII. *Interrogatio Auguſtini.*—Qualiter debemus cum Galliarum Brittaniarumque epiſcopis agere?

Reſpondit Gregorius.—In Galliarum epiſcopis nullam tibi auctoritatem tribuimus: quia ab antiquis prædeceſſorum meorum temporibus pallium Arelatenſis epiſcopus accepit, quem nos privare auctoritate percepta minime debemus. Si igitur contingat ut fraternitas tua ad Galliarum provinciam tranſeat, cum eodem Arelatenſe epiſcopo debet agere, qualiter, ſi qua ſunt in epiſcopis vitia, corrigantur. Qui ſi forte in diſciplinæ vigore tepidus exiſtat, tuæ fraternitatis zelo accendendus eſt. Cui etiam epiſtolas fecimus, ut cum tuæ ſanctitatis præſentia in Galliis et ipſe tota mente

ſubveniat, et quæ ſunt Creatoris noſtri juſſioni contraria ab epiſcoporum moribus compeſcat. Ipſe autem extra auctoritatem propriam epiſcopos Galliarum judicare non poteris; ſed ſuadendo, blandiendo, bona quoque opera eorum imitationi monſtrando, pravorum mentes ad ſanctitatis ſtudia reforma: quia ſcriptum eſt in lege: Per alienam meſſem tranſiens, falcem mittere non debet, ſed manu ſpicas conterere et manducare. Falcem enim judicii mittere non potes in ea ſegete quæ alteri videtur eſſe commiſſa; ſed per affectum boni operis, frumenta dominica vitiorum ſuorum paleis exſpolia, et in eccleſiæ corpore monendo et perſuadendo quaſi mandendo converte. Quicquid vero ex auctoritate agendum eſt, cum prædicto Arelatenſe epiſcopo agatur, ne prætermitti poſſit hoc, quod antiqua patrum inſtitutio invenit. Brittaniarum vero omnes epiſcopos tua fraternitati committimus, ut indocti doceantur, infirmi perſuaſione roborentur, perverſi auctoritate corrigantur.*

II. *Queſtion of Auguſtine.*—"While the faith is one the uſages of churches are diverſe, and one liturgical uſe is obſerved in the holy Roman Church, and another in the Gallic?"

Pope Gregory anſwers: "You, my brother, have been acquainted with the uſe of the Roman Church in which you are mindful that you were brought up. But it ſeems good to me, if you have found in the Roman or the Gallic, or in any Church whatever, anything which may be more pleaſing to God, that you ſhould diligently take it up and infuſe, by ſpecial inſtruction into the Engliſhmen's Church, which is as

* S. Beda, Hiſt. Eccl. lib. i. c. 27.

yet new to the faith what you have been able to gather from many Churches. THINGS ARE NOT TO BE LOVED FOR THE SAKE OF PLACES BUT PLACES ON ACCOUNT OF GOOD THINGS.* Therefore from the ſeveral Churches chooſe what things are pious, what things are religious, what things are right, and having gathered theſe as it were into a bundle lay them down as a foundation for a uſe in the minds of the Engliſh."

VII. *Queſtion of Auguſtine.*—"How ought I to deal with the biſhops of France and Britain?"

Gregory anſwers: "Over the biſhops of France I give you no authority, becauſe, from the ancient times of my predeceſſors, the Biſhop of Arles has received the pall, and I ought by no means to deprive him of the authority which he has received. If, therefore, it ſhould happen that you, my brother, ſhould paſs into the Gallic province, and there ſhould be any faults among the biſhops, you ſhould treat with the Biſhop of Arles, in order that they may be corrected. If he perchance ſhould be lukewarm in the exerciſe of diſcipline, he ſhould be ſtirred up by thy fraternal zeal. I have with this view ſent letters to him that he with all heed ſhould take advantage of your good preſence in

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* It ſeems impoſſible to expreſs in modern Engliſh with the force and terſeneſs of the original Latin the full meaning of the words: "Non pro locis res, ſed pro bonis rebus loca amanda ſunt." Compare with this ever to be remembered motto, ſo ſpecially ſuitable for the miſſionary, and, indeed, for any Chriſtian when called by Divine Providence to ſhift his home, the words of the Morning Hymn of Biſhop Ken, exiled from home and biſhopric for conſcience' ſake—

"Heav'n is, dear Lord, where'er Thou art."

See "Morning Hymn," in its original form, in Biſhop Ken's Life, by a Layman, part ii. p. 821. London: Murray, 1854.

France, and reſtrain in the conduct of the biſhops whatever is contrary to the commands of our Creator. But by yourſelf, without proper authority, you will not have power to judge the Gallic biſhops; but by perſuaſion and gentleneſs and ſhowing forth good works for their imitation, reform the minds of thoſe in error to the cultivation of holineſs; for it is written in the law: 'He who goes through another's corn-field may not thruſt in his ſickle, but rub the ears of corn and eat.'* The ſickle of judgment you have no power to uſe in that field which ſeems to be committed to another; but by the influence of good example clear the Lord's corn from the chaff of vices, and by admonition and perſuaſion digeſt it, as it were, by maſtication, for the benefit of the body of the Church. But whatever is to be done authoritatively muſt be tranſacted with the Biſhop of Arles, leſt that ſhould be over paſſed which the ancient teaching of the fathers has decided. As regards the biſhops of Britain, we commit them all to thy care, brother, that the untaught may be taught, the vacillating made ſteadfaſt by perſuaſion, the perverſe corrected with authority."

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* Deut. xxiii. 25.

FASTING.

ANGLOSAXON RULE AND PRACTICE.

A. D. 673. Archbp. Theodore.

THE Penitentials of the Angloſaxon Church enjoin the receiving of the Holy Communion faſting, and preſcribe penance for the breach of this rule.

Qui acceperit ſacrificium poſt cybum VII. dies pœniteat.*

A. D. 740. Archbiſhop Egbert.

Sethe ete ærtham the he to huſle ga, and æfter tham the he huſl thicge fæſte VII. niht.†

"Whoſoever ſhall eat before he go to Houſel, and after that partake of the Houſel let him faſt ſeven days."

Fæſte man æfter canones dome ær he to huſle ga.

Juxta ſententiam canonis, jejunet quiſque antequam ad euchariſtiam adeat.‡

"Let a man faſt according to the deciſion of the canon before he go to Houſel."

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* In judicio epiſcopi eſt illius *N. add. cum hac nota:* hoc in quibuſdam non additur, "eſſe in judicio epiſcopi."

Penitential of Theodore, Archbiſhop of Canterbury, in Thorpe's "Ancient Laws and Inſtitutes of England," c. xxxix. §. 12. Compare "Theodorus: Pœnitentiale," c. xii. §. 5; and references to four other collections of penitential canons in Die Buſſordnungen der abendländiſchen Kirche von Dr. F. W. Waſſerſchleben, Halle, 1851.

† "Confeſſional of Egbert, Archbiſhop of York," ed. Thorpe, c. 10. The latter clauſe of the Angloſaxon may perhaps forbid eating immediately after receiving the Euchariſt.

‡ Ibid. c. 34.

And we lærath, that ænig unfæſtende man huſles ne abirige, buton hit for ofer-ſeocneſſe ſi. A. D. 960.

"And we enjoin, that no one unfaſting taſte of the Houſel unleſs it be for extreme ſickneſs."*

XLV. Ut Miſſae Publicae non officiat peculiaris. A. D. 994.

Thonne beodath we eac thaem maeſſe-preoſtum the, aegther ge Sunnan-dagum, ge eac othrum maeſſe-dagum, ær thaere heah-maeſſan ſyngan willath, thaet hig thaet deagolice don, thaet hig nanne dael thaes folces from thaere heah-maeſſan ne ateon; forthon hit is ſe wyreſta gewuna, thaet monige men, aegther ge Sunnan-dagum ge eac othrum maeſſe-dagum, begath; thaet is thaete hig ſona on aerne mergen willath maeſſan gehyran, and ſona aefter thaere maeſſan from aerne mergenne ofer ealne daeg on druncennyſſe and on wiſte hiora wombe theowiath, nas Gode. Thonne bebeode we thaet naenig mon nanes metes onbite, aerthon the ſeo thenung gefylled ſy thaere heah-maeſſan, ac ealle, ge wif ge waepned, hie geſomnien to thaere heah-maeſſan, and to thaere halgan and gaſtlican cyrcean, and thaer tha heah-maeſſan and Gode's wurdes bodunge gehyren and, ſwa we aer cwaedon, tha maeſſe-preoſtas geond tha gebed-hus na ne ſyngen, buton hig hit ſwa deagollice don, ſwa hig nanne man fram thaere heah-maeſſan ne ateon: and thaet ſy aer midde-morgenne,† thaet hig magon him ſylf eft aet thaere heah-maeſſan beon. Gehwylces

* "Canons" in K. Edgar's reign, c. 36; Thorpe, vol. ii. p. 252; Cf. Johnſon's "Engliſh Canons," Oxford, 1850, vol. i. p. 419.

† "Ante ſecundam horam," *i. e.* before 7, a. m., in the original Latin of the "Capitula" of Theodulf, Biſhop of Orleans, A.D. 797. Cf. "Concilia Manſi," tom. xiii. p. 995. See alſo Appendix.

hades mannum we beodath, thaete hwa tha heah-maeſſan ſece, buton tham gehalgedum maedenum anum, tham theaw oththe gewuna nis thaet hig of hyra minſtre gan: tha ſceolon binnan heora mynſtres locum gewunian, and him thaer maeſſan gehyran.

"Then we alſo command thoſe maſs-prieſts who, both on Sundays and other maſs days, wiſh to ſing before the high maſs, that they do ſo privately, ſo that they draw off no portion of the people from the high maſs; for it is a very bad cuſtom, that many men practiſe, both on Sundays and alſo other maſs days; that is, that ſtraightways, at early morn, they deſire to hear maſs and immediately after the maſs, from early morn, the whole day over, in drunkenneſs and feaſting they miniſter to their belly, not to God. But we command, that no man taſte any meat, before the ſervice of the high maſs be completed, but that all, both females and males, aſſemble at the high maſs, and at the holy and ſpiritual Church, and there hear the high maſs, and the preaching of God's word. And as we before ſaid, let not the maſs-prieſts ſing about the houſe of prayer, unleſs they do ſo privately, ſo that they draw off no man from the high maſs: and let that be before mid-morning,* that they may themſelves be at the high maſs. We command men of every order, that every one attend the high maſs, except only the hallowed maidens, whoſe cuſtom or practice it is not to go out of their minſter; theſe ſhould continue within the encloſures of their minſter, and there hear maſs." †

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* Before 7, a.m., ſee foregoing note, p. 29.

† "Eccleſiaſtical Inſtitutes," Thorpe, ii. pp. 441, 443.

Some Authorities illustrative of the Anglo-saxon Rule and Practice of receiving the Holy Communion Fasting.

Μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.*
Non dijudicans corpus Domini.†
"Not diſcerning the Lord's body."‡
If he do not diſtinguiſh it from common food. §

Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.‖
Cætera autem, cum venero, diſponam.¶
"And the reſt will I ſet in order when I come."**

S. Paul paid this promiſed viſit to Corinth at the cloſe of A. D. 57, and remained there three months. †† The abuſes referred to in this chapter, and the rules conſequently laid down by S. Paul and the Church in his time ſeem to account for the practice of receiving the Holy Communion faſting which prevailed in the Angloſaxon as well as in the primitive Church. Compare the quotations given below from S. Auguſtine and Biſhop Jeremy Taylor.

S. Auguſtine fully treats the queſtion as follows:

Et liquido apparet, quando primum acceperunt diſcipuli corpus et ſanguinem Domini, non eos accepiſſe jejunos.

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* 1 Cor. xi. 29. † Vulgate. ‡ Engliſh Bible.
§ Photius, quoted in Wordſworth's Greek Teſt.
‖ 1 Cor. xi. 34. ¶ Vulgate. ** Engliſh Bible.
†† Wordſworth's Greek Teſt. vol. ii. p. 77.

Numquid tamen propterea calumniandum eſt univerſæ Eccleſiæ quòd a jejunis ſemper accipitur? Ex hoc enim placuit Spiritui-ſancto, ut in honorem tanti ſacramenti in os Chriſtiani prius Dominicum corpus intraret, quam cæteri cibi: nam ideo per univerſum orbem mos iſte ſervatur. Neque enim quia poſt cibos dedit Dominus, propterea pranſi aut cœnati fratres ad illud ſacramentum accipiendum convenire debent, aut ſicut faciebant quos Apoſtolus arguit et emendat, menſis ſuis iſta miſcere. Namque Salvator quo vehementius commendaret myſteri illius altitudinem ultimum hoc voluit altius infigere cordibus et memoriæ diſcipulorum, a quibus ad paſſionem digreſſurus erat. Et ideo non præcepit quo deinceps ordine ſumeretur, ut Apoſtolis per quos eccleſias diſpoſiturus erat, ſervaret hunc locum. Nam ſi hoc ille monuiſſet ut poſt cibos alios ſemper acciperetur, credo quòd eum morem nemo variaſſet. Cum vero ait Apoſtolus de hoc ſacramento loquens; *Propter quod fratres cum convenitis ad manducandum, invicem expectate: ſi quis eſurit, domi manducet ut non ad judicium conveniatis:* * ſtatim ſubtexuit; *Cætera autem cum venero ordinabo.* Unde intelligi datur (quia multum erat, ut in epiſtola totum illum agendi ordinem inſinuaret, quem univerſa per orbem ſervat eccleſia), ab ipſo ordinatum eſſe quod nulla morum diverſitate variatur.†

"And it is quite clear that when the diſciples received the Body and Blood of the Lord they did not receive faſting.

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* 1 Cor. xi. 33, 34.

† S. Auguſtinus, "Ad Inquiſitiones Januarii," lib. i. *ſeu* Epiſtola LIV. alias CXVIII. *ſcripta* circa an. 400.

"Is, however, for that reaſon any accuſation to be brought againſt the univerſal Church becauſe [this ſacrament] is always received faſting? For it has ſo pleaſed the Holy Spirit in order that in honour of ſo great a ſacrament the Lord's Body ſhould enter the Chriſtian's mouth before other food; inaſmuch as that cuſtom is obſerved throughout the whole world. Nor, moreover, becauſe the Lord gave it after food ought the brethren after having dined and ſupped to come together to receive that ſacrament, or, as thoſe were beginning to do whom the Apoſtle reproves and corrects, to mingle thoſe [myſteries] with their meals. For the Saviour, to the end that he might the more forcibly commend the depth of that myſtery, ſought to impreſs it the more deeply as the laſt thing upon the hearts and memory of the diſciples from whom He was about to paſs to His paſſion. And He did not direct with what order it ſhould afterwards be received, that He might reſerve this point for the Apoſtles through whom He was about to ſettle the Churches. For if He had indicated that it ſhould always be received after other food, I ſuppoſe no one would have varied that cuſtom. But when the Apoſtle, ſpeaking of this ſacrament, ſays,* *Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation:* he immediately added, *And the reſt will I ſet in order when I come.* Whence (as it was a great taſk for him to inculcate in a letter the whole order of proceeding which the univerſal Church throughout the world obſerves)

* 1 Cor. xi. 33, 34.

we may ſuppoſe that by himſelf in perſon was made that arrangement which is unvaried by any diverſity of cuſtoms." S. Auguſtine, as above.

On the words of the 34th verſe, *And if any man hunger, let him eat at home*, may be compared S. Chryſoſtom on 1 Cor. xi. Hom. xxviii. "Library of Fathers," and Wordſworth's Gr. Teſt.

A. D. 48, 19. African Code, belonging to the Code both Eaſtern and Weſtern.

41 [Gr. 44]. That the Sacraments of the Altar muſt not be celebrated by any who are not faſting, except on the Day of the Lord's Supper. If Biſhops or other perſons die in the afternoon, let them be commended [to God] with prayer only, if they who are to perform it have broket heir faſt.*

A. D. 683. Canons of the Synod of Trullo at Conſtantinople, now received only by the Eaſtern Church.

29. The Synod of Carthage gives leave to eat before the Holy Myſteries of the Altar be performed on the annual day,† when the Lord's Supper is celebrated, for ſome reaſons agreeable to that Church. We do not allow this; for 'tis a profanation of the Lent Faſt, contrary to Apoſtolical tradition.‡

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* Johnſon's "Vade-Mecum," vol. ii. p. 185. For original, ſee Appendix.

† *i.e.* on Maundy Thurſday.

‡ Johnſon's "Vade-Mecum," vol. ii. p. 271. For original, ſee Appendix.

Si quis enim differt cibum ſumere propterea quia nondum ea die Miſſæ celebrationi affuit; peracto quod prius facere volebat, non incongrue dicitur illi: Jam ſume cibum, propterea quia jam feciſti propter quod ſumere differebas.* A. D. 1109. S. Anſelm, Archbiſhop of Canterbury.

"If any one defers the taking of food becauſe he has not as yet on that day been preſent at the celebration of maſs; that being performed which he before wiſhed to do, it is not inaptly ſaid to him: Now take food, inaſmuch as thou haſt now done that on account of which thou didſt defer taking it."

"Faſting before the holy ſacrament is a cuſtom of the Chriſtian Church, and derived to us from great antiquity; and the uſe of it is, that we might expreſs honour to the myſtery, by ſuffering nothing to enter into our mouths before the ſymbols.† Faſting to this purpoſe is not an act of mortification, but of reverence and venerable eſteem of the inſtruments of religion, and ſo is to be underſtood. And thus alſo, not to eat or drink before we have ſaid our morning devotions, is eſteemed to be a religious decency; and preference of prayer and God's honour before our temporal ſatisfaction, a ſymbolical atteſtation that we eſteem the words of God's mouth more than our neceſſary food. It is like the zeal of Abraham's ſervant, who would not eat nor drink till he had done his errand. And in purſuance of this act of religion, by the tradition of their fathers, it grew to be a cuſtom of the Jewiſh nation that they ſhould not eat bread upon their ſolemn feſtivals before the ſixth hour, that they A. D. 1660. Bp. Jer. Taylor.

* S. Anſelmi Opera, p. 78, ed. Gerberon, quoted in Dr. Rock's "Church of our Fathers," p. 71.

† The reference is to S. Auguſtine, as above quoted, p. 32.

might firſt celebrate the rites of their religious ſolemnities before they gave ſatisfaction to the leſſer deſires of nature. And therefore it was a reaſonable ſatisfaction of the objection made by the aſſembly againſt the inſpired apoſtles in Pentecoſt, "Theſe are not drunk, as ye ſuppoſe, ſeeing that it is but the third hour of the day:"* meaning, that the day being feſtival, they knew it was not lawful for any of the nation to break their faſt before the ſixth hour; for elſe they might eaſily have been drunk by the third hour, if they had taken their morning's drink in a freer proportion. And true it is that religion ſnatches even at little things; and as it teaches us to obſerve all the great commandments and ſignifications of duty, ſo it is not willing to pretermit any thing which, although by its greatneſs it cannot of itſelf be conſiderable, yet by its ſmallneſs it may become a teſtimony of the greatneſs of the affection which would not omit the leaſt minutes of love and duty. And, therefore, when the Jews were ſcandalized at the diſciples of our Lord for rubbing the ears of corn on the Sabbath day, as they walked through the fields early in the morning, they intended their reproof, not for breaking the reſt of the day, but the ſolemnity; for eating before the public devotions were finiſhed. Chriſt excuſed it by the neceſſity and charity of the act; they were hungry, and therefore having ſo great

* Acts ii. 15. In Bp. Jer. Taylor's Works, the quotation and reference at this place are as follows: "Plebs autem non aſſentiebatur horum orationibus; et proculdubio exorta fuiſſet ſeditio, niſi concionem ſolviſſet ſexta hora ſuperveniens, quæ noſtris ad prandium vocare ſolet ſabbatis."—*Joſeph. in Vita ſua*, § 54, p. 931. Cf. vol. iii. p. 167, and vol. viii. p. 222.

need they might lawfully do it: meaning, that ſuch particles and circumſtances of religion are not to be neglected, unleſs where greater cauſe of charity or neceſſity does ſupervene." *

On the Circumstances and Manner of Reception of the Divine Mysteries.

"It is the cuſtom of the Church of great antiquity, and proportionable regard, that every Chriſtian that is in health ſhould receive the bleſſed ſacrament faſting. The Apoſtles and primitive biſhops at firſt gave it after ſupper, or together with it; but that ſoon paſſed into inconvenience, and ſome were drunken, and ſome were empty and deſpiſed, and the holy ſacrament was diſhonoured, and the Lord's body was not diſcerned, and God was provoked to anger, and the ſinners were ſmitten and died in their ſin, as appears in the ſad narrative which S. Paul † makes of the miſdemeanors and the misfortunes in the Corinthian Churches. Something like to which is that which Socrates tells of ſome Chriſtians in Egypt; they celebrated the Holy Communion at evening: but never till they had "filled themſelves with varieties of choice meat." ‡ Of ſome alſo in Africa that communicated at evening, S. Auſtin § ſpeaks; and of others who communicated both morning and evening;

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* "Life of Chriſt," part ii. § 12, diſc. 13. Bp. Jer. Taylor's Works, vol. ii. pp. 484, 5, ed. Eden. Lond. Longman, 1864.

† 1 Cor. xi. pp. 21, 30.

‡ Παντοίων ἐδεσμάτων εμφορηθέντες.—*Socrat.* lib. v. cap. 22, p. 295.

§ Epiſt. cxviii. ad Januar. al. liv. cap. 4, tom. v. col. 126 A.

at evening becauſe S. Paul called it δεῖπνον κυριακὸν, "the Lord's Supper;" and in the morning from the univerſal cuſtom of the Church, which in moſt places, from the very days of the Apoſtles, prevailed, that the holy euchariſt ſhould be given to none but to them that were faſting; which thing was alſo decreed in the third council of Carthage,* and hath been obſerved ever ſince. And in this the Church hath not without good reaſon taken up the cuſtom.

For beſides that the intemperance of them that feaſted before they communicated did not only give ſcandal to the religion, but did infinitely indiſpoſe them that came, and diſhonour the divine myſteries; and ſuch feaſtings would for ever be a temptation and a ſnare, and therefore could not be cured ſo well as by taking the occaſion away; beſides theſe things, the Church obſerved that in the time of the Synagogue the ſervants of God did religiouſly abſtain from meat and drink upon all their ſolemn feaſt days till their great offices of religion were finiſhed; and that upon this account the Jews were ſcandalized at the diſciples for eating the ears of corn early† on their Sabbath; and Chriſt excuſed them only upon the reaſon of their hunger, that is, upon neceſſity or charity: and after all, even by natural reaſon and experience, we find that they pray and worſhip beſt who are not loaden with meat and drink; and that therefore this ſolemnity

* Can. xliv. "Ut ſacramenta altaris non niſi a jejunis hominibus celebrentur, excepto uno die anniverſario, quo cœna Domini celebratur." *Vide* Zonar. in hunc Canon. apud Bevereg. Synod. tom. i. p. 567, et Concil. Matiſcon, ii. Can. vi. tom. iii. col. 461 E. et Petrum Abailardum, Epiſt. viii. p. 164, 4to. Paris, 1616.

† See vol. iii. p. 167, note.

being the greateſt worſhip of God in the whole religion, conſequently ought to be done with all advantages: it was, therefore, very reaſonable that the Church took up this cuſtom, and therefore they who cauſeleſsly do prevaricate it, ſhall bear their own burden, and are beſt reproved by S. Paul's words, "We have no ſuch cuſtom, nor the Churches of God."* But ſick people and the weak are as readily to be excuſed in this thing, as the Apoſtles were by Chriſt in the caſe before mentioned. For neceſſity and charity are to be preferred before ſuch ceremonies and circumſtances of addreſs."†

The faſting before the Holy Communion intended by the Church appears to be from midnight.‡

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* 1 Cor. xi. 16.

† "Worthy Communicant," c. vii. § 1. Bp. Jer. Taylor's Works, vol. viii. p. 221, ed. Eden. Lond. Longman, 1864.

‡ This is expreſsly ſtated by Lyndwood in a gloſs upon a canon enacted by Archbiſhop Stephen Langton, A. D. 1222, and re-enacted with additions by Archbiſhop Simon Langham, A. D. 1367. Celebratio Miſſæ debet fieri jejuno ſtomacho 7. q. 1. *nihil*. . . . . Et debet eſſe hoc abſtinentia poſt mediam noctem a quo tempore incipit dies.—*Provinciale Lyndwood*, lib. iii. tit. 23, p. 227, ed. Oxon. 1679. Cf. Johnſon's "Engliſh Canons," A. D. 1222-6, and A. D. 1367-3. A faſt from midnight is ſtrictly enjoined by the Roman Miſſal, as follows:

IX. De defectibus diſpoſitionis corporis.

1.—Si quis non eſt jejunus poſt mediam noctem, etiam poſt ſumptionem ſolius aquæ, vel alterius potus, aut cibi, per modum etiam medicinæ, et in quantumcumque parva quantitate, non poteſt communicare, nec celebrare.

WATER.

THE ANGLOSAXON RULE AND PRACTICE OF ADDING A LITTLE PURE WATER TO THE WINE FOR HOLY COMMUNION.

A. D. 673. Archbp. Theodore.

NULLUS namque preſbiter nihil aliud in ſacrificio offerat, præter hoc quod Dominus docuit offerendum; id eſt, panem ſine fermento, et vinum cum aqua mixtum; quia de latere Domini ſanguis et aqua exivit.*

"Let no prieſt offer in the ſacrifice anything elſe except this which the Lord taught ſhould be offered; that is, bread without leaven, and wine mixed with water; becauſe water and blood came forth from the ſide of the Lord."

A. D. 700. S. Beda.

Verum quia et nos in Chriſto et in nobis Chriſtum manere oportet, vinum Dominici calicis aqua miſcetur, adteſtante enim Johanne aquæ populi ſunt. Et neque aquam ſolam neque ſolum vinum, ſicut nec granum frumenti ſolum ſine aquæ admixtione et confectione in panem, cuiquam licet offerre, ne talis videlicet oblatio quaſi caput a membris ſecernendum eſſe ſignificet, et vel Chriſtum ſine noſtræ redemptionis amore pati potuiſſe, vel nos ſine Chriſti paſſione ſalvari ac Patri offerre poſſe confingat.†

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* "Penitential of Theodore, Archbiſhop of Canterbury," ed. Thorpe, c. xlviii. § 17.

† Beda in "Lucæ Evang." c. xxii.; quoted in Dr. Rock's "Church of our Fathers," vol. i. p. 151. Cf. Johnſon's "Engliſh Canons," vol. i. p. 456, note. Oxford, 1850.

Translation of the foregoing Annotation of S. Beda on S. Luke xxii.

But, becauſe it behoves both us to abide in Chriſt and Chriſt in us, the wine of the Divine cup is mingled with water, inaſmuch as by the teſtimony of John, waters are peoples.* And it is not lawful for any one to offer either water alone or wine alone, any more than a grain of corn alone without mixture of water and making into bread, leſt ſuch an oblation forſooth ſhould, as it were, ſignify that the head might be ſeparated from the members, and ſhould raiſe a falſe ſuppoſition that either Chriſt could have ſuffered without redeeming love for us, or that we without Chriſt's ſuffering can be ſaved, and offer acceptably to the Father.†

Excerptions of Egbert Archbishop of York. C. Canon Sanctorum.

A. D. 740. Archbp. Egbert.

Sacerdotes Dei diligenter ſemper procurent, ut panis, et vinum, et aqua, ſine quibus nequaquam miſſæ celebrantur, pura et munda fiant; quia ſi aliter agatur, cum his, qui acetum cum felle mixtum Domino obtulerunt, niſi vera pœnitentia ſubvenerit punientur.‡

98. [100.] The Canon of the Saints. Let the prieſts of God always diligently take care that the

* Rev. xvii. 15.

† S. Beda, in here ſpeaking of the teſtimony of S. John, refers to Rev. xvii. 15, as is clear from the following paſſages in S. Auguſtine: Aquæ populi interpretantur in Apocalypſi [xvii. 15]. S. Aug. Op. ed. Ben. iv. t. 2, b. in Pſalm i. 3. *Vox Domini ſuper aquas*, "Vox Chriſti ſuper populos," ibid. 98, d. in Pſalm xxviii. 3.

‡ "Concilia Magnæ Britanniæ et Hiberniæ," Wilkins, vol. i. p. 107. "Ancient Laws and Inſtitutes of England," Thorpe, vol. ii. p. 111.

bread, and wine, and water (without which maſſes cannot be celebrated), be pure and clean; for if they do otherwiſe, they ſhall be puniſhed with them who offered to our Lord vinegar mixed with gall, unleſs true penitence relieve them.*

Elfric's Canons.

A. D. 957. XXXVI. Thæt huſel is Chriſtes lichama, na lichamlice ac gaſtlice; na ſe lichama the he on throwode, ac ſe lichama the he embe ſpræc, tha tha he bletſode hlaf and win to huſle, anre nihte ær his throwunge, and cwæth be tham gebletſodan hlafe: This is min lichama; and eft, be tham gehalgodan wine: This is min blod the bith for manegum agoten on ſynna forgyfennyſſe. Underſtandath nu, thæt ſe Drihten, the mihte awendan thone hlaf, ær his throwunge, to his lichaman, and thæt win to his blod gaſtlice, thæt ſe ylca dæghwamlice bletſath, thurh ſacerda handa, hlaf and win to his gaſtlican lichaman and blode. Ac ſe ſacerd ſceal don clænlice and carfullice Godes thennunga, mid clænum handum and mid clænre heortan; and behealde he thæt his ofletan ne beon eald bacene, ne yfele beſewene; and menge he ſymble wæter to tham wine; for than the thæt win getacnath ure alyſednyſſe thurh Chriſtes blod, and thæt wæter getacnath thæt folc the he fore throwode. Mycele gethingthu geearniath tha the Gode mid geornfulnyſſe and eſtfulnyſſe theniath; and eft is awriten, thæt ſe bith awyrged, the deth Godes thenunge mid gymeleaſte.†

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* Johnſon's "Engliſh Canons." Anglocatholic Library, Oxford, 1850, vol. i. p. 204.

† Thorpe, ii. p. 360.

Elfric's Canons.

36. The houſel is Chriſt's body, not bodily but ſpiritually; not the body in which he ſuffered, but the body about which he ſpake, when he bleſſed bread and wine for houſel, one day before his paſſion, and ſaid of the bleſſed bread: "This is my body;" and afterwards, of the hallowed wine: "This is my blood, which ſhall be ſhed for many, in forgiveneſs of ſins." Underſtand now, that the Lord, who could before his paſſion, change the bread to his body, and the wine to his blood ſpiritually, that the ſame daily bleſſes, by the hands of his prieſts, the bread and wine to his ſpiritual body and blood. But the prieſt ſhall purely and carefully do God's miniſtries, with clean hands and with clean heart; and let him ſee that his oblations be not old baken, nor ill ſeen to; and let him always mix water with the wine; becauſe the wine betokens our redemption through Chriſt's blood, and the water betokens the people for whom he ſuffered. Great honours they merit who miniſter to God with zeal and devotion; and alſo it is written, that he is accurſed, who doth God's miniſtry with careleſſneſs.* A. D. 957.

* Thorpe, ii. p. 361. Cf. Jer. xlviii. 10.

39. And we lærath, thæt næfre preoſt ne gethriſtlæce thæt he mæſſige, buton he eal hæbbe thæt to huſle gebirige; thæt is, clæne oflete, and clæne win, and clæne wæter; wa tham the mæſſian onginth, buton he ælc thara hæbbe; and wa tham the ful thing to-deth; fortham he deth thonne gelice tham the Judeas didon, tha hi mængdon eced and geallan togædere, and hit ſiththan on his biſmer Criſte gebudon.*

V. Ut Panis, et Aqua, in Missa sint Mundissima.†

A. D. 994. Eac we beodath thæt tha oflætan the ge, on tham halgan geryne, Gode offriath, oththe ge ſylfe bacen, oththe eowre cnihtas beforan eow, thæt ge witen thæt hit clænlice and ſyferlice gedon ſy; and thæt ægther, ge tha ofletan, ge thæt win, ge thæt wæter, the to thære ofrunga ſceolon on thæm mæſſe-ſange, thæt hie ſyn mid ealre clænnyſſe and geornfulneſſe and mid Godes ege behogode and begymde, thæt thær nan thing unſyfernes on ne ſy ne unclænnes. Forthan nan mæſſe-ſang beon ne maeg butan thæm thrim thingum, thæt is, ofletan, and win, and wæter, ſwa thæt halige gewrit cwith. Sy Godes ege mid eow, and eal thæt ge don, do ge mid micelre geornfulnyſſe. Thæt win getacnath ures Drihtenes throwunge, the he for us throwade; thæt wæter thæt folc, the Criſt his blod for ageat.‡

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* "Canons in King Edgar's Reign," Thorpe ii. p. 252.

† A. D. 994. "Eccleſiaſtical Inſtitutes," tranſlated apparently by Elfric, from the Capitula of Theodulf, Biſhop of Orleans, A.D. 797.

‡ Thorpe, ii. pp. 404, 406.

39. And we enjoin, that no prieſt ever preſume to celebrate maſs, unleſs he have all things fitting for the houſel; that is, a pure oblation, and pure wine, and pure water: woe to him who undertakes to celebrate maſs, unleſs he have every of theſe; and woe to him who there adds any foul thing; like unto what the Jews did, when they mingled vinegar and gall together, and then, in mockery of him, offered it to Chriſt.* A. D. 960.

We alſo command that the oblations, which, in the holy myſtery, ye offer to God, ye either bake yourſelves, or your ſervants before you, that ye may know that it is cleanly and neatly done; and the oblations, and the wine, and the water, deſtined for the offering in the maſs-ſinging, be minded and preſerved with all cleanneſs and earneſtneſs, and with fear of God, ſo that there be no uncleanneſs or impurity in it; becauſe no maſs-ſinging may be without thoſe three things, viz. oblations, and wine, and water, as the holy writ ſays. "Be the fear of God with you, and all that ye do, do with much zeal."† The wine betokens our Lord's paſſion, which he ſuffered for us; the water the people, for whom Chriſt let his blood be ſhed.‡ A. D. 994.

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* "Canons in King Edgar's Reign," Thorpe ii. p. 253. Cf. Johnſon's "Engliſh Canons," vol. i. p. 420. Oxford, 1850.

† Compare 2 Chron. xix. 7.

‡ Thorpe, ii. 405, 407.

SERMO DE SACRIFICIO IN DIE PASCAL.

A. D. 1023. —We ſædon eow hwene ær, thæt Criſt halgode hlaf and win, ær his throwunge, to huſle, and cwæth, "This is min lichama and min blod."* Ne throwode he tha-gyt, ac ſwa-theah he awende thurh ungeſewenlicere mihte thone hlaf to his agenum lichaman, and thæt win to his blode, ſwa ſwa he ær dyde on tham weſtene, ærthan the he to men geboren wurde, thatha he awende thone heofenlican mete to his flæſce, and thæt flowende wæter of tham ſtane to his agenum blode. Fela manna æton of tham heofonlican mete on tham weſtene and druncon thone gaſtlican drenc, and wurdon ſwa-theah deade ſwa ſwa Criſt ſæde.† Ne mænde Criſt thone death the nan man forbugan ne mæg, ac he mænde thone ecan death, the ſume of tham folce for heora geleafleaſte geearnodon. Moyſes and Aaron, and manega othre of tham folce the Gode gelicodon, æton thone heofonlican hlaf, ac hi næron deade tham ecum deathe, theah the hi gemænum deathe forthferdon. Hi geſawon thæt ſe heofonlica mete wæs geſewenlic and broſnienlic, ac hi underſtoden gaſtlice be tham geſewenlican thinge, and hit gaſtlice thigdon. Se Hælend cwæth, "Se the et min flæſc, and drincth min blod, he hæfth ece lif."‡ Ne het he etan thone lichaman the he mid befangen wæs, ne thæt blod drincan the he for us ageat; ac he mænde mid tham worde thæt halige huſel, the gaſtlice is his lichama and his blod:

* S. Mat. xxvi. 26; S. Mark xiv. 22; S. Luke xxii. 19; 1 Cor. xi. 24.
† S. John vi. 58. ‡ S. John vi. 54.

Thorpe ii. 272

A Sermon on the Sacrifice on Easter Day.

—We have ſaid to you a little before, that Chriſt A. D. 1023.
hallowed bread and wine, before his paſſion, for houſel, and ſaid, "This is my body and my blood." He had not yet ſuffered, but, nevertheleſs, he changed, through inviſible might, the bread to his own body, and the wine to his blood, as he had before done in the wilderneſs, before he was born as man, when he changed the heavenly meat to his fleſh, and the flowing water from the ſtone to his own blood. Many men ate of the heavenly meat in the wilderneſs, and drank the ghoſtly drink, and, nevertheleſs, became dead, as Chriſt ſaid. Chriſt meant not the death which no man may avoid, but he meant the eternal death, which ſome of the people had merited for their unbelief. Moſes and Aaron, and many others of the people who were pleaſing to God ate the heavenly bread, but they died not the eternal death, although they departed by the common death. They ſaw that the heavenly meat was viſible and corruptible, but they underſtood ſpiritually concerning the viſible thing, and partook of it ſpiritually. Jeſus ſaid, "He who eateth my fleſh, and drinketh my blood, ſhall have everlaſting life." He did not command the body with which he was ~~invelted~~ clothed to be eaten, nor the blood to be drunk which he ſhed for us; but he meant by that ſpeech the holy houſel, which is ſpiritually his body and his blood:

and ſe the thæs onbyrigth mid geleaffulre heortan, he hæfth thæt ece lif.

On thære ealdan æ geleaffulle men offrodon Gode miſlice lac, the hæfdon towearde getacnunge Criſtes lichaman, the he ſylf for urum ſynnum, ſiththan geoffrode his Heofenlican Fæder to onſægednyſſe. Witodlice this huſel, the nu bith gehalgod æt Godes weofode, is gemynd Criſtes lichaman, the he for us geoffrode, and his blodes, the he for us ageat, ſwa ſwa he ſylf het, "Doth this on minum gemynde." *

Aene throwade Criſt thurh hine ſylfne, ac ſwa-theah dæghwomlice bith his throwung ge-edniwod thurh gerynu thæs halgan huſles æt thære halgan mæſſan; forthi fremath ſeo halige mæſſe micelum ge tham lybbendum ge tham forthfarenum, ſwa ſwa hit for oft geſwutelod is. Us is eac to ſmeagenne, thæt thæt halige huſel is ægther ge Criſtes lichama ge ealles geleaffulles folces, æfter gaſtlicere gerynu, ſwa ſwa ſe wiſa Auguſtinus be than cwæth, "Gif ge willath underſtandan be Criſtes lichaman, gehyrath thone Apoſtol Paulum, thus cwethende, Ge ſothlice ſindon Criſtes lichama and leomu. Nu is eower gerynu ge led on Godes myſan, and ge underfoth eower gerynu, to than the ge ſylf ſind. Beoth thæt thæt ge geſeoth on tham weofode, and underfoth thæt thæt ge ſylfe ſind." Eft cwæth ſe Apoſtol Paulus be thiſum, "We manega ſindon an hlaf and ana lichama." † Underſtandeth nu and bliſſiath; fela ſind an hlaf and an lichama on Chriſte. He is ure heafod and we ſind his lima. Ne bith ſe hlaf of anum corne, ac of manegum; ne thæt win of anre berian ac of mane-

* S. Luke xxii. 19; 1 Cor. xi. 24, 25. † 1 Cor. x. 17.

and he who taſtes that with believing heart ſhall have everlaſting life.

In the old law believing men offered to God divers gifts, which had a future tokening of Chriſt's body, which he himſelf, for our ſins, afterwards offered to his Heavenly Father as a ſacrifice. Verily this houſel, which is now hallowed at God's altar, is a remembrance of Chriſt's body, which he offered for us, and of his blood, which he ſhed for us, as he himſelf commanded, "Do this in remembrance of me."

Chriſt ſuffered once through himſelf, but yet his paſſion is renewed daily through the myſtery of the holy houſel at the holy maſs, therefore the holy maſs greatly benefits both the living and the departed, as has very often been manifeſted.

We have alſo to conſider, that the holy houſel is both the body of Chriſt and of all believing people, by a ghoſtly myſtery, as the wiſe Auguſtine ſaid of it, "If ye will underſtand concerning the body of Chriſt, hear the Apoſtle Paul, thus ſaying, Ye are truly Chriſt's body and limbs. Now your myſtery is laid on God's table, and ye receive your myſtery for which ye yourſelves are. Be that which ye ſee on the altar, and receive that which ye yourſelves are." Again the apoſtle Paul ſaid of this, "We many are one bread and one body." Underſtand now and rejoice, many are one bread and one body in Chriſt. He is our head and we are his limbs. The bread is not of one corn but of many, nor the wine of one berry but of many.

gum. Swa we ſceolon eac habban annyſſe on urum Drihtne, ſwa ſwa hit awriten is be tham geleaffullan werode, thæt hi wæron on ſwa micelre annyſſe, ſwilce him eallum wære an ſawul and an heorte.*

Criſt gehalgode on his beode tha gerynu, ure ſibbe and ure annyſſe. Se the underfeth thære annyſſe gerynu, and ne hylt thone bend thære ſothan ſibbe, ne underfehth he na gerynu for him ſylfum, ac gecythnyſſe togeanes him ſylfum. Micel god bith criſtenum mannum thæt hi gelome to huſle gan, gif he unſcæththignyſſe on heora heortan berath to tham weofode, gif hi ne beoth mid leahtrum ofsette. Tham yfelan men ne becymth to nanum gode, ac to forwyrde, gif he thæs halgan huſles unwurthe onbyrigth. Halige bec beodath thæt man gemencge wæter to tham wine the to huſle ſceal, forthan the thæt wæter hæfth thæs folces getacnunge, ſwa ſwa thæt win Criſtes blodes; and forthi ne ſceal nathor buton othrum beon geoffrod æt thære halgan mæſſan, thæt Criſt beo mid us, and we mid Criſte; thæt heofod mid tham leomum, and tha leomu mid tham heafde.†

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* Acts iv. 32.

† "Sermo de Sacrificio in Die Paſcæ, Homilies of Ælfric," ed. Thorpe, vol. ii. pp. 274, 276, 278.

So we ſhould alſo have unity in our Lord, as it is written of the faithful company, that they were in ſo great unity, as if theſe were for them all one ſoul and one heart.

Chriſt hallowed on His table the myſtery of our peace and our unity. He who receives the myſtery of unity, and holds not the bond of true peace, receives not the myſtery for himſelf, but as a witneſs againſt himſelf. Great good it is to Chriſtian men that they frequently go to houſel, if they bear innocence in their hearts to the altar, if they are not poſſeſſed with ſins. For the evil man it turns to no good, but to perdition, if he unworthy taſte the holy houſel. Holy books enjoin that water be mixed with the wine deſtined for houſel, becauſe water is typical of the people, as the wine is of the blood of Chriſt; and, therefore, that neither ſhould be offered without the other at the Holy Maſs, that Chriſt may be with us, and we with Chriſt; the head with the limbs, and the limbs with the head.*

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* "Elfric's Homilies," ed. Thorpe, vol. ii. pp. 275, 277, 279.

The following appear to be the paſſages in S. Auguſtine to which Elfric refers:—

Panis ille quem videtis in altari, ſanctificatus per verbum Dei, corpus eſt Chriſti. Calix ille, immo quod habet calix ſanctificatum per verbum Dei, ſanguis eſt Chriſti. Per iſta voluit Dominus Chriſtus commendare corpus et ſanguinem ſuum, quem pro nobis fudit in remiſſionem peccatorum. Si bene accepiſtis, vos eſtis quod accepiſtis. Apoſtolus enim dicit, *Unus panis, unum corpus, multi ſumus.** Numquid enim panis ille de uno grano factus eſt? Nonne multa erant tritici grana? Sed antequam ad panem venirent, ſeparata erant: per aquam conjuncta ſunt, et poſt quandam contritionem. Niſi enim molatur triticum, et per aquam conſpergatur, ad iſtam formam minime venit, quæ panis vocatur.†

Corpus ergo Chriſti ſi vis intelligere, Apoſtolum audi dicentem fidelibus, *Vos autem eſtis corpus Chriſti et membra.*‡ Si ergo vos eſtis corpus Chriſti et membra, myſterium veſtrum in menſa Dominica poſitum eſt: myſterium veſtrum accipitis. Ad id quod eſtis, Amen reſpondetis, et reſpondendo ſubſcribitis. Audis enim, Corpus Chriſti; et reſpondes, Amen. Eſto membrum corporis Chriſti, ut verum ſit amen. Quare ergo in pane? Nihil hic de noſtro offeramus, ipſum Apoſtolum identidem audiamus, qui cum de iſto Sacramento loqueretur, ait, *Unus panis, unum corpus multi ſumus;* § intelligite et gaudete; unitas, veritas,

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* 1 Cor. x. 17.

† S. Aug. Op. ed. Ben. 5 tom. col. 677, 678. Sermo, ccxxvii. In die Paſcha, iv. (alias de Diverſis, 83).

‡ 1 Cor. xii. 27.

§ 1 Cor. x. 17.

pietas, caritas. *Unus panis:* quis eſt iſte unus panis? *Unum corpus multi.* Recolite quia panis non fit de uno grano, ſed de multis. Quando exorcizabamini, quaſi molebamini. Quando baptizati eſtis, quaſi conſperſi eſtis. Quando Spiritus-ſancti ignem accepiſtis, quaſi cocti eſtis. Eſtote quod videtis, et accipite quod eſtis. Hoc Apoſtolus de pane dixit. Jam de calice quid intelligeremus, etiam non dictum, ſatis oſtendit. Sicut enim ut ſit ſpecies viſibilis panis, multa grana in unum conſperguntur, tanquam illud fiat quod de fidelibus ait Scriptura ſancta, *Erat illis anima una, et cor unum in Deum.** Sic et de vino, fratres, recolite unde fit vinum. Grana multa pendent ad botrum, ſed liquor granorum in unitate confunditur. Ita et Dominus Chriſtus nos ſignificavit, nos ad ſe pertinere voluit myſterium pacis et unitatis, et qui non tenet vinculum pacis, non myſterium accipit pro ſe, ſed teſtimonium contra ſe.†

Ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.‡

Sed unus militum lanceâ latus ejus aperuit, et continuo exivit ſanguis et aqua.§

" But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came thereout blood and water."

Videmus in aqua populum intelligi, in vino vero oſtendi ſanguinem Chriſti. Quando autem in calice vino aqua miſcetur, Chriſto populus adunatur, et cre-

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* Acts iv. 32.

† S. Aug. Op. ed. Ben. 5 tom. col. 770. Sermo cclxxii. *In die Pentecoſtes poſtremus* (alias 16 ex Vignerianis).

‡ S. John xix. 34.

§ Vulgate.

dentium pleba ei in quem credidit copulatur et conjungitur.*

" We ſee that by the water is typified the people, but by the wine is ſet forth the blood of Chriſt. When, however, with the wine in the chalice water is mingled, the people is united to Chriſt, and the maſs of believers to the object of its belief is coupled and conjoined."†

Vigilanti verbo Evangeliſta uſus eſt, ut non diceret, *Latus ejus percuſſit* aut *vulneravit;* ſed, *aperuit,* ut illic quodammodo vitæ oſtium panderetur, unde ſacramenta Eccleſiæ manaverunt ſine quibus ad vitam, quæ verè vita eſt, non intratur. Unde ſequitur: *Et continuò exivit ſanguis et aqua.* Ille ſanguis in remiſſionem fuſus eſt peccatorum; aqua illa ſalutare temperat poculum; hoc et lavacrum præſtat, et potum.‡

" The Evangeliſt has uſed a careful word in that he did not ſay, *ſmote,* or *wounded,* but, *opened* His ſide, that therein in a manner ſhould be ſet open the door of life whence have flowed the Church's Sacraments, without which is no entering into the life which is truly life. Hence it follows, *and forthwith came thereout blood and water.* That blood was ſhed for the remiſſion of ſins; that water tempers the cup of ſalvation; this gives both laver and drink."§

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* Ep. lxiii. ad Cæcil. frat. S. Cypriani, Op. p. 153, Oxon. A.D. 1682; quoted in Johnſon's " Engliſh Canons," vol. i. p. 456, Oxford, 1850.

† S. Cyprian, Archbiſhop of Carthage; ſuffered martyrdom on the 14th of September, A.D. 258.

‡ S. Aug. on S. John, Hom. cxx.

§ Compare " Library of Fathers," S. Aug. in S. John, vol. ii. p. 1046. Oxford, 1852.

Μετὰ δὲ τούτου καὶ μυστήριον ἀπόῤῥητον ἐτελεῖτο ἐξῆλθε γὰρ ὕδωρ καὶ αἷμα. οὐχ ἁπλῶς οὐδὲ ὡς ἔτυχεν αὗται ἐξηλθον αἱ πηγαί· ἀλλ' ἐπειδὴ ἐξ ἀμφοτέρων ἡ ἐκκλησία συνέστηκε. Καὶ ἴσασιν οἱ μυσταγωγούμενοι· δι' ὕδατος μὲν ἀναγεννώμενοι, δι' αἵματος δὲ καὶ σαρκὸς τρεφόμενοι. ἀρχὴν λαμβάνει τὰ μυστήρια, ἵν' ὅτ' ἂν προσίῃς τῷ φρικτῷ ποτηρίῳ, ὡς ἀπ' αὐτῆς πίνων τῆς πλευρᾶς οὕτω προσίῃς.*

" With this, too, an ineffable myſtery was accompliſhed. For *there came forth water and blood.* Not without a purpoſe, or by chance, did thoſe founts come forth, but becauſe by means of theſe two together the Church conſiſteth. And the initiated know it, being by water indeed regenerate, and nouriſhed by the Blood and the Fleſh. Hence the myſteries take their beginning; that when thou approacheſt to that awful Cup, thou mayeſt ſo approach, as drinking from the very Side."†

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* S. Chryſoſtom on S. John, Hom. lxxxv. For Engliſh ſee "Library of Fathers," part ii. p. 761.

† According to the Liturgy of S. Chryſoſtom, the water uſed was hot (Ζέυν), at once typifying the zeal of the faithful and ſerving to raiſe the temperature of the ſacred contents of the chalice to ſomething like the warmth of blood. See Neale's "Primitive Liturgies," 2 ed. London: Hayes, 1868, p. 141. This very ſtrange rite, the pouring warm water into the chalice after conſecration, occaſioned the greateſt aſtoniſhment among the Latins at the Council of Florence. Dorotheus, Biſhop of Mitylene, is ſaid to have given the Pope ample ſatisfaction by his explanation, which, however, is unfortunately loſt. But S. Germanus tells us: "As blood and warm water flowed both of them from the ſide of Chriſt, thus hot water poured into the chalice at the time of conſecration, gives a full type of the myſtery, to thoſe who draw that holy liquid from the chalice, as from the life-giving ſide of our Lord."—Neale's "*Tranſlations of Primitive Liturgies.*" London: Hayes, 1859, p. 121, note 21. Compare ibid. pp. 135, 164. Doubtleſs, the Biſhop of Mitylene's plea for toleration would be much the ſame as that of S. Germanus, but its main giſt would be the words of S. Chryſoſtom (on S. John,

Erubeſcant igitur qui vinum in ſacris non lymphant myſteriis: videntur enim non credere quòd aqua de latere fluxerit. Poteſt tamen quis calumnioſe dicere, quod aliqua virtus vitalis erat in corpore, et ideo ſanguis effluxit. Aqua vero manans inexpugnabile ſignum fuit. Et ideo Evangeliſta ſubjungit: *Et qui vidit teſtimonium perhibuit.* Theoph. in Catena Aurea of S. Thomas Aquinas. "Let them take ſhame, therefore, who do not add water to the wine in the ſacred myſteries; for they ſeem not to believe that water flowed from the ſide. Some one, however, may calumniouſly ſay that ſome vitality remained in the body, and therefore blood flowed forth. But the water flowing was a token that could not be gainſaid. And ſo the Evangeliſt adds: *And he that ſaw it bare record.*"

A. D. 419. 37. [Gr. 40.] That in the Holy Sacrament nothing be offered but bread, and wine mixed with water.*

A. D. 683. 32. Againſt the Armenians, who put no water into the chalice, but offered wine only; againſt them the Synod quotes the Liturgies of S. James and S. Baſil,

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xix. 34) above quoted, illuſtrating and enforcing the Liturgy of S. Chryſoſtom. Neale's expreſſion "after conſecration" is true in the ſenſe of "after the uſual words of inſtitution," but the expreſſion of S. Germanus "at the time of conſecration" is better becauſe the ritual addition of a very little hot water ſolemnly bleſſed may be viewed as an accompaniment of conſecration. It ſeems very clear that this accompaniment was delayed till the laſt moment before communion, becauſe, otherwiſe, the addition of the very ſmall quantity of hot water allowed would not enſure the ſacred contents of the chalice being of blood heat when received.

The Liturgy of S. Chryſoſtom is a living rite ſtill uſed throughout the four Patriarchates of Ruſſia.

* African Code, Johnſon's "Vade-Mecum," vol. ii. p. 183.

and the 37th Canon of the African Code, which direct wine mixed with water to be offered in the Eucharist.*

The historical probability, that, according to the Jewish practice our Lord mingled water with the wine at the first institution of the Holy Eucharist, is confirmed by the traditional assertions of most of the Eastern Liturgies. The passages to which the above Trullan Canon refers in the Liturgies of S. James and S. Basil are as follows:

Εἶτα λαμβάνει τὸ ποτήριον καὶ λέγει.

Ὡσαύτως μετὰ τὸ δειπνῆσαι, λαβὼν τὸ ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρι, εὐχαριστήσας, ἁγιάσας, εὐλογήσας, πλήσας Πνέυματος ἁγίου, ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς εἰπών, Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον, καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.†

Ὁ δὲ Ἱερεὺς μυστικῶς.

Ομοίως καὶ τὸ Ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβών, κεράσας, ευχαριστήσας, εὐλογήσας, ἁγιάσας.

Καὶ αἴρων τῇ δεξιᾷ δεικνύει ὁμοίως μετ' εὐλαβείας τὸ ἅγιον Ποτήριον, λέγων ἐκφώνως.

Ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις εἰπων· Πιετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ Αἷμά μου τὸ τῆς καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ο Χορός ψάλλει· Ἀμήν.‡

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* Trullan Canons, Johnson's "Vade-Mecum," vol. ii. p. 272.

† "Liturgy of S. James," p. 60, ed. Neale, 2nd ed. London: Hayes, 1868.

‡ Lit. of S. Basil, ibid. p. 159.

The following is Neale's tranſlation of the parallel paſſage in the Liturgy of S. Mark:

"Likewiſe alſo the cup after ſupper, having taken, and mingled with wine and water, and looking up to heaven to Thee His own Father, our God, and the God of all, He gave thanks, He bleſſed, He filled with the Holy Ghoſt, He diſtributed it to his holy and bleſſed Apoſtles and Diſciples, ſaying, (*aloud*) Drink ye all of this.

Deacon. Yet pray earneſtly.

Prieſt. This is My Blood of the New Teſtament, which is ſhed and diſtributed for you and for many, for the remiſſion of ſins.

People. Amen.

Prieſt. Do this in remembrance of Me. For as often as ye eat this bread and drink this cup, ye ſhew forth My death, and confeſs My Reſurrection and Aſcenſion till I come."*

A. D. 800. Alcuin of York.

Tria ſunt quæ in ſacrificio hujus teſtimonii offerenda ſunt; panis, et aqua, et vinum. Sic et panis, qui in corpus Chriſti conſecratur, abſque fermento ullius alterius infectionis, debet eſſe mundiſſimus; et aqua abſque omni ſorde puriſſima, et vinum abſque omni commixtione alterius liquoris niſi aquæ purgatiſſimum. Igitur aqua utrique conveniat. Ex aqua et farina panis

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* The points dwelt on in the Oriental Liturgies with reſpect to the inſtitution of the Bleſſed Euchariſt, are principally theſe. Of the bread; that our Lord (1) looked up to Heaven: (2) took *leavened* bread: (3) bleſſed: (4) brake: (5) Himſelf received: (6) diſtributed to His Apoſtles. Of the Chalice: (1) that He mingled it with wine and water: (2) looked up to heaven: (3) bleſſed: (4) Himſelf received: (5) diſtributed to his Apoſtles. Neale's "Tranſlations of Primitive Liturgies," p. 22. London: Hayes, 1859.

fit, qui conſecratur in corpus Chriſti: aqua et vinum in ſanguinem conſecrabitur Chriſti.*

"There are three things which in the ſacrifice of this teſtimony are to be offered; bread, and water, and wine. So both the bread, which is conſecrated to the body of Chriſt, without the leaven of any other kneading, ought to be moſt clean; and the water without any foulneſs, moſt pure, and the wine without any admixture of other liquid except water, moſt genuine. Thus the water would combine with each. From water and flour is made bread, which is conſecrated to the Body of Chriſt; water and wine will be conſecrated to the Blood of Chriſt."

Alcuin of York, whoſe words are above quoted and tranſlated, was next to Beda the moſt eminent teacher of the Early Engliſh Church, and, under the patronage of the Emperor Charlemagne, became the great reſtorer of learning on the Continent of Europe. He was born about A. D. 735, educated at the ſchool founded at York by Archbiſhop Egbert, became Abbot of Tours in 796, and died 19th May, A. D. 804. Compare Churton's "Early Engliſh Church," chapter x.

Quod ſacrificium de cerviſia, vel ſola aqua non fiat; ſed ſolummodo aqua vino mixto.† A. D. 1076. Lanfranc, Archbiſhop of Canterbury.

"That the ſacrifice be not made of beer or water alone, but only of wine mixed with water."‡

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* "Alcuini epiſt. lxxv. Ad Fratres Lugdunenſes," t. i. p. 107, ed. Frobenio: quoted in Dr. Rock's "Church of our Fathers," vol. i. p. 24.

† "Capitula Concilii apud Wintonian celebrati," c. 6. Ex. MS. Cotton. Tiber, c. i. n. 3. Wilkins' "Concilia," vol. i. p. 364.

‡ Compare, "Heads of a Council celebrated at Wincheſter," c. 6. Johnſon's "Engliſh Canons," vol. ii. p. 8. Oxford, 1850.

A. D. 1229. Vinum ſani ſaporis, non acidum, nedum acetum, in calice infundatur, aqua modica vino admiſceatur, ita quod a vino abſorbeatur.*

"Let wine of a ſound flavour, not acid, much leſs vinegar, be poured into the chalice, let water be mingled with the wine in a ſmall quantity, ſo that it may be loſt in the wine."

A. D. 1549. "And putting the wine into the chalice, or elſe into ſome fair or convenient cup prepared for that uſe (if the chalice will not ſerve), putting thereto a little pure and clean water, and ſetting both the bread and wine upon the altar."†

A. D. 1579. Archbp. Parker. Archbiſhop Parker, although like Queen Elizabeth, ſtrenuous in urging the uſe of wafer bread in Holy Communion, incidentally in his preface to his edition of the Angloſaxon Paſchal Homily expreſſes diſapprobation of the mixture of water with the wine. Upon this point every variety of opinion is expreſſed by reformers. Latimer, whoſe language would now hardly be tolerated on a platform, or in a newſpaper, much leſs in a Church of England pulpit, ſpeaks of mixing water with the wine as a thing which he did in the time of his blindneſs and ignorance. Others of the moſt violent of the reformers alſo expreſs individually their diſapproval in very ſtrong language. Thomas Becon with aſtounding ignorance affirms that the Eaſtern Church uſes wine only. Dr. Whitaker, Regius Profeſſor of Divinity, and Maſter of S. John's

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* "Conſtitutiones Willielmi de Bleys," c. 1; Wilkins' "Concilia, Mag. Brit." vol. i. p. 623.

† Rubric in the firſt "Prayer Book of King Edward the Sixth," ed. Cardwell, p. 267; Compare Blunt's "Annotated Book of Common Prayer," p. 173, note 3. Rivingtons: London, 1866.

College, Cambridge, quoting S. Cyprian, S. Juſtin Martyr and Clemens Alexandrinus, as favourable to mixing a modicum of pure water with the wine, ſpeaks of it as a thing indifferent.

But the following extracts from Biſhop Cooper's writings will ſerve to ſhow how very far the Reformers were from coming to any conſent to condemn this primitive, Catholic, and edifying practice.

"For the authority of the primitive Church to confirm that this is the right uſe of the Sacrament, I will in this place bring in only two witneſſes, which ſhall not ſpeak of this matter lightly, or by the way, but of very purpoſe declare the manner that then was uſed among the people of God, allowed and confirmed by godly and holy fathers. Inſomuch that if any other manner had been then uſed, they could not have omitted the ſame; eſpecially ſeeing they profeſſed to declare the manner of Chriſtians therein. Juſtin, the Martyr, in his Apology, deſcribeth it thus: * "After

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* Ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν. Ἔπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὅλων διὰ τοῦ ὀνόματος τοῦ Υἱοῦ καὶ τοῦ Πνεύματος τοῦ Ἁγίου ἀναπέμπει, καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποεῖται· οὗ συντέλεσαντος τὰς εὐχας καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. Τὸ δὲ Ἀμὴν τῇ ἑβραϊδι φωνῇ τὸ γένοιτο σημαίνει. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Καὶ ἡ τροφὴ αὕτη καλεῖται παρ' ἡμῖν εὐχαριστία. . . . . Καὶ τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπί τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράματα τῶν προφητῶν ἀναγινώσκεται, μέχρις ἐγχωρεῖ. Εἶτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς

prayer we ſalute each other with a kiſs: then bread and the cup mixed with water is brought to the chief brother, which after he hath taken, giving praiſe and thanks unto the Father of all, in the name of the Son and Holy Ghoſt, for a ſpace he continueth in thankſgiving. After prayers and thankſgiving, the whole company ſaith Amen. When the miniſter's giving of thanks, and the people's well-wiſhing is finiſhed, thoſe which we call deacons give part of the bread and cup, over which thanks is given, unto every one that is preſent, yea, and ſuffer the ſame to be carried to them that be abſent. This nouriſhment we call Euchariſtiam, the ſacrament of thankſgiving." A little after he declareth the ſame thing again. "On Sunday," ſaith he, "companies of the town and country come together, where leſſons of the prophets and apoſtles be read. When the clerk ceaſeth, the miniſter exhorteth and allureth them to the imitation of ſo holy things. After, we all ariſe and pray. Then (as I ſaid) bread and wine mixed with water is brought forth, and the chief miniſter, ſo much as he can, prayeth, and giveth thanks, the people ſinging Amen. Then the things conſecrated are diſtributed to all preſent and be ſent by the deacons to thoſe that be abſent."

διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἔπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πεμπομεν. Καὶ, ὡς προέφημεν, παυσαμένων ἡμῶν τῆς εὐχῆς ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ ἀμήν· καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἑκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται.—"*Just. Mart. Apol.*" 1, §§ 65-67. "Op. ed. Otto. Jen." 1847, 8vo. tom. i. pt. 1, pp. 154-60.

The ſame form and manner of celebration of the Sacrament, with very little difference, is witneſſed by Dionyſius; who in "Eccleſiaſtica Hierarchia," after he hath deſcribed a few other circumſtances and noted that only they tarried in the Church which were meet for the ſight and communion of the divine and holy ſacrament, addeth this: "After he hath ſhown the gifts of thoſe divine works, he both cometh to the communion of the ſame himſelf, and alſo allureth other. When the divine communion is both taken and given it endeth in holy thankſgiving."*

Would a man deſire any plainer teſtimony of the uſe of the Lord's Supper in the primitive Church? Doth not all things agree with the inſtitution of Chriſt, and the example of the Apoſtle?" †

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* The Editor here gives in a note the original paſſages from Dionys. Areop. De Eccles. Hierarch. c. 3. Op. Antw. 1634. Tom. i. pp. 284 and 299, 300.

† "Defence of the Truth," pp. 80-83, by Thomas Cooper, Fellow of S. Mary Magdalen College, Oxford, and afterwards ſucceſſively Biſhop of Lincoln and Wincheſter. London: 1562; reprinted Cambridge, 1850, ed. Goode, Parker Society.

ALTAR LIGHTS.

THE ANGLOSAXON RULE AND PRACTICE OF HAVING TWO ALTAR LIGHTS, OR AT LEAST ONE BURNING DURING CELEBRATION.

XIV.

A. D. 957. ACOLITUS is gecweden ſethe candele oththe tapor byrth to Godes thenungum, thonne mann godſpell ræt, oththe thonne man halgath thæt huſl æt tham weofode; na ſwylce he to-dræfe tha dymlican theoſtra, ac thæt he gebycnige blyſſe mid tham leohte, Criſte to arwurthnyſſe the is ure leoht.

14. "Acoluthus he is called who bears the candle or taper, in God's miniſtries, when the Goſpel is read, or when the houſel is hallowed at the altar; not to diſpel, as it were, the dim darkneſs, but, with that light, to announce bliſs, in honour of Chriſt who is our light." *

Acolythi Græcè, Latinè ceroferarii dicuntur, a deportandis cereis quando legendum eſt Evangelium, aut ſacrificium offerendum: tunc enim accenduntur luminaria ab eis, et deportantur, non ad effugandos tenebras, dum ſol eodem tempore rutilet, ſed ad ſignum lætitiæ demonſtrandum, ut ſub typo luminis corporalis illa lux oſtendatur de qua in Evangelio legitur,†

* "Canons of Elfric," Thorpe, vol. ii. pp. 348-9. Johnſon's "Engliſh Canons," vol. i. p. 392, Oxford, 1850.

† S. John i. 9.

erat lux vera, quæ illuminat omnem hominem venientem in mundum.*

And a ſi byrnende leoht on circan thonne man mæſſan ſinge.† A. D. 960.

"And let there be always a light burning in church when maſs is being ſung."‡

Johnſon here tranſlates the words, "And a ſi byrnende leoht," correctly, *And let a light be always burning;* Thorpe tranſlates, *And let there be always burning lights;* but the Angloſaxon words do not indicate more than one light. "Byrnende leoht" might be ſingular or plural, but the verb "ſi" (or "ſy") is the ſingular form of the ſubjunctive preſent, as the Latin *ſit:* the plural would be "ſyn," as the Latin *ſunt.*§

Although there is no queſtion as to the Catholicity of *two* altar lights,‖ *one* was expreſsly tolerated in England for more than three hundred years.

The above Angloſaxon canon is well illuſtrated by the concluding words of a canon of the year 1322: Et tempore, quo miſſarum ſolennia peraguntur, accendantur duæ candelæ, vel ad minus una.¶ *And at the time in which the ſolemnities of maſſes are performed, let there be kept burning two candles, or at leaſt one.*

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* "Gratiani Decretum," Diſt. xxi. Cleros.

† "Canons in King Edgar's Reign," c. 42, Thorpe, ii. p. 252.

‡ Cf. Johnſon's "Engliſh Canons," vol. i. p. 420, Oxford, 1850.

§ Compare Thorpe's "Angloſaxon Grammar from the Daniſh of Raſk," ſections 151, 259, 266. London, Trübner, 1865.

‖ See "Directorium Anglicanum," by F. G. Lee, pp. 12, 13, note 2. London, Boſworth, 1866.

¶ Wilkins' "Concilia," vol. ii. p. 513. *See below,* p. 69.

Two altar lights are expreſsly ordered in the Rite of S. Oſmund (*ſee below*, p. 81).

Theſaurarii *officium* eſt ornamenta et theſauros eccleſie conſervare, luminaria ſubminiſtrare ſcilicet:

Dominica prima in Adventu quatuor cereos ad utraſque veſperas et ad matutinas et ad miſſam ſcilicet duos inſuper altari et alios duos in gradu coram altari, *et ſeq.**

"The treaſurer's duty is to take care of the ornaments and treaſures of the Church, to provide lights, to wit:

On the firſt ſunday in Advent four wax candles for both veſpers and for matins and for maſs, that is to ſay, two above the altar and other two on the ſtep before the altar, &c."

ILLUSTRATIONS OF THE ANGLOSAXON RULE AND PRACTICE OF HAVING TWO ALTAR LIGHTS, OR AT LEAST ONE, BURNING DURING THE HOLY COMMUNION.

There ſhall come a ſtar out of Jacob.†

Quoniam tu illuminas lucernam meam, Domine: Deus meus, illumina tenebras meas.‡

Fortham thu onæleſt min leoht-fæt; Drihten, min God, onlyht mine thyſtru.§

Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.‖

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* Theſaurarii Officium in S. Oſmund's Rite, c. 5, Dr. Rock's "Church of our Fathers," vol. iii. pt. 2, Appendix, p 3.

† Numbers xxiv. 17.

‡ Ps. xvii. 29. Vulgate.

§ Ps. xvii. 27. Aldhelm.

‖ Prayer Book.

Dominus illuminatio mea et ſalus mea.*

Drihten is min onlyhtend, and min Hælend,† *i. e.*

The Lord is my enlightener and my Saviour.

The Lord is my light and my ſalvation.‡

Quoniam apud te eſt fons vitæ: et in lumine tuo videbimus lumen.§

9. Forthæm mid the is lifes wylle, and of thinum leohte we beoth onlihte,‖ *i. e.*

For with Thee is the well (i. e. *fountain*) *of life, and of Thy light we ſhall be enlightened.*

For with Thee is the well of life: and in Thy light ſhall we ſee light.¶

And, lo, the ſtar, which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was.**

Neither do men light a candle and put it under a buſhel, but on a candleſtick; and it giveth light to all that are in the houſe.††

If thy whole body therefore be full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.‡‡

I am the light of the world.§§

I am the root and offspring of David, and the bright and morning ſtar.‖‖

"Which roſe from the darkneſs of the Grave, and by that Reſurrection on the morning of the firſt Lord's Day brought Life and Immortality to Light." Wordſworth's Gr. Teſt. Rev. xxii. 16; cf. Wordſworth on Rev. ii. 26.

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* Ps. xxvi. 1. Vulgate.
† Aldhelm.
‡ Ps. xxvii. 1. Prayer Book.
§ Ps. xxxv. 10. Vulgate.
‖ Ps. xxxv. 9. Aldhelm.
¶ Ps. xxxvi. 9. Prayer Book.
** S. Matt. ii. 9.
†† S. Matt. v. 15.
‡‡ S. Luke xi. 36.
§§ S. John viii. 12; ix. 5; cf. i. 4—9.
‖‖ Rev. xxii. 16.

Bethleem is gereht "Hlaf-hus," and on hire wæs Criſt, ſe ſotha hlaf, acenned, the be him ſylfum cwæth, "Ic eom ſe liflica hlaf, the of heofenum aſtah, and ſethe of tham hlafe geett ne ſwylt he on ecnyſſe." Thæs hlafes we onbyriath thonne we mid geleafan to huſle gath; forthan the thæt halige huſel is gaſtlice Criſtes lichama; and thurh thone we beoth alyſede fram tham ecan deathe.

"Bethlehem is interpreted *Bread-houſe*, and in it was Chriſt, the true bread, brought forth, who ſaith of Himſelf, 'I am the vital bread, which deſcended from heaven, and he who eateth of this bread ſhall not die to eternity.' This holy bread we taſte when we with faith go to houſel; becauſe the holy houſel is ſpiritually Chriſt's body; and through that we are redeemed from eternal death." *

He is ſoth leoht the todræfde tha theoſtra thiſes

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* Elfric's "Homilies," ed. Thorpe, vol. i. pp. 34, 35. Compare a deeply intereſting deſcription, with illuſtrations, of the "Beatalehem" or "Houſe of Bread" connected with Abyſſinian churches in the *Illuſtrated London News* of Aug. 15, 1868. In Abyſſinia the Holy Communion appears to be adminiſtered from the ſteps of the weſt door of the church, with the accompaniment of *one* light, carried by an acolyte. Poſſibly the *one* light of the Angloſaxon and Abyſſinian Churches may have been originally adopted in reference to the "Star of Bethlehem," which was God's own ſymbol that Chriſt is the Light of the World.

The Star of Bethlehem is alſo commemorated in Eaſtern Liturgies by the "aſteriſk," a frame placed over the Holy Bread by the prieſt while ſaying the verſicle:

"And the ſtar came, and ſtood over where the young Child was."

See engraving of "aſteriſk," and deſcription of its uſe, in "Tranſlations of Primitive Liturgies," edited by Rev. J. M. Neale, p. 170. London: Hayes, 1859.

lifes, ſwa ſwa he ſylf cwæth on his godſpelle, " Ic eom leoht ealles middangeardes, ſe the me fyligth, ne cymth he na on thyſtrum, ac he hæfth lifes leoht." Swa ſwa leoht todræfth theoſtra, ſwa eac todræfth Criſtes lufu and his geleafa ealle leahtras and ſynna fram ure heortan: and he is wuldor and bliſs ealles gelyfedes folces.

" He is the true light who ſcattered the darkneſs of this life, as He Himſelf ſaid in His goſpel, 'I am the light of all the world; he who followeth Me ſhall not come into darkneſs, but he ſhall have the light of life.' As light ſcatters darkneſs, ſo alſo love and faith of Chriſt ſcatter all vices and ſins from our heart; and he is the glory and bliſs of all believing people."*

Thæt ſothe Leoht, Hælend Criſt, the onlihte ealne middaneard, onlihte ure mod mid his godcundan leohte.

" May the true Light, Jeſus Chriſt, who enlighteneth all the world, enlighten our minds with His divine light."†

Tempore, quo miſſarum ſolennia peraguntur, accendantur duæ candelæ, vel ad minus una.‡ A. D. 1322.

" At the time when ſolemn maſſes are being performed, let two candles be burning, or at leaſt one."

Lyndwood alſo gives the conſtitution from which the above words are taken, and the following is an extract from the gloſs upon them:

Duæ candelæ. Eſt enim a parte Juris ordinatum, quod Sacerdos ſine lumine Ignis non celebret Miſſam.

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* Elfric's "Homilies," ed. Thorpe, vol. i. pp. 144, 145.

† Ibid. vol. ii. pp. 294, 296.

‡ *Conſtitutiones provinciales dom. Walteri Raynold, Cantuar. Archiepiſcopi.* Wilkins, vol. ii. p. 512. Cf. Johnſon's Canons, vol. ii. p. 338. Oxford, 1851.

Extra eo. c. ulti. ubi de hoc. Si tamen faciat, nihilominus conficit, licet graviter peccet, ſecundum *Hoſtien.* ibi, et concordant alii *Docto.* Et nota, quòd candelas in Celebratione Miſſæ arſuras convenit eſſe de cera potius quam de alia materia. Candela namque ſic ardens ſignificat ipſum Chriſtum, qui eſt ſplendor Lucis æternæ. *Extra eo. c. ſane.**

A. D. 1547. In the Injunctions of King Edward VI. it is ordered :—

"That all Deans, Archdeacons, Parſons, Vicars, and other Eccleſiaſtical perſons — ſhall ſuffer, from henceforth, no torches, nor candles, tapers, or images of wax, to be ſet before any image or picture, but only two lights upon the High-Altar, before the Sacrament, which, for the ſignification that Chriſt is the very true Light of the World, they ſhall ſuffer to remain ſtill."†

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* "Lyndwood Provinciale," lib. iii. tit. 23, p. 236. Oxon. 1679.

† "Injunctions" by King Edward VI. pp. 2, 3, ed. Sparrow. Lond. 1684. Cf. Dr. Hook's "Church Dictionary," art. Lights on the Altar.

INCENSE.

INCENSUM Domini incendatur in natale ſanctorum pro reverentia diei, quia ipſi ſicut lilia dederunt odorem ſuavitatis et aſperſerunt eccleſiam Dei, ſicut incenſu aſpergitur eccleſia primitus juxta altare.* A. D. 668, 690.

"Let incenſe of the Lord be burned on the birthday of ſaints, in reverence of the day, becauſe they, as lilies, have given forth an odour of ſweetneſs, and have perfumed the Church of God like as a church is firſt perfumed with incenſe near the altar."

The uſe of incenſe and thurible by Abbot Ceolfrid in his ſolemn leave-taking, after early communion, before ſetting out for Rome, is incidentally mentioned by S. Beda.† A. D. 716.

XLIII. And we lærath, thæt man ne forgyme ænig gehalgod thingc, ne halig wæter, ne ſealt, ne ſtor, ne hlaf: ne ænig thingc haliges. A. D. 960.

43. And we enjoin, that no holy thing be neglected, neither holy water, nor ſalt, nor incenſe, nor bread; nor anything holy.‡

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* Theodorus, "Pœnitentiale," lib. ii. § 9. "Die Buſſordnungen der abendländiſchen Kirche," von Dr. F. W. H. Waſſerſchleben, p. 202; Halle, 1851. Cf. Capitula Dacheriana, c. 48, ibid. p. 149. Cf. etiam Theod. Pœnit. c. xlviii. § 2. Thorpe, ii. p. 57.

† Cf. Smith's "Beda," p. 300.

‡ "Canons in King Edgar's Reign," c. 43. Thorpe, ii. pp. 225-255.

The water mentioned in this canon is not to be confounded with the pure water to be added to the wine, and the ſalt was not to be uſed in the euchariſtic ſacrifice, but in a preparatory ceremony of ſprinkling holy water, as will be clear from the following extract:—

Se mæſſe-preoſt ſceal halgian ſealt and wæter on ælcum Sunnan-dæge, ær tham the he mæſſige, and ſtredan geond tha cyrcean, and ofer thæt folc, and healdan thæt wæter, gif hit ſwa habban wille, oth thæt he other halgie on tham othrum Sunnan-dæge.

"The maſs-prieſt ſhall hallow ſalt and water on every Sunday, before he maſſes, and ſprinkle it all over the church, and over the people, and keep that water, if it will ſo hold out, till he hallow other on the next Sunday."*

The following deeply intereſting paſſages illuſtrating the ſcriptural and ſpiritual uſe of incenſe by our Angloſaxon forefathers, are from a form for dedicating a Church, in a manuſcript Angloſaxon Pontifical, formerly in the monaſtery of Jumieges, and now preſerved in the Public Library at Rouen, No. 362. The date of the manuſcript is about A.D. 1000, as ſhewn by Mr. Gage, who has printed it at length in Archæologia, vol. xxv., as an Appendix to his learned paper upon it, read before the Society of Antiquaries, 28th March, 1833.

"The form (ſays Mr. Gage) agrees for the greater part both with the order of dedication in the Pontifical of Egbert, Archbiſhop of York, and the Benedic-

* Elfric's "Second Epiſtle at the Diſtribution of Chriſm," Bodl. MS. Jun. 121. f. 111. *et ſeq.* quoted in Soames's "Angloſaxon Church," p. 316. London, J. W. Parker, 1844.

tional or Pontifical at Rouen, probably of Aethelgar, Archbiſhop of Canterbury, a predeceſſor of Robert, whoſe name it bears."

The Pontifical of Egbert, Archbiſhop of York, was printed by the Surtees Society, in 1853, from MS. No. 138 in the Imperial Library at Paris, dans le fonds du ſupplement Latin; and, notwithſtanding a general reſemblance, the variations from the Rouen MS., No. 362, are ſuch as to make it a diſtinct Pontifical. The agreement of the laſt-named manuſcript with MS. 27 of about the ſame date, called "Benedictionarius Roberti, Archiepiſcopi;" alſo in the Public Library of Rouen, and alſo formerly belonging to the monaſtery of Jumieges, appears to be more complete; but it ſhould be remembered that theſe are diſtinct manuſcripts.*

OREMUS.

Omnipotens ſempiterne Deus, effunde ſuper hunc A. D. 1000. locum gratiam tuam, et omnibus in te ſperantibus auxilium tui muneris oſtende, ut hic et ſacramentorum tuorum virtus, et votorum optinetur effectus, per Dominum.

Let us pray.

Almighty Everlaſting God, pour forth upon this place Thy favour, and to all that hope in Thee, vouchſafe the help of Thy grace, that here the power of Thy Sacraments, and the fulfilment of prayers may be obtained, through the Lord.

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* Compare Mr. Gage's paper read 9th February, 1832, Archæologia, vol. xxiv. pp. 118-136.

ALIA.

A. D. 1000. Deus qui de vivis et electis lapidibus eternum majeſtati tuæ condis habitaculum, auxiliare populo ſupplicanti, ut quod eccleſiæ tuæ corporalibus proficit ſpatium ſpiritalibus amplificetur augmentis, per Dominum.

Inde faciens crucem cum incenſo ſuper altare cum Antiphona, fumificante turribulo.

Domine ad te dirigatur oratio mea ſicut incenſum in conſpectu majeſtati tuæ. *Pl.* Domine clamavi ad te. All. Ecce odor filii mei ſicut odor agri quem benedixit Dominus. *Pl.* Lauda Hieruſalem Dominum.

ANOTHER.

O God, who of living and choſen ſtones does build for Thy Majeſty an eternal habitation, aſſiſt the ſupplications of Thy people, that what is added to Thy Church in corporal ſpace may be an amplification in ſpiritual increaſe, through the Lord.

Then making a croſs with incenſe over the altar with Antiphon, the thurible ſmoking.

O Lord, to Thee let my prayer be directed as incenſe in ſight before Thy Majeſty.

Pſalm.—Lord I call upon Thee. Allelujah.*

See the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed.†

Pſalm.—Praiſe the Lord, O Jeruſalem.‡

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* Ps. cxli. Prayer Book. † Gen. xxvii. 27. ‡ Ps. cxlvii. 12.

Benedictio Turribuli.

Deus ad cujus ſepulchrum cum aromatibus in ſpecie ſanctarum animarum virtutes ſanctorum operum geſtantium diluculo mulieres veniſſe memorantur, et in cujus conſpectu angelus aureum habens turribulum ſtetiſſe. et datis incenſis in orationibus ſanctorum omnium ante thronum Domini adoleviſſe celeſti viſione divulgatur, adeſto propitius et hoc turribulum celeſti benedictione perfunde ut quicumque ex eo timiamatis vel turis flagrantiam ſentiant. tua donante immenſa clementia odores orationum ante conſpectum majeſtatis tuæ ſanctarum per manus ſanctorum emittant angelorum ac perſolvant per Dominum. A. D. 1000.

Blessing of the Thurible.

O God, to Whoſe ſepulchre women are related to have come with ſweet ſpices very early in the morning,* as a type of ſaintly ſouls bringing the virtues of ſaintly works; and in Whoſe ſight the angel is, in the heavenly viſion, revealed to have ſtood holding the golden cenſer, and to have offered before the throne of the Lord with the prayers of all ſaints the incenſe delivered to him;† be favourably preſent, and fill this cenſer with Thy heavenly benediction, that all who may ſmell from it the fragrance of ſweet ſpices or incenſe, may, by the gift of Thy infinite mercy, ſend forth and pay by the hands of the holy angels into the ſight of Thy majeſty the odours of holy prayers, through the Lord.

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* S. Mark xvi. 1, 2.; S. Luke xxiv. 1.

† Rev. viii. 3, 4; *quoted below, p.* 83.

ALIA.

A. D. 1000. Domine Deus Omnipotens cui adſiſtunt exercitus Angelorum cum tremore. quorum ſervitus in vento et igne convertitur. dignare reſpicere et benedicere hanc creaturam incenſi. ut omnes languorum inſidias odorem ipſius ſentientes effugiant. et ſeparentur a plaſmate tuo quos pretioſo ſanguine filii tui redemiſti. et numquam lædantur a morſu antiqui ſerpentis. per.

ANOTHER.

O Lord God Almighty, whom hoſts of angels ſerve with trembling, rendering their ſervice in wind and fire, deign to look upon and bleſs this creature of incenſe, that all who ſmell its odour may eſcape the inroads of languor, and that being thoſe whom Thou haſt redeemed with the precious blood of Thy Son, they may be ſet apart by Thy faſhioning, and be never hurt by the bite of the old ſerpent, through.

ALIA.

Veniat ergo, Omnipotens Deus, ſuper hoc incenſum larga tuæ benedictionis infuſio. ut quocumque ex hujus aliquid purificationis fuerit miniſterio deportatum. expulſa diabolicæ fraudis nequitia. virtus tuæ majeſtatis adſiſtat.

ANOTHER.

Vouchſafe, Almighty God, upon this incenſe a large infuſion of Thy benediction, that, whitherſoever any purification ſhall be carried by its inſtrumentality, the iniquity of devil's fraud may be thence expelled, and the power of Thy Majeſty may thither come.

ALIA ORATIO QUANDO ERGA ALTARE DEPORTATUR.

Exorcizo te omnis immundiſſime ſpiritus. omne A.D. 1000.
phantaſma inimici. in nomine Dei patris omnipotentis et in Jeſu Chriſti [filii] ejus et Spiritûs Sancti. ut exeatis et recedatis ab hac ſpecie timiamatis ſive incenſi. cum omni fallacia ac nequitia veſtra. ut ſit hæc ſpecies ſanctificata in nomine Domini noſtri Jeſu Chriſti, ut omnes geſtantes tangentes odorantes eam virtutem et auxilium precipiant Spiritus Sancti. ita ut non ibidem ubi hæc incenſa vel timiamata fuerint adpropinquare andeatis nec adverſa inferre preſumatis. adjuro te per nomen et per virtutem Dei patris omnipotentis et Jeſu filii ejus qui venturus eſt in Spiritu Sancto judicare vivos ac mortuos et nos prevaricatores et ſeculum per ignem. Amen.

ANOTHER PRAYER WHEN IT IS CARRIED TOWARDS THE ALTAR.

I exorciſe thee, every foul ſpirit, every form of the enemy, in the name of God the Father Almighty, and in [the name] of Jeſus Chriſt his Son and of the Holy Spirit, that ye come out and depart from this material of ſweet ſpices or incenſe, together with all your deceit and iniquity, that this material may be ſanctified in the name of our Lord Jeſus Chriſt, that all who carry it, touch it, ſmell it, may receive the power and ſuccour of the Holy Spirit, ſo that you may not dare to approach nor preſume to bring in hoſtile devices in the ſame place where this incenſe and theſe ſweet ſpices may have been. I adjure thee by the name and by the power of God the Father Almighty, and of Jeſus

Chriſt his Son, who is about to come in the Holy Spirit to judge the quick and dead and our offending ſelves, and the world by fire. Amen.

ALIA.

A. D. 1000. Æternam ac juſtiſſimam pietatem tuam deprecamur Domine ſanctiſſime pater omnipotens æterne Deus. ut benedicere digneris hæc timiamata vel incenſi ſpeciem. ut ſit incenſum majeſtati tuæ in odorem ſuavitatis acceptum, ſit a te hæc ſpecies benedicta. ſit per invocationem ſancti nominis tui ſanctificata. ita ut ubicumque fumus ejus pervenerit. extricetur et effugetur omne genus demoniorum ſicut incenſu jecoris piſcis quem Raphahel Archangelus Tobiam famulum tuum docuit cum aſcendit ad Sarræ liberationem. deſcendat benedictio tua ſuper hanc ſpeciem incenſi et timiamatis. ſicut in illo de quo David Propheta tuus cecinit dicens. Dirigatur oratio mea ſicut incenſum in conſpectu tuo. Sit nobis odor conſolationis ſuavitatis et gratiæ. ut fumo iſto effugetur omne phantaſma mentis et corporis. ut ſimus Pauli apoſtoli voce bonus odor Deo. Effugient a facie incenſi hujus et timiamatis omnes demonum incurſus ſicut pulvis a facie venti. et ſicut fumus a facie ignis. preſta hoc piiſſime pater bonæ odoris incenſum ad opus eccleſiæ tuæ ob cauſam religionis jugiter permanere. ut myſtica nobis ſignificatione Spiritalium virtutum flagrans oſtenderet odor ſuavitatum. Tuæ ergo quæſumus Omnipotens Deus immenſæ majeſtatis dextera hanc creaturam benedicere ex diverſarum rerum commixtione infectam dignare. ut in virtute Sancti nominis tui omnes immundorum ſpirituum phantaſticos incurſus effugare. omneſque morbos

reddita ſanitate expellere. ubicumque fumus aromatum ejus affluerit. mirabiliter poſſit atque in odore flagrantiſſimo tibi Domine perpetua redoleat ſuavitate per Dominum noſtrum. Ordo ad Benedicendam ſeu dedicandam Baſilicam. Ex M.S. Pontificali Anglo-Sax. Monaſterii Gemmetenſis quod extat in Bib. Pub. Rothomag, nu. 362. "Archæologia," vol. xxv. p. 265-6.

ANOTHER.

Lord moſt Holy, Father Almighty, Eternal God, we pray Thee of Thy eternal and all-juſt lovingkindneſs that Thou wouldeſt deign to bleſs theſe ſweet ſpices and this material of incenſe, that when burnt to Thy Majeſty it may be for an accepted odour of ſweetneſs, that this material may be bleſſed by Thee, that it may be ſanctified by the invocation of Thy holy name, ſo that wherever its ſmoke may have come every kind of evil ſpirit may be compelled forth and put to flight as by the burning of the fiſh's liver reſpecting which the Archangel inſtructed Tobias Thy ſervant when he went up to the ſetting free of Sarah.* May Thy bleſſing deſcend upon this material of incenſe and ſweet ſpice, as in the caſe of that of which Thy prophet David ſang, ſaying, "Let my prayer be ſet forth in Thy ſight as the incenſe."† May it be to us an *odour* of conſolation, ſweetneſs, and grace, that by its ſmoke every deluſion of mind and body may be driven forth, that we may be, in the language of the Apoſtle Paul, a ſweet ſmelling ſavour to God.‡ From the face of this incenſe and ſweet ſpice any aſſault of demons ſhall flee away as duſt before the wind, and as ſmoke from the

* Tobit viii. 2, 3. † Ps. cxli. 2. ‡ Eph. v. 2.

fire. Make this incenſe of ſweet odour, O moſt loving Father, ever to abide for the work of Thy Church and the cauſe of religion, that its fragrant odour of ſweetneſs may by ſignification of ſpiritual virtues ſet forth to us myſtical things. Deign, therefore, we beſeech thee, Almighty God, to bleſs with the right hand of Thine infinite Majeſty this creature compounded by the mixture of various ingredients; that in virtue of Thy Holy Name it may be of wondrous power to put to flight all deluſive aſſaults of unclean ſpirits, to drive away all diſeaſes with reſtoration of health wherever the ſmoke of its aromatics ſhall have reached, and that it may in moſt fragrant odour ever teem forth to Thee, O Lord, with perpetual ſweetneſs, through our Lord.

Tranſlated from the Order for Bleſſing or Dedicating a Church, from a manuſcript Angloſaxon Pontifical, now in the Public Library at Rouen, No. 362, formerly belonging to the Abbey of Jumieges, appended to a Paper by John Gage, Eſq., F.R.S., &c., read 28th March, 1833, "Archæologia," vol. xxv.

There are alſo ſome brief directions reſpecting incenſe in the "Pontifical" of Egbert, Archbiſhop of York, A.D. 732—766, printed from a MS. in the Imperial Library, Paris, in the Publications of the Surtees Society, vol. xxvii. pp. 39, 119, 130, A.D. 1853.

A. D 963. In Angloſaxon illuminations of the Viſit of the Maries to the Sepulchre, "bringing the ſpices which they had prepared,"* the foremoſt of the three women is repreſented carrying a cenſer or thurible hanging

* St. Luke, xxiv. 1.

WOMEN AT THE SEPULCHRE, from the Benedictional of Robert, Archbishop of Canterbury, supposed to have been written, A.D. 965.

from the middle and the forefinger of the left hand. This viſit of the Maries is referred to in the firſt of the Angloſaxon forms above given for bleſſing a thurible.*

See an engraving from the Benedictional of St. Æthelwold, Biſhop of Wincheſter, A.D. 963—984, in "Archæologia," vol. xxiv., accompanying benedictions for Eaſter Eve, pp. 76, 77. See alſo another engraving of the Viſit of the Maries, from the Benedictional of Robert, Archbiſhop of Canterbury, ſuppoſed to have been written at Wincheſter for his predeceſſor Æthelgar, about A.D. 965, in "Archæologia," vol. xxiv. p. 130; cf. p. 134.

Biſhop Leofric gives to S. Peter's Monaſtery in Exeter, where his epiſcopal ſee is—"1 ſilfren ſtorcylle mid ſilfrenum ſtorſticcan," 1 ſilver cenſer with ſilver incenſe-ſtick.† A. D. 1050.

In the Rite of S. Oſmund, Biſhop of Saliſbury, which was mainly an arrangement and codification of the uſages of the Angloſaxon Church, the uſe of incenſe is abundantly recognized, and is not reſtricted to the Euchariſtic ſervice.‡ A. D. 1078 to 1099.

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* N.B. In the Latin of the prayers above given Mr Gage's punctuation is followed, as it appears to be that of the Angloſaxon MS., full points being often uſed as commas.

† Diplomatarium Anglicum, Æv. Sax. Thorpe, p. 430. London, Macmillan, 1865.

‡ See in S. Oſmund's Treatiſe, appended to Dr. Rock's "Church of our Fathers," c. v. "Theſaurarii Officium," c. xxvi. "De Chori Thurificatione." c. liv. "De Modo Thurificandi Altare."

Illustrations of the Anglosaxon use of Incense.

"And the Lord ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices, with pure frankincenſe: of each there ſhall be a like *weight:*

"And thou ſhalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy," *et ſeq.**

Compare the conſtant uſe of ſuch ſacred incenſe in the ſervices of the Tabernacle, and afterwards of the Temple, throughout the Jewiſh diſpenſation.

"The kings of Arabia and Saba ſhall bring gifts."†

"Let my prayer be ſet forth in thy ſight as the incenſe."‡

Dirigatur oratio mea ſicut incenſum in conſpectu tuo.

Sy on thinre geſiththe,
Mines ſylfes gebed
ful recene gereht,
ſwa ricels byth,
thonne hit gifre
gleda bærnath.§

Biſhop Aldhelm's poetical paraphraſe, as above, indicates familiarity with the uſe of incenſe, and may be expreſſed in modern Engliſh as follows:—

So be in Thy ſight myſelf's prayer full ſwiftly poured as incenſe is when greedy gledes are burning it.

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* Ex. xxx. 34, 35. † Ps. lxxii. 10. ‡ Ps. cxli. 2.

§ Liber Pſalmorum, Lat. et Angloſax. Thorpe, p. 413.

"All they from Sheba ſhall come: they ſhall bring gold and incenſe; and they ſhall ſhow forth the praiſes of the Lord."*

"For from the riſing of the ſun even unto the going down of the ſame, my name ſhall be great among the Gentiles; and in every place incenſe ſhall be offered unto my name, and a pure offering."†

"According to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord.

"And the whole multitude of the people were praying without, at the time of incenſe.

"And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe."‡

"And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold and frankincenſe, and myrrh."§

"And another angel came and ſtood at the altar having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all ſaints upon the golden altar which was before the throne. And the ſmoke of the incenſe, *which came* with the prayers of the ſaints, aſcended up before God out of the angel's hand."‖

We habbath geſæd embe thas thryfealdan lac, hu hi to Criſte belimpath: we willath eac ſecgan hu he to

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* Is. lx. 6. † Mal. i. 11.

‡ S. Luke i. 9-11. See below, p. 110.

§ S. Mat. ii. 11. ‖ Rev. viii. 3, 4.

us belimpath æfter theawlicum andgite. Mid golde witodlice bith wiſdom getacnod, ſwa ſwa Salomon cwæth, "Gewilnigendlic gold-hord lith on thæs witan muthe." Mid ſtore bith geſwutelod halig gebed, be tham ſang ſe ſealm-ſcop. "Drihten, ſy min gebed aſend ſwa ſwa byrnende ſtor on thinre geſiththe." Thurh myrran is gehiwod cwelmbærnys ures flæſces; be tham cweth ſeo halige gelathung. "Mine handa drypton myrran." Tham acennedan Cyninge we bringath gold, gif we on his geſiththe mid beorhtnyſſe thæs upplican wiſdomes ſcinende beoth. Stor we him bringath, gif we ure gethohtas thurh gecnyrdnyſſe haligra gebeda on weofode ure heortan onælath, thæt we magon hwæt-hwæga wynſumlice thurh heofonlice gewilnunge ſtincan.

We have ſaid concerning theſe threefold gifts, how they apply to Chriſt: we wiſh alſo to ſay how they, in a moral ſenſe, apply to us. By gold is wiſdom betokened, as Solomon ſaid, "A deſirable gold-treaſure lieth in the wiſe man's mouth."* With frankincenſe is manifeſted holy prayer, concerning which the Pſalmiſt ſang, "Lord, be my prayer ſent forth like burning frankincenſe in thy ſight."† By myrrh is typified the mortification‡ of our fleſh, concerning which the holy Church§ ſays, "My hands dropt myrrh."‖ To the born King we bring gold, if we are ſhining in his ſight with the brightneſs of heavenly wiſdom. Frankincenſe we bring him, if we, by diligence of

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* Cf. Prov. xx. 15, Vulgate.
† Ps. cxli. 2.
‡ "Mortality," Thorpe.
§ "Congregation," Thorpe.
‖ Cant. v. 5.

holy prayers, kindle our thoughts on the altar of our heart, ſo that we may, through heavenly deſire, give forth a ſweetiſh ſavour.*

In the Liturgies of the Eaſtern Church, both ancient and modern, incenſe is offered with many beautiful, ſpiritual, and ſcriptural prayers, and is abundantly uſed in cenſing both perſons and things.†

In the Angloſaxon Church thuribles with burning incenſe were not only uſed liturgically, that is in direct connection with the Holy Euchariſt, but were applied to many other religious and pious uſes. From the illuſtrations in theſe pages it would appear that thuribles were uſed in Angloſaxon times by laymen and even by women. It is very undeſirable that the burning of incenſe, which in the Jewiſh Church was ſtrictly limited to religious and ſacerdotal uſe, and which in the greater part of the Chriſtian Church has ever been looked upon as a proper, beautiful, and edifying accompaniment in the ſolemn celebration of the Holy Euchariſt, ſhould become too common or be uſed for private and domeſtic purpoſes. Of this there appears to be ſome danger. The harp, the moſt heavenly of inſtruments, the ſpecial delight of the ſweet pſalmiſt of Iſrael, and the uſe of which is indicated by the very word pſalm, is now well nigh loſt to Divine Service, and is degraded to the accompaniment of bad ſongs and pothouſe orgies. Organs are uſed in private

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* Elfric's "Homilies," ed. Thorpe, vol. i. pp. 117, 119.

† See Liturgies of S. Mark, S. James, S. Clement, S. Chryſoſtom, and the Church of Malabar, tranſlated by Rev. J. M. Neale, M.A. London: Hayes, 1859, pp. 4, 10, 32, 63, 101, 109, 134, 144, 169, 171, 173.

houſes, concert halls, and even in gin palaces, for all ſorts of muſic. There is already a ſale for very ſmall thuribles "for gentlemen to uſe in their rooms;" and in the book of the Revelation of St. John, "frankincenſe" is enumerated among the articles of traffic between the merchants of the earth and Babylon, which we may ſuppoſe to be the Anti-Chriſtian, ſelf-ſeeking, ſelf-idoliſing power of the world.

Nevertheleſs, although it may be well for Churchmen to be on their guard againſt aſſiſting in any way to make the burning of incenſe too common, there are ſome Angloſaxon uſes of incenſe which ſeem well worthy of being reſtored where poſſible, as for inſtance in connection with the burial of the dead, whether there be a celebration of the Holy Communion or not. The very quaint illuſtration given below would ſeem to indicate that among the Engliſh of the preconqueſtal period, the thurible was lovingly uſed by lay aſſiſtants, before interment, at the placing of the body in the coffin, but the religious intention of the act is indicated by the depicting of the Church in the diſtance. Chriſtians prefer to bury their dead, rather than to burn them as the old heathens did, becauſe Chriſt was buried. They deſire to be like Him in death, as well as in life, and to follow as cloſely as may be His ſteps through the grave and gate of death to a joyful reſurrection. As, therefore, our Lord accepted the unſparing love of Mary Magdalene in anointing His body, to the burying,* of Nicodemus in providing abundance of aromatic ſpices† to be

* S. Mark xiv. 8.

† S. John xix. 39; cf. 2 Chron. xvi. 14.

wrapped in the folds of His winding ſheet, as well as to be burned around His Sacred Body; and as it is expreſsly recorded that the women, very early in the morning, came unto the ſepulchre,* bringing the ſpices which they had prepared, ſo it ſeems but reaſonable that incenſe ſhould be uſed in connection with Chriſtian burial, even in the preſent tranſitional ſtate of the ritual of the Church of England, when ſuch a uſe of incenſe is known to be in conformity with the feelings of the deceaſed before departure out of this life, and not to be objected to by the mourners. In addition to conformity with the burial of Chriſt, many are the devotional reflections which might be connected with the uſe of incenſe at burials. Among other conſiderations, it may be regarded as a token that the corruption which now conſtrains us, like Abraham of old, to bury the dead out of our ſight, is only for a little while, and that He Who preſerved His Holy One from ſeeing corruption, and Who has given, and ſtill giveth, ſpices of ſuch ſweetneſs and power, can and will more than repair the work of deſtruction, cauſing this corruptible to put on incorruption, and this mortal to put on immortality.† But, in all ſuch matters of mere ritual, it ſhould be well underſtood by all that there is, and can be, no compulſion. Ethelbert, the firſt Engliſh king who was baptized, took care that no man ſhould be driven to embrace Chriſtianity againſt his will, "only ſhowing more hearty love to thoſe who believed," ſays Beda, "as if they were become his fellow citizens, not only

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* S. Luke xxiv. 1; S. Mark xvi. 1.

† 1 Cor. xv. 53.

in an earthly, but in a heavenly kingdom."* In freedom, the foundations of the Church of England were laid, in freedom ſhe was built up; ſhe is and has always been the keyſtone of Engliſh freedom, and her true policy for the preſent and the future is freedom and progreſs.

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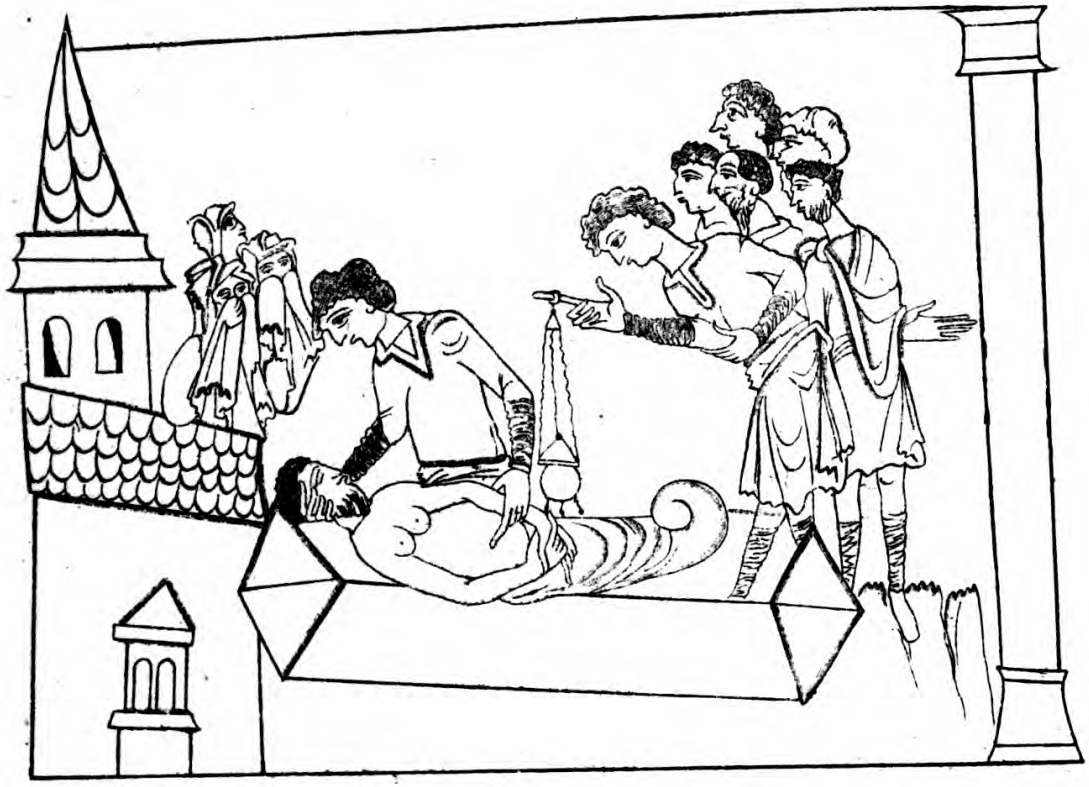
* Cf. S. Beda, "Hiſt. Eccl." i. 26, and Churton's "Early Engliſh Church," c. ii.



BURIAL OF MAHALALEEL.—From Caedmon's Poem, a MS. of the tenth century in the Bodleian Library at Oxford. See above, p. 86, and below, pp. 100, 120-1 : also Caedmon, ed. Thorpe, pp. xxxiv. 71: Gen. v. 17 : and the illustrations of the MS. engraved in Archæologia.

CONCLUSION.

IN the foregoing pages an attempt has been made to set forth from a much-neglected period a ſmall portion of the evidence which ought to be carefully weighed by the Church of England in aſcertaining, improving if need be, and ſettling her ritual. The chief object has been to bring forward cotemporary documentary evidence as to the rule and practice of the Angloſaxon Church on the four points in queſtion. Of illuſtrations and authorities external or poſterior to that Church, only a few which ſeemed moſt apt have been given, partly becauſe they are ſo abundant in every period of Church hiſtory, that a full collection of them would make a large volume, and partly alſo becauſe many of the beſt illuſtrations and authorities have been alleged in recent diſcuſſions, publications,*

* *e. g.* "Annotated Book of Common Prayer," by Rev. J. H. Blunt. London: Rivingtons, 1866. "Directorium Anglicanum," by Rev. F. G. Lee. London: Boſworth, 1866. "Church of our Fathers," by Dr. Rock. London: Dolman, 1849—1853. Incenſe "after the accuſtomed manner," by C. Walker. London: Hayes, 1867. Sir R. J. Phillimore's "Judgment in the Caſes of Martin *v.* Mackonochie, and Flamanck *v.* Simpſon." London: Butterworths, 1868. Alſo Publications on "Ritual," by Dr. Littledale and Rev. T. W. Perry. In the foregoing and ſimilar publications will be found illuſtrations and authorities reſpecting one or other of the four requiſites in queſtion, but upon the principles of theſe pages the moſt valuable illuſtrations and authorities reſpecting

and examinations. As to the laſt-named ſource, however, it ſhould be remembered that however intereſting and valuable in many reſpects may be the evidence appended to the ſeveral reports of the Ritual Commiſſion, it very naturally leads to fallacious concluſions, as may be ſeen by many of the comments which have been made upon it. Only thoſe who have paſſed through examinations can underſtand the very great diſadvantage at which an examinee is placed, eſpecially in *vivâ voce*. Oral examination and croſs-queſtioning may be one of the beſt ways in which man can aſcertain from his fellow-man the truth as to matters of fact, but it is one of the worſt for obtaining, even from a man of much ability and attainment, an exact theological ſtatement, or information depending upon antiquarian reſearch. At the Univerſities and elſewhere, it has been felt to be ſufficiently formidable to be placed before three or four examiners to be ſifted at their will upon firſt one point and then another of previous ſtudy, education, and general knowledge.

But in the recent examinations before the Ritual

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our early ſervices are the reprints and tranſlations of thoſe ſervices which have appeared of late years, *e.g.*, Maſkell's "Monumenta Ritualia;" "The Rite of S. Oſmund," printed at the end of Dr. Rock's "Church of our Fathers;" "The Sarum Miſſal," reprinted at the Pitſligo Preſs. London: Stewart, 1861. "The Sarum Liturgy," tranſlated by C. Walker. London: Hayes, 1866. And, above all, the beautiful and complete publication, "The Sarum Miſſal, in Engliſh." London: Church Preſs Company, 13, Burleigh Street, Strand, 1868. In the laſt-named publication, at pp. 158-9, Holy Saturday, are three prayers for the bleſſing of incenſe ſimilar to the two, "Exorcizo te," and "Æternam ac juſtiſſimam," above pp. 77—80, from the Angloſaxon Pontifical at Rouen, A.D. 1000, which is earlier than the Sarum Miſſal.

Commiſſion the examinee was confronted by twenty-nine repreſentative men, many of them known to be keen, though courteous opponents, and probably each examinee muſt have felt that his anſwers might be uſed againſt himſelf, not only by ſome of the Commiſſioners, but by leſs fair and courteous opponents in the outer world, and might poſſibly occaſion inconvenience to others, as well as to himſelf, a reſult which has actually followed in more than one inſtance. Some of the anſwers given under ſuch circumſtances muſt neceſſarily be reſerved, partial, weak, and ſome few erroneous. Nevertheleſs, it has been inferred that upon any point of ritual no better anſwer could be given than was given by a "picked ritualiſt" before the Commiſſioners, and that differences of ſtatement made by the various examinees as to the ſymboliſm of any particular rite, ſhow that there is a confuſion and want of conſent upon the point among Churchmen of the paſt and preſent, and that ſymboliſm is a mere matter of individual fancy.

Another fallacy which has appeared in connexion with the proceedings of the Ritual Commiſſion is that ſuch points of Liturgical Ritual as Faſting, Altar Lights, Incenſe, not being "of the eſſence of the Sacrament," are therefore "uneſſential" or "non-eſſential." This is one of the many words in the Engliſh language which by uſe have become very much lowered in their meaning. In the time of Burke,* eſſential retained its

* "The majority of the people of England do not conſider their Church eſtabliſhment as convenient, but as *eſſential* to their ſtate; not as a thing heterogeneous and ſeparable; ſomething added for accommodation; what they may either keep up or lay aſide, accord-

meaning, "*of the eſſence*," and "uneſſential," or "non-eſſential," would naturally mean *not of the eſſence*, but now the ſame word means *unimportant*, *inſignificant*.* Many men of buſineſs now-a-days call anything "uneſſential" which has not a direct and appreciable connection with pounds, ſhillings, and pence.

It is hoped that thoſe who are able to favour the foregoing pages with a careful reading will ſee that, although each of theſe requiſites has been expreſsly declared by the Church not to be of the eſſence of the Sacrament, yet each one of them was deemed by the Angloſaxon Church to be not only requiſite, but neceſſary and indiſpenſable to the full and ſolemn celebration and adminiſtration of the Houſel which we call Holy Communion. Moreover, as truth is one, although it has more than one ſide, and thouſands of words in the Engliſh language, although they have many meanings, have one primary and chief meaning, ſo, from the evidence here adduced, it is clear that among the many pious reaſons and ſignifications of Faſting, Water, Altar Lights, Incenſe, there was for

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ing to their temporary ideas of convenience. They conſider it as the foundation of their whole conſtitution, with which, and with every part of which, it holds an indiſſoluble union."—*Burke's Reflections on the Revolution in France.*

* "Unimportant, ſecondary, ſubordinate, inferior, immaterial, inſignificant, *uneſſential*, *non-eſſential*, beneath notice, indifferent; of little or no account, importance, conſequence, moment, intereſt, &c., paltry, contemptible."—*Roget's Theſaurus of Engliſh Words and Phraſes Claſſified*, ſect. 643. London: Longmans, 1865.

Many ultra anti-ritualiſts may be quite ready to apply theſe and like epithets to points of ritual which they diſapprove; but to ſay that ritualiſts themſelves admit the four requiſites in queſtion to be uneſſential in the ſenſe of unimportant is utterly falſe.

each, in the mind of the Angloſaxon, as well as of the other branches of the Catholic Church, one primary and chief reaſon and ſignification:

1. The one primary and chief reaſon and ſignification of receiving the Holy Communion faſting was REVERENCE.

2. The one primary and dominant ſymboliſm of the addition of a very little pure water to the wine was THE SACRAMENTAL UNION OF CHRISTIAN PEOPLE TO CHRIST, as teſtified by S. Beda, by Elfric, and other Angloſaxons, as well as by S. Cyprian, martyred A. D. 258, and by other good men, both before and ſince the diviſion of Eaſt and Weſt.

3. The one primary and dominant ſymboliſm of Altar Lights was the truth that CHRIST IS THE LIGHT OF THE WORLD, this ſymboliſm being expreſsly declared by Elfric (*above*, p. 64), as well as by older ritualiſts and by later authorities, as Lyndwood and King Edward the Sixth.

God Himſelf, with reverence be it ſaid, was not content merely to declare this truth in His bleſſed written word, but has ſymboliſed it by the ſun* (which our forefathers called "Godes condel beorht,"† *God's bright candle*, and "torht tacen Godes,"‡ *God's bright token*), and when the fulneſs of time was come for the fulfilment of the prophecies of the birth of

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* Compare Ps. xix., Mal. iv. 2, Rom. x., and Jones of Nayland, as quoted below.

† Saxon Chronicle, A. D. 938.

‡ "Poem of the Phenix," *Cod. Exon.* "Bibliothek der Angelſächſiſchen Poeſie," Grein, p. 218, l. 96. See alſo Grein's "Gloſſary."

Chriſt, God ſent the ſtar of Bethlehem as a new, expreſs, and ſpecial ſymbol or token of the coming Light. When the "tungel-witegan," *the ſtar-prophets*, the "wiſe men from the eaſt," ſaw the ſtar ſtanding over where the young child was "they rejoiced with exceeding great joy." This joyous ſymbol, more gladſome, bright, and beauteous when ſtanding over Bethlehem, *the houſe of Bread*,* than elſewhere, is diſtinctly ſhown in early paintings of the Nativity. But a burning candle, when ſeen from a little diſtance, is a more vivid and true repreſentation of a ſtar than it is poſſible to produce in a picture. The Church has ever looked eaſtwards towards the riſing ſun in building her houſes of prayer, in her worſhip, in the burial of her dead. It would ſurely be ſore bondage for free men if they were reſtrained from following Catholic antiquity in imitating that ſymboliſm which is Divine, and is expreſsly indicated in Holy Scripture. The teaching of this token is quite as neceſſary and edifying in this as in any former age, if not more ſo. With full recognition that the faculty of reaſon duly directed, informed, and controlled, is the *candle of the Lord within us*,† moſt pious minds muſt think that in the preſent day there is a wideſpread tendency unduly to exalt human reaſon, and to forget that all true light comes not from within us, but from without, and that our candle, like the Pſalmiſt's, muſt be lighted from on high.‡

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* *See above*, p. 68.

† Compare Prov. xx. 27, and Bp. Butler's "Analogy," Part ii. *concluſion*.

‡ Compare Ps. xvii. 27, *quoted above*, p. 66. Jones of Nayland, lect. ii. vol. iii. pp. 24—28; and Serm. iv. vol. iv. pp. 59—64. London: Rivingtons, 1826.

4. The one primary and dominant ſymboliſm of Incenſe was PRAYER, LIFTING UP OF THE HEART, WORSHIP AND SACRIFICE, as declared in the Bible,* as acknowledged by Aldhelm, Biſhop of Sherborn, by Elfric, by Angloſaxon Pontificals, and by the Sarum Miſſal.

Doubtleſs many conſcientious perſons object to the ritual uſe of incenſe becauſe it is aſſociated in their minds with a notion of ſacrifice in the maſs, which they attribute to Roman Catholics.

Whatever may be the notion which may be rightly ſo attributed, the doctrine of the Chriſtian ſacrifice has been ſo abundantly vindicated by biſhops and many of the moſt eſteemed divines in the Church of England that the ſacrificial aſſociations of incenſe only add to its value and ſuitableneſs, as an accompaniment of the ſacrament of Chriſt's body and blood.†

But much of the unreaſoning and anti-ſcriptural prejudice which prevails againſt incenſe ſeems to ariſe from forgetting that the abuſe of a thing is not always an argument againſt its uſe. When Jeroboam ſtood by the altar in Bethel to burn incenſe, it was not the burning of incenſe which was ſinful, but the unauthoriſed offering of it at an idolatrous and ſchiſmatical altar.‡ So the burning of incenſe to "other gods," and to the queen of heaven, as mentioned by Jeremiah,§ was heinous ſin, becauſe it was idolatrous, and

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* Exodus xxx. 34-39, and elſewhere, in the Levitical Law. Ps. cxli. 2., Mal. i. 11., S. Mat. ii. 11, Rev. v. 8; viii. 3, 4.

† See Biſhop of Saliſbury's "Charge," p. 84, and quotations from Biſhop Beveridge and others in Appendix, pp. 157—159, on Commemorative Sacrifice, 1867, *firſt iſſue*.

‡ 1 Kings xiii. 1. § Jer. xliv. 3, 15, *et ſeq.*

giving to another the worſhip due only to the one true God.

We know that God is "jealous" at the giving to another the honour due to Himſelf alone. May we not reaſonably fear that He will be jealous if we withhold from Himſelf the worſhip and honour indicated in His own written word?

If the abuſe of incenſe were any argument againſt its uſe, the ſame argument would be equally good againſt all worſhip, external and internal, including even prayer, which not only was offered by ancient heathens to their gods and goddeſſes, but is, alas, ſtill offered by millions to idols of wood and ſtone, and in Caſhmere and Thibet is offered wholeſale by machinery.*

If ſuch an argument were worth anything, muſic as well as incenſe ought to be tabooed, becauſe King Nebuchadnezzar celebrated the worſhip of the image he ſet up with all kinds of muſic.

The queſtion ſtill remains, "How far is the rule and practice of our Angloſaxon forefathers upon the four requiſites in queſtion to be followed by ourſelves?

Are we to cheriſh theſe four requiſites along with the other good things we inherit from our Angloſaxon forefathers, but which they firſt received from Rome, —namely, the ſtaple of our Church and Chriſtianity, the Bleſſed Bible, and many of the moſt precious parts

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* On the Prayer Wheels of Caſhmere and Thibet, ſee "Scudamore Organs," by Rev. J. Baron. London: Bell and Daldy, 1862, or "Illuſtrated London News," March 21ſt, 1857, and Nov. 9th, 1858.

of our Book of Common Prayer, or are we to eſchew them along with the ſuperſtitious rites and ceremonies which were expreſſly cut away at the Reformation?

This queſtion is not one to be decided by individual opinion, but it may be well for the compiler of the above evidence to offer a few words of ſuggeſtion.

It ſeems clear that, whatever may have been attempted or accompliſhed by our forefathers, any Eaſtern rule or practice of faſting muſt be greatly relaxed and modified for this age and climate. Surely no one believes that any large number of religious perſons in England can be brought to faſt habitually from midnight to midday, and that on Feſtivals. And yet the words of S. Auguſtine, of Hippo, (*ſee above* pp. 31-34,) in favour of the primitive and Catholic practice of receiving the Holy Communion faſting, are ſo weighty and cogent that every pious mind not ſwayed by prejudice and previous cuſtom muſt deſire to act in accordance with them. The true remedy, then, ſeems to be to have Holy Communion at ſo early an hour that the faithful may attend upon it before breakfaſt without enduring a ſevere penitential faſt.

The perfection of time for a ſolemn and general celebration of Holy Communion ſeems to be about 8 A. M., earlier celebrations being held where poſſible for thoſe who can only attend at an earlier hour. A later celebration might be held once a month, or oftener, for anti-ritualiſts or for communicants of nineteenth century notions and habits.

In the "Eccleſiaſtical Inſtitutes," tranſlated into Angloſaxon from the "Capitula" of Theodulf, Biſhop of Orleans, A. D. 797, *quoted above*, pp. 29,

30, it is ordered that any low or private maſſes ſhould be ſaid before 7 A.M. This would ſeem to indicate that a high celebration might begin ſoon after that hour. When Biſhop Sparrow and others ſpeak of "nine o'clock, the third hour," as the moſt "canonical" hour for Holy Communion, it muſt be remembered that 9 A. M. is ſtrictly the end of the third hour and 8 A. M. is the beginning.*

The arrangement of Sunday ſervices in many Churches now is, Holy Communion at 8 A. M., Matins and ſermon at 11 A. M., Litany and catechiſing at 3 P. M., and Evenſong at 6 P. M., or later.

Many who are in the habit of attending an early celebration not only feel that, among other bleſſings of following the Church's rule, it has great devotional advantages over a later celebration, but that even a ſhort ſermon, except in very ſpecial caſes, is a diſtraction and inconvenient delay, and therefore that it is better to defer the ſermon to a later ſervice. To many Clergy, eſpecially thoſe who preach unwritten ſermons, it muſt be the greateſt comfort and help to have renewed their union with the Great Teacher in His own bleſſed Sacrament before ſtanding up to exhort the brethren in His name.

When a rule cannot be obſerved in the letter it is

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* See the "Seven Canonical hours of the Angloſaxon Church carefully drawn out, with their Angloſaxon, Latin, and Engliſh Names."—*Elfric's Canons*, c. 19, A.D. 957; Johnſon's Canons, vol. i. p. 393, editor's note †, Oxford: 1850. The Angloſaxon for the "third hour," 9 A.M., was "undern," and for *breakfaſt*, "undern-gereord"—i.e. *third hour meal*— which, on Sunday and other maſs days, would naturally follow the concluſion of the Euchariſtic ſervice. Cf. Bp. Theodulf's "Capitula," c. 45, quoted below, p. 116.

ſomething to obſerve it more or leſs in the ſpirit. If perſons think they muſt receive at a late Communion, might they not, on thoſe occaſions, refrain from making beforehand the heavy meat breakfaſt in which Engliſhmen commonly indulge, and be content with ſomething like the light breakfaſt of France or Germany. To take the caſe of large Church gatherings, are not the late Communions which are often prolonged beyond 2 P. M., after heavy breakfaſts and much diſtraction, open to many of the objections which are urged againſt "Evening Communions?"

Early Communions then, upon Angloſaxon as well as other grounds, are by all means to be cheriſhed. Thoſe who are devout enough to attend an early Communion are not likely to object to any reaſonable amount of lawful, reverent, and edifying ritual; and it is clearly the convictions, feelings, and wiſhes of the Communicants which are worthy of the fulleſt conſideration in matters relating to the adminiſtration of the Holy Communion.

The whole Angloſaxon period having been ignored, the ritual addition of a very little pure water to the wine, as part of the ſervice, according to primitive and Catholic uſage, has been pronounced againſt, but the addition of a little pure water before the ſervice has been left open.

Altar lights, allowed by Sir R. Phillimore's judgment, are appealed againſt.

If the legality of theſe in the Eſtabliſhed Church ſhould be affirmed by the higher Court, it ſeems ſtill to be a queſtion whether, if there were likely to be many objectors, it would be worth while to light the candles at a late unfaſting celebration, eſpecially as by

the judgment it appears they muſt be lit, if at all, before the ſermon. Of courſe, if the judgment ſtands, the altar-candles ought to be lit at an early celebration, and it would be hard indeed if a clergyman and the communicants were not allowed to carry out lawful ritual at a ſervice taking place before the mixed multitude are aſtir, and while the pariſhioners likely to be aggrieved are ſtill in bed, or comfortably partaking of their breakfaſt.

It is ſomething to be able to uſe incenſe Herbert faſhion, as ſweet fumigation, which is often very much needed in a church. The fumigating powders which are ſometimes uſed on ſanitary grounds, when a corpſe is conſidered offenſive, are more diſagreeable than guano, and the bad ſmell of ſuch powder has been known to hang about a church for three days, notwithſtanding the burning of many paſtilles, which, beſides their inferiority in odour to really good incenſe, are quite ineffective. As the Bible itſelf pleads for incenſe as a part of the worſhip of Almighty God, we may hope that prejudice muſt at length give way before the force of truth :

"Magna eſt veritas et prævalebit."

In the meantime it is ſome conſolation to a Catholic mind to reflect that the other two adjuncts of the Holy Communion are in ſome degree ſecured to us by Divine Providence.

Some years ago, the offence of the croſs was ſo great, that miſguided perſons, happily without ſucceſs, ſtrove by proceſs of law to deprive Engliſh Churchmen of the power to uſe this bleſſed emblem as a decoration of their churches, but it had already been

pointed out that the croſs is impreſſed upon all art and nature,* ſo that it is impoſſible to take it away from the Chriſtian's ſight. If Altar Lights ſhould unhappily be pronounced illegal in the Eſtabliſhed Church, the ſun and many a ſtar will ſtill ſymboliſe the truth that Chriſt is the light of the world.

In like manner, if the primitive Catholic and Angloſaxon practice of adding a very little pure water to the wine be diſcouraged, we know that wine as a liquid contains the element of water which has been ſupplied by the dews and rains of heaven, and it has been pointed out by Angloſaxons that even the bread cannot be made without the adhibition of water.†

Seeing that Divine Providence has ſo guarded the ſymboliſm of great truths, thoſe who fight on the Lord's ſide for doctrine may well take comfort from the words of the Pſalmiſt: "Behold, He that keepeth Iſrael ſhall neither ſlumber nor ſleep."‡

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* The Croſs borne for us and in us. "Plain Sermons," lxxiii. vol. iii. p. 15. London: Rivingtons, 1841.

† See Alcuin, quoted above, pp. 58-9.

‡ Ps. cxxi. 4.

GLOSSARY.

HUSEL * *(a neuter ſubſtantive)* in Angloſaxon means properly the ſacramental bread or wafer *after* conſecration, and ſeems clearly to be allied to the Gothic word "hunſl," which is frequently uſed in Biſhop Ulfilas's Gothic verſions of Scripture in the ſenſe of *ſacrifice*.† As applied to the conſecrated bread or wafer, the Angloſaxon "huſel" is akin to the Latin "hoſtia," *victim, ſacrifice;* to the French "hoſtie;" to the Engliſh "hoſt" as ſignifying the ſacramental wafer of the Roman Catholic Church, and to the Hebrew and Arabic word "korban"‡ as now uſed in the Abyſſinian Church to denote the ſacramental bread ſpecially prepared in the "Bethlehem,"§ or "Houſe of Bread." It ſhould be noted that the "oblatæ," or ſacramental wafers, even *before* conſecration, were proſpectively called, in mediæval times, hoſtiæ;‖ and at the Reformation "hoſts,"¶ but in Angloſaxon and early Engliſh the diſtinc-

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* Compare the uſe of the word above, p. 42; alſo pp. 28, 29, 44, 46, 48, 50.

† HUNSL, *ſtrong ſubſtantive neuter*, a ſacrifice, Mat. ix. 13; Mk. ix. 49; Lu. ii. 24; ſervice, Jo. xvi. 2. *Derivatives:* hunſlaſtaths, un-hunſlags, hunſljan. [A. S. *husel*; O. E. *houſel.*] HUNSLA-STATHS, *ſtrong ſubſtantive maſculine*, an altar, Mat. 5. 23; Lu. i. 11; 1 Cor. x. 18. *Hunſljan, verb*, to offer. 2 Tim. iv. 6. UN-HUNSLAGS, *adjective*, truce-breaking, 2 Tim. iii. 3. *Moeſo-Gothic Gloſſary*, by Rev. W. W. Skeat. London and Berlin: Aſher and Co., 1868.

Compare the texts above enumerated, in Ulfilas, ed. Maſſman Stuttgart, 1857. London: Williams and Norgate.

‡ Compare S. Mark vii. 11; S. Matt. xxvii. 6; Wordſworth's Gr. Teſt. This word in Hebrew means *ſacrifice*, bloody or unbloody. See Geſenius's "Hebrew Lexicon."

§ "A ſmall detached building placed on the north-weſt ſide of the church." Abyſſinian Church Ceremonials, "Illuſtrated London News," Aug. 15, 1868, p. 143.

‖ Interim dum ipſæ hoſtiæ fiunt et coquuntur. — *Conſtitutiones Lanfranci*, A. D. 1072. Wilkins' "Concilia," vol. i. p. 349.

¶ See quotation from Bp. Gardiner, in Richardſon's Dict. Art. Hoſt. In Wicklif's time "hoſt" ſtill meant *ſacrifice*, and was not reſtricted to the Euchariſt. See in Wicliffite Verſions, "hooſtes," *ſacrifices*, 1 Pet. ii. 5; "ooſt," a ſacrifice, Lev. i. 2; Num. vii. 35; Acts vii. 42; Rom. xii. 1.

> Anon, ſaid Iſaac; Father, here I ſee
> Knife, fire, and fagot, ready inſtantly;
> But where's your *hoſte?* Oh! let us mount, my ſon,
> Said Abram, God will ſoon provide us one.
>
> *Sylveſter, Tranſlation of Du Bartas.* 161 (Ord. M.S.)
> Quoted in Johnſon's Dict., ed. Latham.

tion between "oblatæ" and "hoſtiæ" was expreſsly preſerved by calling the ſacramental wafer *before* conſecration "oflete," *obley*, as explained below, and after conſecration, "huſel," *houſel*. By ſynecdoche the Angloſaxon word "huſel" was uſed as equivalent to Euchariſt or Holy Communion.*

"Huſelgenga" in the Angloſaxon laws, was *a frequenter of Holy Communion, a communicant*. "Huſel-gang" was a *going to* or *participation of Holy Communion*, as in the following paſſage of King Canute's Laws, preſcribing the old Engliſh rule of communicating, at leaſt, three times a year.

Æghwilc criſten man do ſwa him thearf is; gyme his criſtendomes georne, gearwige hine eac to huſel-gange huru thriwa on geare.

Let every Chriſtian man do as is needful to him; let him ſtrictly keep his Chriſtianity, and alſo prepare himſelf to go to houſel at leaſt thrice in the year.†

The active tranſitive verb 'huſlian' meant *to houſel, to communicate*, in the ſenſe of *to adminiſter the Holy Communion to*.

The Angloſaxon word "mæſſe" (verb "mæſſian"), preſerved in Chriſtmas, Michaelmas, etc., meant the ſervice which was ſung at the celebration of the Euchariſt or the Holy Communion.‡

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* Tho two uſes of the word prevailed contemporaneouſly in Angloſaxon, as may be ſeen in Elfric's "Canons," c. 36, quoted above, p. 42. In the firſt part of the ſentence 'huſel' clearly means the conſecrated bread or wafer, and in the after part of the ſame ſentence the Euchariſt, or Holy Communion. In the following paſſages of S. Beda, "Euchariſtia" of the Latin, and "huſel" of King Alfred's tranſlation, ſeem to refer moſt naturally to the conſecrated bread or wafer.—*Hiſt. Eccl.* lib. ii. 5, pp. 84, 507, and lib. iv. 24, pp. 171-2, 598-9, ed. Smith.

Among other duties of the preſbyter or maſs prieſt, Elfric ſays:—XXXI. He ſceal eac mid geſceade tha ſyngigendan ſcrifan, ælcne be his mæthe ſwa he acuman mage; and he ſceal huſligan unhale and ſeoce, tha hwile the ſe ſeoca mage thæt huſl forſwelgan; and he hit ne ſceal don, gif he ſam-cucu bith, forthan the Criſt het thæt mann æte thæt huſl.

31. He ſhall alſo, with diſcretion, ſhrive ſinners, each according to his degree, as he may bear; and he ſhall houſel the infirm and ſick, while the ſick can ſwallow the houſel; and he ſhall not adminiſter it, if he be half living, becauſe Chriſt commanded that the houſel ſhould be eaten.

"Canons of Elfric," c. 31, Thorpe, vol. ii. pp. 354, 5. Compare ibid. c. 15. Subdiaconus. 16. Diaconus. 17. Preſbyter.

† "Laws of K. Canute, Eccleſiaſtical, c. 19. Thorpe, i. pp. 370-1. Cf. "Laws of K. Ethelred, Council of Enham," c. 27. Thorpe, i. pp. 322-3.

‡ Cf. "thonne man mæeſſan ſinge," *when maſs is being ſung*, quoted above, p. 65. Tha wæs hit gewunelic on tham dagum thæt ſe diacon clypode æt ælcere mæſſan, ær tham huſel-gange, "ſe the huſel-ganges unwurthe ſy, gange ut of thære cyrcan." In thoſe days it was uſual for the deacon to cry at every maſs, before the adminiſtering of the houſel, "Whoſoever is unworthy to partake of the houſel, go out of the Church."—*Homilies of Elfric*, ed. Thorpe, vol. ii. pp. 174-5.

Mid-magen p 29, 26 note † & p 30 note *

Various forms of the word "houſel," as applied to the Holy Communion, continued to be uſed to the time of Shakſpere, and much later.*

OFLÆTE, *oflete, a feminine ſubſtantive of the 1ſt decl. Raſk*, means the ſacramental bread or wafer *before* conſecration. Poſſibly it is not a mere Saxoniſed form of the Latin equivalent "oblata," but connected with the verb "oflætan," *relinquere, amittere*,† as in Caedmon, "lif oflætan," *to reſign, give up life*, the ſacramental bread being not only an offering, but a token of Chriſt's one offering, and of our offering ourſelves and ſubſtance to God. What we ſolemnly offer we give away from ourſelves, and renounce any ownerſhip in it. "Oflæte," whether connected with the aforeſaid verb or no, was uſed in the ſenſe of oblation or offering.‡ The correſponding word in old Engliſh is *obley*, which bears the mark of having been influenced by the Latin equivalent "oblata." Mr. Thorpe tranſlates "oflæte," *oblation*; "oflætan," *oblations*; but this ſeems to lead to a confuſion with the kindred but not identical uſe of the word "oblation," in the prayer for the Church Militant.

The following paſſages are very intereſting when compared with each other, with the earlier language of the Engliſh Church reſpecting the Bleſſed Sacrament, and with the words "offertory" and "oblations" in our preſent ſervice for the Holy Communion :—

"The king ſhall offer an obley of bred laid upon the patent of Saynt Edward, his chalice, with the which obley after conſecrate the king ſhal be houſelled," &c.§

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* THE HOUSWIL, *euchariſtia, æ.* "Levins's Manipulus Vocabulorum," A.D. 1570, p. 125, l. 5, ed. Wheatley. London: Trübner, 1867. "Of the holy howſyll, the ſacraments of the awter." Sir T. More's Works, p. 160, quoted ibid. p. 294.

> Thus was I, ſleeping, by a brother's hand,
> Of life, of crown, of queen, at once deſpatch'd;
> Cut off even in the bloſſoms of my ſin,
> *Unhouſel'd*, diſ-appointed, unanel'd.
>
> *Hamlet*, act i. ſc. 5.

Compare the uſe of the "Houſelling Cloth" at the Coronation of King George IV. &c. "Directorium Anglicanum, p. 41. London: Boſworth, 1866.

† See Grein's Gloſſary.

‡ Cf. "oflætan" in Cambridge Pſalter, Ps. xxxix. 9. *Vulgate.* Spelman's Pſalter. Bp. Aldhelm's Pſalter, ed. Thorpe, has in this paſſage "oflata." Prayer Book, Pſ. xl. 8.

§ "Device for the Coronation of King Henry VII., Rutland Papers," printed for the Camden Society, p. 21. Quoted in Dr. Rock's "Church of our Fathers," vol. i. p. 157. London: Dolman, 1859. For much intereſting information reſpecting Angloſaxon altar-breads, oflates, obleys, ſee ibid. c. xiv. xv. and notes.

The following is a *verbatim* extract from "The Form andOrder of the Service *that is to be performed*, and of the Ceremonies *that are to be obſerved*, in the Coronation of Her Majeſty Queen Victoria, in the Abbey Church of St. Peter, Weſtminſter, on *Thurſday*, the 28th of June, 1838." *

The Communion

Then the Offertory begins, the Archbiſhop reading theſe ſentences:—

The Offertory. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father, which is in Heaven.

Charge them who are rich in this world that they be ready to give, and glad to diſtribute; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life.

The Queen deſcends from her Throne attended by her Supporters, and aſſiſted by the Lord Great Chamberlain, the Sword of State being carried before her, and goes to the ſteps of the Altar, where, taking off her Crown, which ſhe delivers to the Lord Great Chamberlain to hold, ſhe kneels down.

And firſt the Queen offers Bread and Wine for the Communion, which, being brought out of King Edward's Chapel, and delivered into her hands, the Bread upon the Paten by the Biſhop that read the Epiſtle, and the Wine in the Chalice by the Biſhop that read the Goſpel, are by the Archbiſhop received from the Queen, and reverently placed upon the Altar, and decently covered with a fair linen cloth, the Archbiſhop firſt ſaying this prayer:—

Bleſs, O Lord, we beſeech thee, theſe thy gifts, and ſanctify them unto this holy uſe; that by them we may be made partakers of the Body and Blood of thine only begotten Son Jeſus Chriſt, and fed unto everlaſting life of Soul and Body: And that thy Servant Queen Victoria may be enabled to the diſcharge of her weighty Office, whereunto of thy great goodneſs thou haſt called and appointed her. Grant this, O Lord, for Jeſus Chriſt's ſake, our only Mediator and Advocate. Amen.

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* London: printed by Eyre and Spottiſwoode, 1838.

Then the Queen, kneeling as before, makes her ſecond Oblation, a purſe of gold, which the Treaſurer of the Houſehold delivers to the Great Lord Chamberlain, and he to Her Majeſty. And the Archbiſhop coming to her, receives it into the baſin, and placeth it upon the Altar.

After which the Archbiſhop ſays: —

O God, who dwelleſt in the high and holy place, with them alſo who are of an humble ſpirit; Look down mercifully upon this thy Servant VICTORIA our Queen, here humbling Herſelf before Thee at thy Footſtool; and graciouſly receive theſe *Oblations*, which in humble acknowledgment of Thy Sovereignty over all, and of thy Great Bounty to Her in particular, She has now offered up unto Thee through Jeſus Chriſt, our only Mediator and Advocate. Amen.

RECELS,* RECELS-FÆT† STOR,‡ STOR-CYLLE,§ STORSTICCA; ‖ STERAN.¶ Theſe, with the Latin THUS, THURIBULUM, THYMIAMA; INCENSUM; ADOLERE, are ſome of the chief and noteworthy words uſed by Angloſaxon Chriſtians in ſpeaking of incenſe.

"Recels" is a name for incenſe derived from "rec," *reek, ſmoke,*

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* Gold and *recels*, and myrre. S. Matt. ii. 11. Angloſaxon Goſpels, ed. Thorpe. Aurum, thus, et myrrham.—*Vulgate.* Cf. "ſwa ricels," ſicut incenſum. Pſ. cxli. 2; Bp. Aldhelm, quoted above, p. 82. It is quite impoſſible to tranſlate in modern Engliſh the full beauty and expreſſiveneſs of Biſhop Aldhelm's Saxon paraphraſe in the paſſage referred to. For the termination -ls, compare other maſculines: "ſcyccels," *cloak;* "wæfels," *coat;* "ſticcels," *prickle;* "freols," *feſtival, freedom.* See Raſk's Gr. Sect., 320, ed. Thorpe. London: Trübner, 1865. CENSE, or incenſe, or rychelle; *Incenſum, thus.* Promptorium Parvulorum, A. D. 1440, ed. Way. London: Camden Society, 1865.

† "Nim thin recels-fæt," Num. xvi. 46. Cf. "recels-fata, *cenſers*, v. 35. Heptateuch, ed. Thwaites. Tolle thuribulum, *Vulgate.*

‡ "Somne dæl—ſtor," Gen. xliii. 11. Modicum—ſtoracis, *Vulgate*, "ſpices," Cf. Lev. ii. 1, 2, and Num. xvi. 35, where "thus" of the Vulgate is repreſented by "ſtor" in the Angloſaxon verſion.

§ This word is uſed as ſynonymous with "recelsfæt," and alſo to repreſent "thuribulum" of the Vulgate. Cf. Lev. x. 1.; Num. xvi. 6.

‖ Stor-ſticca, *a frankincenſe-ſtick*, or *rod*; thurea virgula, Mon. Angl. I. 221: e Cod. Exon. 1 b. Boſworth Dict., cf. above, p. 81. Dr. Rock, Ch. of our Fathers, vol. i. p. 205, note 18, interprets "mid ſilfrenum ſtor-ſticcan" *with ſilver incenſe boat*, but there is nothing in the word to indicate this meaning. "Sticca" may mean *a ſpoon.* See Ettmüller, Lexicon Angloſaxonicum, p. 727, and it is eaſy to believe that a ſilver ſtick might be ſomewhat larger at one end, and hollowed so as to ſerve the purpoſe of the ſpoon now commonly uſed to take incenſe from the boat to put into the thurible.

¶ "Stere ætforan Gode," *cenſe before God* repreſents "ponite deſuper thymiama coram Domino;" and "ſterde mid thimiama," *cenſed with incenſe*, repreſents "obtulit thymiama." Cf. Num. xvi. 6, 47. Heptateuch, ed. Thwaites,

vapour, "recan" *to reek, to aſcend, to ſmoke*, as perfume, fume, fumigate, are derived from the Latin fumus. The Angloſaxon "rec" is largely repreſented by kindred forms in other branches of the Gothic family of languages. "The ſlow waving and ſwelling motion of the ſmoke ſeems to have given origin to its appellation 'rec.' In the ſame manner the related words 'fam,' *foam: Ger.* 'faum,' *Lat.* 'fumus,' have taken their name from motion." *

The word has become much degraded, and its original force has been loſt ſight of. Country people in Scotland uſed to call Edinburgh "Auld Reekie," *Old Smoky*, as we ſpeak of "London ſmoke." Many educated Engliſhmen, if preſſed to ſay off-hand what is the meaning of "*a reeking* blade," would ſay "a blade running down with blood," but in Shakſpere the original idea of ſmoking from heat and aſcending, which made "Recels" ſo beautiful and expreſſive a word for incenſe as an emblem of fervent prayer, and an accompaniment of ſacrifice is well preſerved: *e. g.*

> I heard your guilty rhymes, obſerved your faſhion;
> Saw ſighs *reek* from you,† noted well your paſſion.
> *Love's Labour's Loſt*, iv. 3.
>
> Now, whilſt your purpled hands do *reek* and ſmoke.
> *Julius Cæſar*, iii. 1.
>
> The violence of action hath made you *reek* as a ſacrifice.
> *Cymbeline*, i. 3.
>
> And thoſe that leave their valiant bones in France,
> Dying like men, though buried in your dunghills,
> They ſhall be famed; for there the ſun ſhall greet them,
> And draw their *reeking* honours up to heaven;
> Leaving their earthly parts to choke your clime,
> The ſmell whereof ſhall breed a plague in France.
> *King Henry V.* iv. 3.

"A good man would be loath to be taken out of the world *reeking* hot from a ſharp contention with a perverſe adverſary."‡

"Recels-fæt," *thurible, cenſer*, means literally *incenſe-veſſel*.§

"Stor," *incenſe*, is derived from "Storax," the Latin form of

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and Vulgate. The Angloſaxon tranſlator makes large omiſſions, and often reſorts to paraphraſe. Probably, if he underſtood all the Latin words, he had not Angloſaxon words to expreſs them.

* Adelung, quoted in "Boſworth's Angloſaxon Dictionary," art. Recan. Sanſkrit *ruh*, to increaſe; with *adhi*, to aſcend. *That which increaſes and aſcends.* Ogilvie, Eng. Dict., art. Reek.

† Compare

> "The lover ſighing like *furnace*."—*As You Like It*, ii. 7.

‡ "Archbiſhop Tillotſon's Sermons," quoted in Richardſon's Dict.

§ Cf. "Pharaones drince-fæt," *Pharaoh's cup*, Gen. xl. 11. "Leoht-fæt," *light-veſſel*, i.e. *lamp*, as in the parable of the Ten Virgins, S. Matt. xxv. cf. p. 66.

Στύραξ, the name of the ſweetſmelling gum or reſin obtained from the ſhrub of the ſame name, and uſed for incenſe.

"Cylle" means literally *obba, uter,* goblet, bottle.*

The Latin word "thus," *incenſe,* uſed in the Claſſics before the Chriſtian era, is akin to the Greek θύος, εος, τὸ (θύω), *a ſacrifice, offering,* later *of incenſe.*† Warburton and others have abundantly ſhown that the heathen ſacrifices were traditionary witneſſes to the doctrine of the atonement. Hooker, alſo, in the following words, teaches us to reverence and ſympathiſe with the truths which are to be found even in many falſe religions:—

"Seeing, therefore, it doth thus appear that the ſafety of all eſtates dependeth upon religion; that religion unfeignedly loved perfecteth men's abilities unto all kinds of virtuous ſervices in the commonwealth; that men's deſire in general is to hold no religion but the true; and that whatſoever good effects do grow out of their religion, who embrace inſtead of the true a falſe, the roots thereof are certain ſparks of the light of truth intermingled with the darkneſs of error, becauſe no religion can wholly and only conſiſt of untruths; we have reaſon to think that all true virtues are to honour true religion as their parent, and all well-ordered commonweals to love her as their chiefeſt ſtay."‡

Θυμίαμα, *that which is burnt as incenſe,* one of the many derivatives from θύω, and the Latin form "thymiama" were alſo claſſical words before they were uſed by the Chriſtian Church.

"Incenſum," *incenſe,* literally *that which is burnt,* from "incendo." *Frank*-incenſe is interpreted in dictionaries to mean incenſe *freely* offered, or that gives forth its odour *freely.* It ſeems much more reaſonable to ſuppoſe that, as in the Eaſt, not Frenchmen only but *all* Europeans are called "Franks," § ſo incenſe prepared for European conſumption has come to be called "Frank-incenſe." The prefix "Frank" is not found in Wycliffe's verſion, A.D. 1389, but appears in Tyndale's, 1526; ‖ it may therefore be ſuppoſed to have come into uſe about the time of the Reformation. As all ſorts of things are uſed as incenſe in the Eaſt, and in China even bits of paper, it may be neceſſary for a buyer in the Eaſt to aſk for

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* Ettmüller.

† Scott and Liddell, Gr. Lex.

‡ Eccl. Polity, book v. c. 1, *at the end.*

§ For the hiſtorical reaſon ſee Archbiſhop Trench's "Study of Words," ſect. iii.

‖ Cf. S. Mat. ii. 11, in "Gothic and Angloſaxon Goſpels, with the Verſions of Wycliffe and Tyndale," ed. Boſworth. London: J. R. Smith, 1865.

Frank-incenſe, but in this country the modern prefix, which has already become old-faſhioned, ſeems uſeleſs and unmeaning.

"Adolere," *to offer incenſe*, the Latin equivalent of the Saxon verb "ſteran," above noted, was uſed by claſſic as well as afterwards by Chriſtian writers, in a like ſenſe, but with all the difference between a falſe and the true religion. This Latin word was Chriſtianized at a very early period of the Church's hiſtory. In 2 Chron. xxvi. 18, the words of our tranſlation, "It appertaineth not unto thee, Uzziah, to burn incenſe to the Lord," are in the Septuagint, Οὐ σοὶ Οζία θυμιᾶσαι τῷ Κυρίῳ, and in the Vulgate, "Non eſt tui officii, Oziæ, ut adoleas incenſum Domino."

S. Ambroſe, who died 397, in commenting on the words of S. Luke i. 11, quoted above, p. 83, ſays:—

"Apparuit autem a dextris altaris incenſi; quia divinæ inſigne miſericordiæ deferebat, *Dominus* enim *a dextris eſt mihi, ne commovear* (Pſal. xv. 8). Et alibi Dominus protectio tua ſuper manum dexteræ tuæ (Pſal. cxx. 5). Atque utinam nobis quoque adolentibus altaria, ſacrificium deferentibus aſſiſtat angelus, immo præbeat ſe videndum. Non enim dubites aſſiſtere angelum, quando Chriſtus aſſiſtit, quando Chriſtus immolatur. *Etenim paſcha noſtrum immolatus eſt Chriſtus.*" (1 Cor. v. 7.)*

The force and beauty of the word is well brought out in the uſe of "adoleviſſe" in the Angloſaxon prayer of about A. D. 1000, quoted above p. 75.

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* Op. S. Ambroſii, Expoſitio Evang. ſec. Luc. lib. i.

APPENDIX

OF ADDITIONAL NOTES AND QUOTATIONS.

INTRODUCTION—pp. 15-18.

THE following is the firſt extract alluded to, p. 17, Note:

"It is well to bear in mind, that our Engliſh comes mainly from two ſources; rather, perhaps, that its parent ſtock (the Britiſh) has been cut down and grafted with the two ſcions which form the preſent tree—the Saxon, through our Saxon invaders; and the Latin, through our Norman invaders."—*The Queen's Engliſh*, ſect. 331.*

The above ſtatement is ethnologically, philologically and hiſtorically, moſt deluſive. Britiſh certainly is not the parent ſtock of Engliſh, and, as ſtated above, p. 17, ſcarcely contributes thirty words to it, with the exception of names of places. Saxon is not a "ſcion," but the ſtaple or mainſtock of Engliſh. It is abſurd for an Engliſhman to ſpeak, as a Welſhman or Iriſhman might, of "our Saxon invaders." The Saxons are our forefathers, and did not invade *us*, the Engliſh, but they invaded the *Britiſh*, whom they drove out with their Church and language into Wales, Cornwall, Cumberland, and Brittany. While Britiſh is falſely ſaid to be the "parent ſtock" of Engliſh, the author ignores the influence of the Daniſh invaders and ſettlers who, far more than the Britiſh, influenced our language, laws and national character, ſupplying many of our moſt familiar and important words, as *huſband, talk, ale, murky*, &c. &c. It is true enough that the flow of Latin words into Engliſh was greater after the Norman Conqueſt than before; but the above paſſage ſeems to ignore the influence of Latin upon Angloſaxon or pre-conqueſtal Engliſh. It will be ſeen that this influence was much greater than is uſually ſuppoſed when it is reflected that, for nearly five hundred years before the Norman Conqueſt, the Bible, the Prayer-Book, the Hymns and the main literature

* "The Queen's Engliſh." By H. Alford, D.D., Dean of Canterbury. London: Strahan, 1864.

of the Angloſaxon Church, were in Latin. S. Beda's "Eccleſiaſtical Hiſtory of England," ending about A. D. 734, the time of his own deceaſe, was written by himſelf in Latin, though afterwards tranſlated by King Alfred into Angloſaxon. The Pentateuch, the Pſalter, the Goſpels, many Homilies and Hymns, Oroſius, Boethius, &c. were tranſlated into Angloſaxon from Latin. Many of the Angloſaxon Canons and moſt of the Charters were in Latin. Of about fifty-ſix books given by Biſhop Leofric, A. D. 1046, to the library of his Cathedral at Exeter, the main were Latin and the reſt were "Engliſc," *Engliſh.** The teachers taught as much as they could in Angloſaxon, ſcant and heathen as it was at firſt, though elaborately grammatical; but the lore from which they taught was Latin. Thus, from ſheer neceſſity, ſcores of Latin words were taken into the language of England long before William the Baſtard was born.†

It cannot be gainſaid that many of our words of Latin derivation bear marks of having come to us through the French or other romance language: but it muſt be remembered that, beſides the intercourſe with Rome in pilgrimages, fetching of palls, &c., there was a cloſe and loving intercourſe between the Gallic and Angloſaxon Churches for nearly five hundred years before the Norman Conqueſt. Therefore, to ſay that "the parent ſtock of Engliſh" (the Britiſh) has been grafted with Latin through our Norman invaders is —*fudge.*

The truth is, to uſe the metaphor contained in the word "derivation," a ſtream had been flowing into the Angloſaxon mind and language from the coming of S. Auguſtine in 596; another ſluice was opened in 1066; another by the Wicliffite verſions of the Bible; another by the Reformation; another by the authoriſed verſion of the Bible of King James the Firſt; another by Dr. Samuel Johnſon and his followers, &c. &c. till at length we begin to think that it is poſſible to have too much even of a good thing, that the more national elements of our language are in danger of being ſwamped, and we are fain to cry out, "Stop! ſhut down the hatches a little;" or, in the words of Virgil, "Claudite jam rivos, pueri; ſat prata biberunt." ‡

The following is the further extract alluded to, p. 17, note, ſect.

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* The names of the books are given in "Wanley," pp. 279, 280, and "Conybeare's Illuſtrations," p. 199, and in Thorpe's Diplomatarium, pp. 428—432.

† *E.g.* From Latin were taken the Saxon forms of *biſhop, prieſt, deacon, epiſtle, maſs, chalice, diſh, candle, monk, minſter, abbot, provoſt*, &c. &c.

‡ Eccl. iii. 111.

92:—"Some idiomatic expreſſions ſeem to defy any attempt to give a ſatisfactory account of them. Take the phraſe 'methinks.' It is believed to have ariſen from a ſtrange imperſonal uſe of the verb, and the tranſpoſition of the pronoun, which ſhould come after it. We have the ſimilar phraſe 'meſeems,' which can more eaſily be reſolved: *viz.*, into 'it ſeems to me.' That this is the account to be given of both appears plain, ſeeing that in both caſes we find in uſe the other and more formal third perſon, 'methinketh' and 'meſeemeth.' But what an expreſſion to come under the ferule of the ſtrict grammarian!"—*Queen's Engliſh*. To anyone acquainted with Angloſaxon, which is in truth Engliſh in its cradle, the above paſſage will appear to be the moſt pitiable blundering and groping in the duſk, when a reference to Angloſaxon ſupplies at once an explanation thoroughly ſatisfactory, and as clear as the noonday. The author of "Queen's Engliſh" appears to think that *methinks* is about as abnormal as "thinks I to myſelf thinks I," but the truth is, that the verb "thincan" in Angloſaxon uſually means *to ſeem*, another kindred form, "thencan," being uſed for *to think*, and there is as great a difference between "thincan" and "thencan" as between "drincan," *to drink*, and "drencan," *to drench* or *drown*. "Me," *to me*, is the dative caſe ſingular of the pronoun "ic," *I*.*

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* On "thencan," *to think*, and "thincan," *to ſeem*, ſee Raſk's "Grammar," by Thorpe, ſect. 240. London: Trübner, 1865. On the declenſion of "ic," *I*, ſee ibid. ſect. 165.

Thus: "ongunnon thencan tha boceras and Fariſei," *cæperunt cogitare ſcribæ et Phariſæi*, "the ſcribes and the Phariſees began to reaſon." S. Luke v. 21. "Angloſaxon Goſpels," ed. Thorpe, Vulgate, and Engliſh Bible.

In S. Matt. xxii. 42, "Hwæt thinćth eow be Criſte" is a verbatim tranſlation of the Vulgate, "Quid vobis videtur de Chriſto?" "Swa me thæt riht ne thinceth," *thus to me it ſeemeth not right*. "Caedmon," ed. Thorpe, p. 19, l. 11.

"Hwæt thinćth the thæt thu ſy? Literally, *What ſeems it to thee that thou art?* S. John viii. 53. "Me gethuhte," *viſum eſt mihi*, "*it ſeemed good to me*." S. Luke i. 3. For *methinks* and *methought* in Shakeſpeare, *paſſim*. See References in Mrs. Cowden Clarke's "Concordance."

> "Methinks, I ſcent the morning air."
>
> *Hamlet*, i. 5.

Will any "ſtrict grammarian" or writer on "Queen's Engliſh" dare in this place to ſuggeſt "I think," or "it ſeems to me," or even "meſeems," as an improvement for "methinks"? This word is not only aſſociated with the genius of Shakſpere, being uſed by him one hundred and ſixty times, or more, but has been uſed by many of England's wiſe and great, both before and ſince, and was a pithy and *ſtrictly grammatical* expreſſion of the Saxon language a thouſand years before Shakſpere was "mewling and puking in his mother's lap."

'me thinɛth," *me ſeemeth*, is no more anomalous than ἐμοὶ Greek, or "mihi videtur" in Latin.

ſhould we think of any writer on the Greek or Latin language ſaying of theſe, "ſome idiomatic expreſſions ſeem to defy any attempt to give a ſatisfactory account of them. Take the phraſe ἐμοὶ δοκεῖ, (or "mihi videtur"). It is believed to have ariſen from a ſtrange imperſonal uſe of the verb, *and the tranſpoſition of the pronoun which ſhould come after it!*"

It is to be hoped that when the "ſtrict grammarian" can be found and inſtalled, he will know a little more about what he profeſſes to teach than to fall foul of one of the moſt beautifully hiſtorical and ſtrictly grammatical expreſſions in the Engliſh language It is a curious fact that a moſt worrying and minute anſwer to "Queen's Engliſh" has been publiſhed under the title of "Dean's Engliſh," but in this anſwer, as well as in reviews, miſtatements like the above, which require ſome little knowledge of Angloſaxon for their correction, are paſſed over unnoticed. So utterly is the Angloſaxon period ignored even by ſome who profeſs to write critically on the Engliſh language. It is quite poſſible to have a good practical maſtery of Engliſh without knowing Angloſaxon, as De Quincey ſays the pureſt Engliſh is ſpoken by nobility and by women free from pretenſions to literature;* but any one attempting to write critically on the Engliſh language without knowing Angloſaxon, is liable to make the moſt diſgraceful blunders. There are Angloſaxon ſcholars, not only in England, but in Denmark, Germany, America, and even in France, who could readily expoſe ſuch blunders if it were worth their while.

But notwithſtanding the faults which "Queen's Engliſh" has, in common with other eſteemed and popular books on the Engliſh language, including ſome grammars and dictionaries, written without ſufficient knowledge of Angloſaxon, it contains much that is uſeful and intereſting, as might be expected when a gentleman of high education and refinement, who is alſo a good writer and ſpeaker of Engliſh, publiſhes "Stray Notes on Speaking and Spelling." The miſtakes for want of Angloſaxon lore are not ſo miſchievous as the general tone of the book, which ſeems often to aſſume that there is no rule, and that our ſpeech muſt be quite ſteerleſs, becauſe the rule is aſcertainable not from claſſic, but from Angloſaxon or other Gothic

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* On Style. De Quincey's Works, vol. x. p. 173. Edinburgh: Black, 1862.

lore beyond the author's ken.* Hence the diſciple of ſuch a maſter is emboldened to take every kind of liberty, without having given to him thoſe right principles which can alone be the ſource of true freedom.

The difference between the freedom of right principles and the liberties of ignorance is as great as between the free ſtrokes of a maſter ſculptor's chiſel and the random vagaries of a bull in a china-ſhop.†

If ſome whimſical member of Parliament ſhould obtain a commiſſion to aſcertain and ſettle the mother tongue, what deſtruction might be expected, if, while popular educators were writing volubly and confidently on the Engliſh language, without knowing its firſt principles, the majority of the commiſſioners were men who deemed the whole Angloſaxon period as unhiſtoric as the building of Stonehenge?

But, alas, we have already a commiſſion upon, or rather *againſt*, Ritual: the author of "Queen's Engliſh," and others, ſpeak and write volubly and confidently on this ſubject alſo, and there is great danger that the queſtion may be prejudged before thoſe who are to judge it have had all the facts and bearings of the caſe ſet before them.

P. 18.

Reſpecting the hatred between Saxon and Welſh Chriſtians, ſee

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* Modern German, without the all-important link of Angloſaxon, will often only miſlead the ſtudent of Engliſh, as in the caſe of Whit Sunday, *detailed above*, pp. 12-15.

† Paradoxical as it may appear, eſpecially in this age of reaſon, it is quite poſſible to work on right principles, without underſtanding them. A wonderfully ſkilful ſculptor may be as little able to explain and teach the principles on which he works as many a man of robuſt health to explain and teach the proceſſes of deglutition and digeſtion.

William Cobbett, "The Contentious Man," excelled in writing good, clear, forcible Engliſh, as in his "Engliſh Gardener," &c., &c., and was alſo an effective ſpeaker; but when he attempts to write critically about Engliſh in his Grammar of the Engliſh Language, he betrays the moſt woful and reckleſs ignorance of its true principles. At eleven years of age, he was faſcinated by Swift's "Tale of a Tub," and afterwards, in 1784, as a recruit at Chatham, on the pay of ſixpence a day, he diligently ſtudied Engliſh, eſpecially the grammar. He thus learnt to ſpeak and write Engliſh in conformity with grammatical principles that were in the main right, but in his Grammar he advocates making "regular verbs" of thoſe which are called "irregular," and ſaying, for inſtance, "*throwed*," inſtead of "*thrown*," and "*blowed*" inſtead of "blown: *e. g.* "You could have throwed about ſeeds." Cobbett's "Grammar," ſect. 2. "A tree is blowed down," &c., ibid. ſect. 35. This is very like the uniformity contended for by ſome ultra anti-ritualiſts. Compare Sir H. L. Bulwer's "Hiſtorical Characters," Cobbett, Part I. ſections 2 and 4.

Churton's "Early Engliſh Church," c. vii. p. 138. London: Lumley, 1858.

Reſpecting acceptance by the Welſh Chriſtians in 755 of Roman rule for Eaſter, cf. ibid. c. ii. p. 35.

On the extinction of Britiſh Chriſtianity in the "Heptarchy," ſee Lappenberg's "Hiſtory," vol. i. pp. 66, 134-5, 191; tranſlated by Thorpe. London: Murray, 1845.

Pp. 29, 30, 98.

The following is the original Latin from which the Angloſaxon tranſlation in the paſſage of the "Eccleſiaſtical Inſtitutes" was made:—

"XLV. Ut miſſæ, quæ per dies dominicos peculiares a ſacerdotibus fiunt, non ita in publico fiant ut * per eas populus a publicis miſſarum ſolemnibus, quæ hora tertia canonice fiunt, abſtrahatur: quia peſſimus uſus eſt apud quoſdam, qui in diebus dominicis, ſive in quibuſlibet feſtivitatibus, mox ubi miſſam celebrari, etiamſi pro defunctis ſit, audierint, abſcedunt, ut per totum diem a primo mane ebrietati et comeſſationi potius quam Deo deſerviant.

"XLVI. Admonendus eſt populus, ut ante publicum peractum officium ad cibum non accedat, et omnes ad ſanctam matrem eccleſiam miſſarum ſolemnia et prædicationem audituri conveniant; et ſacerdotes per oratoria, nequaquam miſſas, niſi tam caute ante ſecundam horam celebrent, ut populus a publicis ſolemnitatibus non abſtrahatur. Sed ſive ſacerdotes, qui in circuitu urbis, aut in eadem urbe ſunt, ſive populus ut prædiximus, in unum ad publicam miſſarum celebrationem conveniant: exceptis Deo ſacratis feminis, quibus mos eſt ad publicum non egredi, ſed clauſtris monaſterii contineri." †

P. 34.

The following is the original of the African Canon, as given by Manſi:—

"VIII. Ut ſacramenta altaris nonniſi a jejunis hominibus celebrentur, excepto uno die anniverſario, quo cœna domini celebratur. Nam ſi aliquorum pomeridiano tempore defunctorum, ſive epiſcoporum, ſive ceterorum commendatio facienda eſt, ſolis orationibus fiat, ſi illi qui faciunt jam pranſi inveniuntur.—*Concilium Africanum tempore*

* Manſi gives in the margin the words "ut populus eas audire queat, et propterea a publicis."

† "Capitula" of Theodulf, Biſhop of Orleans, A. D. 797. "Concilia Manſi," tom. xiii. col. 1005-6.

Bonifacii Primi et Cæleſtini habitum, c. viii. "Concilia Manſi," *ſub anno* 424, t. iv. col. 483-4. In the margin, Manſi gives the reference, *Cod. can.* c. 41. *De conſecr. diſt.* 1. *Sacramenta Altaris.*

The above Canon, "Ut Sacramenta Altaris," &c. is alſo given *verbatim* in "Concilium Carthaginenſe nomine Tertium, ordine temporis, inter ea quæ poſt Nicænum extant, vere ſecundum. Circa tempora Siricii Papæ," c. 29. "Concilia Manſi," *ſub anno* 398, t. iii. col. 885.

The following is the original of the Trullan Canon as given by Manſi :—

"XXIX. Carthaginenſis ſynodi canon dicit, ut ſancta altaris non niſi a ſobriis hominibus peragantur, excepto uno die in anno, in quo cœna domini peragitur ; tunc fortaſſe propter aliquos in iis locis occaſiones eccleſiæ utiles ſanctis illis patribus hac diſpenſatione uſis. Cum nihil ergo nos inducat, ut accuratam obſervationem relinquamus, ſtatuimus apoſtolicas, ac paternas traditiones ſequentes, non oportere in quadrageſimæ poſtrema ſeptimana quinta feria jejunium ſolvere, et totam quadrageſimam injuria afficere.

δθ'. Ὁ τῶν ἐν Καρθαγενῃ διαγορεύει κανὼν ὥστε τὰ τοῦ ἁγίου θυσιαστηρίου εἰ μὴ ὑπὸ νηστικῶν ἀνθρώπων μὴ ἐπιτελεῖσθαι, ἐξηρημένης μιᾶς ἐτησίας ἡμέρας, ἐν ᾗ τὸ κυριακὸν δεῖπνον ἐπιτελεῖται· ἴσως τηνικαῦτα διά τινας κατὰ τοὺς τόπους προφάσεις τῇ ἐκκλησίᾳ, λυσιτελεῖς τῶν θείων ἐκείνων πατέρων τῇ τοιαύτῃ χρησαμένων οἰκονομίᾳ, μηδενου ουν ἡμᾶς ἐνάγοντος καταλιπεῖν τὴν ἀκρίβειαν, ὁρίζομεν ἀποστολικαῖς καὶ πατρικαῖς ἑπόμενοι παραδόσεσι, μὴ δεῖν ἐν τῇ τεσσαρακοστῇ τῇ ὑστεραίᾳ ἑβδομάδι τὴν πέμπτην λύειν καὶ ὅλην τὴν τεσσακοστὴν ἀτιμάζειν.—*Concilium in Trullo Palatii Imperatoris*, A. D. 692, c. 29. "Concilia Manſi," t. xi. col. 955-6. In the margin, Manſi gives the reference, *Carthag.* iii. *cap.* 29. Vide *Can.* 50, *Synod. Laodicenſis.*

Pp. 46, 47.

A trace of the groſs and carnal view of tranſubſtantiation, preceded and followed by cautions, is to be found on the previous page of the ſame Paſchal Homily. The paſſage is as follows:—

"Theos gerynu is wedd and hiw : Criſtes lichama is ſothfæſtnyſs. This wed we healdath gerynelice oththæt we becumon to thære ſothfæſtnyſſe, and thonne bith this wedd geendod. Sothlice hit is, ſwa ſwa we ær cwædon, Criſtes lichama and his blod, na lichamlice ac gaſtlice. Ne ſceole ge ſmeagan hu hit gedon ſy, ac healdan on eowerum geleafan thæt hit ſwa gedon ſy.

"We rædath on thære bec the is gehatan 'Uitæ Patrum,' thæt twegen munecas bædon æt Gode ſume ſwutelunge be tham halgan

huſle, and æfter thære bene geſtodon him mæſſan. Tha geſawon hi licgan an cild on tham weofode the ſe mæſſepreoſt æt mæſſode, and Godes engel ſtod mid hand-ſexe, anbidiende oththæt ſe preoſt thæt huſel tobræc. Tha tolithode ſe engel thæt cild on tham diſce, and his blod into tham calice ageat. Eft, thatha hi to tham huſle eodon, tha wearth hit awend to hlafe and to wine, and hi hit thygedon, Gode thancigende thære ſwutelunge. Eac ſe halga Gregorius abæd æt Criſte, thæt he æteowode anum twynigendum wife embe his gerynu micele ſethunge. Heo eode to huſle mid twynigendum mode, and Gregorius begeat æt Gode thærrihte, thæt him bam wearth æteowed ſeo ſnæd thæs huſles the heo thicgan ſceolde, ſwilce thær læge on tham diſce anes fingres lith eal geblodgod : and thæs wifes twynung wearth tha gerihtlæced. Uton nu gehyran thæs apoſtoles word embe thas gerynu." *

" This myſtery is a pledge and a ſymbol. Chriſt's body is truth. This pledge we hold myſtically until we come to the truth, and then will this pledge be ended. But it is, as we before ſaid, Chriſt's body and His blood, not bodily, but ſpiritually. Ye are not to inquire how it is done, but to hold in your belief that it is ſo done.

" We read in the book that is called " Vitæ Patrum," that two monks prayed of God ſome manifeſtation concerning the holy houſel, and after the prayer aſſiſted at maſs. Then ſaw they a child lying on the altar at which the maſs prieſt was celebrating maſs, and God's angel ſtood with a handknife, waiting until the prieſt ſhould break the houſel. The angel then diſmembered the child in the diſh, and poured its blood into the cup. Afterwards, when they went to the houſel, it was changed to bread and to wine, and they partook of it, thanking God for that manifeſtation. The holy Gregory alſo obtained from Chriſt that he would ſhow to a doubting woman ſome great proof with reference to His myſtery. She went to houſel with doubtful mind. Gregory ſtraightways obtained of God, ſo that there appeared to them both the morſel of the houſel that ſhe ſhould eat, as if there lay in the diſh the joint of a finger all bloody: and the woman's doubt was then rectified. Let us now hear the words of the Apoſtle with reference to this myſtery." †

P 56.

The following is the original of the African Canon as given by Manſi :—

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* Elfric's Homilies, ed Thorpe, vol. ii. p. 272.—*See above, Introduction*, p. 8.

† Ibid. vol. ii. p. 273. *See above, Introduction*, p. 8.

"IV. Ut in ſacramentis corporis et ſanguinis domini nihil amplius offeratur, quam quod ipſe dominus tradidit: hoc eſt, panis et vinum aqua mixtum. Primitiæ vero, ſeu mel et lac, quod uno die ſolemniſſimo in infantum myſteria ſolet offerri, quamvis in altari offerantur, ſuam tamen habeant propriam benedictionem, ut a ſacramento dominici corporis et ſanguinis diſtinguantur, nec amplius in primitiis offeratur, quam de uvis et frumentis."—*Concilium Africanum tempore Bonifacii Primi et Cæliſtini habitum*, c. iv. Concilia Manſi, *ſub anno* 424, t. iv. col. 483. In the margin Manſi gives the reference *De conſecr. diſt.* 2. *In ſacramentis. Cod. can.* c. 37.

An abridged form of the above canon, "Ut in ſacramentis," &c., is alſo given in "Concilium Carthaginenſe," &c. c. 24, *ſub anno*, 398, Manſi, t. iii. col. 884.

P. 56-7.

The following is the original of the Trullan Canon as given by Manſi:—

"XXXII. Quoniam ad noſtram cognitionem pervenerit quod in Armeniorum regione vinum tantum in ſacra menſa offerunt, aquam illi non miſcentes qui incruentum ſacrificium peragunt, adducentes eccleſiæ doctorem Joannem Chryſoſtomum, hoc dicentem in interpretatione evangelii ſecundum Mattheum. *In Matth. cap.* 26, *homil.* 82): Quammobrem non aquam bibit cum reſurrexit, ſed vinum? improbam ſane hæreſim radicitus extirpans. Quoniam enim nonnulli aqua in myſteriis uſi ſunt, oſtendens quod et quando poſtquam reſurrexiſſet, abſque myſteriis ſolam et nudam menſam apoſuit, uſus eſt vino, *ex genimine*, inquit *vitis:* vitis autem vinum non aquam generat. Et ex eo aquæ in ſacro ſacrificio adjunctionem doctorem ſubvertere exiſtimant: ut non ab hoc tempore in poſterum ignorantia teneantur, patris ſententiam orthodoxe aperimus. Cum enim improba Hydroparaſtarum, hoc eſt, eorum qui aquam offerebant, antiqua eſſet hæreſis, qui loco vini ſola aqua in proprio ſacrificio uſi ſunt; refellens hic vir divinus deteſtabilem ejuſmodi hæreſis doctrinam, et oſtendens quod directe apoſtolicæ traditioni adverſatur, id quod jam dictum, eſt affirmavit. Nam et ſuæ eccleſiæ, ubi eſt illi paſtoralis adminiſtratio tradita, aquam vino miſcendam tradidit, quando incruentum peragi ſacrificium oportet, ex pretioſo Chriſti noſtri redemptoris latere ex ſanguine et aqua contemperationem oſtendens, quæ in totius mundi vivificationem effuſa eſt, et peccatorum redemptionem, et omni etiam eccleſia, ubi ſpiritalia lumina refulſerunt, hic ordo divinitus traditus ſervatur. Nam et Jacobus Chriſti

domini noſtri ſecundum carnem frater, cui Hieroſolymitanæ eccleſiæ thronus primum eſt creditus: et Baſilius Cæſareenſium eccleſiæ archiepiſcopus, cujus gloria omnem terrarum orbem pervaſit, myſtico nobis in ſcriptis tradito ſacrificio, ita conſecrandum in divina miſſa ex aqua et vino ſacrum calicem ediderunt. Et qui Carthagine convenerunt ſancti patres his verbis aperte et præciſe mentionem fecere. —(*Concil. Carthag.* III. *cap.* 24. *Cod. Eccl. Afric. cap.* 37): Ut in ſanctis nihil plus quam corpus et ſanguis domini offeratur, ut ipſe dominus tradidit, hoc eſt, panis et vinum aqua mixtum. Si quis ergo epiſcopus vel preſbyter non ſecundum traditum ab apoſtolis ordinem fecit, et aquam vino miſcens, ſic immaculatum offert ſacrificium, deponatur, ut imperfecte myſterium enuncians, et quæ tradita ſunt, innovans."—*Concilium in Trullo Palatii Imperatoris*, A.D. 692, c. 32. "Concilia Manſi," t. xi. col. 955-8. The Greek Canon is alſo given by Manſi alongſide of the Latin.

P. 70.

"*Before* the Sacrament."

N.B. "*Before*" is here a word of reverence meaning *in the preſence of*, as may be ſeen by reference to an Engliſh dictionary nearly cotemporaneous with the Injunction of King Edward the Sixth:—

"BEFORE, preſence, *coràm*.

AFORE, preſence, *coràm in conſpectu*."*

Compare Exodus xviii. 12.

Jethro brohte Gode offrunga and Aaron and ealle tha yldeſtan comon and æton mid him beforan Drihtne.—*Angloſaxon Heptateuch, ed. Thwaites*.

Obtulit ergo Jethro cognatus Moyſi holocauſta et hoſtias Deo: veneruntque Aaron et omnes ſeniores Iſrael, ut comederent panem cum eo coram Deo.—*Vulgate*.

Compare alſo, "Stere æt foran Gode," above p. 107, *note*.

P. 81.

See alſo "The Women at the Sepulchre" (end of tenth century, or a little later), from the Cottonian Pſalter (Tiberius, c. vi.), Britiſh Muſeum, pl. 46, and deſcription, p. 118, "Facſimiles of the Miniatures and Ornaments of Angloſaxon and Iriſh MSS.," by J. O. Weſtwood. London: Quaritch, 1868. N.B. This drawing, though

* "Manipulus Vocabulorum:" a Rhyming Dictionary of the Engliſh Language, by Peter Levins (1570), col. 174, lines 38, 39, ed. Wheatley. London: for Early Engliſh Text Society; Trübner. For Philological Society; Aſher.

ſimilar in idea to thoſe in the Benedictional of S. Æthelwold and the Rouen MS. is quite diſtinct. The foremoſt of the women in the Cottonian Pſalter has a thurible hanging from the little finger of the right hand, and in the ſame hand a box of ſpices or precious ointment. The ſuperſcription is "Angelus tribus mulieribus loquitur."

For the uſe of the thurbile in connection with Chriſtian burial, ſee Illuſtrations from Angloſaxon MSS. in Strutt's "Antiquities of the Engliſh," vol. i. plates 14, 25, and Deſcription of Chriſtian Burials of Angloſaxons, ibid. p. 66.

THE END.

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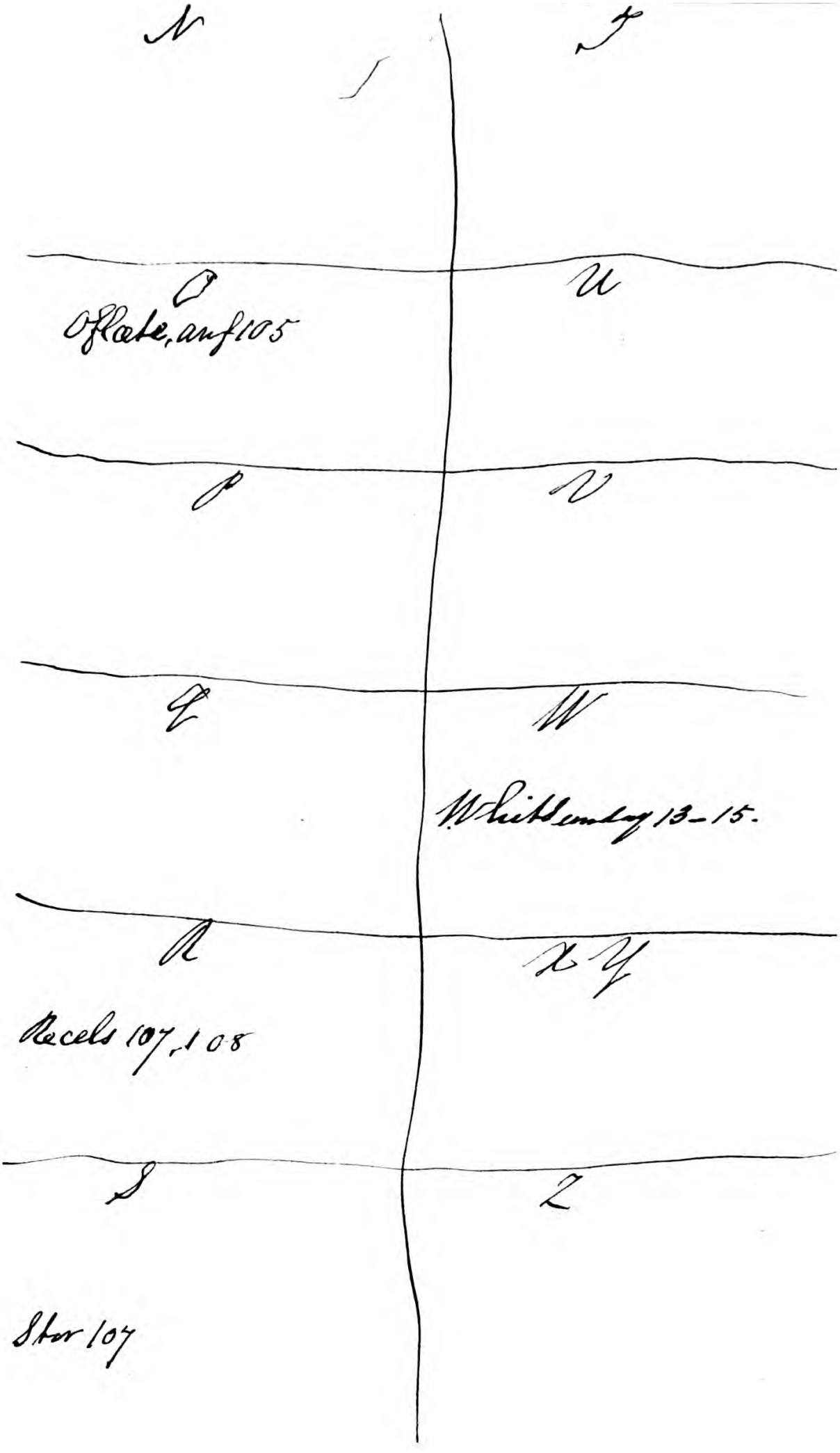
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