

**ROMISH**  
**rites, OFFICES, AND LEGENDS,**

OR

**AUTHORISED SUPERSTITIONS AND IDOLATRIES.**

OF THE

**CHURCH OF ROME;**

CONTAINING:

**THE GREATER PORTION OF THE ROMAN PONTIFICAL; THE ORDINARY OF THE MASS; THE DÉFECTS OF THE MASS; THE PRINCIPAL FESTIVALS AND OFFICES OF THE BLESSED VIRGIN MARY; THE CEREMONIES AT MOST OF THE SEASON-MASSSES; THE OFFICES IN THE ROMAN ANGLICAN RITUAL; COPIOUS SELECTIONS FROM THE SERVICES, HYMNS, AND LEGENDS OF THE ROMAN BREVIARY, AND THE LEGENDS OF THE LAST SAINTS CANONIZED; THE OFFICE OF ELECTING AND CROWNING A POPE; AND THE BEATIFICATION AND CANONIZATION OF SAINTS:**

**LITERALLY TRANSLATED AND COMPILED FROM THE  
AUTHORISED EDITIONS,**

**WITH THE LATIN TEXT FOR THE MOST PART IN OPPOSITE  
COLUMNS, AND WITH COPIOUS NOTES.**

BY

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## NOTICE TO THE READER.

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THE Work which is here presented to the Reader is left to speak for itself. It is simply what it professes to be—a translation. The copies from which the translations are made, are the present *reformed* editions, authorised by the Church, as will be seen by their respective titles, which are given in *extenso*, in their proper places. There is nothing extracted from any former but now unauthorised copy. One example will serve to shew the difference between the reformed and unreformed copies of Romish office-books. In the Pontifical of Pope Paul III., edited at Venice, 1543, occurs the following Litany, in the office of the Coronation of the Roman Emperor and Empress :

“ Give ear, O Christ. Health and victory to the most unconquerable and ever august Emperor of the Romans.

O Saviour of the world, grant him thy help.

O holy Mary, grant him thy help.

O holy Michael, grant him thy help.

O holy Gabriel, grant him thy help.

O holy Raphael, grant him thy help.

O holy John Baptist, grant him thy help.

O holy Peter, grant him thy help.

O holy Paul, grant him thy help.

O holy Andrew, grant him thy help.

O holy Stephen, grant him thy help.

O holy Lawrence, grant him thy help.

O holy Vincent, grant him thy help.

O holy Sylvester, grant him thy help.

O holy Leo, grant him thy help.

O holy Gregory, grant him thy help.

O holy Benedict, grant him thy help.

O holy Basil, grant him thy help.

O holy Sabba grant him thy help.

O holy Dominic, grant him thy help.

O holy Agnes, grant him thy help.

O holy Cecilia, grant him thy help.

O holy Lucy, grant him thy help.”\*

\* The translator is indebted for the verification of this extract to the Rev. H. Townsend Powell, A.M.

Now this Litany has disappeared from the reformed editions of the Pontifical; and the Pontifical itself, in which it is found, is condemned (see p. 1 of this book). The difference might be illustrated by other examples, but the above will suffice.

In this work the articles from the Pontifical are given nearly in *extenso*. The Ordinary of the Mass, with the Rubrics embodied, is given quite in full; and so are the Defects of the Mass, with the exception of a few particulars, which are abridged. And wheresoever in the articles now mentioned, or any other article of this book abridgment is used, due notice is given thereof to the reader by the adoption of brackets with the letter *a*; thus [<sup>a</sup> ].

The Latin of the Rubrics is added only where it appeared to the translator to be important in a controversial point of view; and then it is put either in a side column, or in a foot-note, or in a parenthesis, immediately after the English.

Other explanations will be found interspersed with the body of the work, and are always included in brackets, or put in foot-notes without brackets.

It is only necessary to add with regard to the brackets, that whatever is included in brackets without the letter *a*, is the translator's *own*, and is inserted either as a brief heading, or link of connection, or inference, or short comment, or suggestion to the reader, or the like. But the brackets with an *a* indicate, as was before stated, that the original is there *abridged*; and abridgment is adopted *chiefly* for the purpose of giving the reader a view of the *whole* of the article, and its connection. Wherever within these brackets the very words of the original are given, they are put in inverted commas. But inverted commas are nowhere else used in this book, it being a book altogether of extracts.

It is only necessary further to notice, that in the Ordinary of the Mass, in which the Rubrics are perplexingly numerous, and are incessantly occurring in the body of the prayers and collects, the Rubrics are marked by the translator with a break before and after them, thus for example, Therefore, &c. we suppliantly pray and beseech thee—He kisses the altar—through Jesus Christ—He bows to the cross—thy Son our Lord; that thou wouldst vouchsafe to accept and bless—He stands erect with joined hands—these gifts +, these offer + ings, these holy unspotted sa + crifices—Signing thrice over the host and chalice: then extending his hands,



he proceeds—Which we offer, &c. as in page 169. The break before and after is designed to distinguish the Rubric from the text.

A mere parenthesis of a word or two, thrown in with *i. e.*, or it may be without *i. e.*, marks merely a freer translation, or such as may be more accordant with the sense of the context.

In fine, all the italics are the translator's; and the design of them is not for emphasis merely, but to awaken the special attention of the reader to the passages or words so marked, and to save the necessity of continually recurring notes, or suggestions from the translator.

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### DIRECTIONS FOR CITING THE EXTRACTS.

In citing the Pontifical it will suffice to give the *Part* and the *Office* in which the extract is found. The edition from which the translations, &c. are made is the *last*, viz. the 8vo. Mechlin Edition, 1845. The translator has put the page at which the Office extracted by him begins in that edition. Thus then, *e. g.* in citing the Episcopal oath at p. 53 of Extracts, it will suffice to say, Pontif. Rom. Pars Prima De consec. Elect. in Episc. p. 79, where the Office begins. This will suit for any edition which may vary in the paging according to the size.

In citing the Missal and the Breviary it will be enough to give the Office, and the day of the month with the portion of the Office mentioned in the extract, as *e. g.* Antiphon, Collect, Lesson, Hymn, &c. as the case may be.

In citing the Roman Anglican Ritual it will be enough to cite the Office with the page at which it begins.

Other explanations will be embodied with the Index; to which the reader's attention is particularly requested, as it aims at an analysis of this whole book. A similar attention is also requested to the bracketed headings and to the notes, and particularly to those on the ordination-offices of Deacons and Priests and on the consecration of Bishops. These latter notes, it is hoped, are, while brief and simple, yet a full and decisive vindication of our Anglican-church Ordinal.

**PONTIFICALE ROMANUM,  
CLEMENTIS VIII. AC URBANI VIII. PONT. MAX.**

JUSSU

RESTITUTUM ATQUE EDITUM.

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THE

**ROMAN PONTIFICAL RESTORED AND EDITED**

BY ORDER OF

**CLEMENT VIII. AND URBAN VIII. SUPREME PONTIFFS.**

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**PREFIXED** to the edition is, Sanctiss. D.N.D. Clementis divina Providentia Papæ VIII. constitutio super novi Pontificalis editione.

Ad Perpetuam rei memoriam.

The Constitution of our most holy Lord, Lord Clement VIII. by Divine Providence, Pope, upon the edition of the new Pontifical.

For the perpetual memory of the thing,

[This Constitution says, after the preamble, &c.] "By these our presents we suppress and abolish all and singular the Pontificals in use in all parts of the world unto this day . . . . and we interdict and prohibit their use, and command *this our Pontifical*, so restored and reformed, to be received and observed in all churches of the whole world: decreeing that the aforesaid Pontifical must never, at any time, be altered, in whole or in part, nor any thing at all added to, or detracted from, the same; and that all whosoever have a right to exercise the Pontifical functions, or otherwise to do and perform the things contained in the said Pontifical, are bound to do and perform the same according to the prescription and method of this Pontifical; and that no one can satisfy the duty imposed upon him of performing these functions, but by observing the formulæ contained

in this same Pontifical. Therefore we order and command all and singular, the patriarchs, archbishops, bishops, &c. &c. to receive this our Pontifical, and to use the same henceforth for ever, rejecting all others, &c.

Given at Rome, at St. Peter's, under the ring (seal) of the Fisherman (sub annulo Piscatoris), this 10th day of February, MDXCVI., the fifth of our Pontificate."

## PONTIFICALIS PARS PRIMA.

### PONTIFICAL.

#### FIRST PART.

*Of Persons going to be Confirmed—De Confirmandis, p. 1.*

#### RUBRIC.

THE Pontiff about to confirm *infants*, children, or other baptized persons,\* having put on his vestments, goes to a faldstool prepared for him in front of the altar, and sitting thereon, with his pastoral staff in his left hand, and his mitre on, admonishes the people, who stand up in his presence :

That no one but a bishop only, is the ordinary† minister of confirmation.

That no one that has been confirmed, ought to be confirmed again.

That no one that has not been confirmed can be a sponsor in confirmation;‡ neither can a father, nor mother, nor husband, nor wife.

That no one that is excommunicate, or under an interdict, or convicted of any of the more grievous offences; or not well instructed in the rudiments of the Christian faith, thrust himself forward to receive this sacrament, or to be sponsor for one about to be confirmed.§

\* Pontifex infantes, pueros, vel alios sacri Baptismatis unda perfusos, confirmare volens.

† Quod nullus alius nisi solus Episcopus Confirmationis ordinarius minister est. [Ordinary, because in case of need, a priest deputed by the bishop can confirm. Maynooth Text-book, Tract. de Confirm. p. 162.]

‡ Potest esse in Confirmatione patrinus.

§ Nullus excommunicatus, interdictus, vel gravioribus facinoribus alligatus, aut Christianæ fidei non edoctus, ingerat se ad percipiendum hoc sacramentum vel ad tenendum confirmandum.

That adults are bound first to confess their sins; or at least to be grieved for the sins which they have committed,\* and then to be confirmed.

By this sacrament is contracted a spiritual kinship, hindering the contracting of matrimony, and breaking it off if already contracted; which kinship does not go beyond the *confirmer* and the confirmed, and the father and mother, and the sponsor of the same.†

Let no sponsor present more than one or two.

Those that are about to be confirmed, must be keeping fast.

The forehead of every one that is confirmed must be tied up, and remain so, until the chrism be dried up or wiped off.

Wherefore let every one going to be confirmed, carry a clean linen fillet, wherewith to tie up his head.‡

Let infants be held by the sponsors on their right arms, before the Pontiff confirming them. But adults and other more grown persons must lay each his foot on the right foot of his sponsor, and therefore neither ought males to be god-fathers to females, nor females godmothers to males.

All being arranged in order before him, the Pontiff, still sitting, washes his hands; then having put off his mitre, he rises, and with his face turned to the persons to be confirmed, kneeling before him with their hands before their breast, he says:

Let the Holy Ghost come	Spiritus sanctus superve-
down into you, and the power	niat in vos, et virtus Altissi-
of the Most High keep you	mi custodiat vos a peccatis.
from sin. R. Amen.	R. Amen.

Then signing himself with the sign of the cross from the forehead to the breast with his right hand, he says: V. Our help is in the name of the Lord, &c.

\* Vel saltem peccata quæ admiserunt doleant.

† Hoc sacramento contrahitur spiritualis cognatio, impediens matrimonium contrahendum et dirimens jam contractum: quæ cognatio confirmantem et confirmatum, illiusque patrem et matrem ac tenentem non egreditur. It is evident that this rubric is older than the celibacy of the priesthood, since if it were made after that practice came into vogue, no mention would be made of the confirmer.

‡ Confirmato debet ligari frons, et sic manere quousque Chrisma desiccetur, vel extergatur. Proinde unusquisque confirmandus portet lineam vittam mundam, cum qua ligetur caput.

And then, with his hands stretched out *towards* those to be confirmed, he says :\*

Let us pray.

Almighty and everlasting God, who didst vouchsafe to regenerate these thy servants of water and the Holy Ghost, and who hast given them the remission of all their sins; send forth into them the sevenfold Spirit thy holy paraclete from heaven. R. Amen.

The spirit of wisdom and of understanding. R. Amen.

The spirit of counsel and of fortitude. R. Amen.

The spirit of knowledge and of piety. R. Amen.

Fill them with the spirit of thy fear, and seal them with the sign of the Cro + ss of Christ, being made propitious (to them) unto life eternal. Through the same our Lord, &c.

Then the Pontiff sitting on the aforesaid faldstool, or, if the multitude of those that are to be confirmed requires it, standing, with his mitre on, confirms them row after row. And † he inquires the name of each one individually, as the godfather or godmother, on bended knees, presents each to him; and, having dipped the extremity of his right-hand thumb in the chrism, he says :

N. I SIGN THEE WITH THE

N. SIGNO TE SIGNO CRU +

\* Tunc extensus versus confirmandos manibus, dicit. It is to be noted that in the Roman Confirmation there is no imposition of hands. In its stead is used the *conjured* oil, called, "The Chrism of Salvation."—Vide *Chrism*, in index.

† This word is so written all through the Pontifical.

‡ Et Pontifex inquirat sigillatim de nomine cujuslibet confirmandi, sibi per patrinum vel matrinam, flexis genibus, presentati, et summitate pollicis dextree manus Chrismate intincta.

Oremus.

Omnipotens sempiterna Deus qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu sancto; quique dedisti eis remissionem omnium peccatorum; emitte in eos septiformem Spiritum tuum sanctum paraclitum † de coelis. R. Amen.

Spiritum sapientiae et intellectus. R. Amen.

Spiritum consilii et fortitudinis. R. Amen.

Spiritum scientiae et pietatis. R. Amen.

Adimple eos spiritu timoris tui et consigna eos signo Cru + cis Christi, in vitam propitiatus aeternam. Per eundem Dominum, &c.

**SIGN OF THE + CROSS.** While he says this he draws with his thumb the sign of the cross on the forehead of that one : and proceeds—

**AND CONFIRM THEE WITH THE CHRISM OF SALVATION.** In the name of the Fa+ther, and of the + Son, and of the Holy + Ghost.

Then he gives him a gentle slap (box) on the cheek, saying, **PEACE BE WITH THEE.**

All being confirmed, the Pontiff wipes his thumb and hand with a bit of bread, and washes them over a basin. Which done, let the water of ablution be poured into the *piscina* of the *sacrarium*.

Afterwards, joining his hands, and all the confirmed devoutly kneeling, he says :

Let us pray.

O God, who didst give the Holy Ghost to thy Apostles, and didst will that by them and their successors the same should be delivered to the rest of the faithful : look propitiously upon the service of our humility ; and grant that the same Holy Ghost, coming down upon those whose foreheads we have anointed with the sacred chris, and signed with the sign of the cross, may make the hearts of the same a perfect temple of his own glory, by vouchsafing to dwell therein. Who, with the Father and the same Holy Ghost, livest, &c.

Next he says :

Lo ! thus shall every one be blessed who feareth the Lord.

**Ecce sic benedicetur omnis homo qui timet Dominum.**

And turning to the confirmed, and making the sign of the cross upon them, he says :

The Lord bl+ess you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have eternal life. **R. Amen.**

**Bene + dicat vos Dominus ex Sion, ut videatis bona Jerusalem omnibus diebus vitæ vestræ, et habeatis vitam æternam. R. Amen.**

**CIS : quod dum dicit, producit pollice signum crucis in frontem illius ; deinde prosequitur.**

**ET CONFIRMAMO TE CHRISMATE SALUTIS. IN NOMINE PA + TRIS, ET FI + LIJ, ET SPIRITUS + SANCTI. R. Amen.**

Deinde leviter eum in maxilla cædit dicens, **PAX TECUM.**

The Confirmation concluded, the Pontiff, taking his mitre, sits down, and admonishes\* the godfathers and godmothers to instruct their children in good manners, to eschew evil, and to do good, and to teach *them* the Creed, the *Pater Noster*, and the *Ave Maria*, since to this they are obliged.

*Of conferring Orders.—De ordinibus conferendis, p. 7.*

[Some of the Gen. Rub.]

Illegitimate persons cannot be promoted to *holy* orders without Apostolic dispensation [*i. e.* the Pope's]: they can however be ordained to *minor* orders by the dispensation of their own ordinary: neither can maniacs, idiots, slaves, homicides, irregulars, or any that are remarkably deformed in body, or maimed, be ordained.

The bishop, when he is giving orders, must take great care not to make any *defect* in expressing the *forms*, or in the *collation* of the instruments of orders: let him look frequently to the Pontifical, and proceed slowly—let him remind those that are being ordained, *that they touch the instruments; by the which the character is impressed.*†

The times for ordinations are the Saturdays of the four seasons, the Saturday before Passion Sunday, and Holy Saturday.

\* *Annunciat patrinis et matrinis, quod instruunt filios suos bonis moribus, quod fugiant mala et faciant bona, et doceant eos Credo in Deum, et Pater Noster, et Ave Maria, quoniam ad hoc sunt obligati.*

† *Advertat diligenter Pontifex cum Ordines confert, ne in expressione formarum, vel collatione instrumentorum ipsorum Ordinum deficiat: frequenter Pontificale respiciat, et mature procedat. Moneat ordinandos, quod instrumenta, in quibus character imprimitur, tangant. According to the doctrine of intention, a slip here would vitiate all. In the mind of the Church, all these novel inventions are *sacraments*, and the delivery of the instruments, with the words accompanying the delivery, are the *matter* and *form* of the sacraments. The following is the definition of a true and proper sacrament, as given in the Maynooth Text-Book: Ad verum novæ legis sacramentum tria requiruntur et sufficient: 1<sup>o</sup>. Ut sit ritus sensibilis; 2<sup>o</sup>. Ut ritus ille habeat vim producendi gratiam; 3<sup>o</sup>. Ut a Christo sit institutus permanenter ac præceptus—"To a true sacrament of the new law three things are required and are sufficient: 1st. That there be a sensible rite; 2nd, That this rite have the power of producing grace; 3rd, That the same (rite) has been permanently instituted and commanded by Christ."—(Theologia Moralis ad usum seminariorum, tom. 4. De ordine, p. 7.) Let the reader take this definition along with him in the perusal of the following ordinations, and he will see how utterly they fall to the ground.*

The clericatus or first tonsure can be given on any day, and at any hour or place.

Minor orders can be conferred, on any Sunday, or double feast-day, but always, however, in the morning.

All persons about to be ordained, must present themselves in the church with their tonsures, and with habit and vestments suited to their order, and *with lighted candles in their hands*.\*

The Pontiff must also take care, that, if one person only is being promoted by him to any order whatever, he monish and address him, *not* in the plural, as the text runs, but in the singular number.

[The following is noticeable as a brief enunciation of the orders of the Roman Church.]

On the Saturdays of the Four Seasons, which are the days of general ordinations, *Tonsures* ought to be performed after the *Kyrie Eleison*.

Next, after the first Lesson, *Ostiarrii* (Door keepers, Sextons) are ordained; after the second, *Lectores* (Readers); after the third, *Exorcistæ* (Exorcists, Spell-men, Conjurors); after the fourth, *Acolythi* (Acolythes, Foot-boys, Ministers to the Sub-deacon); after the fifth, *Sub-diaconi* (Sub-deacons); after the Epistle, *Diaconi* (Deacons); and in fine, before the last verse of the Tract, *Presbyteri* (Presbyters) are ordained.

The same order can be followed, whenever holy orders are given at other times than the Four Seasons, by *Apostolic dispensation*,† (dantur extra tempora, ex dispensatione Apostolica).

And before the collation of Orders be entered on, the Apostolic mandate or supplication is read, *by virtue of which* the faculty of ordaining is granted to the Pontiff; after the reading of which, the Pontiff says, *God be thanked*; and proceeds to the ordination.‡

Et antequam ad collationem Ordinum procedatur, legitur mandatum Apostolicum, sive supplicatio, cujus vigore Pontifici facultas conceditur ordinandi, quibus lectis, dicit Pontifex, *Deo gratias*; et ad ordinationem procedit.

\* Et candelis in manu accensis.

† The reader will bear in mind what a profitable trade dispensations are.

‡ A striking instance of the extent of the Papal usurpations! No Romish Bishop can ordain without the Pope's permission!



*Of making a Cleric.*

Let none be initiated to the first tonsure, who have not received the sacrament of confirmation; or have not been taught the rudiments of the faith; or cannot read and write; or of whom there is not a probable conjecture that they have chosen this way of life, *not for the fraudulent purpose of eschewing the secular judgment, but of performing faithful worship to God.\**

For ordaining clerics let a pair of scissors be in readiness for cutting off the hair, and a basin into which to put the same. And each one so to be ordained ought to have his surplice on his left arm, and a candle in his right hand.

The candidates kneeling before the altar in the presence of the Pontiff, the latter rises with his mitre on, and says :

V. Hallowed + be the name of the Lord.

R. From henceforth and for ever.

V. Our help is in the name of the Lord,

*De Clerico faciendo, p. 15.*

Prima Tonsura non initientur, qui Sacramentum Confirmationis non susceperint; et fidei rudimenta edocti non fuerint; qui que legere et scribere nesciant; et de quibus probabilis conjectura non sit, eos non sæcularis iudicii fugiendi fraude, sed ut Deo fidelem cultum præstent, hoc vitæ genus elegisse.

Pro clericis ordinandis parentur forfices pro incidendis capillis, et bacile pro illis imponendis. Et quilibet ordinandorum habere debet suum superpelliceum super brachium sinistrum, et candellam in manu dextra.

Quibus ante altare coram Pontifice . . . genuflexis, Pontifex surgit cum mitra, et dicit :

V. Sit nomen domini benedictum.

R. Ex hoc nunc et usque in sæculum.

V. Adjutorium nostrum in nomine Domini.

\* *Eschewing, &c.*] i. e. by their having the exemptions and privileges of clergy. Under shelter of these exemptions, &c. they may set the secular courts and magistrates at defiance; and ecclesiastical history demonstrates that it is for this same "fraudulent end," that the device of clericality has been mainly and principally resorted to in all past ages, and still is resorted to whenever it secures the same impious, and withal impolitic privileges.

R. Who made heaven and earth.

Let us pray, dearest brethren, our Lord Jesus Christ, for these his servants who hasten to *put away the hair of their heads for love of him*, that he bestow upon them the Holy Ghost, to preserve in them the religious disposition, and to defend their hearts from worldly let and secular desire: that like as they are changed in aspect, and look, so, the right hand of his power do minister increase unto them, and open their eyes from all blindness, spiritual and human, and grant them the light of eternal grace. Who liveth and reigneth, &c.

Then during the chanting of an Antiphon and Psalm, the Pontiff *clips the ends of the hair of each one in four places, viz.* on the forehead, on the back of the head, and at either ear; then, some hairs on the middle of the head, and deposits them in the basin; and each one while he is being clipped, says:

The Lord is the portion of mine inheritance and of my cup: thou art he who will restore my inheritance unto me.

All being shorn (*omnibus tonsis*), the Pontiff, putting off his mitre, rises, and standing with his face to them, says:

Let us pray.

Grant, we beseech thee, Almighty God, that these thy servants, the hair of whose heads we have this day for

R. Qui fecit cœlum et terram.\*

Oremus, fratres charissimi, Dominum nostrum Jesum Christum, pro his famulis suis, qui ad deponendum comas capitum suorum pro ejus amore festinant, ut donet eis Spiritum sanctum qui habitum religionis in eis in perpetuum conservet, et a mundi impedimento ac sæculari desiderio corda eorum defendat: ut, sicut immutantur in vultibus, ita dextera ejus virtutis tribuat eis incrementa, et ab omni cœcitate spirituali, et humana, oculos eorum aperiat, et lumen eis æternæ gratiæ concedat. Qui vivit et regnat, etc.

Dominus pars hereditatis meæ, et calicis mei: tu es qui restitues hereditatem meam mihi.

Oremus.

Præsta, quæsumus, omnipotens Deus, ut hi famuli tui, quorum hodie comas capitum pro amore divino deposuimus,

\* To save space, these and such like versicles before the prayers will be omitted in these extracts.

divine lovedeposited, continue perpetually in thy love; and that thou keep them without blemish for ever. Through Christ our Lord. R. Amen.

in tua dilectione perpetuò manent; et eos sine macula in sempiternum custodias. Per Christum Dominum nostrum. R. Amen.

The Pontiff sets on his mitre, and the following Antiphon and Psalm are chanted.

*Antiphon.*—These shall receive benediction from the Lord, and mercy from the God of their salvation (or, from God their Saviour): because this is the generation of them that seek the Lord.

Hi accipient benedictionem a Domino, et misericordiam a Deo salutari suo: quia hæc est generatio quærentium Dominum.

*Psalm.*—The earth is the Lord's, and the fulness thereof, &c.

Domini est terra et plenitudo ejus, &c.

Which being ended, the Pontiff rises without mitre, and facing the altar,\* says, Let us pray; and his ministering attendants say, Let us bow the knee (*flectamus genua*); the responding clerk says, Rise up again (*Levate*);† and presently the Pontiff facing the *tonsured* on their knees, says:

Be present [*i. e. attend, hearken*], O Lord, unto our supplications, and vouchsafe to ble + ss these thy servants, on whom in thy holy name we put the habit of sacred religion: that thou being bountiful, they may merit both to continue devout in thy Church, and to receive eternal life. Through, &c.

Adesto, Domine, supplicationibus nostris, et hos famulos tuos bene + dicere dignare, quibus in tuo sancto nomine habitum sacræ religionis imponimus: ut, te largiente, et devoti in Ecclesia tua persistere et vitam percipere mereantur æternam. Per, &c.

Then the Pontiff sits, his mitre on, and taking the surplice in his hand, says to each one of them:

The Lord put on thee the Induat te Dominus novum

\* In order to bow to the cross. Having said *Orenus*, he immediately turns round to the *tonsured*, and proceeds with the prayer.

† These introductory formulæ, *Orenus*, *Flectamus Genua*, and *Levate*, will be omitted in the remainder of this work.

new man, which after God is created in righteousness and true holiness.

And immediately he puts it on every one of them, repeating to each, "*Induat te, &c.*" and so on to the last of them. After which the Pontiff rises without mitre, and turning towards them says :

Let us pray.

Almighty and everlasting God, be merciful to our sins, and cleanse these thy servants from all thralldom of secular habit; that by their putting away the ignominy of the secular garb, they may enjoy thy everlasting grace;\* that, *like as we cause them to wear the similitude of thy crown upon their heads,*† so, by thy power they may merit to follow up the eternal inheritance in their hearts. Who with the Father, &c.

Then the Pontiff sets his tonsured in these words :

Dearly beloved sons, you must mark well, that, this day, you have passed over to *the jurisdiction of the Church, and have received to your lot the privileges of clergy* : ‡ beware therefore, lest on account of your own faults, you

hominem, qui secundum Deum creatus est in justitia et sanctitate veritatis.

on every one of them, repeating to each, "*Induat te, &c.*" and so on to the last of them. After which the Pontiff rises without mitre, and turning towards them says :

Oremus.

Omnipotens sempiterne Deus, propitiare peccatis nostris, et ab omni servitute secularis habitus hos famulos tuos emunda; ut dum ignominiam secularis habitus deponunt, tua semper in ævum gratia perfruantur: ut, sicut similitudinem coronæ tuæ gestare facimus in capitibus, sic tua virtute hereditatem subsequi mereantur æternam in cordibus. Qui cum Patre, &c.

mitre on, and addresses the

Filii charissimi, animadvertere debetis, quòd hodie de foro Ecclesiæ facti estis, et privilegia clericalia sortiti estis: cavete igitur ne propter culpas vestras illa perdati; et habitu honesto bonisque moribus atque operibus Deo pla-

\* *Tua semper in ævum gratia*, are so linked, as to form one word as it were, as it would be in Greek; or let it be, if the reader will, "Thy grace always for ever."

† Here we see the design of the *tonsure*; it is a sham resemblance, or solemn apery of our Lord's crown of thorns! See next note but one.

‡ *De foro, &c.* You have been made members of the Church's law-court, so as to be no longer subject to the court of the secular judge, &c. And it is admitted that not unfrequently is the *clerical habit* put on for the purpose of eschewing the cognizance of the secular judge, and defrauding the world. See above, Rubric, at top, on article *de Clerico faciendo*.

lose the same; and study by comely habit, and good morals and works to please God. The which he himself grant you by his Holy Spirit. R. Amen.\*

[This business thus ended, the next article is,]

OF [THE FOUR] MINOR ORDERS.—DE MINORIBUS ORDINIBUS.

*Of the Ordination of Door-keepers.—De Ordinatione Ostiariorum, p. 21.*

[The Instruments.]

For the ordaining of door-keepers, *church-door keys* must be in readiness† [as the matter of the so-called sacrament.]

The ordination of the clerics being concluded, the Pontiff sits in mitre on the faldstool. All the candidate door-keepers kneeling in their surplices before the Pontiff, with their candles in their hands, the Pontiff admonishes them, saying:

[What the office of Porter is.]

Dearly beloved sons, you that are about to take on the office of *Ostiaris*, consider the duties which you are

Suscepturi, filii charissimi, officium Ostiariorum, videte quæ in domo Dei agere debetis. Ostiarium oportet per-

\* Tonsure, *i. e.* the cutting or clipping the hair short. We find this custom imposed upon the clergy in the fourth century, under the notion that it was indecent for them to wear long hair, agreeably to the fashion of the times. The fourth Council of Carthage (A. D. 398) decreed (canon 44) that no clergyman should wear long hair or beard. *Clericus nec comam nutriat nec barbam.* But *rasure, i. e.* the shaving and making bald the crown of the head, which afterwards came in, and is called *corona*, was then accounted detestable, and much condemned by the Fathers, Clemens (Alex.), Optatus (Melivetanus), Jerome, Epiphanius, as forbidden in the law of God, and a heathenish ceremony derived from the priests of Isis and Serapis (Jerom. in Ezek. xlv. 20). The *corona* was first adopted by the Donatists, and other heretics, and from them was gradually received into the Church, like other profane and heathenish usages. Isidore of Sevil (who died A. D. 636), says, "that all clerks wore the tonsure, and had the crown of their head all shaved, having only a little circle of hair round about the head, in the form of a *corona*." (Dupin, cent. 7. p. 4.) Hence the name *corona*. The reader will remember that the *corona* was one of the points of contention between the monk Austin and the old British clergy, who spurned the heathenish tonsure. (Bede passim.)

† Pro ostiariis ordinandis parentur claves Ecclesiæ.

bound to perform in the house of God. It behoveth a porter to strike the cymbal and the bell; to open the church and the holy place (*i. e.* the vestry); and to open the book to him that preaches. See therefore that nothing that is within the church be lost through your negligence; and that at certain hours you open the house of God to the faithful, and always keep it closed against the unfaithful. Be careful, moreover, that, like as with material keys you open the visible church, so also, by your words and examples, you shut against the devil and open to God, God's invisible house, that is, the hearts of the faithful: that they may retain in heart, and fulfil in deed, the divine words which they have heard: the which the Lord accomplish in you, through his mercy.

cutere cymbalum, et campanam; aperire Ecclesiam et sacrarium; et librum aperire ei qui prædicat. Providete igitur, ne per negligentiam vestram, illarum rerum, quæ intra Ecclesiam sunt, aliquid deperat; certisque horis domum Dei aperiatis fidelibus, et semper claudatis infidelibus. Studete etiam, ut, sicut materialibus clavibus Ecclesiam visibilem aperitis, et clauditis; sic et invisibilem Dei domum, corda scilicet fidelium, dictis et exemplis vestris claudatis diabolo, et aperiatis Deo: ut divina verba, quæ audierint, corde retineant et opere compleant; quod in vobis Dominus perficiat per misericordiam suam.

These admonitions are not made to Cardinals, nor to Bishops-elect. [That is, when, being already elected to the high dignity of Cardinal or Bishop, they are ordained at once successively to all the inferior orders *per saltum*; a thing not uncommon under Papal policy.]

Then the Pontiff takes and delivers to all of them church-keys,\* which they must, each one successively, TOUCH WITH THE RIGHT HAND, while the Pontiff says:

So behave yourselves, as about to render an account to      Sic agite quasi reddituri Deo rationem pro iis rebus

\* Quas successive manu dextra singuli tangant. The delivery of the keys, and the words accompanying the same, are devised as the *matter* and *form* of the sacrament. *Materia* illius est traditio clavium; *forma* sunt ordinantis episcopi verba: Sic age quasi, &c. "The matter thereof is the delivery of the keys; the form are the words of the bishop ordaining: So behave thyself, as about, &c." (Decree of the Council of Florence.)

God of those things which are unlocked by these keys.\*      quæ his clavibus recluduntur.

After this, the Archdeacon, or other acting for him, conducts them to the door of the church, and causes them to shut and open it; then he delivers to them the bell-rope, making them to ring the bells; after which, he conducts them back to the Pontiff; before whom all again kneeling, the Pontiff standing with mitre on, and facing the ordained, [a delivers to them a few words of exhortation, and then with a short collect concludes this second Papal sacrament.

Next after the reading of the Second Collect of the Mass comes the third sacrament, namely that]

*Of the Ordination of Readers.—De Ordinatione Lectorum,*  
p. 23.

[The Instrument or Matter.]

For the ordaining of Readers, there must be in readiness *the Book of Lessons* (Liber Lectionum).

The candidates being arranged on their knees in the presence of the Pontiff, with candles in their hands, the Pontiff admonishes them, saying:

[The Office, Duties, and Powers of Readers.]

Dearly beloved sons, you that are elected to be Readers in the house of our God, listen to your duty and fulfil it. For God is able to increase unto you the grace of eternal perfection. Now then

Electi, filii charissimi, ut sitis lectores in domo Dei nostri, officium vestrum agnoscite, et implete. Potens est enim Deus, ut augeat vobis gratiam perfectionis æternæ. Lectorem siquidem

\* The reader will give due attention to the pretended *matter* and *form* of those so-called Papal sacraments; and he will bear in mind that one of the greatest usurpations upon Christ which any Church can be guilty of, is the inventing of a *sacrament* of its own, and the devising matter and form for it. It is literally taking the place of God, the author of grace; for none but He can institute a sacrament, or make visible matter a channel of his gifts or graces. But it is written that Antichrist "sitteth, *i. e.* hath his cathedra, or episcopal chair (as the word in the original implies) in the temple of God, *shewing himself as if God;*" *i. e.* not exactly calling himself God, but so acting and exhibiting himself *as if* he were God; as St. Chrysostom explains the word "*shewing.*"

a Reader it behoveth to read those things which he uttereth, and to chant the lessons; and to hallow bread and all new fruits. Wherefore be careful to utter the words of God, that is to say, the sacred Lessons, distinctly and openly unto the understanding and edifying of the hearers, and free from all false blundering; lest by your inattention to the instruction of those that hear, the truth of the divine readings be corrupted.\* Moreover, what you read with the mouth, believe in the heart, and fulfil in the deed; that you may be able thereby to teach your hearers alike by word as by your example. And therefore, while you read, take your stand in a lofty place of the church, that you may be heard and seen of all, thus figuring by your bodily position, how you ought to have your conversation in a lofty grade of virtues; that so, you may hold forth to all that hear and see you, the model of heavenly life: the which God by his grace accomplish in you.

Then the Pontiff takes and delivers to all of them the book from which they are thenceforth to read the Lessons: *which they touch with their right hand*, while the Pontiff says:

[Form of this Sacrament.]

Receive this, and be ye Readers of the word of God,      Accipite, et estote verbi Dei relatores, habituri, si

\* All this is certainly remarkable enough in a Church, where, all the world over, these same lessons are read "in a language not understood of the people!" "Thou wicked servant, out of thine own mouth thou shalt be condemned." But the truth is, novel as most of these *formulae* are, they are much older than present Romanism.



about to have, if you faithfully and *usefully* fulfil your office, your portion with those who have administered well the Word of God from the beginning.

fideliter ut utiliter impleveritis officium vestrum, partem cum iis, qui verbum Dei bene administraverunt ab initio.

After which, the Pontiff standing in mitre, and turned to the candidates, still on their knees, says :

Dearest brethren, let us pray God the Father Almighty, mercifully to pour out his bene+diction upon these his servants, whom he\* vouchsafes to raise to the Order of Readers: that so, they may *distinctly read* the things that are to be read in the church, and fulfil the same in their works. Through our Lord Jesus Christ, &c.

Oremus, fratres charissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos in Ordinem Lectorum dignatur assumere, bene+dictionem suam clementer effundat; quatenus distincte legant, quæ in Ecclesia Dei legenda sunt, et eadem operibus impleant. Per Dominum nostrum Jesum Christum, &c.

Then taking off his mitre and having made the wheel and obeisance to the altar, he turns round to the *ordained*† (*conversus ad ordinatos*), and says [a short hallowing Collect which finishes this ceremony. The next is]—

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*Of the Ordination of Exorcists.—De Ordinatione Exorcistarum, p. 26.*

[The Instrument of this Sacrament.]

For ordaining Exorcists, let there be at hand the Book of Exorcisms, instead of which can be given the Pontifical or the Missal.‡

\* Throughout these ceremonies it is taken for granted that whatever the Bishop does, it is God that does, for such is the Romish *theory*; the officiator stands in the place of God; as in the Confessional.

† After the form *Accipite et estote*, they are called *ordinati*; before it they are called *ordinandi*.

‡ And very excellent substitutes for a book of exorcisms the Pontifical and the Missal are, as will abundantly appear to the reader before he shall have gone half through this volume. It is a most appropriate designation

After the chanting of the third Lesson, the Pontiff sits, his mitre on ; and the candidates being all arranged on their knees before him, with candles in their hands, he admonishes them, saying :

[The Duties and Powers of Exorcists.]

Dearly beloved sons, now about to be ordained to the office of Exorcists, you ought to know what it is that you are undertaking. Now it behoveth an Exorcist to cast out devils ; and to say to the people (*i. e.* the congregation) *whosoever does not communicate, let him give place\** (*i. e.* leave the Church, go out), and to minister the water in the Church service. You, therefore, receive the power of laying hands upon the possessed of devils ; through the laying on of your hands unclean spirits are expelled by the grace of the Holy Ghost, and the words of exorcism (*i. e.* the exorcising words), from the bodies that are possessed by them. Be zealous, therefore, that like as you expel

Ordinandi, filii charissimi, in officium Exorcistarum, debetis noscere quid suscipitis. Exorcistam etenim oportet abjicere dæmones ; et dicere populo, ut qui non communicat, det locum ; et aquam in ministerio fundere. Accipitis itaque potestatem imponendi manum super energumenos, et per impositionem manuum vestrarum, gratia Spiritus sancti et verbis exorcismi pelluntur spiritus immundi a corporibus obsessis. Studete igitur, ut, sicut a corporibus aliorum dæmones expellitis, ita a mentibus et corporibus vestris omnem immunditiam et nequitiam ejiciatis ; ne illis succumbatis, quos ab aliis, vestro ministerio effugatis. Discite per officium vestrum vitii imperare ; ne in

authoritatively given, though unwittingly. The Latin of the above rubric is, *Pro Exorcistis ordinandis paretur liber exorcismorum, cujus loco dari potest Pontificale vel Missale.*

\* Here again out of her own mouth this wicked servant can be condemned. Of old none were allowed to be present at the communion service but those who communicated, as is now the case in the Church of England ; and for a thousand years, at least, it was the practice, even in the Church of Rome, that an exorcist, or sub-deacon, or other inferior officer, should cause all to go out of the church who did not communicate, using the above words, or words like them. Now, however, "to hear Mass," is in that Church almost the all in all, yea, to hear mass once at least on Sundays and holy-days, is one of those *six* commandments of the Church which are declared to be as binding and obligatory as the commandments of the Decalogue. (See Catechism.)

devils from the bodies of others, so you cast out of your own minds and bodies all uncleanness and naughtiness; lest ye yield yourselves up to the same whom by your ministry you cause to flee away out of others. Learn through your office to have the command over your vices; lest the enemy be able to claim any thing of his own in your morals. For it is then you will rightly have the command over other devils, when you first overcome their manifold iniquity in yourselves. The which the Lord grant you to do, through his Holy Spirit.

This done, the Pontiff takes and delivers to all of them the book in which the Exorcisms are written: in the stead of which can be given the Pontifical or the Missal; which they touch with their right hand, (*Quem manu dextra tangunt*) while the Pontiff says:

[The Ordaining Act.]

Take ye this, and commit it to memory, and have ye the power of laying your hands on the possessed of devils, whether they be baptized, or catechumens.

moribus vestris aliquid sui juris inimicus valeat vindicare. Tunc etenim recte in aliis dæmonibus imperabitis, cum prius in vobis eorum multimodam nequitiam superatis. Quod vobis Dominus agere concedat per Spiritum suum sanctum.

Accipite, et commendate memoriæ, et habete potestatem imponendi manus super energumenos, sive baptizatos, sive catechumenos.

Next, all devoutly kneeling, the Pontiff standing with his mitre on, says:

[Bidding Prayer.]

Dearest brethren, let us suppliantly beseech God the Father Almighty, to vouchsafe to hal+low these his servants to the office of Exorcists; that they be spiritual commanders for casting out devils, with all their manifold subtilty and malice, from possessed bodies. Through his only-begotten Son, our Lord Jesus Christ, who with, &c.

Deum Patrum omnipotentem, fratres charissimi, supplices deprecemur, ut hos famulos suos bene+dicere dignetur in officium Exorcistarum; ut sint spirituales imperatores, ad abjiciendos dæmones de corporibus obsessis, cum omni nequitia eorum-multiformi. Per unigenitum filium suum, &c.

Then, after the turning to the altar with the *Oremus*, *Flectamus genua*, and *Levate*, he immediately turns round to the *ordained* on their knees, and says :

[Concluding Prayer.]

Holy Lord, Almighty Father, eternal God, vouchsafe to hal + low these thy servants for the office of Exorcists : that through the laying on of their hands and the office of their mouth (*i. e.* the effectual words of exorcism), they may have the power and sovereign sway of coercing unclean spirits ; that they may be approved physicians of thy Church, being made strong in the grace of healings, and in heavenly might. Through our Lord, &c.

Domine sancte, Pater omnipotens, æterne Deus, bene + dicere dignare hos famulos tuos in officium Exorcistarum ; ut per impositionem manuum, et oris officium, potestatem et imperium habeant spiritus immundos coercendi ; ut probabiles sint medici Ecclesiæ tuæ, gratia curationum et virtute cœlesti confirmati. Per Dominum nostrum Jesum Christum, &c.

[Thus the Exorcists being ordained, and having retired to their seats, next, after the fourth Collect, and fourth Lesson, is]

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*The Ordaining of Acolythes.—De Ordinatione Acolythorum, p. 29.*

[The Instruments.]

For the ordaining of Acolythes a candlestick is to be at hand with a wax taper extinguished, and an empty flagon for sacramental wine. (*Pro Acolythis ordinandis parentur candela brum cum cereo extincto, et urceolus vacuus pro vino, pro sacramento.*)

All the candidates kneeling in the presence of the Pontiff, with candles in their hands, the Pontiff sitting with his mitre on, thus admonishes them, saying :

[Office and Duties.]

Dearly beloved sons, you Suscepturi, filii charissimi, that are about to take upon officium Acolythorum, pen- you the office of Acolythes, sate quod suscipitis. Acoly-

consider well what you are undertaking. Now it behoveth an Acolyte to carry the wax-taper-stand; to light the church candles; to minister the wine and water for the eucharist. Be zealous, therefore, to fulfil worthily the office undertaken by you. For you will not be able to please God, if, while you carry a light in your hands before God, you serve the works of darkness, and thus hold forth examples of perfidy (*i. e.* hypocrisy) to others. But, as He who is the truth says: "Let your lights shine before men, that they may see your good works and glorify your Father who is in heaven," &c. [<sup>a</sup> exhorting them to piety and to zeal in their office.]

After this (admonition) the Pontiff takes and *delivers to all of them a candlestick with the candle extinguished, which they touch one by one successively with their right hand* (quod successive manu dextra singuli tangunt), while the Pontiff says:

[The Ordaining Act.]

Take ye the wax-taper—stand with the taper, and know ye that you are made bondmen for lighting the church-candles, in the name of the Lord. R. Amen.

Accipite ceroferrarium cum cereo, et sciatis vos ad accendenda Ecclesie luminaria mancipari, in nomine Domini. R. Amen.

Then he takes and delivers to them *the empty flagon, which they must in like manner touch, while he says to all in common:—*

Take the flagon for supplying the wine and water for the eucharist of the blood of Christ, in the name of the Lord. R. Amen.

Accipite urceolum ad suggerendum vinum et aquam in eucharistiam sanguinis Christi, in nomine Domini. R. Amen.

After this, they still remaining on their knees, the Pontiff standing with his mitre on, and with his face towards them, says :

Dearest brethren, let us suppliantly beseech God the Father Almighty, to vouchsafe to hal+low these his servants in the Order of Acolythes ; that so, while they hold out the light visible in their hands, they may hold forth the light spiritual also in their manners : by the help of our Lord Jesus Christ, who with the same, &c. R. Amen.

Deum Patrem omnipotentem, fratres charissimi, suppliciter deprecemur, ut hos famulos suos bene + dicere dignetur in ordine Acolythorum ; quatenus lumen visibile in manibus præferentes, lumen quoque spirituale moribus præbeant : adjuvante Domino nostro Jesu Christo, qui cum eo, &c. R. Amen.

Then turning round to the altar, and standing, having taken off his mitre, he says—"Let us pray." Ministers, "Let us bow the knee." R. "Rise up again." And immediately turning round to the ordained on their knees, he [<sup>a</sup>concludes this office by saying three successive Collects for God's benediction on the ordained.]

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*Of Sacred [Holy] Orders in General.—De sacris Ordinibus in Genere.*

[Gen. Rub.]

Sacred and major orders are the Subdiaconate, the Diaconate, and the Presbyterate ; and all that are ordained to these ought to *communicate* ; therefore let small hosts (literally *victims*, i. e. wafers), equalling them in number, be at hand to be consecrated for them.\*

\* Sacri et majores ordines sunt Subdiaconatus, Diaconatus, et Presbyteratus, ad quos ordinati omnes debent communicare ; ideo parentur pro eorum numero hostiæ parvæ consecrandæ.—Hence it appears that those ordained to the minor orders need not to be communicants. This is remarkable, and shews what a low estimate the Church has of the Christianity of these inferior orders of her clergy. Compare this with the solemnity of the ceremonies of their ordination, and who would suppose it ?

*Of the Ordination of Subdeacon.—De Ordinatione Subdiaconi, p. 33.*

[The Instruments or Matter of the Sacrament.]

For the ordaining of Subdeacons let there be at hand an empty chalice, with a paten laid upon it, with a towel, and the book of Epistles.

After the fifth Lesson, all the candidate Subdeacons standing in presence of the Pontiff with candles in their right hands, the Pontiff sitting with mitre on, admonishes them, saying :

Dearly beloved sons, you that are about to be promoted to the sacred order of subdeaconship, ought seriously to consider again and again, what a weighty charge you desire this day to take upon yourselves, of your own free choice. Hitherto you have been free, and you may now, if you choose, return to a secular life ; but having once taken upon you this order, you will no more be allowed to draw back from your purpose, but must wait as perpetual servants upon God—whom to serve, is to reign—and, with his aid, keep your chastity, and be ever bondmen in the ministry of the Church. Wherefore consider while there is yet time, and if you are minded to persevere in your holy purpose, draw near unto me in the name of the Lord.

Filii dilectissimi, ad sacrum subdiaconatus ordinem promovendi, iterum atque iterum considerare debetis attente quod onus hodie ultro appetitis. Hactenus enim liberi estis, licetque vobis pro arbitrio ad sæcularia vota transire; quod si hunc ordinem susceperitis, amplius non licebit a proposito resilire, sed Deo, cui servire, regnare est, perpetuo famulari, et castitatem, illo adjuvante, servare oportebit, atque in Ecclesiæ ministerio semper esse mancipatos. Proinde, dum tempus est, cogitate, et, si in sancto proposito perseverare placet, in nomine Domini, huc accedite.

Then they draw near and kneel before the Pontiff at the epistle side of the altar ; after which the candidate deacons and priests are also called, and draw near in their vestments, and holding a candle, each in his right hand. [\* Then the Pontiff reclining on the faldstool with his mitre on, the candidates prostrate on the carpet, and the ministers and others kneeling, the Litany is chanted (or said, as the case may be)

to the words inclusive "That thou wouldst vouchsafe to give eternal rest to all the faithful departed. Hear us, we beseech thee;" after which words,] is given *the benediction, the sanctification, and the consecration*, thus: the Pontiff rises from his reclining posture, in his mitre, and turning himself to the prostrate candidates, and holding his pastoral staff in his left hand, he says:

That thou wouldst vouchsafe to hal+low these elect ones. *R.* Hear us, we beseech thee.

Ut hos electos bene+dicere digneris. *R.* Te rogamus audi nos.

He says a second time,

That thou wouldst vouchsafe to hal+low and sancti+fy these elect ones. *R.* Hear us, we beseech thee.

Secundo dicit.

Ut hos electos bene+dicere et sancti+ficare digneris. *R.* Te rogamus audi nos.

He says a third time,

That thou wouldst vouchsafe to hal+low, sancti+fy, and conse+crate these elect ones. *R.* Hear us, we beseech thee.

Tertio dicit.

Ut hos electos bene+dicere sancti+ficare et conse+crare digneris. *R.* Te rogamus audi nos.

Then he resumes his reclining posture on the faldstool to the end of the Litany. The which being ended, the Pontiff rises, and sits, his mitre on: and then the candidate deacons and priests having retired to a convenient distance, whence they may see what the celebrant is doing, he proceeds to

#### THE ORDAINING OF THE SUBDEACONS.

The candidate Subdeacons, kneeling, in the presence of the Pontiff, in a circle, he admonishes them, saying:

[Office and Duty of a Subdeacon.]

Dearly beloved sons, you that are about to receive the office of Subdeacon, observe earnestly what a ministry is conferred upon you. For it behoveth the Subdeacon to make ready water for the ministry of the altar; to minister unto the deacon; to

Adepturi, filii charissimi, officium subdiaconatus, sedulo attendite quale ministerium vobis traditur. Subdiaconum enim oportet aquam ad ministerium altaris præparare; Diacono ministrare; pallas altaris, et corporalia abluere; calicem et patenam in usum



wash the altar cloths and the corporals; and to present the cup and the paten to be used in the sacrifice. The oblations which are brought for the altar, are called the shewbread: of these oblations, the Deacon must place upon the altar so much [only] as may suffice for the people, lest any remain to putrify in the holy place. They must mind, to wash the under-altar-cloths in one vessel, and the corporal-cloths in another (*i. e.* each in a different one). And where the corporal-cloths have been washed, no other linen ought to be washed; and the water and suds must be thrown into the baptistery. Be zealous, therefore, that, while you neatly and most scrupulously fulfil these visible ministries, you exemplify by your conduct the invisible things signified by the same. For, in truth, the altar of the holy Church is Christ himself, John so testifying, who declares, in his Apocalypse, *that he saw a golden altar standing before the throne*; in whom, and by whom the oblations of the faithful are consecrated to God the Father. Now, of this altar, the cloths, and the corporals, are the members of Christ, namely, the faithful of God, with whom the Lord is clothed as with precious garments. "As," saith the Psalmist, "the

sacrificii eidem offerre. Oblationes quæ veniunt in altare, panes propositionis vocantur: de ipsis oblationibus tantum debet in altare poni, quantum populo possit sufficere, ne aliquid putridum in sacrario remaneat. Pallæ quæ sunt in substratorio altaris in alio vase debent lavari, et in alio corporales pallæ. Ubi autem corporales pallæ lotæ fuerint; nullum aliud linteamen debet lavari, ipsaque lotionis aqua in baptisterium debet vergi. Studete itaque, ut ista visibilia ministeria quæ diximus, nitide et diligentissime complentes, invisibilia horum exemplo perficiatis. Altare quidem sanctæ Ecclesiæ, ipse est Christus, teste Johanne, qui in Apocalypsi sua altare aureum se vidisse perhibet stans ante thronum, in quo, et per quem, oblationes fidelium Deo Patri consecrantur. Cujus altaris pallæ et corporalia sunt membra Christi, scilicet fideles Dei, quibus Dominus quasi vestimentis pretiosis circumdatur, ut ait Psalmista: Dominus regnavit, decorem indutus est. Beatus quoque Johannes in Apocalypsi vidit filium hominis præinctum zona aurea, id est, sanctorum caterva. Si itaque humana fragilitate contingat in aliquo fideles maculari, præbenda est a nobis aqua cœlestis doctrinæ, qua purificati, ad ornamentum

Lord hath reigned, he is clothed with beauty." (Ps. xciii.) St. John also, in the Apocalypse, saw the Son of Man *girt with a golden girdle*, that is, with the multitude of his saints. If therefore it happen, through human frailty, that the faithful be stained with any sin, we must present the water of heavenly doctrine, that, purified thereby they may return for the garnishing of the altar, and the offering of the divine sacrifice. Be ye therefore such, that ye may be able to attend upon the divine sacrifices and the Church of God, that is, the body of Christ, being grounded in the true catholic faith, since, as saith the Apostle, *Every thing that is not of faith is sin*, is schismatical, is excluded from the unity of the Church. If, then, hitherto you have been slow to serve the Church, you ought to be now diligent; if before drowsy, now wakeful; if before drunken, now sober; if unclean, now chaste. Which God himself vouchsafe to bestow upon you, who liveth and reigneth for ever and ever.

Then the Pontiff taketh and delivereth to all of them an empty chalice, with an empty paten a-top of it, *which they touch* successively, one after another, with the right hand, the Pontiff saying :

See whose ministry is delivered to you; therefore I admonish you so to demean yourselves, that you may please God.

Then the Archdeacon delivers to them a phial with

altaris et cultum divini sacrificii redeant. Estote ergo tales qui sacrificiis divinis et Ecclesiæ Dei, hoc est, corpori Christi, dignè servire valeatis in vera et catholica fide fundati; quoniam, ut ait Apostolus, Omne quod non est ex fide peccatum est, schismaticum est, et extra unitatem Ecclesiæ est. Et idè, si usque nunc fuistis tardi ad Ecclesiam, amodò debetis esse assidui. Si usque nunc somnolenti, amodò vigiles. Si usque nunc ebriosi, amodò sobrii. Si usque nunc inhonesti, amodò casti. Quod ipse vobis præstare dignetur qui vivit et regnat Deus in sæcula sæculorum.

Deinde Pontifex accipit et tradit omnibus calicem vacuum cum patena vacua superposita; quem successive manu dextera singuli tangunt, Pontifice dicente.

Videte cujus ministerium vobis traditur; idè vos admoneo, ut ita vos exhibeatis, ut Deo placere possitis.

Et Archidiaconus tradit eis urceolos cum vino et aqua, ac

wine and water, also a basin with a towel; all which they *must touch* in like manner.

bacile cum manutergio; quæ omnia similiter tangere debent.

This done, the Pontiff rises, and standing with his mitre on, and turned to the people, says [<sup>a</sup> *bidding* prayer, inviting the people to join with him in supplication, &c. After which, the Pontiff putting off his mitre and turning round to the altar, the *Oremus, Flectamus genua, and Levate* are said.]

Then immediately the Pontiff, turning round to those that are being ordained, says :

Holy Lord, almighty Father, eternal God, vouchsafe to hal+low these thy servants whom thou hast vouchsafed to elect to the office of the Subdiaconate; that thou mayest instate them as diligent and zealous watchers (sentinels) of heavenly warfare in thy holy sanctuary, and that they perform a faithful subministry at thy holy altars: and rest\* upon them the spirit of wisdom and understanding; the spirit of counsel and of might; the spirit of knowledge and of piety, and fill them with the spirit of thy fear,† and strengthen [establish] them in the divine ministry, so that being obedient in act, and submissive to command, they may obtain thy grace. Through our Lord, &c. R. Amen.

Domine sancte, Pater omnipotens, æterne Deus, bene+dicere dignare hos famulos tuos, quos ad subdiaconatus officium eligere dignatus es; ut eos in sacrario tuo sancto strenuossollicitosque cœlestis militiæ instituas excubitores, sanctisque altaribus tuis fideliter subministrent: at requiescat super eos spiritus sapientiæ, et intellectus, spiritus consilii, et fortitudinis; spiritus scientiæ, et pietatis; et repleas eos spiritu timoris tui; et eos in ministerio divino confirmes, ut obediētes facto, et dicto parentes, tuam gratiam consequantur. Per Dominum nostrum, &c. R. Amen.

\* The imperative mood. The translator adopts this way of phrasing this mood in these prayers, as being more suited to the absolute style of these Romish sacraments. An instance of this way of rendering the mood we have in the Lord's Prayer: "Hallowed be thy name; thy kingdom come," &c.; instead of "Let thy name be hallowed," &c.

† This is technically called "A prayer for the sevenfold Spirit;" or, "for the sevenfold Spirit of Grace," Septiformis Spiritus Gratia.

Then the Pontiff sitting, having put on his mitre, takes the *amice* (*amictum*) which lies on the neck of the candidates, and puts it over the head of each one of them, saying :

Receive thou the amice, by which is designated the chastening of the voice, in the name of the Fa + ther and of the + Son and of the Holy + Ghost. Amen.

Accipe amictum, per quem designatur castigatio vocis. In nomine Pa + tris et Fi + lii et Spiritus + Sancti. R. Amen.

Then putting on the *manipule* on the left arm of each, he says :

Receive thou the manipule, by which is signified the fruit of good works, in the name, &c. with crossing as above.

Accipe manipulum, per quem designatur fructus bonorum operum. In nomine Pa + tris, &c.

After that he arrays each one in the *tunic*, saying to each :

The Lord clothe thee in the tunic of pleasantness and the garment of joy : in the name, &c. as before.

Tunica jucunditatis, et indumento lætitiæ induat te Dominus. In nomine Pa + tris, &c.

Afterwards he takes and delivers to all the book of the Epistles, they all *touching* it with the right hand, while he says :

Receive ye the book of Epistles, and have ye power to read them in the holy Church of God, *as well for the living, as for the dead.*\* In the name of the Fa + ther, &c.

Accipite librum Epistolarum, et habete potestatem legendi eas in Ecclesia sancta Dei, tam pro vivis, quam pro defunctis. In nomine Pa + tris, &c.

All which being finished the ordained return to their seats.

\* This is one of the most striking instances of the Church of Rome's notion of the merit of dead works. The subdeacon's reading of the Epistle is a work *in itself* available to the living and the dead ! for *that* God is scored down a debtor to the Church, and this debt is transferable at will to the credit of others ; yea, even of the dead ! even of those who have long gone to, and passed, their final reckoning ! Dreadful delusion ! And yet this is the doctrine, not of the Pontifical merely, but of the Catechism of the Council of Trent also. Treating of that part of penance called Satisfaction, the Catechism says :

CLX.— *Satisfacere potest unus pro alio.*

In eo vero summa Dei bonitas et clementia maximis laudibus, et gratia-

[Thus ends the collation of the invented and superadded orders of the Romish Church. There is no scriptural authority for any one of these orders, no divine or apostolic institution or example; nor is there any trace of them in the early Church. If we ask a Romish theologian for a proof of these several orders, all that he can allege is, that he finds some of the *names* in one author, and other some in another, as *e. g.* the name *Ostiarius* here, and the name *Exorcist* there; and this, not earlier than the third century. So it is that the proof of these orders is given in the Maynooth Text-book (*de Ordine*, p. 13.) But, according to this way of proceeding, the number might as readily be swelled to ten or a dozen of orders as to *seven*; so that the mere name proves nothing to the point. Thus, for example, we find *grave-diggers* (*fossarii*) mentioned among the ecclesiastical orders in Jerome and others. So also *chanters* (*cantores* or *Psalmistæ*) are mentioned in the same way, to say nothing of *widows* and *virgins*, who are mentioned in the same category. Again, the Exorcist is now one of the regular orders of the Church of Rome; yet we are expressly told in the Apostolic Constitutions, that the exorcists were *not ordained* (c. 25). Hence Romanists themselves are "at daggers drawn" with one another on the question of the number of orders (as they are upon innumerable other questions), some contending for seven, some for more. "*There is a threefold opinion of theologians on this question,*" says the Maynooth Text-book, (p. 14.)\* The Canonists contend for nine orders (*ibid*). The name then, it is plain, proves nothing. Some of those very writers who mention these lower offices, when they speak particularly

rum actionibus prædicanda est, qui humanæ imbecillitati hoc condonavit, ut unus posset pro altero satisfacere, quod quidem hujus partis penitentiæ maxime proprium est; *i. e.*

"One person can make satisfaction (to God) for another person."

"Herein, indeed, must we magnify with the greatest praises and thanksgivings, the great goodness and mercy of God, who has granted this indulgence to human weakness, namely, that one person should be able to make satisfaction for another; which indeed is, in a pre-eminent sense, a property of this part of penance."—And again, Section CX. Qui divina gratia præditi sunt alterius nomine possunt, quod Deo debetur, persolvere. "Those who are endowed with divine grace can, in the name of another, fully pay to God what is owed to God (by the other)."—(Catechismus Concilii Tridentini. Pars 11. CIX. CX.)

\* Theologia Meralis in usum Seminariorum, Tom. IV. De Ordine, by Bailly.

of orders, tell us plainly that there are only three orders in the Church, namely, bishops, presbyters, and deacons. So Jerome on Isaiah xix. ; Optatus Milev. lib. 2, contra Donatistas, and the false Dionysius Areopagite. Moreover, (as the Maynooth Text-book admits, p. 17), the Greek Church acknowledges only four orders, as is evident from all her most ancient rituals, *viz.* readers, subdeacons, deacons, and presbyters. And yet the orders of the Greek Church are admitted by the Church of Rome. Hence, says Bishop Burnet, "from all which it appears, that there was no settled order agreed on or received in the Catholic Church about these inferior degrees; some of them that were received in some Churches, were not in other Churches; and what was generally received in one age, was laid aside in another; and therefore there is now no obligation on us to continue those still." (Gibson, ii. p. 121.) All which is *now* confessed in the Maynooth Text-book, which says: "Whereas of the forementioned (seven) orders, *some were instituted not by Christ but by the Church*; therefore they did not all obtain always in all Churches. Hence some of them are omitted by some of the Fathers, because they only mention such as obtained in the places where they lived. But they did not say that others did not obtain in other places." (p. 17.)

In short, the state of the case comes simply to this: We have various offices now in the Church of England, such as church-clerks, singers, beadles, sextons, pew-openers, &c.; and the Church of England would do exactly what the Church of Rome has done, if she were now to raise all these into distinct and separate orders, and devise matter and form for their ordination, and make their ordination a sacrament;—she would be guilty of the same impiety and sacrilege.]

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*Of the Ordination of a Deacon.—De Ordinatione Diaconi,*  
p. 44.

[Rubric.]

After the ordination of the Subdeacons, the mass is proceeded with to the end of the Epistle, which is read by one of the newly ordained Subdeacons: after which the Pontiff returns to the faldstool, and sits thereon in mitre. Then the candidate Deacons come up and kneel down before the altar,

vested in amice, albe, cingule and manipule, and holding a stole in their left hand, a candle in their right, and a dalmatic over their left arm : whom an Archdeacon presents to the Pontiff, saying :

Most reverend Father, holy Mother the Catholic Church demands that you ordain these present Subdeacon to the weighty charge of Deaconship.

The Pontiff asks: saying: Dost thou know them to be worthy ?

The Archdeacon answers: So far as human frailty can know, I both know and do testify that they are worthy of (meet for) the burden of this office.

The Pontiff replies: Thanks be to God.

And then proceeds to ordain the same. And first of all, sitting in mitre, he announces to the clergy and people, saying :

Our Lord God and Saviour Jesus Christ helping, we elect these here Subdeacons into the order of Deaconship. If any one has any thing against the same, let him, for God, and for the love of God, come forth with confidence and declare it; but yet be he mindful of his own condition, (*i. e.* of what he says, and who and what he himself is).

Then pausing for a while, he turns his discourse to those that are to be ordained, and admonishes them, saying :

[Office and Duties of a Deacon, the same as those of Levi.]

Dearly beloved sons, about to be promoted to the order of Levites, think seriously to how great a degree you ascend. For it behoveth a Deacon to minister at the altar; to baptize; to preach. Now in the old Law, of the twelve tribes one was chosen, that of Levi, that by special consecration it might serve perpetually the tabernacle and its sacrifices: and of so great a dignity was it, that none could rise to that divine ministry and office, but of

Provehendi, filii dilectissimi, ad Leviticum ordinem, cogitate magnopere ad quantum gradum Ecclesiæ ascenditis. Diaconum enim oportet ministrare ad altare, baptizare, et prædicare. Sane in veteri lege ex duodecim una tribus Levi electa est, quæ speciali devotione tabernaculo Dei ejusque sacrificiis, ritu perpetuo deserviret. Tantaque dignitas concessa est, quod nullus nisi ex ejus stirpe ad divinum illum cultum atque officium ministraturus

that stock. Inasmuch that by a certain high prerogative of heritage, it deserved both to be, and to be called, the tribe of the Lord. Of these you, my dearly beloved sons, hold this day the name and the office, because you are set apart in the Levitical office for the service of the tabernacle of testimony, that is, the Church of God: the which ever with her armour on, fights against her enemies in incessant combat. Hence, says the Apostle: *We wrestle not against flesh and blood, but against principalities, &c.* This Church of God you ought to bear, as they did the tabernacle, and fortify with a holy garniture, with divine preaching, and a perfect example. For Levi signifies, *added* or *adopted*: and you, dearly beloved sons, who receive your name from the paternal inheritance, be ye *adopted* from carnal desires, from earthly concupiscences which war against the soul: be ye comely, clean, pure, chaste, as becomes the ministers of Christ, and the stewards of the mysteries of God. And, because you are the *co-ministers, and co-makers* of the Lord's body and blood, be ye strangers to all allurements of the flesh, as the Scripture saith: "Be ye clean, who carry the vessels of the Lord." Think of blessed Stephen

assurgeret; adeo, ut grandi quodam privilegio hereditatis et Tribus Domini esse mereatur, et dici: quorum hodie, filii dilectissimi, et nomen et officium tenetis, quia in ministerium tabernaculi testimonii, id est, Ecclesiæ Dei eligimini in Levitico officio: quæ semper in procinctu posita, incessabili pugna contra inimicos dimicat; unde ait Apostolus: non est nobis coluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae in cœlestibus. Quam Ecclesiam Dei, veluti tabernaculum portare et munire debetis ornato sancto, prædicatu divino, exemplo perfecto. Levi quippe interpretatur additus sive assumptus. Et vos, filii dilectissimi, qui ab hereditate paterna nomen accipitis estote assumpti a carnalibus desideriis, a terrenis concupiscentiis quæ militant adversus animam; estote nitidi, mundi, puri, casti, sicut decet ministros Christi et dispensatores mysteriorum Dei; . . et, quia coministri et co-operatores estis Corporis et Sanguinis Domini, estote ab omni illecebra carnis alieni, sicut ait Scriptura: Mundamini, qui fertis vasa Domini. Cogitate beatum Stephanum, merito præcipuæ castitatis ab Apostolis ad



elected to this office by the Apostles for the merit of his pre-eminent *chastity*.—Take care that to whom you announce the Gospel with the mouth, you expound it to the same by your living works, that of you it may be said: “Blessed are the feet of them that preach the Gospel of peace, that bring glad tidings of good.” Have your feet shod with the examples of the saints in the preparation of the Gospel of peace. The which the Lord grant you through his grace.

officium istud electum. Curate, ut quibus Evangelium ore annuntiat, vivis operibus exponatis; ut de vobis dicatur; Beati pedes evangelizantium pacem, evangelizantium bona. Habete pedes vestros calceatos Sanctorum exemplis in præparatione Evangelii pacis. Quod vobis Dominus concedat per gratiam suam.

Then the Pontiff, in an intelligible voice, addresses the clergy and people, saying, [a bidding prayer to the clergy and people.]

Then the Pontiff rising with his mitre on, and standing with his face to those that are to be ordained, says aloud in the reading tone, [a second bidding prayer.]

Then putting off his mitre, and holding his hands stretched out before his breast, he says, in chant, *the preface*.

It is very meet and just, right and saving (tending to salvation), that we should always and in all places, give thanks unto thee, O holy Lord, almighty Father, eternal God, the giver of honours, the distributor of orders, and the disposer of offices, who through THE WORD abiding in Thee, Jesus Christ thy Son our Lord, thy power and thy wisdom, dost, by an everlasting providence renew all things, dispose all things,

Vere dignum et justum est æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, honorum dator ordinumque distributor, atque officiorum dispositor, qui in te manens innovas omnia, et cuncta disponis, per Verbum, virtutem sapientiamque tuam; Jesum Christum filium tuum Dominum nostrum, sempiterna providentia præparas, et singulis quibusque temporibus aptanda dis-

prepare and dispense them suitably to every single time and occasion. *Whose body, namely thy Church,* distinguished by a variety of heavenly graces, and knit together in her several and distinct members, made one by the wonderful law of a fitly framed whole, thou dost graciously grant to grow up and expand into the increase of thy holy temple; arraying a sacred official service of a three-fold order of ministers, to warfare for thy name; having elected from the beginning the sons of Levi, that always abiding as faithful sentinels in the mystical operations of thy house, they should possess, by perpetual lot, the heritage of eternal benediction. Bend down, O Lord, we beseech thee, thy watchful care over these also thy servants, whom about to serve at thy sacred altars, we suppliantly dedicate to the office of Deaconship.

And we, it is true, as men ignorant of the divine perception, and the supreme reason, do form our estimate of the life of these, as far as is in our power (*i. e.* the best we can). But by thee, O Lord, the things which to us are unknown, do not pass unnoticed. Thee, the things that

are hidden deceive not. Thou art the knower of secrets. Thou art the searcher of hearts. Thou wilt be able both to examine the life of these, with that heavenly judgment in which thou art always strong and prevailing; and to purge

pensas. Cujus corpus, Ecclesiam videlicet tuam, cœlestium gratiarum varietate distinctam, suorumque connexam distinctione membrorum, per legem mirabilem totius compaginis unitam, in augmentum templi tui crescere, dilatarique largiris; sacri muneris servitutem trinis gradibus ministrorum nomini tuo militare constituens; electis ab initio Levi filiis, qui in mysticis operationibus domus tuæ fidelibus excubiis permanentes, hereditatem benedictionis æternæ sorte perpetua possiderent. Super hos quoque famulos tuos, quæsumus, Domine, placatus intende, quos tuis sacris altaribus servituros in officium Diaconatus suppliciter dedicamus. Et nos quidem tanquam homines, divini sensus et summæ rationis ignari, horum vitam, quantum possumus, æstimamus. Te autem, Domine, quæ nobis sunt ignota, non transeunt, te occulta non fallunt. Tu cognitor es secretorum; tu scrutator es cordium. Tu horum vitam cœlesti poteris examinare judicio, quo semper prævales, et admissa purgare, et ea, quæ sunt agenda, concedere.

them of their faults (miscarriages), and grant them to do the things that they ought to do.

Here the Pontiff alone, stretching forth his right hand, puts it on the head of each one that is to be ordained—and no one else *puts hand on with him*, because they are consecrated, not to priesthood, but to ministry (*i.e. attendance* on the priesthood), saying to each one :

Receive thou the Holy Ghost for thy strength, and for resisting the devil and his temptations. In the name of the Lord.

Then resuming his former tone, he proceeds, holding his right hand extended, to the end of the Preface.

Send forth upon them, O Lord, we beseech thee, the Holy Ghost, that they may be strengthened by the gift of sevenfold grace for the work of faithfully executing thy ministry. Be in them abundantly the form of all virtue, discreet authority, constant modesty, pureness of innocence, and the observance of spiritual discipline. Let thy precepts shine in their manners; that in the example of their chastity the people may have a holy pattern to follow; and presenting a good testimony of conscience they may continue firm and stable in Christ: and by a worthy and successful bearing, let them merit, through thy grace, to rise

Hic Pontifex solus manum dexteram extendens, ponit super cuilibet ordinando—et nullus alius, quia non ad sacerdotium, sed ad ministerium consecrantur, dicens singulis :

Accipe Spiritum Sanctum ad robur, et ad resistendum diabolo et tentationibus ejus. In nomine Domini.

Emitte in eos, quæsumus, Domine, Spiritum sanctum, quo in opus ministerii tui fideliter exequendi septiformis gratiæ tuæ munere roborentur. Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentia puritas, et spiritualis observantia disciplinæ. In moribus eorum præcepta tua fulgeant; ut suæ castitatis exemplo imitationem sanctam plebs acquirat; et bonum conscientia testimonium præferentes, in Christo firmi et stabiles perseverent; dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereantur. Per eundem Dominum nostrum, &c.

from a lower to a higher degree. Through the same our Lord, &c.

After this, the Pontiff sitting in mitre lays successively upon the left shoulder of every one that is to be ordained kneeling before him, the *stole* which each one has in his hand, saying to each one :

Receive thou the white + stole from the hand of God ; fulfil thou thy ministry, for God is able to increase his grace unto thee, who liveth and reigneth forever and ever. R. Amen.	Accipe stolam + candidam de manu Dei ; adimple minis- terium tuum, potens enim est Deus, ut augeat tibi gratiam suam. Qui vivit et regnat in sæcula sæculorum. R. Amen.
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While so saying, he makes the sign of the cross upon every one of them ; and his ministers must bend round the extremities of the *stole* and tie them under the right arm.

Next, taking the *dalmatic*, he clothes each one in it successively saying to each :

The Lord clothe thee with the garment of salvation, and always encompass thee with the robe of joy, and the dal- matic of righteousness. In the name of the Lord. R. Amen.	Induat te Dominus indu- mento salutis, et vestimento lætitiæ, et dalmatica justitiæ circu det te semper. In nomi <sup>n</sup> e Domini. R. Amen
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Last of all, he takes and delivers to all the book of the Gospels, which *they touch with their right hands*, while he (the Pontiff) says :

[The Ordaining Act.]

Receive ye power to read the Gospel in God's Church, <i>as well for the living as for the dead.</i> * In the name of the Lord. R. Amen.	Accipite potestatem legendi Evangelium in Ecclesiæ Dei, tam pro vivis, quàm pro de- functis. In nomine Domini. R. Amen.
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Then, after *Oremus, Flectamus Genua, and Levate*, turning round to the *ordained (ad ordinatos)*, he says :

Hear, O Lord, our prayers, Exaudi, Domine, preces

\* See note p. 27.

and send forth the spirit of thy bene + diction upon these thy servants ; that enriched by thy heavenly bounty, they may be able both to attain the grace of thy majesty, and to hold forth to others a pattern of good living, through our Lord Jesus Christ, thy Son, who with thee liveth, &c.

nostras, et super hos famulos tuos spiritum tuæ bene + dictionis emitte ; ut cœlesti munere ditati, et tuæ majestatis gratiam possint acquirere, et benèvivendi aliis exemplum præbere. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivet, &c.

Then [\* after another prayer for a blessing] the ordained return to their places.

[Before entering on the next two articles in the Pontifical, it will not be amiss to set down here the three first Canons of the fourth Council of Carthage, held A. D. 398,\* in which we have the fullest and earliest account of the ordination of Bishops and Presbyters in the Latin Church.]

### *Sacrarum Ordinationum Ritus.*

#### CANON I.

Qui Episcopus ordinandus est antea examinetur.†

Cum in his omnibus examinatus, inventus fuerit plane instructus, tunc eum consensu clericorum, et laicorum, et conventu totius provinciæ Episcoporum, maximèque metropolitani vel autoritate vel presentia, ordinetur Episcopus. Suscepto in nomine Christi episcopatu, non suæ dilectioni, nec suis motibus, sed his Patrum definitionibus acquiescat. Dehinc disponitur, qualiter ecclesiastica officia ordinantur.

#### CANON II.

Episcopus cum ordinatur, duo Episcopi ponant, et teneant Evangeliorum codicem supra caput, et cervicem ejus : et uno

\* Though this Council appears to have no right to the early date that is assigned to it, that of 398, yet we know that its canons were in existence, at least, by the beginning of the seventh century, as they are cited by Isidore of Seville, who died in 736. *This is the earliest notice we have of them.* But the later the date of these canons, the more pertinent they are to the point for which they are cited in these extracts, as they shew how long the rite of ordination to priesthood continued in its primitive simplicity. It is in this sense only that they are cited in this book, as they often have been by many of our soundest Protestant Divines.

† The canon proceeds to state at length the points of doctrine and manners in which the candidate is to be examined.

super cum fundente benedictionem, reliqui omnes Episcopi qui adsunt, manibus suis caput ejus tangant.

## CANON III.

Presbyter cum ordinatur, Episcopo eum benedicente, et manum super caput ejus tenente, etiam omnes Presbyteri qui præsentes sunt, manus suas juxta manum Episcopi super caput illius teneant.

## IN ENGLISH.

Let him that is to be ordained a Bishop, be first examined.

When after having been examined in all these things, he is found fully instructed, then let him be ordained bishop; with the consent of the clergy and laity, in a meeting of the bishops of the whole province, and chiefly either by the authority, or in the presence of, the metropolitan. And having undertaken the Episcopate in the name of Christ, he must acquiesce, not in his own pleasure or inclination, but in the definitions of the Fathers. How ecclesiastical officers are ordained, is set down as follows ;

## CANON II.

When a Bishop is ordained, let two bishops lay and hold the book of the Gospel on his head, and neck; and one saying a blessing over him, let all the other bishops that are present, touch his head with their hands.

## CANON III.

When a Presbyter is ordained, the bishop blessing him, and holding his hand upon his head, let all the presbyters that are present, hold their hands beside the bishop's hand upon his head.

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*Of the ordaining of a Presbyter.—De ordinatione Presbyteri;*  
p. 57.

[The Instruments or Matter.]

For the ordaining of Presbyters there must be at hand *oil of catechumens*; a chalice, with wine and water; a paten with a host laid upon it; some bread-pith; and a basin and jug for washing the hands, which they wipe each one in his own napkin.

The candidates being arrayed in deacon's vestments, and holding, each one over his left arm, a *planeta* folded, a candle

in the right hand; and a white napkin for tying up his hands; are presented to the Pontiff by the archdeacon [a with a form similar to that before used for the deacons; and, after a similar *si quis*, addressed by the Pontiff to the clergy and people], the Pontiff, turning his discourse to those that are to be ordained, admonishes them, saying:

[Powers and functions of a Presbyter.—His type in the Old and New Testaments.]

Dearly beloved sons, now to be consecrated to the office of presbytership, be zealous to undertake the same worthily, and, when undertaken, to discharge it laudably. For it behoveth a priest *to offer; to bless* (consecrate); *to preside; to preach; to baptize*. Surely then, it is with great fear that one should ascend to so great a degree; and care must be taken, that those elected to the same be commended thereto by their heavenly wisdom, honest manners, and long observance of righteousness. Wherefore the Lord commanding Moses to choose out from all Israel seventy men for his helpers, to whom he should divide the gifts of the Holy Ghost, added, "Whom thou knowest to be elders of the people." Now, by the seventy men that are elders, you in truth are designed, if, through the sevenfold Spirit, keeping the decalogue of the Law, you shall be found upright and of mature age alike in knowledge and in practice. Under the same mystery also, and

Consecrandi, filii dilectissimi, in Presbyteratus officium, illud dignè suscipere, ac susceptum laudabiliter exequi studeatis. Sacerdotem etenim oportet offerre, benedicere, præesse, prædicare, et baptizare. Cum magno quippe timore ad tantum gradum ascendendum est, ac providendum, ut cœlestis sapientia, probi mores, et diuturna justitiæ observatio ad id electos commendent. Unde Dominus præcipiens Moysi, ut septuaginta viros de universo Israel in adiutorium suum eligeret, quibus Spiritus sancti dona divideret, suggestit; Quos tu nosti, quòd senes populi sunt. Vos siquidem in septuaginta viris et senibus signati estis; si per Spiritum septiformem decalogum legis custodientes, probi et maturi in scientia similiter et opere eritis. Sub eodem quoque mysterio, et eadem figura, in novo Testamento Dominus septuaginta duos elegit, ac binos ante se in prædicationem misit; ut doceret verbo simul, et facto, ministros Ecclesiæ suæ fide

the same figure, in the New Testament, the Lord chose seventy-two, and sent them to preach, two by two, before him; that he might thus teach us, as well by word as by deed, that the ministers of his Church ought to be perfect in faith and work; or grounded in the virtue of the two-fold love, namely, that of God and our neighbour. Study, therefore, to be such as to shew yourselves meetly and worthily chosen through the grace of God for helpers to Moses and the twelve Apostles, that is, to the Catholic bishops who are figured by Moses and the Apostles. Verily, wonderful is the variety wherewith the holy Church is arrayed and garnished and ruled, when men of divers orders are consecrated therein, some as Pontiffs, and others of minor orders, as priests, deacons, and subdeacons; and when the one body of Christ is made up of many members, and each one of a dignity higher than the other. Therefore, dearly beloved sons, whom the choice of our brethren has elected to be consecrated as our helpers, maintain in your manners an entireness (unsulliedness) of chaste and holy life. Know what it is that you do; imitate what you handle; so that celebrating the mystery of the Lord's

et opere debere esse perfectos; seu geminæ dilectionis, Deiscilicet et proximi, virtute fundatos. Tales itaque esse studeatis, ut in adiutorium Moysi, et duodecim Apostolorum, Episcoporum videlicet Catholicorum, qui per Moysen et Apostolos figurantur, dignè, per gratiam Dei, eligi valeatis. Hac certè mira varietate Ecclesia sancta circumdatur, ornatur, et regitur; cùm alii in ea Pontifices, alii minoris ordinis Sacerdotes, Diaconi, et Subdiaconi, diversorum ordinum viri consecrantur; et ex multis et alternæ dignitatis membris, unum corpus Christi efficitur. Itaque, filii dilectissimi, quos ad nostrum adiutorium fratrum nostrorum arbitrium consecrandos elegit, servate in moribus vestris castæ et sanctæ vitæ integritatem. Agnoscite quod agitis. Imitamini quod tractatis; quatenus mortis Dominicæ mysterium celebrantes, mortificare membra vestra à vitiis et concupiscentiis omnibus procuretis. Sit doctrina vestra spiritualis medicina populo Dei. Sit odor vitæ vestræ dilectamentum Ecclesiæ Christi; ut prædicatione atque exemplo ædificetis domum, id est, familiam Dei: quatenus nec nos de vestra profectione, nec vos de tanti officii susceptione damnari à Domino, sed remunerari potiùs mereamur.



death, you be careful to mortify your members to all vices and concupiscences.

Let your teaching be a spiritual medicine to God's people. Be the odour of your life a delight of the Church of Christ ; that by your preaching and example you may edify the house, that is, the family of God ; so that neither we for promoting you to, nor you for taking upon you, so great an office, deserve to be condemned of the Lord, but rather to be rewarded. The which he himself grant us through his grace. *R. Amen.*

This admonition ended, the candidates kneeling two and two successively before him, the Pontiff standing in mitre, neither prayer nor chant premised, lays both his hands at once on the head of each candidate successively,\* *saying nothing.* The same is done after him by all the priests (sacerdotes) who are present ; of whom there ought to be three or four. After which both Pontiff and priests hold their right hands extended over them : and the Pontiff standing in mitre, says :

<p>Dearest brethren, let us pray God the Father Almighty, to multiply upon these his servants, whom he has elected to the office of</p>	<p><i>Oremus, fratres charissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad Presbyterii munus elegit, cœlestia dona multipli-</i></p>
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\* The imposition of hands here prescribed with the exhortation, *Oremus. patres charissimi*, and the prayer that follows, *Exaudi nos*, was the most ancient form of ordination of which we have any trace in antiquity ; as Morinus, a priest of the Church of Rome, and a penitentiary in great credit and esteem at Rome, has made evident from a collection of the most ancient rituals that could any where be found. But the Church of Rome has altered this old form into a mere ceremony or adjunct of the office of ordination previous to the ordaining act, which she makes to consist in a different thing altogether, as we shall see anon. Moreover the form, which was of old the Prayer of Consecration, beginning *Domine Sancte Pater, omnipotens æternæ Deus, honorum auctor*, &c., she has changed into a mere preface coming before the consecration. Also the form called the Benediction in the earliest known Ordinal, and which begins *Deus sanctificationum auctor*, she has changed into a prayer for a blessing upon those *that are to be ordained.* And so in short she has dealt with all the forms that are in the oldest Ordinals which Morinus could find. It is hoped that the reader will give due attention to this note, and the rest that follow on this and the next article, namely, the consecration of a bishop elect. The intention of the notes is to vindicate the Ordinal of the Church of England. See the inferences at the end of this article.

eldership, his heavenly gifts ; and that what they undertake by his vouchsafement, they may obtain by his help. Through Christ our Lord. R. Amen.

Then the Pontiff putting off his mitre, [<sup>a</sup> after the usual *Oremus* and obeisance to the altar, &c.] turning round to those that are to be ordained, says :

Hear us, we beseech thee, O Lord our God, and pour upon these thy servants, the bene+diction of the Holy Ghost, and the virtue (might) of priestly grace ; that these, whom we offer up to thy holy eyes to be consecrated, thou mayest follow with the perpetual largeness of thy bounty. Through Jesus Christ our Lord thy Son, who with thee liveth, &c. R. Amen.

*Exaudi nos, quæsumus, Domine Deus noster, et super hos famulos tuos bene+dictionem sancti Spiritus, et gratiæ sacerdotalis infunde virtutem ; ut, quos tuæ pietatis aspectibus offerimus consecrandos, perpetua muneris tui largitate prosequaris. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate ejusdem spiritus sancti Deus.*

Then extending his hands before his breast he says [the Preface or *Sursum Corda*] :

. . . . . It is very meet and just, right and tending to salvation that we should always and in all places give thanks unto thee, O holy Lord, almighty Father, eternal God ; author of honours and distributor of all dignities, by whom all things are strengthened, the improvements of the rational nature being always enlarged by thee for the better, through a settled and well arranged order of congruous plan ; from whence the priestly degrees

. . . . . Verè dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, honorum auctor, et distributor omnium dignitatum, per quem proficiunt universa ; per quem cuncta firmanur, amplificatis semper in melius naturæ rationalis incrementis, per ordinem congrua ratione dispositum. Unde et sacerdotales gradus, atque officia levitarum, sacra-

and Levitical offices, by mystical sacraments instituted, grew up: so that when thou hadst set supreme Pontiffs (high-priests) as rulers over the people, thou didst elect for the help of the fellowship and work of the same, men of an inferior order and secondary dignity. In like manner in the wilderness thou didst propagate the spirit that was in Moses into the minds of seventy prudent men; whom he using as helpers with him over the people, did easily govern innumerable multitudes. So also thou didst transfuse into Eleazar and Ithamar, the sons of Aaron, abundance of the fulness that was in their father. So that the ministry of the priests might be sufficient (that there might be enough of priestly ministers) for the saving sacrifices and sacraments of more solemn and public ministrations. With the same providence, O Lord, thou didst add as companions to the Apostles of thy Son, teachers of the faith, with whom they filled the whole world in their prosperous preachings.\* Therefore, O

mentis mysticis instituta creverunt; ut cum Pontifices summos regendis populis præfécisses, ad eorum societatis et operis adjumentum, sequentis ordinis viros et secundæ dignitatis eligeres. Sic in eremo per septuaginta virorum prudentium mentes, Moysi spiritum propagasti; quibus ille adjutoribus usus, in populo innumeras multitudines facillè gubernavit. Sic et in Eleazarum et Ithamarum, filios Aaron, paternæ plenitudinis abundantiam transfudisti; ut ad hostias salutare, et frequentioris officii sacramenta, ministerium sufficeret Sacerdotum. Hac providentia, Domine, Apostolis Filii tui Doctores fidei comites addidisti, quibus illi orbem totum secundis prædicationibus impleverunt. Quapropter infirmitati quoque nostræ, Domine, quæsumus, hæc adjumenta largire; qui quantum fragiliores sumus, tanto his pluribus indigemus. Da, quæsumus, omnipotens Pater, in hos famulos tuos Presbyterii dignitatem; innova in visceribus eorum spiritum sanctitatis; ut acceptum à te, Deus, secundi meriti munus obtineant, censuram-

\* The clause Quibus ille, &c. is bad Latin, if it be meant for "By whom they (thè Apostles) filled the whole world with their successful preaching." In that case it should be Per quos. In Morinus' old copy from which the form is borrowed, and put here *out of its proper place*, the words are, Quibus illi totum orbem secundis prædicatoribus impleverunt, i. e. with which preachers of a secondary order, &c.

Lord, we beseech thee, grant these helps to our infirmity also; who, by how much the weaker we are, do need them the more. Bestow, we beseech thee, almighty Father, upon these thy servants the dignity of priesthood. Renew in their inward parts the spirit of holiness; that they may obtain the office of second merit received from thee, O God; and insinuate by the example of their conversation a censure of manners. Let them be provident fellow-labourers with our order; let the form of all righteousness shine forth in them; that when they shall render a good account of the stewardship entrusted to them, they may obtain the rewards of eternal blessedness. Through the same our Lord, &c. R. Amen.

The *Preface* ended, the Pontiff sits down, having put on his mitre, and bends back the *orarium* or stole from the left shoulder of each one, taking hold of the part which hangs down; and bringing it over the right shoulder, he puts it before the breast in the form of a Cross, saying to each one:—

Receive thou the yoke of the Lord: for his yoke is sweet, and his burden light.

Accipe jugum Domini; jugum enim ejus suave est, et onus ejus leve.

Next he puts on each successively, the *casula*, as far as the shoulders, saying to each:—

Receive thou the priestly robe, by which is understood charity: for God is able to increase unto thee charity, and a perfect work.\*

Accipe vestem Sacerdotalem, per quam charitas intelligitur; potens est enim Deus ut augeat tibi charitatem, et opus perfectum.

\* No trace of either of the two forms here used in delivering the vestments, is found in any ritual that Morinus could discover within the first nine hundred years. They appear for the first time in an Ordinal of the tenth century; where the words used in delivering the *orarium* are the same as the above, *Accipe jugum*, &c.; but in delivering the *casula*, the words are, *Stola innocentis induat te Dominus*. So that it is obvious nothing has been regarded as *unchangeable* in these forms.

R. Thanks be to God.

R. Deo gratias.

Then the Pontiff rises, having put off his mitre; and all kneeling, he says:—

O God, the author of all sanctifications, whose is the true consecration and full benediction; thou, O Lord, pour forth on these thy servants, whom we dedicate to the honour of Eldership, the gift of thy bene+diction; that by the gravity of their actions, and strict rule of living, they may prove themselves elders formed to those disciplines which St. Paul delivered to Titus and Timothy; that meditating day and night on thy law, they may believe what they read; teach what they believe; imitate what they teach; shew forth in themselves, exhibit in their example, and confirm by their admonition, righteousness, constancy, mercy, fortitude, and the other virtues; and that they may keep pure and immaculate the gift of their ministry, and through the obedience of thy people (the laity), transform by an immaculate benediction the bread and wine into the body and blood of thy Son,\* and in

*Deus sanctificationum omnium auctor, cujus vera consecratio, plenaque benedictio est, tu, Domine, super hos famulos tuos, quos ad Presbyterii honorem dedicamus, munus tuæ bene+dictionis, infunde; ut gravitate actuum, et censura vivendi probent se seniores, his instituti disciplinis, quos Tito et Timotheo Paulus exposuit: ut in lege tua die ac nocte meditantes, quod legerint, credant; quod crediderint, doceant; quod docuerint, imitentur; justitiam, constantiam, misericordiam, fortitudinem, ceterasque virtutes in se ostendant; exemplo præbeant, admonitione confirment, ac purum et immaculatum ministerii sui donum custodiant; et per obsequium plebis tuæ, panem et vinum in Corpus et Sanguinem Filii tui immaculata benedictione transforment; et inviolabili charitate in virum perfectum, in mensuram ætatis plenitudinis Christi, in die justi et æterni judicii Dei, conscientia pura, fide*

\* In the ritual found by Morinus, from which this whole prayer is copied into the Pontifical, this clause reads thus: Et per obsequium plebis tuæ corpus et sanguinem Filii tui immaculata benedictione transforment; which means nothing more than consecrating the elements to the mystery or sacrament of Christ's body and blood. Nor need the words in the Pontifical imply any thing more; though it is clear they were changed by the compilers in order to favour transubstantiation. In later rituals found by Morinus, the words are, Corpore et sanguine Filii

the day of God's just and eternal judgment rise again with a pure conscience, a true faith, and full of the Holy Ghost, into a perfect man of inviolate charity, unto the measure of the stature of the fulness of Christ. Through the same our Lord, &c. R. Amen.

Then he turns to the altar, his mitre off, and all kneeling, he begins with a loud voice the chant *Veni Creator Spiritus*; with which the choir proceeds, and he sits down. The first verse of the hymn ended, he rises with his mitre on; and after he has taken off his gloves and put on his pontifical ring, his *gremial* (episcopal apron) is put on him; and they that are to be ordained successively kneeling one by one before him, he anoints with the catechumenal oil, both the hands joined together of each one in the form of a cross, thus—he draws, with his right hand thumb, after he has dipped it in the oil, two lines on the joined hands: namely, one from the thumb of the right hand to the forefinger of the left hand, and another from the thumb of the left hand to the forefinger of the right; and then he anoints the palms all over, saying, whilst he anoints each one,\*

Vouchsafe, O Lord, to consecrate and sanctify these hands through this unction

Consecrare et sanctificare digneris Domine, manus istas per istam unctionem, et nos-

tui immaculata benedictione transformetur ad inviolatam caritatem; *i. e.* that the presbyter then about to be ordained may, by the body and blood (*i. e.* by partaking of it), be transformed, through the blessing derived from that holy sacrament, into perfect charity. In the latest authorised edition of the Pontifical, that of 1845 at Mechlin, *per* obsequium is changed to *in* obsequium, though in all the preceding editions it is *per* obsequium!

\* On the subject of this anointing, upon which so much stress is here laid, see Bishop Burnet in Gibson's *Preserv.* vol. ii. p. 198. There is no early antiquity whatever for it. The Greek Church has never used it. It is not mentioned in the fourth Council of Carthage; where the rites of ordination, as they were then practised, are described; nor was it the practice even at Rome itself, in the time of Nicholas I., who died A. D. 867. He says expressly "that neither priests nor deacons are anointed at their ordination in this holy Roman Church, in which by God's appointment we serve; and if our memory fails us not, we nowhere read that this was done by the ministers of the new Law."—(Epist. 19. ad Radol. c. 3.) The practice was first taken up in the Gallican Church, and thence in time spread to Rome, and is now made *essentia* to ordination!

and our benediction. R. *tram bene + dictionem* R. Amen.

Here the Pontiff draws with his right hand the sign of the cross upon the hands of him whom he ordains, and proceeds :

That whatsoever they (the hands) hallow may be hallowed ; and whatsoever they consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ.

*Ut quæcunque benedixerint benedicantur, et quæcunque consecraverint consecrentur et sanctificentur, in nomine Domini nostri Jesu Christi. R. Amen.*

To which each one that is to be ordained answers Amen.

Then the Pontiff shuts up, or joins the hands of each one successively : *which being thus consecrated*, one of the Pontiff's ministers *ties them together* with the white linen cloth, the one hand over the other, namely, the right over the left ; and forthwith each one returns to his place, *and keeps his hands thus shut and tied*. The hands of all being anointed and consecrated, the Pontiff wipes his thumb with the bread-pith. Then he delivers to each one successively *a chalice with wine and water, and a paten with a host lying upon it* ; they receive the latter (the host) between the fore and middle fingers ; and they *touch* at the same time the bowl of the chalice, and the paten, while the Pontiff says to each one :

[The Ordaining Act in ordination to priesthood.]

Receive thou power to offer sacrifice to God, and to celebrate masses both for the living and for the dead. In the name of the Lord.\* R. Amen.

*Accipe potestatem* offerre sacrificium Deo, missasque celebrare, tam pro vivis, quam pro defunctis. In nomine Domini. R. Amen.

\* This form and the delivery of the vessels to which it is joined, are still more modern than the rite of anointing ; yet now they are made the *essential ordaining act, and the very matter and form of the so-called sacrament of orders*. The reader will observe, that the candidates are now called *ordinati*, the ordained. Up to the delivery of the vessels with the form, "*Accipe potestatem*," they were called *ordinandi*, "those about to be ordained." This rite, therefore, according to the mind of the Church in her Ordinal, is the essential ordaining act ; and so the Council of Florence (held A.D. 1439) expressly declares. It says, "That the matter or visible sign of the order of priesthood is the delivery of a chalice with wine in it, and of a paten with bread upon it, into the hands of the person

These things ended, the Pontiff washes his hands with the bread-pith, and the suds (*aqua lotionis*) are thrown into the sacrarium. Then the mass is proceeded with to the end of the Gospel. During the offertory *the ordained priests (ordinati sacerdotes)* can wash their hands with the bread-pith [*&c.* as the Pontiff did.] After the offertory, the Pontiff having seated himself on the faldstool, all the ordained approach him two at a time, and kneeling before him make an offertory (*offerunt illi*) to him of their lighted candles, each for himself, and *kiss his hand*.\* Then [*after a variety of other minute and puzzling ceremonies,*] the Pontiff having put on his mitre, turns to those that have been ordained presbyters, who kneeling before him in front of the altar, *make profession of the faith which they are to preach*,† saying :

I believe in God the Father Almighty: and so on to the end of the Apostles' Creed.

After which the Pontiff sits, his mitre on, before the altar,

to be ordained; and that the form is, *Accipe potestatem,*" &c. Yet for this *matter* and *form* there is not a trace in any author, in any Ritual, or Ordinal, for near a thousand years after Christ; as Morinus proves (*de Sacris Ordinationibus*, pars 3 and 6). The earliest Ordinal in which the words *Accipe potestatem*, are found, is one composed by *some persons* near Rome, in the tenth century; and yet in *other* rituals composed about the same time, no such rite or form is found. In short, the Maynooth Text-book admits their novelty. It says, 1<sup>o</sup>. *Nec Scripturæ nec traditio — de iis ceremoniis ullam mentionem faciunt.* 2<sup>o</sup>. *Illorum rituum usus nec hodie apud Græcos, nec etiam apud Latinos per decem priora Ecclesiæ sæcula fuisseprehenditur.* " 1<sup>st</sup>. Neither Scripture nor tradition make any mention of these ceremonies (*i.e.* the delivery of the vessels, &c., of which the writer is speaking.) 2<sup>nd</sup>. Nor is the use of them found at this day among the Greeks, nor was it even among the Latins of the first ten ages of the Church." (*de Ordine*, p. 57.)

\* It is to be noted here, once for all, that *to kiss* is to worship, to adore; it was a mark of idolatrous reverence, which was done either by kissing the idol itself, or kissing one's own hand, and then throwing it out towards the idol or other object of reverence. So Hosea xiii. 2, "Let the men that sacrifice kiss the calves." 1 Kings xix. 18, "And every mouth which hath not kissed him (Baal)." Job xxxi. 27, we have "The mouth kissing the hand to the sun or the moon."

† *Profitentur fidem quam prædicaturi sunt, dicentes, credo in Deum Patrem omnipotentem, &c.* This is all the profession that is required of them at their ordination; so that strictly speaking, priests are not bound by their ordination vow to preach the Romish faith, *i.e.* Pope Pius' Creed; nay, they are bound by that vow to renounce it, as contrary to that faith which at their ordination they solemnly profess that they will preach. This was what was done by our Reformers; and by doing so, instead of breaking, they kept their ordination vow.



and laying both his hands on the head of each one of them kneeling before him, says to him :

Receive thou the Holy Ghost ; whosoever sins thou shalt remit, they are remitted unto them, and whose sins thou shalt retain, they are retained.*	Accipe Spiritum sanetum, quorum remisieris peccata, remittuntur eis, et quorum retinueris, retenta sunt.
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Then unfolding the *casula*,† which each one has on his shoulders folded, he arrays each in it, saying :

The Lord clothe thee in the robe of innocence.	Stola innocentie induat te Dominus.
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And forthwith each again comes to the Pontiff, and kneeling, puts both his hands joined together between the hands of the Pontiff, who says to each, if he is his ordinary :

Dost thou promise to me and my successors (or if not his ordinary, to the Pontiff thy ordinary, &c.) reverence and obedience ?	Promittis mihi et successoribus meis (sivero non est aus ordinarius, Pontifici ordinario tuo) reverentiam et obedientiam ?
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R. I do.

R. Promitto.

Then the Pontiff still holding the hands of the same between his own, kisses him, saying :

\* This, it will be observed, is a rite and form subsequent to the ordaining act ; and as the two rites already noticed, namely, the anointing and the delivery of the vessels, &c., are novel inventions, and the latter more novel than the former ; so is the form *Accipe Spiritum Sanctum*, &c., here used, still more novel than the latter. It was never heard of in the Church, East or West, before the fourteenth century, as Morinus abundantly proves. No trace of it can be discovered in any old Ritual or MS. whatsoever. The first in which it has a place, is that which Morinus classes as his *sixteenth* or *last*, (reckoned according to the order of the date of their compilation), which he thinks was composed somewhere towards the end of the *fourteenth* century. But in two other Pontificals which Morinus believes of the same age, both the words (Receive ye the Holy Ghost, &c.) and this last imposition of hands are wanting.—[Burnet in Gibson.] Neither is it in the *Ordo Romanus*. Hence it is set down as unessential to ordination even by the Maynooth Text-book, where we read, “ I answer So. that this last (imposition of hands), is not *essential*. 1st. Because it has never been used in the Greek Church. 2nd. Because neither has it been always in use in the Latin Church. For neither in Rituals, nor Councils, nor in the writings of those who have discoursed upon divine offices and ordinations, is any trace (vestigium) of it to be found.” (de Ordine, p. 46.)

† Called in English *chasuble*, the outside priestly vestment.

The peace of the Lord be ever with thee. Pax Domini sit semper tecum.  
To which the other answers, Amen.

After which the Pontiff, still sitting with his mitre on, and taking his crosier, admonishes them, saying :

Seeing, dearly beloved sons, that the matter which you are about to handle *is very perilous*, I admonish you, that before you proceed to the celebration of mass,\* you diligently learn from other priests skilled and disciplined in the same, the ordinary of the whole mass, and the consecration of the host, and the breaking and partaking thereof.

Quia res, quam tractaturi estis, satis periculosa est, filii dilectissimi, moneo vos, ut diligenter totius Missæ ordinem, atque Hostiæ consecrationem, ac fractionem, et communionem, ab aliis jam doctis sacerdotibus discatis, priusquam ad celebrandum Missam accedatis.

Then the Pontiff rises with mitre and staff (*surgit cum mitra et baculo*) and blesses (*benedicit*, gives benediction to) the presbyter still kneeling before him, saying :

The blessing of God Almighty, the Fa + ther, the + Son, and the Holy + Ghost descend upon you : that you may be blessed in the priestly order, and *offer propitiatory sacrifices for the sins and offences of the people* to Almighty God, to whom is honour and glory for ever and ever. R. Amen.†

Benedictio Deo omnipotentis Pa + tris et Fi + lii et Spiritus + sancti descendat super vos : ut sitis benedicti in ordine sacerdotali : et offeratis placabiles Hostias pro peccatis et offensionibus populi omnipotenti Deo cui est honor et gloria per omnia sæcula sæculorum. R. Amen.

[This concludes the ceremony, and the mass is proceeded with to the end.

\* For the great necessity of attention to this admonition, see the article entitled, "*Of the defects of the Mass*," in the sequel of this work.

† There are some remarkable things connected with this final benediction. It appeared for the first time in a Ritual of the *ninth* century, where it was applied to the giving of the vestments ; and so it continued till towards the *eleventh* century, when it appears in a Ritual for the first time, *altered*, as it is here, into the final blessing ; and the words " Accipe jugum," and " Stola innocentiae," &c. now in the Pontifical, were annexed

From a review of all the rites now in the Pontifical, compared with the ancient Rituals collected by Morinus, as also with the two simple rites prescribed for ordination in the fourth Council of Carthage, &c., it appears plain,

1. That all Rituals and Ordinals have varied much from one another, from the beginning, and very greatly from the Council of Carthage.

2. That the rites and forms of ordination have been gradually multiplied.

3. That the Church of Rome has changed and modified them according to her own fancy.

4. That all compared together onward, from the earliest to the latest, they agree together in two points only, namely, in the laying on of the hands of the bishop and the presbytery, and in a suitable and appropriate prayer annexed thereto. I say *a suitable*, because it is evident

5. That no form of prayer has been so fixed as to be unalterable. From all which it would follow :

6. *That imposition of hands and prayer are the old and only rite of ordination.* It is also the only Scriptural rite ; it is the only rite prescribed in the Council of Carthage, in the so-called works of Denis the Areopagite, in the early Greek and Latin Fathers, and in the Greek Rituals. Hence consequently,

7. All other rites that have since been added to this rite, are human inventions, and therefore, to say the least, are unessential to ordination. Accordingly,

8. All objections against the Ordinal of the Church of England, which retains this rite as the Scriptural and essential rite of ordination, utterly fall to the ground.

in its stead, to the giving of the vestments. It is remarkable that the ritual this alteration is first found in, is the same (the *eleventh* of Morinus) in which the delivery of the vessels with the form *Accipe potestatem offerre sacrificium*, &c., appears for the first time ; while in his *twelfth* and *thirteenth*, extending to 150 years later, neither is this alteration found, nor is there any delivery of the vessels, nor the form, *Accipe potestatem*. From all which, two things evidently follow : *First*, that the delivery of the vessels with the words *Accipe potestatem*, was yet but a *private* rite, and had not made much way in the Church ; and *secondly*, that the form first used in giving the vestments, in which occur the words, *Ut offeratis placabiles hostias pro peccatis et offensionibus populi omnipotenti Deo*, was that, which in the course of some three hundred years, grew into the absolute sacrificial form, *Accipe potestatem offerre sacrificium Deo, Missamque celebrare, tam pro vivis, quam pro defunctis*. That is, it grew, just as the notion of transubstantiation grew.

9. The Church of Rome has quite altered this rite *doctrinally* and *practically*; *doctrinally*, by the formal decree of the Council of Florence; *practically*, in the Pontifical, for to the laying on of hands, she expressly forbids that any prayer shall be annexed. She makes it a silent ceremony; at the first laying on of hands, which is that of the bishop and presbyters jointly, the rubric prescribes that the bishop shall be silent, *nihil dicens*, shall say nothing; and the second laying on of hands, which is after the *now* supposed ordaining act (namely, the delivery of the vessels, with the form, *Accipe potestatem, &c.*) is the laying on of the hands of the bishop only, the presbytery not joining him. The Pontifical makes a sad mess of the whole ordinance; and it may be greatly doubted *whether, according to the ancient usage and Scriptural practice, the Church of Rome now gives any true orders at all*. For further particulars on the subject of Ordination, see Bishop Burnet, in the article before referred to in Gibson, vol. ii. Edition of Brit. Reform. Society.]

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*Of the Consecration of a Bishop elect.—De Consecratione Electi in Episcopum, p. 79.*

[Gen. Rubr.]

No one ought to be consecrated Bishop, unless the consecrator be first certified of the commission to consecrate, either by Letters Apostolic, if the place be without the pale of the Roman Court (*extra curiam*), or by a commission given to the consecrator by the *viva-voce* oracle of the supreme Pontiff himself,\* even though the consecrator be a Cardinal.

In the church where the consecration takes place, two chapels are garnished, a larger for the consecrator, and a lesser for the elect. In the larger, upon a furnished altar, there shall a cross in the centre, and four candlesticks at least. On the ground, near the steps of the altar shall be carpets, upon which the elect prostrates himself: but the

\* *Nemo consecrari debet, nisi prius constet consecratori de commissione consecrandi sive per litteras Apostolicas, si sit extra curiam, sive per commissionem vivæ vocis oraculo a summo Pontifice consecratori factam. Here is another striking instance of the usurpations of the Papacy! All the world over, no one can make a bishop without the Pope's mandate!*

consecrator and others shall kneel. Moreover, hard by, in a fitting place, shall be a credence for the consecrator, upon which there shall be a clean napkin, two candlesticks, basins for washing the hands with towels; a vessel of holy water, with a sprinkling brush; a censor with an incense dish, ladle and incense; flagons of wine and water for the sacrifice; a chalice, host-boxes with hosts,\* bread-pith for wiping the hands; holy chrism.

Let there be prepared also eight small napkins made out of two yards of fine linen, cut lengthwise down the middle; two of which must be six palms long, and the remaining six equal in quantity one to another. And there must be at least eight candles, each of a pound weight: of which four are placed on the altar of the consecrator, two upon the credence of the same, and two upon the altar of the elect. Moreover, let there be a jewelled ring, to be blessed and delivered to the elect, and an ivory comb; and for offertory two flambeaux of four pounds each, two large loaves, and two barrels of wine. Let the loaves and barrels be ornamented, so as to appear, two of silver, and two of gold, surmounted on each side with the *insignia* of the consecrator and the elect.

Let there be present two bishops at the least to assist in the consecration, vested in rochets, &c. &c.—[\*so proceeds the preparatory rubric, filling more than two pages of folio: of which these extracts are a sufficient specimen.] All which being duly observed, the elect is presented on his knees before the consecrator, by the senior assisting bishop, who says:

Most reverend Father, our holy Mother, the Catholic Church demands (*postulat*+)† that you elevate this present presbyter to the burden of the episcopate.

*Consecrator.* Have you the Apostolic mandate?—*Senior Assistant.* We have.—*Con.* Let it be read.—Which, being read by a notary, the consecrator says, Thanks be to God. (*Deo gratias.*)

Then the elect falls on his knees before the consecrator, and reads, word for word, the oath which is to be sworn by him according to the tenor of the aforesaid (Apostolic) commission, and which is as follows:

\* Literally, victim-boxes, with victims; *i. e.* wafers to make the victim-lamb! What an awful idea!

† To postulate is the ordinary, technical word.

## Form of Oath.

I, *N.* Elect of the Church of *N.* will from this hour forth be faithful and obedient to the blessed Apostle Peter, to the holy Roman Church, and to our Lord, Lord *N.* Pope *N.* and to his successors canonically entering. I will not be of any counsel, by consent or deed, to deprive them of life or limb, or to ensnare them by any deceit or fraud, or to lay violent hands upon them in any way whatever; or to offer them any injury under any pretence whatever. Moreover, any counsel which they may entrust to me, either in their own persons or by their messengers or letters, I will disclose to no one, knowingly, to their hurt. *The Roman Popedom and the royalties of St. Peter, I shall help them to retain and defend, saving my own order, against every man.* The legate of the Apostolic See, in passing and repassing, I shall honourably entertain, and assist in his necessities. *The rights, honours, privileges, and authority of the holy Roman Church, of our Lord, the Pope, and his successors aforesaid, I shall give all diligence to preserve, defend, advance, and promote.* Nor will I be of any council, undertaking, or management, whereby, anythingsinister may be contrived

## Forma Juramenti.

Ego *N.* Electus Ecclesiæ *N.* ab hac hora in antea fidelis et obediens ero beato Petro Apostolo, sanctæque Romanæ Ecclesiæ, et Domino nostro, Domino *N.* Papæ *N.* suisque successoribus canonicè intrantibus. Non ero in consilio, aut consensu, vel facto, ut vitam perdam, vel membrum; seu capiantur mala captione; aut in eos violenter manus quomodolibet ingerantur; vel injuriæ aliquæ, inferantur, quovis quæsito colore. Consilium verò, quod mihi credituri sunt, per se, aut Nuntios suos, seu litteras, ad eorum damnum, me sciente, nemini pandam. Papatum Romanum, et Regalia sancti Petri, adjutor eis ero ad retinendum, et defendendum, salvo meo ordine, contra omnem hominem. Legatum Apostolicæ Sedis in eundo et redeundo honorificè tractabo, et in suis necessitatibus adjuvabo. Jura, honores, privilegia, et auctoritatem sanctæ Romanæ Ecclesiæ, Domini nostri Papæ, et successorum prædictorum, conservare, defendere, augere, promovere curabo. Neque ero in consilio, vel facto, seu tractatu, in quibus contra ipsum Dominum nostrum, vel eandem Romanam Ecclesiam, aliqua sinistra, vel præjudicialia personarum, juris, honoris, status, et potestatis eorum

against our said Lord, or the said Roman Church, or whereby anything prejudicial to their persons, rights, honour, state, or power may be plotted. And, if I shall discover that such be done by others, whosoever they be, or by their procurement, I shall hinder the same, to the utmost of my power; and as soon as possible, signify it to our said Lord, or to some other who shall inform him thereof. The rules of the holy Fathers, the Apostolic decrees and ordinances or appointments, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels against the same our Lord, and his successors,* I WILL PERSECUTE AND IMPUGN (*i. e.* FIGHT AGAINST) TO THE UTMOST OF MY POWER.\* When summoned to Synod I will obey, unless prevented by some canonical impediment. I will visit the thresholds of the Apostles every third year, in my own person, and render to our said Lord, and his successors, an account of my whole pas-

machinentur. Et, si talia à quibuscumque, tractari, vel procurari novero, impediam hoc pro posse; et quanto citius potero, significabo eidem Domino nostro, vel alteri, per quem possit ad ipsius notitiam pervenire. Regulas sanctorum Patrum, decreta, ordinationes seu dispositiones, reservationes, provisiones, et mandata Apostolica, totis viribus observabo, et faciam ab aliis observari. Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus prædictis, pro posse persequar, et impugnabo. Vocatus ad Synodum, veniam, nisi præpeditus fuero canonica præpeditio. Apostolorum limina singulis trienniis personaliter per me ipsum visitabo; et Domino nostro, ac successoribus præfatis, rationem reddam de toto meo pastoralis officio, ac de rebus omnibus ad meæ Ecclesiæ statum, ad cleri et populi disciplinam, animarum denique, quæ meæ fidei traditæ sunt, salutem, quovis modo pertinentibus: et vicissim mandata Apostolica humiliter recipiam, et quam

\* *Pro posse* implies that if the Prelate that takes the oath have not any power at all he is excused; but whatever power or ability he has, that he is bound to exercise. In all circumstances he is to do *all that he can* against *heretics*, *i. e.* such as Protestants of every denomination; against *schismatics*, *i. e.* such as those of the Greek churches; and against *rebels*, *i. e.* all the baptized who are disobedient to their rightful Lord and sovereign the Pope! This is unmistakeable language!

toral office, and of every particular in any way whatever relating to the state of my church, to the discipline of my clergy, and people, and in short, to the salvation of the souls committed to my charge: and I will humbly receive and execute, with the utmost diligence, the Apostolic mandates given in reply to the same. But if I shall be hindered by any legitimate impediment from doing so in person, I will discharge all the aforesaid duties by a trusty messenger, selected from the bosom of my own chapter, and commissioned for this special purpose, or by some other church dignitary, or otherwise exalted person; or, these failing me, by a diocesan priest; or, a clergy altogether failing me, by some other presbyter, secular or regular, of known probity and religion, and fully instructed in all the aforesaid particulars. But of such impediment I will give certificates by lawful proofs, to be transmitted by the same messenger, to the holy Roman Church's Cardinal President of the Congregation of Sacred Synod:— moreover, the possessions belonging to my mense I shall neither sell, nor bestow, nor mortgage, nor lease afresh, nor in any way alienate; even with the consent of the Chapter of my church, without consulting the Roman Pontiff. And if I shall be guilty of any alienation, I willingly incur, on this very account,

*diligentissimè exequar. Quod si legitimo impedimento detentus fuero, præfata omnia adimplebo per certum Nuntium ab hoc speciale mandatum habentem, de gremio mei Capituli, aut alium in dignitate Ecclesiastica constitutum, seu alias personatum habentem; aut, his mihi deficientibus, per diocesanum Sacerdotem; et clero deficiente omnino, per aliquem alium Presbyterum sæcularem, vel regularem, spectatæ probitatis et religionis, de supradictis omnibus plenè instructum. De hujusmodi autem impedimento docebo per legitimas probationes, ad sanctæ Romanæ ecclesiæ Cardinalem Proponentem in Congregatione sacri Concilii, per supradictum Nuntium transmittendas.*

*Possessiones verò ad mensam meam pertinentes non vendam, nec donabo, neque impignorabo; nec de novo infeudabo, vel aliquo modo alienabo, etiam cum consensu Capituli Ecclesiæ meæ, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero, pœnas in quadam super hoc edita*



the penalties contained in a certain statute enacted on the same. So help me God, and these his holy Gospels.\*

Constitutione contentas, eo ipso incurrere volo.  
 Sic me Deus adjuvet, et hæc Sancta Dei Evangelia.

Then, and not before, the consecrator says, "Thanks be to God."

[\* Next the Rubric proceeds to state in detail, the several periods at which all bishops of the different parts of the world are sworn to appear *personally* at Rome, and render in their account to the Pope.] Thus,

Once every *three* years all Italian patriarchs, primates, archbishops, bishops; all of Sicily, Sardinia, Corsica, and other provinces adjacent to Italy; also of Dalmatia, and those parts of Greece that are over against Italy, and Sicily.

Once every *four* years all of Germany, France, Spain, Belgium, Bohemia, Hungary, Poland, England, Scotland, Ireland, and all others in Europe, this side the German Ocean, and the Baltic; also those of the Mediterranean Islands.

Once every *five* years, all in the remoter parts of Europe; all in Africa, opposite to our shores, and in the islands of the ocean, this side the continent of the New World.

Once every *ten* years all in Asia, and outside Asia, and in the new countries Eastern, Western, Northern, and Southern, as well in islands as in continents, and in short in all other parts of the world.

Then the bishop elect, and those assisting, taking their seats, the consecrator in a loud voice reads the following examination, which must always be read as it lies, in the

\* One can scarcely see, after reading the above oath, how it is possible for a Romish Bishop to be a loyal or faithful subject of a Protestant sovereign; or indeed of any sovereign or any constitution or government whose interests clash in any sense with those of the Papacy. How such a thing can be possible is hard to understand. Can the man that is bound by this oath honestly take the oath of allegiance? or having taken the latter, can he conscientiously take the former also? Can he serve two masters: two whose interests are so opposite? Can he be said with truth to have any other liege lord but the Pope? What a signal mark of Antichrist is such an oath! What an ecclesiastical sovereignty and bondage of conscience is Popery! The people are enslaved in conscience to the priest, the priest to the bishop, and the bishop to the Pope—he is the Pope's willing sworn thrall. What a conspiracy against the best interests of mankind! How deep-laid and all-absorbing is the Papal policy! And how greatly does it behove all nations and sovereigns to look well to themselves, and be on their guard against so all-prevailing and malignant a pestilence, even in a political sense!

singular number, even though several be examined at the same time.

## Examination.\*

Dearest brother, we ask thee with unfeigned charity, if thou *wilt accommodate all thy skill, to the utmost of thy natural abilities, to the sense of divine Scripture?*

## Examen.

Interrogamus te, dilectissime frater, charitate sincera, si omnem prudentiam, quantum tua capax est natura, divinæ Scripturæ sensibus accommodare volueris.

## The Elect answers :

*So I will with all my heart consent thereto in all things, and obey the same.*

Interrog. *Wilt thou, both by word and example, teach the people for whom thou art to be ordained, those things which thou dost understand out of the divine Scriptures?*

Answer. I will.†

Interrog. Wilt thou receive with veneration the traditions of the orthodox Fathers, and the Decretal Constitutions of the holy and Apostolic See, and teach and keep the same? Answer. I will.‡

Interrog. Wilt thou IN

Ita ex toto corde volo in omnibus consentire, et obedire.

Vis ea quæ ex divinis Scripturis intelligis, plebem, cui ordinandus es, et verbis docere et exemplis? R. Volo.

Vis traditiones orthodoxorum Patrum ac decretales sanctæ et Apostolicæ Sedis constitutiones veneranter suscipere, docere, et servare? R. Volo.

Vis beato Petro Apostolo,

\* The examination of a bishop elect is in conformity with the decree of the fourth Council of Carthage; at which time, says Burnet, it seems to have begun. But the earliest Ritual in which any interrogatories are found set down, is that reckoned the fourth by Morinus. He thinks it is 800 years old, *i. e.* compiled somewhere in the ninth century.

† On this question, and the answer to it, it will be enough to quote the remark of Bishop Burnet. He says: "This alone, were there no more, may serve to justify those bishops who got orders in the Church of Rome, and afterwards received the Reformation; since by the very sponsions given in their ordination, they had engaged themselves to instruct their flocks according to the Scriptures."—See Gibson, vol. ii. p. 209.

‡ The earliest Ritual in which this question, (which is plainly repugnant to the sense and spirit of those which go before it), is found, is the eleventh of Morinus, compiled towards the beginning of the eleventh century.

ALL THINGS *render faith, subjection, and obedience*, according to canonical authority, to the blessed Apostle Peter, to whom God has given the power of binding and loosing, and to our Lord, his vicar Lord N., Pope N., and the Roman Pontiffs his successors? Answer. I will.\*

cui a Deo data est potestas ligandi, ac solvendi, ejusque vicario Domino nostro, Domino N. Papæ N. suisque successoribus, Romanis Pontificibus fidem, subjectionem, et obedientiam, secundum canonicam auctoritatem, per omnia exhibere? R. Volo.

[\* The next six questions relate to the regulation and government of the life and manners of the elect; after which, examination is made as to his faith and doctrine; and here it is worthy of remark, the questions are *all* framed according to the tenor of the three Creeds exclusively, namely, the Apostles', the Nicene, and the Athanasian. There is no reference whatever to anything in the Creed of Pope Pius; so that Popery is altogether excluded from *the profession of faith* made by a bishop at his ordination, as well as from that made by a priest, as we before saw.]

The examination concluded, the aforesaid assistant bishops lead up the elect to the consecrator, before whom he kneels, and whose hand he reverently kisses. Then the consecrator, turning with his ministers to the altar, makes a confession of faith, the assistant bishops all standing with their chaplains, and making their confessions in like manner. [\* After which follows a variety of other little incidental ceremonies, and the mass is proceeded with at the high altar, while the elect also celebrates the same mass apart by himself in his chapel, with his assistant bishops, as far as the Alleluia.] After

\* The earliest notice we meet with of any vow of subjugation made at ordination, is the same *fourth* Ritual of Morinus, cited in note, p. 57. There the question put is, *Vis esse subditus huic nostræ sedi atque obediens?* "Wilt thou be subject and obedient to this our See?" "Which (says Burnet) was no other than what every metropolitan demanded of all the bishops under him; and yet this was all the obedience then promised to the Pope; far different from *the oaths* which were afterwards exacted."—(p. 210, as above.) In Morinus' *eleventh* Ritual, the question had enlarged itself thus: "Wilt thou render faith and subjection to St. Peter, to whom the Lord gave the power of binding and loosing, and to his vicars and successors? Answer: I will." Since which time, it has grown into its present form in the Pontifical, in which, the addition of the words, *et obedientiam per omnia*, are specially remarkable. The subjection grew as the usurpations of the Man of Sin grew, till at length it became absolute.

the Collect for the day, is said the Collect for the office of consecration for the elect : thus :

<p>Be present, O almighty God, unto our supplications ; that what is about to be performed by the ministry of our lowliness, may be filled with the effect of thy power. Through our Lord Jesus Christ thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost, God for ever and ever. R. Amen.</p>	<p><i>Adesto*</i> supplicationibus nostris omnipotens Deus : ut quod humilitatis nostræ gerendum est ministerio, tuæ virtutis impleatur effectu. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus per omnia sæcula sæculorum. R. Amen.</p>
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After the Gradual or Tract, &c., as the case may be, the consecrator sits down, having put on his mitre : and the elect being again led up to him by his assistant bishops, makes to him a profound and low reverence with uncovered head ; while the assistants bowing a little, but yet with their mitres on, also *venerate* the consecrator (*etiam consecratorem venerantur, i. e.* worship him). Then they all sit as before, and the consecrator, facing the elect, says :

[Functions of a bishop.]

<p>It behoveth a bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, and to confirm.</p>	<p>Episcopum oportet judicare, interpretari, consecrare, ordinare, offerre, baptizare, et confirmare.</p>
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Then all rising, the consecrator stands with his mitre on, and says to the bystanders,

<p>Let us pray, most beloved brethren, that the benignity of almighty God, providing for the utility of the Church, may grant the fulness of his grace to this elect one. Through Christ our Lord. R. Amen.</p>	<p><i>Oremus, fratres charissimi,</i> ut huic electo, utilitati Ecclesiæ providens benignitas omnipotentis gratiæ suæ tribuat largitatem. Per Christum Dominum nostrum. R. Amen.</p>
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\* The translator marks the first words of this and some subsequent Collects, as he shall have to refer to them anon in a note, as the only prayers anciently used in consecrating a bishop.

[\* Then follows the Litany as before, with the introduction of the same thrice repeated supplications for the elect, as before in the ordination of subdeacons, deacons, priests, p. 22, &c.]

The Litany concluded, the consecrator rising, having put on his mitre, takes the book of Gospels; and the assisting bishops helping him, he, *saying nothing, lays the same (the book) open on the neck and shoulders of the elect, in such sort that the lower part of the book be upwards, and touch the head at the neck. There one of the chaplains of the elect, kneeling behind him, continues to hold it all the time until it is to be delivered into the elect's hands.* (Quousque liber ipse eidem electo in manus tradendus sit continue sustinet.) Then the consecrator and the assistants touch with both hands the head of him that is to be consecrated, saying, **RECEIVE THOU THE HOLY GHOST.** (Deinde consecrator, et assistentes Episcopi, ambabus manibus caput consecrandi tangunt, dicentes: *Accipe Spiritum sanctum.*)

After which the consecrator, standing, having put off his mitre, says:

Be merciful, O Lord, to our supplications, and bending down the horn of sacerdotal grace over this thy servant, pour out upon him the virtue (the might) of thy bene+diction. Through our Lord Jesus Christ thy Son, who, &c. R. Amen.

*Propitiare, Domine, supplicationibus nostris; et inclinato super hunc famulum tuum cornu gratiæ Sacerdotalis, bene+dictionis tuæ in eum effunde virtutem. Per Dominum nostrum Jesum Christum, fillium tuum qui, &c. R. Amen.*

Here stretching out his hands before his breast, he says, [the Sursum Corda, or Preface.]

.... It is very meet, &c. that we should always and in all places, give thanks unto thee, O holy Lord, almighty Father, eternal God, thou honour\* of all the dignities

*Vere dignum, &c. nos tibi semper et ubique gratias agere Domine sancte, Pater omnipotens, æterne Deus, honor omnium dignitatum, quæ gloriæ tuæ sacris famulantur ordinibus. Deus qui Moysen*

\* I can see no sense in this. But in the old Rituals, from which the whole form is borrowed, it is plain enough; where the words are, "*Deus honorum omnium, Deus omnium dignitatum quæ,*" &c. "O God of all honour, O God of all the dignities which in holy orders," &c.

which in holy orders serve to thy glory. O God, who, when, by secret and familiar addresses thou wast instructing thy servant Moses, as in other lessons of heavenly discipline, so in the fashion also of the priestly garments, didst command Aaron thy elect to be clothed, when officiating, in mystical vestments; that the ages that were to come after might gather understanding from the example of those that went before, so that no age should fall short of instruction in thy doctrine; since among the ancients the outward forms of the things signified were revered, so among us the experience of the things themselves are more certain than the riddles of figures were among the former. For the garb of that former priesthood means in us the ornamenting of our minds; and it is not the beauty of our clothes, but the shining of our souls that now commends the glory of the high priesthood; because these (outward) things which then pleased the carnal eyes of the gazers, required rather those things to be understood which were shadowed by them. And therefore we beseech thee, O Lord, bestow upon this thy servant, whom thou hast elected to the ministry of the high priesthood, such abundance of thy grace, that, whatever those (former)

famulum tuum secreti familiaris affatu, inter cætera cœlestis documenta culturæ, de habitu quoque indumenti sacerdotalis instituens, electum Aaron mystico amictu vestiri inter sacra jussisti; ut intelligentiæ sensum de exemplis priorum caperet secutura posteritas, ne eruditio doctrinæ tuæ ulli deesset ætati. Cùm et apud veteres reverentiam ipsa significationum species obtineret; et apud nos certiora essent experimenta rerum, quàm ænigmata figurarum. Illius namque Sacerdotii anterioris habitus, nostræ mentis ornatus est; et Pontificalem gloriam non jam nobis honor commendat vestium; sed splendor animarum. Quia et illa, quæ tunc carnalibus blandiebantur obtutibus, ea potiùs, quæ in ipsis erant, intelligenda poscebant. Et idcirco huic famulo tuo, quem ad summi Sacerdotii ministerium elegisti, hanc, quæsumus, Domine, gratiam largiaris; ut quidquid illa vellamina in fulgore auri, in nitore gemmarum, et in multimodi operis varietate signabant, hoc in ejus moribus actibusque clarescat. Comple in sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum, cœlestis unguenti rore sanctifica.

garments signified by the shining of the gold, the sparkling of the gems, and the curious variety of motley workmanship, all this may shine forth in his manners and actions. Complete in thy priest, O Lord, the sum of thy ministry : and having adorned him with the ornaments of thy whole glory, sanctify him with the dew of thy heavenly anointing.

Here one of the Pontiff's chaplains (or, if the consecration takes place in the Roman court, the Apostolic subdeacon) binds the head of the elect with one of the two longer napkins of the eight mentioned above ; and the consecrator, kneeling and facing the altar, begins, the rest following him, the hymn

*Veni Creator Spiritus.*

When the first verse is finished, the Pontiff rises, and sits before the altar ; puts on his mitre ; takes off his ring and gloves ; resumes his ring, and has his gremial put on him by the ministers. Then he dips his right thumb in the holy chrism, and anoints the head of the elect, who is on his knees before him, first forming the sign of the cross over his whole crown, and then anointing the rest of the crown, saying, the while :

Be thy head anointed and consecrated with heavenly benediction, in the Pontifical order. Ungatur et consecratur caput tuum, cœlesti benedictione, in ordine Pontificali.

Then making the sign of the cross *thrice*, with his right hand, upon the head of the elect, he says :

In the name of the Fa+ther, and of the + Son, and of the Holy + Ghost. R. Amen.

The anointing being finished, the Pontiff wipes his thumb *a little* in the bread pith, and when the hymn is ended, rises, having put off his mitre, and proceeds in his former tone [with the Preface] saying :

Let *this*,\* O Lord, flow Hoc, Domine, copiosè in

\* The word *hoc*, which here is intended to signify the *material* chrism that has just been daubed on upon the head of the elect, is very incongruous ; but the meaning is plain enough in old Rituals, in which the *hoc* follows immediately after the phrase, *Cœlestis unguenti rore sanctifica*, without any interrupting ceremonies, as the tying of the head, the anointing, &c. coming between. In the old Rituals the sense is, *Let this*, (*i. e.* the dew of heavenly unguent), flow plentifully, &c. So it is in Morinus' two earliest Ordinals the second of which was compiled, he thinks, in the eighth century. All that comes in between *Sanctifica* and *Hoc, Domine*, is modern.

plentifully on his head; let this run down to the lower parts of his face; let this descend to the uppermost parts of his whole body; that the might of thy Spirit may replenish him *inwardly*, and compass him round about *outwardly*. Let the constancy of faith, the purity of love, and the sincerity of peace abound in him. \* [Let his feet, by thy bounty, be beautiful to preach peace, to preach thy good things. Give him, O Lord, the ministry of reconciliation, in word and deed, and in the power of signs and wonders. Be his discourse and preaching, not in the words of man's wisdom, but in the demonstration of the Spirit and of power. Give him, O Lord, the keys of the kingdom of heaven, that he may use but not glory in the power which thou givest to edification, not to destruction. Whatsoever he shall bind on earth, let it be bound in heaven, and whatsoever he shall loose on earth, let it be loosed also in heaven. Whose sins he shall retain, let them be retained; and whose (sins) he shall remit, do thou remit; who blesses him, let him be blessed; and who curses him let the same be filled with curses; let him be that faithful and wise servant, whom

caput ejus influat; hoc in oris subjecta decurrat; hoc in totius corporis extrema descendat; ut tui Spiritus virtus et interiora ejus repleat, et exteriora circumtegat. Abundet in eo constantia fidei, puritas dilectionis, sinceritas pacis. [Sint speciosi munere tuo pedes ejus ad evangelizandum pacem, ad evangelizandum bona tua. Da ei, Domine, ministerium reconciliationis in verbo, et in factis, in virtute signorum et prodigiorum. Sit sermo ejus, et prædicatio, non in persuasibilibus humanæ sapientiæ verbis, sed in ostensione spiritus et virtutis. Da ei, Domine, claves regni cælorum; ut utatur, non glorietur potestate, quam tribuis in ædificationem, non in destructionem. Quodcumque ligaverit super terram, sit legatum et in cælis; et quodcumque solverit super terram, sit solutum et in cælis. Quorum retinuerit peccata, retenta sint; et quorum remiserit, tu remittas. Qui maledixerit ei, sit ille maledictus: et qui benedixerit ei, benedictionibus repletur. Sit fidelis servus, et prudens, quem constituas tu, Domine, super familiam tuam; ut det illis cibum in tempore opportuno, et exhibeat omnem hominem perfectum. Sit sollicitudine impiger; sit spi-

\* Of all that is here included between brackets, from *Sinceritas* to *tribuas ei Domine*, there is no trace in the old Rituals.



thou, O Lord, settest over thy household, to give them their portion of meat in due season, and to present every man perfect. Let him be diligent in business, and fervent in spirit; let him hate pride, love humility and truth, and never forsake them, overcome either by praise or by fear. Let him not put light for darkness, nor darkness for light; nor call evil good, nor good evil. Let him be debtor to the wise and the unwise, that he may gather fruit from the profiting of all men.] Give him, O Lord, an episcopal chair, for ruling thy Church, and the people committed to his charge. Be thou to him authority; be thou to him power and strength. Multiply upon him thy benediction and grace: that by thy bounty he may be always in a fit frame, effectually to implore thy mercy, and to be devout by thy grace. Through our Lord, &c. R. Amen.\*

\* The reader will note here, that all that is in the oldest Rituals that Morinus could find, for the ordination of a bishop, are the three collects now given, beginning, *Oremus*, (which is put first), *Adesto* and *Propitiare*; then another Collect, not in the Pontifical; and the above prayer, beginning, *Deus honorum omnium*, which is here made the Preface, but in all the other Rituals, is called the *consecration*. That is all that is in the two earliest Rituals of Morinus, relating to the consecration of a bishop, without any tying, any anointing, &c. All the other rites, and ceremonies, and forms, that are now in the Pontifical, have been gradually added since the *eighth* century. Thus, the anointing first appears in Morinus' third Ritual (*i. e.* in the 9th century); where, in the prayer called the *consecration*, *Deus honorum omnium*, at the word *comple*, the consecrator takes the chrism, and at the words, *hoc Domine*, he pours it on the head of the person to be consecrated. This is all the addition that is in this Ritual. The words also from *sinceritas pacis*, to *Tribuas ei Domine*, in the prayer, *Deus honorum*, are left out in this Ritual, as they are in several others. It

[Anointing of the hands.]

Then, during the chanting of the 133rd Psalm with Antiphon, the other longer one of the eight little napkins is fastened to the neck of the elect. The consecrator sits down, having taken his mitre, and anoints both the hands joined together of the elect, with the chrism, in the form of the cross, by drawing lines with his right hand thumb; namely, one line from the right hand thumb to the fore finger of the left hand, and the other from the left hand thumb to the fore finger of the right; then he anoints the palms all over, saying:

Let these hands be anointed with the sanctified oil and the chrism of sanctification; like as Samuel anointed David King and Prophet, so be (these) anointed, and consecrated—Here he draws the sign of the Cross on the hands of the Elect, saying—in the name of the Fa+ther, and the + Son, and the Holy + Ghost, making (*i. e.* the hands) the image of the holy Cross of our Lord Jesus Christ, who hath redeemed us from death and brought us to the kingdom of heaven . . . Through the same, &c. R. Amen.

Ungantur manus istæ de oleo sanctificato et chrismate sanctificationis; sicut unxit Samuel David Regnum et Prophetam, ita ungantur, et consecrentur—

Et producens manu dextera ter signum Crucis super manus Electi, dicit:—

in nomine Dei Pa+tris, et Fi+lii, et Spiritus + sancti, facientes imaginem sanctæ Crucis salvatoris nostri Jesu Christi, qui nos à morte redemit, et ad regna cælorum perduxit. . . . Per eundem, &c. R. Amen.

He proceeds, still sitting:—

[The Consecration.]

God and the Father of our Lord Jesus Christ, who hath Deus, et Pater Domini nostri Jesu Christi, qui te ad

is to be observed also, that the Collects, *Oremus*, *Adesto*, *Propitiare*, and *Deus honorum*, are continued in all the Rituals. How simple and spiritual are all these forms, as they lie in the earliest Rituals! and what a mass of superstition, magic, and sorcery, is all that has been since gradually added to them! and more especially when compared with the simple rules laid down for ordination in the fourth Council of Carthage; which the reader will do well ever to keep in view.

willed thee to be exalted to the dignity of the Pontificate, himself overflow thee with the chrism and liquor of mystical unction, and enrich thee with the abundance of spiritual bene+diction; whatsoever thou shalt bless, let it be blessed; and whatsoever thou shalt sanctify, be it sanctified; and be the laying on of this thy consecrated hand or thumb profitable to all for salvation.  
**R. Amen.**

Pontificatus sublimari voluit dignitatem, ipse te Chrismate et mysticæ delibutionis liquore perfundat, et spiritualis bene+dictionis ubertate fœcundet: quidquid bene + dixeris, benedicatur; et quidquid sanctificaveris, sanctificetur; et consecratæ manus istius, vel pollicis impositio cunctis proficiat ad salutem.  
**R. Amen.**

The things preceding being thus finished, the *consecrated one*\* joins both his hands, and holds the right over the left, [nursing them], and folds them up in the napkin hanging from his neck. But the consecrator wipes his thumb [again] a little in the bread-pith; and putting off his mitre, rises, and blesses the pastoral staff (*benedicit baculum pastoralem*), if not blest before,† saying—*Sustentator imbecilitatis humanæ Deus, bene+dic baculum istum, &c.* “God, the sustainer of human weakness, hal+low this staff,” &c.

Then he sprinkles it with holy water. After which, taking his mitre and sitting down, he delivers (*tradit*) it to the consecrated, who is on his knees, and who *receives it between his fore and middle fingers, not disjoining his hands*, the consecrator saying:—

Receive thou the staff of pastoral office; that thou be *Accipe baculum pastoralis officii; ut sis in corrigendis*

\* *Præmissis itaque expeditis, consecratus jungit ambas manus.* Up to the last mentioned rite, he is called *Electus*, or *consecrandus*; now he is called *consecratus*; the preceding rite, therefore, is in the sense of the Church of Rome the consecrating act; which the reader will remember is altogether a modern rite, as all the rites and forms onward from the prayer, *Deus honorum omnium*, are, some more and some less modern. They cannot, therefore, be in any true sense sacramental,—unless the Church can make true sacraments, which it is admitted on all hands, she can *not*.

† If it had been blest, it would, it seems, be sacrilege to bless it again, just as it would be sacrilege to baptize again; as though all these rites were sacramental. How fulsome! as if the learned world were still asleep; as was the case, when these rites, or sorceries rather, were first devised and palmed upon the church, as sacramental and essential

piously wrathful in correcting vices, keeping judgment without anger, soothing the minds of thy hearers by fostering their virtues, and not forsaking censure in the calmness of thy severity.

vitiis piè sæviens, judicium sine ira tenens, in fovendis virtutibus auditorum animos demulcens, in tranquillitate severitatis censuram non deserens.

Next he hallows the ring [\*with another set form], sprinkles it with holy water, and sitting down, puts it on the ring-finger of the right hand of the consecrated, saying :—

Receive thou the ring, namely, the seal of faith ; so that, adorned with undefiled faith, thou be a pure guardian of the spouse of God, to wit, the holy Church. R. Amen.

Accipe annulum, fidei scilicet signaculum ; quatenus sponsam Dei, sanctam videlicet Ecclesiam, intemerata fide ornatus, ilibate custodias. R. Amen.

Then the consecrator takes the book of the Gospels from the shoulders of the consecrated :\* and, the assisting Bishops helping him, he delivers it closed to the consecrated, *who touches it, without opening his hands*, the consecrator saying :

Receive† thou the Gospel, and go, preach to the people committed to thy charge ; for God is able to increase his grace unto thee, who liveth and reigneth with God the Father in the unity, &c. R. Amen.

Accipe Evangelium et vade, prædica populo tibi commisso ; potens est enim Deus, ut augeat tibi gratiam suam, qui vivit et regnat cum Deo Patre in unitate, &c. R. Amen.

In fine, the consecrator receives the consecrated to the *kiss of peace* ; the assisting Bishops do the same, saying to him, *Pax tibi*, "Peace be to thee," [\*with many added ceremonies, suited to the occasion.]

After the benediction (in the mass) the consecrator rises,

\* The chaplain has been all this time holding the book open on the neck and shoulders of the elect.

† This rite of delivering the book of the Gospels is in *none* of the older Rituals. That reckoned the eighth by Morinus, is the only one in which it is found. It is in no other whatever, earlier or later. The words there are, " Accipe hoc Evangelium, et ito, doce omnes gentes ; Receive thou this Gospel, and go, teach all nations."

having put off his mitre, and hallows (benedicit) the mitre, if it has not been already hallowed, saying :

O Lord God, Almighty Father, whose goodness is passing glorious, and power immense, from the which is every best gift, and every perfect gift, and every ornament of honour and dignity; vouchsafe to hal+low, and sancti+fy this mitre that is to be put on the head of this prelate thy servant. Through Christ our Lord. R. Amen.

Domine Deus, Pater omnipotens, cujus præclara bonitas est, et virtus immensa, a qua omne datum optimum, et omne donum perfectum, totiusque decoris ornamentum; bene+dicere, et sancti+ficare dignare hanc mitram hujus famuli tui Antistitis capiti imponendam. Per, &c.

Then he sprinkles it with holy water: and sitting down, having put on his mitre, he puts it, the assisting bishops joining in the act, on the head of the consecrated, saying :

We put, O Lord, on the head of this thy prelate and champion (combatant) *the helmet of munition and salvation*; that, his face adorned, or head armed, he may by *the horns* of either Testament appear terrible to the adversaries of the truth, and be the sturdy assailant of the same; thou giving him liberally of thy grace, who didst signalize, with the shining horns\* of thy brightness and truth, Moses thy servant's face, that was beautified by his talking with thee, and didst command the tiara to be put on the head of Aaron thy high-priest. Through Christ, &c.

Imponimus, Domine, capiti hujus Antistitis et agonistæ tui galeam munitionis et salutis; quatenus decorata facie et armato capite cornibus utriusque Testamenti terribilis appareat adversariis veritatis, et, te largiente gratiam, impugnator eorum robustus existat: qui Moysi famuli tui faciem ex tui Sermonis consortio decoratam lucidissimis tuæ claritatis ac veritatis cornibus insignisti, et capite Aaron Pontificis tui tiaram imponi jussisti. Per Christum, &c.

Next, if the gloves have not been hallowed, the consecrator rises, having put off his mitre, and hallows them, saying :—

\* So it is in the Douay Version of Exod. xxxiv. 35.

Almighty Creator, who hast given to man, made after thine own image, hands of signal skill, as if an intelligent organ for rightly performing his work; and hast commanded them to be kept clean, that therein the soul should be meetly carried,\* and thy mysteries (sacraments), meetly consecrated by the same: vouchsafe to hal+low and sanc+tify these coverings of the hands; that whoever of holy Pontiffs thy ministers shall desire to veil his hands in these, thy mercy may minister to the same cleanness both of heart and work. Through Christ our Lord.

Omnipotens Creator, qui homini ad imaginem tuam condito manus discretionis insignitas, tanquam organum intelligentiæ ad recte operandum dedisti, quas servari mundas præcepisti, ut in iis anima digne portaretur, et tua in iis digne consecrentur mysteria, bene+dicere et sancti+ficare dignare manuum hæc tegumenta, ut quicumque ministrorum tuorum sacrorum Pontificum his velare manus suas cum humilitate voluerit, tam cordis quam operis ei munditiam tua miserecordia subministret. Per, &c.

Then he sprinkles them with the holy water; and the Pontifical ring being taken off the finger of the consecrated, the consecrator, having put on his mitre, sits down; and, the assistant bishops helping, he puts the gloves on the hands of the consecrated, saying:

Encompass, O Lord, the hands of this thy minister, with the cleanness of the new man who came down from heaven; that, like as Jacob thy beloved having covered his hands with the skins of kids, did obtain that paternal blessing by presenting to his father most savoury meat and drink, so this one also, the saving host being presented to thee by his hands, may merit to obtain the benediction of thy grace. Through our Lord, &c.

Circumda, Domine, manus hujus ministri tui munditia novi hominis, qui de cælo descendit; ut quemadmodum Jacob dilectus tuus, pelliculis hædorum opertis manibus, paternam benedictionem, oblato patri cibo potuque gratissimo, impetravit, sic et iste, oblata per manus suas hostia salutari, gratiæ tuæ benedictionem impetrare mereatur. Per, &c.

\* The Douay Version of Job xiii. 14.

Then he puts on forthwith the Pontifical ring; and the consecrator rises, and takes the consecrated by the right hand, and the principal assistant bishop takes the same by the left hand, and they enthrone him (intronizant) on the faldstool; or, if in his own Church, on the episcopal chair; and the consecrator delivers to him the pastoral staff *into his left hand*. Then the consecrator, *turning his face to the altar*, and putting off his mitre, begins the Te Deum; and while they are chanting it, the consecrated is led through the Church by the assisting bishops in their mitres, *giving his benediction to all*.

[\*And so the matter goes on with an abundance of other minute ceremonies, which a Romanist calls "*integrating*," or "*consuming*;" *i. e.* not essential to the sacrament, but such as make it quite complete and perfect. These little rites fill some three pages more of the Folio Pontifical. The following rubric, which closes the article, is important.]

When a bishop elect is consecrated as a patriarch or archbishop, the foregoing office (of the consecration of a bishop) is *observed in all things*; but by this consecration, the elect does not receive the name of Patriarch, or Archbishop, for this is conferred *only by delivering to him the Pallium*, (*per traditionem Pallii dumtaxat*). Till this is done, he is still called Elect, even after he has had the afore-said consecration. [The next article therefore in the Pontifical, is upon the all-important and lucrative affair of the said Pallium, thus]

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*Of the Pallium.—De Pallio, p. 123.*

[Gen. Rubr.]

When the Pallium is sent from the Apostolic See, the Pontiff to whom the delivering of it is committed, meets in his own church, or in some church of his own diocese or province, the elect, on an appointed day. And there the Pallium is spread on the altar, covered with the silk in which it was carried from Rome. Then solemn mass being celebrated, the Pontiff, sitting on a faldstool before the altar in his mitre, administers to the elect kneeling before him in his pontificals, but unmitred and without gloves, *the oath of*

*fealty* (fidelitatis) to the Apostolic See, prescribed in the Apostolic Commission.

*The form of Oath.*

[\*This is the same, word for word, with that required of bishops elect, before they can be consecrated, as in p. 53.]

After the oath has been sworn, the Pontiff rises in his mitre, takes the pallium from the altar, and puts it over the shoulders of the elect on his knees, saying :

To the honour of Almighty God, and the blessed *Mary ever Virgin, and of the blessed Apostles Peter and Paul, of our Lord N., Pope N., and the holy Roman Church, and also of the Church of N.* committed to thee ; we deliver to thee *the pallium taken from the body of the blessed Peter, in the which (pallium) is the plenitude of the Pontifical office, together with the name and title of patriarch, (or archbishop, as the case may be) ; which thou mayest use within thy own church on certain days expressly mentioned in the privileges granted by the Apostolic See. In the name of the Fa+ther, and the + Son, and the Holy+Ghost. R. Amen.*

Ad honorem omnipotentis Dei, et beatæ Mariæ semper virginis, ac beatorum Apostolorum Petri et Pauli, Domini nostri N. Papæ N. et sanctæ Romanæ Ecclesiæ, nec non Ecclesiæ N. tibi commissæ, tradimus tibi Pallium de corpore beati Petri sumptum, in quo est plenitudo Pontificalis officii, cum Patriarchalis (vel archiepiscopalis) nominis appellatione ; ut utaris eo intra Ecclesiam tuam certis diebus, qui exprimuntur in privilegiis ab Apostolica sede concessis. In nomine Pa+tris, et Fi+lii, et Spiritus+sancti. R. Amen.

This done, the Pontiff withdraws to the Gospel corner of the altar ; and the *patriarch* or *archbishop* [being now so called] rises in the pallium, and ascending to the altar, his cross displayed before him, if in his own church or other church of his diocese or province, solemnly blesses the people with his head uncovered. [Which concludes this important and *useful* ceremonial.\* The following rubrics are added.]

\* The pallium or pall is one of the chief badges of Antichrist. At first it was given by the Christian emperors to the prelates, as a badge of autho-



Whereas the plenitude of the Pontifical office is conferred by the pallium, before that any one has obtained the pallium, he has no right to the name of patriarch, or primate, or archbishop; and it is not allowed to him either to consecrate bishops, or call a Council, or make the chrism, or dedicate churches, or ordain clergy; no, even though he may have had the pallium in another church, since it behoveth him to petition for a new pallium, [if he has been translated.]

He can, however, before the pallium has been received by

urity over the inferior orders of their clergy, as the emperors themselves wore it in token of their temporal power over the inferior officers of the empire. In the sixth century the bishops of Rome began to assume the conferring of it, as a token of the merit or virtue of him that wore it; and from this, in time, it grew into its present use and doctrine, so as to be regarded as *the very essential* constituting a patriarch, primate, or archbishop. The first Bishop of Rome we find giving the pall to Vigilius, who sent it A. D. 543, to Auxenius bishop of Arles (Dupin, tom. iv. p. 48.) The next was Pelagius I., the successor of Vigilius, who sent it to Sabandus, the next bishop of Arles. The next we find conferring it was Gregory I., at the close of the sixth century, who sent it to many bishops, and among the rest, to Augustine of Canterbury. Gregory says expressly, "that the custom is to give it only to bishops of merit, who desire it importunately" (Ibid. p. 79): so far was it from being yet thought to be that which made an archbishop. Even in the 9th century Hinckmar observes, "that the pall is *only an ornament* suitable to the metropolitans, as a mark of the dignity or virtue of him that wears it." (Ibid. century 9th, p. 34.) However, before the end of the fourteenth century, they had discovered its great profitableness, and consequently its amazing sacramental powers. In the Decretals of Gregory XI., it was declared, "that an archbishop cannot call a Council, consecrate bishops," &c., as in the above rubric. And Innocent III. decreed that it conveyed the plenitude of Apostolic power; and that neither the functions, nor the title of archbishop could be assumed without it; and that too, even after translation from one province to another, as above.

The manner of making the Pallium is the following:—It is the custom for the nuns of St. Agnes to present two lambs every year as an offertory on the altar of their church, on the feast-day of their patroness saint. These (holy) lambs are taken away during the night by the Pope's agents, and *ceremoniously* put to pasture till shearing time; when they are *ceremoniously* shorn; and the pall is made of their wool, mixed with other wool. It is then laid on the body of St. Peter, *i. e.* on the high altar of the Lateran Church, *said* to contain the bodies of Saints Peter and Paul. And hence, because it is taken (sumptum) from the body of St. Peter, it confers (*ipso tactu*, by its very touch) the plenitude of Pontifical power, on whomsoever the Pope confers it for that purpose. This lucky discovery has been a source of incalculable wealth to the coffers of the Papacy. Matthew Paris informs us that Walter de Gray, translated to York, A. D. 1215, had not his pall at less than £10,000; which was equal to £30,000 of our money! (Twyden's Vindication.) Hence all the above *stringent* rubrics.

him, commit such consecrations to another, *provided that* he has not delayed to *petition* for the pallium.

Nor can the elect, before he has received the pallium, carry the cross before him. Nor can a patriarch or archbishop wear the pallium out of his own patriarchate or province, nor within the same at all times, but only in the churches in the solemnities of mass on special feast-days; but not in processions, nor in masses for the dead; moreover the pallium is a *personal* thing, and therefore cannot be *lent* to another, nor *left* to any one at death, but the patriarch or archbishop must be buried with it on him. [Otherwise, the profits which constitute the only virtue of the pallium would be diminished.]

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*The Benediction of an Abbot of Apostolic authority.—De Benedictione Abbatis Apostolica auctoritate, p. 138.*

[\*This is the next article in the Pontifical; and as it is in many parts similar to the office of consecrating a bishop, we can be more brief in describing it. The general Rubric, directing the preparations to be made in the church for the ceremonial, is the same, with the exception of the matter for anointing, which is omitted, *as an abbot is not anointed.*

\*Then first, if the elect has not already profest (*i. e.* is not a monk), he goes through the ceremonies of admission into the order as a monk; [\*the which ceremonies are here all laid down in full detail in the Pontifical.]

This done, then the elect is presented to the Pontiff by two assisting abbots, with the same forms as in the consecrating of a bishop; the Apostolic mandate or commission allowing the benediction is read; after which, the oath of allegiance to the Papacy is administered to the elect. [\**This oath is the same, word for word, as that exacted of bishops, &c.*\*] Then follows the examination, (examen,) which consists of the following interrogations and sponsions.]

1. Interrog. Wilt thou Vis tuum sanctum propo-  
persevere in thy holy purpose, situm et sancti N. regulam  
and keep the rule of St. N. observare, tibi que subjectos,

\* So that all bishops, archbishops, patriarchs and abbots of Apostolic authority, take the same oath of allegiance and fealty to the Pope, as in p. 53.

and diligently train thy subjects to do the same? Ans. I will.

2. Interrog. Wilt thou refrain from all that is evil, and with God's help, as far as thou art able, change thy life to all that is good? Ans. I will.

3. Interrog. Wilt thou, with God's holy help, keep chastity, sobriety, humility, and patience in thyself, and teach thy subjects the same? Ans. I will.

4. Interrog. Wilt thou keep faithfully the goods of the monastery committed to thy charge, and distribute them to the uses of the Church, the brethren, the poor, and the pilgrims (strangers)? Ans. I will.

5. Interrog. Wilt thou always devoutly and faithfully render *in all things* faith, subjection, obedience and reverence, to our holy Mother the Church of Rome, to our most holy Lord N. supreme Pontiff and his successors? Ans. I will.

[\*If the elect abbot is non-exempt (*i. e.* not freed by Apostolic authority from subjection to any other superior but the Pope), then in addition to all the aforesaid sponsions, another is joined, in which he vows] "Always devoutly and faithfully to render faith, subjection, obedience, and reverence to the holy Church of N. and the patriarch of the same, or archbishop, or bishop, and his successors," to whom the abbot is subject. Where the only difference, it will be observed, between this sponsion and that which precedes it, is, that the phrase, *Per omnia* is omitted.—This with the oath of allegiance is the peculiar distinction of the Pope.]

ut idipsum faceant diligenter instruere? Resp. Volo.

Vis mores tuos ab omni malo temperare, et quantum, adjuvante Domino, poteris, ad omne bonum commutare? Resp. Volo.

Vis castitatem, sobrietatem, humilitatem, et patientiam cum Dei adiutorio in teipso custodire, subditosque tuos talia docere? Resp. Volo.

Vis res monasterii tibi commissi fideliter custodire, et in usus Ecclesiæ, fratrum, pauperum, et peregrinorum distribuere? Resp. Volo.

Vis sanctæ matri Ecclesiæ Romanæ, ac sanctissimo Domino nostro N. summo Pontifici, ejusque successoribus fidem, subjectionem, obedientiam, et reverentiam devote et fideliter per omnia perpetuo exhibere. Resp. Volo.

Then follows the mass, celebrated by the Pontiff and the elect, each apart, [<sup>a</sup>as before in the consecration of a bishop. After the Gradual are said the seven penitential Psalms, the Litany, and two prefatory Collects. Then comes the *Preface*, in which the Pontiff says :]

O holy Lord, almighty Father, eternal God, pour out through our prayers on this thy servant, the abundant spirit of thy bene+diction : Here the Pontiff lays both his hands stretched out, but without disjoining his fingers, on the head of the elect, saying :—That he who, being chosen by thee, is this day made an Abbot by the imposition of our hand, may continue worthy of thy sancti+fication ; and never after be separated from thy grace as unworthy. Here the Pontiff removes his hands from the head of the elect, and again holding them stretched out before his breast, proceeds :

Domine sancte, Pater omnipotens, æterne Deus, affluentem Spiritum tuæ bene+dictionis super hunc famulum tuum, nobis orantibus, propitius infunde. Hic Pontifex imponit ambas manus extensas, digitis non disjunctis, super caput Electi, et eas sic tenet, dicens :—Ut qui per nostræ manus impositionem hodie Abbas constituitur, sancti+ficatione tua dignus, à te electus permaneat ; et numquam postmodum à tua gratia separetur indignus. Hic Pontifex amovet manus de capite Electi, ac eas antepectus extensas tenens, dicit :

[<sup>a</sup>With the Preface, which is an affectedly wordy prayer for the bestowment of the ascetic virtues. It ends thus], That so serving thee, O Lord, through thy bounty, with a clean heart, blamelessly in all thy commandments, he may come with multiplied usury to the prize of the vocation from on high, and with the hundred-fold fruit, and the crown of righteousness, to thy rewards of heavenly treasures. Through, &c.

[<sup>a</sup>Then follow three prayers, the third of which is very long and wordy, of which the following extract will suffice.]

Hear, O Lord, our prayers, which we pour forth in the sight of thy majesty over this thy servant, who, *instead of thy name* (i. e. instead of

Exaudi, Domine, preces nostras, quas in conspectu tuæ majestatis super hunc famulum tuum fundimus, qui vice tui nominis ad gubernationem

thyself) is appointed to the governance of thy sheep; that through the intervention of the blessed N. (*i. e.* the patron saint of the order) thou vouchsafe to regard him, and hal+low him.

tionem ovium tuarum statuitur; ut respicere, et interveniente beato N. bene + dicere digneris.

Direct, O Lord, his steps,\* into the ways of peace and righteousness, and bestow on him the gifts of thy virtues, justice, temperance, fortitude, prudence, charity, sobriety, patience, long-suffering, invincible constancy, faith unfeigned, hope unshaken, a devout mind, perfect humility, a right understanding, benignity, modesty, unanimity, peace, concord, chastity, abstinence, vigilance, discretion, uprightness, knowledge, piety, counsel, and inviolate perseverance in all good actions.

After this prayer the Pontiff sits down, having put on his mitre, and *delivers the rule to him* (the Abbot), who *touches it with both hands and receives it*,† the Pontiff saying :

Receive thou the rule delivered by the holy Fathers for governing and guarding the flock entrusted to thee by God, so far as God himself shall strengthen thee, and human frailty permit. Take thou the paternal oversight of the Lord's flock, and the care of their souls: and walking by the precepts of the divine law, be to the same a leader unto the pastures of the heavenly inheritance, through the help of our Lord Jesus Christ, who with the Father, &c. R. Amen.

Accipe regulam a sanctis patribus traditam ad regendum custodiendumque gregem tibi à Deo creditum, quantum Deus ipse te confortaverit, et fragilitas humana permiserit. Accipe gregis Dominici paternam providentiam, et animarum procuracionem, et per divinæ legis incedendo præcepta, sis ei dux ad cœlestis hereditatis pascua, adjuvante Domino nostro Jesu Christo, qui cum Patre, &c. R. Amen.

[ \*Next, (as in the office for consecrating a bishop) the Pontiff blesses successively the pastoral staff and ring, and delivers them; and after the communion, he blesses the

\* This extract is given merely as a specimen of the wordiness of these forms.

† Pontifex dat ei, ambabus manibus tangenti et recipienti, regulam.

mitre, if the elect be a mitred abbot, and the gloves, and puts them on; all which are done with the same rites and forms, as in the office for bishops.] After which he places the abbot in the seat of his predecessor, or, if the benediction does not take place in the monastery, on the faldstool, and delivers the pastoral staff into his left hand, saying:

Receive thou full and free power to rule this monastery and its congregation, and all things which are known to pertain to the governance of the same, inwardly and outwardly, spiritually and temporally.

Accipe plenam, et liberam potestatem regendi hoc monasterium, et congregationem ejus, et omnia quæ ad illius regimen interiùs et exteriùs, spiritualiter et temporaliter pertinere noscuntur.

[After which is the Te Deum laudamus, as before; the going through the church giving benediction to all; and so on.]

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*The Benediction of an Abbess.—De Benedictione Abbatissæ,*  
p. 177.

[As this office is in many of its parts the same as the preceding, and in others, similar to that which follows it, a few extracts will suffice.]

Kneeling before the Pontiff, and accompanied by two senior matrons, she swears before him the following oath, of due allegiance to the Prelate, her ordinary:—

I, N. about to be ordained Abbess of the Monastery of N. do promise in the presence of God, and his saints, and this solemn congregation of Sisters, fidelity and meet subjection, obedience, and reverence to my mother, the Church of N. and to thee N. my Lord, Patriarch (or Archbishop, or Bishop) of the said Church, and thy successors, according to the institutes of

Ego N. Monasterii N. ordinanda Abbatissa, promitto coram Deo, et sanctis ejus, et hac solemniter sororum congregatione, fidelitatem, dignamque subjectionem, obedientiam, et reverentiam, matri Ecclesiæ N. tibi que N. Domino meo, ejusdem Ecclesiæ Patriarchæ, (vel Archiepiscopo, aut Episcopo), et successoribus tuis, secundum sacrarum Canonum instituta,

the sacred Canons, and as the *inviolable* authority of the Roman Pontiff enjoins. So help me God, and these the holy Gospels of God.

et prout præcipit inviolabilis auctoritas Pontificum Romanorum. Sic me Deus adjuvet, et hæc sancta Dei Evangelia.

[\*After the Litany, the same two prayers are used as in the consecration of an Abbot. Then follows the same Preface, wherein the Pontiff at the words, "Pour forth, through our prayers," gives her the same imposition of both his hands upon her head, and again removes his hands at the same words, as in the case of the Abbot.

So again he delivers to the Abbess the rule of the order into her hands, saying: Take thou the rule, &c. as before, to the Abbot.]

Then, if she had not received the veil before, he blesses the veil, and puts it over the Abbess's head, saying:—

Receive thou the sacred veil, whereby thou mayest be known to have contemned the world; and truly and humbly, with the whole endeavour of thy heart, subjected thyself as a wife to *Jesus Christ for ever*; who defend thee from all evil, and bring thee to life eternal. R. Amen.

Accipe velamen sacrum, quo cognoscaris mundum contempsisse, et te Christo Jesu veraciter humiliterque, toto cordis annisu, sponsam perpetualiter subdidisse, qui te ab omni malo defendat, et ad vitam perducatur æternam. R. Amen.

After the Post-communion, the Pontiff enthrones (intronizat) her in the seat of her predecessor, saying:—"Take thou full and free power to rule," &c. [as above, to the Abbot.]

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*The Benediction and Consecration of Virgins.\*—De Benedictione et Consecratione Virginum, p. 194.*

[Gen. Rub.]

In the evening of the day before the benediction, or even in the morning before the Pontiff vests himself for the mass, the Virgins are presented to him in a convenient

\* In other words, the *marriage* of virgins to *Christ*.

place; when he questions each one individually about her age, and purposed vow, namely, whether she has completed her five-and-twentieth year; whether she have the desire and the purpose of keeping her virginity; and moreover, he diligently inquires of each one apart by herself,\* concerning her life and conscience, and *her carnal integrity*.

On the altar, at the Epistle side, are placed for the virgins, [bridal] vestments, veils, rings, and necklaces, or crowns, to be blessed (*benedicendæ*), and to be *delivered* (*tradendæ*) to the virgins at the proper time.

Senior matrons or relatives are appointed as bride-maids (*paranymphæ*), who are to accompany and go before the virgins, set them in their place, and conduct them to the Pontiff.

Moreover, in the church is erected a pavilion, in which, at the proper time, the virgins are to clothe themselves in the hallowed vestments [*i. e.* undress and dress themselves.]

All which being done, the Pontiff, at the fit time, begins mass, &c. At the last verse of the Gradual, the virgins, accompanied by their bride-maids (*paranymphis*), &c. come forth to the Church in their ordinary monastic dress; to whom the Archpresbyter chants the Antiphon:—

Ye wise virgins, make ready your lamps; behold the <i>bride- groom</i> cometh, go ye forth to meet him.	Prudentes virgines, aptate vestras lampades: ecce spon- sus venit, exite obviam ei.
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The virgins, hearing his voice, light their wax tapers, and advancing, two and two, are presented, on their knees, before the Pontiff by the Archpresbyter, who says:

Most reverend father, holy mother, the Catholic Church demands that you vouchsafe to hallow and consecrate these present virgins, <i>and espouse them</i> to our Lord Jesus Christ, the Son of the most high God.	Reverendissime pater, pos- tulat sancta mater Ecclesia Catholica, ut has præsentis virgines dignemini benedi- cere, et consecrare, ac Domino nostro Jesu Christo summi Dei filio desponsare.
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\* *Insuper seorsum cum qualibet (diligenter inquirat) de vita et conscientia, et carnis integritate.* This last phrase, the translator thinks, ought to be left in the disguise of its latinity. This whole office is an obscene and polluting service; and its effects on the female mind will be abundantly seen in subsequent parts of this book. See under the word *Marriage* in the Index.



Pontiff.—Dost thou know them to be worthy? &c.

Then [after the usual answer]

The Pontiff, still in mitre, says to those standing around:

<p>The Lord God, and our Lord Jesus Christ helping, we elect these virgins now before us, to bless them, and consecrate and betroth them to our Lord Jesus Christ, the Son of the most high God.</p>	<p>Auxiliante Domino Deo, et Salvatore nostro Jesu Christo, eligimus has presentes virgines benedicere, et consecrare, ac Domino nostro Jesu Christo, summi Dei filio desponsare.</p>
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Then the Pontiff calls the virgins in chant, saying: **VENITE**. They answer, in chant, saying: *Et nunc sequimur*. And rising, they advance as far as the entrance of the choir, but however kneel outside. Again the Pontiff chants in louder strain, **VENITE**. They answer, *Et nunc sequimur in toto corde*; and rising, they proceed to the centre of the choir, and there kneel. Then the Pontiff, the third time, in a louder tone still:

<p>Come, my daughters, hear me, I will teach you the fear of the Lord.</p>	<p><b>VENITE</b> filiæ, audite me, timorem Domini docebo vos.</p>
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Rising, they answer, chanting:

<p>And now we follow with the whole heart, we fear thee, we seek to see thy face; O Lord, confound us not, but do unto us according to thy loving kindness, and according to the multitude of thy mercy.</p>	<p><i>Et nunc sequimur in toto corde, timemus te, et querimus faciem tuam videre, Domine, ne confundas nos, sed fac nobis juxta mansuetudinem tuam, et secundum multitudinem misericordiarum tuarum.</i></p>
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And so chanting, they come nearer, and ascend into the Presbytery, where they all kneel before the Pontiff, and lowly bend their heads even quite to the ground. Anon, each one successively raising her head a little chants:

<p>Take me up, O Lord, according to thy word; that my iniquity have no dominion over me.</p>	<p>Suscipe me, Domine, secundum eloquium tuum; ut non dominetur mei omnis injustitia.</p>
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This having been said by each one, they all rise, and are arranged by the matrons in a circle round the Pontiff, who

interrogates them *publicly* concerning their proposed vow, saying :

Will you persevere in your purpose of holy virginity?—  
 Ans. We will.

Vultis in sanctæ virginitatis proposito perseverare? —Resp. Volumus.

Then each one, kneeling before the Pontiff successively, and putting both her hands joined between both his hands, he says :

Dost thou promise ever to keep thy virginity?—Answer. I do.

Promittis te virginitatem perpetuo servare? — Resp. Promitto.

The Pontiff. Thanks be to God.

Pont. Deo Gratias.

Each kisses his hand, rises, and returns to her place. This being done to all, then he says to all :

Will ye be hallowed, and consecrated, and *espoused* to our Lord Jesus Christ, the Son of the most high God? —Ans. We will.

Vultis benedici, et consecrari, ac Domino nostro Jesu Christo, summi Dei Filio desponsari? Resp. Volumus.

[\*Next the Litany is chanted, as in other ordinations, with the introduction of the thrice-repeated additions.]

The Litany ended, they all rise, and the *Veni Creator Spiritus*, &c. is chanted. After which the virgins withdraw to their pavilion; and the Pontiff, standing before the altar, puts off his mitre, and hallows the vestments of the virgins [using three long and energetic Collects, with crossings, from which the following extract from the third will be enough.]

. . . . . Almighty God—  
 vouchsafe to hal+low and sancti+fy these (vestments), and grant, O most merciful Father, that to thy aforesaid handmaids these vestments be a protection of salvation, these the badge of religion, these the beginning of holiness, these a strong defence against all the weapons of the

. . . . . eas bene + dicere et sancti + ficare digneris : ac præsta clementissime Pater, ut supradictis famularibus tuis sint hæ vestes salutis protectio, hæ cognitio religionis, hæ initium sanctitatis, hæ contra omnia tela inimici robusta defensio ; ut centessimi muneris opulentia, perseverante continentia, ditentur.

enemy; that they (the said virgins) by persevering in continence be enriched with the abundance of an hundred-fold repayment, through Christ our Lord. R. Amen.

Per Christum Dominum nostrum. R. Amen.

Then, after he has sprinkled them with holy water, [a thing that is never omitted in these blessed hallowings and sanctifications!] they are carried to the pavilion; where the virgins, having *stripped* themselves of their daily garments, put on the blessed ones (induunt benedictas). But the Pontiff, still standing, hallows the veils of the virgins, saying:

We suppliantly beseech thee, O Lord, that upon these veils that are to be put over the heads of thy handmaids, thy gracious benediction may descend; and that these veils be hallowed, consecrated, immaculate, and holy. Through Christ our Lord.

Suppliciter te, Domine, rogamus, ut super has vestes ancillarum tuarum capitibus imponendas benedictio tua benigna descendat; et sint hæ vestes benedictæ, consecratæ, immaculatæ, et sanctæ. Per, &c.

Again, [in a second hallowing form], he says:

O God, the head of all the faithful, and Saviour of the whole body, sancti + fy, with thy right hand, these veils, which thy handmaids, for love of thee and thy most blessed mother the Virgin Mary, are about to put upon their heads; let them by thy continual guardianship keep, *alike with undefiled body and mind, that which is given to be mystically understood by the same*; that when they shall come to the endless remuneration of the saints, they may, themselves also being ready, with the wise virgins merit to enter, under thy leading, into the *nuptials* of everlasting felicity. Who livest, &c.

Caput omnium fidelium, Deus, et totius corporis salvator, hæc operamenta velaminum, quæ famulæ tuæ propter tuum tuæque genetricis beatissimæ Virginis Mariæ amorem suis capitibus sunt imposituræ, dextera tua sanctifica; et hoc, quod per illa mystice datur intelligi, tua semper custodia, corpore pariter et animo incontaminato custodiant; ut, quando ad perpetuam sanctorum remunerationem venerint, cum prudentibus et ipsæ virginibus præparatæ, te perducente, ad sempiternæ felicitatis nuptias introire mereantur. Qui vivis, &c.

Then he sprinkles the same; and still standing, he next hallows the rings, (*benedicit annulos*), [that is, the *marriage* rings,] saying:

. . . . Thou, O Lord, send thy bene+diction upon these rings; that those who shall wear the same, being fortified with heavenly might, may maintain *entire* faith and *unsullied* loyalty;\* and as the *spouses* of Jesus Christ, may guard the vow of their virginity, and persevere in perpetual chastity. Through, &c.

. . . . Tu Domine, mitte bene+dictionem tuam super hos annulos: ut quæ eos gestaverint, cœlesti virtute munitæ, fidem integram, fidelitatemque sinceram teneant; sicut sponsæ Christi virginitatis propositum custodiant; et in castitate perpetua perseverent. Per Christum, &c.

Then he hallows the necklaces (torques), [as an emblem of the everlasting crown which the virgins are to merit by their conjugal fidelity] ut quæcunque ea portaverint, si tibi fideliter servierint, coronam quam illa [ornamenta] designant, in cœlo percipere mereantur. That whosoever shall wear these may, if they serve thee *faithfully*, merit to receive in heaven the crown which they do signify.

These (hallowings and sanctifications) completed, the virgins, now arrayed in the blessed vestments, the veils excepted, return, two and two, to the Pontiff, chanting the Responsory.

I have despised the glory of the world and all secular adorning for the love of our Lord Jesus Christ. R. Whom I have seen, whom I have loved, in whom I have believed, in whom I have delighted. *Versè*. My heart hath uttered a good word. I speak of my works to the King.†

Regnum mundi et omnem ornatum sæculi contempsi, propter amorem Domini nostri Jesu Christi. R. Quem vidi, quem amavi, in quem credidi, quem dilexi. *Versus*. Eructavit cor meum verbum bonum. Dico ego opera regi.

\* The allusion is to conjugal fidelity; but I forbear to render the word *quite* literally.

† What glorying is here! How blind to what is written, *That no flesh should glory in his sight!* These poor deluded girls are the helpless victims of spiritual butchers! See our Article Legends of the Canonized of 1839.

Then the virgins are arranged by their *bride-maids* before the altar, on their knees, in the presence of the Pontiff, their faces bent to the ground. The Pontiff rises, having put off his mitre, and facing the virgins, says, with his hands stretched out before his breast, *the Preface*; [which is the longest chant in the Pontifical, covering nine entire pages. The greater part of it is a rhapsody, hymning the praises of continence, and the glories of virginity—which is called *an offering to God*—and eulogizing the struggles of virgins with, and their victories over, *the enticements and stimulants of the flesh*. The following will serve as a specimen:]

Holy Lord, &c. who dost even now, (even in this world), promote to the similitude of angels, those that are still bound in the fetters of mortality: Look down, O Lord, on these thy handmaids, who, placing in thy hand the vow of their continence, make an offering of their devotion unto thee, from whom they have taken the desire of the same. For how otherwise could their mind, compassed as it was with mortal flesh, get the victory over the law of nature, the freedom of licence, the force of custom, and the stimulants of age, (*i. e.*) youth? how unless thou, O God, didst mercifully kindle in them, of thy free pleasure, the love of virginity; didst ing for it in their hearts; fortitude?

Domine sancte, &c. . . . qui . . . obstrictos adhuc conditione mortalium jam ad similitudinem provehas angelorum: Respice, Domine, super has famulas tuas, quæ in manu tua continentis sue propositum collocantes, tibi devotionem suam offerunt, a quo et ipsæ vota assumpserunt. Quomode enim animus mortali carne circumdatus, legem naturæ, libertatem licentiæ, vim consuetudinis, et stimulos ætatis evinceret, nisi tu Deus, per liberum arbitrium in eis amorem virginitatis clementer accenderes, tu hanc cupiditatem in earum cordibus benignus aleres, tu fortitudinem ministrares?

graciously nourish the long-  
didst minister unto them

[Some parts are quite unfit to appear in literal English, as for instance the following:]

(O God), from the fountain of thy bountifulness has flowed this gift, . . . . that

. . . De largitatis tuæ fonte defluxit . . . ut existerent sublimiores animæ quæ in

there should exist souls so sublime as to loathe, &c. (as in the Latin) . . . and earnestly to desire the sacrament of marriage, and yet not imitate what is done in the married state, but love what is denoted thereby. Blessed virginity confesses him that is her Author; and rivalling the integrity of angels, has devoted herself to the *bridal-chamber and the bed of Him who is the spouse of perpetual virginity*, like as he is the Son of perpetual virginity.

*viri\* ac mulieris copula fastidirent connubium, concupiscerent sacramentum, nec imitarentur quod nuptiis agitur, sed diligerent quod nuptiis prænotatur—*Agnovit auctorem suum beata virginitas, et æmula integritatis Angelicæ, illius thalamo, illius cubiculo se devovit, qui sic perpetuæ virginitatis est sponsus, quemadmodum perpetuæ virginitatis est filius.

The Preface ended, the Pontiff sits, having put on his mitre. The virgins rise, and the first pair are presented by their bride-maids to the Pontiff; before whom they kneel lowly, chanting:

I am the handmaid of Christ, wherefore I shew myself to have the character and bearing of one *that serves!*†

Then having again vowed to persevere in their purpose, the Pontiff puts the veil over the head of each successively, saying:

Receive thou the sacred veil, &c.; (as before in veiling the abbess, p. 78.)

The two being veiled, and continuing on their knees, sing;

He hath set his seal upon my face, *that I should admit no lover but him.* (Posuit signum in faciem meam, ut nullum præter eum amatorem admittam.)

And so on, two by two, till all are veiled. After which he calls them chanting:

*Come, my beloved, to be wedded; the winter is past, the turtle is singing, and the flourishing vines give smell. (Desponsari, dilecta, veni, &c.)*

\* Quæ in viri, &c. This refers to their marriage vow with Christ, in which they obtain what they so earnestly long after, the sacrament of marriage, but not, &c.; which is as wicked as it is profane. It is well for these poor damsels, as well as for the bystanders, that the service is in a tongue not understood by them. It is defiling in the extreme!

† Ancilla Christi sum, ideo me ostendo servilem habere personam.

Here the virgins are again presented to the Pontiff, two and two, as before, by the bride-maids; then taking the ring in his right hand, and the virgin's right hand in his left, and putting the ring on the ring finger of her right hand, *he espouses the same to Jesus Christ*, (desponsat illas Jesu Christo), saying to each severally:

I espouse thee, to Jesus Christ, the Son of the supreme Father, who keep thee *undefiled*. Therefore take thou the ring of faith, the seal of the Holy Ghost: so that thou be called the *spouse of God*, and if thou serve him faithfully, be crowned everlastingly. In the name of the Fa+ther, and of the + Son, and of the Holy+Ghost. B. Amen.

Desponso te, Jesu Christo, filio summi Patris, qui *illesam* custodiat. Accipe ergo anulum fidei, signaculum Spiritus sancti; ut sponsa Dei voceris, et, si ei fideliter servieris, in perpetuum coroneris. In nomine Pa+tris, et Fi+lii et Spiritus+sancti. B. Amen.

This done, the two still kneeling, sing:

I am espoused to Him whom angels serve, and at whose beauty sun and moon do marvel. (Ipsi sum desponsata cui Angeli serviunt, cujus pulchritudinem sol et luna mirantur.)

And so on of all the rest, two and two, in order. All being now wedded, they fall on their knees, all at the same time; and, lifting up their right hands on high, they *shew them*, (simul levant in altum et ostendunt dexteram manus, cantantes:)

With his ring my Lord Jesus Christ hath ratified my bridal contract, and adorned me with a crown as his spouse.

Annulo suo subarrhavit me Dominus meus Jesus Christus, et tanquam sponsam decoravit me corona.

Then the Pontiff rising, his mitre on, and standing with his face towards them, says:

God the Father Almighty, creator of heaven and earth, who hath vouchsafed to choose you to a common *espousalship* with the blessed Mary, mother of our Lord Jesus Christ, hal+low you;

Bene+dicat vos conditor cœli et terræ, Deus Pater omnipotens, qui vos eligere dignatus est ad beatæ Mariæ matris Domini nostri Jesu Christi *consortium*: ut integram et immaculatam virgine-

that in the presence of God and his angels, you may preserve, *untouched* and *undefiled*, the virginity you have professed; and hold on your purpose, love chastity, and keep *patience*; that you may merit to receive the crown of virginity. Through the same Christ our Lord. R. Amen.

nitatem, quam professæ estis, coram Deo et Angelis ejus conservetis; propositum teneatis; castitatem diligatis, patientiam custodiatis; ut coronam virginitatis accipere mereamini. Per eundem Christum Dominum nostrum. R. Amen.

After which he again calls them, chanting: Come thou spouse of Christ (*Veni sponsa Christi*) and receive the crown which thy Lord hath prepared for thee for ever and ever. Then they are again presented in pairs, as before, and the Pontiff, taking the necklace (*torquem*) or crown, puts it on the head of each, one by one, saying to each:

Receive thou the crown of maiden excellence; that like as thou art crowned by our hands on earth, so thou mayest merit to be crowned of Christ, with glory and honour in heaven. Through the same, &c.

Accipe coronam virginalis excellentiæ; ut, sicut per manus nostras coronaris in terris, ita a Christo gloria et honore coronari merearis in cœlis. Per eundem, &c.

And immediately both virgins sing together the Antiphon: The Lord hath arrayed me in a crown of golden texture, and adorned me with immense necklaces.

And so on, two and two, till all are crowned. [<sup>a</sup> Then are two Collects for their perseverance in chastity, &c., and] “that thou (God) mayest vouchsafe to associate them with the hundred and forty-four thousand, who have remained virgins, and have not defiled themselves with women, and in whom has been found no guile.”

After this, the virgins rising, chant together the Antiphon:

Lo! what I have longed for I now enjoy; what I have hoped for, I now hold;

Ecce quod concupivi, jam video; quod speravi, jam teneo: illi sum juncta in cœlis,



I am joined in heaven to him, whom I have loved, while on earth, with my whole devotion.

quem in terris posita, tota devotione dilexi.

Then the Pontiff, joining his hands before his breast, pronounces over the virgins standing, but lowly bending their heads, two successive *benedictions*. [Both these benedictions are very long. From the first the following will suffice :]

O God . . . . prepare them under the governance of wisdom for all the work of virtue and glory. That, overcoming the enticements of the flesh, and rejecting *forbidden concubinage*, they may merit the indissoluble *copula* of thy Son Jesus Christ our Lord. These, O Lord, we beseech thee, supply with arms not carnal, but mighty through the power of the Spirit; that, thou fortifying their feelings and members, sin be not able to lord it in their bodies and souls. . . . .

Let the shower also of thy heavenly grace extinguish in them all *hurtful heat*, and kindle up in them the light of abiding chastity; let not the modest face obey inducements to sin, nor negligence afford to the incautious occasion of falling.

Deus . . . . ad omne opus virtutis et gloriæ, magistrante sapientia præpara carnis illicebas, et illicita concubia recusantes insolubilem filii tui Domini nostri Jesu Christi copulam mereantur. His petimus, Domine, arma suggeras non carnalia, sed spiritus virtute potentia : ut, te muniente earum sensus et membra, in earum corporibus et animabus non possit dominari peccatum . . . . .

Omnem etiam nocivum calorem inber gratiæ tuæ celestis extinguat, lumen vero perpetuæ castitatis accendat; facies pudica scandalis non pareat, neque incautis occasionem tribuat negligentia delinquendi.

[*Second Benediction.*]

The first benediction ended, the Pontiff puts on his mitre, and standing, pronounces the following benediction over them *kneeling*: [at the preceding benediction they were standing:]

God the Fa+ther, and the + Son, and the Holy + Ghost, bless you with all spiritual benediction; that always continuing *uncorrupted, unviolated, and unstained*, under the robe of holy Mary mother of our Lord Jesus Christ, the spirit of sevenfold grace may rest upon you . . . . .  
 . . . . . may make you strong, when frail, strengthen you when weak, *relieve* you with piety, rule your minds, direct your ways, [and so on, in some *twenty-two other particulars* of like meaning, all for this end, *viz.*] that when about to enter *the bed-chamber of your spouse* . . . he may discover in you nothing *noisome*, nothing *filthy*, nothing *hidden*, nothing *corrupt*, nothing disgraceful . . . . . : that when the tremendous day of the repayment of the just, and retribution of the bad, shall come, avenging fire may find in you nothing to burn, but divine goodness what to crown; *as being those whom a religious life has already cleansed* in this world; so that, when about to ascend to the tribunal of the eternal King, and the palaces on high, you may merit to have protection with those who follow the Lamb, and sing the new song without ceasing; there to receive the reward after labour, and remain for ever in the region of the living. And himself bless you from heaven, who, &c. B. Amen.

Benedicat vos Deus Pa+ter, et Fi+lius, et Spiritus sanctus omni benedictione spiritali; ut manentes semper incorruptæ, inviolatæ, et immaculatæ, sub vestimento matris, Domini nostri Jesu Christi, requiescat super vos spiritus septiformis gratiæ . . . . . fragiles solidet, invalidasque confirmet, pietate allevet mentes, vias dirigat . . . . . ut intraturæ sponsi thalamum, etc. nihil in vobis reperiatur foetidum, nihil sordidum, nihil occultum, nihil corruptum, nihil inhonestum . . . . . : ut, cum ille dies tremendus remunerationis justorum, retributionisque malorum advenerit, non inveniat in vobis ultrix flamma, quod urat, sed pietas, quod coronet: quas jam in hoc sæculo conversatio religiosa mundavit, ut ad tribunal æterni regis ascensuræ celsaque palatia, cum iisdem mereamini habere protectionem, qui sequuntur agnum, et cantant canticum novum sine cessatione, illic percepturæ præmium post laborem, semperque maneatis in viventium regione. Atque ipse benedicat vos de cælis, qui, etc. B. Amen.

These benedictions ended, the Pontiff sits down, his mitre on, and publicly pronounces anathema on any who may draw away from the divine service, those who are under the banner of chastity; and on any one who may purloin their goods, or hinder them from possessing their goods in quiet.

#### The Curse.

By the authority of Almighty God, and of his holy Apostles Peter and Paul, we solemnly forbid under the curse of anathema, that any one draw away these present virgins or holy nuns from the divine service, to which they have devoted themselves under the banner of chastity; or that any one purloin their goods, or be a hinderance to their possessing them unmolested. But if any one shall dare to attempt such a thing, let him be accursed at home and abroad; accursed in the city and in the field; accursed in waking and sleeping; accursed in eating and drinking; accursed in walking and sitting: accursed in his flesh and his bones; and from the sole of his foot, to the crown of his head, let him have no soundness. Come upon him the malediction, which by Moses in the Law, the Lord hath laid on the sons of iniquity. Be his name blotted out from the book of the living, and not be written with the righteous. His portion and inheritance be with Cain the fratricide, with Dathan and Abiram, with Ana-

#### Anathema,—p. 223.

Auctoritate omnipotentis Dei, et beatorum Petri et Pauli Apostolorum ejus, firmiter, et sub interminatione anathematis inhibemus, ne quis præsentēs virgines, seu sanctimoniales à divino servitio, cui sub vexillo castitatis subjectæ sunt, abducat, nullus earum bona surripiat, sed ea cum quiete possideant. Si quis autem hoc attentare præsumpserit, maledictus sit in domo, et extra domum; maledictus in civitate, et in agro; maledictus vigilando, et dormiendo; maledictus manducando, et bibendo; maledictus ambulando, et sedendo; maledicta sint caro ejus, et ossa, et à planta pedis usque ad verticem non habeat sanitatem. Veniat super illum maledictio hominis, quam per Moysen in lege filiis iniquitatis Dominus permisit. Deleatur nomen ejus de libro viventium, et cum justis non scribatur. Fiat pars, et hereditas ejus cum Cain fratricida, cum Dathan, et Abiron, cum Anania, et Saphira, cum Simone mago, et Juda proditore, et cum eis, qui dixerunt Deo: Recede à nobis, semitam viarum tuarum nolumus. Pereat in die

nias and Sapphira, with Simon the sorcerer, and Judas the traitor; and with those who have said to God, Depart from us, we desire not the knowledge of thy ways. Let him perish in the day of judgment; and let everlasting fire devour him with the devil and his angels,—unless he make restitution, and come to amendment. So be it, so be it.\*

Then the mass is proceeded with. After the offertory, the Pontiff sits before the altar on his faldstool, with his mitre on; and the consecrated virgins kneeling before him, one by one, make an offertory to him, of a *lighted candle* each.

[The Nuns Ordained.]

And after the mass is ended; whereas in some monasteries it is usual, instead of the office of deacon, to give the consecrated virgins the faculty of beginning the Sacred Hours, and reading the office in the church, the virgins again kneel before the Pontiff, [\*Who standing, again prays over them for another bene+diction.] This done, he sits down, having put on his mitre, and *delivers to them the Breviary, which they touch with both hands*, while he says:

Receive ye (this) book, that ye may begin the canonical Hours, and read the office in the Church. In the name of the Fa+ther, and of the + Son, and of the Holy+Ghost.

R. Amen.

Accipite librum, ut incipiatis Horas canonicas, et legatis officium in Ecclesia. In nomine Pa+tris, et Fi+lii, et Spiritus + sancti. R. Amen.

Last of all [after other ceremonies], the virgins return to the gate of the monastery, where they kneel before the Pontiff,

\* What horrible imprecations! How reckless the mouth that can utter them! Reader, Have the *ordinary* ministers of the Church of Christ a commission to curse? I trow not. Our Lord says, "Bless them that curse you; bless and curse not." So that to bless and curse not, is the duty not merely of the minister of Christ, but of every Christian. But, as it has been often and justly remarked, the mouth of the Church of Rome is far more familiar with cursing than blessing. And no wonder,—it is one of the props of Antichrist! This *cursing formula* is not peculiar to this office in the Pontifical: it is the ordinary form which *mutatis mutandis* is used in other cases of sacerdotal cursing; as, e. g. in cursing with Bell, Book, and Candle!

who presents them to the Abbess ; who also kneels, while he says :

Take care how thou keep-  
est these (virgins), being con-  
secrated to God ; and that  
thou again present them to  
him *immaculate* ; as thou shalt  
render an account for them  
before the tribunal of their  
*Husband*, the Judge that is  
to come.

Vide quomodo istas conse-  
cratas Deo serves, et repræ-  
sentes immaculatas ; reddi-  
tura pro eis rationem, ante  
tribunal Sponsi earum, ven-  
turi judicis.

The Pontiff returns to the Church, chanting, &c., puts off his sacred vestments, and departs in peace.

[So far our extracts are from the *Pontificale Romanum, Pars Prima*. The offices are extracted nearly *in extenso*, the portions omitted being always noticed, and often abridged within the brackets. The only remaining offices in this *Pars Prima*, are the benediction and coronation of a king, of a queen, of a queen alone, of a queen as sovereign of the kingdom, of a king consort ; the benediction of a new knight ; or the creation of a knight regular. We proceed now to the offices of the Second Part, which are on things inanimate, and are infinitely more like magical charms and conjurings than consecrations, as the extracts will abundantly shew.]

## PONTIFICALIS PARS SECUNDA.

## SECOND PART OF THE PONTIFICAL.

*Of Blessing and Laying the Foundation Stone of a New Church.—De Benedictione et Impositione Primarii Lapidis pro Ecclesia Ædificanda, p. 281.*

[Gen. Rubr.]

No one must build a Church until, by the judgment of the bishop, a site and court-yard be marked out for the same, and a sufficient provision for lights, for the stipends of the rector and his ministers, and for the endowment of the Church, be fixed; and until by him, or a priest acting by his authority, a cross be set up in the place, and the foundation stone be laid down there. Therefore, on the day before, a wooden cross shall be set up in the spot where the altar is to stand.

The next day, the foundation stone shall be blessed in the following manner: The Pontiff, holding his pastoral staff in his left hand, standing, with his mitre on, in the place where the Church is to be built, blesses salt and water, saying:

[The making of Holy Water.\*—Virtues of Exorcised Salt.]

I exorcise thee, thou creature of salt, by the living + God, by the true + God; by the holy + God; by the God who ordered thee to be cast into water by Elijah the prophet, that the unwholesomeness of the water might be healed: that thou be made exorcised salt *for the salvation of those that believe*; and thou be to all that use thee health

Exorcizo te, creatura salis, per Deum + vivum, per Deum + verum, per Deum + sanctum; per Deum, qui te per Eliseum prophetam in aquam mitti jussit, ut sanaretur sterilitas aquæ: ut efficiaris sal exorcizatum, in salutem credentium; et sis omnibus sumentibus te sanitas animæ et corporis; et effugiat atque discedat à loco, in quo asper-

\* Vide infra, Roman Breviary, Commemoration of St. Alexander, *nota*.

of soul and body ; and that from the place where thou shalt be sprinkled, every spectre, and malice or subtlety of the devil's illusions, and every unclean spirit, flee away and depart, *adjured by Him, who is to come to judge the quick and the dead, and the world by fire.*\* R. Amen.

sum fueris, omnis phantasia, et nequitia vel versutia diabolicæ fraudis, omnisque spiritus immundus, adjuratus per eum, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen.

Then putting down his mitre, he shall say :

Let us pray.

Almighty and everlasting God, we humbly beseech thy infinite mercy, that, as thou hast given this thy creature of salt for the use of mankind, so thou wouldst vouchsafe of thy goodness to ble+ss and sanc+tify the same: that it may be to all who use it *salvation of mind and body* ; and that whatever may be touched or sprinkled therewith, may be exempt† from all uncleanness, and all assault of spiritual wickedness. Through our Lord, &c. R. Amen.

Oremus.

Immensam clementiam tuam, omnipotens æterne Deus, humiliter imploramus, ut hanc creaturam salis, quam in usum generis humani tribuisti, bene+dicere, et sancti+ficare tua pietate digneris: ut sit omnibus sumentibus salis mentis et corporis ; et quidquid ex eo tactum vel respersum fuerit, careat omni immunditia, omnique impugnatione spiritualis nequitie. Per Dominum nostrum, &c. R. Amen.

Then having put on his mitre, he says over the water, *absolutely* ‡ (Super aquam absolute dicit.)

I exorcise thee, thou creature of water, in the name of God the Fa+ther Almighty, and in the name of Jesus Christ his + Son our Lord,

Exorcizo te, creatura aquæ, in nomine Dei Pa+tris omnipotentis, et in nomine Jesu Christi Fi+lii ejus Domini nostri, et in virtute sancti+

\* This is the ordinary conjuring formula by which, as the reader will see as we proceed, all the most potent spells are concluded.

† Careat. This word implies not merely *freed* from, but *exempt* from, not liable to.

‡ Absolutely, *i.e.* not *precatoryly*, but so as actually to *make* the thing what he designs it to become. Hence the words are translated *Ut fiat*, that thou *be*, or be *mado* ; *Valeas*, that thou *avail*.

and in the might of the Holy + Spirit, that thou be conjured water, for putting to flight all the power of the enemy: and that thou avail to root out and banish the enemy himself, with his apostate angels, through the might of the same our Lord Jesus Christ, *who shall come to judge the quick and the dead, and the world by fire.* R. Amen.

Then putting down his mitre, he says:

[The powers of Conjured Water.]

Let us pray.

O God, who for the salvation of mankind, hast mystically veiled, under the substance of water, even the greatest sacraments, mercifully hear our invocations, and infuse into this element, prepared by divers conjurings, the might of thy bene + diction; that this thy creature, ministering to thy mysteries, be indued with the efficacy of divine grace, for the driving away of devils, and the expelling of diseases; that whatever in the houses or resorts of the faithful, shall be sprinkled with this water, may be exempt from all uncleanness, and freed from every thing that can hurt: let no pestilent spirit, no blighting air there settle;\* let all snares of the lurking enemy thence depart; and whatever there be that is spitefully plotting either

Spiritus, ut fias aqua exorcizata, ad effugandam omnem potestatem inimici, et ipsum inimicum eradicare et extirpare valeas, cum angelis suis apostaticis, per virtutem ejusdem Domini nostri Jesu Christi qui venturus, &c. R. Amen.

Oremus.

Deus, qui ad salutem humani generis maxima quæque sacramenta in aquarum substantia condidisti, adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus præparato, virtutem tuæ bene + dictionis infunde: ut creatura tua mysteriis tuis serviens, ad abigendos dæmones, morbosque pellendos, divinæ gratiæ sumat effectum; ut quidquid in domibus, vel in locis fidelium, hæc unda resperserit, careat omni immunditia, liberetur à noxa: non illic resideat spiritus pestilens, non aura corrumpens; discedant omnes insidiæ latentis inimici, et si quid est quod aut incolumitati habitantium invidet, aut quieti, aspersione hujus aquæ effugiat; ut salubritas per invocationem sancti tui nominis expetita, ab omnibus sit im-

\* Wherever the holy water may be sprinkled.



against the safety or repose of its inhabitants, the same flee away by the sprinkling of this water; that the healthfulness obtained by the invoking of thy holy name may be defended from all assaults. Through our Lord Jesus Christ, &c.

pugnationibus defensa. Per Dominum nostrum, &c. R. Amen.

Then the Pontiff throws the salt into the water, in the form of the cross, saying once :

Be there a commixture alike of the salt and the water, in the name of the Fa + ther, and of the + Son, and of the Holy + Ghost. R. Amen.

Commistio salis et aquæ pariter fiat, in nomine Pa + tris, et Fi + li, et Spiritus + sancti. R. Amen.

Let us pray.

O God,\* the author of invincible might, and King of insuperable dominion, and ever-pompous triumpher, who represses the strength of the adversary's sway, who dost overpower the rage of the roaring foe, and puissantly overthrowest in fight the malicious crafts of the subtle enemy: trembling and suppliant, we earnestly beseech thee, O Lord, and entreat thee, condescendingly to look on this creature of salt and water, graciously to make it lustral,† and to sanctify it with the dew of thy goodness; that wherever it shall

Oremus.

Deus invictæ virtutis auctor, et insuperabilis imperii Rex, ac semper magnificus triumphator, qui adversæ dominationis vires reprimis, qui inimici rugientis sævitiam superas, qui hostiles nequitas potenter expungas: te, Domine, trementes et supplices deprecamur, ac petimus, ut hanc creaturum salis et aquæ dignanter aspicias, benignus illustres, pietatis tuæ rore sanctifices; ut ubicunque fuerit aspersa, per invocationem sancti tui nominis, omnis infestatio immundi spiritus abigatur, terrorque venenosi serpentis procul pellatur, et præsentia

\* This collect is very pompous and turgid in the original. The exorcist exerts all his might, and the language is quite a specimen of the conjuring style. I do not know whether there be a parallel to it in any heathen conjuror. What a doleful work for Christian bishops! and how much more doleful for their deluded victims!

† Lustral, *i. e.* holy, purifying, cleansing, like the *lustral* water of the heathen, which they used for purposes analogous to those of the modern Romanists.

be sprinkled, thence by the invocation of thy holy name, all infesting of the unclean spirit may be chased away, and the terror of the poisonous serpent driven far aloof; and that the presence of the Holy Spirit may vouchsafe to be every where with us, who pray for thy mercy. Through our Lord, &c. R. Amen.

[Expelling with the water the Devils, &c. from the stone, the foundations, &c.]

Then the Pontiff resumes his mitre, and while the 83d Psalm is chanted, sprinkles the place where the cross is erected, with the said holy water. After which, again putting off his mitre, and standing over the place which he has sprinkled, he says :

Let us pray.

O Lord God . . . . we beseech thee *by the merits interceding for us of the blessed Mary ever Virgin, and of the blessed N.* (naming the saint or saintess, to whose honour and name the church is to be built), and of all thy saints, visit thou this place with the serene gaze of thy goodness: and by the infusion of thy grace, cleanse it from all defilement, and keep it so cleansed: and thou who didst make complete the devotion of thy beloved David by the work of his son Solomon; so vouchsafe to perfect our desires in this our work; and may all wicked subtle spirits flee hence away. Through our Lord, &c. R. Amen.

Oremus.

Domine Deus . . . .: locum hunc, quæsumus, beatæ Mariæ semper virginis, et beati N. (nominando sanctum vel sanctam in cujus honorem ac nomen fundabitur ecclesia), omniumque sanctorum intercedentibus meritis, sereno pietatis tuæ intuitu visita, et per infusionem gratiæ tuæ ab omni inquinamento purifica, purificatumque conserva: et qui dilecti tui David devotionem, in filii sui Salomonis opere complexisti, in hoc opere desideria nostra perficere digneris, effugiantque omnes hinc nequitiae spirituales. Per Dominum nostrum. R. Amen.

Then the Pontiff, still standing unmitred, hallows the foundation-stone, (benedicit primarium lapidem), saying [over it two forms of prayer.] After which he sprinkles it with

the holy water, and then taking a trowel, scores therewith the sign of the cross on all its sides, saying: In the name of the Fa+ther, and of the + Son, &c.

Which done, he says:

Let us pray.

Bless, O Lord, this creature of stone, and grant that through the invoking of thy holy name, whoever with a pure mind shall contribute help to the building of this church, may obtain health of body and healing of soul. Through Christ, . . . R. Amen.

[<sup>a</sup>Then comes the Litany, &c. After which the Pontiff touches (tangit) and lays the stone in the foundation, again praying over it, and crossing it thrice as before.]

While he is praying, the mason cements it. Next, the Pontiff sprinkles the holy water all over the stone, chanting [<sup>a</sup>Psalm 50, and sprinkling it *all the time* the Psalm is being chanted]. The Psalm ended, then he sprinkles the holy water over all the foundations of the church, if they have been opened; if not, over the places designed for them,—in the manner following:—First, while the 86th Psalm is being chanted, he goes round sprinkling the foundations as far as their third part; where he stops, and having put off his mitre, he says, standing:

Oremus.

*Flectamus Genua. R. Levate.*

Almighty and merciful God, who *hast conferred so great grace upon thy priests above all others, that whatsoever is meetly and perfectly done by them, is believed to be done by thee*: We beseech thy boundless clemency, that whatsoever we are now going to visit, thou wouldst visit; and whatsoever we are going to hallow, thou wouldst hallow; and through the merits of thy saints let there be at the entrance of our humility-ship here, the fleeing away of

Omnipotens et misericors Deus, qui Sacerdotibus tuis tantam præ cæteris gratiam contulisti, ut quicquid in tuo nomine digne perfectæque ab iis agitur, a te fieri credatur: quæsumus immensam clementiam tuam, ut quicquid modò visitaturi sumus, visites; et quicquid benedicturi sumus, benedicas: sitque ad nostræ humilitatis introitum, sanctorum tuorum meritis, fuga dæmonum, angeli pacis ingressus. Per Christum Dominum nostrum. R. Amen.

devils, and the coming in of the Angel of peace. Through Christ our Lord. R. Amen.

Then taking his mitre, he proceeds sprinkling to the end of another third part; where again he stops, saying [\*another Collect, that God "would hal + low, sancti + fy, and conse + crate this place," &c.]

After which he again proceeds, sprinkling the last third; which being done, he returns to the stone, and there standing, &c. [says a third Collect; after which the Veni Creator is chanted; then follow two Collects more; then he exhorts the people to contribute to the fund for building the church; gives the benediction, and concludes by granting *indulgences*, (in fine *concedit indulgentias.*)]

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*Of the Dedication or Consecration of a Church.—De Ecclesia  
Dedications seu Consecratione, p. 299.*

Very late in the day before consecration the Pontiff prepares the *reliques* that are to be enclosed in the altar, placing them in a comely and clean vessel, with *three grains of frankincense*. He places in it, moreover, a parchment written in this form:

In A.D. 1850,—day of—  
I, Bishop N. have consecrated  
this church and altar, to the  
honour of St. N.; and have  
enclosed in the altar the re-  
liques of the holy martyrs N.  
and N.; and I have granted  
to every one of the faithful  
visiting this church this day,  
one year of true indulgence;  
and to every one visiting it  
on the anniversary of its con-  
secration, forty days' indul-  
gence in the usual form of  
the church.\*

MDCCCL die N., mensis  
N., ego N., Episcopus N.,  
consecravi Ecclesiam, et altare  
hoc in honorem sancti N.;  
et Reliquias sanctorum Mar-  
tyrum N. et N. in eo inclusi;  
et singulis Christi fidelibus  
hodie unum annum et in die  
anniversario consecrationis  
hujusmodi ipsam visitantibus  
quadriginta dies de vera in-  
dulgentia, in forma Ecclesie  
usitata concessi.

\* Hence our English *make-days* or anniversaries of the consecration of parish churches.

Then he shall carefully seal the vessel, and reverently place it before the door of the church, in an honourable and clean place, or under a tabernacle prepared for the purpose, and on an ornamented bier, with two candlesticks and burning lights before the same. Before these reliques solemn vigils must be kept; nocturns and matin-lauds must be sung to the honour of the saints whose reliques they are; but the images and crosses and other things, may remain in the church during the night.

Moreover, in the church are made ready the things that are necessary for the consecration of the church and altar, viz.—holy chrism in a vessel and cruet; holy oil of catechumens in a vessel and cruet; two pounds of incense, of which one half shall be in the grain; a thurible\* with navette† and spoon; a vessel of burning coals; *a vessel full of ashes*; a vessel full of salt; a vessel of wine; an aspergus‡ made of hyssop; towels *fresh from the loom* for wiping the altar-slab; as many linen cere-cloths as there are altars, &c.; also for each altar five small crosses made of fine wax-candles; some small wooden scrapers for scraping the altar after combustion, &c., and a vessel to put the scrapings in; lime, sand, or brick-dust, for cementing the altar-stone and sepulchre of the reliques, &c.; two lighted torches to precede the Pontiff wherever he goes; vessels of water, bread-pith, and towels for cleaning his hands after unction; two pounds of *unwrought* silk for wiping the crosses on the walls and on the altar;§ two vessels full of water to be made holy water, one within, the other without the church: neat altar cloths, *new*; vessels and ornaments to be blessed for the worship of God, and of the church and altar when consecrated.

Furthermore, there must be painted on the interior walls of the church all round, twelve crosses, three on each of its walls; and about ten spans from the ground and above each, a nail must be fastened, having a candle attached to it, of an ounce in weight. There must be a ladder also for the Pontiff to ascend and touch the crosses, &c. &c.

In the morning the Pontiff comes to the church, and at his command these twelve candles are lighted; an ornamental faldstool is placed in the middle of the church. Anon the Pontiff, having ordered all to go forth from the church, goes

\* Censer.

‡ Sprinkling-brush.

† Navicula, a boat-like dish, censer-dish.

§ What a mass of superstition and sorcery!

forth himself; and, one person only, a deacon in vestments, remaining within, the doors are shut.

[The ceremony opens with a sham siege, or forcible expulsion of Satan from the new fabric.]

Then the Pontiff, with his clergy and people, goes up to the place where the relics were placed the day before, and there begins in a low voice the seven Psalms, and while they are chanted, he puts on his vestments. The Psalms concluded, he returns to the door of the church with the ministers, and there the Antiphon, Collect, and Litany, are chanted to the words *ab omni malo, &c.*, "from all evil, Lord, deliver us!"

At these words the Pontiff rises, and standing, his mitre on, blesses the salt and water that is outside the church, [*i. e.* makes holy water of them] using the forms before given in the office for hallowing the foundation stone, p. 98.

[Pontiff makes ready for the first assault on the foe.]

The holy water being made, standing, his mitre off, he sprinkles himself and all that are about him, [sanctifying himself and them, for the assault upon the door.] Then putting on his mitre, he stands before the church-door; and preceded by two acolythes carrying lights, he begins to make the first circuit of the edifice outside to *the right hand*, sprinkling the walls towards the top and the cemetery, and saying continually as he sprinkles: in the name of the Fa + ther, and of the + Son, and of the Holy + Ghost, till he comes round to the point whence he had set out (the door). There standing, having put off his mitre, and facing the door, he says:

[First assault on the entrenched enemy within.]

O Almighty God . . . . let no wicked, malignant spirit of opposing power make resistance here (*nulla hic nequitia contrariæ potestatis obsistat*); &c.

Then the Pontiff taking his mitre, and advancing to the door, *smites it once above the threshold* with the butt end of his pastoral staff, saying:

Lift up your gates, O ye	Attollite portas, principes,
princes, and be ye lift up ye	vestras, et elevamini portæ
everlasting doors, and the	æternales, et introibit rex glo-
King of glory shall come in.	riæ.

The deacon within, [personating the enemy,] answers in

a loud voice, Who is he, your King of Glory? Quis est iste Rex gloriæ? Pontiff. The Lord, strong and mighty, the Lord mighty in *battle*. Dominus fortis et potens, Dominus potens in prælio.

[The enemy still obstinate.]

Then he makes a circuit as before to the right, sprinkling the walls near the foundation, and the cemetery, [<sup>a</sup>crossing still as he goes, and saying as before.] After which again standing unmitred and facing the door, he prays [<sup>a</sup>for "the perfect union of the flock, in the bonds of charity, in one fold, under one shepherd."'] He smites the door the second time, [<sup>a</sup>with the same words as before, and receives the same answer as before, from the deacon within.]

Then he makes the third circuit of the exterior, but in a *backward direction* to the former two, being to the left hand, sprinkling the middle parts of the walls, that is, to about the height of his face, still crossing and saying [<sup>a</sup>as before, "In the name," &c.] This concluded, again standing and facing the door, and putting off his mitre, he says :

Let us pray :

Almighty and merciful God, who hast conferred upon thy priests, &c. [as above, p. 98.]

[The Pontiff at length puts forth his last and best effort, and so masters the enemy.]

Then resuming his mitre, and advancing to the door, he smites it for the *third* time with the same words [as before; he receives the same answer from the deacon as before,] to which the Pontiff and all the clergy reply :

The Lord of mightinesses\*      Dominus virtutum est ipse  
is himself the King of glory,      Rex gloriæ.

Open ye. Open ye. Open      Aperite. Aperite. Aperite.  
ye.

And making the cross on the door, above the threshold, with the butt-end of the pastoral staff, he says :

Lo! the + sign of the      Ecce Cru + cis signum, fu-  
cross. Fly all sprites and      giant phantasmata cuncta.  
spectres.†

\* Or "*Powers*," an order of intelligences; the spirits who are being expelled.

† What a solemn mockery is the above exhibition! What a farce of things sacred! How well applied is that phrase "Popish mummery."

At this, the door opening, the Pontiff *only*, with the *ministering* clerks, the choir, and masons, enters, the clergy and the people being left without. The door is shut, and the Pontiff having entered, says : Peace be to this house. (*Pax huic domui.*) The deacon replies, At your entrance, (*In introitu vestro.*) R. Amen.

[Strange mysterious use of the pot of ashes !]

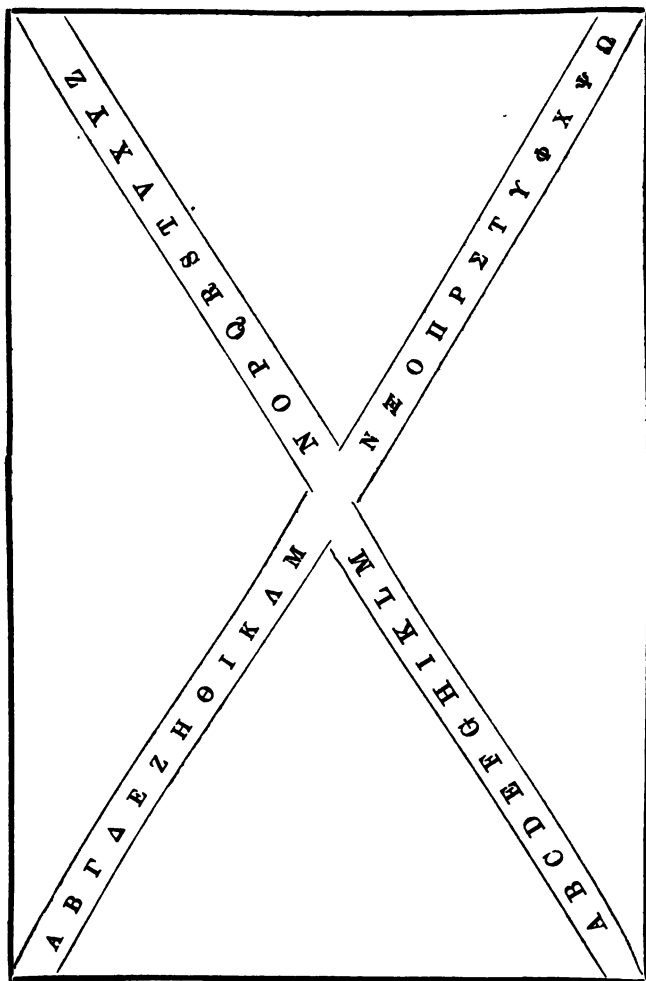
The Pontiff goes on, while the Antiphons are being chanted, to the faldstool in the middle of the church, and there, putting off his mitre and kneeling to the great altar, begins the hymn, *Veni Creator Spiritus*. During which, one of the ministers *strews the forementioned ashes in two broad lines* in the form of the cross, transversely from angle to angle of the church ; each line about a span in breadth.

Next, the rest of the Litany, which was begun outside, is finished here [\*with the usual thrice repeated rites, crossings, &c.] After the Litany comes the *benedictus*, with the Antiphon, *O quam metuendus est locus iste, &c.* O how dreadful is this place, &c. ; which is repeated before every verse of the *benedictus*.

While the *Benedictus* is being thus chanted, *the Pontiff scores with the point of his pastoral staff on one of the broad lines of ashes, the Greek alphabet, and then on the other line the Latin alphabet, in the manner and form exhibited on the next page.*



[The Church-hallowing cross Alphabets. Pontifical, p. 36.]



Then going nearer the greater altar, yet at a befitting distance therefrom, [after some other rites there] he blesses the other water,\* salt, ashes, and wine (*i. e.* those within the church) each successively, beginning with the exorcism of the salt, thus, *absolutely* :

[The making of a *holier* Holy Water.—The virtues of the Conjured Salt.

I exorcise thee, thou creature of salt, in the name of the Lord Jesus Christ, who says to his Apostles, *Ye are the salt of the earth*, and by his Apostle, *Let your speech be always with grace, seasoned with salt*; \*that thou be made †holy for the consecration of this church and altar, and for the expelling of all the temptations of devils; and be thou to all who partake of thee, the defence and health of soul and body, the protection and confirming of salvation. Through our Lord Jesus Christ, *who is to come to judge the quick and dead, and the world by fire*. R. Amen.

Exorcizo te, creaturà salis, in nomine Domini Jesu Christi, qui Apostolis suis ait, Vos estis sal terræ, et per Apostolum dicit, Sermo vester semper in gratia sale sit conditus; ut sancti † ficeris ad consecrationem hujus Ecclesiæ, et altaris, et ad expellendas omnes dæmonum tentationes; et omnibus, qui ex te sumpserint, sis animæ et corporis tutamentum, et sanitas, protectio, et confirmatio salutis. Per eundem Dominum nostrum Jesum Christum filium tuum, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen. P. 318.

Then laying off his mitre, he says :

Let us pray.

Oremus.

O Lord God, Almighty Father, who hast vouchsafed to endue salt with such heavenly grace, that thereby

Domine Deus, Pater omnipotens, qui hanc gratiam cœlitus salî tribuere dignatus es, ut ex illo possint universa

\* The same holy water does not do for making holy the inside and the outside of the Church; that for the inside and for the altar, must, it would seem, be made *more* holy. Hence the necessity of the additional ingredients of "ashes and wine, and of a more potent conjuration." One would think that if the exorcist can make so all important a medicine of soul and body *more* or *less* holy, &c., he ought to make it *always* as much so as he possibly can, especially that for ordinary and every day use, *that for the people*. But such is the absurdity of superstition! and it is folly to criticise magic and jugglery!

all things may be seasoned which thou hast created for the food of man, bless this thy creature of salt for the putting to flight of the enemy; and put into it a healthful and healing virtue, so that it avail for health of soul and body to all using it. Through Christ our Lord. R. Amen.

condiri, quæ hominibus ad escam procreasti, benedice hanc creaturam salis, ad effugandum inimicum; et ei salubrem medicinam immitte, ut proficiat sumentibus ad animæ et corporis sanitatem. Per Christum Dominum nostrum. R. Amen.

Then putting on his mitre, he makes the exorcism of the water *absolutely* (dicit *absolutè* exorcismum aquæ).

[The powers of the more intensely Conjured Water.]

I exorcise thee, thou creature of water, in the name of God the Father, and the Son, and the Holy Ghost; that thou repel the devil from the bounds of the just, so that he be not within the precincts of this church and altar. And thou, O Lord Jesus Christ, *infuse the Holy Ghost into this thy church, and into this thy altar*; that the same avail to the health of the souls and bodies of thy worshippers; and that thy name may be magnified among the Gentiles: and the unbelieving in heart returned unto thee, and have no other God but only the Lord, *who shall come to judge the quick and dead, and the world by fire*. R. Amen.

Exorcizo te, creatura aquæ, in nomine Dei Patris et Filii, et Spiritus sancti; ut repellas diabolum à termino justorum, ne sit in umbraculis hujus Ecclesiæ, et altaris. Et tu, Domine Jesu Christe, infunde Spiritum sanctum in hanc Ecclesiam tuam, et altare; ut proficiat ad sanitatem corporum animarumque adorantium te, et magnificetur nomen tuum in gentibus; et increduli corde convertantur ad te, et non habeant alium Deum, præter te Dominum solum, qui venturus es judicare vivos et mortuos, et sæculum per ignem. R. Amen. P. 319.

Then putting off his mitre, he says:

Let us pray.

Oremus.

O Lord God, Almighty Father, the establisher of all the elements, who by Jesus Christ thy Son our Lord, hast willed

Domine Deus, Pater omnipotens, statutor omnium elementorum, qui per Jesum Christum filium tuum Domi-

that this element of water, be for the salvation of mankind;\* we most humbly beseech thee to hear our prayers, and to sancti+fy this water with the aspect of thy goodness; that from it the incursion of all unclean spirits may so depart, that wherever it shall be sprinkled in thy name, there the grace of thy benediction may come, and all things evil, through thy mercy, withdraw themselves far away. Through the same, &c. R. Amen.

num nostrum elementum hoc aquæ in salutem humani generis esse voluisti; te supplices deprecamur: ut exauditis orationibus nostris, eam tuæ pietatis aspectu sancti+fices; atque ita omnium spirituum immundorum ab ea recedat incursio, ut ubicumque fuerit in nomine tuo aspersa, gratia tuæ benedictionis adveniat, et mala omnia, te propitiante, procul recedant. Per eundem, Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat Deus, per omnia sæcula sæculorum. R. Amen.

*The Benediction of the Ashes.—Benedictio Cinerum.*

[Holy Ashes.—The people are to sprinkle themselves with the ashes for the redemption of their sins, &c.]

Let us pray.

O Almighty, everlasting God, spare the penitent, be propitious to thy suppliants, and vouchsafe to send thy holy angel† from heaven to hal+low and sancti+fy these ashes, that they be a healthful (saving) remedy to all humbly invoking thy holy name, and accusing themselves of their sins at the bar of conscience; lamenting their iniquities in the sight of thy divine clemency, or suppliantly and earnestly importuning thy most gracious compassion, and

Oremus.

Omnipotens sempiterne Deus, parce pœnitentibus, propitiare supplicantibus, et mittere digneris sanctum Angelum tuum de cœlis, qui bene+dicat, et sancti+fiet hos cineres, ut sint remedium salubre omnibus nomen sanctum tuum humiliter implorantibus, ac semetipsos pro conscientia delictorum suorum accusantibus, ante conspectum divinæ clementiæ tuæ facinora sua deplorantibus, vel serenissimam pietatem tuam suppliciter obnixequè flagitantibus;

\* The allusion here is to the water in baptism.

† Making the holy ashes is so all-important a matter, that an angel must come down to help in it!

grant, through the invocation of thy most holy name, that *whosoever shall sprinkle themselves with these ashes* FOR THE REDEMPTION of their sins, may obtain health of body, and protection of soul, through Christ our Lord. R. Amen.

et præsta, per invocationem sanctissimi nominis tui, ut quicumque eos super se asperserint pro redemptione peccatorum suorum, corporis sanitatem et animæ tutelam percipiant. Per Christum Dominum nostrum. R. Amen. P. 820.

Then the Pontiff takes the salt and mixes it with the ashes, in the form of a cross, saying :

Be there a commixture alike of the salt and the ashes. In the name of the Fa+ther, &c. Amen.

Then taking a handful of this mixture of salt and ashes he throws it *thrice* in the form of the cross into the water, saying at each time :

Be there a commixture alike of the salt, the ashes, and the water. In the name of the Fa+ther, &c. R. Amen.

Then standing unmitred, he says over the wine :

*The hallowing of the Wine.—Benedictio Vini, p. 321.*

Let us pray.

O Lord Jesus Christ, who in Cana of Galilee didst turn water into wine, who art the true vine ; multiply upon us thy mercy ; and vouchsafe to hal+low and sancti+fy this creature of wine ; that on whatsoever it shall be shed or sprinkled, the same may be replenished with the riches of thy benediction, and sanctified. Who with the Father, &c. R. Amen.

Then he pours the wine into the aforesaid water, in the form of a cross, saying :

Be there a commingling alike of the wine, the salt, the ashes, and the water. In the name +, &c.

Let us pray.

Almighty, everlasting God, the creator and preserver of mankind, the giver of spiritual grace, and the bestower of eternal salvation ; send forth thy Holy Spirit upon this wine, mingled with water, salt, and ashes ; that, armed with the safeguard of heavenly might, it avail to the consecrating of this thy church and altar. Through our Lord, &c. R. Amen.

Then the Pontiff, resuming his mitre, says *absolutely* over the aforesaid water (dicit absolute super aquam prædictam) :

[The utmost effort of the exorcist ; and the marvellous virtues of the compound conjured Water, Wine, Salt, Ashes, &c.]

Be thou hal+lowed, heavenly liquid,\* by the Word of God ; be thou hal+lowed, water trodden by the foot-prints of Christ ; which though overlaid by mountains, art not kept in ; though dashed against rocks, art not broken ; though diffused over the world, failest not : thou sustainest the earth ; thou bearest the ponderous mountains, and yet thou sinkest not. The zenith of the heavens is thy bound ; and pouring thyself round all, and through all, thou lavest all things, and art thyself unlaved. Thou, for the flying peoples of the Hebrews, wast dammed up, condensed into vast piles. Again resolved, and rolling on in whirling briny eddies, thou destroyest the dwellers of the Nile ; and pursuest with raging deluge the host of the enemy : being at once a salvation to the faithful, and a vengeance to the guilty. Thee, the rock smitten by Moses, did send forth in streams ; and though se-

Sanctifi+care per verbum Dei unda cœlestis ; sanctifi+care aqua calcata Christi vestigiis, quæ montibus pressa, non clauderis ; quæ scopulis illisa, non frangeris ; quæ terris diffusa, non deficis : tu sustines aridam ; tu portas montium pondera, nec demergeris. Tu cœlorum vertice conteneris ; tu circumfusa per totum, lavas omnia, nec lavaris. Tu fugientibus populis Hebræorum in molem durata, constricta es. Tu rursus salis resoluta vorticibus, Nili accolæ perdis, et hostilem globum freto sævi ente persequeris : una eademque es salus fidelibus, et ultio criminosis. Te per Moysen percussa rupes evomit, neque abdita cautibus latere potuisti, cùm majestatis imperio jussa prodires. Tu gestata nubibus imbre jucundo arva fecundas. Per te, aridis æstu corporibus, dulcis ad gratiam, salutaris ad vitam, potus infunditur. Tu intimis scaturiens venis, aut spiritum inclusa vitalem, aut succum fertilem præstas,

\* This pompous conjuration is, as a specimen, well worthy attention. No pagan sorcerer, ancient or modern, has ever, probably, soared to such a height of magical bombast or juggler's rhapsody. Doubtless, in the mouth of an ancient Chaldean priest of Bel, it would be admired ; but in that of a Christian bishop, in a solemn religious rite, it is awfully deplorable.

creted in its craggy recesses, thou couldest not lie hid; thou camest forth at the command of sovereign majesty. Thou, borne in pregnant clouds, fertilizest the tilths with delightful showers. By thee drink sweet to grace, healthful to life, is poured into drought-parched bodies. Thou, oozing on in inmost veins, affordest from thy hidden springs, or vital spirit, or fertile juice; lest exhausted earth, her bowels dried, refuse her usual annual fruits. Of thee the beginning springs, by thee the end results;\* or rather, of God it is, that we know not where thou dost end. Or, THY glorious works, Almighty God, it is, that we proclaim, whilst not ignorant of thy wonders, we celebrate the deserts of the waters. Thou art the author of benediction, thou the source of salvation. We humbly implore and beseech thee to pour out upon this house the shower of thy grace, with the abundance of thy benediction; bestow upon it all good things; give what is prosperous; repel what is adverse; destroy herein the demon of evil feats; set over it an angel of light, as its friend, its purveyor of good, and its defender. This house, begun in thy name, and finished by thy aid, let thy benediction stablish, and make it long to remain. Let these foundations merit thy protection, these roofs thy shelter, these doors thy entrance, these inmost

ne siccatis exinanita visceribus solemnes neget terra preventus. Per te initium, per te finis exultat; vel potius ex Deo est, tuum ut terminum nesciamus: aut tuorum, omnipotens Deus, cujus virtutum non nescii, dum aquarum merita promimus, operum insignia prædicamus. Tu benedictionis auctor, tu salutis origo. Te suppliciter deprecamur, ac quæsumus, ut imbrem gratiæ tuæ super hanc domum cum abundantia tuæ bene+dictionis infundas; bona omnia largiaris: prospera tribuas; adversa repellas; malorum facinorum dæmonem destruas; Angelum lucis amicum, bonorum provisorum, defensoremque constituas. Domum in tuo nomine cœptam, te adjutore perfectam, bene+dictio tua in longum mansuram confirmet. Tuum hæc fundamenta præsidium, culmina tegumentum, ostia introitum, penetralia mereantur accessum. Sit per illustrationem vultus tui utilitas hominum, stabilitas parietum.

\* The phrase simply means, "Of thee is the beginning and end of all things."

recesses thy presence. Through the light of thy countenance be there utility to its people, stability to its walls.

Here the Pontiff goes up to the door of the church, and with the extremity of his staff makes a cross upon its upper part, and another on its lower, inside: then laying down his staff, and standing in the same place, he proceeds, saying:

Be the invincible Cross on its thresholds; both its door-posts be marked with the inscription of thy grace; and by the multitude of thy mercy, be there to the visitors of this house peace with abundance, sobriety with moderation, superfluity with mercy. Let all inquietude and calamity withdraw far away. Let poverty, plague, disease, sickness, and the incursion of evilspirits always depart at thy visiting; that thy grace shed in this place of thy visitation may flow all about to the extremity\* of its bounds and courts; and there be through all its corners and recesses, purifying by the laver of this flood; that ever here may be the joy of rest, the grace of hospitality, abundance of corn, the reverence of religion, and plenty of salvation. And, when thy holy name is invoked, let the abundance of

*Tum Pontifex accedit ad ostium Ecclesiæ, et cum extremitate baculi pastoralis facit Crucem in parte superiori, et aliam in parte inferiori intrinsicus. Quo facto, deposito baculo, stans ibidem prosequitur dicens:*

*Sit positis Crux invicta liminibus; utrique postes gratiæ tuæ inscriptione signentur; ac per multitudinem propitiationis tuæ visitatoribus domus sit pax cum abundantia, sobrietas cum modestia, redundantia cum misericordia. Inquietudo omnis et calamitas longè recedant. Inopia, pestis, morbus, languor, incursusque malorum spirituum tua semper visitatione discedant; ut tua fusa in hoc loco visitationis gratia, extensos ejus terminos et atria circumacta percurrat; sitque per cunctos ejus angulos ac recessus hujus gurgitis purificatio per lavacrum; ut semper hinc lætitia quietis, gratia hospitalitatis, abundantia frugis, reverentia religionis, copiaque sit salutis. Et, ubi invocatur sanctum nomen tuum, bonorum omnium succedat copia; malorum tentamenta procul effugiant: et mereamur habere nobiscum*

\* *Extensos terminos et atria circumacta*—its remotest bounds and court-yards, including a l the space between.



all good things follow: let the temptations of the evil ones flee far away; and let us merit to have with us the Angel of peace, chastity, charity, and truth, to keep us from all things evil, to protect and defend us. Through our Lord, &c.

Angelum pacis, castitatis, charitatis, ac veritatis, qui semper ab omnibus malis nos custodiat, protegat, et defendat. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

Then he returns to the place where he blessed the water, and standing there, his face to the greater altar, and his mitre on, he says:

Dearest brethren, we most humbly beseech God the Father Almighty, in whose house are many mansions, that he vouchsafe to bless and keep this his habitation, *by the sprinkling of this mixture* of water, wine, salt, and ashes. Through our Lord, &c.

Deum Patrem omnipotentem, fratres charissimi, in cujus domo mansiones multæ sunt, supplices deprecemur; ut habitaculum istud benedicere et custodire dignetur, per aspersionem hujus aquæ, cum vino, sale, et cinere mistæ. Per Dominum nostrum Jesum Christum filium

suum, qui cum eo vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen. P. 322-5.

Then follows:

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THE CONSECRATION OF THE ALTAR.—CONSECRATIO ALTARIS,

p. 325.

[Gen. Rubr.]

It must be observed, that, if more altars than one are to be consecrated in the same church, the Pontiff *must take care to perform the same acts and ceremonies, and in the same words,\* on each altar successively*, as he does

Advertendum quod si plura altaria in eadem Ecclesia tunc fuerint consecranda, Pontifex eosdem actus et ceremonias facit sub iisdem verbis in singulis altaribus successive, sicut facit in primo altari.

\* This proves that *all* these "acts, ceremonies, words," &c. are considered as sacramental and essential to the intended effect. If this be so,

on the first altar. During the Antiphon and Psalm xlii. the Pontiff in mitre dips the thumb of his right hand in the aforesaid water last blessed by him, and with that thumb and the said water, makes a cross on the centre of the altar slab, saying :

[Every Romish altar is *idolatrously* consecrated.]

<p>Be this altar hal + lowed to the honour of Almighty God, <i>and the glorious Virgin Mary,</i> <i>and all saints, and to the</i> <i>name and memory of Saint N.</i> In the name, + &amp;c.</p>	<p>Sancti + ficetur hoc altare in honorem Dei omnipoten- tis, et gloriosæ Virginis Mariæ, atque omnium Sanc- torum, et ad nomen ac me- morian sancti N. In nomine Pa + tris, &amp;c.</p>
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[First set of Crossings on and Circuitings of the Altar.]

Then he makes with the same water and the same thumb, *four* crosses on the four corners of the altar, repeating at each cross the same words aforesaid, "Be this altar," &c. The first he makes in the back angle of the right side ; the second in the front angle of the left side, transverse to the first ; the third in the front angle of the right ; and the fourth in the left back angle, transverse to the third. This done, [<sup>a</sup> then follows the first prayer over the altar] ; after which the Pontiff begins the *Miserere mei Deus* (*i. e.* Psalm l.), and during the chant, he *goes round the altar-slab seven times* (circuit septies tabulam altaris), with a pause between each circuit, and sprinkles both it and the trunk (of the altar) with the aforesaid holy water [<sup>a</sup> coming round to where he began ; there pausing ; and then starting round again ; and so on till he has done so seven times.]

[Circuitings of the Church, and *many* Sprinklings thereof.]

These circuitings ended, next the Pontiff makes the circuit of the Church inside, *thrice*, sprinkling the walls only ; the two first circuitings are to the right hand, the third to the left.

This done he sprinkles the floor, lengthwise, from the altar to the principal door ; then, crosswise, from wall to wall ; then eastward, then westward, then northward, then southward.

no one can be sure that an altar is consecrated at all. What a burden to conscience is superstition !

Then taking his stand in the middle of the church, and facing the principal door, he says two prayers, [<sup>s</sup> the second a long one, praying "God to dedicate this basilica to the honour of the holy and victorious Cross, and to the memory of St. N." After which comes a long preface, or Sursum Corda, from which the following will suffice :]

O most holy God, we entreat thy clemency with the most humble devotion, that thou wouldst vouchsafe with the perpetual abundance of thy sanctification, to purify, hallow, and consecrate, by the service of our humility, this thy church to the honour of the holy and most victorious Cross, and to the memory of Saint N. Here too let thy priests offer thee the sacrifices of praise; here let the faithful people pay their vows; here, the burden of their sins be loosed, and the faithful that have fallen be restored. Therefore we beseech thee, O Lord, in this thy house be the sick healed by the grace of the Holy Ghost; the infirm recovered; the lame cured; the lepers cleansed; the blind restored to sight; devils expelled. Here, thou, O Lord, willing it, be the maladies of all that are unwell removed, and the chains of all that are sinners loosed. Let all who enter this temple justly to implore benefits, rejoice to have obtained them all; and the mercy which they pray for being granted them, let them glory in the continual operation of thy pity. Through the same our Lord, &c. R. Amen.

The Preface ended, the Pontiff returns to the altar: and there his mitre on, he makes *mortar* with the same holy water, and blesses it, saying:

[Holy Mortar.]

O most high God . . .	Summe Deus . . . . .
. . . sanctify and hallow	sanctifica et benedic has
these creatures of lime and	creaturas calcis et sabuli.
sand. Through Christ, &c.	Per, &c.

[Idolatrous Translation of the Reliques.]

Then the Pontiff goes in procession with the cross and clerks to the tabernacle of the reliques outside; but before he enters the same, standing outside the place, his mitre off, he says:

Take away from us, O	Aufer a nobis quæsumus
Lord, we beseech thee, all	Domine cunctas iniquitates

our iniquities; that with pure minds we may merit to enter *into the holy of holies*.\* *nostras; ut ad sancta sanctorum puris mereamur mentibus introire.* Per. P. 345. Through, &c.

After which he enters the place with the presbyters and clerks, chanting these Antiphons following [of which one will suffice here, viz.]

Antiphon :

Remove from your mansions, O saints of God, and hasten to the places prepared for you.†

Then, while the *Venite* is being chanted, the Pontiff continues standing by the reliques. The Psalm ended, still standing, with head uncovered, he says :

Let us pray, &c.

<p>Cause, O Lord, we beseech thee, that we worthily touch the limbs—specially dedicated to thee—of thy saints, whose patronage we desire unceasingly to be under.</p> <p>Through.</p>	<p><i>Fac nos quæsumus, Domine, Sanctorum tuorum tibi specialiter dedicata membra digne contingere, quorum patrocinia cupimus incessanter habere.</i> Per. P. 348.</p>
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Then, resuming his mitre, he puts incense into the thurible, and the procession begins, in the following order: First are two taper-bearers with lights; next is the cross; then the clerks singing the Antiphons; after these are the priests bearing the bier and the reliques; then the incense-fumer (thuriferarius) unceasingly censuring the reliques, which are preceded by blazing flambeaux; and lastly the Pontiff with his ministers, all singing the Antiphons. [The second Antiphon is the following:]

[Idolatrous Prayer to Rotten Bones and Rags, &c.]

<p>Arise, ye saints of God, from your dwellings: sanctify these places; bless the people; and keep us sinners in peace.</p>	<p><i>Surgite, sancti Dei, de mansionibus vestris, loca sanctificate, plebem benedicite, et nos homines peccatores in pace custodite.</i> P. 349.</p>
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\* The relic-tabernacle is the Holy of Holies!

† *Movete vos, sancti Dei, de mansionibus vestris, ad loca festinate, quæ vobis parata sunt.* P. 346.

The procession having reached the church door, stops there; and before they enter, they proceed, the choir remaining at the door singing the Antiphons round the church outside with the reliques, cross, incensings, flam-beaux, &c., the people following and shouting (*clamante*), *Kyrie eleison, &c.*

Which concluded, the Pontiff sits on a faldstool before the church door, and addresses the people [*on the reverence due to churches and consecrated places, and to their sacred utensils, furniture, priests; on the sacrilege of meddling with such holy things; on the indulgence granted to those who visit the church now in consecration, &c.; and then, finally, on the merits of those who pay tithes, &c.* As the last part of the address is important at the present day,\* the translator gives it in full, as follows:]

Moreover, as to tithes, which are divine tributes, I admonish you to pay them *in full* to churches and priests. These the Lord hath reserved to himself, as the token of his universal dominion.† Hear Saint Augustine: *Tithes are the tributes of needy souls.* Now, if thou pay tithes, thou shalt not only receive abundance of fruits in return, but *thou shalt obtain also health of body and soul.* Not that the Lord our God requires reward, but honour. For our God, who hath deigned to give us the whole, hath also deigned to receive back the tenth, not for his own profit, but undoubtedly for ours. Now, if to give it

Vos insuper moneo, fratres charissimi, ut decimas, quæ sunt divina tributa, integrè Ecclesiis et sacerdotibus persolvatis. Has sibi Dominus ad universalis domini signum reservavit. Audite sanctum Augustinum: Decimæ tributa sunt egentium animarum. Quòd si decimas dederis, non solùm abundantiam fructuum recipies, sed etiam sanitatem corporis et animæ consequèris. Non igitur Dominus Deus præmium postulat, sed honorem. Deus enim noster, qui dignatus est totum dare, decimam à nobis dignatus est recipere, non sibi, sed nobis sine dubio profuturam. Sed si tardiùs dare peccatum est, quantò pejus est non dedisse? De militia, de negotio, de arti-

\* In this kingdom we have not merely Romish laymen, but Romish priests, declaiming against tithes. Such demagogues may well be met by retorting the address in the text.

† Or of his right to the whole.

slowly is sin, how much worse is it, not to have given it at all? Render tithes, therefore, of thy earnings as a soldier, as a trader, as an artizan. For, since by giving tithes thou art able to *merit both earthly and heavenly rewards*, why, for thy avarice defraud thyself of a twofold blessing! for God's most righteous usage is this, that, if thou give him not tithes, thyself shalt be summoned to tithing.\* Thou shalt give to a ruthless soldier what thou *wilt* not give to a priest! and the exchequer *takes* that which Christ does not get from thee!† “Return ye unto me,” saith the Lord in the prophet, “and I will return unto you. But ye said,” [*&c.*, as in Malachi iii. 7, 12, which is all cited; and then is added,] wherefore you must eschew the indignation of the Lord, by paying tithes and discharging the divine tributes; and you ought not for a temporal convenience, lose the blessings which you may look for, as about to accrue therefrom. Therefore, dearest brethren, bear these things well in mind; ponder them seriously; and fulfil them to the utmost of your wishes; that for your tem-

ficio redde decimas. Cùm enim decimas dando, et terrena et cœlestia possis præmia promereri, quare pro avaritia duplici benedictione fraudaris? Hæc est enim Dei justissima consuetudo, ut si tu illi decimam non dederis, tu ad decimam revoceris: Dabis impio militi, quod non vis dare sacerdoti, et hoc tollit fiscus, quod non accipit Christus. Revertimini ad me, inquit Dominus apud Prophetam, et revertar ad vos. Et dixistis: In quo revertemur? si affiget homo Deum, quia vos configitis me? Et dixistis: In quo configimus te? In decimis, et in primitiis. Et in penuria vos maledicti estis, et me vos configitis gens tota. Inferte omnem decimam in horreum, et sit cibus in domo mea, et probate me super hoc, dicit Dominus: si non aperuero vobis cataractas cœli, et effundero vobis benedictionem usque ad abundantiam, et increpabo pro vobis devorantem, et non corrumpet fructum terræ vestræ: nec erit sterilis vinea in agro, dicit Dominus exercituum. Et beatos vos dicent omnes gentes: eritis enim vos terra desiderabilis, dicit Dominus exercituum. Evitanda est

\* A military phrase, implying the severest retribution.

† There is in the original a pretty fanciful play on the sound of the words, which cannot easily be preserved in the translation.

poral things you *may merit* itaque Domini indignatio,  
to receive eternal rewards.\* solvendæ decimæ, et tributa  
divina persolvenda, nec pro  
temporali commodo amittenda sunt secutura bona, quæ  
expectantur. Memores ergo hæc accipite, fratres charissimi  
et intellecta pro desiderio complete; ut æterna pro tempo-  
ralibus accipere beneficia mereamini. P. 353-4.

[The Anointing and Hallowing of the Door.]

This address being ended, next the Archdeacon must read the two decrees of the most sacred (sacrosancti) Council of Trent; [<sup>a</sup> which lay the curse of "anathema on any one of whatever order or rank, even the imperial, who, in any way whatever, by himself or others, may do anything whatever to usurp, divert, injure, impede, the jurisdictions, goods, things, rights, fruits, revenues, belonging to any church, clerk, monastery," &c. &c.; such is the first of the two decrees: the second is specially upon tithes. These decrees being read; next, after some further preliminaries at the door,] the Pontiff rises; and having dipped his right hand thumb into the holy chrism, he therewith blesses (signat) the outer church-door in the form of the cross, saying:

In the name of the Fa+ther, &c., thou gate be hallowed, sanctified, consecrated, sealed, and commended to the Lord God. Thou gate be the entrance of salvation and peace. Thou gate be a peace-giving door, (*i. e.*, a door of reconciliation,) through him who called himself the door, Jesus,† &c.

[Idolatrous Antiphon to the Reliques.]

Which being said, the Presbyters lift the bier with the reliques, and while they enter the church in procession with the clergy and people,‡ they chant, the Pontiff beginning,

\* With Rome there is no difference between the Law and the Gospel—nay, under Popery the case is altogether the reverse. In the Law the Gospel was at least implied and figured, and effectual too to those that believed; but under Popery it vanishes utterly, and the case is infinitely worse under Jesus than under Moses! It is merit! merit! nothing but merit! and what is worse still, multitudes of magical substitutes for Christ!

† Porta sis benedicta, sanctificata, consecrata, consignata, et Domino Deo commendata; porta sis introitus salutis et pacis: porta sis ostium pacificum, per eum qui se ostium appellavit Jesum, &c.

‡ Now the clergy and people are admitted, but not before at the former entering.

*Come\* in, ye saints of God, for the habitation of your seat, is prepared for you of the Lord ; but the faithful people also follow in your steps with joy, that you may pray the majesty of the Lord for us.*

[The Hallowing and Crossing of the Relique-tomb.]

Meanwhile the procession traverses the church. Having arrived at the altar, the bier is set down near thereto—lights burning before the reliques. Next [after 149th and 150th Psalms, &c.,] the Pontiff, standing in mitre, dips his right hand thumb in the holy chrism, and therewith signs the pit or sepulchre of the altar in which the reliques are to be buried, in the four corners thereof, making the sign of the cross on each, and saying :

Be this sepulchre conse+crated and sancti+fied in the name, &c., [a<sup>w</sup>with three more crossings, &c.]

[Entombing the Reliques.]

Then putting off his mitre, he worshipfully† places in the tomb the vessel containing the reliques and the other things sealed the day before. Which done, he begins the Antiphon :

[Another Idolatrous Prayer to Reliques.]

You‡ have received seats, O saints of God, under the altar of God : intercede for us to the Lord Jesus Christ.

During the chanting, putting off his mitre, he incenses the reliques. Then putting on his mitre he takes in his left hand the slab or stone that is to shut up the sepulchre, and dips *the thumb* of his right hand in the holy chrism, and makes therewith the sign of the cross in the centre of the slab or stone in the under part, saying :

[Innumerable Crossings, Incensings, and Circuitings of the Altar.]

Be this tablet (or stone) conse+crated and hal+lowed by this unction and the benediction of God. In the name +, &c., with three more crosses.

\* Ingridimini, Sancti Dei, præparata est enim a Domino habitatio sedis vestræ ; sed et populus fidelis cum gaudio insequitur iter vestrum ; ut oretis pro nobis majestatem Domini. P. 358.

† Veneranter.

‡ Sub altare Dei sedes accepistis, Sancti Dei ; intercedite pro nobis ad Dominum Jesum Christum. P. 361.



Next he lays it in the sepulchre, cementing it with the fore-mentioned [*holy*] mortar, &c. This done, the outside of the slab, &c. is sanctified, &c. [\*in the same way with five crossings more.]

Then the Pontiff puts incense in the thurible, and hallows it, saying :

Be thou hallowed by Him, in whose honour thou shalt be burned. In the name, &c. crossing. With this he incenses the altar on all sides, namely, to the right, to the left, in front, atop, *all the time the Antiphons are being chanted* (donec præmissus cantus finiatur).

After this, he sits, and the ministers wipe the altar with the clean linen; and anon the Pontiff incenses it again in the form of a cross, atop, in centre, and in its four corners. Then he puts on and hallows, as before, fresh incense, and delivers the thurible to a priest; who continues to go round the altar, censuring it *unceasingly till the consecration is finished*, never pausing but when the Pontiff himself taking the thurible, censes; after which, he delivers it to the priest again, who goes on censuring as before.

First, the Pontiff himself goes *thrice* round it to the right, censuring it: then he delivers the thurible to the priest; and while Psalm lxxxiii. is being chanted, standing he dips his right-hand thumb into the *Catechumenal* oil, and makes therewith *five* crosses—namely, in the centre and four corners of the altar, in the same places and same way and order as he had done before with the holy water, saying at each cross :

[Oft-repeated Idolatrous Dedication of the Altar. The which is]

Be this stone sancti+ified, and conse+crated, in the name of the Fa+ther, and of the + Son, and of the Holy + Ghost, *to the honour of God, and the glorious Virgin Mary, and all saints, and to the name and memory of St. N.* Peace to thee—

Then taking the censer from the priest, he hallows fresh incense, and makes the circuit *once*, still to the right, censuring. Again he delivers it to the priest, and the xci. Psalm is chanted. During which the Pontiff makes again five crosses with his thumb and *the oil of Catechumens*, in the same places and same order as before, [\*repeating the same words as before, at each]. Again he takes the censer, and does as

before, and makes the circuit again *once*, censuring. He gives back the censer, and begins Psalm xlv. During this chant he makes five crosses more with the *holy chrism* and his thumb, &c. as before, with the same words, &c. Then he takes the censer again, and putting on incense again, &c. makes one round to *the left*. Then Psalm xlv., during which the Pontiff *pours oil* upon the altar—some of the oil of Catechumens, and also of the chrism, *rubbing it in with his right hand, smearing it on, and impressing it* (*manu dextera confri-cans, liniens, et perungens\**). After which follow [<sup>a</sup> other Psalms, Antiphons, &c.] during which the Pontiff, beginning behind the altar, and proceeding to the right hand, anoints, with the chrism and his thumb, every one successively of the twelve crosses painted on the walls of the Church, saying at each :

[Twelve times repeated.—Sixty additional Crossings.]

Be this temple sancti-fied, and conse-+crated, in the name of the Fa-+ther, &c. *to the honour of God, and the glorious Virgin Mary, and all saints; and to the name and memory of St. N.* Peace be to thee.

All this being done and said to each of the twelve crosses successively, forthwith the Pontiff takes the thurible, and censes each cross. Then he returns to the altar, and censes it atop, beginning the Antiphon: . . . .

The Antiphon finished, [<sup>a</sup>another hallowing, and sanctifying, and consecrating prayer, with crossings, is made]; after which the Pontiff hallows incense *to be burned on the altar*, thus: standing, his mitre off, he says:

[Another Conjunction.]

O Lord God Almighty, before whom stands the army of angels trembling, whose service is known to be spiritual and fiery, vouchsafe to regard, hal-+low, and sancti-fy this creature of incense; that all spirits† of diseases, and all

Domine Deus omnipotens, cui assistit exercitus Angelo-rum cum tremore, quorum servitium spirituale et igneum esse cognoscitur, dignare respicere, bene-+dicere, et sancti-+ficare hanc creaturam in-censi: ut omnes languores,

\* How obstinate and stubborn the sprites and devils are! And what a toil it gives the poor bishop to get them out! Vide infra, "Hallowing of a Bell."

† The reader will observe that the words *languores, infirmitates, insidias*, are used here figuratively for the spirits of diseases, infirmities, &c.

spirits of infirmity, and the ensnaring emissaries of the enemy, smelling its odour, flee away, and be set aloof from this structure of thy forming, (*i. e.* the altar) that what thou hast redeemed with the precious blood of thy Son, be never hurt by the bite of the old serpent. Through the same.

omnesque infirmitates, atque insidiæ inimici odorem ejus sentientes effugiant, et separentur a plasmate tuo, ut numquam lædatur a morsu antiqui serpentis, quod pretioso Filii tui sanguine redemisti. Per eundem. P. 383.

[Five Incense-crosses and Five Candle-crosses.—Their Combustion, or Holocaust.]

This prayer ended, he sprinkles this same incense with the holy water; and taking his mitre, he forms, *with his own hand*, (*propria manu*) out of this holy incense *five crosses*, each consisting of five grains: these he forms over those five places of the altar where before he had made successively the sets of five crosses with the water, the oil, and the chrism; and over each cross of incense he lays a *cruciform* fine candle of the same size with the incense cross: then the summits of each candle cross are so lighted that both themselves and the incense may be consumed and burned out together. As soon as all the crosses are lighted, the Pontiff, putting off his mitre, and falling on his knees before the altar, begins:

Alleluia. Come, Holy Ghost; fill the hearts of thy faithful ones, and kindle in them the fire of thy love.

Alleluia. Veni, Sancte Spiritus: reple tuorum corda fidelium, et tui amoris in eis ignem accende.

This said, he rises, and the Antiphons ended, standing unmitred, he says:

[Gracious effect of the Holy Combustion.]

O holy Lord, almighty Father, everlasting God, mer-

Domine Sancte, Pater omnipotens, æterne Deus, clemens

*i. e.* for the demons or devils presiding over, and inflicting, diseases, &c. These devils, it would seem, had not been yet got out of the altar, notwithstanding all the previous conjuring, hallowing, anointing, crossing, sprinkling, censuring, circuiting, "*scrubbing in and impressing*," &c. &c.; nor in fact would they give place if all Romanist Pontiffs together had been scrubbing in from creation to dooms-day. Nay the devils would be only the more firm in and assured of their places than ever. Oh what miserable blindness! and that too in the midst of the light of God's word!

cifully and propitiously hear the prayers of our humility-ship, and have respect *unto the holocaust* of this thy altar; and be the same not proved by visible fire; but let it ascend, infused with the grace of thy Holy Spirit, for an odour of sweet smell; and be it to all duly consuming themselves a *medicinal eucharist, and avail to them for life eternal.* Through Christ our Lord.

et propitius preces nostræ humilitatis exaudi, et respice ad hujus altaris tui holocaustum; quod non igne visibili probetur, sed infusum Sancti Spiritus tui gratia in odorem suavitatis ascendat, et legitime se sumentibus Eucharistia medicabilis fiat, ad vitamque proficiat sempiternam. Per Christum Dominum nostrum. P. 385.

[Ashes of the Holocaust.]

Next, the candles and frankincense being consumed, the ashes of the combustion are scraped off with the wooden scrapers by one of the ministers, into a vessel, and thrown into the *Sacrarium*. While this is doing, the Pontiff standing unmitred before the altar-steps, and facing the altar says: [Another prayer; of which here is a brief extract.]

That the offerings made on this table be acceptable to thee (God), be pleasing, be rich (fat), and overflown with the dew of thy Holy Spirit.

Ut in hac mensa sint libamina tibi accepta, sint gratia, sint pingua, et Sancti Spiritus tui semper rore perfusa.

Then he says the *Preface*, [with an abundance of crossings, and hal+lowings, and sancti+fyings; of which this one extract is enough, viz.]

That thou hear those that pray here; that thou sanctify the things offered here; and here hal+low the things laid thereon; here also distribute them when hallowed. Be the title then of this thy Church everlasting; be its table covered with a heavenly and spiritual banquet. Thou therefore, O Lord, hal+low with thine own mouth the hosts laid (that shall be) on the same (table); and receive them being hallowed; and grant, that by partaking of the same (hosts), we may acquire everlasting life. Through the same.

[Many more Crossings, &c.]

The *Preface* ended, the Pontiff begins Psalm lxvii. the Antiphon. Which begun, the Pontiff, with mitre on, makes with his right hand thumb smeared with the chrism, a cross

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on the front of the altar, saying nothing. The Psalm being finished, he puts off his mitre, and says [another hal+lowing and sancti+ifying prayer. Here is an extract :]

That this altar, which we unworthy have now with the unction of the most holy chrism anointed under the invocation of thy name, to the honour of the most blessed Virgin Mary, and all saints, and to the name and memory of Saint N., may please thee, and remain an altar for ever; that *whatever henceforth shall be offered or sacrificed on the same, may be made a worthy holocaust to thee; and that the sacrifices of all that offer to thee here, may be graciously received by thee their good Lord;*\* and that through the same (sacrifices) the chains of our sins be loosed, our stains blotted out, pardons obtained, and graces acquired; so that together with thy saints and elect we merit to receive eternal life. Through Christ our Lord.

Ut quod nunc a nobis indignis, sub tui nominis invocatione, in honorem beatissimæ Virginis Mariæ et omnium Sanctorum, atque in memoriam Sancti tui N., sacrosancti chris-matis unctione delibutum est, placeat tibi atque altare maneat perpetuum; ut quicquid deinceps super illud oblatum sacramentumve fuerit, dignum tibi fiat holocaustum; atque omnium hic offerentium sacrificia a te pio Domino benigne succipiantur, et per ea vincula peccatorum nostrorum absolvantur, maculæ deleantur, veniæ impetrentur, gratiæ acquirantur: quatenus una cum Sanctis et Electis tuis vitam percipere mereamur æternam. Per. P. 891.

Then the Pontiff, putting on his mitre, dips his right thumb in the chrism, and therewith anoints, in the form of the cross, the joinings of the table or altar-slab, and of the trunk in the centre and four corners thereof, saying at each cross:

In the name of the Fa+ther, &c.

\* This language, with much that precedes it, is utterly incompatible with the modern Romish notion of transubstantiation and the sacrifice of the mass; and it is very remarkable, that in all this long office of consecration, there is not a single word said about the making or offering of the body and blood of Christ. Hence it would appear, that this Office, like the Ordinary of the Mass, is older than the doctrine of transubstantiation. See Index, under word Mass.

## [Final Hallowing Prayer.]

This done, he puts off his mitre, and says the final hallowing prayer. "That as with wondrous vouchsafement thou didst accept the oblation of the special Priest Melchizedec; so thou wouldst vouchsafe always to receive, as acceptable, the offerings laid upon (that shall be) this new altar; that through the offerings here made the people who shall assemble in this holy house of the Church, being saved by a heavenly sanctifying, may obtain also the perpetual salvation of their souls. Through, &c."

## [Final Censing.]

After this the Subdeacons diligently wipe the table of the altar with the towels of the piece fresh from the loom; and the Pontiff sitting, his mitre on, rubs well his hands in the bread-pith (fricat bene, scrubs them), and then washes and wipes them. After which, the Subdeacons presenting to the Pontiff altar-cloths new and clean, and the vessels and ornaments pertaining to the worship of God, and of the consecrated church and altar; the Pontiff rises and standing, his mitre off, hallows the same . . . and having hallowed, sprinkles them with holy water. Next the altar is decked, [\*while several Antiphons and Responsories, &c. are chanted]. Meantime, during the chanting, the Pontiff, after beginning each Antiphon, censes the decked altar atop in the form of the cross. This he does a second, and a third time. Then the Pontiff makes ready to celebrate mass thereon; or if he is too fatigued to celebrate [as he well may be], he orders some Priest to do so. However, at the close of the mass he gives the solemn benediction *and the indulgences declared above* (vide p. 99). (Dat benedictionem solemnem et indulgentias supra declaratas, et vadit in pace), and departs in peace.\*

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*Of the Benediction of a Cemetery.—De Cœmetariis  
Benedictione, p. 457.*

On the day before the benediction there must be placed in the Cemetery *five* wooden crosses; namely, a higher one,

\* So ends this sickening office which in the original fills 177 pages of the Pontifical, and which for drivelling superstitions and pagan-like mummeries has not its parallel in any book or system of sorceries in the world, or that ever has been or could be in the world.

in its centre, and four others, each the height of a man, *viz.* one at the verge of the cemetery opposite to the central cross; another in the extremity behind it; a third in the extremity to the right; and a fourth in that to the left. In front of each of the aforesaid crosses a wooden post is fixed in the earth fitted to receive on its summit three candles, of three ounces weight each; also ladders, by which the Pontiff may ascend, so as to reach the summits of the crosses; a large vessel full of water, and a vessel of salt, and a faldstool in front of the central cross. In the morning, the Pontiff having come to the ground in pontificals, with the ministers; the fifteen candles on the posts before the crosses are lighted: then the Pontiff taking off his mitre, and standing before the central cross and candles, says [*\*the first prayer*]. "That at our entrance here, this Cemetery, be purged, hal+lowed, sancti+fied, and conse+crated."

Then the Pontiff having put on his mitre, lies before the cross on the faldstool, and the Litany is chanted [*\*with the usual thrice repeated additions, suited to the occasion, as in p. 23*]. The Litany ended, the Pontiff rises in his mitre, and blesses the salt and water, as in p. 93. This done, he goes to the cross in the extremity, opposite to the central one, and there begins, his mitre off, the Antiphon, "*Asperges me Domine,*" &c. with Psalm l., "*Miserere mei Deus.*" During this chant he goes round and perambulates\* the whole ground of the Cemetery, moving to the right, and sprinkling the holy water everywhere. This finished, he returns to the cross in the centre; and there putting off his mitre, and looking to the cross itself,† he says another prayer, that God would "vouchsafe to pu+rge, hal+low, and sanc+tify this Cemetery," [*\*and so on, like the preceding, only a little varied*]. After this he censes the same cross; and fixes on its summit one of the three lighted candles, and in like manner the other two, on the two arms of the same. Which done, he puts on his mitre, and goes to the cross behind the central one; still sprinkling as he goes, and saying with the ministers the following Psalms, *viz.* vi. and xxxi. Which concluded, the Pontiff standing before that same cross, having put off his mitre, says: [*\*a third "hal+lowing and sanc+tifying" prayer*], "that the bodies entering into this

\* Circuit et perambulat totum locum cœmeterii.

† Respiens ad ipsam crucem—*fixing his eyes upon it.*

Cemetery, may have here a seat of rest and protection from all incursion of evil spirits," Corporibus in hoc Cœmeterium intransibus quietis sedem, et ab omni incursione malorum spirituum tutelam benignus largitor tribuas—[and so on, somewhat varied]. The Collect concluded, he censes the cross itself, and puts the three candles on it [exactly as on the preceding one]. Then putting on his mitre, he proceeds to the cross on the right of that in the centre, always sprinkling the Cemetery with holy water as he goes, and saying with the ministers, Psalm xxxvii. The Psalm ended the Pontiff standing before that cross, and putting off his mitre, says :

O Lord God, shepherd of eternal glory . . . vouchsafe, we most humbly beseech thee, to keep this Cemetery of thy servants from all filthy defilement, and the *snares of unclean spirits*, to cleanse and hal+low it; and cease not to grant to the human bodies coming into this place perpetual purity; that whosoever shall have received the sacrament of baptism, and persevered to the end of life in the Catholic faith, and at their departure out of this world, commended their bodies to repose in this Cemetery; the souls of the same, together with their bodies, may, at the sounding of the angelic trumpets, receive the everlasting rewards of the heavenly joys. Through Christ our Lord. Amen.

Domine Deus, pastor æternæ gloriæ . . . te supplices flagitamus: ut hoc servorum tuorum cœmeterium ab omni spurcitæ inquinamento, et immundorum spirituum insidiis custodire, mundare, et bened+ocere digneris; atque corporibus humanis in hunc locum advenientibus sinceritatem perpetuam tribuere non desinas; ut quicumque Baptismisacramentum perceperint, et in fide Catholica usque ad vitæ terminum perseverantes fuerint, atque decurso hujus ævi termino, corpora sua in hoc cœmeterio requiei commendaverint, Angelicis tubis concrepantibus, animæ simul cum corporibus præmia cœlestium gaudiorum percipiant sempiterna. Per Christum Dominum nostrum. Amen. P. 466.

Next he censes the cross itself, and fixes the candles on its summit and arms, &c., as before. Then he goes to the cross on the left hand, still sprinkling, &c., and singing with the ministers, Psalm ci. [<sup>a</sup> There he performs the same ceremo-



nies]; and then returns to the cross in the centre, sprinkling on, and chanting Psalms cxxix and cxlii. Where standing before the cross itself, and taking off his mitre, [he again, "beseeches God to vouchsafe to hal+low, sancti+fy, and conse+crate this Cemetery," &c.] Then, with his hands stretched before his breast, he says the *Preface*; (the *Sursum Corda*). [After which, he repeats all the same rites as at the other crosses; and then offers another hal+lowing Collect. The consecration is concluded with a mass in the Church.]

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*Of the hallowing of a New Cross.—De Benedictione Nova Crucis, p. 503.*

[The amazing Powers of a Wooden Cross.]

A new Cross, or Crucifix\* is hallowed in this manner. Having got ready incense and a censer with fire, and holy water, the Pontiff in his vestments, standing with his mitre off, says: [The following are some of the Collects]—Second Collect.

We beseech thee, O holy Lord, almighty Father, everlasting God; that thou vouchsafe to hal+low this wood of thy Cross; that it may be a saving remedy to mankind; a strengthening of faith; an increase of good works; a redemption of their souls; a comfort and protection; and a safeguard against the cruel darts of their enemies. Through.

Rogamus te, Domine sancte, Pater omnipotens, sempiternus Deus: ut digneris benedicere hoc lignum Crucis tuæ; ut sit remedium salutare generi humano; sit soliditas fidei; profectus bonorum operum; redemptio animarum; sit solamen et protectio, ac tutela contra sæva jacula inimicorum. Per, &c. P. 504.

[Then follows the *Preface*, &c.] After which, he says:

O God, who hast turned the gibbet of the blessed Cross, which before was a punishment of the wicked, in-

Deus, qui beatæ Crucis patibulum, quod prius erat scelestis ad pœnam, convertisti redemptis ad vitam:

\* Tabula in qua Crucifixus est depictus.

to life to the redeemed ; grant to thy people, that as they are armed by its banner, so they may be secured by its rampart. Be the Cross to them the basis of their faith, the suffrage of their hope, their defence in adversity, their help in prosperity ; be it to them victory over their enemies, their safeguard in the city, their protection in the fields, their prop at home ; that henceforth the pastor may preserve his flock secure by *that*, which, the Lamb conquering thereon, has been turned, to our salvation. Through the same.

concede plebi tuæ ejus vallari præsidio, cujus est armata vexillo. Sit eis Crux fidei fundamentum, spei suffragium, in adversis defensio, in prosperis adjuvamen ; sit eis in hostes victoria, in civitate custodia, in campis protectio, in domo fultura ; ut per eam pastor in futuro gregem conservet incolumem, quæ nobis, agno + vincente, conversa est in salutem. Per eundem, &c.

[After hallowing and consecrating the frankincense, with the same form as in p. 121,] the Pontiff puts the frankincense into the censer : then he sprinkles the cross with the holy water, and presently after censes it. Then standing with his mitre off, he says :

Be this wood sanctified in the name of the Fa+ther, and of the + Son, and of the Holy + Ghost ; and be there in this wood the benediction of that wood on which the holy members of the Saviour hung ; that those praying and bowing before this cross, on account of God, (*i. e.* for love of,) may find health of body and soul. Through.

Sanctificetur lignum istud in nomine Pa+tris, et Fi+lii, et Spiritus + sancti : et benedictio illius ligni, in quo membra sancta salvatoris suspensa sunt, sit in isto ligno ; ut orantes inclinantesque se propter Deum ante istam crucem, inveniant corporis et animæ sanitatem. Per, &c.

Then the Pontiff *falling on his knees before the cross, devoutly adores the same, and kisses it.* All others that wish, do the same.

Tum Pontifex, flexis ante Crucem genibus, ipsam devote adorat, et osculatur. Idem faciunt quicumque alii voluerint. P. 506-7.

[The far superior Powers of a Metal Cross.]

But if the cross is of metal or marble,\* then instead of the preceding prayer, Be this wood sanctified, &c., the Pontiff says the following: [This prayer is more than eight times the length of the preceding. The case of a gold or silver cross, is, of course, one calling for the best efforts of the conjuror; accordingly, he puts forth all his strength, and the *spell* is of a *prolonged*, pompous, and swelling style and sound. But let it speak for itself; it is as follows:]

O God of glory, most high God of Sabaoth, most valiant Immanuel, God the Father of Truth, the Father of Wisdom, the Father of Beatitude, the Father of our Illumination and Vigilation, who rulest the world, who disposses of all kingdoms, who art the bestower of good gifts, and the giver of all blessings, to whom all nations, and peoples, and tribes and tongues do service, before whom stands all the host of angels, who givest faith liberally to thy servants, and the praise of thy name, that they may pay thee the oblations that are thy due: to whom, *first*, the faith of those that offer is acceptable, and *then* their offering is sacrificed: we beseech the entreatable goodness of thy mercy, that thou sanctify and consecrate to thyself this image of the cross; which the religious faith of thy servants, with all devotion of mind, has framed to thee, as the trophy of thy victory, and of our re-

Deus gloriæ, Deus excelsæ Sabaoth, fortissime Emmanuel, Deus pater veritatis, pater sapientiæ, pater beatitudinis, pater illuminationis ac vigilationis nostræ, qui mundum regis, qui cuncta regna disponis, qui es bonorum collator munerum, et bonorum omnium attributor; cui omnes gentes, populi, tribus, et linguæ serviunt; cui assistit omnis angelorum legio; qui largiris famulis tuis fidem, et laudem tui nominis, ut debita tibi oblata persolvant; cui prius fides offerentium complacet, deinde sacrificatur oblatio; quæsumus exorabilem misericordiæ tuæ pietatem, ut sancti + fices tibi hoc signum Crucis, et con + secres, quod tota mentis devotione famulorum tuorum religiosa fides construxit; trophæum scilicet victoriæ tuæ, ac redemptionis nostræ, quod in amorem Christi triumphalis gloria consecravit. Aspice hoc signum Crucis insuperabile, per quod diaboli est exinanita po-

\* Si vero crux est ex metallo vel lapide, &c.

demption; and which their triumphal glory has for the love of Christ consecrated to thee. Regard this *insuperable image* of the cross, BY THE WHICH (IMAGE)\* *the power of the devil is destroyed, and the freedom of man restored*: Which though it was once for a punishment, yet is now turned to honour through grace; and which, though it erst punished the criminal with death, yet now absolves the guilty from their debt. And what by this could please thee but the same by which it hath pleased thee to redeem us; and no offering is more thy due than that which the nailing of thy body then dedicated to thee; nor is any oblation more familiar to thee than that which has been hallowed by the familiar outstretching of thy hands. Accept, therefore, *this* cross, with those hands with which thou didst embrace *that*; and from the holiness of *that*, make+holy *this*: And as by *that* the world has been expiated from guilt; so by *the merit* of *this* cross be the devout souls of thy servants offering it set free from all sin committed by them: and, let them shine forth under the shelter of thy true cross, triumphing in continual successes. The divine efful-

testas, mortalium restituta libertas: quæ licet fuerit aliquando in pœnam, sed nunc versa est in honorem per gratiam; et quæ reos quondam puniebat supplicio, nunc et noxios absolvit à debito. Et tibi quid per hoc placere potuit, nisi id per quod tibi placuit nos redimere? et nullum tibi debitum amplius munus est, quàm quod tibi tunc corporis dedicavit affixio; nec tibi est magis familiaris oblatio, quàm quæ familiari manuum tuarum extensione sacrata est. Illis ergo manibus hanc Crucem accipe, quibus illam amplexus es; et de sanctitate illius, hanc sancti+fica: et sicuti per illam mundus expiatus est à reatu; ita offerentium famulorum tuorum animæ devotissimæ hujus Crucis merito, omni careant perpetrato peccato, et tuæ veræ Crucis oblectu, enitescant, successibus assiduè triumphatores. Radiet hic unigeniti filii tui Domini nostri splendor divinitatis in auro; emicet gloria passionis ejus in ligno; in Cruce rutilet nostræ mortis redemptio; in crystalli splendore vitæ nostræ purificatio. Sit suorum protectio; spei certa fiducia; eos simul cum gente et plebe fide confirmet; spe et pace consociet; augeat triumphis; amplificet in se-

\* [By the which image.] Mark that *per quod* agrees not with *Crucis* going before, but with *signum insuperabile*.

gence of thy only begotten Son our God radiate here in its gold ; the glory of his passion beam forth in its wood ; our redemption from death glitter on its cross ; and the purification of our life in the splendour of its crystal.\* Be it the protection of those that are its own ; be it the sure confidence of their hope ; them with their race and people, let it establish together in faith ; unite in hope and peace ; heap with triumphs ; amplify in prosperity, and ever unceasingly profit them unto the life of eternity : Grant that it defend them flourishing in temporal glory ; and being redeemed to an everlasting crown, it bring them, by *its potent might*, to the celestial realms : through the redemption of his blood, through him the giver of it ; who gave himself a redemption for many ; who vouchsafed to offer himself a victim for sins ; who exalted on the wood of his cross, made low principalities and powers ; who sits together with thee, on thy starry throne, in the indissoluble union of the Holy Ghost, during infinite ages of ages. R. Amen.

cundis ; proficiat eis in perpetuitatem temporis, ad vitam æternitatis ; ut eos temporali florentes gloria muniat, et ad perpetuam redemptos coronam, ad regnæcœlestia potenti virtute perducatur : præsta, per propitiationem sanguinis ejus, per ipsum datorem, qui seipsum dedit redemptionem pro multis, qui se hostiam pro delictis offerre dignatus est, qui exaltatus in ligno Crucis suæ, principatus et potestates humiliavit ; qui tecum sidereo considet throno, indissolubili connexione Spiritus sancti, per infinita sæculorum sæcula. R. Amen. P. 507-9.

Then the Pontiff falling on his knees before the cross, devoutly adores the same and kisses it. All others that will, do the same—[The Latin is the same as before.]

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[The doctrine of the Church of Rome is, that the Cross is to be worshipped with the same supreme adoration as that which is due to Christ himself. So it is here *ipsam* (crucem) *devote adoratur et osculatur*. So it is also in her ritual chants, *O crux ave, spes unica, &c.* "Hail, O cross, our only hope,"

\* I take the words *auro, ligno, cruce, et crystalli*, as expressing the several parts of which the cross or crucifix that is being consecrated, is framed ; and as usual I render the imperative verbs *radiate, &c.*, without the word *let*.

&c. And again, *Tuam crucem adoramus*, "We adore thy cross." And that the worship here intended by the word *Adoro*, is not what they are pleased to call *Dulia*, but *Latria*, is plainly declared in express words in the following extract from the Pontifical; which the translator gives next as bearing upon this piece of Romish idolatry, namely, the supreme worship of the Cross. It is in *the Pars Tertia Pontificalis*, and is as follows:]

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[The Cross is to be worshipped with Latria.]

*The Order of receiving an Emperor processionally.—Ordo ad recipiendum processionaliter Imperatorem*, p. 712.

[Gen. Rubr.]

The emperor on horseback, or, (as is more befitting,) alighting near the city, where the clergy meet him, falls on the ground on his knees, and there *kisses the cross*. Then he is conducted to the church; the procession going immediately before the emperor, and the emperor's sword-bearer, on horseback, next after the prelate of the procession. But if a Legate Apostolic receives the emperor, or enters the city with him, or otherwise goes or rides with him, in that case, he that bears the sword before the emperor, and he that carries the legate's cross, shall go together (abreast.) *The cross of the legate, because LATRIA IS OWED TO IT, shall be on the right hand, and the sword of the emperor on the left.\** Meantime, as the procession advances towards the church, they chant the Antiphon:

Behold, I send my messenger, and he will prepare thy way before thy face.†

\* Si vero Legatus Apostolicus imperatorem reciperet, aut cum eo urbem intraret, vel alias secum iret vel equitaret; ille qui gladium imperatori præfert, et alius Crucem Legati portans, simul ire debent. *Cruc Legati, quia debetur ei Latria*, erit a dexteris, et gladius imperatoris a sinistris.

† Ecce mitto Angelum meum qui præparabit viam tuam ante faciem tuam.

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*Of the hallowing of a Relique-case, and other Sanctuaries.—  
De Benedictione Capsarum pro Reliquiis et aliis sanctuariis  
includendis, p. 518.*

[The following extracts from this office will shew what the doctrine of reliques is; what heavenly virtues and inherent powers are ascribed to dead men's bones and ashes, old coats, and rags, and the like. The following is the whole of the petitionary part of the preface in this office.]

. . . . . O Almighty God, Father of our Lord Jesus Christ, from whom all father-ship in heaven and earth is named, we most humbly beseech thee; that thou vouchsafe to imbue with thy heavenly bene+diction these vessels prepared for *the pledges* of thy saints; through the same saints interceding for us; to the end that those that seek the protection of these (the reliques), may merit through the intercession of the same, to overcome, by thy aid, all things adverse; and to obtain, by the abundance of thy bounty, all things convenient and profitable. And like as they, thou, Lord, inspiring them, have been able to guard against the subtleties of spiritual wickednesses, and not only to despise, but also, through Christ the Lord strengthening them, entirely to overcome the exquisite torments devised by men: so stretch thou forth to those venerating the merits of the

Te suppliciter imploramus omnipotens Deus, Pater Domini nostri Jesu Christi, ex quo omnis paternitas in cœlo et in terra nominatur; ut hæc vascula sanctorum tuorum pignoribus præparata, eisdem Sanctis tuis intercedentibus, cœlesti bene+dictione perfundere digneris: quatenus qui horum patrocinia requirunt, ipsis intercedentibus, cuncta sibi adversantia, te adjuvante, superare, et omnia commodè profutura, abundantia largitatis tuæ mereantur invenire. Et sicut illi, te Domine inspirante, spiritualium nequitiarum versutias cavere, et humanitus exquisita tormenta non solum contemnere, sed etiam penitus evincere, Christo Domino confortante, poterunt; ita ipsorum merita venerantibus, et reliquias humiliter amplectentibus, contra diabolum et angelos ejus,\* contra fulmina et tempestates, contra grandines et varias pestes, contra corruptum

\* Venerantibus et . . . . amplectantibus are dative cases, governed by *extende*; and the construction is amplectantibus contra diabolum, &c.

same, and humbly embracing these (as their security) *against the devil and his angels, against lightnings and tempests; against hail, and various havocs; against foul air, and pestilences of men and animals; against thieves and robbers, and the incursion of nations; against savage beasts, and all the divers forms of serpents and reptiles; against the wicked inventions of bad men*:—so to all such do thou, being appeased by the prayers of the same thy saints, propitiously stretch forth the right hand of thy invincible power, always and every where to drive away from them what is hurtful, and to bestow upon them what is profitable. Through the same, thy Son, &c.

[The following is from the last Collect of this office. It shews the importance attached to the carrying forth of reliques in procession, and the superior sanctity of the places where a bone or scrap of them is happily treasured up.]

O Lord God Almighty, who, that thou mightest restrain the murmuring of the mad people, and prove that the priesthood of Aaron was pleasing to thee, didst make the dried-up rod of the same to bud and produce fruit-bearing flowers; and didst command it to be laid up in the ark of the covenant, for a sign of thy power: yea, and who to us also hast shewn, by the same presage, Christ, who was dried up on the altar of the cross, blooming afresh by his resurrection on the third day,

aërem et mortes hominum, vel animalium, contra fures et latrones, sive gentium incursiones, contra malas bestias, et serpentium ac reptantium diversissimas formas, contra malorum hominum adinventiones pessimas, eorundem sanctorum tuorum precibus complacatus, dexteram invictæ potentæ tuæ, ad depulsionem nocivorum et largitatem proficuum, semper et ubique propitius extende. Per Dominum nostrum, &c. R. Amen. P. 519.

Domine Deus omnipotens, qui ut murmur insani populi compesceres, et sacerdotium Aaron tibi placitum comprobares, virgam ejus aridam germinare et flores fructiferos producere fecisti, eandemque in arca testamenti pro signo virtutis tuæ poni jussisti; sed et nobis eodem præsigio Christum in ara Crucis arefactum tertia die resurrectione reflorescere, et in Ecclesia novissimo tempore resuscitanda, per mortem suam die ac nocte fructificare demonstrasti: te quæsumus, indul-



and fructifying day and night, at this latter time, in the raising up of the Church,\* through his death; we beseech thee, O most indulgent purveyor of the human race, that thou wouldst so sanctify, with thy free grace, these vessels prepared as a receptacle of thy saints; that wheresoever *they shall be carried forth in thy name, thou mayest, through the interceding merits of their indwellers,† drive away and nullify all things adverse; and multiply and preserve all things useful*: so that thy faithful ones may through the greatness or rather universality, of thy kindness congratulate themselves (or thankfully acknowledge), that in a scrap of thy saints' reliques, they are partakers of the fruits of their entire bodies, and may through the temporal places blessed by the same,‡ be animated to get possession, with more confidence and warranty,§ of eternal joys with them. Through the same thy Son, &c. R. Amen.

Then he sprinkles them with holy water: [which concludes the office.]

*Of the Hallowing of a Signal or Bell.—(De Benedictione Signi vel Campanæ, p. 521.)*

A signal || or bell must be hallowed before it is placed in

\* With what subtlety the whole Gospel, both in the types of the Old and the realities of the New Testament, is in these conjurations turned to the account of magic and sorcery!

† Their indwellers. The merits of the dead rotten bones dwelling in the vessels, are the intercessors!

‡ *Loca precibus impensa.* The place on which the prayers of the saints have been expended, bestowed, &c.

§ *Ad possidenda fiducialius.* To take possession with more confident warranty, because of the pledges (*pignora*, as above) they have of access in the reliques.

|| The *signum* might be a board, cymbal, drum, &c.

the belfry, in this form—In the first place, the bell is to be so suspended that it may be conveniently touched, inside and outside, handled and *circuited*; next, near the bell, is prepared a faldstool; a vessel of water to be made holy; a sprinkler; a vessel of salt; clean towels for wiping the bell, when needful; a vessel of holy oil of the sick; holy chrism; perfumes; frankincense; myrrh, and a censer with fire. The Pontiff in vestments, &c., sitting on the faldstool, says with his ministering attendants, [\*six Psalms in succession]. These ended, he rises, and standing in mitre, hallows the salt and water, [with the same form as in page 93; to which the following Collect is added, to suit the holy mixture to the special purpose of hallowing the bell.]

## Another prayer.

Hal+low this water, O Lord, with thy heavenly hallowing; and the power of the Holy Ghost rest upon it; that when this instrument, designed for inviting the sons of holy Church, shall have been imbued therein; wheresoever this bell shall sound, thence may depart far away the power of the ensnarers, the shade of phantasms, the incursion of whirlwinds, the striking of lightnings, the hurtings of thunders, the calamity of tempests, and every sprite of storms; and that when the sons of Christians shall hear its clang, the increase of devotion may so grow in them, that hastening to the bosom of holy mother Church, they may sing to thee in the church the new song of the saints, &c. R. Through.

## Alia Oratio.

Bene+dic, Domine, hanc aquam benedictione cœlesti, et assistat super eam virtus Spiritus sancti: ut cùm hoc vasculum ad invitandos filios sanctæ Ecclesiæ præparatum, in ea fuerit tinctum; ubicumque sonuerit hoc tintinnabulum, procul recedat virtus insidiantium, umbra phantasmatum, incursio turbinum, percussio fulminum, læsio tonitruum; calamitas tempestatum, omnisque spiritus procellarum: et cùm clangorem illius audierint filii Christianorum; crescat in eis devotionis augmentum, ut festinantes ad piæ matris Ecclesiæ gremium, cantent tibi in Ecclesia sanctorum canticum novum, &c. Per. P. 526.

The holy water being prepared, the Pontiff puts on his

mitre, and *begins to wash the bell with the said water*: His ministering attendants take up and continue the work, *washing it totally and completely in every part inside and outside*, (lavantes eam totaliter intus et extra); and afterwards wipe it with the clean linen; the Pontiff the while sitting in mitre, and saying with the rest of the ministers the following six Psalms, namely, from cxlv. to cl. inclusive.\*

The Psalms being ended, the Pontiff rises in mitre, and with the thumb of his right hand makes outside, upon the bell, the sign of the cross, with the holy oil of the sick. Which done, he puts off his mitre, and says:—(P. 530.)

Let us pray.

Oremus.

O God, who by the blessed Moses, thy law-giver and servant, didst order the making of silver trumpets, through the blowing of which by the Levites, in the time of sacrifice, thy people being admonished by the sweet sound, might make ready to adore and assemble to celebrate thy sacrifices; by whose clang too, animated to battle, they might lay prostrate the attempts of their adversaries: grant, we beseech thee, that this instrument, prepared for thy holy Church, be sanctified by the Holy Spirit; that through its touch the faithful may be invited to their reward. And when its melody shall sound in the people's ears, let the devotion of faith grow in them; far away be driven all snares of the enemy, smash of hail,

Deus, qui per beatum Moysen legiferum famulum tuum tubas argenteas fieri præcepisti, quibus dum Levitæ tempore sacrificii clangerent, sonitu dulcedinis populus monitus ad te adorandum fieret præparatus; et ad celebranda sacrificia conveniret; quarum clangore hortatus ad bellum, molimina prosterneret adversantium; præsta, quæsumus, ut hoc vasculum sanctæ tuæ Ecclesiæ preparatum sancti + ficetur à Spiritu sancto, ut per illius tactum fideles invitentur ad præmium. Et cùm melodia illius auribus insonuerit populorum, crescat in eis devotio fidei; procul pellantur omnes insidiæ inimici, fragor grandinum, procella turbinum, impetus tempestatum; temperentur infesta tonitrua; ventorum flabra fiant salubriter ac moderatè

\* So that the ministers are, all the time of the reciting of the six Psalms, washing and scrubbing Satan and the demons out of the bell! and withal rubbing into it *per force* all the divine virtues supplicated in the collects! See before a similar magical scrubbing at altar, p. 121.

gust of whirlwind, rush of tempests; be baleful thunders restrained; be blasting winds wholesomely and calmly suspended: and the right hand of thy might so lay prostrate the powers of the air; that hearing this bell they tremble together, and flee before the banner portrayed thereon of the holy cross of thy Son, to whom every knee, &c. Amen.

suspensa: posternat aëreas potestates dextera tuæ virtutis; ut hoc audientes tintinnabulum contremiscant, et fugiant ante sanctæ crucis Filii tui in eo depictum vexillum: cui flectitur omne genu, &c. Amen.

Then the Pontiff, putting on his mitre, wipes with the clean linen the cross just before made by him; which done, he begins the Antiphon, and Psalm xxviii.

[Eleven Crossings.]

During the Psalm, the Pontiff, standing in mitre, makes with his right hand thumb, *seven* crosses with the holy oil of the sick, *outside* upon the bell, and *four inside*, with the chrism, at an equal distance from each other; saying at the making of each cross:

Be this signal-bell, O Lord, sancti+fied and conse+crated. In the name of the Fa+ther, and of the + Son, and of the Holy + Ghost; and to the honour of St. N. Peace to thee.

Then follows [\* another hal+lowing prayer for the putting to flight by the sounding of the bell, the fiery darts of the enemy, and thunder, tempests, &c., as before, only a little varied]. After which the Pontiff, sitting in his mitre, puts into the thurible the perfumes, frankincense, and myrrh, if they can be had, if not, as many of them as can be had. Then the thurible is so applied under the bell that it may receive *all* the smoke; the choir meanwhile chanting, &c., Psalm lxxvi. [After which follows another prayer *like* the others, namely, for] “the sanctifying of the bell by the Holy Ghost, in order to the putting to flight, by its sound, of the enemy of the good; the terrifying of the hostile host; the repelling of the rabble of adverse airs (*i. e.* fairy winds); the preserving of the fruits of the faithful; and the protecting and saving of their minds and

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bodies." [The ceremony concludes thus:] The Gospel being read, the Pontiff *kisses* the book of the Gospels, which is presented to him by one of the ministers. Then he draws the sign of the cross upon the hallowed bell; and having resumed his mitre, &c., departs in peace.

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[The reader, doubtless, will think these specimens quite enough from the Second Part of the Pontifical. From the Third Part the two following will suffice.]

## PONTIFICALIS PARS TERTIA.

### THIRD PART OF THE PONTIFICAL.

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*Of the office on Holy Thursday, in the Supper of the Lord, when the oil of the Catechumens, and that of the sick is blessed; and the Chrism is made.* De officio in feria quinta cœnæ Domini, cum benedicitur Oleum catechumenorum et informorum, et conficitur chrisma. P. 605.

[Gen. Rubr.]

On this day in every year the catechumenal oil, and that of the sick is blessed, and the Chrism is made. Therefore, in the morning, must be got ready three jars full of the purest oil; which are placed in the sacrarium, and there carefully kept; one for the oil of the sick; another for the oil of catechumens; and the third, a larger one, for the Chrism: and this latter must be covered with white cere-cloth, but the other two, in cere-cloth of a different colour.

For this office there ought to be, besides the Pontiff and his ministers, twelve priests, seven deacons, seven subdeacons, acolythes, and others, all in white vestments, &c. All being arrayed, they go in procession to the altar, an incense-fumer first, and next to him two taper-bearers, leading the procession.

If the Pontiff be an archbishop, or patriarch, and in his own church, the cross is borne before him even in this procession,\* by one of his ministers, between two taper-bearers.

Having arrived at the altar, the mass is proceeded with to the words: "By whom, O Lord, thou dost always create, &c."† exclusively. [Then the making of the holy oils proceeds as follows]:

#### [THE OIL OF THE SICK.]

The Archdeacon, standing near the Pontiff, says in a reading tone: THE OIL OF THE SICK.

And immediately one of the seven deacons, with two aco-

\* He has not the privilege of the cross in *all* places, nor in *all* processions. See p. 73.

† The words occur in the commemoration for the dead.

lythes on either side of him, proceeds to the sacristy, and brings forth before the Pontiff the jar of oil for the sick, *covered and embraced with his left arm*; and presenting it to the Archdeacon, he says aloud, **THE OIL OF THE SICK.** The Archdeacon presents it to the Pontiff, saying, **THE OIL OF THE SICK.**

[Muttering exorcisms.]

Then the Pontiff, rising in mitre, exorcises and hallows the same, saying *absolutely* in a low voice, yet so as to be heard by the priests near him:

I exorcise thee, thou most unclean spirit, and all thou hostile array of Satan, and all spectral power; in the name of the Fa+ther, and of the + Son, and of the Holy + Ghost; that thou withdraw from this oil; to the end that it may be made a spiritual unction for strengthening the temple of the living God;\* that in it† the Holy Ghost may be able to dwell through the name of the almighty God, and through the name of his most dearly beloved Son, our Lord Jesus Christ, who *is to come to judge the quick and dead, and the world by fire.* R. Amen.‡

Exorcizo te, immundissime spiritus, omnisque incursio satanæ, et omne phantasma: in nomine Pa+tris, et Fi+lii, et Spiritus+sancti; ut recedas ab hoc oleo, ut possit effici unctio spiritalis ad corroborandum templum Dei vivi; ut in eo possit Spiritus sanctus habitare, per nomen Dei Patris omnipotentis, et per nomen dilectissimi Filii ejus Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen. P. 609.

Then putting off his mitre he hallows the same oil, [the devil and all his crew being expelled by the exorcism,] saying, in the same voice:

Let us pray.

Send forth, we beseech thee, O Lord, into this fatness of the olive which thou hast vouchsafed to produce

Oremus.

Emitte, quæsumus, Domine, Spiritum sanctum tuum paraclitum de cœlis in hanc pinguedinem olivæ, quam de

\* Temple of the living God, *i. e.* the absolved sick one going to receive extreme unction.

† In eo, *i. e.* in the temple, or anointed one.

‡ Compare this with other spells and conjurations, p. 93, 105, &c.

from green wood for the repair of mind and body, the Holy Ghost the Paraclete from heaven; that, by thy holy bene+diction, this unguent of heavenly medicine be to every one anointed therewith the safeguard of mind and body, for the purging out of all dolours, all infirmities, and all sickness of mind and body: let that same unguent wherewith thou didst anoint priests, kings, prophets, and martyrs, be unto us, O Lord, thy perfect chrisim, hallowed by thee, and abiding in our inward parts. Through, &c.

viridi ligno producere dignatus es, ad refectiorem mentis et corporis; ut tua sancta bene+dictione, sit omni hoc unguento cœlestis medicinæ peruncto, tutamen mentis et corporis, ad evacuandos omnes dolores, omnes infirmitates, omnémque ægritudinem mentis et corporis: unde unxisti sacerdotes, reges, prophetas, et martyres, sit chrisma tuum perfectum, Domine, nobis, à te benedictum; permanens in visceribus nostris. In, &c. P. 610.

These things finished, the oil [being thus made the evacuator of all dolours, &c.] is carried back to the *sacrarium*, in the same way in which it was carried forth; and is there most diligently preserved.\* Then the mass is proceeded in by the Pontiff from where he left off, to the end of the communion of the body and blood; *which (communion) the Pontiff alone receives*. Then the Pontiff having communicated himself, &c. and a consecrated host being reserved for the following day (Good Friday), and placed on the altar, the Archdeacon says again, with a loud voice:

#### THE OIL OF CATECHUMENS.

[The wonderful ado in making the conjured Oils!]

This said, the Pontiff puts incense into the thurible, and blesses it, in the usual form. Then the twelve priests and seven deacons [\* and all the rest aforesaid, go in procession, to bring forth the chrisimal oil, and oil of catechumens. They return with the jars in the following order: first, an incense-fumer fumigating; then a subdeacon, bearing the cross between two acolythes carrying blazing tapers; next two chanters singing: *O redemptor sume carmen temet continentium*, O Redeemer, accept the song of those hymning thyself.] After whom, are the subdeacons and deacons, two

\* The bishop doles it out to the priests at a certain quantity and *rate*.



and two; then a deacon carrying a vessel full of balsam; next, two deacons carrying the two jars, having clean napkins hanging down from their necks before their breasts, and holding the jars embraced with the left arm, and wrapped in the extremities of their napkins,—yet so as that they may be seen from the middle upward; the deacon, carrying the oil for the holy chrism, being on the right; next follow the twelve priests, two and two.

Having arrived in this order within the presbytery, [<sup>a</sup>and duly arranged themselves, &c. &c.] the Pontiff, taking off his mitre, rises: and, having the jar of chrismal oil before him on the table, and the balsam, first of all hallows the balsam, saying:

[Virtues of the Chrism.]

Let us pray.

O Lord, the progenitor of all creatures, who by thy servant Moses didst command the sanctifying of ointment to be made of mixed aromatic herbs, we most humbly beseech thy mercy; that, by a large bestowment of spiritual grace, thou infuse the plenitude of thy sanctification into this ointment, the produce of the rooted trunk. Be it spiced unto us, O Lord, with the joyousness of faith; be it a perpetual chrism of priestly unguent; be it most meet for the imprinting of the heavenly banner; that whosoever, being born again of holy baptism, shall be anointed with this liquor, may obtain the most plenary benediction of their bodies and souls, and be aggrandized for ever by the conferred reward of beatified faith. Through, &c.

Oremus.

*Creaturarum omnium Domine procreator, qui per Moysen famulum tuum permistis herbis aromatum fieri præcepisti sanctificationem unguenti; clementiam tuam suppliciter deprecamur; ut huic unguento, quod radix produxit stirpea, spiritualem gratiam largiendo, plenitudinem sanctificationis infundas. Sit nobis, Domine, fidei hilaritate conditum: sit sacerdotalis unguenti chrisma perpetuum; sit ad cælestis vexilli impressionem dignissimum: ut quicumque baptisate sacro renati isto fuerint liquore peruncti, corporum atque animarum benedictionem plenissimam consequantur, et beatæ fidei collato munere perenniter ampliantur. Per, &c. P. 616.*

Then taking his mitre, and yet standing, he blends, on

the paten the balsam with a small portion of the chrismal oil, taken out of the jar, saying :

[The design of the blending ; the divine virtues added thereby to the Chrism.]

Let us pray our Lord God Almighty, who by a wonderful economy hath inseparably united to true manhood the incomprehensible Godhead of his only-begotten and co-eternal Son, and by the cooperating grace of the Holy Ghost, anointed him above his fellows with the oil of gladness ; that man, composed of a two-fold and singular substance, though destroyed by the fraud of the devil, might be restored to the everlasting inheritance from which he had fallen : to this end, that he hal+low, with the perfection of the Holy Trinity, these created liquors of diverse species of creatures, and by hallowing, sanc+tify them, and grant, that blended together, they become one ; and that who-soever shall be *outwardly* anointed of the same, be so *inwardly* anointed as to be freed from all soil of corporal matter, and joyfully made partaker of the heavenly kingdom. Through the same, &c.\*

[Breathing thrice with a distinct and full breath upon the Chrism.]

This [sorcery !] ended, the Pontiff sits, retaining his

Oremus Dominum Deum nostrum omnipotentem, qui incomprehensibilem unigeniti Filii sui sibi que cœterni divinitatem mirabili dispositione veræ humanitati inseparabiliter conjunxit, et cooperante gratia Spiritus sancti, oleo exultationis præ participibus suis linivit ; ut homo fraude diaboli perditus, gemina et singulari constans materia, perenni redderetur, de qua exciderat, hereditati : quatenus hos ex diversis creaturarum speciebus liquores creatos sanctæ Trinitatis perfectione bene+dicat, et benedicendo sancti+ficet, concedatque, ut simul permisti unum fiant ; et quicumque exterius inde perunctus fuerit, ita interiùs liniatur, quòd omnibus sordibus corporalis materiæ carens se participem regni cœlestis effici gratuletur. Per eundem, &c. P. 616.

\* What innumerable *substitutes* has Rome for Christ ! What a deadly *parody* she makes of the Gospel ! What a conjuror is Satan ! and how he sports with his victims ! Here again all is turned into sorcery : " And they repented not of their sorceries," Rev. ix. " Whose coming (advent) is after the working of Satan." 2 Thess. ii. 9.

mitre, and *breathes fully three times* in the form of a cross over the mouth of the chrismal jar still wrapt in the napkin. Next, the twelve vested priests come up in order, making a reverence to the sacrament on the altar, and to the Pontiff; and standing before the table, one by one, they successively *breathe*, in the same way as the Pontiff had done, over the mouth of the jar, in the form of a cross. Then, making a reverence again as before, they return to their places—Which being done, the Pontiff rises, and standing in mitre, reads the chrismal exorcism, saying *absolutely* :

[Exorcism.]

I exorcise thee, thou creature of oil, by God the Father Almighty, who made heaven and earth, the sea, and all that therein is; that all the might of the adversary, all the host of the devil, and all the incursion, and all the spectral power of Satan be rooted out and put to flight from thee; so that thou be to all that shall be anointed of thee, for the adoption of sons by the Holy Ghost. In the name of God the Fa + ther Almighty, and of Jesus + Christ his Son our Lord, who with him liveth and reigneth (as) God, in the unity of the same Holy + Ghost.

Exorcizo te, creatura olei, per Deum Patrem omnipotentem, qui fecit cœlum et terram, mare, et omnia quæ in eis sunt; ut omnis virtus adversarii, omnis exercitus diaboli, omnisque incursio, et omne phantasma satanæ eradicetur, et effugetur à te: ut fias omnibus, qui ex te ungenti sunt, in adoptionem filiorum, per Spiritum sanctum. In nomine Dei Pa + tris omnipotentis, et Jesu + Christi Filii ejus Domini nostri, qui cum eo vivit et regnat Deus, in unitate ejusdem Spiritus + sancti. P. 617.

Then putting off his mitre, and holding his hands stretched out before his breast, he says the Preface [*i.e.* the Sursum Corda; which is very long, and much of the same character with the preceding spells and sorceries, and containing the same profane parody of the sacred things of the Gospel. The second, or petitionary part, is as follows: ]

Therefore, we beseech thee, O holy Lord, &c. that thou vouchsafe to sancti + fy with thy bene + diction the fatness of this creature, and blend

Te igitur deprecamur, Domine sancte, Pater omnipotens, æterne Deus, &c. . . . ut hujus creaturæ pinguedinem sancti + ficare tua bene + dic-

therewith the might of the Holy + Ghost, the power of Christ thy Son co-operating, from whose holy name it has received the name *chrism* . . . . that thou stablish this creature of chrism for a sacrament of perfect salvation and life to those that are to be renewed by the baptism of spiritual laver; that the corruption of their first birth being *absorbed by the infusion of this hallowed unction*, the holy temple of every one of them be redolent with the odour of the acceptable life of innocence; that, according to the sacrament of thy appointing, being indued with Royal and Priestly and Prophetic dignity, they be clothed in the robe of an undefiled gift; that it (the chrism) be to those that shall be born again of water and the Holy Ghost, *the chrism of salvation*, and make them partakers of eternal life, and crowned with heavenly glory. Through the same, &c.

This preface ended, the Pontiff puts back into the chrismal jar the mixture of balsam and oil, blending it with the same, and saying :

Be this mixture of liquors *atonement* to all that shall be anointed of the same, and the *safeguard of salvation for ever* and ever. R. Amen.

tione digneris, et sancti + Spiritusei admiscere virtutem, co-operante Christi filii tui potentia, à cuius nomine sancto Chrisma nomen accepit, . . . . ut spiritualis lavacri Baptismo renovandis creaturam Chrimatis in Sacramentum perfectæ salutis vitæque confirmes; ut sanctificatione unctionis infusa, corruptione primæ nativitatis absorpta, sanctum uniuscuiusque templum acceptabilis vitæ innocentis odore redolescat. Ut secundum constitutionis tuæ sacramentum, Regio, et Sacerdotali, Propheticoque honore perfusi, vestimento incorrupti muneris induantur; ut sit his qui renati fuerint ex aqua et Spiritu sancto, Chrisma salutis, eosque æternæ vitæ participes et cœlestis gloriæ faciat esse consortes. Per eundem, &c. P. 622.

Hæc commistio liquorum, fiat omnibus ex eo perunctis propitiatio, et custodia salutaris in sæcula sæculorum. R. Amen.

[The Adoration of the Idol-Chrism.]

Then the Deacon having taken away from the jar the napkin and silk-cover, the *Pontiff taking off his mitre, and*

*bowing his head, salutes the Chrism, saying: HAIL, HOLY CHRISM (Ave Sanctum Chrisma).*

This he does a second, and a third time, raising his voice each time higher and higher: after which he *kisses* the lip of the jar. Which being done, each one of the twelve priests advances successively to the table, and, having made a reverence to the sacrament that is on the altar, and to the Pontiff sitting in mitre, kneels before the jar *three times*, each time at a different distance, saying at each kneeling, in a higher and higher tone, Hail, holy Chrism. And then reverently *kisses* the lip of the jar.\*

[A muttering Exorcism.]

[The enchantment of the chrim being thus concluded], the other Deacon advances with the other jar—[having had it all this time carefully embraced in his left arm;] and the Archdeacon having shewn it to the Pontiff, and placed it on the table, both the Pontiff, himself, and the twelve priests, *breathe successively upon it*; as before they had done upon the chrismal oil. After which, the Pontiff rising in mitre, reads in a *low voice*, the exorcism of the catechumenal oil, saying *absolutely*:

[The virtues and uses of the Catechumenal Oil.]

I exorcise thee, thou creature of oil, in the name of the Fa + ther, &c., that by this invocation of the undivided Trinity, and the might of the one Godhead, all the wicked power of the adversary, all inveterate malice of the devil, all his violent incursion, all his mazing and blinding phantasm be rooted out and put to flight, and depart from thee! that, being purified for the divine sacraments, thou be for adoption of flesh and spirit to all that shall be anointed of thee, unto the remission of all their sins; that their bodies

Exorcizo te creatura olei: in nomine Dei Pa + tris, &c. ut in hac invocatione individue Trinitatis, atque unius virtute Deitatis, omnis nequissima virtus adversarii, omnis inveterata malitia diaboli, omnis violenta incursio, omne confusum et cæcum phantasma eradicetur, et effugetur, et discedat à te; ut divinis sacramentis purificata, fias in adoptionem carnis et spiritus eis qui ex te ungenti sunt, in remissionem omnium peccatorum; ut efficiantur eorum corpora ad omnem gratiam spiritualem accipiendam

\* See *Kissing*, in Index.

be made sanctified for the receiving of all spiritual grace. Through the same our Lord Jesus Christ, *who is to come to judge the quick and the dead, and the world by fire.* R. Amen.

sanctificata. Per eundem Dominum nostrum Jesum Christum, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen. P. 626.

Then putting off his mitre, and still standing, he hallows the said oil, saying, in the same voice :

O God, the remunerator of all spiritual growths and attainments, who by the might of the Holy Ghost dost confirm the small beginnings of weak minds; vouchsafe, O Lord, we beseech thee, to send forth thy bene + diction upon this oil: and, to those about to come to the laver of blessed regeneration, grant by the unction of this creature the purgation of mind and body: that if there inhere in them any blemishes of opposing spirits, the same may depart from them at the touch of this sanctified oil: be there left in them no place for spiritual wickedness, no facility for the return of skulking spirits, no sufferance for the lurking of enambushed evil ones. But to thy servants coming to faith,\* and about to be renewed by the operation of thy Holy Spirit, be this unction a preparative conducive to the salvation, which they are going to obtain also in the sacrament of baptism

Deus, incrementorum omnium et profectuum spiritualium remunerator, qui virtute sancti Spiritus imbecillarum mentium rudimenta confirmas; te oramus, Domine, ut emittere digneris tuam bene + dictionem super hoc oleum, et venturis ad beatæ regenerationis lavacrum, tribuas per unctionem hujus creature purgationem mentis et corporis: ut si quæ illis adversantium spirituum inhærere maculæ, ad tactum sanctificati olei hujus abscedant; nullus spiritualibus nequitiis locus, nulla refugis virtutibus sit facultas, nulla insidiantibus malis latendi licentia relinquatur. Sed venientibus ad fidem servis tuis, et sancti Spiritus tui operatione mundandis, sit unctionis hujus præparatio utilis ad salutem, quam etiam cœlestis regenerationis nativitate in sacramento sunt Baptismatis adepturi. Per, &c. qui venturus est judicare, &c. P. 627.

\* i. e. to baptism

by the birth of heavenly regeneration. Through, &c. *who is about to come to judge*, &c. : as before.

[\* Then follow, as before to the chrisin, by the Pontiff and twelve priests successively, a thrice repeated HAIL, HOLY OIL, and the same kneelings and kissings. After which, all the oils are carried back to the sacristy with the same processional pomp, reverence, lights, chantings, &c., as they were carried forth.]

The old chrisin and the other oils, if any remain, are put into the church lamps, to be burned before the sacrament ; and whatever remains in the pyxes or capsules is consumed in fire with its silk ; and then the pyxes are replenished with the new. Meantime the Pontiff washes his hands, and proceeds with the mass, and concludes by declaring the *Indulgences*, which are now granted by him.

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*Solemn Office after Mass for the Dead.*—(De Officio Solemni post Missam pro Defunctis, p. 722.)

[Rubr.]

This office is also called Solemn Absolutions of the Dead, and is performed for a Pope, a Cardinal, Metropolitan, Archbishop, Bishop, King, Duke, Lord of the Place [or any private person remarkable for his virtues or beneficence,—in short, for any one whose circumstances can afford to procure it, &c.]

After mass for the soul of the departed, a place is fitted up in the Church, where the absolutions are to be given ; [and if the deceased has been already interred, a representation of him is placed there on a bed ; this place is called the *Castrum doloris* (the enclosure, or fort of grief ; in French, the *chapelle ardente*), and the representation, or reality, is adorned with branches and illuminated with yellow wax lights.]

Five Bishops vested in black pluvials, with the ministering attendants, the cross, &c., thurible, incense, holy water, sprinkler, wax-lights, &c., go in solemn procession to the *chapelle ardente*. If so many Bishops are not present, Canons or other dignified clergy may officiate in their stead. They take their respective places round the corpse, or representation, *viz.*, two of the officiators at the shoulders, two at the feet, and he that celebrated the mass, on a faldstool at the head, and so placed

as to have the cross directly before his face. Being thus arranged, as soon as all things are ready, the celebrant rises from the faldstool,—whereupon they all rise,—and uncovering his head, says, *absolutely*, the prayer of absolution, beginning, “*Enter not into judgment with thy servant, O Lord,*” &c.

This prayer ended, they all sit again, covering their heads, and the singers chant the responsory, “Come to his succour, ye saints of God; run to meet him, ye angels of the Lord, taking up his soul and presenting it before the face of the Most High. *V.* Christ receive thee, who hath called thee, and let the angels conduct thee unto Abraham’s bosom. Presenting it,” &c.

During this chant, the acolythes minister the thurible, incense, &c. to the prelate at the right shoulder; who blesses and puts on the incense. Next, the choir beginning the Kyrie Eleison, they all rise, uncovering their heads, and the last-named prelate says the Pater Noster *secretly*, except the two words Pater Noster, which he says in an audible voice. Then he takes the sprinkler and begins to sprinkle the corpse, or representation, going all round it (*circumcirca ambulans*) and sprinkling every part of it *thrice*, bowing to the other prelates, and making a reverence to the cross as he passes it. Having come round to the right shoulder where he began, then he takes the thurible, and in like manner censens the object all round, drawing the thurible *thrice* over every part, bowing and reverencing, &c. as before.

Having come round again to his place, he stands and says the Versicles, *And lead us not into temptation. R. But deliver us from evil. V. From the gates of hell* (a porta inferi). *R. Deliver his soul, O Lord* (Erue, Domine, animam ejus). *V. May he rest in peace. R. Amen.*

Then he makes another prayer of absolution for the soul. After which, they all sit again, putting on their mitres; and the choir begin another responsory, &c.

Now [the purifying apparatus, namely,] the thurible, &c. the holy water-pot, &c. are carried to the prelate at the left foot; who in his turn repeats all the very same ceremonies foregoing, beginning with the blessing, &c., of the incense; then the *Pater Noster* *secretly*; and then going round twice,—first with the same sprinklings, bowings, &c.; next with the same thurifyings, and then the same versicles, but varying a little the absolving prayer at the end.



Then thirdly [the instruments of absolution, &c.] are brought to the prelate at the left shoulder; who next performs all the same identical absolutions, &c. &c. And so it comes fourthly to the turn of the prelate at the right foot [of the happy object of all this solemn mockery!] who makes *his* circuitings also in the self-same way as those that had preceded him.

Then last of all it comes to the turn of him that had celebrated the mass; and he too makes his absolving rounds, repeating exactly all the same rites, words, &c. as the preceding. [Which we may presume not only crowns the absolving process, but completely purifies the departed soul, and ushers it into everlasting rest: for] the choir concludes with the solemn words *Requiescat in pace. R. Amen.* [On which Picart remarks], "It is certain, however, that he does not rest *immediately* after his departure, and that in his journey from this world to the next, he must at least pass through purgatory, though he might prove so fortunate as not to bait by the way. The dead, however, once thoroughly absolved, should find themselves, one would think, but very little the better for five or six additional absolutions: but, on the other hand, if the clergy have more trouble, they find their account in it." [Picart also adds], "When there is no *chappelle ardente*, the acolythes lay a black cloth before the middle of the altar: the celebrant, who has on each side of him, the incense-bearer, and the holy-water-bearer; turns towards this cloth, and sprinkles and perfumes the cloth three times successively."\*

[In now quitting this Roman Church Office-book, it is not going too far to add, that no thoughtful reader who ponders the foregoing extracts, will be disposed to dispute the conclusion, that the Roman Pontifical may as a whole be most justly characterized as *a book of thorough incantation and magic, and of the most sottish religious mummeries and superstitions; in short, as Antichrist's chief spell-book, or book of sorceries.* We come next to the Missal or Mass-book, which, it will be seen, is much of the same character as the Pontifical.]

\* Picart's Ceremonies, &c., translated from the French, &c. Picart, it is to be remembered, was a staunch Romanist.

## MISSALE ROMANUM.

EX DECRETO SACROSANCTI CONCILII TRIDENTINI RESTITUTUM, PII V. JUSSU EDITUM, CLEMENTIS VIII. ET URBANI PAPÆ VIII. AUCTORITATE RECOGNITUM.

In quo omnia accuratè suis locis disposita sunt, et Missæ novissimæ Sanctorum adjectæ.

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## THE ROMAN MISSAL.

RESTORED AGREEABLY TO THE DECREE OF THE MOST HOLY COUNCIL OF TRENT; EDITED BY ORDER OF PIUS V., AND REVISED AND RATIFIED BY THE AUTHORITY OF CLEMENT VIII. AND POPE URBAN VIII.

In which all things are accurately arranged in their proper places, and to which are added the masses of the most modern Saints.

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### THE ORDINARY OF THE MASS (ORDO MISSÆ).

[Gen. Rubr.]

The Priest going to celebrate mass, having found and marked the places in the Missal, washes his hands, saying :

Give might, O Lord, unto my hands for the wiping away of all blemish : That with undefiledness of mind and body I may be able to serve thee.	Da, Domine, virtutem manibus meis ad abstergendam omnem maculam : ut sine pollutione mentis et corporis valeam tibi servire.
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Then he makes ready the chalice, over which he places a clean *purificatory*, and over that, the paten with a white host (wafer) laid on it, which he gently wipes from fragments, if needful ; and this he covers with a small linen pall (*palla*), and then with a silk veil ; atop of these he lays a little bag (*bursa*) containing the *corporal* folded, which must be of linen only.

This done, next he arrays himself in the holy vestments (benedicta paramenta), first taking and kissing each one of them in the part where the cross is, and while he puts it on, saying :

As he puts on the amice :

O Lord, place upon my head the helmet of salvation for the driving out of the incursion of the devil.

Impone, Domine, capiti meo galeam salutis ad expugnandos diabolicos incursus.

As he puts on the alb :

Make me white, O Lord, and cleanse my heart ; that being made white in the blood of the Lamb, I may reap everlasting joys.

Dealba me, Domine, et munda cor meum : ut in sanguine Agni dealbatus, gaudiis perfruar sempiternis.

As he ties on his girdle :

Encompass me, O Lord, with the girdle of purity, and extinguish in my loins the humour of lust : that in me may abide the virtue of continence and chastity.

Præcinge me, Domine, cingulo puritatis, et extingue in lumbis meis humorem libidinis : ut maneat in me virtus continentiae et castitatis.

As he puts the manipule on his left arm :

Let me merit to carry the manipule of weeping and sorrow : that I may receive with exultation the reward of toil (suffering).

Merear, Domine, portare manipulum fletus et doloris : ut cum exultatione recipiam mercedem laboris.

While putting the stole on his neck :

Restore unto me, O Lord, therobe of immortality, which I lost in the transgression of my first parent : and though I approach thy sacred mystery unworthy, yet let me merit everlasting joy.

Redde mihi, Domine, stolam immortalitatis, quam perdi in prævicatione primi parentis : et quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.

While he assumes the casula :

O Lord, who hast said: My yoke is sweet and my burden

Domine, qui dixisti: Jugum meum suave est, et onus

light : grant that I may be so able to bear the same as to obtain thy grace. Amen.      meum leve : fac, ut istud portare sic valeam, quod consequar tuam gratiam. Amen.\*

The celebrant thus arrayed takes the said chalice in his left hand, which he carries elevated before his breast, holding the bag with his right hand laid over the chalice; and having made a reverence to the cross or image in the sacristy, he proceeds towards the altar, with his head covered, his eyes down, a solemn gait, and erect body. If he pass the great altar, he makes a reverence to it, with his head covered; if before the place where the sacrament is, he kneels; if before the altar where mass is being celebrated, and it be at the *elevation*, or ministering of the sacrament, let him kneel in like manner, and uncovering his head, adore it; nor rise till the celebrant has put down the chalice upon the corporal.

Having arrived before the altar, standing at the lowest step, he uncovers his head, and bows very low (*profunde*) to the altar, or to the crucifix (*imagini crucifixi*) on the altar. Then he ascends to the centre of the altar, lays down the chalice on the Gospel corner, draws forth the corporal, spreads it in the middle of the altar, and places the veiled chalice upon it. This done, he goes to the Epistle-side, where he opens the Missal, &c. Then he comes back to the centre of the altar, and having made a reverence to the cross, he turns round to the right, and descends below the lowest step of the altar, there, to begin mass.

### *The Ordinary of the Mass.*

The Priest having descended below the lowest step, standing with his face to the altar, his hands joined before his breast; his fingers extended and joined in like manner, the right thumb laid over the left, in the form of a cross,—*a form which is always observed when the hands are joined*, except after the consecration,—his head uncovered, having first made a profound reverence to the cross or altar; or, if the tabernacle of the most holy sacrament be on it, having made

\* If the celebrant be a bishop, the formulæ he uses are much more numerous, as he has more paramenta to put on, *e. g.* the mitre, the gloves, the pectoral cross, the tunicle, the dalmatic, the sandals, the planeta, the heart-ring, &c., in addition to those of the priest; but the formulæ are of the same character, and the above are a sufficient specimen.

a genuflexion; he rises and begins mass, signing himself with the sign of the cross\* from the forehead to the breast, and saying aloud:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, again joining his hands before his breast, he begins the Antiphon:

I will go in unto the altar      Introibo ad altare Dei. R.  
of God. † R. To God who      Ad Deum qui lætificat juven-  
rejoiceth my youth.              tatem meam.

Then he and the ministers say alternately, Ps. xlii.

This ended, he repeats the Antiphon, and signs himself again, saying: V. Our help is in the name of the Lord. R. Who made heaven and earth.

Then joining his hands, and with his head lowly bent, he says the *Confession*.

<p>P. I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, through—He strikes his breast three times, saying—my fault, through my fault, through my</p>	<p>Sacerd. Confiteor. Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres, quia peccavi nimis cogitatione, verbo, et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum</p>
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\* *Benedicens seipsum semper ponit sinistram infra pectus, vertit ad se palmam manus dextræ, et omnibus illius digitis junctis et extensis, a fronte ad pectus, et ab humero sinistro ad dextrum, signum crucis format.*

† The parts into which the ordinary of the mass may be divided are, according to Aquinas, 1st. *The Introit* or preparation, called the Introit, from the first words, *Introibo ad altare Dei*, and including all that follows to the Epistle exclusively. It is called also the preparation, because it is only the beginning or ingress to that which comes after. 2nd. *The Instruction*, including the Epistle, Gospel, Credo, Tract, Gradual, Hallelujah, or sequence. 3rd. The Offertory. 4th. The *Consecration* or Canon, "which is the main part, and the very sum and heart, as it were, of the sacrifice." 5th. The *participation* or *consumption* [communion it cannot be called, because there need not be communicants, though they do call it the communion.] And 6th. The Thanksgiving, or [as some of them call it], *Post-communion*.

exceeding great fault. Therefore, I beseech the blessed Mary, ever Virgin, blessed Michael Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, brethren, to pray to our Lord God for me.

The Ministers R.—Almighty God pity *thee*, and having forgiven thee thy sins, bring thee to life everlasting. The Priest answers, Amen, and lifts up his head from the bending posture.

Then the Ministers repeat the Confession, changing the words, "To you, brethren," and "You, brethren," into the words, "To thee, Father," and "Thee, Father." Then the Priest, his hands joined, makes the Absolution, saying :

Sac. Almighty God pity *you*, &c., as before, *you* being substituted for *thee*.

Again, he signs himself with the sign of the cross, saying :

The Almighty and merciful Lord grant us pardon, absolution and remission of our sins. R. Amen.

Sac. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. R. Amen.

Then with his head bent, he proceeds :

P. Thou, O God, being turned, wilt quicken us. R. And thy people will rejoice in thee. P. Shew us, O Lord, thy mercy. R. And grant us thy salvation. P. O Lord, hear my prayer. R. And let my cry come unto thee. P. The Lord be with you. R. And with thy spirit.

Then the Priest, extending and joining his hands, says aloud, Let us pray; and *going* up to the altar, he says, *secretly* :

Take away from us, we beseech thee, O Lord, our iniquities; that with pure minds

Sac. Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad sancta sanctorum

we may deserve to enter into the holy of holies. Through Christ our Lord. Amen.

puris mereamur mentibus introire. Per Christum Dominum, &c.

Having come up to the altar, then, his hands joined, and laid upon the altar, and his head bowed down, he says :

We beseech thee, O Lord, through the merits of thy saints, whose—He kisses the altar—relics are here, and of all saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

Sac. Oramus te, Domine, per merita sanctorum tuorum, quorum—Osculatur altare—reliquiæ hic sunt, et omnium sanctorum : ut indulgere digneris omnia peccata mea.

Here in solemn masses the celebrant blesses the incense. Putting the incense thrice into the thurible, he blesses it, saying : Be thou hallowed by him, in whose honour thou shalt be burned, Amen ; and taking the thurible, and making a profound reverence to the cross, he censens the same thrice ; and making another reverence to the cross, he censens the altar thrice in every part, from centre to right, below, above, atop ; from centre to left, &c. &c. ; bowing again to the cross ; and again, every time he passes it. If there be relics or images of saints in the altar, he censens them also (General Rubric.) This fuming ended, he hands the thurible to a deacon, who fumes the celebrant himself *only*. Then the celebrant signing himself with the sign of the cross, begins the *Introit* ; after which they say the *Kyrie Eleison* *nine* times. Then laying his joined hands upon the altar, and with his head a little down, he says the *Gloria in excelsis Deo*.

Gloria be to God—He bows to the cross—on high : and on earth, peace to men of good will. We praise thee, we bless thee, we adore thee—He bows to the cross—we glorify thee, we give thee—He bows to the cross—thanks, for thy great glory. O Lord God, heavenly King, God the Father al-

Gloria in excelsis Deo—Caput cruci inclinatur—et in terra pax hominibus bonæ voluntatis.\* Laudamus te, Benedicimus te, adoramus—Caput cruci inclinatur—te, glorificamus te, Gratias agimus tibi—Caput cruci inclinatur—propter magnam gloriam tuam, Domine Deus Rex cælestis,

\* Peace to men of good will. This is according to the Romish version. It is more palatable, as favouring Romish Pelagianism.

mighty. O Lord Jesus Christ, —He bows his head to the cross—the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sin of the world, have mercy on us : who takest away the sin of the world, receive our prayer—He bows his head to the cross—who sittest at the right hand of the Father, have mercy on us. For thou only art holy ; thou only art the Lord ; thou only, O Christ Jesu—He bows his head to the cross—with the Holy Ghost—He signs himself from the forehead to the breast—art most high in the glory of God the Father. Amen.

Deus omnipotens, Domine Fili unigenite Jesu—Caput cruci inclinat—Christe. Domine Deus, Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe —Caput cruci inclinat—deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus ; tu solus Dominus ; tu solus, altissimus Jesu—Caput cruci inclinat—Christe, cum sancto Spiritu, —Seipsum a fronte ad pectus signat—in gloria Dei Patris.\* Amen. P. 236.

## [Second Part.]

Thus the *Gloria in excelsis* is said also in the masses of the blessed Mary. The *Gloria* ended, he *kisses* the altar. Then follow the Collects (orations) of the day, the *Epistle*, *Gradual*, *Tract*, or *Alleluia*, with *Versicle*, or *Sequence*, as the case may be.†

In the Collects, when he says, *let us pray*, he bows to the cross : when the name Jesus occurs, he bows to the cross, even when it occurs in the Epistle. In like manner, whenever the

\* What gross idolatry ! For all these bowings to the Cross the General Rubrics give special directions. With these, the Gloria is Antichrist's version of a most Christian form, and the whole office of the Mass is one continued tissue of gross idolatrous worship (vide supra, p. 134.) It is to be borne in mind that the Rubrics are *all modern*.

† The *Gradual*, or Responsory, is only two verses of a Psalm sung on the steps (gradus) of the altar ; the first by two chorister boys in surplices, and the other, in the way of answer, by the whole choir. The Hallelujah is only this Hebrew word sung on certain festival days. The *Tract*, a line or so, of Scripture, sung on fast-days, or days of sorrow, instead of the Hallelujah, called so because it is sung (*tractim*) heavily, in sad and grave and prolonged notes. The *Sequence* or *Prosa* is a song of praise just after (*i.e. following*) the Hallelujah, on some high festivals. All these come in between the Epistle and Gospel, to fill up the blanks as it were, and "complete the harmony," says Durandus.



name of Mary occurs, or of the saints in their masses or commemorations, or of the Pope in the Collect for the Pope, he always bows his head, *but not to the cross*. (General Rubric for Collects.)

In solemn masses the Deacon who reads the Gospel, places the book of the Gospels in the middle of the altar; and the celebrant blesses incense as before. Then the Deacon, on his knees, before the altar, and his hands joined, says :

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the Prophet Isaiah with a burning coal: so vouchsafe of thy gracious mercy to cleanse me, that I may be able worthily to declare thy holy Gospel. Through Christ, our Lord. Amen.

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Then he takes the book off the altar, and again kneeling, asks the benediction from the celebrant, saying, *command, my lord, to bless me*, (jube domne benedicere). The Priest answers :

The Lord be in thy heart, and in thy lips: that thou mayest worthily and competently declare his Gospel. In the name of the Father, and of the + Son, and of the Holy Ghost. Amen.

Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter annunties evangelium suum.\* In nomine Patris, et Filii, + et Spiritus sancti. Amen.

The Deacon, having received the benediction, *kisses* the hand of the celebrant: then going with the other attendants, the incense and candles, to the Gospel reading-place, he says: The Lord be with you, &c., and adds, the Sequence or Beginning of the Gospel, according to N., and while he says so, he crosses with his right-hand thumb, first the book at the Gospel, then himself, in the forehead, mouth, and breast; and while the ministers respond, Glory be to thee, O Lord, he censes the book *thrice*: then he reads the Gospel: which being ended, a Subdeacon carries the book to the Priest, who *kisses* the book, saying: *Through the words of the Gospel be*

\* This word *suum* is very bad Latin; it is medieval Latin.

*our sins blotted out.* (Per evangelica dicta deleantur nostra delicta.) Then the Priest is censed *thrice* by the Deacon.

After the Gospel comes *the Nicene Creed*: which is said by the Priest, standing at the middle of the altar, before the cross. When he says, *In one God*, he joins his hands, and bows his head to the cross. He does the same at the words, *In Jesus Christ*; so also at the words, *Is adored*. From the words, *was incarnate*, to the words, *was made man*, inclusive, he kneels, and when he says, *The life of the world to come*, he marks himself with the sign of the cross from forehead to breast. The Creed ended, he kisses the altar. After the Creed, comes,—(pp. 236-7.)

#### THE OFFERTORY.

Having kissed the altar, turning from right to left, he says, The Lord be with, &c., and having paced back by the same hand, joining his hands as before he says *The Offertory*; and saying, *Let us pray*, he bows his head to the cross. The Offertory being said, then comes—

#### THE OBLATION OF THE HOST.

Uncovering the chalice, he takes the paten, with the host lying on it, and holding it elevated with both hands as high as his breast, lifting his eyes to God, and instantly letting them down he says:

(1.) Accept, O holy Father, almighty eternal God, this immaculate host, which I thy unworthy servant offer unto thee my living and true God, for my innumerable sins, offences, and negligences, and for all here present, yea, and for all faithful Christians living and dead; that it may avail both me and them for salvation, unto life eternal.\* Amen.

Oblatio Hostiæ.

P. Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus, et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

\* The reader will bear in mind, that this is a mere oblation of bread, and bread only; for there has been yet no consecration; and nevertheless, the words imply that it is a *sacrifice* for the sins, &c., of the living and the dead. This remark applies also to all the similar offerings that follow.

Then holding still the paten with both hands, he makes a cross therewith on the corporal, and first lays down the host on the same near the front edge, and then the paten to the right, and somewhat of it under the corporal.

Next he takes the chalice, wipes it with the *purificatory*, and holding it by the knob in his left hand, receives in his right hand the cruet of wine from the minister, (who *kisses* the cruet, but not the hand of the celebrant,) and pours the wine into the chalice. Then, still holding the chalice in the same way, he draws the sign of the cross over the cruet of water, and blesses the water, saying :

O God, who in creating the substance of man, didst endue it with wonderful dignity, and hast still more wonderfully refashioned the same:—He pours a little of the water into the chalice—grant that we, through the mystery of this water and wine, be made partakers of the divine nature of him who vouchsafed to become partaker of our human nature, Jesus Christ, thy Son, our Lord, who liveth, &c.

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti ; — Infundit parum aquæ in calice—da nobis, per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster, qui tecum vivit et regnat in unitate Spiritus sancti Deus ; per omnia sæcula sæculorum. Amen.

In masses for the dead this prayer is said, but the water is not blessed or crossed.

#### OBLATION OF THE CHALICE.

Then taking the chalice in his right hand, and holding it *elevated* with both hands, namely, the foot with his left hand, and the *upper* knob with the right, his eyes raised to God, he offers it, saying :

(2.) We offer unto thee, O Lord, the chalice of salvation, beseeching thy mercy, that it ascend into the presence of

Offerimus tibi Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ,

Satan has many *counterfets* for the sacrifice of the cross. But we shall revert anon to this prayer and the forms that follow it ; and therefore the translator marks them (1), (2), (3), &c.

thy divine Majesty, as a pro nostra et totius mundi sweet-smelling savour for our salute, cum odore suavitatis salvation, and that of the ascendat. Amen. whole world. Amen.

Then he makes the sign of the cross with the chalice on the corporal [\* as before with the paten], and puts down the chalice on the same behind the host, and covers it with the pallet. Then, laying his hands joined upon the altar, and with his head slightly inclined, he says *secretly* (secreto) :

(3.) Beweaccepted of thee, O Lord, in the spirit of humility and contrition of mind: and be our sacrifice so in thy sight this day, that it may please thee, O Lord God.

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Next, erect, raising his eyes, expanding his hands, and immediately joining them before his breast (which he always does when about to bless (*benedicturus*, consecrate, hallow) any thing), he says :

(4.) Come, O sanctifier, almighty and eternal God, and bless—He makes the sign of the cross with the right hand alike on the host and the chalice; the left hand laid on the altar,—this sacrifice prepared for thy holy name.\*

Veni sanctificator, omnipotens æterne Deus; et benedic hoc sacrificium tuo sancto nomini præparatum.

Here, if he celebrates solemnly, he blesses incense again, saying :

The Lord, through the intercession of blessed Michael archangel standing at the right hand of the altar of incense, and of all his elect, vouchsafe to + bless this incense, and receive it as an odour of sweetness, through Christ our Lord. Amen.

Per intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene + dicere, et in odorem suavitatis accipere, per Christum Dominum nostrum. Amen. P. 238.

\* I remark here, once for all, that in the Latin I omit as many of the rubrics as I conveniently can, that the text of the prayers may be better seen than in the English, which is so overcrowded with rubrics.

Then taking the thurible, he fumes the oblations in the manner prescribed in the General Rubrics, *i.e.*, waving the thurible thrice *over* the chalice and the host cross-ways, and thrice *round* the same, namely, *twice* from right to left, and *once* from left to right, saying :

Let this incense, blessed of thee, ascend to thee, O Lord, and thy mercy descend upon us.

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

Which words he thus dispenses : at the *first* fuming, "This incense;" at the *second*, "Blessed of thee;" at the *third*, "Ascend to thee;" and so on. Then bowing to the cross, he fumes the cross and altar as before, saying :

Be my prayer, O Lord, directed as incense in thy presence : the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips : that my heart turn not aside unto words of folly, to the making of excuses in sins.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo : elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo et ostium circumstantiæ labiis meis : ut non declinet cor meum in verba malitiæ ad excusandas excusationes in peccatis. P. 238.

On giving back the censer to the Deacon, he says :

The Lord enkindle in us the fire of his love, and the flame of everlasting charity. Amen.

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

Then the celebrant is censed by the Deacon, and the rest in their order; first the Choir, then the Subdeacon : the Deacon himself by the *Thureferarius*, then the Acolytes and the people by the same.\* Meantime, the celebrant, with his hands joined before his breast, goes to the Epistle side, where standing he washes his hands, that is to say, *the extremities* of the thumb and forefingers, saying, Psalm xxv., *Lavabo inter innocentes manus meas, &c.*, I will wash my hands among the innocent, &c., to the end.

The celebrant having returned, with hands joined before his

\* They hand about the censer solemnly from one to another, and stand very gravely and reverently to receive the hallowed fumes !

breast, to the middle of the altar, there standing, and lifting his eyes to God, then letting them instantly down, with his joined hands laid on the altar, and head somewhat bowed, says, *secretly* :

(5.) Receive, O holy Trinity, this oblation which we offer to thee, **IN REMEMBRANCE** of the *Passion, Resurrection, and Ascension* of our Lord Jesus Christ; and in honour of the blessed Mary ever Virgin, of the blessed John the Baptist, of the holy Apostles Peter and Paul, and of *these*, and of all the saints; that it be available to them unto honour, and to us unto salvation: and that they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through Christ our Lord. Amen.\*

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri; et in honore beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem, &c. Amen.

Then expanding his hands on either side, and laying them on the altar, he kisses it in the centre. After which, his hands joined before his breast, and his eyes fixed on the ground, he

\* Now let it be particularly noted, that the five prayers marked (1), (2), &c., and beginning 1<sup>o</sup>. "Suscipe sancte Pater. 2<sup>o</sup>. Offerimus tibi Domine. 3<sup>o</sup>. In spiritu humilitatis. 4<sup>o</sup>. Veni sanctificator; and 5<sup>o</sup>. Suscipe sancta Trinitas," are all modern inventions. There is no trace of them in any old Missal, nor in any old commentator on the mass. Of this the following will serve as a summary proof. Bellarmine says, "Quinque illæ orationes, Suscipe sancte Pater, &c., neque antiquæ admodum sunt, neque in Romana Ecclesia ante quingentos annos legebantur; unde etiam Walfridus, Rupertus, Amalarius, Alcuinus, imo etiam Innocentius tertius et alii veteres non meminerunt illarum orationum. "Those five prayers, Accept, O Holy Father, &c., are neither very ancient, nor were they read in the Roman Church five hundred years ago; and hence it is that neither Walfridus, nor Rupert, nor Amalarius, nor Alcuin, nay, nor Innocent III., nor other old expositors, have made any mention of those prayers." (Bellar. De Missa, 1. 2.) So that they have been added since the time of Innocent III., who was the great promoter of transubstantiation and the mass-sacrifice, the father of the Inquisition, and the Hildebrand of the thirteenth century. Our Church had a good right to cut these prayers out, root and branch, and fling them to the moles and the bats.

turns to the people in a direction from left to right,\* and then stretching out and joining his hands towards the same, he says, with a somewhat elevated voice :

Brethren, pray : Then proceeds, saying the rest *secretly*—*That this my sacrifice and yours be acceptable with God the Father Almighty.*†

Orate Fratres : Ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Having said this, he *completes the circle* (perficit circum), by returning with joined hands from the right to the middle of the altar. The minister (clerk) or bystanders respond :

The Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to our benefit, and that of his entire holy Church.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ. P. 239.

To which the celebrant responds, in a low voice : Amen. If he celebrates alone, he says all the (above) words himself, changing the phrase, "From thy hands," into, "From my hands," &c.

#### THE SECRETA.

Then, joining his hands before his breast, and holding them stretched out, he stands at the middle of the altar, and facing the book, he says, *absolutely*, without *Oremus*, or any other addition, the *Secret* prayer, or prayers, as the case may be. When he says, "Through the Lord," he joins hands; when he says, "Jesus Christ," he bows his head, and at the close, he says, "Through ages of ages," *aloud*. P. 239.

#### THE PREFACE.

The secret prayer or prayers being finished, then with

\* Just before the direction was to the left hand; here it is to the right. These turnings and crossings, wheels, semi-wheels, and counterwheels, as they are called, are all very important; and if not all quite *essential*, at least "*integral*," as all the rubrics are. See our next article, "Defects of the Mass."

† *i. e.* a sacrifice of mere bread and wine still.

hands apart, and laid on either side of him upon the altar, he says the *Preface* in an audible voice. When he says, "*Lift up your hearts,*" he elevates his hands *apart* on either side as high as his breast, the palms facing each other. When he says, "*Let us give thanks,*" he joins hands. When, "*To our Lord God,*" he raises his eyes, and instantly *bows his head to the cross*. When it is responded, "*It is meet and right,*" he elevates his hands as before, and proceeds. When he says, "*Holy,*" &c., he joins hands before his breast, and with head bent, proceeds with moderate voice (*voce mediocri*), the minister meanwhile ringing a little bell. When he says, "*Blessed is he,*" &c., he raises himself, and draws the sign of the cross from forehead to breast. P. 240.

The ordinary *Preface* on festivals and other days that have no proper one, and in *Masses* for the Dead.

It is truly meet and just, right and available to salvation, that we should always and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God.\* Through Christ our Lord, by whom the angels praise thy Majesty, the dominions adore it, the powers tremble at it; the heavens, and heavenly virtues, and blessed seraphim, with united exultation together, celebrate it. Together with whom, command, we beseech thee, that our voices be admitted in suppliant confession, saying:

Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of thy glory—Hosannah in the highest, Blessed is he that

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Per Christum Dominum nostrum; per quem majestatem tuam laudant angeli; adorant dominationes, tremunt potestates; cœli cœlorumque virtutes, ac beata seraphim, sociâ exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloriâ tuâ. Hosanna in excelsis. Benedictus qui venit in no-

\* Here the *proper* *Preface* comes in, that is, the *Preface* for the particular mass, feast-day, &c. The proper *Prefaces* occupy from p. 240 to p. 270.



cometh in the name of the mine Domini. Hosanna in Lord. Hosannah in the excelsis. P. 279. highest.

*The Canon of the Mass.\*—Canon Missæ, p. 280.*

The Preface finished, the priest extending and joining his hands, lifting up his eyes to heaven, and immediately letting

\* The Canon, or as it is otherwise called, the action or secret, is that part of the mass-prayers which Romanists call "the very sum and heart as it were of the divine sacrifice." (Innocent III.) It is what Tractarians call the Liturgy of St. Peter. But they know well, or at least ought to know, that it is rather what some of our old divines have called it, "a cento," "a patched up pall, put together by divers hands, and oft without discretion." Roman ritualists themselves admit this. Pope Innocent III., and Durandus from him, say, *Secreta quæ secundum diversos, et canon et actio nominatur, non tota simul ab uno, sed paulatim a pluribus, ex eo quoque perpenditur fuisse composita, quod ter in ea sanctorum commemoratio repetitur: in secunda quippe commemoratio supplentur qui de primitivis sanctis deesse vid-bantur.* That is, "That the secret which according to others is called the canon and the action, was not composed all at once by one person, but gradually by many persons, is evident from this, among other proofs, that the commemoration of the saints is repeated thrice in it; for in the second commemoration 'those primitive saints are supplied, who seemed wanting in the first.'"—(Lib. 3. c. 9.) Pope Gregory I. says of this very canon that it was composed near his own time by some scholar or other; and this Gregory says in order to justify his own additions and improvements in it. He says: *Mos Apostolorum fuit ut ad ipsam solummodo orationem Dominicam oblationis hostiam consecrarent, et valde mihi inconveniens visum est, ut precem quam scholasticus composuerat super oblationem diceremus, et ipsam traditionem quam Dominus composuerat non diceremus.* That is, "It was the custom of the Apostles to consecrate the host of oblation with the Lord's prayer only, and it seemed to me very unbecoming to say over the oblation a prayer composed by a scholar (*i. e.* a mere schoolman), and not say over it the tradition itself, which the Lord had composed (*i. e.* the Lord's prayer.)"—L. 7. Ep. 63.) And all the Ritualists testify, that it has received many other additions and interpolations since Gregory's time. *Auctum fuisse non semel sed sæpius ex partibus additis*—"It has been enlarged by additions, not once, but many times." (Walfrid.) *Per tempora aliud aliis interposuit vel adjecit.* That is, "Several hands at several times have made to it interpolations or additions" (Bern. de Reb. Eccles. c. 22.) That it has suffered *alterations* and *abstractions* also we shall see in a note further on. Yet taking the canon even as it now stands, its language is incompatible with the notion of transubstantiation and the sacrifice of Christ in the mass. The reader will note two things as he proceeds: 1st, That there is no formal oblation whatever of the elements after consecration; and 2nd, That supposing the elements to remain after consecration what they were

them fall, his head lowly bowed down before the altar, and his hands laid upon it, begins the *canon*, saying, *secretly* :

Therefore, most merciful Father, we suppliantly pray, and beseech thee—He kisses the altar—through Jesus Christ—He bows to the cross—thy Son our Lord, that thou wouldst vouchsafe to accept and bless—He stands erect with joined hands—these + gifts, these + offerings, these holy unspotted sa + crifices — Signing *thrice* over the host and chalice: then extending his hands, he proceeds:—which we offer unto thee, in the first place for thy holy Catholic Church; to which vouchsafe to grant peace, to preserve, unite and govern throughout the whole world, together with thy servant N. our Pope, N. our Bishop, and also all orthodox believers and professors of the Catholic and Apostolic Faith.

Te igitur, clementissime Pater per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata; imprimis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum; una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus Orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

#### Commemoration of the living.

Remember, O Lord, thy servants, male and female—Joining his hands, and raising them as high as his face, he thus stands a while in silence, commemorating those whom he intends to pray for: then extending his hands as before, he continues—and all here present, whose faith and devotion are known to thee, for

#### Commemoratio pro vivis.

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ:

before, literal bread and wine, the language is suitable and intelligible; but supposing them, on the other hand, to have become Christ's body, soul, and divinity, the language will be not only altogether unsuitable and absurd, but profane and wicked. But we shall return to these points at the close of this article, and therefore we mark in italics such parts of the *prayers* as we shall particularly revert to.

whom we offer to thee, or *tibique reddunt vota sua* *who* [themselves] *offer to* *æterno Deo vivo et vero.* *thee* this sacrifice of praise for themselves, and all that are theirs;\* for the redemption of their souls, for the salvation and safety they hope for: and who pay their vows to thee the eternal, living, and true God.

Communicating and venerating, in the first place, the memory of the ever-glorious Virgin Mary mother of our God and Lord Jesus Christ—He bows his head to the cross:—as also, of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simeon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints: through whose merits and prayers grant that in all things we be defended, by the help of thy protection. Through the same Christ our Lord. He joins hands. Amen.

*Communicantes et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, genetricis Dei et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni Joannis et Pauli, Cosmæt Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.*

He holds his hands expanded over the oblation, so that the palms face towards, and cover, the chalice and the host, and says:

We, therefore, beseech thee, O Lord, that being made gracious to us, thou wouldst accept this oblation of our servitude, as also of thy

*Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias; diesque nostros in*

\* Here the people are as much the *sacrificers* of the host and chalice as is the celebrant priest. The which is proper enough on the principle that the sacrifice is an offering of mere bread and wine; &c. &c.

whole family; and dispose our days in thy peace, and bid that we be delivered from eternal damnation, and enrolled in the number of thine elect. Through—He joins his hands—our Lord Jesus—He bows his head to the cross—Christ. Amen.

Which oblation,\* do thou, O God, we beseech thee, vouchsafe to make—He crosses *thrice* over the host and chalice together in common, thus:—hal+lowed, ap+proved, rati+fied, reasonable, and acceptable: that—He crosses once over the host apart, and once over the chalice apart—it be made for us, the bo+dy and the bl+ood of—Elevating and joining his hands—thy most beloved Son Jesus Christ.—And then bowing to the cross, and wiping his thumbs and forefingers upon the corporal, he continues, saying, *secretly*: †

tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus quæsumus—Signat ter super oblata—bene+dictam, adscrip+tam, ra+tam, rationabilem, acceptabilemque facere digneris—Signat semel super Hostiam separatim et semel super calicem separatim—ut nobis Cor+pus et San+guis fiat dilectissimi Filii tui Domini nostri Jesu—caput cruci inclinatur—Christi.

\* Here we have a proof of the abstractions and alterations which the Canon has suffered in later times. The author of "The Book of Sacraments," which goes under the name of St. Ambrose, and is published among his works, but is posterior to his days, thus cites this prayer as it stood in his days: Accipe quæ sunt verba; dicit sacerdos: Fac nobis hanc oblationem ascriptam, rationabilem, acceptabilemque, *quod est FIGURA corporis et sanguinis Domini nostri Jesu Christi, qui pridie quam pateretur in sanctis manibus suis accepit panem, respexit ad cælum, ad te, Sancte Pater omnipotens, æterne Deus, gratias agens benedixit, fregit, &c.* That is, "Hear what the words are; the priest says: 'Make this oblation hallowed, &c. because *it is the figure* of the body and blood of our Lord Jesus Christ, who, the day before, &c.'" Here we see that the words, *quod est figura corporis et sanguinis, &c.*, have been expunged from the canon, and that in their stead have been foisted in the words *ut nobis corpus et sanguis fiat, &c.*, in order to suit the canon to the modern figment of transubstantiation and the Mass sacrifice.—Ambrose de Sacrament. c. 5.

† All that is done up to this point is a *sacrifice of bread and wine only.*

Who the day before he suffered, took—He takes the host between the right-hand forefinger and thumb, and holding it both with them and the left hand forefinger and thumb, and standing upright—bread into his holy and venerable hands,—He raises his eyes to heaven, and instantly lets them fall—and, with his eyes lifted towards thee, Almighty God his Father, giving—Bowing his head a little—thanks to thee, he blessed it—He crosses with the right hand on the host, held between the forefinger and thumb of the left—brake it, and gave it to his disciples, saying, Take and eat ye all of this.

Then holding the host in both hands between the forefingers and thumbs, his head bowed, and his elbows resting on the altar, he utters the words of consecration *secretly, distinctly, and attentively*.\*

FOR THIS IS MY BODY.

The words of consecration being uttered, holding the host, between his aforesaid thumbs and forefingers, over the altar, the other fingers of both hands being joined together, and stretched out, *he*

\* Because of the dogma of Intention, a slip here would ruin all. See our next article, *De Defectibus, &c.*

Qui pridie quam pateretur, accepit—Accipit pollice et indice dextræ manus Hostiam, et eam cum illis ac indice et pollice sinistræ manus tenet, &c.—panem in sanctas ac venerabiles manus suas—Elevat oculos ad cælum et statim dimittit,—et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi gratias—Caput aliquantulum inclinât—agens, bene+dixit—Signat super Hostiam inter pollicem, &c.—fregit deditque discipulis suis, dicens, Accipite et manducate ex hoc omnes.

Tenens ambabus manibus Hostiam inter indices et pollices, capite inclinato, cubitis super altare positis, profert verba consecrationis secreta, distincte, et attente.

HOC EST ENIM CORPUS MEUM.

Prolatis verbis consecrationis, tenens Hostiam inter pollices et indices prædictos super altare, reliquis manuum digitis extensis et simul junctis, genuflexus eam adorât. Tunc se erigens, quantum commode

*kneels and adores the host.* Then rising, he elevates it as high as he conveniently can; and with his eyes *fixed upon it*, a thing which he also does in the elevation of the chalice, he worshipfully displays it to the people *to be adored by them*.—Anon, he replaces it on the corporal, with the right hand *only*, &c.; again he adores it; and after that, he *does not disjoin his thumbs and forefingers until the ablution*

potest elevat in altum Hostiam, et intentis in eam oculis, (quod in elevatione calicis facit quoque), populo reverenter ostendit adorandam. Mox sola manu dextra reponit super corporale, &c. iterum adorat, et deinde non disjungit pollices et indices, nisi quando Hostia consecrata tractanda est, usque ad ablutionem digitorum post communionem.

*of his fingers after the communion, unless when he has to handle the consecrated host.*

This done, he uncovers the chalice, and says :

In like manner after supper taking—He takes the chalice with both hands, elevating it a little, and immediately lowering it—also this excellent chalice into his holy and venerable hands, giving thee also thanks—He bows his head, &c., and then retaining in his left hand the chalice under the knob, he crosses it with the right, adding—he blessed it and gave it to his disciples, saying, Take ye and drink ye all of this :

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas et venerabiles manus suas; item tibi gratias agens, benedixit deditque discipulis suis, dicens, Accipite et bibite ex eo omnes. Hic est enim calix sanguinis mei, novi et æterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum. P. 282-3.

FOR—He pronounces as before, *secretly, attentively, &c.*, his head down, and his elbows resting on the altar—THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

Which being uttered, he lays down the chalice on the corporal, saying, *secretly* :

As often as ye shall do

Hæc quotescunque fecerim  
M 2

these things, ye shall do them in remembrance of me.\* tis, in mei memoriam facietis.

*He kneels and reverently adores the blood.* Then rising and elevating with both hands the uncovered chalice [\*as he did before the host, &c.] he displays it reverently to the people *to be adored*. At both this elevation, and the preceding one, a minister holds up with his left hand the lower border of the celebrant's exterior robe, and with his right, rings a bell *thrice*, or to the end of each elevation.†

The chalice being laid down and adored again, next disjoining and extending his hands before his breast, he says, *secretly* :

Whence both we thy servants, O Lord, as also thy holy people, keeping in mind as well the blessed passion of the same Christ thy Son, our Lord, as also his resurrection from the dead, and glorious ascension too into heaven, offer unto thy excellent majesty, *from thy gifts and bestowments*‡.—He joins his hands before his breast—a pure + host,—Here his left hand being laid upon the altar within the corporal, he crosses thrice with the right upon the host and chalice—a holy + host, an immaculate + host the holy + bread.—He crosses once only on the host—of eternal life, and the chalice + —And once only on the chalice—of everlasting salvation.—Then, standing as be-

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filiū tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cælos gloriosæ ascensionis, offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, Panem Sanctum vitæ æternæ, et calicem salutis perpetuæ. Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

\* Hence onward the bowings are made not to the cross, but to the wafer.

† Not so much to give the people notice, as to scare away unclean spirits, devils, and sprites. The bells are conjured, hallowed, and consecrated, for this purpose. (See the article on this head, p. 137.)

‡ See note at the end of this article.

fore, his hands stretched out, he continues:—*Upon which vouchsafe to look down with a propitious and serene countenance, and to regard with acceptance, as thou didst vouchsafe to accept the offerings of thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high Priest Melchizedec offered thee, a holy sacrifice, an immaculate victim.*

We most humbly beseech thee,—With his head bowed down most lowly, and his joined hands laid on the altar—O almighty God: *command these things to be carried by the hand of thy holy angel to the altar above, in the presence of thy divine Majesty;*\* that as many of us—He kisses the altar, his hands disjoined, and laid upon either side upon the corporal—as shall partake of the most holy—He joins hands, and crosses once over the chalice—bo + dy and most holy + blood of thy Son from this altar, may be filled with all—He crosses himself from forehead to breast with his right hand, the left held under his breast—heavenly benediction and grace. Through the same Christ—He joins his hands—our Lord. Amen.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ; ut quotquot ex hac altaris participatione sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen. P. 284.

With his hands joined, and extended and elevated as high as his face, and with eyes fixed intently on the sacrament, he commemorates whomsoever he wishes of the faithful departed, saying:

*Commemoration of the Dead.*

Remember, O Lord, thy servants and handmaids, N. and N., who have gone before us with the sign of faith, and sleep in the sleep of peace.—

*Commemoratio pro Defunctis.*

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei, et dormiunt in somno pacis.

\* All this, the reader will remember, is said of the consecrated elements on the altar, *i.e.* if the Roman Mass be not a modern figment, of the very Christ himself, body, soul, and divinity. But, see note at the end of this article.



Here he prays some time *secretly* for those he *intends* to pray for, his hands joined. Then stretching them out, he proceeds—To these, O Lord, and to all sleeping in Christ, grant, we beseech thee, a place of refreshment, light, and peace; through the same—He joins his hands and bows his head—Christ our Lord. Amen.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur; per eundem Christum Dominum nostrum. Amen.

To us also—He strikes his breast with the right hand, the left laid upon the corporal, and continues *secretly*\*

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et socie-

\* On this word *secretly* we may note, that the whole of the canon must be muttered, with the exception of a word or two, or so, here and there, which are to be said aloud: as, Nobis quoque peccatoribus, these three words only (solum hæc tria verba); the words, Pax Domini; the two words, Agnus Dei; the four words, Domine non sum dignus (hæc quatuor verba tantum); Ite missa est; the Communion and Post-Communion Collects; and one or two other little phrases. All the rest are to be muttered (alia omnia dicuntur secreto.) The Rubric adds, Quæ secreta dicenda sunt, ita pronunciet, ut et ipsemet se audiat et a circumstantibus non audiatur. "The parts that are to be said secretly, he (the priest) shall so pronounce that he may hear himself, but not be heard by those that stand around him."—(Rubricæ Generales Missalis xvi.) And yet the common Romish phrase is, "*Hearing Mass.*" Many notable mysterious reasons are assigned for this mumbling; of which the following from Innocent III. (and Durand, and others, from him), will serve as a specimen:—Canon secreta voce celebratur, ne sacrosancta verba vilescant: fertur enim quod cum antiquitus publice et alta voce canon diceretur, omnes pene per usum illum sciebant, et in plateis et in vicis decantabant, &c. "The canon is celebrated in a secret voice, lest the holy words (*i. e.* of the civil lawyer, as Dupin renders Gregory's word *scholasticus*), should become common; for it is reported, that when of old the canon used to be recited publicly, and in a loud voice, almost all came to know it by means of that usage, and used to chant it in the public places and streets; whence, when certain shepherds were once reciting it in the field, and had placed their loaf upon a stone, the bread, at the utterance of the words, was turned into flesh, and they themselves, by a divine judgment, were struck with fire from heaven." Propter quod sancti Patres statuerunt verba illa silentio dici; inhibentes sub anathemate ne proferantur nisi a sacerdotibus super altare, et in missa, et cum vestibus sacris—"On which account the holy Fathers decreed that those words should be uttered in silence; forbidding, under anathema, that they should be uttered by any but priests over the altar, and in the mass, and in their sacred vestments." So Pope Innocent. An infallible Pope's word ought to be a sufficient testimony that the muttering of the mass was not the usage from the beginning. Aa

s—sinners thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cicily, Anastasia, and all thy saints; into whose allotment admit us, we beseech thee, not as the weigher of our merit, but as the bestower of pardon. Through—He joins his hands and bows his head—Christ our Lord.

*By whom, O Lord, thou dost always create all these good things*—He joins his hands before his breast. Then goes on, crossing thrice over the host and chalice in common—*dost sancti + fy, vivi + fy, hal + low, and bestow them upon us.*—Here he uncovers the chalice and, kneeling, adores the sacrament. Having arisen, he reverently takes the host between the fore-

finger and thumb\* of his right hand, and with it (the host) he crosses thrice from brim to brim over the chalice, which he holds in the left hand at the upper knob, saying: Through + Him, and with + Him, and in Him, is to thee—He crosses with the host twice between his breast and the chalice, beginning at the edge of the latter—O Fa + ther almighty, in the unity of the Holy + Ghost,—With his right

tatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

[The Latin of this form without the Rubrics is the following:—]

Per quem hæc omnia, Domine, bona creas, sancti + ficas, vivi + ficas, bene + dicis, et præstas nobis: Per ipsum, et cum ipso, et in ipso est tibi Deo Patri + omnipotenti in unitate Spiritus + sancti omnis honor et Gloria: Per omnia sæcula sæculorum. R. Amen.

to “the turning of the shepherds’ bread into flesh,” it will be remembered that Pope Innocent was the inventor of the word *transubstantiation*, if I mistake not.

\* He had to keep them closed all along till now,—anon he closes them again.

hand he holds the host over the chalice, and with the left the chalice, and both somewhat elevated—all honour and glory—He lays down the host, covers the chalice, and adores the sacrament: he rises and joining his hands, he says, in an *audible* voice,—through all ages of ages. R. Amen. P. 284-6.

He wipes his fingers on the corporal, and joins his forefingers and thumbs as before.

*The Lord's Prayer.*

Then joining his hands, and bowing to the sacrament, he says :

Let us pray.

Admonished by thy saving precepts, and formed by thy divine training, we presume to say :—He extends his hands and fixes his eyes *intently* on the sacrament—Our Father, which art in heaven, &c. to the words, Into temptation, inclusive; to which the minister responds, But deliver us from evil. The celebrant answers *secretly*, Amen.

And then taking the paten between *the fore and middle fingers* of his right-hand, *not disjoining the forefingers and thumb*, and having wiped it in the *purificatory*, he holds it upright over the altar; and his left hand laid on the corporal, he says, *secretly* :

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come; and by the intercession of the blessed and everglorious Virgin Mary Mother of God, and of thy holy Apostles Peter and Paul, and Andrew, and all the saints mercifully—Lifting the paten from the altar, he crosses himself with the same from forehead to breast—grant peace in our days—He kisses the paten :—that through the assistance of thy mercy—He puts the paten under the host, uncovers the chalice, and adores the sacrament, saying :—we may be

Libera nos, quæsumus, Domine, ab omnibus malis præteritis, presentibus et futuris; et intercedente beata et gloriosa semper Virgine Dei Genetrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus. Per omnia sæcula sæculorum. R. Amen. P.

always both free from sin, Pax Domini sit semper vobis-  
and secure from all distur- cum. R. Et cum spiritu  
bance. Here he rises from tuo.

his knees ; he takes the host  
between the forefinger and thumb of the right hand ; and  
holding it both with them and with the forefinger and  
thumb of the left, he reverently breaks it through the middle,  
while he says—Through the same our Lord Jesus Christ,  
thy Son :—The half-host in the right hand, he puts on  
the paten ; from the half in the left he breaks off a *particle*  
with the forefinger and thumb of his right hand, while  
saying,—who liveth and reigneth with thee,—And while he  
adds—in the unity of the Holy Ghost, God,—retaining the  
*particle* between the left hand thumb and forefinger, he lays  
with his right hand, the larger portion along with the half-host  
on the paten. Then, holding the particle over the chalice,  
which he takes by the upper knob in his left hand, he says,  
*audibly*—Through all ages of ages. R. Amen. P. 286.

Then making with the particle the sign of the cross over  
the chalice from brim to brim *thrice*, he says :—The+  
peace of the Lord be+always with+you. R. And with  
thy spirit.—Then he puts the retained particle into the  
chalice, saying, *secretly* :

Be this commixture and  
consecration of the body and  
blood of our Lord Jesus  
Christ, to us that receive it,  
unto (or for) eternal life.  
Amen.

Hæc commixtio et conse-  
cratio Corporis et Sanguinis  
Domini nostri Jesu Christi  
fiat accipientibus nobis in  
vitam æternam. Amen.

Then he wipes over the chalice, his fore-fingers and  
thumbs, and joins them. He covers the chalice, and kneeling,  
adores the sacrament. He rises, and with his hands  
joined, and head bowed to the sacrament, he says *aloud*\*  
*striking his breast thrice*, thus :

Lamb of God, who takest  
away the sins of the world,  
have mercy—Striking—on  
us.

Agnus Dei, qui tollis pec-  
cata mundi, miserere nobis.

Lamb of God, &c. have mercy—Striking again—on us.

\* Aloud ; *i. e.* only the two words, Agnus Dei : the rest he says  
secretly. (See note, p. 176.)

Lamb, &c. . . . Grant us—striking the *third* time—thy peace.

In masses for the dead, the *Miserere nobis* is not said, but instead thereof, he says twice—*Da iis requiem* (give them rest)—and the third time—*Da iis requiem sempiternam* (everlasting rest).

Then, his joined hands being laid upon the altar, *his eyes intently fixed on the sacrament, and his head bowed*, he says, *secretly* : \*

Lord Jesus Christ, who saidst to thy Apostles, Peace I leave unto you, my peace I give unto you, regard not my sins, but the faith of thy Church ; and vouchsafe to grant her peace and unity, according to thy will ; who livest and reignest through all ages of ages. Amen.

Domine Jesu Christe, qui dixisti apostolis tuis, pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ ; eamque secundum voluntatem tuam pacificare et coadunare digneris : qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Then he adds, having kissed the altar, and given peace (said, Pax tecum), the following prayers :

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world ; deliver me by this thy most sacred body and blood from all my iniquities, and from all evils ; and make me always to cling to thy commandments, and never suffer me to be separated from thee ; who, with the same God the Father, and the Holy Ghost, livest and reignest God, for ever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti ; libera me per hoc sacrosanctum corpus et sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis : et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas ; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

\* The reader will note that by the direction of these abominable and idolatrous rubrics, which are all modern and no part of the canon itself, all the prayers in this part of the Mass are addressed directly to the material elements on the altar. The which as we shall see anon, is utterly opposed to the intention of the composer of the canon itself. See note at the close of this article.

Let not the receiving of thy body, O Lord Jesus Christ, which I unworthy presume to partake, turn to my judgment and condemnation; but through thy mercy avail to me for the safeguard and remedy of my mind and body; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

Kneeling, he adores the sacrament; he rises, and says, *secretly*:

I will take the bread of heaven, and call upon the name of the Lord. Panem cœlestem accipiam, et nomen Domini invocabo.

This said, he takes from the paten the two portions of the host, between the forefinger and thumb of the left hand, and the paten between the same forefinger and the middle-finger; and striking his breast with the right hand, he says, *thrice*, elevating his voice higher and higher each time:

Lord, I am not worthy— Domine, non sum dignus, (\*This much only he says audibly)—proceeding *secretly*— ut intres sub tectum meum; that thou shouldst enter under my roof; but say thou the word only, and my soul shall be healed. sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not, &c. . . . Lord, I am not, &c.

This said, he transfers the two portions of the host from the left to between the right hand thumb and forefinger, and crosses himself with the host and paten together, yet so as that the host may not overpass the edge of the paten, saying:

The body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen. Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. P. 288-9.

Then bowing his head, his elbows resting on the altar, he receives (eats) the two portions; which being done, he puts down the paten on the corporal, and raising himself, his

thumbs and forefingers joined, he joins both hands before his face for a while. Then letting down his hands, he says, *secretly* :

What return shall I make unto the Lord for all the benefits that he hath done unto me? I will receive the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be safe from my enemies.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

While so saying, he uncovers the cup, kneels, rises, takes the paten, inspects the corporal, collects from the same with the paten the fragments, if any, carefully wipes the paten into the chalice with the right thumb and forefinger, and also his fingers themselves. Then crossing himself with the chalice, he says :

The blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

And holding with his left hand the paten under the chalice; standing, he reverently drinks off *all* the blood with the particle therein. After which he says, *secretly* :

What we have taken with our mouth, may we receive, O Lord, with a pure mind; and of a TEMPORAL GIFT,\* *may it be made unto us an eternal remedy.*

Quod ore sumpsimus, Domine, pura mente, capiamus; et de munere temporali, fiat nobis remedium sempiternum. P. 290.

#### *The Purification, or first Ablution.†*

While he says: What we have taken, &c., he reaches the

\* TEMPORAL GIFT. These words are specially worthy the reader's attention. They are utterly incompatible with the present Romish doctrine, and of themselves a sufficient proof that neither he who composed the canon, nor the Church which adopted it, had yet any notion of transubstantiation and the sacrifice of Christ's body, soul, and divinity, in the mass. We shall notice this again anon.

† If there is a communion [that is, if there are any communicants beside the celebrant; which is but very seldom the case, for the mass properly speaking is a *communion without communion*], it takes place here

chalice *over* the altar to the minister at the Epistle-corner, who pours wine into the same; with which the celebrant *purifies* himself [*i. e.* drinks it down, washes his throat therewith, having first twirled it round the chalice inside, so as to rinse the same.]

After the Purification, he says :

May thy body, O Lord,	Corpus tuum, Domine,
which I have received, and	quod sumpsi, et sanguis quem
thy blood which I have	potavi, adhæreat visceribus
drunk, cleave to my bowels ;	meis ; et præsta, ut in me
and grant that no stain of sin	non remaneat scelerum ma-
remain in me, who have been	cula, quem pura et sancta
fed with thy pure and holy	refecerunt sacramenta. Qui
sacraments. Who livest and	vivis et regnas in sæcula
reignest for ever and ever.	sæculorum. Amen.
Amen.	

*Second Ablution ; or, The Ablution.*

While so saying, he washes his forefingers and thumbs with wine and water, poured upon them over the chalice, and wipes them in the purificatory, and then drinks off the *ablution*, and wipes his mouth and the chalice with the pu-

just before the purification. The Rubric for a communion is as follows :—If there are any persons to receive the communion (*Si qui sunt communicandi*) [To be communicated is the Romish phrase] in the mass, the priest, after he has received (*i. e.* drunk) the blood, and before he purifies himself, having knelt, shall place some consecrated little hosts (*particulas*) in the pix, or, if but a few are to be communicated, on the paten. While he is doing so, the minister (*i. e.* the clerk) spreads a linen cloth or white veil before them (*ante eos, i. e.* under their mouths) and makes the confession for them (*pro iis confessionem facit*), saying, I confess to Almighty God, &c. as in p. 156. Then the priest, having again made a genuflexion, turns to them with his hands joined, and says the *Misereatur* and the *Indulgentiam*, &c., as in p. 157, and with his right hand makes the sign of the cross over them. Then he kneels again, and taking the pix (or paten) with the sacrament in his left hand, and one of the *particulas* in his right hand, he holds it somewhat elevated over the paten, and with his face towards those that are to be communicated he says: *Behold the Lamb of God! behold him who taketh away the sins of the world*: and then he subjoins, Lord, I am not worthy, &c. as in p. 181: which words he repeats thrice. After which he gives the sacrament to each one (*i. e.* puts it into the mouth of each), first making the sign of the cross with it over the paten or pix, saying: "The body of our Lord Jesus Christ preserve thy soul unto everlasting life." All being communicated, he returns to the altar, and says nothing.—Gen. Rubric.



rificatory; and then having covered the chalice [<sup>a</sup> with all things as it was before the mass], he replaces it on the altar. [<sup>a</sup> Then follows abundance of other little special rites or ceremonies, as the removing of the Missal to the other side of the altar; kissings of the altar; wheels and counter-wheels, &c.; among which is the Antiphon, called *The Communion*; and next the prayer or prayers called the *Post-communion*; both which vary with the day, the mass, &c. After all which ceremonies]: the celebrant, turning round to the people, and joining his hands before his breast, says, if it is to be said, *Ite, missa\* est*, (i.e. Go, you are dismissed); but if it is not to be said, turning to the altar, he says, *Benedicamus Domino*, Let us bless the Lord. But in masses for the dead, he says, *Requiescant in pace*, May they rest in peace.

After which, the Priest standing before the middle of the altar, his hands joined upon it, and his head bowed, says, *secretly* :

\* *Ite, missa est*. "Go ye, the assembly (ecclesia) is dismissed;" or *Missa* (for *missio*) est. "it is the dismissal." Hence the origin of the word *Mass* (*Missa*) to signify the communion-service, because, says Cassander, the ancient custom was, that none could be present at this part of the service but such as communicated [like as is now the usage in the Church of England]. Accordingly, when they came to this part of the Church-office, it was announced (*Missa seu missio denunciabatur*) to the catechumens and non-communicants that they should not be present at the celebration, the deacon crying out, with a loud voice: *Si quis non communicet, exeat; si quis non communicet, det locum*—"If any one communicate not, let him depart, let him go out;" so that in time the word *Missa* came to be used for the service itself. St. Ambrose is the earliest author in whom the word *Missa* is found in this sense. Afterwards it was used for other Church services, as *Missa Vigilæ*, the Vigil-service; *Post Missam Nocturnam*, i.e. after Nocturn is ended; *Missa Catechumenorum*, that part of the service at which non-communicants might be present; *Missa fidelium*, that of those who were to communicate. Now, however, all are allowed to be present at the Mass; and there is no end of the mysteries said to be contained in the word *Missa*, and every letter of the word; of which the following is an instance from Pope Innocent III. Expounding the words, *Ite, missa est*, he says: *Sacrificium vocatur missa, quasi hostia transmissa a nobis Patri, ut intercedat pro nobis ad ipsum. Hæc enim sola sufficiens et idonea missio seu legatio est, ad solvendum inter Dominum et homines inimicitias et offensas.* That is, "Hence the sacrifice is called *Missa*, which is as much as to say, the host transmitted by us to the Father, that it [the wafer] may intercede for us to him. For this alone is of itself a sufficient and adequate mission or embassy for putting an end to all enmities and offences between God and Man." (Innocent. III. *De sacro altaris mysterio*, Lib. 6. c. 12.) See note, p. 17.

Let the performance of my homage be pleasing to thee, O Holy Trinity ; and grant, that the sacrifice which I have presented before the eyes of thy Majesty, be acceptable to thee; and a propitiation, through thy mercy, to me, and to all of those for whom I have offered it. Through Christ our Lord.

This being said, he stretches out and lays both hands upon the altar, on either side, and kisses the altar: then holding himself erect, and still facing the altar, lifting his eyes to heaven, stretching out his hands, elevating and joining them, he says, in an audible voice, bowing his head to the cross :

Almighty God the Father,      Benedicat vos omnipotens  
and the Son, + and the Holy      Deus, Pater, et Filius: et + Spi-  
Ghost, bless you.      R. Amen.      ritus Sanctus.      R. Amen.

At the word " God " here, he lets his eyes fall to the ground, and turning from *left to right*, towards the people, his right hand stretched out, and his left placed under his breast, he blesses the people once, (*benedicit*, *i.e.* makes the sign of the cross over them), between the words, the Son +, and the Holy Ghost. Then *completing the circle* (*circulum perficiens*), he goes to the Gospel side of the altar ; where having said *Dominus vobiscum*, &c. he makes with his right thumb the sign of the cross, first on the altar, or on the book, at the place where the Gospel begins, then on his forehead, mouth, breast, and he says :

The *beginning* of the Gospel according to John, or the *Sequence*\* of the holy Gospel.      R. Glory be to thee, O Lord. Then joining his hands, he reads the Gospel. In the beginning was the word, &c., to the end of verse 14. At the words " And the word was made flesh," the celebrant kneels ; and at the close, the minister responds, Thanks be to God.

All which being accomplished, the candles are extinguished, the priest takes the chalice *covered* in his left hand, placing his right atop of it, lest anything should fall, descends before the lowest step of the altar, and there turning round towards the same, bows his head ; or if the tabernacle of the most holy sacrament be on it, he kneels. Having made his reverence, he receives his *virate* from the minister, covers his head, and

\* This Gospel (John i. 1—15) is never omitted in the mass, unless on a feast-day falling on a Sunday, or other day having a proper Gospel : with some other exceptions.—General Rubric. When the Gospel for the day is different from this, the phrase before it is, *The sequence* (sequel) of the Gospel according, &c. ; otherwise it is *The beginning*, &c.

returns to the sacristy, preceded by the minister, in the same manner as he came therefrom, saying, the while, the Antiphon *Of the three Children*, and the Canticle, *Benedicite*.\* Or if he disrobes at the altar, he says the Antiphon and Canticle there. P. 290-3.

[The reader may now glance back at the preceding prayers, and ask himself whether it is possible to believe that the writer of the Canon of the Mass, (who lived somewhere in the sixth century), or the Church which adopted the same, could have any notion of transubstantiation, or the present Roman Mass. Thus, immediately after consecration we have: "Wherefore we offer to thy majesty a pure host out of *thy own gifts and bestowments*," &c. This language is intelligible and suitable enough, on the supposition that the elements are understood by the speaker to be still bread and wine; but on the supposition that the elements are utterly destroyed, and that instead thereof, it is Christ himself that is literally present there, body, soul, and divinity,—the language is not merely absurd, but disrespectful, profane. So again, "Upon which, (that is, upon which gifts, *supra quæ*, in the neuter plural,) vouchsafe to look down," &c., with all that follows; this, too, is becoming enough in a sacrifice of bread and wine; but on the other supposition, utterly unbecoming. Does Christ need our commendation to the Father? Is the sacrifice of Christ to be put in the same category with that of Abel? Is it to be put on a level with that of Melchizedec? How profane! Again, "Command these (gifts) to be carried," &c. Can the literal Christ be carried to heaven; which he has never left since his ascension? Again, "by whom (*i.e.* Christ) thou dost *create* all these good things (*i.e.* gifts)," &c. Does God *create* Christ and that too, by Christ? Is Christ a *creature*, and that too, created every day, sanctified, vivified, hallowed, &c.? And again, "From a *temporal* gift be made unto us an eternal remedy." Does not this put the matter beyond all doubt? Surely no man in his senses would call Christ a temporal gift, as contradistinguished from an eternal remedy! We need not proceed further; all is plain and intelligible, when the language is understood as applying to the *oblata*, to the creatures of bread and wine offered on the altar, to God's natural, temporal gifts, bestowments, &c.; but all is irreconcilable to the other supposition. So again, all else that is said in these prayers, as *e.g.* "The cup of salvation," "An eternal remedy," "The partaking of Christ's body and blood," and the like,—this, too, is suitable and intelligible enough, when understood, as it was at the time the canon was composed, of the effects of a worthy communion, and of the blessing of which the Lord's supper is the ordained medium and the channel to those that partake thereof in faith. So that it is plain, that transubstantiation, and the literal sacrificing of Christ in the mass, were not yet dreamt of, when these prayers were composed and the Church adopted them.—See further on this point in Gibson, vol. ix. pp. 267—274. As to the *multifarious* rubrics of the mass, the reader will mark our next article; which is:]

\* The Antiphon is, *Trium puerorum cantemus hymnum: quem cantabant sancti in camino ignis, benedicentes Dominum*—"Let us sing the song of the Three Children, which (those) saints sung in the furnace of fire, blessing the Lord."

*Of Defects occurring in the celebration of the Mass.—De Defectibus in celebratione Missarum occurrentibus.\**

The priest about to celebrate mass, must take the utmost care, that there be no defect in any of the things that are requisite for the making the sacrament of the Eucharist. Now a defect may occur on the part of the matter to be consecrated; on that of the form to be applied; and on that of the minister celebrating. If there is a defect in any of these; namely, the due matter, the form with intention, and the sacerdotal order of the celebrant, it nullifies the sacrament.

## II.

*Of Defects in the matter.*

There is defect in the matter, if any of those things be wanting, which are requisite to the same. For it is requisite that the bread be wheaten, and the wine of pure grape: and that this matter be, in order to be consecrated, before the priest (*i.e.* in his eye) in the act of consecrating.†

## III.

*Of Defects in the bread.*

If the bread be not wheaten; or if wheaten, yet if it be

Sacerdos celebraturus, omnem adhibeat diligentiam, ne desit aliquid ex requisitis ad sacramentum Eucharistiæ conficiendum. Potest autem defectus contingere ex parte materiæ consecrandæ, et ex parte formæ adhibendæ, et ex parte ministri conficientis. Quidquid enim horum deficit, scilicet materia debita, forma cum intentione, et ordo sacerdotalis in conficiente, non conficitur sacramentum.

## II.

*De Defectibus materiæ.*

Defectus ex parte materiæ possunt contingere, si aliquid desit ex iis, quæ ad ipsam requiruntur. Requiritur enim ut sit panis triticeus, et vinum de vite: et ut hujusmodi materia consecranda in actu consecrationis sit coram sacerdote.

## III.

*De Defectu panis.*

Si panis non sit triticeus, vel, si triticeus, admixtus sit

\* We transcribe this article from the beginning or introductory part of the Missal; where it is not paged. It will be seen from this article, that on the ground of these defects alone, a Romanist can never know whether the sacrament is ever consecrated, or the so-called sacrifice ever offered.

† So that if the priest is looking at any thing else, or thinking of any thing else, &c. &c., there is no sacrament, nor sacrifice.

mixed with any other sort of grain in such quantity, that it no longer remains wheaten bread; or if it be in any other respect corrupted,—*there is no sacrament.*

2. If it be made with rose water, or any other distilled water, it is *doubtful whether there is a sacrament.*

3. If it (the bread) has begun to corrupt, but is not corrupt; also if it be not unleavened, according to the custom of the Latin Church, the sacrament is made, but the celebrant *sins grievously.*

[4, 5, 6, direct the Priest as to what he is to do if, after he has begun mass, he discovers that there are any of these defects: he shall procure another host, pure and sound, and begin afresh,—even though the discovery may not be made till after the receiving of the host, *i.e.* the first host.]

7. If the host after consecration disappear, either by any accident, as by the wind, or a miracle, or by being taken and carried off by any animal; and if it cannot be recovered; then he shall consecrate another, beginning at the words, *Who the day before he suffered,*—having first made the oblation of it.

#### IV.

##### *Of Defect in the wine.*

1. If the wine has become quite sour, or quite putrid, or has been pressed from sour or unripe grapes, or have so much water mixed with it, that the wine is corrupted; *the sacrament is null.*

*granis alterius generis in tanta quantitate, ut non maneat panis triticeus, vel sit alioqui corruptus, non conficitur sacramentum.*

2. Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est an conficiatur.

3. Si cœperit corrumpi, sed non sit corruptus: similiter si non sit azymus, secundum morem Ecclesiæ Latinæ, conficitur, sed conficiens graviter peccat.

7. Si Hostia consecrata dispareat, vel casu aliquo, ut vento, aut miraculo, vel ab aliquo animali accepta, et nequeat reperiri; tunc altera consecretur, ab eo loco incipiendo, *Qui pridie quam pateretur, facta ejus prius oblatione.*

#### IV.

##### *De Defectu vini.*

1. Si vinum sit factum penitens acetum, vel penitens putridum, vel de uvis acerbis, seu non maturis expressum, vel ei admixtum tantum aquæ, ut vinum sit corruptum, non conficitur sacramentum.

2. If the wine has begun to sour or to decay, or has become somewhat sharp, or is fresh from new grapes, or is not mixed with water, or mixed with rose water, or other distilled water; the sacrament is made, but the maker *sins grievously*.

[<sup>3</sup> 3, 4, 5, 6, direct, as before, what is to be done on the discovery of any of the said defects, before or after consecration, and after the sumption, &c.]

7. But if the celebrant, before the consecration of the chalice, notice that there was no water put to the wine; he shall put it in immediately, and utter the words of consecration. But if he discover this after the consecration of the chalice; let him by no means add the water, *because it is not essential to the sacrament*.\*

8. If the matter that was to be set on (the altar) was not at all able to be had, by reason of the defect of the bread, or the wine,†—if this occurs before the consecration of the body, the mass must not be further proceeded with: if after the consecration of the body, or even of the wine, the defect of the one species be discovered, the

2. Si vinum coeperit acere, vel corrumpi, vel fuerit aliquantum acre, vel mustum de uvis tunc expressum, vel non fuerit admixta aqua, vel fuerit admixta aqua rosacea, seu alterius distillationis, conficitur sacramentum, sed conficiens graviter peccat.

7. Si autem celebrans ante consecrationem calicis advertat non fuisse appositam aquam, statim ponat eam, et proferat verba consecrationis. Si id advertat post consecrationem calicis, nullo modo apponat, quia non est de necessitate sacramenti.

8. Si materia, quæ esset apponenda, ratione defectus vel panis, vel vini, non posset ullo modo haberi, si id sit ante consecrationem Corporis, ulterius procedi non debet: si post consecrationem Corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera jam consecrata, tunc, si nullo modo haberi possit, procedendum erit, et missa absolvenda,

\* If the water be not essential or necessary to the making of the sacrament, let them cease their clamour against the Church of England for not using water with the wine of the Lord's Supper.

† If the matter, &c.] this language is obscure. It means, If by reason of defect (*i.e.* faultiness, *vilius*), nullity, in either the bread or the wine; pure undefective matter could not be had,—If this be discovered, &c.

other being already consecrated; then if the former cannot be at all had, he shall proceed, and finish the mass; yet so that the words and signs pertaining to the defective species be omitted. However, if it can be had by waiting some time, he must wait, lest the sacrifice remain imperfect.

## V.

*Of Defects in the form.*

1. Defects may occur in the form, if any of those things be wanting, which are required to the entireness of the words in the consecration. Now the words of consecration, which are the form of this sacrament, are these: *For this is my body*; and, *For this is the chalice of my blood of the new and eternal Testament: the mystery of faith, which shall be shed for you, and for many for the remission of sins.* Now, if any one should diminish or change any thing of the form of consecration of the body and the blood, and by such change the words should not signify the same thing; *he would not make the sacrament.* But if he should add any thing which did not change the signification; he would make the sacrament, it is true; but he would sin most grievously.

[• 2. Directs what the celebrant is to do, in case he does not remember that he has said the words, or doubts that he

ita tamen ut prætermittantur verba et signa, quæ pertinent ad speciem deficientem. Quòd si expectando aliquamdiu haberi possit, expectandum erit, ne sacrificium remaneat imperfectum.

## V.

*De Defectibus formæ.*

Defectus ex parte formæ possunt contingere, si aliquid desit ex iis, quæ ad integritatem verborum in ipsa consecratione requiruntur. Verba autem consecrationis, quæ sunt forma hujus Sacramenti, sunt hæc: *Hoc est enim corpus meum.* Et, *Hic est enim Calix sanguinis mei, novi et æterni testamenti: mysterium fidei, qui pro vobis, et pro multis effundetur in remissionem peccatorum.* Si quis autem aliquid diminueret, vel immutaret de forma consecrationis Corporis et sanguinis, et in ipsa verborum immutatione verba idem non significarent, non conficeret sacramentum. Si verò aliquid adderet, quod significationem non mutaret, conficeret quidem, sed gravissimè peccaret.

has used them, or that he has omitted any of them : he shall resume the form, and proceed in order.]

## VI.

*Of Defects in the Minister.*

Defects may occur on the part of the minister, in respect of those things that are required in the same. Now these are : first of all, *intention*, and next, *disposition of soul, disposition of body, disposition of vestments, and disposition in the ministration itself*, in respect to the things (*i.e.* the defects) that can occur in the same.

## VII.

*Of Defect of intention.*

1. If any one does not intend to make (the sacrament) but to do something delusively : Item, if any wafers remain forgotten on the altar, or any part of the wine, or any wafer escape his notice, when he intends to consecrate only those which he sees : Item, if one have before him eleven wafers, and intends to consecrate only ten, not determining what ten he intends ; *in these cases he does not consecrate*, inasmuch as *intention is essential*.\* It is otherwise, if thinking that there are ten, but yet he means to consecrate all that he has before him, for then all will

## VI.

*De Defectibus Ministri.*

Defectus ex parte ministri possunt contingere quoad ea, quæ in ipso requiruntur. Hæc autem sunt : in primis intentio, deinde dispositio animæ, dispositio corporalis, dispositio vestimentorum, dispositio in ministerio ipso, quoad ea, quæ in ipso possunt occurrere.

## VII.

*De Defectu intentionis.*

Si quis non intendit conficere, sed delusoriè aliquid agere ; Item si aliquæ Hostiæ ex oblivione remaneant in altari, vel aliqua pars vini, vel aliqua Hostia lateat, cum non intendat consecrare, nisi quas videt. Item si quis habeat coram se undecim Hostias, et intendat consecrare solùm decem, non determinans quas decem intendit : in his casibus non consecrat, quia requiritur intentio. Secùs si putans quidem esse decem, tamen omnes voluit consecrare, quas coram se habebat : nam tunc omnes erunt consecratæ ; atque ideò quilibet sacerdos talem semper inten-

\* " If any one shall say that the intention of doing at the least what the Church does is not required in ministers while they make and confer the sacraments, let him be anathema."—Conc. Trident. Sess. VI. Can. xi.



be consecrated ; and therefore every priest ought always to have such intention, namely, that of consecrating all that he has placed before him for consecration.

[\* 2, 3. Are directions as to what the priest must do in such very *critical* and *perilous* cases as the preceding.]

4. If, from wandering of mind, the intention is not *actual* in the very consecrating, but *virtual*,—as, when approaching to the altar, he intends to do what the Church does, the sacrament is made ; yet the priest ought to take care to have actual intention also.

tionem habere deberet, scilicet consecrandi eas omnes, quas ante se ad consecrandum positas habet.

4. Si intentio non sit actualis in ipsa consecratione propter evagationem mentis, sed virtualis, cum accedens ad altare intendat facere quod facit Ecclesia, conficitur sacramentum, etsi curare debeat sacerdos, ut etiam actualem intentionem adhibeat.

### VIII.

#### *Of Defects in disposition of soul.*

1. If any one celebrate, who is suspended, excommunicated, degraded, irregular, or otherwise canonically hindered, true he makes the sacrament, but *he sins most grievously*, as well in regard to the communion, which he takes unworthily, as because he executes the office of orders, which was interdicted him.

2. If any one having opportunity of a confessor celebrates in mortal sin, *he sins grievously*.

3. If any one in a case of necessity, not having a confessor within reach, celebrate without contrition in mortal

### VIII.

#### *De Defectibus dispositionis animæ.*

1. Si quis suspensus, excommunicatus, degradatus, irregularis, vel aliàs Canonicè impeditus, celebret, conficit quidem sacramentum, sed gravissimè peccat, tam propter communionem, quam indignè sumit, quam propter executionem ordinum, quæ sibi erat interdicta.

2. Si quis habens copiam Confessoris celebret in peccato mortali, graviter peccat.

3. Si quis autem in casu necessitatis non habens copiam Confessoris, in peccato mortali absque contritione

sin, he sins grievously. It is otherwise, if he be contrite: he ought, however, to confess as soon as possible.—[And so on in Nos. 4 and 5.]

## IX.

*Of Defects in disposition of body.*

1. If any one has broken his fast since midnight, even though by taking water only, or any other drink or food, even by way of medicine, and in however small a quantity, he cannot communicate or celebrate.

2. But if he has taken food or drink before midnight, even though he has not slept after it, nor digested it, he does not sin: but because of the perturbation of mind, which destroys devotion, he is advised to abstain for some time.

[<sup>a</sup> 3 and 4. Refer to cases of scraps or remnants of food, remaining unintentionally in the mouth, or a drop of water happening to be swallowed in washing the mouth: these do not hinder communion, being unintentional. Again "if a priest celebrate more masses than one in the same day, he shall wash his fingers in a clean vessel at each mass, and drink the purification (*i.e.* the *suds*) in the last mass only."]

5. If there have preceded a nocturnal pollution, that has been caused by (waking) thoughts going before, the which is mortal sin; or if it (the pollution) have arisen from surfeit, he must abstain from the communion, and from celebrating, unless it

celebret, graviter peccat. Secus, si conteratur: debet tamen, cum primùm poterit, confiteri.

## IX.

*De Defectibus dispositionis corporis.*

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

2. Si autem ante mediam noctem cibum, aut potum sumpserit, etiamsi postmodum non dormierit, nec sit digestus, non peccat: sed ob perturbationem mentis, ex qua devotio tollitur, consulitur aliquando abstinendum.

5. Si præcesserit pollutio nocturna, quæ causata fuerit ex præcedenti cogitatione, quæ sit peccatum mortale, vel evenerit propter nimiam crapulam, abstinendum est à communione et celebratione, nisi aliud confessario videatur. Si dubium est, an in præce-

seem otherwise to the confessor. If there is a doubt whether there were mortal sin in the thoughts that went before, he is advised to abstain, excepting however a case of necessity. But if it is certain that there was not mortal sin in the thoughts, or that there were no such thoughts, but that the thing arose from a natural cause, or from the illusion of the devil, he can communicate, and celebrate, unless from that commotion of body (*i.e.* the nocturnal pollution) has arisen so great a perturbation of mind, that it seems fit he should abstain.

## X.

*Of the Defects occurring in the ministration itself.*

Defects also may occur in the ministration itself, if any of the things be wanting that are requisite to the same; as for instance, if the celebration be made in a place not sacred or not appointed by the bishop, or on an altar not consecrated, or not covered with three altar cloths: if there be not present waxen lights; if it be not the due time of massing, which is commonly from dawn to mid-day: if the celebrant has not said at the least matins and lauds: if he omit any of the sacerdotal vestments: if the sacerdotal vestments and altar-cloths be not blest by a bishop, or other having this

denti cogitatione fuerit peccatum mortale, consulitur abstinendum, extra tamen casum necessitatis. Si autem certum est, non fuisse in illa cogitatione peccatum mortale, vel nullam fuisse cogitationem, sed evenisse ex naturali causa, aut ex diabolica illusionem, potest communicare, et celebrare, nisi ex illa corporis commotione tanta venerit perturbatio mentis, ut abstinendum videatur.

## X.

*De Defectibus in ministerio ipso occurrentibus.*

Possunt etiam defectus occurrere in ministerio ipso, si aliquid ex requisitis ad illud desit: ut si celebretur in loco non sacro, vel non deputato ab Episcopo, vel in altari non consecrato, vel tribus mappis non cooperto: si non adsint luminaria cerea: si non sit tempus debitum celebrandi, quod est ab aurora usque ad meridiem communiter: si celebrans saltem matutinum cum Laudibus non dixerit: si omittat aliquid ex vestibus sacerdotalibus: si vestes sacerdotes et mappæ non sint ab Episcopo, vel ab alio hanc habente potestatem benedictæ; si non adsit clericus, vel alius deserviens in Missa, vel

power (granted him) : if there be not present a clerk serving in the mass, or one serving who ought not to serve, as a woman : if there be not a suitable chalice with paten — (a chalice), whose bowl ought to be of gold or silver, or tin, not of brass, or of glass : if the corporal be not clean, which ought to be of linen, not of silk adorned in the centre, and which must have been blest by a bishop, or other having this power, as has been aforesaid : if he celebrate with head covered, without a dispensation : if he have not the Missal before him, even though he should know by rote the mass which he intends to celebrate.\*

2. If while the priest is massing, the church be violated (profaned) before he comes to the canon, he shall break off the mass : if after the canon, he shall not break it off. If before the consecration there be dread of the incursion of enemies, or of an inundation, or the downfall of the place where he is massing, he shall break off ; but if after the consecration, the priest can hasten the receiving of the sacrament, all other things being omitted.

[\* 3. Directs what is to be done if, while the priest be

adsit qui deservire non debet, ut mulier : si non adsit Calix cum Patena conveniens, cujus cuppa debet esse aurea, vel argentea, vel stannea, non ærea, vel vitrea : si corporalia non sint munda, quæ debent esse ex lino, nec serico in medio ornata, et ab Episcopo, vel ab alio hanc habente potestatem, benedicta, ut etiam superius dictum est : si celebret capite cooperto sine dispensatione : si non adsit Missale, licet memoriter sciret Missam, quam intendit dicere.

2. Si Sacerdote celebrante violetur Ecclesia ante Canonem, dimittatur Missa : si post Canonem, non dimittatur. Si timeatur incursus hostium, vel alluvionis, vel ruina loci ubi celebratur, ante consecrationem dimittatur Missa, post consecrationem verò Sacerdos accelerare poterit sumptionem Sacramenti, omissis omnibus aliis.

\* Here are defects in abundance !

massing, he falls ill, or swoons, or dies before consecration, after consecration, &c. &c. ; another shall finish it, &c.]

4. If any one, these cases (the preceding) being excepted, does not consume the entire sacramental elements, he sins most grievously.

5. If before consecration a fly, or a spider, or any other thing, have fallen into the chalice, he shall throw the wine into a comely place, put other wine into the chalice, mix a little water therewith, offer it, and proceed with the mass ; if after consecration a fly have fallen in, or any thing of that sort, and a nausea be occasioned to the priest, he shall draw it out, and wash it with wine, and when the mass is finished, burn it, and the ashes and the suds shall be thrown into the *sacrarium*. *But if he have not a nausea, nor fear any danger, he shall drink them (the ashes) and the suds with the blood.*

6. If any thing poisonous have fallen into the chalice, or any thing that might provoke vomiting, the consecrated wine must be laid by in another chalice, and other wine with water set on afresh to be consecrated ; and when the mass is ended, the blood that was laid by shall be kept in a linen cloth or tow, as long as until the species of wine shall have been quite

4. Si quis extra hujusmodi casus necessitatis, integra Sacramenta non sumpserit, gravissimè peccat.

5. Si musca, vel aranea, vel aliquid aliud ceciderit in Calicem ante consecrationem, projiciat vinum in locum decentem, et aliud ponat in calice, misceat parum aquæ, offerat ut suprâ, et proseguatur Missam : si post consecrationem ceciderit musca, aut aliquid ejusmodi, et fiat nausea Sacerdoti, extrahat eam, et lavat cum vino, finita missa, comburat, et combustio ac lotio hujusmodi in sacrarium projiciatur. Si autem non fuerit ei nausea, nec ullum periculum timeat, sumat cum sanguine.

6. Si aliquod venenosum ceciderit in calicem, vel quod provocaret vomitum, vinum consecratum reponendum est in alio calice, et aliud vinum cum aqua apponendum denuò consecrandum ; et finita missa Sanguis repositus in panno lineo, vel stuppa, tamdiu servetur, donec species vini fuerint desiccatae, et tunc stuppa comburatur, et combustio in sacrarium projiciatur.

dried up; and then the tow shall be burnt, and the ashes thrown into the *sacrarium*.

7. If any thing poisonous has touched the consecrated host, (*i. e.* the literal personal Christ), then he shall consecrate another host, and receive it in the way already mentioned; and the former shall be kept in a tabernacle in a place by itself, *until the species be corrupted* (be rotten); and when corrupted, they shall be thrown into the *sacrarium*.

11. If in winter, the blood become congealed in the chalice, let the chalice be wrapped up in cloths made hot: if this should not avail, let it be put in hot water, near the altar, until it melt,—provided the water does not enter the cup.

12. If through negligence any of the blood of Christ, have fallen on the ground, or on the boards, *let it be licked up with the tongue*; and let the spot be sufficiently scraped, and the scrapings burned, and the ashes laid up in the *sacrarium*. But if it have fallen on the altar-stone, *let the priest suck up the drop*; and let the place be well washed, and the ablution thrown into the *sacrarium*. If on the altar-cloth, and the drop has penetrated to the second, and also to the third cloth, let the cloths in the places where the drop has fallen be *thrice* washed over

7. Si aliquod venenatum contigerit Hostiam consecratam, tunc alteram consecret, et sumat eo modo, quo dictum est, et illa servetur in tabernaculo, loco separato, donec species corrumpantur, et corruptæ deindè mittantur in *sacrarium*.

11. Si in hieme sanguis congeletur in calice, involvatur calix pannis calefactis; si id non proficeret, ponatur in ferventi aqua prope altare, dummodò in calicem non intret, donec liquefiat.

12. Si per negligentiam aliquid de sanguine Christi ceciderit, si quidem super terram, seu super tabulam, lingua lambatur, et locus ipse radatur quantum satis est, et abrasio comburatur; cinis verò in *sacrarium* recondatur. Si verò super lapidem altaris ceciderit, sorbeat sacerdos stillam, et locus benè abluatur, et ablutio in *sacrarium* projiciatur. Si super linteum altaris, et ad aliud linteum stilla pervenerit; si usque ad tertium, linteamina ter abluantur ubi stilla ceciderit, calice supposito, et aqua ablutio in *sacrarium* projiciatur. Quod si in ipso

the chalice, and the suds thrown into the sacrarium ; but if on the corporal only, or on the priest's vestments, it ought to be washed out in like manner, and the ablution thrown into the sacrarium : so also if on the foot-cloth or on the carpet.

14. If the priest vomit the eucharist, and the species appear entire, *let them be reverently swallowed again by him*, unless nausea be occasioned : for, in that case, the consecrated species may be cautiously separated (from the rest of the disgorgement), and laid up in some sacred place, till *they are corrupted (rotten)* ; and after that, they may be thrown into the sacrarium.

16. *Defects also may occur in the ministration itself, if the priest is ignorant of the rites and ceremonies that are to be observed therein : all which (rites and ceremonies) are copiously laid down in the preceding Rubrics.*

[Thus ends this article, the whole of which is given in the translation, with the exception of the few unimportant numbers that are abridged, or noticed to the reader as being omitted in their place. The Rubrics referred to in this last paragraph (No. 16), are the General Rubrics and the rite to be observed in the celebrating of the mass, which article in the Missal precedes that on the Defects. These Rubrics cover sixteen pages of the folio Missal, in small close print ; while the article, De Defectibus, &c. makes only three pages. This will give some idea of the great number and perplexity of the rites and ceremonies that are to be observed in celebrating the mass ; any one of which may be the occasion of a defect.

solùm corporali, aut si in vestibus ipsis sacerdotalibus ceciderit, debet similiter abluì, et ablutio in sacrarium projici. Si in substrato pedibus panno, vel tapeto, benè abluatur, ut suprà.

14. Si sacerdos evomat Eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea fiat : tunc enim species consecratæ cautè separentur, et in aliquo loco sacro reponantur, donec corrumpantur, et postea in sacrarium projiciantur.

16. Possunt etiam defectus in ministerio ipso occurrere, si sacerdos ignoret ritus et ceremonias ipsas in eo servandas : de quibus omnibus in superioribus Rubricis copiosè dictum est.

The translator has in the article of "The Ordinary of the Mass," brought in the more important of the General Rubrics in their proper places. Let the reader think of these multifarious rites and ceremonies, which one would think no length of apprenticeship almost would be sufficient to master; and then say, whether it is possible for a Romanist ever to know, on his own principles, whether an *undefective* mass is ever celebrated, or a true communion ever received, in his Church. I say, on his own principles, because this argument is independent of the fact of the removal of the cup from the communion: a fact, which nullifies the sacrament and communion altogether. For an essential element of the institution being abolished from the ordinance, it is no longer Christ's institution. It is an invention of their own, not the Lord's supper. The reader is advised never to concede the point that a Romanist *can* have, in his own Church, the sacrament of the Lord's body and blood at all; or *has had* it, since the year of the fatal decree of the Council of Constance, which abolished the cup from the communion.]



## BREVIARIUM ROMANUM,

EX DECRETO SACROSANCTI CONCILII TRIDENTINI RESTITUTUM, S. PII V., PONTIFICIS MAXIMI, JUSSU EDITUM, CLEMENTIS VIII., ET URBANI VIII., AUCTORITATE RECOGNITUM, CUM OFFICIIS SANCTORUM NOVISSIME PER SUMMOS PONTIFICES USQUE AD HANC DIEM CONCESSIS.

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## THE ROMAN BREVIARY,

RESTORED ACCORDING TO THE DECREE OF THE MOST HOLY COUNCIL OF TRENT, EDITED BY ORDER OF ST. PIUS V., SUPREME PONTIFF, AND REVISED BY THE AUTHORITY OF CLEMENT VIII., AND URBAN VIII., WITH THE OFFICES OF THE SAINTS LATEST CANONIZED BY THE SUPREME PONTIFFS UP TO THE PRESENT DAY.

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*Conception\* of the Blessed Virgin Mary.*—(Dec. 8.)

Some of the Antiphons, (*i. e.* Anthems.)

To-day is the conception of the Holy Virgin, Mary whose glorious life illumines all the Churches.

Conceptio est hodie Sanctæ Mariæ Virginis, cujus vita inclyta cunctas illustravit Ecclesias.

Mary from a royal stock

Regali ex progenie Maria

\* This is the first of Mary's Festivals; and accordingly our extracts on this head begin with it. For a full account of it, and the monstrous fables connected both with it and the other festivals of Mary, see Gibson's *Preserv.* vol. 15, p. 383, &c., particularly vol. 16, p. 1, &c. Ed. B. Reform. Society.

Mary is the great goddess of the Church of Rome, literally the Queen of Heaven. In the Romish theology she is set up as the compeer, yea, the rival of our Lord. Hence, as he is sovereign *Lord* (Dominus), so she must be sovereign *Lady* (Domina, our Lady); and as he is KING, so she must be QUEEN; and as everything that relates to Him was miraculous and mysterious, so must every thing that relates to her be. Hence as He has a nativity, so must she; as He has had his sufferings, so she her "Dolours;" as He his resurrection, so she her "Assumption:" and so in

arisen, shines refulgent, by whose prayers we entreat with the greatest devotion of mind and spirit to be helped.

exorta refulget; cujus precibus nos adjuvari mente et Spiritu devotissime poscimus.

### Responsories and Versicles.

To-day was conceived the blessed Virgin Mary: by whom the world's salvation appeared to believers, whose glorious life gave light to the world.

After the second Lesson: Let us celebrate with our utmost devotion the conception of the most blessed Virgin Mary; that she may intercede for us with the Lord Jesus.

After the eighth Lesson: *Pray thou for the people, interpose for the clergy, intercede for the devout female sex: let*

Resp. Hodie concepta est beata Virgo Maria ex progenie David: Perquam Salus mundi credentibus apparuit, cujus vita gloriosa lucem dedit sæculo.

Resp. Beatissimæ Virginis Mariæ conceptionem devotissime celebremus; ut ipsa pro nobis intercedat ad Dominum Jesum Christum.

Vers. Ora pro populo, interveni pro clero, intercede pro devoto fœmineo sexu: sentiant omnestuum juvamen

short of every thing they fable concerning her pretended life, miracles, death, ascension, enthronization as the Queen of Heaven and Mother of Divine Grace, and her present continued sovereignty over all creatures, visible and invisible, yea, even over Christ himself *practically, and to all intents and purposes*; yea, even *expressly*, for the ordinary Romish doctrine is, that Christ is the Minister of Justice only, but that to Mary is committed the ministry of all grace and mercy. So it is laid down in the present Pope's last Encyclical. That all this should be so is *natural*. It is the dictate of the unregenerate carnal heart. It is the awkward and grotesque apery of the history of the Son of God. Hence the many Festivals of the Virgin, and all the gross inventions and fables with which her pretended chronicles are crammed.

The Festival of the Conception *was unheard of up to the twelfth century*, and then it was founded upon inventions and fables, the absurdity of which refute themselves; as for instance, "a spectre appearing to Anselm, (who was afterwards Archbishop of Canterbury,) in a storm at sea, and telling him that if he would escape the peril, he must vow before God to institute a Festival to the Conception of the Blessed Virgin, and persuade all he can to do the same; adding that she was conceived on the 8th Dec." (Bishop Patrick in Gibson's Preserv. ubi supra. Which see for other such stories.)

*all be sensible of* (have experience of) *thy help, whosoever celebrate thy holy conception.* quicunque celebrant tuam sanctam conceptionem.

At Vespers the following is sung, after the *Capitule* :

## Hymn.

Hail, Star of the Sea,  
God's gracious Mother,  
And ever a Virgin,  
*Thou happy gate of heaven.*  
Accepting that HAIL  
From the mouth of Gabriel,  
*Establish us in peace,*  
Thou that changest the name of Eve.  
*Loose their chains to the guilty,*  
Bring forth light to the blind ;  
Chase away our evils,—and  
All blessings demand for us.  
Shew that thou art a mother,—and  
By thee let him receive our prayers,  
Who for us being born,  
Condescended to be thine.  
O Virgin unparalleled,  
Of all the most meek,  
Us freed from guilt  
*Make thou meek and chaste (i.e.) holy.*  
*Grant thou us a pure life,*  
Prepare us a safe journey,  
That seeing Jesus,  
We may for ever rejoice together.  
Be praise to God the Father,  
Glory to Christ supreme,  
And to the Holy Ghost ;  
To the Three one honour. Amen.

## Hymnus.

Ave Maris Stella,  
Dei mater alma,  
Atque semper Virgo,  
Felix cœli porta.  
Sumens illud Ave  
Gabrielis ore,  
Funda nos in pace,  
Mutans Evæ nomen.  
Solve vincla reis,  
Profer lumen cæcis,  
Mala nostra pelle,  
Bona cuncta posce.  
Monstra te esse matrem,  
Sumat per te preces,  
Qui pro nobis natus,  
Tulit esse tuus.  
Virgo singularis,  
Inter omnes mitis,  
Nos culpis solutos,  
Mites fac et castos.  
Vitam præsta puram,  
Iter para tutum,  
Ut videntes Jesum,  
Semper collætetur.  
Sit laus Deo Patri,  
Summo Christo decus,  
Spiritui Sancto :  
Tribus honor unus. Amen.

At Lauds the following is sung :

## At Lauds.—Hymn.

O Lady most glorious,  
Exalted above the heavens,  
Him who providently created thee  
Thou didst suckle at thy sacred breast!  
What baleful Eve did rob us of,  
Thou by thy gracious fruit restorest us ;  
That the weeping may enter the stars,  
Thou art become the window of heaven.

## Ad Laudes.—Hymnus.

O Gloriosa Domina,  
Excelsa super sidera,  
Qui te creavit provide,  
Lactasti sacro ubere.  
Quod Eva tristis abstulit,  
Tu reddis almo germine :  
Intrent ut astra flebiles,  
Cœli fenestra facta es.

'Tis thou that art the gate of the king  
on high ;

And of light the bright portal thou art :  
For life given by the Virgin  
Clap your hands, ye redeemed nations.

Be glory to thee, O Lord,  
Who wast born of the Virgin,  
With the Father and the Holy Ghost,  
Unto everlasting ages. Amen.

Collect for the Day.

Forgive, O Lord, we beseech thee, the sins of thy servants : that we who are not able to please thee by our own doings, may be *saved, by the intercession of the mother of thy Son our Lord*. Through the same our Lord. R. Amen.

Prayer.

Bestow upon thy servants, we beseech thee, O Lord, the gift of heavenly grace : that as the birth of the blessed Virgin has been to us the beginning of salvation ; so the vowed solemnity of her conception may confer upon us increase of peace. Through the Lord.

[The three first Lessons are the 24th chapter of the Book of Ecclesiasticus, *which is all applied to the Virgin Mary*, as follows :]

Eccles. c. xxiv.—Lesson 1.

From the mouth of the Most High have I come forth, being the first-born before all creatures. I made that in the heavens there should arise the light that never faileth ; and as a cloud\* I covered all

Tu regis alti janua,

Et porta lucis fulgida :  
Vitam datam per Virginem,  
Gentes redemptæ plaudite.

Gloria tibi Domine,  
Qui natus es de Virgine,  
Cum Patre et Sancto Spiritu,  
In sempiterna sæcula. Amen.

Famulorum tuorum quæsumus Domine, delictis ignosce ; ut qui tibi placere de actibus nostris non valemus, generatricis Filii tui Domini nostri intercessione salvemur. Per eundem Dominum.

Oratio.

Famulis tuis, quæsumus, Domine, cœlestis gratiæ munus impertire ; ut quibus beatæ Virginis partus extitit salutis exordium ; Conceptionis ejus votiva solemnitas pacis tribuat incrementum. Per Dominum.

De Libro Ecclesiastici, c. xxiv.

Lectio 1.

Ego ex ore Altissimi prodivi, primogenita ante omnem creaturam. Ego feci in cœlis ut oriretur lumen indeficiens, et sicut nebula texi omnem terram. Ego in altissimis habitavi, et thronus meus in

\* The allusion of course is to the Shekinah, or Cloud of God's Glory.

the earth. I dwelt in the highest, and my throne is the pillar of a cloud. I alone have compassed the circuit of the heavens, and have penetrated the depths of the abyss: on the waves of the sea have I walked, and stood in all the earth: and in every people and in every nation I have had the chief rule, and by my might have I trodden under foot the hearts of all the high and low; and in all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all issued his commands, and said to me: And he that made me, rested in my tabernacle; and said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take thou root in my elect.

Resp. To-day, &c., as above.

### Lesson II.

From the beginning and before the world was, I was created, and unto the world to come I shall not cease to be, and in the holy dwelling place I ministered before Him. And thus was I established in Sion, and in the holy city likewise I rested, and in Jerusalem was my power. And I took root in an honoured people, and in the portion of my God am I his inheritance, and my abiding is in the plenitude of the saints. I was exalted like a cedar in Li-

columna nubis. Gyrum cœli circuiui sola, et profundum abyssi penetravi; in fluctibus maris ambulavi, et in omni terra steti: et in omni populo, et in omni gente primatum habui, et omnium excellentium et humilium corda virtute calcavi; et in his omnibus requiem quæsivi, et in hereditate Domini morabor. Tunc præcepit et dixit mihi Creator omnium: et qui creavit me, requieuit in tabernaculo meo, et dixit mihi: In Jacob inhabita, et in Israel hereditare, et in electis meis mitte radices.

Resp. Hodie concepta est beata Virgo Maria; et reliqua.

### Lectio II.

Ab initio et ante sæcula creata sum, et usque ad futurum sæculum non desinam, et in habitatione sancta coram ipso ministravi. Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato; et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea. Quasi cedrus exaltata sum in Libano, et quasi cypressus in monte Sion. Quasi palma exaltata sum in Cades, et

banus, and as a cypress-tree in Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho. Like a fair olive-tree in the plains was I exalted, and as a plane-tree by the waters in the broad places. Like cinnamon and aromatic balm gave I a sweet smell, and like choice myrrh I yielded a pleasant odour: and I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense uncut: and my fragrance is as the purest balm.

Resp. Let us celebrate, &c. as above.

### Lesson III.

As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace. Like the vine have I brought forth the sweetness of fragrance, and my flowers are the fruit of honour and riches. I am the mother of beauteous love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way, and of the truth: *in me is all hope of life, and of virtue. Come over unto me all ye that are desirous of me, and be ye filled with my fruits.* For my spirit is sweet above honey, and my inheritance above honey and the honey-comb. My memorial is unto everlasting generations. *They that eat me,*

*quasi plantatio rosæ in Jericho. Quasi oliva speciosa in campis, et quasi platanus exaltata sum juxta aquas in plateis. Sicut cinamonum et balsamum aromatizans odorem dedi; quasi myrrha electa dedi suavitatem odoris; et quasi storax, et galbanus, et ungula, et gutta, et quasi Libanus non incisus vaporavi habitationem meam: et quasi balsamum non mixtum odor meus.*

Resp. Beatissimæ Virginis Mariæ, &c. ut supra.

### Lectio III.

Ego quasi terebinthus extendi ramos meos, et rami mei honoris et gratiæ. Ego quasi vitis fructificavi suavitatem odoris: et flores mei fructus honoris et honestatis. Ego mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei. In me gratia omnis viæ et veritatis; in me omnis spes vitæ et virtutis. *Transite ad me omnes qui concupiscitis me, et a generationibus meis implemini. Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum. Memoria mea in generationes sæculorum. Qui edunt me, adhuc esurient: et qui bibunt me, adhuc sitient. Qui audit me, non confundetur: et qui*

*shall yet hunger (for more) ; and they that drink me, shall yet thirst. He that hearkeneth to me shall never be made ashamed ; and they that work by me shall not sin. They that explain me shall have life everlasting.\**

Resp. Let us solemnize the conception most meet of the glorious Virgin Mary.

operantur in me, non peccabunt. Qui elucidant me vitam eternam habebunt.

Resp. Gloriosæ Virginis Mariæ Conceptionem dignissimam recolamus.

\* The reader is left to his own reflections on the blasphemous application, by the Church of Rome, of these divine attributes to the Virgin Mary. That they are here applied to her in the standard offices of that Church, cannot be disputed. Indeed Romish theologians admit it, and boast of it. To the fact that the Church does apply these and such like chapters to the Virgin Mary, they constantly appeal among themselves in their sermons and treatises on, and books of devotion to, her ; just as a Protestant would appeal to the Bible, or a member of the Church of England would appeal to the statements of the Book of Common Prayer. Let one instance suffice in these brief notes. Alphonsus Liguori, (canonized only so lately as 1839), in his book on the Glories of Mary, continually appeals to this fact, and quotes from these and other such chapters, as *authoritatively* applied to Mary by the Church. Thus, he says : "The Church styles Mary 'our life.'" "It is for this same reason the holy Virgin is likened to a plane-tree, *Quasi platanus exaltata sum.*" "With reason does the Church apply to Mary the words of Ecclesiasticus, 'Mother of holy hope.'" "The Church wishes that priests and religious should every day in the name of all the faithful raise their voice and invoke Mary under that title so sweet, 'Help of Christians.'" "I am the Mother of Fair Love, says the Book of Wisdom, speaking in the person of Mary." So it is *passim* in The Glories of Mary. We shall only add the following, as *instar omnium*. In chapter v., headed "*Necessity of Mary's Intercession in order to obtain Salvation,*" he says : "This necessity arises from the will of God, who wishes us to receive all graces through the prayers of Mary. . . . That God has constituted Mary the ordinary dispensatrix of his grace was the opinion of St. Bernard ; *it is now common among theologians* . . . The sentiment is by means contrary to Catholic doctrine. Nay, far from it: the Church, in her public service teaches us to recur to Mary under the titles of Health of the Sick, Refuge of Sinners, Help of Christians. *In her offices for the Festivals of Mary she* (the Church) applies to her those words of Wisdom, 'In me is all hope of life and virtue.' Again, 'he who finds me shall find life ;' 'They that work by me shall not sin ;' 'They that explain me shall have life everlasting.' Now all these texts go to prove that the intercession of Mary is morally necessary for us."—(The Glories of Mary, from the works of St. Alphonsus Liguori, translated from the Italian, by a Catholic Priest. Coyne [printer and stationer to the College of Maynooth], Dublin, 1845.)

[We now come to the same office in]

*The Missal. On the Conception of the Blessed Virgin Mary.*

[Dec. 8.]

[The Collect, as usual, is the same as in the Breviary, which is already given. The Lesson is the following:]

Prov. c. viii.

Lesson from Proverbs, c. viii.

The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I have been set up from everlasting and of old, before the earth was made. The depths were not as yet, and I already had been conceived: neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not yet stood up: before the hills was I brought forth: while as yet he had not made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens I was with him: when, with a stedfast law and rampart he compassed the depths: when he established the heavens above, and poised the fountains of waters; when he gave its limits to the sea, and set a law to the waters, that they should not pass their bounds: when he affixed to the earth its foundations hanging. I was present with him, forming all things, and was delighted (with him), every day, rejoicing always before him: rejoicing in the habitable parts of the earth, and it was my delight to be

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio. Ab eterno ordinata sum, et ex antiquis antequam terra fieret. Nondum erant abyssi, et ego jam concepta eram: necdum fontes aquarum eruperant: necdum montes gravi mole constituerant: ante colles ego parturiebar: adhuc terram non fecerat, et flumina, et cardines orbis terræ. Quando præparabat cœlos, aderam: quando certa lege, et gyro vallabat abyssos: quando æthera firmabat sursum, et librabat fontes aquarum: quando circumdabat mari terminum suum, et legem ponebat aquis, ne transirent fines suos: quando appendebat fundamenta terræ. Cum eo eram cuncta componens: et delectabar per singulos dies, ludens coram eo omni tempore; ludens in orbe terrarum: et deliciæ meæ, esse cum filiis hominum. Nunc ergo filii audite me: Beati, qui custodiunt vias meas. Audite disciplinam, et estote sapientes, et nolite abjicere eam. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes



with the sons of men. Now, therefore, my children hearken unto me: *blessed are they that keep my ways.* Hear instruction, be wise and cast it not from you (refuse it not.) *Blessed is he that heareth me, that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and have salvation from the Lord.\**

GRADUAL. Blessed art thou and worshipful, O Mary the Virgin: who, without hurt of virginity, wast found the mother of the Saviour. V. O. Virgin, mother of God . . .

GRADUALE. Benedicta et venerabilis es Virgo Maria: quæ sine tactu pudoris inventa es mater Salvatoris. Vers. Virgo Dei Genetrix, quem totus non capit orbis, in tua

\* Is it possible for blasphemy to go further? The whole chapter (Proverbs viii.) from which this Lesson is taken is constantly applied to Mary in the same way as the preceding Lessons, by the Romish theologians, as *infallible* authority for their Mary-worship. I quote again from the "Glories of Mary:" "Let all who neglect devotion to Mary hear the anathema of Albertus Magnus, 'The people who will not serve thee shall perish.' And St. Bonaventure says: 'He who neglects Mary shall die in his sins.' And again, 'There is no hope of salvation for those from whom Mary turns her face.' And is it not in the same sense *the Church applies to Mary those words of Proverbs*, 'All that hate me love death,' (p. 223.) 'By me kings reign,' does she say, 'through me Christians rule their passions on earth, and shall reign as kings with God in heaven,' (p. 237.) 'Strength is mine; by me kings reign: strength is my portion,' says Mary: 'God has imparted it to me, in order that I may bestow it on my servants,' (p. 105.) 'Blessed is the man,' says Mary, 'that heareth me, and watcheth daily at my gates, and waiteth at the posts of my doors,' (p. 108.) 'She herself tells us that she has at her disposal all the treasures of God, that is, the divine mercies, to dispense them to her clients. 'With me are glory and riches, that I may enrich them that love me,'" (p. 135.) But Liguori does not stand alone in this respect, for everywhere throughout the treatise he refers to *the Church*, and to his predecessors in the Calendar, as holding and teaching as he does upon the "Glories of Mary." He (to give an instance of one passage) says, "*Such is the opinion held by so many theologians; . . . and it is neither respectful nor just to say that the saints (i.e. the Canonized) who have spoken under the influence of the Holy Ghost, have dealt in hyperbole, or exaggeration.*" "There is no fear of exceeding on this point," and "all we can say in praise of the holy Virgin is beneath what her eminent dignity deserves and requires. *Does not the CHURCH say in the Mass of the Blessed Virgin, 'Happy art thou, O holy Virgin, and most worthy of ALL praise,'*" (p. 174.)

See on this head Bishop Patrick, in Gibson, vol. xv. p. 310, &c., where he gives a large collection of the comments of Romish teachers ("blasphemers," as he calls them) on those Lessons from Canticles, Proverbs, and Ecclesiastical, as applied to the Virgin Mary.

Alleluia, Alleluia. V. Happy thou, O holy Virgin Mary, and most worthy of all praise: because of thee was born the Sun of Righteousness, Christ our God. Alleluia. se clausit viscera factus homo, Alleluia, Alleluia. Vers. Felix es sacra Virgo Maria, et omni laude dignissima; quia ex te ortusest sol justitiæ, Christus, Deus noster. Alleluia.

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[Next, for notice in the order of time, would come the Feast of the *Immaculate* Conception of B. V. M. "the celebration of which on every Saturday in the year (except in Advent and Lent, and some other Saturdays), Pope Benedict XIII. granted to all the clergy regular and secular in all the realms, seniorities and jurisdictions of his Imperial Majesty out of Italy," (Missal. cxxxi.)—and next to *that* would be the Feast of her *Nativity* on the 8th of September; and then, the Feast of the *most holy name Mary*, on the first Sunday after the Nativity; but these Feasts are omitted in these extracts, as the services are the same as those in the Feast of the Conception. They are of similar late invention, and are founded on similar fables and lies. (See Gibson as before.) For the amazing mysteries and powers, *ex opere operato*, contained in the name *Mary*, in devotion to which the Feast is instituted, (like as there is also a Feast to the most holy name *Jesus*, for the rivalry must hold in all things!), see Gibson, vol. xvi. p. 96, &c. Also the Feast instituted in honour of the Blessed *Ann* (July 26), and the Blessed *Joachim* Confessor (August 15), the so-called parents of the Virgin *Mary*, are sufficiently noticed in Gibson. Passing over also the Feasts of the Annunciation, Presentation, Visitation, Espousals to Joseph, as they little vary from the Feast of the Conception, we proceed to the next in order presenting variety, namely:]

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*Mass on the Feast of the Purification\* of the Blessed Virgin Mary*—[commonly called Candlemas-day], Feb. 2.

[The Hallowing of Candles.]

Terce being ended, the priest vested in a violet-coloured pluvial, or without the casule, with ministering attendants

\* The reader will bear in mind that the Virgin *Mary*, who is now the all in all in the Calendar, and the great goddess, as it were, of the Church of Rome, was the last of the early saints who had any honour paid to her

similarly vested, proceeds to bless the candles placed before the altar, at the Epistle side thereof; and there standing with his face to the altar, he says :

Let us pray.

O holy Lord, almighty Father, eternal God, who hast created all things of nothing, and hast caused, through the labours of the bee, this liquor to come forth at thy command, for the perfecting of taper-light: and who on this day, didst fulfil the desire of the just Simeon: we most humbly beseech thee, that thou wouldst vouchsafe, through the invocation of thy most holy name, and through the intercession of the blessed Mary ever Virgin, whose festival we to-day devoutly celebrate, and through the prayers of all thy saints, to bless and sanctify *these candles* for the uses of men, and *the health of their bodies and souls*, whether on land or sea: and that thou wouldst hear from thy holy heaven and the seat of thy Majesty, the petitions of this thy people, who desire to carry the same worshipfully in their hands, and to praise thee with singing: and be propitious to all that call upon thee, whom thou hast redeemed with the precious blood of thy Son. Who with thee liveth, &c.

Let us pray.

Almighty and everlasting God, who on this day didst present thy only begotten, to be taken up in the arms of holy Simeon, in thy holy temple; we most humbly beseech thy clemency, that thou vouchsafe to hal-low, and sanc-

memory in the Church. In the fifth century, when the Church began to be full of the *Memories* of the Martyrs, *she had none*. No *genuine* ancient author, nor even the Constitutions, mention so much as one of her Festivals; not a single prayer to her is heard of, no, not even an *Ave Maria*; nor a *relic* of her is heard of. Why was this? Why was the blessed Virgin so late thought of? and *that* amid all the impetuous zeal of the fifth and subsequent age for the memory of the sainted dead! The obvious reason is, the blessed Virgin was no *martyr*: devotion to the dead began—innocently enough in itself—with admiration of, and gratitude to, the *martyrs*. The Virgin was no martyr, and therefore her *memory* was not thought of. Afterwards, however, when the error of saint-worship had increased, and devotion to the Virgin Mary was at length thought of, then full amends were made to her for past neglect, and her worship in time outran that of the martyrs themselves. By the fourteenth century she had gained no less than *seven* festivals in the year; which have multiplied so fast since then, that in the present Mass book there are *more than twenty*, besides an office on every Saturday in the year, a few excepted, with an office also that may be observed on any other day. She is indeed the all in all. Vide infra, "Saturday Office," and notes there.

ti+fy, and kindle up, with the light of thy supernal benediction, *these candles*, which we thy servants desire to carry lighted, taking them up for the magnifying of thy name; to the end, that by offering them worthily to thee our Lord God, and being inflamed with the holy fire of thy charity, we may merit to be presented in the holy temple of thy glory. Through the same.

Let us pray.

O Lord Jesus Christ, the true light which enlighteneth every one that cometh into this world, pour forth thy benediction *upon these waxen tapers, and sancti+fy them with the light of thy grace*, and mercifully grant, that as these luminaries kindled with visible fire dispel the darkness of night, so our hearts illumined with invisible fire, namely the bright shining of the Holy Ghost, may be set free from the blindness of all vices: that with the purged eye of the mind, we may be able to see those things that are pleasing to thee and useful to our salvation: to the end, that after the darksome perils of this life, we may merit to come to the un-failing light. Through thee Christ Jesus, Saviour of the world, who, &c.

[There are two more hallowing prayers, much of the same character, but they are omitted for brevity.]

The prayers ended, the celebrant puts incense into the thurible, then sprinkles the candles *thrice* with holy water, and fumes them *thrice* with the incense.

Then a more dignified one of the clergy (dignior ex clero) comes up to the altar, and from him the celebrant receives a candle, *not* kneeling or kissing the hand of the giver. After which, the celebrant standing before the altar, with his face to the people, distributes the candles: first, to the more dignified one from whom he had himself received it; next to the Deacon and Subdeacon; then to the rest of the clergy, one by one in succession; and last of all to the laity, all (the aforesaid) kneeling, and kissing the candle, and the hand of the celebrant, except Prelates, if present. When he begins the distribution, the following Antiphon and Canticle are sung by the choir.

Antiphon. For a light to lighten the Gentiles, and to be the glory of thy people Israel.

Canticle. Now lettest thou thy servant depart in peace,

according to thy word. Here the Antiphon is repeated, and so on, after each verse of the Canticle, to the end.

After this, a procession is made, with incense, fumer, the cross, lighted candelabra, &c., all carrying their candles lighted in their hands, and singing Antiphons.

Antiphon. Make ready thy bed-chamber, O Sion ; receive Christ thy King : embrace Mary, who is the gate of heaven : for she it is that carries the King of Glory of new light.

The procession finished, the celebrant and his ministers, having taken off the violet-coloured vestments, put on white ones for mass. The candles are held lighted in their hands during the reading of the Gospel, and at the elevation of the sacrament, to the communion : but if the mass be on a Sunday, the candles are not lighted.

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*Mass of the Festival of the Seven Dolours of the Blessed Virgin Mary.\*—In Festo Septem Dolorum Beatæ Mariæ Virginis. (Inter Festa Martii, p. 451.)*

Collect—[of the day.]

O God, in whose passion, according to the prophecy of Simeon, *the sword of dolour* passed through the most sweet soul of the glorious Virgin and Mother, Mary : mercifully grant that we, who adoringly celebrate her transpiercing and passion, may, through the glorious merits and prayers of all the saints, who faithfully stood by thy cross, interceding for us, obtain the happy effect of thy passion. Who livest.

Let us pray.

We beseech thee, O Lord Jesus Christ, may the blessed

\* Celebrated on the Friday after Passion-Sunday ; it is celebrated also on the third Sunday of September. The seven principal dolours are *devised* upon those words of Simeon addressed to the Virgin Mary, "Yea, a sword shall pierce through thine own soul also," (Luke ii. 35), and are the following : 1. Simeon's Prophecy. 2. Herod's persecuting the Child. 3. Jesus lost at the age of twelve. 4. Jesus carrying his Cross, 5. The Crucifixion. 6. The taking him down from the Cross. 7. His Burial. The authority for these is one of those *reveries* called *the Revelations of St. Bridget*. So we are told in the following extract : "Our blessed Saviour, as is related in the book of Revelations with which St. Bridget was favoured, promised his holy Mother that whoever should piously commemorate, and affectionately compassionate her *dolours*, and invoke her assistance through the merits thereof (of the dolours), should not quit this world without a true compunction for his sins ; that in his afflictions, particularly at the hour of his death, he should find relief : and moreover, that on the motive of her dolours no favour should be refused to her intercession, if the same was for the real good and advantage of her clients." —(Devotion and Office of the Sacred Heart, p. 200. Dublin, 1845.)

Virgin Mary, thy mother, whose most holy soul *the sword of dolour* pierced through at the hour of thy passion, interpose for us with thy mercy now, and at the hour of our death. Who livest and reignest.

Lesson—Book of Judith, xiii.

The Lord has blessed thee by his power, because by thee he has brought our enemies to nought. Blessed art thou, O daughter, by the Lord the Most High God above all women upon the earth. Blessed be the Lord, who made heaven and earth, because he hath so magnified thy name this day, that thy praise shall not depart from the mouth of men, who shall be mindful of the power of the Lord for ever, as those for whom thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented their ruin in the sight of our God.

*Tract.* The holy Mary, *Queen of heaven and Mistress of the world*,\* was standing *dolorous* by the cross of our Lord Jesus Christ. *Versicle.* O all ye that pass by, behold and see if there be any dolour like unto my dolour! (Lament. i. 12.)

*Hymn* (which in votive Masses is omitted.)

The Mother stood dolorous	Stabat Mater dolorosa
Hard by the Cross, full of tears,	Juxta Crucem lachrymosa.
Whilst thereon her Son lay hanging—	Dum pendebat Filius.
Through her soul uttering groans,	Cujus animam gementem,
Full of sadness and of dolour,	Contristatam, et dolentem
The sword passed quite.	Pertransivit gladius.
O how sad and afflicted	O quam tristis, et afflicta
Was that blessed (Lady)	Fuit illa benedicta
Mother of the only begotten!	Mater unigeniti!
Oh, what mourning and what dolour	Quæ mœrebat et dolebat
Felt the pious holy Mother,	Pia Mater, dum videbat
Whilst the sufferings she did see	Nati pœnas inclyti.
Of her Son renowned!	
Where's the man that would not weep,	Quis est homo qui non fletet,
To see Christ's Mother	Matrem Christi si videret
In sufferings so penal?	In tanto supplicio?
Who from sadness could refrain,	Quis non posset contristari,
When Christ's Mother he beheld	Christi Matrem contemplari
His dolours feeling with her Son?	Dolentem cum Filio?

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\* *Mundi Domina, Lady of the World.* As God is Lord of the world, so Mary is *Lady* of the world; and as He is *King*, so she must be *Queen*, of heaven! What unmitigated idolatry!

For the sins of her own nation  
Jesus in torment she did see,  
And given up to scourgings.

Yes, her own sweet Son she saw  
In dying left forsaken,  
Whilst he gave up the ghost.

Oh! Mother, of Love the fountain,  
Grant me to feel thy dolours' power,  
That with thee I may mourn,

*Grant, that this heart may burn  
With love to Christ my God,  
That I may fully please Him.*

Holy Mother, attend this prayer,\*  
The Crucified One's wounds implant  
Strong and deep in this heart.

Of thy wounded Son,  
Who so vouchsafed for me to suffer,  
The penal sufferings with me share.

Grant me with thee godly to weep,  
With the Crucified to feel his dolours,  
As long as I shall live.

Hard by the Cross with thee to stand  
Is my desire: and to be to thee  
Companion in thy wailing.

Virgin of virgins most illustrious,  
Be not to me, I pray, unkind;  
Do grant me to wail with thee.

Grant me to bear the death of Christ;  
Of that passion make me sharer;  
And those wounds to adore.

Grant that with his stripes I be  
wounded;  
Grant that with the Cross of thy Son,  
And with his blood, I be drunken.

Lest by the flames I be burned,  
By thee, Virgin, be I defended  
In the day of judgment.

O Christ, when hence I must depart,  
Grant through thy Mother, that I come  
To the palm of victory.

Pro peccatis suis gentis  
Vidit Jesum in tormentis,  
Et flagellis subditum.

Vidit suum dulcem Natum  
Moriendo desolatum,  
Dum emisit spiritum.

Eja Mater, fons amoris.  
Me sentire vim doloris  
Fac, ut tecum lugeam.

Fac ut ardeat cor meum  
In amando Christum Deum,  
Ut sibi complaceam.

Sancta Mater, istud agas,  
Crucifixi fige plagas  
Cordi meo validè.

Tui Nati vulnerati,  
Tam dignati pro me pati  
Pœnas mecum divide.

Fac me tecum pie flere,  
Crucifixo condolere,  
Donec ego vixero.

Juxta Crucem tecum stare,  
Et me tibi sociare,  
In planctu desidero.

Virgo virginum præclara,  
Mihi jam non sis amara,  
Fac me tecum plangere.

Fac ut portem Christi mortem,  
Passionis fac consortem,  
Et plagas recolere.

Fac me plagis vulnerari,  
Fac me Cruce inebriari,  
Et cruore Filii.

Flammis ne urar succensus,  
Per te Virgo sim defensus  
In die judicii.

Christe, cum sit hinc exire,  
Da per Matrem me venire  
Ad palmam victoriæ.

\* Istud agere, or id, or hoc agere, to attend to a thing, to mind; what one is saying. Hocine agis an non? Are you minding what I say or not?—Terence. Hoc age; mark well what I say.—Horace.

Whene'er this body shall die,  
Grant that on my soul be betowed  
The glory of Paradise. Amen.\*

Quando corpus moriatur,  
Fac ut animæ donetur  
Paradisi gloria. Amen.

*The Offertory.*—Remember, O Virgin mother of God, whilst thou standest in the presence of the Lord, that thou bespeak good things for us, and that he turn away his indignation from us.

*Secret.*—We offer unto thee, O Lord Jesus Christ, prayers and hosts, humbly beseeching thee, that we celebrating again in prayer the transpiercing of the most secret spirit of the blessed Mary thy mother; may through her manifold and most godly intervention, and that of the saints her companions at the cross, have merit with the blessed, by the merits of thy death. Who livest.

*The Communion.*—Happy the feelings of the blessed Mary Virgin, who without death merited the palm of martyrdom at the foot of the Lord's cross.

*The Post-Communion.*—O Lord Jesus Christ, let the sacrifices which we have received, devoutly celebrating the transpiercing of thy mother the Virgin, obtain for us at thy mercy, the effect of all saving good. Who livest and reignest.

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*On the Assumption of the B. V. Mary.*—August 15.

(In Assumptione B. Mariæ Virginis.)

[For an account of the *fable* of the Assumption of the Virgin Mary, as also of the many fables of her miraculous conception, birth, education in the holy of holies, marriage, vow of virginity, death, burial, and resurrection on the third day (here called *assumption*), see Gibson's *Preserv.* vol. xv. p. 263. We select the following extracts first, as they relate to the origin of the fable.]

*Breviary, August 18. Fourth day within the Octave of the Assumption of the Blessed Mary.*

From sermon of St. John De serm. S. Johan. Da-  
Damascene on the falling masc. Orat. 2. de dormit.  
asleep of the mother of God. Deiparæ.

\* Can idolatry be farther pushed than it is in the hymn *Stabat Mater*? in which the Virgin is directly supplicated for every blessing which it is God's prerogative to bestow! But such blasphemies are well worthy the satanic dreams and reveries in which the office originated!



## Lesson IV.

*We hear from an ancient tradition*, that at the time of the glorious falling asleep (*i.e.* death) of the blessed Mary, all the holy Apostles, who were abroad over all the earth preaching the Gospel to the Gentiles, were in a moment of time assembled at Jerusalem, being thither carried aloft in the air. As soon as they arrived there, a vision of angels appeared to them, and the psalmody of the heavenly powers was heard by them; and thus she (the blessed Mary), with divine glory, delivered up her holy soul into the hands of God. But her body, the which had in a certain ineffable way conceived God, being carried forth to burial with the singing of hymns by the angels and the Apostles, was deposited in a sepulchre in Gethsemane; and there the chanting of the angels continued for three whole days.

## Lesson V.

But at the end of the three days the chant ceasing, the Apostles who were present (for Thomas, the only one that had been absent, had not arrived till after the third day, and he wished to *adore* the body which had conceived God), opened the tomb; but her sacred body could no where be found by them. When they could find nothing but the things that were deposited with the body,

## Lectio iij.

Ex antiqua accepimus traditione, quòd tempore gloriosæ dormitionis beatæ Virginis, universi quidem sancti Apostoli, qui orbem terræ ad salutem gentium peragrabant, momento temporis in sublime elati convenerunt Jerosolymis: cumque illic essent, eis visio apparuit Angelica, et audita est psalmodia cœlestium potestatum; et sic cum divina gloria in manus Dei sanctam tradidit animam. Ejus autem corpus, quod Deum ineffabili quadam ratione suscepit, cum Angelica et Apostolica hymnodia elatum, in loculo fuit depositum Gethsemane: quo in loco Angelorum cantus mansit tres dies continuos.

## Lectio V.

Post tres autem dies Angelico cantu cessante, qui aderant Apostoli (cùm unus Thomas, qui abfuerat, post tertium diem venisset, et quod Deum susceperat, corpus adorare voluisset) tumultum aperuerunt: sed omni ex parte sacrum ejus corpus nequaquam invenire potuerunt. Cùm ea autem tantum invenissent, in quibus fuerat compositum, et ineffabili, qui ex iis proficiscebatur, essent

and had replenished themselves with the ineffable fragrance that issued from the same, they closed the tomb. Amazed at this marvellous mystery, they could come to no other conclusion, than that He who was pleased to take flesh of the Virgin Mary and to become man, and be born, though he was God the Word, and Lord of glory; and who, though born of her, left her an incorrupt virginity; was also pleased, after her decease, to honour the same immaculate body still kept incorrupt, by translating it to glory before the common and universal resurrection.

odore repleti, loculum clause-runt. Ejus mysterii obstupefacti miraculo, hoc solum cogitare potuerunt, quòd cui placuit ex Maria virgine carnem sumere, et hominem fieri et nasci, cùm esset Deus verbum, et Dominus gloriæ, quique post partum incorruptam servavit ejus virginitatem, eidem etiam placuit et ipsius, postquam migravit, immaculatum corpus, incorruptum servatum, translatione honorare ante communem et universalem resurrectionem.

[Such is the pretended tradition, of which not a trace is to be found in any genuine relic of the first five centuries. Now for some extracts from the services of the Feast. The following are some of the Antiphons.]

Antiphon. Mary is taken up into Heaven; the angels rejoice: praising, they bless the Lord.

Ana. Mary the Virgin, is assumed to her ethereal *bridal chamber*, where sits the King of kings on his starry throne. (Maria Virgo assumpta est ad ætherium thalamum in quo Rex regum stellato sedet solio.)

Ana. Daughter, blessed art thou of the Lord, because by thee we have fellowship in the fruit of life. (Quia per te fructum vitæ communicavimus.)

Ana. Thou are beautiful and comely, daughter of Jerusalem, terrible as an army set in array. Cant. vi. 3.\* (Pulchra es, et decora, filia Jerusalem, terribilis ut castrorum acies ordinata.)

Ana. Who is she that ascendeth rising as the morning, fair as the moon, bright as the sun, and terrible as an army set in array? Cant. vi. 9. (Quæ est ista quæ ascendit sicut

\* These references are given according to the Douay version.

aurora consurgens, pulchra ut luna, clara ut sol, terribilis ut castrorum acies ordinata.)

Ana. To-day Mary Virgin hath ascended to heaven : rejoice ye, because she reigns with Christ.

Ana. Rejoice, O Mary Virgin! *Thou alone destroyest all heresies in all the world.* (Gaude Maria Virgo, cunctas hæreses sola interemisti in universo mundo.)

Some of the Versicles. V. Vouchsafe that I praise thee, O sacred Virgin. (Dignare me laudare te, Virgo sacrata.)

V. Give me might against thy enemies. (Da mihi virtutem contra hostes tuos.)

At Vespers—Hymn, "Ave Maris Stella," as before, p. 202.

At Matins.—Hymn.

Whom earth, and sea, and heavens,  
Do worship, adore, proclaim.  
Him, ruler of the triple world,  
Mary's maiden-bar encloses,

Whom moon, and sun, and all that is,  
Devoted serve unceasing ;  
Him the Virgin's secret cell  
With heaven's grace beshed doth bear.

O thou gifted blessed Mother,  
Who didst the Almighty Maker high,  
The world grasping in his hand,  
In thy womb's holy ark shut up.

O thou blest of heaven's herald,  
Who by the Holy Spirit pregnant,  
Didst through channel undefiled  
Pour forth the nation's long-desired.

To thee, O Lord, the Virgin's Son,  
Be glory, *thy meed as such* ;<sup>\*</sup>  
With Father, and with Holy Spirit,  
Unto ages everlasting. Amen.

Hymnus.

Quem terra, pontus, ætheræ  
Colunt, adorant, prædicant,  
Trinam regentem machinam  
Clastrum Mariæ bajulat.

Cui luna, sol, et omnia  
Deserviunt per tempora,  
Perfusa cœli gratia,  
Gestant puellæ viscera.

Beata mater munere,  
Cujus, supernus artifex  
Mundum pugillo continens,  
Ventris sub arca clausus est.

Beata cœli nuntio,  
Fœcunda Sancto Spiritu,  
Desideratus gentibus  
Cujus per alvum fusus est.

Gloria tibi Domine,  
Qui Natus es de Virgine,  
Cum Patre et Sancto Spiritu,  
In sempiterna sæcula.

Amen.

At Lauds—Hymn, "O Gloriosa Domina," &c., as before, p. 202.

Collect. Pardon, we beseech thee, O Lord, the sins of thy servants : that we, who are Famulorum tuorum, quæsumus Domine, delictis ignosce : ut, qui tibi placere de

\* Thy meed as such.] This is plainly the force of the words, Qui natus es de Virgine : the praise is the Virgin's ; Christ is only secondary. It is as if one should say to another, " I love thee, the son of thy mother ; " that is, I love thee for thy mother's sake. All must some how or other be *detorted* to the glory of the great idol Mary !

not able to please thee by our own doings, *may be saved\** by the intercession of the Mother of thy Son our Lord. Through the same.

[\*The capitula (*i.e.* short lessons) are all from the 24th chapter of Ecclesiasticus, as before in the feast of the Conception. The Lessons are—the primary sets—from the Canticles or Song of Solomon. All of which book is read in those Lessons during the eight days of the feast, *and applied to the Virgin Mary.* These therefore need not be given here. The secondary sets of Lessons are principally from St. John Damascene and St. Bernard. From the former a goodly extract has been already given at the head of this article. The following are equally worthy of attention, and will show how deeply and deadly idolatrous the Church is, which inculcates such sentiments.]

*Second day within the Octave of the Assumption of Blessed Mary, August 16.—In the second Nocturn.*

From the sermon of St. John Damascene, Oration 2, on the falling asleep of the Mother of God, (de dormitione Deiparæ.)

#### Lesson IV.

Let us rejoice in *the ark* of the Lord our God (*i.e.* Mary), and the walls of Jericho, that is to say, the hostile bulwarks of opposing powers (*i.e.* evil spirits,) will fall down. Let us exult in spirit with David: for the ark of the Lord has found rest this day. Let us with Gabriel, who is chief among angels, cry aloud: Hail, thou

#### Lectio IV.

Jubilemus in arca Domini Dei toto animo; et muricadent Jerechuntini, contrariarum, inquam, Potestatum infestæ munitiones. Cum David exultemus spiritu: Arca enim Domini hodie requievit. Clamemus cum Gabriele, qui primum locum obtinet inter Angelos: Ave gratia plena, Dominus tecum. Ave gaudii pelagus inexhaus-

\* It would seem that the Romanists in England are ashamed of this Collect in its plain English garb. The translator of "Missal for the Laity" gives the words this softened turn, "That we who are not able to do any thing of ourselves that can be pleasing to thee, *may be assisted in the way of salvation by the prayers of the mother of thy Son.*"—(A Missal for the use of the Laity. London: Thomas Jones, Paternoster Row. 1844.) The literal English did not suit, as he seems to have suspected, a Protestant atmosphere.

full of grace, the Lord is with thee. Hail, thou ocean of joy inexhaustible! Hail, thou *sole* lightener of our sorrows! Hail, thou medicament of all our heart's dolours! Hail, holy Virgin, by whom death has indeed been expelled, and life brought in!

tum: Ave unicum molestiarum levamen: Ave omnium cordis dolorum medicamentum. Ave, sancta Virgo, per quam mors quidem fuit expulsa, vita autem introducta.

[Apostrophe to the Virgin's Sepulchre.]

Lesson V.

And thou, of sacred sepulchres the most holy next to the Lord's sepulchre, which gave the beginning of life, and was the fountain of the resurrection: for I will talk with thee, as though thou hadst life: where, pray, is that pure gold (*i.e.* the body of Mary!) which the hands of the Apostles deposited in thee? Where are those riches that cannot be consumed? Where that precious treasure which brought forth life? Where that new volume in which is inscribed ineffably without hand God the Word? Where that abyss of grace? Where that ocean of cures? Where that all-desirable body of the virgin Mother of God?

Lectio V.

Tu verò, o sacrorum sepulchrorum sacratissimum, post Domini quidem sepulchrum, quod vitæ dedit principium, quod fuit fons resurrectionis: tecum enim loquar tamquam cum animato: ubinam est aurum illud purum, quod manus Apostolorum in te condiderunt? Ubi divitiæ, quæ consumi nequeunt? Ubi pretiosus ille thesaurus, qui vitam suscepit? Ubi novum volumen, in quo ineffabiliter Deus verbum sine manu inscriptum fuit? Ubi abyssus gratiæ, ubi pelagus curationum? Ubi est desirabile illud Deiparæ virginis corpus?

[Answer of the Sepulchre.]

Lesson VI.

Why seek ye in the sepulchre her who has been translated to the celestial mansions? Why ask of me an account of my guardianship? I cannot resist the divine commands? That most holy

Lectio VI.

Quid quæritis in sepulchro eam, quæ ad cœlestia translata est tabernacula? cur à me custodiæ rationem exposcitis? Non possum ego divinis jussis resistere. Sacrosanctum illud corpus, quod mihi quo-

body which to me too has imparted holiness, and replenished me with fragrance of most precious unguent, and made me a temple of God, having left its shrouds, is gone rapt on high, angels and archangels and all the heavenly powers bearing it company (forming its retinue): Now angels surround me. Now the divine grace dwells in me. I have become a medicine shop to the sick: I am a perennial fountain of cures: I am a remedy against devils: the city of refuge to all that flee for refuge unto me.

que sanctitatem impertivit, ac pretiosissimi unguenti fragrantia me replevit, et divinum templum effecit, relictis sindonibus, abiit raptum sublime, comitantibus Angelis, Archangelis, et omnibus cœlestibus potentiis. Nunc me circumdant Angeli, nunc divina in me habitat gratia. Ego evasi officina medicinæ ægrotantibus: ego fons perennis curationum: ego remedium adversus dæmones: ego civitas refugii omnibus ad me confugientibus.

[We shall only add the following, out of the Lessons from St. Bernard.]

*Octave of the Assumption of the Blessed Mary.*—(Aug. 22.)

(From Sermon 4 of St. Bernard, Abbot, on the Assumption),  
Second Nocturn.

Lesson VII.

Lo! with our voices, with which alone we can, we escort thee, blessed Virgin, ascending to thy Son, and follow thee at least afar off. Be it thy graciousness to make known to the world what grace thou hast found with God, by obtaining through thy holy prayers pardon for the guilty, healing for the sick, strength for the weak of heart, consolation for the afflicted, help and deliverance for those that are in peril. Also on this day of our solemnity and joy, by

Lectio VII.

Ecce quibus possumus vobis ascendentem te ad Filium deducimus, et prosequimur saltem à longè, Virgo benedicta. Sit pietatis tuæ, ipsam quam apud Deum gratiam invenisti, notam facere mundo, reis veniam, medelam ægris, pusillis corde robur, afflictis consolationem, periclitantibus adjutorium et liberationem sanctis tuis precibus obtinendo. In hac quoque die solemnitatis et lætitiæ, dulcissimum Mariæ nomen cum laude invocantibus servulis, per te Regina cle-

thee, gracious queen, let Jesus Christ, thy Son our Lord, who is over all God blessed for ever, bestow the gifts of his grace on thy poor servants, invoking with praise the most sweet name of Mary. Amen.

[We proceed now to the same Feast in the MISSAL.]

*On the Assumption of the Blessed Virgin Mary.*—(Aug. 15.)

[The Lessons, both for the feast-day, and the vigil of the same, are, as on other festivals of the Virgin, the 24th chapter of Ecclesiasticus; which, as we have seen, is literally applied by the Church to Mary. The only thing further worthy of special notice, in addition to what has been given above from the Breviary, is the Gospel for the day, which is:]

*Sequence of the holy Gospel according to St. Luke.*

(Luke x. 38-42.)

At that time :\* Jesus entered into a certain *castle*,† and a certain woman, by name Martha, received him into her house, and she had a sister called Mary, &c. &c., to the end of the chapter.

[Now the reader, at first sight, may be somewhat puzzled to say why this portion of Scripture is selected as the Gospel for the feast of the Assumption. What connexion it can have with the service, he will not easily discover, except indeed that the name Mary occurs in it; who yet was another Mary. But when he reads the following Lesson, which is added to it in the Breviary, his puzzle will cease, and he will have, at the same time, a curious specimen of infallible Roman interpretation.]

\* In illo tempore. This is the usual formal beginning of the Gospel in the Missal.

† Intravit Jesus in quoddam castellum.

## BREVIARY.

*Octave of the Assumption of the Blessed Virgin Mary.*  
*Second Nocturn.—(August 22.)*

Lesson VII.—Luke x. 38-42.

*From Homily of St. Bernard, Abbot. Sermon 2, on the Assumption of the Blessed Virgin Mary.*

Into what *castle* do we say that he entered? Surely into the narrow lodgment of the Virgin's womb. And then, "And a certain woman received him into her house." O happy she whose house having received the Saviour, was found *clean*, it is true, but not quite *empty*. For who will call her empty whom an angel "*Hails (as) full of grace.*" And not this only, but he (the angel) asserts moreover that "The Holy Ghost is about to *super-come* upon her." And, for what purpose, think you? For what but to fill her *even more than full*? For what but that by the Spirit's coming on her she should become *full* for *herself*, and, by his *super-coming* on her, *super-full*, and *super-out-flowing* for *us* also.\*

## Lesson VIII.

Let the Saviour then enter that house, and frequently visit the same, which a peni-

Quid introisse eum dicimus in castellum? Etiam in angustissimum Virginalis uteri diversorium introivit. Denique, et mulier quædam excepit illum in domum suam. Felix mulier cujus domus, Salvatore suscepto, inventa est munda quidem, sed plane nonvacua. Quis enim vacuum dixerit, quam salutatur Angelus gratia plenam? Neque hoc solum, sed adhuc quoque in eam superventurum asserit Spiritum sanctum. Ad quid, putas, nisi ut etiam superimpleat eam? Ad quid, nisi ut adveniente jam Spiritu, plena sibi, eodem superveniente nobis quoque superplena et supereffluens fiat.

## Lectio VIII.

Intret ergo domum Salvator, et frequenter visitet eam, quam penitens Lazarus

\* *Super-come, &c.!* Without this prefix *super* the pretty play of idolatrous wit in the original cannot well be retained in English. For the sense of this place, and for Rome's more than *super-full* and utter perversion of the doctrine of grace, and so of the whole Gospel, vide infra notes on "Saturday-Office."



tent Lazarus sweeps, a Martha adorns, and a Mary fills with the devotedness of inward contemplation. But probably some one may over-curiously inquire, why there is no mention of Lazarus in this portion of the Gospel. No doubt the reason is, I think, lest *that* (the mentioning of Lazarus) should be discrepant with the *designed*\* similitude. For the Spirit intending us to understand here the virginal house,† very properly made no mention of penitence, which, you know, accompanies sin. And far be it from us to say, that *that* house had ever anything defiling in it, so as to require the broom of Lazarus therein.

mundat, ornat Martha, et Maria replet internæ dedita contemplationi. Sed forte curiosius quisquam requirat, cur in præsentî Evangelica lectione nulla prorsus Lazari mentio fiat. Arbitror sane, ne id quidem a proposita similitudine dissideret. Virginalem etenim domum intelligi volens Spiritus, siluit non incongrue pœnitentiam, quæ malum utique comitatur. Absit enim, ut proprii quidquam inquinamenti domus hæc aliquando habuisse dicatur, ut in ea proinde scopa Lazari quæreretur.

*Feast of the most Sacred Name of the Blessed Mary.*

On the Sunday  
within the Octave of the  
Nativity of the same Blessed  
Virgin Mary, Sept. 8.

Dominica  
infra Octavam Nativitatis  
beatæ Mariæ Virginis cele-  
bratur Festum de SS. No-  
mine ejusdem Beatæ Mariæ.

[Idolatry literally unparalleled.]

Second Nocturn.  
Lessons from a Sermon of  
St. Bernard, Abbot.

In secundo Nocturno.  
Sermo S. Bernardi Abba-  
tis.

Lesson IV.  
And the name, says he, of  
the Virgin was Mary. Let us  
say a few words also on this

Lectio IV.  
Et nomen, inquit, Virginis,  
Mariæ. Loquamur pauca, et  
super hoc nomine, quod inter-

\* Proposita], purposed, meant by the Spirit, as is expressly said in the next sentence.

† That is the body, the person of the Virgin.

same name ; which by interpretation means *Star of the Sea* : and indeed it is a name very fitly applied to the Virgin Mother (*i.e.* a virgin and yet a mother). For she is most aptly compared to a star : because as a star, without any marring of itself (*i.e.* hurt or loss to itself), sends forth its ray, so the Virgin without, &c.\* . . . brought forth a Son ; and as the sent forth ray diminishes not the brightness of the star, so neither did the Son the\* . . . of the Virgin. She herself, therefore, is that noble Star risen out of Jacob, whose rays illuminate the universe ; whose effulgence shines pre-eminent in the heavens above, and penetrates even hell below, enlightening all regions, and warming hearts more than bodies. She it is that nurtures and cherishes our graces, and gently purges out our vices. She herself, I say, is that resplendent Star of passing glory, exalted above this our great and wide-spread ocean to suit our needs, glittering in merits, and illuminating with examples.

R. As a cedar I am exalted in Libanus, &c.

#### Lesson V.

O thou, whosoever thou art, that findest thyself rolling rather on this world's tossing ocean amid storms and tempests, than walking on land, turn not thine eyes away from this refulgent Star, if thou wouldst not be over-

pretatum maris stella dicitur, et Matri virgini valde convenienter aptatur. Ipsa namque aptissime sideri comparatur : quia sicut sine sui corruptione sidus suum emittit radium, sic absque sui læsione Virgo parturivit filium : nec sideri radius suam minuit claritatem, nec Virgini filius suam integritatem. Ipsa est igitur nobilis illa stella ex Jacob orta, cujus radius universum orbem illuminat : cujus splendor et præfulget in supernis, et inferos penetrat, terras etiam perlustrans, et calefaciens magis mentes, quam corpora : fovet virtutes, excoquit vitia. Ipsa, inquam, est præclara, et eximia stella super hoc mare magnum et spatiosum necessario sublevata, micans meritis, illustrans exemplis.

#### Lectio V.

O quisquis te intelligis in hujus sæculi profluvio magis inter procellas et tempestates fluctuare, quam per terram ambulare : ne avertas oculos a fulgore hujus sideris, si non vis obrui procellis. Si insurgant venti tentationum, si in-

\* The reader is here, as in other places, left to the Latin.

whelmed by the storms. If then the winds of temptation rise against thee, or thou runnest on the rocks of tribulations, look to the Star, call upon Mary. If thou art tossed on the waves of pride, or ambition, or detraction, or envy, look to the Star, call upon Mary. If anger, or avarice, or fleshly enticement shake the bark of thy mind, look to Mary. If troubled at the enormity of thy sins, or confounded by defilement of conscience, or terrified with horror of the judgment to come, thou beginnest to be swallowed up in the abyss of sorrow, or the gulf of despair, think of Mary.

B. Who is she that cometh forth as the sun, and fair as Jerusalem ? &c.

#### Lesson VI.

In perils, in straits, in adversities, think of Mary, invoke Mary. Let her not depart from thy mouth; let her not depart from thy heart, and that thou mayest obtain the suffrage of her intercession, do not forsake the pattern of her living. Following her thou missest not thy way. Asking of her thou needest not despair. Keeping thy thoughts on her, thou canst not err; she holding thee up, thou fallest not. She protecting thee, thou needest not fear. She guiding thy way, thou feelest no weariness. She being propitious, thou reachest the end of thy journey: and thus thou wilt ex-

curras scopulos tribulationum, respice stellam, voca Mariam. Si jactaris superbiæ undis, si ambitionis, si detractionis, si æmulationis, respice stellam, voca Mariam. Si iracundia, aut avaritia, aut carnis illecebra naviculam concusserit mentis, respice ad Mariam. Si criminum immanitate turbatus, conscientiæ fœditate confusus, judicii horrore perterritus, barathro incipias absorberi tristitiæ, desperationis abysso, cogita Mariam.

#### Lectio VI.

In periculis, in angustiis, in rebus dubiis Mariam cogita, Mariam invoca. Non recedat ab ore, non recedat a corde: et, ut impetres ejus orationis suffragium, non deseras conversationis exemplum. Ipsam sequens non devias, ipsam rogans non desperas, ipsam cogitans non erras, ipsa tenente non corruis, ipsa protegente non metuis, ipsa duce non fatigaris, ipsa propitia pervenis; et sic in temetipso experiris, quam merito dictum sit: Et nomen Virginis, Maria. Quod quidem venerabile Nomen, jam pridem in quibusdam Christiani orbis partibus speciali ritu cultum, Innocen-

perience in thyself how deservedly it is said—"And the name of the Virgin was Mary." This adorable name having been long before worshipped in some parts of the Christian world, Innocent XI. Roman Pontiff commanded it to be celebrated in the Church Universal every year, on the Sunday within the octave of the Nativity of the B. V. M., as well on account of a signal victory won at Vienna under the protecting hand of the same Blessed Mary, over the monstrous Turkman tyrant then insolently threatening the throats of the people of Christ, as for a perpetual monument of so great a benefit.

*Saturday Office of the Blessed Mary.*—(Officium Beatæ Mariæ in Sabbato.)

[Rub.]

For all Saturdays throughout the year, except in Advent, Lent, the Four Seasons, and Vigils, [<sup>a</sup> with one or two more slight exceptions.]

*At Vespers, Capitule, Eccles. xxiv.*

Ab initio et ante sæcula creata sum, &c. From the beginning and before the world was, I was created, and unto the world to come, I shall not cease to be, and in his holy habitation I have ministered before him.

*Hymn.* Hail, star of the sea, &c. as in p. 202.

Grace is diffused upon thy lips. R. Wherefore God hath blessed thee unto everlasting.

Blessed Mother, and Virgin undefiled, glorious Queen of the world, intercede for us unto the Lord. V. The Lord be with you.

Collect.

Grant, O Lord God, we beseech thee, unto thy servants,

tius undecimus Romanus Pontifex, ob insignem victoriam sub ejusdem virginis Mariæ præsidio de immanissimo Turcarum tyrauno cervicibus populi christiani insultante, Viennæ in Austria partam, et in perenne tanti beneficii monumentum, in Ecclesia universali singulis annis Dominica intra Octavam Nativitatis beatæ virginis Mariæ celebrari præcepit.

Ave maris stella, &c.

*Vers.* Diffusa est gratia in labiis tuis. Resp. Propterea benedixit te Deus in æternum.

*Ad Magnificat, Ana.* Beata mater, et intacta Virgo, gloriosa Regina Mundi, intercede pro nobis ad Dominum. V. Dominus vobiscum.

Oratio.

Concede nos famulos tuos, quæsumus Domine Deus, per-

to rejoice in perpetual health of mind and body; and, by the glorious intercession of the blessed Mary ever a Virgin, to be freed from present sorrow, and to be crowned with eternal joy. Through the Lord.

Ad Matutinum, Invitatorium. Ave Maria, Hail Mary; Hymn, Quem terra, pontus, æthera, &c. as before, p. 218.

**Absolution.**

The Lord, through the prayers and merits of the blessed Mary ever Virgin, and of all the saints, bring us to the kingdom of heaven. R. Amen.

Benediction for first Lesson.

*The Virgin Mary, together with her godly progeny, bless us.* R. Amen.

*Resp.* O thou holy and immaculate virgin-hood, with what praises to magnify thee I know not: because Him whom the heavens could not contain, thou in thy bosom didst bear. V. Blessed art thou amongst women, and blessed is the fruit of thy womb. Because Him whom, &c.

*Benediction for the Second Lesson.*

Herself the Virgin of Virgins, intercede for us to the Lord. R. Amen.

*Resp. II.* For happy art thou, O sacred Virgin Mary, and most worthy of all praise;

petua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ Semper Virginis intercessione, a præsentis liberare tristitia, et æterna perfrui lætitia. Per Dominum.

**Absolutio.**

Precibus et meritis beatæ Mariæ semper Virginis, et omnium Sanctorum, perducatur nos Dominus ad regna Cælorum. R. Amen.

Pro prima Lectione Benedictio. Nos cum prole pia benedicat virgo Maria. R. Amen.

*Resp.* Sancta et immaculata virginitas, quibus te laudibus efferam, nescio: Quia quem cæli capere non poterant, tuo gremio contulisti. V. Benedicta tu in mulieribus, et benedictus fructus ventris tui. Quia quem, &c.

Pro Secunda Lectione Benedictio.

Ipsa Virgo Virginum intercedat pro nobis ad Dominum. R. Amen.

*Resp. II.* Felix namque es sacra Virgo Maria et omni laude dignissima: Quia ex te

\* Officium Beatæ Mariæ in Sabbato.

because of thee arose the Sun of righteousness, Christ our God. O pray thou for the people, interpose for the clergy, intercede for the devout female sex : let all who-soever celebrate thy holy commemoration be made sensible of (experience) thy help. Because of thee has arisen, &c.

ortus est sol justitiæ, Christus Deus noster. V. Ora pro populo, interveni pro clero, intercede pro devoto femineo sexu : sentiant omnes tuum juvamen quicumque celebrant tuam sanctam commemorationem. Quia ex te, &c.

Benediction for the Third Lesson.

The Lord, through the Virgin his mother, grant us salvation and peace. R. Amen.

Pro tertia Lectione benedictio.

Per Virginem matrem concedat nobis Dominus salutem et pacem. R. Amen.

*At Lauds.*

*Anaph.* (From the Canticles). While the king reclined at his table ; my spike-nard gave forth sweet odour.

*Antiph.* His left hand is under my head, and his right hand shall embrace me. (Cant. c. 2. Douay Version.)

*Anaph.* I am black, but beautiful, O ye daughters of Jerusalem : therefore the King loved me, and brought me into his bed-chamber. *Antiph.* The winter is now past, the rain is over and gone : arise, my love, and come. *Anaph.* Thou art beautiful, and sweet in thy delights, O holy Mother of God.

*Ana.* Dum esset rex in acubitu suo, nardus mea dedit odorem suavitatis.

*Antiph.* Læva ejus sub capite meo, et dextra illius amplexabitur me. *Ana.* Nigra sum, sed formosa, filiæ Jerusalem : ideo dilexit me Rex, et introduxit me in cubiculum suum. *Antiph.* Jam hiems transiit, imber abiit et recessit : surge amica mea, et veni. *Ana.* Speciosa facta es, et suavis in deliciis tuis, sancta Dei genetrix.

*Capitulum Ecclesus. xxiv.*

Ab initio, et ante sæcula, &c., as before.

Hymn.

O Lady, most glorious, &c. as above, p. 202.

Hymnus.

O gloriosa Domina, &c. ut supra.

O blessed Mother of God, Mary ever a Virgin, temple of the Lord, sanctuary of the Holy Ghost: thou alone hast pleased our Lord Jesus Christ in a way not to be matched: \* pray for the people, interpose for the clergy, &c.

At Terce.

Short Resp. With thy comeliness, and thy beauty set out; proceed prosperously, and reign. †

At Nones.

Prayer.

O God, who by the prolific virginity of the blessed Mary, hast constituted the rewards of eternal salvation: Grant, we beseech thee, that we may be made sensible that she the same intercedes for us, *through whom † we have merited to receive the author of life*, our Lord Jesus Christ thy Son. Who with thee.

Behold, 'twas *Mary brought forth to us the Saviour*, whom John seeing, exclaimed, Behold the Lamb of God: lo! he who taketh away the sins of the world.

[One more antiphon we add, to shew how they contrive to turn all Scripture, as it were, to the account of *Mary*. An ordinary reader of the Bible would be much puzzled to

Ana. Beata Dei genetrix, Maria Virgo perpetua, templum Domini, sacrarium Spiritus sancti: sola sine exemplo placuisti Domino nostro Jesu Christo: ora pro populo, &c. as before.

Ad Tertiam.

Resp. Breve. Specie tua, et pulchritudinetua: intende, prospere precede, et regna.

Ad Nonam.

Oratio.

Deus, qui salutis æternæ beatæ Mariæ virginitatē fecunda, humano generi præmia præstitisti: tribue quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum filium tuum. Qui tecum.

Ana. Ecce Maria genuit nobis salvatorem, quem Joannis videns exclamavit, Ecce Agnus Dei; ecce qui tollit peccata mundi. Alleluia.

\* She has the ear of Christ above all. There is no such advocate with the *rigid* Judge as she.

† Psalm xlv. Douay Version: xlv. our Version.

‡ The service runs as though we owed all to *Mary*! as though she were the very source of salvation! So it is also in the next extract, *Ecce Maria genuit, &c.*, as though it was to her we were indebted for the Lamb of God! But I suppose she is just as much the source of salvation, as my window is the sun, because the light comes through it.

say how *the burning bush* that appeared to Moses, could in any sense be a type of Mary; yet the authoritative office-book of Romish worship finds no difficulty at all in it. Thus one of the Antiphons at Lauds is this:]

At Lauds after Advent.

We acknowledge that the burning bush that could not be consumed, which Moses saw, was thy laudable virginity preserved. Mother of God, intercede for us. Ana. The root of Jesse hath budded, a star is risen out of Jacob, the Virgin hath brought forth the Saviour: we praise thee our God. Ana. Lo! Mary hath begotten for us the Saviour whom John seeing exclaimed, saying: Behold the Lamb of God, behold Him who taketh away the sins of the world. Alleluia.

Ana. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei genetrix, intercede pro nobis.

Ana. Germanavit radix Jesse,\* orta est stella ex Jacob, Virgo peperit salvatorem: te laudamus Deus noster. Ana. Ecce Maria genuit nobis salvatorem, quem Johannes videns exclamavit dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi. Alleluia.

\* The supposed infallible Church, thus taking the lead, and setting the example in her offices, we should be less severe upon poor Liguori and his fellow saints of the Calendar, quoted by him, for finding Mary everywhere almost in the Scriptures—not in the Apocrypha merely, and in the Canticles, and Proverbs, and Psalms—but almost everywhere, as any one may see by glancing over the Glories of Mary. As, *e. g.* “Thy God hath anointed thee with the oil of gladness, says David, speaking prophetically of Mary,” p. 29. “Thy rod and thy staff, they have comforted me.” (Psalm xxiii.) Cardinal Hugo says, “that by the rod we are to understand the intercession of Mary,” p. 116.—“She (Mary) is the privileged ark, where all that shelter themselves are saved from eternal shipwreck,” p. 100. “We said before, the ark of Noah . . . was a figure of Mary,” p. 143. “The ark of the Lord . . . the ark in which the manna was preserved, and before which the walls of Jericho fell down, was a figure of Mary,” p. 158. “The dove returning to the ark with the green olive branch was a figure of Mary,” p. 209. “The pillar of cloud during the day, and the column of fire during the night, this marvellous pillar was a figure of Mary,” p. 160. Yea, “the throne of the divine mercy predicted by Isaiah, is Mary. It is Mary (says Bonaventure) through whose prayers the just and sinners find the consolations of mercy,” p. 218.

The reader will bear in mind, that “The Glories of Mary” is a modern book, by a Saint just canonized, and whose writings have been pronounced, by the sacred congregation of rites, after the most rigorous examination, to have nothing in them deserving of censure. A sentence approved by Pius VII. in 1803. *Ibid.* p. 22. Vide, *infra* Feast of Liguori, Lesson V.



[To the Saturday's Office are appended short Lessons from the Fathers, *viz.*, one for each month, to be read with the Office every Saturday during the month. The following are two of these Lessons :]

For the month of June.

Sermon of St. Bernard, on the words of Revelation, c. xii. "A great sign."

One man, dearly beloved, and one woman, have done us most grievous hurt indeed: but nevertheless, thank God, by one man and one woman, all things are restored to us, and that too, not without a great *interest* (increase) of graces. For not as the offence, so also the gift; but the greatness of the benefit exceeds the amount of the damage. And the reason is, our most wise and merciful Maker did not break up (destroy) what had been shaken (fractured), but he altogether repaired it to more advantage: as forsooth, to form unto us a new Adam out of the old, and transform Eve into Mary.

For the month of October.

Sermon of St. Bernard Abbot. From his Sermons on xii. chap. of Revelation.

Let us embrace, my brethren, the foot-prints of Mary, and with the most devout supplication prostrate ourselves at her holy feet. Let us keep hold of her, nor let her go till she bless us: for powerful is she. She is that fleece, you know, between the dew and the threshing-floor

Mense Junio.

Sermo Sancti Bernardi, Abbat. de verb. Apocal. xii. Signum magnum.

Vehementer quidem nobis, dilectissimi, vir unus et mulier una nocuere: sed gratias Deo, per unum nihilominus virum, et mulierem unam omnia restaurantur, nec sine magno fœnore gratiarum. Neque enim sicut delictum, ita et donum: sed excedit damni æstimationem beneficii magnitudo. Sic nimirum prudentissimus, et clementissimus artifex, quod quassatum fuerat, non confregit, sed utilius omnino refecit: ut videlicet nobis novum formaret Adam ex veteri, et Evam transfunderet in Mariam.

Mense Octobri.

Sermo sancti Bernardi Abbat. Ex serm. in cap. 12. Apocal. ante med.

Amplectamur Mariæ vestigia, fratres mei, et devotissima supplicatione deatis illius pedibus provolvamur. Teneamus eam, nec dimittamus, donec benedixerit nobis: potens est enim. Nempe vellus est medium inter rorem et aream: mulier inter solem et lunam; Maria inter Christum

(Judges vi.): a woman between the sun and the moon; *Mary is set\* between Christ and the Church.* But perhaps thou wonderest not so much at the fleece covered with dew, as at the woman clothed with the sun. Great, it is true, is the familiarity; but altogether wonderful is the proximity of the sun and the woman. For how does so frail a nature subsist in heat so burning? Deservedly dost thou wonder, O holy Moses, and over curiously desire to et Ecclesiam constituta. Sed forte miraris, non tam vellus opertum rore, quam amictam sole mulierem. Magna siquidem familiaritas, sed mira omnino vicinitas solis et mulieris. Quomodo enim in tam vehementi fervore tam fragilis natura subsistit? Meritò quidem admiraris, Moyses sancte, et curiosiùs desideras intueri. Veumtamen sole calce amenta de pedibus tuis, et involucra pone carnalium cogitationum, siaccedere concupiscis.

\* That the Virgin Mary is authoritatively set, or enthroned by Divine appointment, between Christ and the Church, and that through her all grace flows, is the popular and current doctrine of the Church of Rome. So it is in Liguori *passim*:—To Christ is committed “the dominion of Justice” only, “to Mary that of mercy,” p. 29. Thus it is that *the saints* explain, he says, “that verse of the Psalm, ‘Give to the King thy judgments, O God, and to the King’s son, thy Justice, that is, God has given Justice to the King his son, because he has given mercy to the Queen, his mother,” Ib.—Chapter V. Section I. is, “The necessity of Mary’s intercession in order to salvation. This necessity arises from the will of God, who wishes that we receive all graces through the prayers of Mary. . . That God has constituted Mary the ordinary dispensatrix of his graces, was the opinion of St. Bernard; *it is now common among theologians,*” p. 172. Yea, he says, “Mary, says St. Chrysostom, has been elected from all eternity, as the Mother of God, that she may save by her mercy those to whom her Son in justice could not grant pardon,” p. 211. So, in short, it is throughout the whole volume of the Glories of Mary; and, indeed, so it is in the teaching *ex cathedra* of the present Pope. In his last *Encyclical* from Gaëta, he says, repeating the words in the above lesson, *Beatissima Virgo* . . . inter Christum et Ecclesiam constituta, ac tota suavis et plena gratiarum, “is all sweetness, and has the plenitude of grace,” the word *tota* referring to Christ, who has all justice. So a little after, *Deus totius boni plenitudinem posuit in Maria*; ut proinde, si quid spei in nobis est, si quid gratiæ, si quid salutis, ab ea noverimus redundare . . . quia sic est voluntas Ejus Qui totum nos habere voluit per Mariam—“God has placed the plenitude of all good in Mary; in such sort, that if there be in us any hope, any grace, any saving health, we should acknowledge that it is from Her we receive it (*i.e.* we should give Her the glory of it), because such is the will of Him who hath willed that we should have all through Mary.” (*Encyclical* given at Gaeta, 2nd February, 1849.) So it is then in the Church of Rome, down from the Head to the tail inclusive! Is it not the Gospel of Satan?

look in. Nevertheless loose thy shoes from off thy feet, and put away thy veils of carnal thoughts, if thou wishest to come near.

[These extracts are from the Saturday's Office of the Blessed Mary. But lest the so-called "Queen of Heaven and Empress of the Universe" should not be honoured with her peculiar and special devotion on all other days as well as Saturday, there is contrived another service which is called **THE LITTLE OFFICE OF THE BLESSED MARY** (*Officium Parvum B. Mariæ*), which may be said on any other day, (with some particular exceptions,) and on such Saturdays as the other office is not to be said. But as this "Little Office" is much of the same character with the Saturday's Office, we need give no extracts from it. We now revert for a while to the Missal.]

*The Mass on Ash Wednesday.*—(*Feria quarta Cinerum.*)

[Holy ashes.—Their redeeming virtues and propitiatory uses.]

Before mass, ashes are hallowed, made of branches of olives or of other trees which were hallowed the year before. The ashes are hallowed thus : After Nones, the priest vested in a violet-coloured pluvial, or without *casula*, proceeds with his ministers similarly vested, to bless the ashes which are placed in a vessel on the altar. There, after the Antiphon, standing at the Epistle side, not turning himself to the people, with hands joined, he says :

Let us pray.

Almighty and everlasting God, spare the penitent,\* be merciful to the suppliant : and vouchsafe to send thy

*Ante Missam benedicuntur cineres facti de ramis olivarum, sive aliarum arborum, præcedenti anno benedictis, hoc modo. Finita Nona, sacerdos indutus pluviali violaceo, vel sine casula, cum ministris similiter indutis, procedit ad benedicendum cineres in vase aliquo super altari positos.*

Oremus.

Omnipotens sempiterne Deus, parce penitentibus, propitiare supplicantibus ; et mittere digneris sanctum an-

\* Penitentibus.—In Romish phraseology, "Those doing penance."

holy angel from heaven to bl+ess and sancti+fy these ashes; *that they be a saving remedy* to all that humbly implore thy holy name, and accuse themselves, from a conviction of their sins, lamenting their transgressions in the sight of thy divine clemency, or earnestly supplicating thy most gracious goodness: and grant through the invocation of thy most holy name, that whosoever shall be sprinkled with the same (ashes), *for the redemption of their sins*, may obtain health of body, and protection of soul. Through Christ our Lord. R. Amen.

Let us pray.

O God, who desirest not the death, but the repentance of sinners; graciously look upon the frailty of man's condition: and in thy goodness vouchsafe to bl+ess these ashes, which we design to put upon our heads for the sake of expressing our humility and *meriting thy pardon*: that as we acknowledge that we are ashes, and about to return to the dust for the desert of our pravity, so we may merit mercifully to obtain the pardon of all our sins, and the reward promised to the penitent. Through Christ our Lord R. Amen.

Let us pray.

O God, who art conciliated

gelum tuum de cœlis, qui bene+dicat, et sancti+ficet hos cineres: ut sint remedium salubre omnibus nomen sanctum tuum humiliter implorantibus, ac semetipsos pro conscientia delictorum suorum accusantibus, ante conspectum divinæ clementiæ tuæ facinora sua deplorantibus, vel serenissimam pietatem tuam suppliciter obnixèque flagitantibus: et præsta per invocationem sanctissimi nominis tui; ut, quicumque per eos aspersi fuerint, pro redemptione peccatorum suorum, corporis sanitatem, et animæ tutelam percipiant. Per Christum Dominum nostrum. R. Amen.

Oremus.

Deus, qui non mortem, sed pœnitentiam desideras peccatorum; fragilitatem conditionis humanæ benignissime respice; et hos cineres, quos causa proferendæ humilitatis, atque promerendæ veniæ, capitibus nostris imponi decernimus, bene+dicere pro tua pietate dignare: ut qui nos cinerem esse, et ob pravitatis nostræ demeritum in pulverem reversuros cognoscimus; peccatorum omnium veniam, et præmia pœnitentibus repromissa, misericorditer consequi mereamur. Per Christum Dominum nostrum. R. Amen.

Oremus.

Deus, qui humiliatione flec-

q

by our humbling ourselves, and art *propitiated by our making satisfaction to thee*; incline the ear of thy goodness to our prayers; and, upon the heads of thy servants sprinkled with these ashes, propitiously shed forth the grace of thy benediction: that thou mayest both replenish them with the spirit of compunction, and grant them effectually what they shall justly demand of thee, and what thou grantest decree to remain perpetually stable and intact. Through Christ our Lord. R. Amen.

Let us pray.

Almighty and everlasting God, who didst give to the Ninevites doing penance in ashes and sackcloth, thy healing forgiveness; mercifully grant, that we may so imitate the same in our bearing, as to obtain thy pardon. Through the Lord.

These prayers ended, the celebrant, after putting incense into the thurible, sprinkles the ashes *thrice* (ter) with holy water, saying the Antiphon, *Asperges*, without chant and without Psalm; and then fumes them *thrice* with the incense. Then the more dignified priest of the clergy present, comes up to the altar, and puts ashes on the head of the celebrant, who does not kneel (imponit cinerem celebranti non genuflexo). But if no other priest be present, the celebrant puts the ashes on his own head, kneeling before the altar, and saying nothing. Next, while the Antiphon, &c., is chanted, he puts them first on the Priest, who ministered them to himself, and next on the ministering clerks, kneeling before the altar, saying to each :

*Remember, O man, thou art dust, and unto dust thou shalt return.*

teris, et satisfactione placaris; aurem tuæ pietatis inclina precibus nostris: et capitibus servorum tuorum, horum cinerum aspersione contactis, effunde propitius gratiam tuæ benedictionis; ut eos et spiritu compunctionis repleas, et quæ juste postulaverint, efficaciter tribuas; et concessa, perpetuo stabilita et intacta manere decernas. Per Christum Dominum nostrum. R. Amen.

Oremus.

Omnipotens sempiterne Deus, qui Ninivitis in cinere et cilicio pœnitentibus indulgentiæ tuæ remedia præstitisti; concede propitius; ut sic eos imitemur habitu, quatenus veniæ prosequamur obtentu. Per Dominum.

After this, the rest come up; first the clergy, then the people, and on bended knees before the altar, receive, one by one, the ashes on their heads, from the Priest, who says, as before :

Remember, O man, &c.

The imposition of the ashes being finished, the mass for the day is said.

*The Mass on Palm Sunday.* (Dominica in Palmis.)

[The making of Holy Palms, for a protection of soul and body, and a remedy bringing salvation.]

Terce being ended, and the holy water sprinkled, the Priest, in a violet-coloured *pluvial*, or without the *casule*, with his ministers similarly vested, proceeds to bless (ad benedicendum) branches of palms and olives, or other trees, placed before the altar, or at the Epistle side. After the Antiphon, the priest standing, *not* turning to the people, says, The Lord be with you, &c.

After the Gospel, the boughs are hallowed thus: the Priest standing at the Epistle side, says :

Let us pray.

O God, increase the faith of those hoping in thee, and mercifully hear the prayers of thy suppliants: let thy manifold mercy come upon us: also be these branches of palm or olive, hal+lowed; and as thou didst multiply (enlarge) in figure of the Church Noah coming forth of the ark, and Moses going forth from Ægypt with the children of Israel; so let us, carrying palms and branches of olives, go forth to meet Christ with good works, and through him enter into eternal joy. Who with thee, &c.

Oremus.

Auge fidem in te sperantium Deus, et supplicum preces clementer exaudi: veniat super nos multiplex misericordia tua: bene + dicantur et hi palmites palmarum, seu olivarum: et sicut in figura Ecclesiæ multiplicasti Noë egredientem de arca: et Moysen exeuntem de Ægypto cum filiis Israel; ita nos portantes palmas, et ramos olivarum, bonis actibus occurramus obviam Christo, et per ipsum in gaudium introeamus æternum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Then follows a *proper Preface*, (*i. e.* a *Sursum Corda.*) After which come the following prayers :

Let us pray.

We beseech thee, O holy

Oremus.

Petimus, Domine Sancte,

Lord, Almighty Father, everlasting God: that thou vouchsafe to bl + ess and sancti + fy this creature of olive, which at thy command has sprung from material wood, and which the dove, returning to the ark, carried in her mouth: that whosoever shall receive the same, may obtain protection of soul and body: and be it unto us, O Lord, *a remedy bringing salvation*, and a sacrament of thy grace. Through our Lord. R. Amen.

Let us pray.

O God, who gatherest together the things that are scattered, and when gathered, preservest them: who didst bless the people that went forth, carrying boughs to meet Jesus: ble + ss also these boughs of palm and olive, which thy servants faithfully take up to the honour of thy name; that unto whatever place they shall be brought, the dwellers of that place may obtain thy benediction: and all adversity being chased thence away, thy right hand may protect the redeemed of Jesus Christ thy thee liveth.

Let us pray.

O God, who by a wonderful arrangement and order hast willed to show us the economy of our salvation, even by things sensible: grant, we beseech thee, that the devout hearts of thy faithful ones

Pater omnipotens, æterne Deus: ut hanc creaturam olivæ, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ore, bene + dicere, et sancti + ficare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animæ et corporis: fiatque, Domine, nostræ salutis remedium, tuæ gratiæ sacramentum. Per Dominum nostrum. R. Amen.

Oremus.

Deus, qui dispersa congregas, et congregata conservas: qui populis obviam Jesu ramos portantibus benedixisti: bene + dic etiam hos ramos palmæ et olivæ, quos tui famuli ad honorem nominis tui fideliter suscipiunt: ut in quemcunque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur; et omni adversitate effugata, dextera tua protegat quos redemit Jesus Christus Filius tuus Dominus noster. Qui tecum vivit.

Son our Lord. Who with

Oremus.

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus dispensationem nostræ salutis ostendere voluisti: da quæsumus: ut devota tuorum corda fidelium salubriter intelligant, quid

may wholesomely understand what is mysteriously signified by the fact, that the multitude this day inspired by heavenly light, going forth to meet the Redeemer, strewed branches of palms and olives under his footsteps. Now the palm branches have in view his triumphs over the prince of death, while the bundles of olive proclaim, in a sense, that spiritual unction is come. For that blessed multitude of people even then understood it to be prefigured, that our Redeemer, compassionating the miseries of man, was about to battle with the prince of death for the life of the whole world, and to triumph by dying: and therefore, with a pious obedience, they administered such things as would declare at once the triumphs of his victory, and the rich unction (pinguetudinem, fatness) of his mercy. The which, both fact and signification, we also retaining with a full faith, most humbly beseech thee, O holy Lord, almighty Father, everlasting God, through the same our Lord Jesus Christ: that in him, and by him, whose members thou hast willed us to become, we winning the victory over the empire of death, may merit to be partakers of his glorious resurrection. Who with thee liveth.

Let us pray.

O God, who didst order a dove, by an olive-branch, to announce peace to the world: sancti + fy, we beseech thee,

mysticè designet in facto, quòd hodiè cœlesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami de mortis principe triumphos expectant: surculi verò olivarum, spirituales unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari, quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus: et ideò talia obsequens administravit, quæ in illo et triumphos victoriæ, et misericordiæ pinguetudinem declararent. Quod nos quoque plena fide et factum, et significatum retinentes, te Domine Sancte, Pater omnipotens, æterne Deus, per eundem Dominum nostrum Jesum Christum suppliciter exoramus: ut in ipso, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ resurrectionis participes esse mereamur. Qui tecum vivit.

Oremus.

Deus, qui per olivæ ramum pacem terris columbam nuntiare jussisti: præsta quaesumus; ut hos olivæ cetera



these branches of olives and other trees, with thy heavenly bene + diction; that to all thy people *they be profitable unto salvation*. Through Christ our Lord. R. Amen.

Let us pray.

Hal + low, we beseech thee, O Lord, these boughs of palm, or olive; and grant that what thy people this day act corporally unto the venerating of thee, they may perfect the same spiritually, in earnest devotion, by winning the victory over the enemy, and loving with all their might the work of mercy. Through the Lord.

Here the celebrant puts the incense into the thurible: then he sprinkles the branches thrice with holy water, and thrice fumes them with the incense. [After which follows another prayer], by which the hallowing being completed, the more dignified one of the clergy (*dignior ex clero*) goes up to the altar, and gives a hallowed bough to the celebrant, who does not kneel. Next, the celebrant, standing before the altar, and facing the people, distributes the boughs, giving, first, to the more dignified one: then to the Deacon and Subdeacon ministering: next to the rest of the clerks, one by one in order; and lastly to the laics: all of them (all down from the celebrant) kneeling and kissing the bough, and the hand of the celebrant, prelates excepted, if present. During the distribution, the choir chant the Antiphon.

The children of the Hebrews went forth to meet the Lord in the way, crying out and saying, Hosanna in the highest:

Another Antiphon. The children of the Hebrews strewed their garments in the way, and shouted, saying, Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

These Antiphons they repeat until the distribution is finished. Then the Priest says:

*rumque arborum ramos cœlesti bene + dictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum. R. Amen.*

Oremus.

*Bene + dic, quæsumus Domine, hos palmarum, seu olivarum ramos: et præsta, ut quod populus tuus in tui venerationem, hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, et opus misericordiæ summoperè diligendo. Per Dominum.*

Let us pray.

Almighty and everlasting God, who didst cause our Lord Jesus Christ to sit on the colt of an ass, and didst teach the multitude of the people to spread their garments or boughs of olive in the way, and to chant Hosanna in his praise; grant, we beseech thee, that we may be able to imitate the *innocency\* of the same, and merit to obtain their desert.* Through the same Christ our Lord. Amen.

Next they make a procession [with the cross, incense, lighted candelabra, fumer, &c.] all carrying their branches, and singing Antiphons.

When the procession is returning, two or four chanters enter the church, and having shut the door against the rest,† and standing with their faces towards the procession, begin the verses *Gloria, laus*, and sing the two first of them. After which, the Priest, and the rest that are outside the church, repeat the same verses. Next, those within chant the next verses, or all of them if they will, and the Priest, &c., without, respond as before. Thus :

Be glory, praise, and honour sung  
To thee, O Christ, Redeemer, King,  
To whom the comely boyhood band,  
Devout Hosanna erst did pour.

Be glory, praise, &c.

Of Israel thou'rt the rightful King,  
And David's long-expected Son;  
Who blessed comest, as God to  
reign.

Be glory, praise, &c.

Their lauds to thee all heaven's host,  
With death-doomed man, in concert  
sing,

While with them all creation joins.

Be glory, praise, &c.

Oremus.

Omnipotens sempiterno Deus, qui Dominum nostrum Jesum Christum super pulum asinæ sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da quæsumus; ut illorum innocentiam imitari possimus, et eorum meritum consequi mereamur. Per eundem Christum Dominum nostrum. R. Amen.

Gloria, laus, et honor, tibi sit Rex  
Christe Redemptor :

Cui puerile decus prompsit Hosanna  
pium.

R. Gloria, laus, &c.

Israel es tu Rex, Davidis et in  
olyta proles :

Nomine qui in Domini Rex benedictæ  
venis.

R. Gloria, laus, &c.

Cœtus in excelsis te laudat cœlicus  
omnis,

Et mortalis homo, et cuncta creata  
simul.

R. Gloria, laus, &c.

\* This prayer makes *literal* saints of the Jewish multitude bearing the palm-branches!

† We have here a sort of repetition of the siege and storming affair in p. 101, &c.

To thee with palms the Hebrew throng Came greeting. Lo! All hail, they said; With prayer, and vow, and hymn- ing, Be glory, praise, &c.	Plebs Hebræa tibi cum palmis obviam venit : Cum prece, voto, hymnis adsummas ecce tibi. R. Gloria, laus, &c.
So these to thee, thy Cross in view, Their homage paid. Lo! we our notes Glad strike up to thee now reign- ing. Be glory, praise, &c.	Hi tibi passuro solvebant munera laudis : Nos tibi regnanti pangimus ecce melos. R. Gloria, laus, &c.
These thy approval won : O that we, Good King, kind Lord, thy smile might gain ; Whom all that's good doth ever please. Be glory, praise, &c.	Hi placuere tibi, placeat devotio nostra : Rex bone, Rex clemens, cui bona sancta placent. R. Gloria, laus, &c.

These verses being finished, a Subdeacon with the shaft of the cross, smites the door (*hastili Crucis percutit portam*), which immediately opens; and the procession enters the Church chanting:\*

The Lord entering the holy city, the children of the Hebrews *proclaiming the resurrection of life*, cried, with Palm-branches in their hands, *Hosanna* in the highest.

Then the mass is celebrated, all retaining the branches in their hands, till after the chanting of the Passion and the Gospel.

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*Mass on Maundy Thursday.—(In cœna Domini.)*

[\*On the three days before Easter Day, many rites and ceremonies are performed. On Thursday, there is the benediction of the catechumenal and Chrismal oils, and the oil of the sick, described in a preceding article. There is per-

\* What fun is all this! if an expressive word may be allowed. How farcical is Popery! What a solemn mockery of things the most sacred! A youth of the translator's acquaintance, at the invitation of a Romanist lady, accompanied her to the Mass-house. He had never seen the ceremony before. On his return, being asked by the lady, in the translator's presence, how he liked all he had seen, he replied very innocently, but very truly: "I was delighted, I should much like to see it again—it was so like *Blue Beard*!" This is exactly it—it is a *spectacle* for children. Would God it were as harmless as the worst spectacles, bad as they are. But no, it has all the sting and all the poison of the old serpent. It is utter anti-christianism!

formed also on this day the ceremony of reserving a consecrated wafer for the mass on Good Friday, in which no consecration takes place, and which is therefore, called *the Mass of the Presanctified*; after this is the ceremony of *Denuding the Altar*, and then that of assembling to perform *the commandment*, i. e. the washing the feet of some brethren. These will be better understood from the following extracts.]

[Rubr.]

To-day the priest consecrates two hosts, one of which he receives (eats), and reserves the other (alteram reservat) for the day following, when the sacrament is not consecrated (in quo non conficitur sacramentum). He reserves, moreover, some small consecrated hosts, if it is needful to do so, for the sick: *but he drinks the whole of the blood*; and, before he washes his fingers, he puts the reserved host in another chalice, which the deacon covers with a pall and paten, and then spreading a veil over it, places it on the middle of the altar. After that, is the communion, and the mass is completed. The priest kneels whenever he goes up to, or recedes from, the middle of the altar, or passes the reserved sacrament; and when he says, "The Lord be with you," he does not turn to the people, when at the front of the altar, lest he turn his back to the sacrament, but when at the Gospel side, there too, at the end, he gives the benediction, and he does not *complete the circle*. (Et non perficit circulum.)

Hodie sacerdos consecrat duas Hostias, quarum unam sumit, alteram reservat pro die sequenti, in quo non conficitur sacramentum: reservat etiam aliquas particulas consecratas, si opus fuerit pro infirmis; sanguinem verò totum sumit: et ante ablutionem digitorum ponit Hostiam reservatam in alio calice, quem Diaconus palla et patena cooperit, et desuper velum expandit, et in medio altaris collocat. Deinde fit communicio, et completur Missa. Sacerdos autem genuflectit, quando cumque accedit, vel recedit à medio altaris, vel transit ante sacramentum in calice reservatum: et cum dicere debet, Dominus vobiscum, non vertit se ad populum in medio altaris, ne terga vertat sacramento, sed à latere evangelii, et in fine ibidem dat benedictionem, et non perficit circulum.

On this day, there shall be in readiness in some chapel, or altar of the Church, a fitting place, garnished with veils and

lights, where the chalice with the reserved host shall be laid up [till the morrow.] When the mass is finished, torches are lighted and a procession is made in the accustomed way, with the host under a canopy, [<sup>a</sup> with the cross, incense, fuming, hymning, &c.] to the said chapel or altar, where the host is to be reserved till the day after.

Next, after Vespers said in the choir, the priest, with those ministering, shall denude (strip naked) the altars, singing the Antiphon, "They divided my garments among them, and for my vesture they cast lots"—with the whole Psalm.

After the denuding of the altars, the clergy, a signal being given with a board\* (cum tabula), assemble, for performing *the commandment* (conveniunt clerici ad faciendum mandatum). The prelate, or superior, vested, over the amice and alb in a stole and pluvial of violet colour, and in the place appointed for the purpose, with ministering deacon, subdeacon, and acolythes, and with lighted candles, puts incense into the thurible; then the deacon having asked, and received the benediction, crosses (signat) the book of the Gospel, censes it, and chants the Gospel, [<sup>a</sup> that of the day, John xiii., Jesus washing the feet of his Apostles]. This done, the superior strips off his pluvial, and is girded with a towel by the deacon and subdeacon. Thus girded (*accedit ad lotionem pedum*) *he sets to the washing of feet*, assisted by the deacon and subdeacon. Thus: *Per ordinem dispositis iis qui lavandi sunt, Clericis pelves et aquam ministrantibus, subdiacono singulorum pedem dextrum tenente, genuflexus singulis illorum pedem lavat, extergit, et osculatur, diacono præbente linteum ad abstergendum; i.e.* Those whose feet are to be washed being arranged in a line, the clerks ministering the basin and water, he kneels and washes the right foot of each, one by one, the subdeacon holding it for him; and the deacon ministering the towel, he wipes and kisses it (the foot). Meantime, the following [<sup>a</sup> and various other Antiphons, Versicles, &c.] are chanted while he is so engaged: A new commandment I give unto you, that ye love one another, as I have loved you, saith the Lord.—Blessed are the undefiled in the way, who walk in the law of the Lord.—[<sup>a</sup> Several other Antiphons are portions of the Gospel of the day, some of which are sung thrice over in succession.]

All being washed, the superior, or whoever else is the foot-

\* With a board] vide supra, p. 136.

washer (vel qui alius abluit pedes), washes his hands, and wipes them with another (different) towel: then returning to the place where he was before, he resumes the pluvial, and standing, his head uncovered, says the Pater Noster *secretly*, [<sup>a</sup> with some Versicles and Responsories *aloud*]; and then concludes with this prayer.

Let us pray.

O Lord, we beseech thee, be present at this office of our service, and because thou didst vouchsafe to wash the feet of thy disciples, despise not the works of thy hands, which thou hast commanded us to observe; that like as here outward defilements are washed away for us, and by us; so the inward sins of us all may be washed away by thee. The which vouchsafe thyself to grant, who livest, &c. R. Amen.

Oremus.

Adesto, Domine quæsumus, officio servitutis nostræ, et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti: ut sicut hic nobis, et à nobis exteriora abluuntur inquinamenta; sic à te omnium nostrum interiora laventur peccata. Quod ipse præstare digneris, qui vivis, &c. R. Amen.

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### *Mass on Good Friday.\**

[Adoration of the Cross.]

[The Mass on Good Friday is called the MASS OF THE PRESANCTIFIED, because the host was consecrated the day before, and reserved for this day (see p. 243.) There is, consequently, on this day, neither oblation nor consecration of the elements, not even of the wine and water, which was not reserved, and therefore is received by the celebrant without being either offered or consecrated. All the parts of the mass pertaining to these essential particulars omitted,—so that, in fact, there is *no* sacrifice on Good Friday (see before p. 157).

The principal addition to the service of the Mass on this day is, what is called, “The Unveiling and Adoration of the Cross.” This act of *literal*, palpable idolatry, is as follows:]

\* FERIA SEXTA IN PARASCÆVE. Parascæve, from the Greek word παρασκευή, the preparation-day, or day before the Sabbath. See Mark xv. 42.

[Rubric, &c., on the ADORATION of the Cross.]

The collects ended, the priest putting off his casule, goes to the Epistle side of the altar, and there receives from the Deacon the cross, already prepared on the altar: which uncovering a little at the summit, he says, in chant:

*Behold the wood of the Cross*, on which hung the salvation of the world: *Come, let us adore.*\* Here all join in with him, saying, "*Come, let us adore.*" The choir continuing the chant, *Come, let us adore*, all *prostrate* themselves, except the celebrant. Then the celebrant advances to the front angle of the same side, and uncovering the right arm of the cross, and elevating it for a while, he says in a higher tone than before, "*Behold the wood of the Cross,*" &c. all the rest chanting, "*Come, let us adore,*" and adoring as before.

Next the celebrant proceeds to the middle front of the altar, and there uncovering the cross *totally*, he says for the third time, in a still higher tone, *Behold the wood of the Cross, &c.*; all the rest singing, and *adoring*, as before. After this, the priest carries it to a place prepared for it in front of the altar; and there kneeling, he lays it down; then taking off his shoes, he approaches *to adore the cross*,

*Ecce lignum crucis in quo salus mundi pependit. Venite adoremus. Choro autem cantante, Venite adoremus, omnes se prosternunt, excepto celebrante. Deinde procedit ad anteriorem partem anguli ejusdem cornu Epistolæ; et discooperiens brachium dextrum Crucis elevansque eam paulisper, altius quam primo incipit, Ecce lignum Crucis, aliis cantantibus et adorantibus, ut supra. Deinde sacerdos procedit ad medium altaris: et discooperiens crucem totaliter, et elevans eam, tertio altius incipit, Ecce lignum Crucis, aliis cantantibus et adorantibus, ut supra.*

Postea sacerdos solus portat crucem ad locum ante altare præparatum, et genuflexus ibidem eam locat; mox depositis calceamentis, accedit ad adorandam crucem, ter genua flectens antequam eam deosculetur. Hoc facto, revertitur et accipit calceamenta et casulam. Postmodum ministri altaris, deinde alii clerici et laici, bini et bini, ter genibus flexis, ut dictum est, crucem adorant.† Interim,

\* For the sort of adoration here intended and rendered, see above, p. 133.

† This is what our Reformers used to call "Creeping to the Cross," "Crawling to the Cross on Good-Friday." The approaching with three

and thrice kneeling to it, he *dum fit adoratio crucis, can-*  
*kisses it [i.e. its feet]. This tantur improperia.*

done, he returns and puts on his shoes and casule. After him, *first* the ministers, and *then* the rest of the clergy, and next, the laity, advancing, two by two, kneeling thrice *adore the cross*. All the time, while *this adoration of the cross* is going on, the *reproaches\** are chanted, &c. either all of them, or some of them, according as the multitude or fewness of those adoring requires: thus,

[Some rich specimens of Antichrist's theatrical mookeries.]

Two chanters in the middle of the choir sing, My people, what have I done to thee? or wherein have I made thee sad? *Answer*—Because I brought thee forth out of the land of Egypt: thou hast prepared a cross for thy Saviour.

Then one choir sings, *Hagios ǒ Theos* (*i.e.* O holy God.) Another choir responds, *Sanctus Deus* (*i.e.* the same in Latin.) The former choir replies, *Hagios ǒ ischyros* (O holy Mighty One.) The latter rejoins, *Sanctus fortis* (the same in Latin.) The former again, *Hagios ǒ Athanatos* *eleison inas*, (O holy immortal One, have mercy on us.) The latter, *Sanctus immortalis, miserere nobis* (the same in Latin.)

Next two of the *second* choir sing, Because I led thee forty years in the wilderness, and fed thee with manna, and brought thee unto a good land: therefore thou hast prepared a cross for thy Saviour. Again, the choirs respond alternately, *Hagios ǒ Theos*, &c. as before. Next, two of the first choir sing, What could have been done more to thee that I have not done to thee? I planted thee for my most beautiful vineyard, and thou hast proved very bitter to me: for in my thirst thou gavest me vinegar to drink, and with a spear thou hast pierced the side of thy Saviour. Then follows alternately *Hagios*, &c. as before.

After this, the verses of the next *Reproaches* are sung by both choirs together, who repeat together at the end of each verse the *first* *Reproach* as the chorus, My people, what have I done, &c.

kneelings, and the kissing of the feet, is more like crawling than kneeling. Besides, many do literally crawl.

\* *Improperia*—a word from an old Latin translation of the Scriptures. They are called the *Reproaches*, because they are uttered in the name of Christ *reproaching* the Jewish people with their ingratitude for the manifold favours and blessings he had conferred upon them.



[This being continued for some several verses], by and bye, the chant changing, the following Antiphon is chanted by all.

*We adore thy cross, O Lord* : and we praise and glorify thy holy resurrection : for lo ! because of wood joy is come into all the world.\*

Next is chanted the versicle, *Crux fidelis*,† as the Antiphon to, and chorus after, each verse of the hymn, *Pange lingua gloriosi*, both which are sung to the end of *the adoration*.

‡Towards the end of *the adoration of the cross*, the candles are lighted on the altar, &c., and *the adoration* being finished the priest reverently takes up the cross, and replaces it on the altar. [Then he goes on in procession with his attendants, &c., to fetch the *presanctified* host, from the place where it was yesterday deposited, &c.] Whilst the procession is returning, the following hymn is sung, from the Breviary, Pars Vern. p. 180.

The banners of our King go forth,  
And resplendent shines the mystery of  
the Cross,  
Whereby Life endured death  
And by death brought forth life.

Vexilla regis prodeunt,  
Fulget Crucis mysterium,  
Qua vita mortem pertulit,  
Et morte vitam protulit.

Which pierced with the spear's direful  
blade,  
That us it might wash from sin's defile-  
ments,  
Streamed forth water and blood.

Quæ vulnerata lanceæ  
Mucrone diro, criminum  
Ut nos lavaret sordibus,  
Manavit unda et sanguine.

Thus was fulfilled what David  
Hymns in faithful song,  
Saying to the nations,  
*God hath reigned from wood.*

Impleta sunt quæ concinit  
David fidei carmine,  
Dicendo nationibus,  
Regnavit a ligno Deus.

O tree beauteous and bright-shining,  
Decked with our King's purple blood,  
Meetly chosen, with worthy trunk,  
To touch limbs so holy.

Arbor decora et fulgida,  
Ornata regis purpura,  
Electa digno stipite,  
Tam sancta membra tangere.

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\* *Crucem tuam adoramus, Domine : et sanctam tuam resurrectionem laudamus et glorificamus ; ecce enim propter lignum venit gaudium in universo mundo.*

† *Crux fidelis, inter omnes arbor una nobilis : Nulla, silva talem proferit, fronde, flore, germine : dulce lignum, dulces clavos, dulce pondus sustinet. In English, "O faithful Cross, of all trees alone noble ! no grove produces such, in leaf, and flower, and fruit : sweet the wood ! sweet the nails ! sweet the burden it sustains !"*

‡ *Circa finem adorationis Crucis accenduntur candelæ . . . . et finita adoratione, Crucem reverenter accipit.*

O blessed tree, on whose arms  
Hath hung the world's price,  
And being made the gibbet of that body,  
Didst win from Tartarus his prey.

Hail, O Cross! *our only hope!*  
In this season of the Passion;  
Give thou more grace to the godly,  
And to the guilty blot out their sins.

Thee, O Triune, Salvation's fountain  
Let all spirits laud: And to whom  
Thou givest the victory of the Cross,  
To the same add thou its reward.

Beata cujus brachiis  
Pretium pependit sæculi,  
Statera facta corporis,  
Tulitque prædam Tartari.

O Crux, ave, spes unica,  
Hoc passionis tempore,  
Piis adauge gratiam,  
Reisque dele crimina.

Te fons salutis Trinitas,  
Collaudet omnis spiritus,  
Quibus Crucis victoriam  
Largiris, adde præmium.

[<sup>a</sup> Then he proceeds with the mass of the presanctified, omitting all the parts already noticed.]

### *Mass on Holy Saturday. (Sabbato Sancto.)*

[The making of Holy Fire, the light of Christ, the Holy Taper, &c. The hallowing, or bewitchment rather, of the font, *i.e.* of the water to be used in baptizing during the ensuing year.]

[There are on this day many additional ceremonies.]  
There is first, the making and blessing of *fire*. Thus:

At the proper hour the altars are covered, and the Hours are said, the candles of the altar being extinguished till the beginning of the mass. While these things are going on, *fire is struck from a flint* outside the church, and with this coals are kindled.\* After Nones, the priest in vestments with his attendant ministers, with the cross, holy water, and incense, blesses the *new fire* before the church gate, if he can conveniently, or, at least, in the porch, saying:

[The Holy Fire and its Virtues.]

† O God, who by thy Son the chief-corner-stone, hast conferred on the faithful the fire of thy bright shining; sanc + tify this new fire, produced from flint, in order to serve to our uses: and grant us by these Paschal feasts so to be inflamed with heavenly desires, that with pure minds we may be able to come to the feasts of thy perpetual shining. Through the same.

\* Interim excutitur ignis de lapide foris Ecclesiam, et ex eo accenduntur carbones.

† Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuæ ignem fidelibus contulisti: productum e cilice, nostris profuturum usibus, novum hunc ignem sancti + fica: et concede nobis, ita per hæc festa Paschalia cœlestibus desideriis inflammarî; ut ad perpetuæ claritatis, puris mentibus, valeamus festa pertingere. Per.

After these prayers, he next blesses *five* grains of incense, which are to be put in the wax-taper, (ponenda in cereo) saying absolutely this prayer:

A large infusion, we pray, Almighty God, of thy bene+ diction come upon this incense: and light up, thou invisible Regenerator, this bright nocturnal shining, (*i. e.* the taper): that not only the sacrifice, which has been made this night, may shine bright upon us by the sacred inward admixture in it of thy light: but that also, into whatever place anything of this mystery of our sanctifying (*i. e.* the taper) shall be conveyed, from that place all subtilty of devilish fraud may be expelled, and the might of thy Majesty may be present there. Through.

Next he sprinkles these same five grains of incense and the fire, thrice with holy water, and fumes them thrice with incense.

While he is so doing, all the lights of the church are extinguished, that they may be lighted anon from the *holy fire* (ut de igne benedicto postmodum accendantur). Then a deacon takes a reed having three candles on its summit, in the form of a triangle; and they all enter the church, in procession. As soon as the deacon enters the church, he lowers the reed; and an acolythe having a candle *which has been lighted from the new fire*, lights one of the candles on the reed. Then the deacon elevating the reed, bends his knees, and in like manner all the rest with him, except the cross-bearer, while the deacon alone chants, THE LIGHT OF CHRIST. R. *Thanks be to God.*

Then he proceeds to the middle of the church, and there another candle is lighted, with the same bowing of knees, and chanting, *The Light of Christ, &c.* as before, but in a higher tone. Next the third candle is lighted before the altar, in the same way, and with the same words, but in a still higher tone.

Then the deacon,—an acolythe holding the five hallowed grains of incense near him,—sings from the pulpit [*a long chant, all standing as at the Gospel: which is followed by a long Preface, covering several pages of the Missal. At about the middle of the Preface are these words:*]

*The sanctifying, therefore, of this night puts to flight our enemies, washes our faults, restores innocence to the lapsed, and joy to the sorrowful. It puts to flight hatreds, procures concord, and bows down lordlinesses. (Curvat imperia.)*

—At these words the deacon *sticks the five grains of hallowed incense in the wax taper in the form of the cross*, and proceeds,—

In the grace therefore of this night, receive, O holy Father, the evening sacrifice of this incense, which the most holy Church renders thee in this solemn oblation of a wax-taper, by the hands of her ministers, from the productions of the bee. But we know what means the preaching of this pillar (*i. e.* the taper), which this ruddy glittering fire lights to the honour of God.

—Here the deacon lights the taper with one of the three candles on the reed; and proceeds:—

The which (the fire), though divided into parts, knows not the diminutions of a borrowed (*i. e.* derived) light. For it is fed by the flowing liquid wax, which, for the sustenance of this precious lamp the mother bee has produced.—

Here the lamps are lighted.—

We pray thee therefore, O Lord, that this taper consecrated to the honour of thy name for destroying the darkness of this night, continue unailing. And, being accepted for an odour of sweet smell, be it mingled with the lights supernal, &c. &c.

The benediction of the taper being finished, the deacon and celebrant take off their vestments of white, and put on others of a violet-colour. Then the Prophecies are read,\* without

In hujus igitur noctis gratia suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac Cerei oblatione solemnī, per ministrorum manus de operibus apum sacrosancta reddit ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignis accendit.

Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosæ hujus lampadis apis mater eduxit.

Oramus ergo te Domine ut Cereus iste in honorem tui nominis consecratus ad noctis hujus caliginem destruendam indeficiens perseveret. Et in odorem suavitatis acceptus supernis luminaribus misceatur.

\* Twelve long Lessons are read from the Old Testament, each of which is followed by a Collect.

title, in a low voice. Before, or during the time that the Prophecies are being read, the Presbyters shall catechize the Catechumens that are to be baptized, and prepare them for baptism.\*

[The next ceremony in this day's mass is the blessing or hallowing of the baptismal font: which seems a very serious matter, and has a proper Preface, and, like the other rites, many odd ceremonies; for some only of which we have room.]

### THE BLESSING OF THE FONT. (Benedictio Fontis.)

The reading of the Prophecies being concluded, the priest, going to bless the font, puts on a violet-coloured pluvial, and preceded by the cross, with candelabra, and the hallowed taper lighted, descends to the font with the clergy, &c., chanting—

2. Prayer.† Almighty and everlasting God be present at the mysteries of thy goodness; be present at thy sacraments: and send forth the spirit of adoption to regenerate the new members whom the fountain of baptism brings forth to thee: that what the ministry of our humility is about to perform, may be filled with the efficacy of thy might. Through.

Then elevating his voice, and joining his hands, he proceeds with the Preface; [of which the following are extracts:]

Look,‡ O Lord, upon the face of thy Church, and multiply therein thy regenerations; who makest joyful thy city with

\* This is very characteristic. The twelve Lessons are mumbled by the celebrant (*Leguntur submissa voce*), and *in the meantime the rest of the clergy are busy catechizing*. Interim dum prophetiæ leguntur, presbyteri catechizent catechumenos baptizandos, et præparent ad baptismum. Here is a plain, though implied, admission, that the reading is not for instruction or edification, but a mere rite. They are not *Lessons*, but a mere *opus*, task, or penance, to be scored down in the account of merit with God, and for which God is reckoned a debtor. So it is in truth with all their *Latin* readings; they might just as well leave them unread. The catechumens here are much better employed than they could be in gaping at a reader muttering what, even if he *did* speak up, they could not understand.—Vide supra Ordination of Subdeacons, p. 27, and of Deacons, p. 35.

† Omnipotens sempiternæ Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis; et ad recreandos novos populos, quos tibi fons baptismatis parturit, spiritum adoptionis emitte: ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectus. Per.

‡ The Latin, from here, will be all found together at the end of this article.

the quick flowings of abundant grace; and dost open the fountain of baptism for the renewing of the nations of the whole world; that, at the command of thy Majesty, it may receive from the Holy Ghost the grace of thy Only-begotten.

Here the priest, stretching out his hand, divides the water in the shape of the cross, and having wiped his hand in a towel, proceeds:—

The same (Holy Ghost) render prolific this water, prepared for the regenerating of men by the secret inward (*arcana*) admixture therewith of his deity; that a sanctifying energy being conceived in it (the water), there do emerge from the immaculate womb of the divine font a heavenly progeny, born again into a new creature (or creation) . . . . . Therefore, far hence away, at thy bidding, O Lord, let every unclean spirit\* depart: far hence all subtlety and malice of devilish deceit keep aloof. No mixture of adverse spirit here have place: nor hover round ensnaring, nor creep in secretly lurking, nor by infecting mar. Be this—(he touches the water with his hand)—creature holy and innocent, free from all incursion of the assaulter, and purified by the departure of all naughtiness. Be it a quickening font, a regenerating water, a purifying liquor; that all who shall be washed in this saving laver may attain, by the Holy Ghost operating in them, the indulgence of perfect purgation. Wherefore—Here he makes three crosses over the font—I bless thee, thou creature of water, by the living + God; by the true + God; by the holy + God; by the God, who, in the beginning by the Word did separate thee from the dry land, whose Spirit moved over thee (He divides the water, and pours it forth towards the four quarters of heaven, saying,) Who made thee to flow from the font of Paradise, and with four rivers to water the whole earth—[\*and so on, bringing in all the wonderous things told of water in the Bible, even the institution of baptism, and then adds]—breathing thrice into the water in the form of the cross—O Lord, breathe

\* One would think it impossible for the devil even to touch Romish ground, there are so many effectual ways of expelling him, and keeping him quite aloof, *ex opere operato*. Whether experience verifies the supposition, is another matter. Look at Italy! Look at Rome! Is not the case utterly the reverse of the supposition? The truth is the more ways of this sort men think they have of mastering the fiend, the faster bound they are in his clutches, even for that very reason, were there no other,—even because of their fancied power over him by their juggleries!—by their innumerable sorceries!

thou graciously herein. Thou bless with thy mouth (*i. e.* breath) these simple (*i. e.* pure) waters, that beside the natural cleansing power which they can apply to the laving of bodies, they be efficacious also for the purifying of minds.—

Here the Priest lets down the waxen taper *a little* into the water, saying: *The might of the Holy Ghost descend into this fountain-plenitude.*

Then extracting the taper from the water, he again merges it *deeper*, saying, in a *higher tone*: the might of the Holy Ghost, &c. as before. He does the same a *third* time, plunging it to *the bottom*, and saying the same words in a still higher tone. Then *blowing* (sufflans) thrice into the water, according to the form of this figure  $\Psi$ , he says:

*And impregnate with regenerating efficacy the whole substance of this water.*

Here the taper is taken up out of the water, and he proceeds saying:

Here the stains of all sins be blotted out; here (human) nature created after thine image, and refashioned to its pristine glory, be cleansed from all its old defilements: that every one that shall come to this sacrament of regeneration, may be born again to the new infancy of true innocence. Through our Lord Jesus Christ thy Son, *who shall come to judge the quick and dead, and the world by fire.\** R. Amen.

Then some of the same hallowed water is sprinkled by the assisting priests on the people. Meanwhile one of the ministers of the Church takes in a vessel some of the same water for sprinkling in dwellings and other places. After which, the celebrant pours *catechumenal* oil into the water, in the form of a cross, saying, in an audible voice:

Be this font sanctified and made prolific by the oil of salvation to those that are to be born *of the same* (this font) unto eternal life. R. Amen.

Then he pours in some *chrismal* oil, saying:

Be there an infusion herein of the chrism of our Lord Jesus Christ and of the Holy Ghost, in the name of the Holy Trinity. R. Amen.

Next, he takes both the pots, that of the holy oil and that of the Chrism, and pouring in from both at once in the form of the cross, he says:

Be there a co-admixture alike together of the Chrism of sanctification, and the oil of unction, and the water of

\* The reader will observe the usual close of Sacerdotal *conjurations*.

baptism. In the name of the Fa + ther, and of the + Son, and of the Holy + Ghost. R. Amen.

This done, he blends the oil with the water, and scatters it with his hand over every part of the font.

[Which completes the marvellous bewitchment. The wondrous thing is now ready to expel the devil and keep him far aloof, *ex opere operato*; to re-create fallen human nature, and make all it touches Christians and angels! What a wonder-worker is a Romish Priest! and what a treasure to our fallen world! Accordingly, the font being now ready, the Rubric adds:—]—Then if any be present to be baptized, he baptizes them. Next the Litany is sung [and then the Mass is proceeded with and concluded].

The Latin of the preceding.

Respice Domine in faciem Ecclesiæ tuæ ; et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam : fontemque baptismatis aperis toto orbe terrarum Gentibus innovandis : ut tuæ majestatis imperio, sumat Unigeniti tui gratiam de spiritu sancto.

Hic Sacerdos manu extensa dividit aquam in modum crucis, et eam statim linteo extergit, dicens :

Qui hanc aquam regenerandis hominibus præparatam, arcana sui numinis admixtione fœcundet ; ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies cœlestis emergat. . . . .  
 Procul ergo hinc, jubente te, Domine, omnis spiritus im-mundus abscedat : procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutiſ admixtio : non insidiando circumvolet : non latendo subrepat : non inficiendo corrumpat. Sit hæc—Aquam manu tangit—sancta et innocens creatura, libera ab omni impuglatoris incursu, et totius nequitix purgata discessu. Sit fons vivus, aqua re-generans, unda purificans : ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu sancto, perfectæ purgationis indulgentiam consequantur. Unde—Facit tres cruces supra fontem, dicens ;—benedico te, creatura aquæ, per Deum + vivum, per Deum + verum, per Deum + sanctum : per Deum, qui te in principio, verbo separavit ab arida, cujus spiritus super te ferebatur.—Hic manu aquam dividit, et effundit eam versus quatuor mundi partes, dicens :—Qui te de paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare præcepit. . . . .



Tu benignus adspira.—Halat ter in aquam in modum crucis, dicens:—Tu has simplices aquas tuo ore benedicito; ut præter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.—

Hic sacerdos paululum demittit Cereum in aquam: et dicit; —Descendat in hanc plenitudinem fontis virtus spiritus sancti.—Deinde extractum Cereum de aqua, iterum profundius mergit, aliquanto altius repetens, Descendat in hanc. Postea Cereum rursus de aqua extractum tertio immergens usque ad fundum, altiori adhuc voce repetit, Descendat, ut supra. Et deinde sufflans ter in aquam secundum hanc figuram  $\Psi$ , prosequitur—

Totamque hujus aquæ substantiam regenerandi fœcundet effectu.—

Hic tollitur Cereus de aqua, et prosequitur:—

Hic omnium peccatorum maculæ deleantur: hic natura ad imaginem tuam condita, et ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur: ut omnis homo sacramentum hoc regenerationis ingressus, in veræ innocentiam novam infantiam renascatur. Per Dominum nostrum Jesum Christum Filium tuum: qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen.

Deinde per assistentes Sacerdotes spargitur de ipsa aqua benedicta super populum. Et interim unus ex ministris Ecclesiæ accipit in vase aliquo de eadem aqua ad aspergendum in domibus et aliis locis. His peractis, sacerdos qui benedicit fontem, infundit de oleo Catechumenorum in aquam in modum crucis, intelligibili voce dicens:

Sanctificetur et fœcundetur fons iste oleo salutis renescentibus ex eo in vitam æternam. R. Amen.

Deinde infundit de Chrismate modo quo supra, dicens:

Infusio Chrismatis Domini nostri Jesu Christi, et Spiritus sancti Paracliti, fiat in nomine sanctæ Trinitatis. R. Amen.

Postea accipit ambas ampullas dicti olei sancti et Chrismatis, et de utroque simul in modum crucis infundendo, dicit:

Commixtio Chrismatis sanctificationis, et olei unctionis, et aquæ baptismatis, pariter fiat, in nomine Pa+tris, et Fi+lii, et Spiritus+sancti. R. Amen.

Tunc miscet ipsum oleum cum aqua, et spargit manu sua per omnem fontem.

[The foregoing extracts being, as the reader doubtless will have long since thought, more than enough to justify the conclusion that the Missal with its companion the Breviary, while more full-fraught with idolatry and anti-christianism and with worse than pagan fictions and utter perversions of the Gospel of Christ, is in other respects as full of mummeries and conjurations as even the Pontifical itself. The book to which we now proceed, is "the *Roman Anglical Ritual*," and is set forth in Latin by authority of the "Vicars Apostolic" in England, with their crosses and names annexed, as below,\* and with an Appendix in English. As the Pontifical is the bishop's office-book, so this is that of the inferior priesthood: and so putting the two together we shall see that Romanism is all of one dark antichristian tissue, and that the same worse than pagan magic and sorcery characterise all its ministrations. The priests' office-book has the following title-page:]

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## ORDO ADMINISTRANDI SACRAMENTA,

ET ALIA QUÆDAM OFFICIA ECCLESIASTICA RITE PERAGENDI,  
IN MISSIONE ANGLICANA, EX RITUALI ROMANO, JUSSU  
PAULI QUINTI EDITO, EXTRACTUS: NONNULLIS ADJECTIS  
EX ANTIQUO RITUALI ANGLICANO.

[In English.]

## ORDER OF ADMINISTERING THE SACRAMENTS,

AND OF DULY PERFORMING OTHER ECCLESIASTICAL OFFICES  
IN THE ANGLICAN MISSION, EXTRACTED FROM THE  
ROMAN RITUAL EDITED BY ORDER OF PAUL V., WITH

\* Auctoritate Vicariorum Apostolicorum, 1831.

- + Thomas Smith, Epus. Bolinen. Vic. Ap. in Districtu septent.
- + Thomas Penswick, Ep. Europen. Coadjutor.
- + Petrus Aug. Baines, Ep. Siganus V. A. in Districtu Occidentali.
- + Thomas Walsh, Ep. Cambyropol. V. A. in Districtu Medio.
- + Jacobus Yorke Bramston, Ep. Usulen. V. A. in Districtu Londonensi.
- + Robert Gradwell, Ep. Lyddensis Coadjutor.

SOME ADDITIONAL RITES FROM THE ANCIENT ANGLICAN RITUAL. London: Keating and Brown, Printers to the Right Rev. the Vicar Apostolic. 1831.

## APPENDIX TO THE RITUAL.

*Containing Instructions and Exhortations proper to be made before and after the Administration of the Parochial Sacraments and other Ecclesiastical Rites and Ceremonies.*

+ *The administration of the Sacraments in General.*

[*All Romish Ceremonies essential and sacramental.*]

[*Rubr.*]

In administering the sacraments, the priest must take care not to omit any of the rites prescribed by the Church, nor to change them into others; bearing in mind that canon of the most holy Council of Trent, which says, (Session 7, can. 13.):

“If any one shall say that the received and approved rites of the Catholic Church, accustomed to be used in the solemn administration of the sacraments, may be contemned, or wilfully omitted without sin by ministers, or changed by any church pastor into other new ones, let him be anathema.”

[We add the following from this Rubric:]

While administering any sacrament, the priest shall pronounce every single word, which pertains to the form and ministration of the same,

In administrandis sacramentis caveat sacerdos ne ritus ab Ecclesiâ præscriptos prætermittere, vel in alios mutare, præsumat: memor illius canonis sacrosanctæ Tridentinæ synodi, (Sess. 7, Can. 13.)

Si quis dixerit receptos et approbatos ecclesiæ Catholicæ ritus, in solemnî sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris prohibito omitti, aut in novos alios, per quemcumque ecclesiarum pastorem mutari posse, anathema sit. P. 3-4.

Dùm autem sacramentum aliquod ministrat, singula verba, quæ ad illius formam et ministerium pertinent, attentè distinctè et piè, atque clarè

*attentively,\* distinctly and pi-  
ously*, and with a clear voice,  
nor shall he lightly trust to  
memory, which in most men  
is frail; but shall recite them  
all from the book.

voce pronuntiabit . . . nec  
memoriæ, quæ plerumque la-  
bitur, faciliè confidet; sed  
omnia recitabit ex libro. P. 5.

### *Of the Sacrament of Baptism.*

[Gen. Rubr.]

The water to be used in baptism must have been blessed (benedicta) in the same year on Holy Saturday, or on the Saturday of Pentecost. If it shall have failed, the parish Priest must bless other water for baptism, according to the form hereinafter prescribed.

If the hallowed water have been so diminished as to seem scarcely enough for the baptism, other water not hallowed may be mixed with it, but yet in a lesser quantity.

Though baptism may be administered by infusion, or immersion, or aspersion, yet let the first or second mode, which are more in use, be retained, agreeably to the usage of the Churches; so, however, that with a triple ablution the head of the person to be baptized be drenched or immersed in the form of the cross, precisely at the same time that the words are being uttered; and the same person that applies the water must utter the words.

The upper part of the head must be washed. Particular care must be taken that the water touch *immediately*† the skin of the head. If, therefore, the person to be baptized has hair, the priest must separate the hair where thick with the fingers of his left hand, while he pours on the water with the right. He must take care that the water flow not from the head of the infant into the holy font, but into the *sacrarium* of the baptistery built near the font: or that being received in a vessel had ready for the purpose, it be poured into the *sacrarium* of the baptistery, or into that of the Church.

Of course the lawful minister of baptism is the parish Priest. The Latin Presbyter shall always use the Latin form:—but whenever an infant or adult is in danger of life, he can be

\* A heedless thought here, much more a slip of the tongue or a mistake, would be quite fatal, and ruin all! The spell would not take! See note, p. 191.

† *Sedulo curandum est ut pellem capitis aqua immediate tangat.*

baptized without solemnity in any language, and *by any person*, whether cleric or laic, whether man or woman; *provided, however, the form and intention of the church be observed.\** But a father or mother must not baptize their own offspring, except at the point of death, when no one else can be had to baptize it: nor in these cases do they (the father or mother) contract any kinship hindering the use of matrimony. [The rituals take care to add, "That any one else that baptizes, even in case of necessity, does contract such a kinship.† The person that baptizes cannot be married either to his or her godchild, or to the father or mother of the godchild; nor can a godfather or godmother marry their godchild:" but of course, a *dispensation* can remove these impediments, *if* money can be afforded to procure it from Christ's Vicar so-called.]

If a mother die in her pregnancy, let the foetus be cautiously extracted as soon as possible, and if alive be baptized. [The rituals add,] "That in case there is *danger* of death, a child must be baptized before it is born as soon as any part of it appears, whether head or hand, or foot, or any other part; provided however that if it be not the head, it be rebaptized." [Oh wretched superstition! Miserable sorcery!]

The sacred chrisam and holy oil of catechumens which are needful in baptism, must have been blessed by the bishop in that same year, on Holy Thursday. *Wherefore the priest must take care to have the same as soon as possible at the time*, and then burn the old in the church:—moreover, these holy oils must be carefully kept by the priest in an honourable and clean place, under lock and key, and safely secured from being *touched* by any but himself, and that no one be able sacrilegiously to abuse them. He must take care also as much as in him lies, that these holy oils be not carried by laics, but by himself, or some other priest or minister of the Church. P. 6-10.

*Order of Administering the Sacrament of Baptism.* P. 10.

The priest having put on a *violet-coloured stole* [i. e. a conjuring stole,] and having got the name of the child, interrogates him thus:

*Priest.* N. Quid petis ab Ecclesiâ Dei? N. What askest

\* *Servata tamen forma et intentione Ecclesiæ.*

† How is it known that either the parents do *not*, or that others *do*? Certainly not from anything in the nature of baptism itself, but simply because the Anti-Christian church has thought fit so to will it for her own selfish ends, base profits, &c.

thou of the Church of God? *Resp.* Fidem. Faith. *Sacerd.* Fides quid tibi præstat? What does Faith bring thee to? *Resp.* Vitam æternam—Life eternal. *Sacerdos.* Si igitur vis ad vitam ingredi, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, ex totâ animâ tuâ, et ex totâ mente tuâ, et proximum tuum sicut teipsum. *If then thou desirest to enter into life, keep the commandments.* Thou shalt love the Lord thy God, with thy whole heart, with thy whole soul, and with thy whole mind; and thou shalt love thy neighbour as thyself.\*

Then the priest shall gently blow *thrice* (puff) into the face of him that is to be baptized, and say *once*: Come thou forth from him (or, from her) thou unclean spirit, and give place to the Holy Ghost the Paraclete. After this he shall make with his thumb the sign of the cross on the forehead and on the breast of him that is to be baptized, over the baby clothes, saying: Receive thou the sign of the cross, as well on thy fore+head as in thy +heart, take thou the faith of the heavenly precepts, and be thou such in manners, that now thou mayest be the temple of God.

Deinde ter exsufflet leniter in faciem baptizandi, et dicat semel: Exi ab eo, (vel ab eâ) immunde spiritus, et da locum spiritui sancto Paraclito. Postea pollice faciat signum crucis in fronte et in pectore baptizandi super fascias, dicens: Accipe signum crucis tam in fronte + quam in corde +, sume fidem cœlestium præceptorum, et talis esto moribus, ut templum Dei jam esse possis.

Let us pray.

Mercifully hear our prayers, O Lord, we beseech thee; and keep with thy perpetual might this thy elect, N., who has been sealed with the impression of the Lord's cross; that retaining the first beginnings of the greatness of thy glory, he may merit through the keeping of thy commandments to come to the glory of regeneration, through Christ our Lord. R. Amen.

Then he lays his hand upon the head of him that is to be baptized, [\*and says another prayer for the renewal of the child's heart, and the bursting of the chains of Satan.]

Then the priest *blesses salt*, which being once blessed, can serve for the same use at other times.

\* On the condition *Si igitur vis, &c.* See notes at the close of this article.

*The blessing of Salt.*

I exorcise thee, thou creature of salt, in the name of the Almighty + Father, and in the charity of the Lord Jesus + Christ, and in the might of the Holy + Ghost. I exorcise thee by the living + God, by the true + God, by the Holy + God, by the + God who created thee for the protection of mankind, and *commanded thee to be consecrated* by his servants for the people coming to faith; that in the name of the Holy Trinity thou be made a saving sacrament for putting to flight the enemy. Wherefore, we beseech thee, O Lord our God, that by sanctifying thou sancti + fy, and by hallowing thou hal + low, this creature of salt, that it become to all receiving it a perfect medicine, abiding in their inward parts. In the name of the same our Lord Jesus Christ, *who is to come to judge the quick and dead, and the world by fire.*  
R. Amen.

Then he shall put *a scrap* of the blessed salt into the mouth of him that is to be baptized, saying: N. Receive thou the salt of wisdom: *be it unto thee a propitiation unto life everlasting.* R. Amen. Priest. Peace be with thee.

[Then follows another prayer beseeching God], that he permit this his servant tasting this first food of salt, no longer to hunger, but to be replenished with heavenly meat.

[After this he puts on his cap, and thus exorcises the Prince of darkness, rating him roundly:]

*Benedictio Salis.*

Exorcizo te creatura salis, in nomine Dei Patris omnipotentis +, et in charitate Domini nostri Jesu Christi +, et in virtute Spiritus Sancti +. Exorcizo te per Deum vivum +, per Deum, verum +, per Deum sanctum +, per Deum qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem per servos suos consecrari præcepit, ut in nomine sanctæ Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te Domine Deus noster, ut hanc creaturam salis sanctificando sanctifices +, et benedicendo benedicas +, ut fiat omnibus accipientibus perfecta medicina, permanens in visceribus eorum, in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen.

Deinde immittat modicum, salis benedicti in os baptizandi, dicens: N. Accipe salem sapientiæ: propitiatio sit tibi in vitam æternam. R. Amen.

I exorcise thee, thou unclean spirit, in the name of the Fa+ther, and of the +Son, and of the Holy+Ghost, that thou come out of and withdrawn from this servant of God, N. For, thou accursed! thou damned! He who commands thee, is He who walketh upon the sea, and stretched forth his right hand to Peter sinking.

Exorcizo te immunde spiritus, in nomine Patris+et Filii +, et Spiritûs sancti+, ut ex-eas et recedas ab hoc famulo Dei, N. Ipse enim tibi imperat, maledicte; damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit.

Therefore, thou accursed devil, acknowledge thy sentence, and give honour to the living and true God, give honour to Jesus Christ his Son, and to the Holy Ghost, and withdraw from this servant of God, N: seeing that God and Jesus Christ our Lord hath vouchsafed to call the same to his own grace, and benediction, and baptismal font.

Here he crosses him that is to be baptized, with his thumb on the forehead, saying:

And never\* thou accursed devil, dare to violate this sign of the holy +cross, which *we* give to his forehead. Through the same Christ our Lord. R. Amen.

Immediately he lays *his hand* on the head of him that is to be baptized, and says [another prayer].

After this prayer, *the priest spreads the extremity† of his stole over him that is to be baptized*, and brings him into the Church, saying: N. Ingredere in templum Dei, ut habeas partem cum Christo in vitam æternam. N. Come into the temple of God, that thou mayest have part with Christ unto life everlasting. R. Amen.‡

As soon as they have entered the Church, the priest, as he advances in front towards the font, says aloud with the sponsors, either in Latin or the vernacular tongue, *Credo in Deum Patrem, &c.*, to the end: and then the *Pater Noster*.

\* Et hoc signum sanctæ crucis+quod nos fronti ejus damus, tu maledicte diabole, nunquam audeas violare. Per eumdem Christum Dominum nostrum. R. Amen.

† Postea sacerdos imponit extremam partem stolæ super baptizandum, et introducit eum in ecclesiam, dicens.

‡ Here is the next place where the English is given after the Latin in the Ritual.



And then, before he goes to the Baptistry, he shall say, [this usual most potent spell of all :]

#### Exorcism.

I exorcise thee, thou every unclean spirit, in the name of God the Father + Almighty, and in the name of Jesus + Christ his Son, our Lord and Judge, and in the might of the Holy + Ghost, that thou depart from this formation of God, N. which our Lord has designed to call to his holy temple, that he may be the temple of the living God, and that the Holy Ghost may dwell in him. Through the same Christ our Lord *who is to come to judge the quick and dead, and the world by fire.*  
R. Amen.

Then the Priest takes, with his *right hand thumb*, some of the *spittle* of his own mouth, and touching therewith, in the form of the cross, the right ear of the infant, and then the left ear, says: *Ephphetha*, + which is, + be thou opened: and then touching the nostrils, he adds: *To the savour of a sweet smell.\** And then, in fine, he subjoins with loud voice: But *thou Satan*, + fly, Lo! approaches the great and potent God, God snatching the prey from the strong.

[After this comes the renouncing of Satan and his pomps both in Latin and in English, which concluded,]

\* *i. e.* Be thou opened + to the savour of a sweet smell.

Ac deinde antequam acedat ad baptisterium, dicat.

#### Exorcismus.

Exorcizo te omnis spiritus immunde in nomine Dei Patris omnipotentis+, et in nomine Jesu Christi, Filii ejus, Domini et Judicis nostri+, et in virtute Spiritus sancti+, ut discedas ab hoc plasmate Dei, N. quod Dominus noster ad templum sanctum suum vocare dignatus est, ut fiat templum Dei vivi, et Spiritus sanctus habitet in eo. Per eundem Christum Dominum nostrum, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen.

Deinde Sacerdos dextro pollice accipit de saliva oris sui, tangensque in modum crucis aurem infantis dextram, subindèquesinistram, dicit: *Ephphetha*+quod est+, adaperire: et tangens nares adjicit: In odorem suavitatis. Denique sono vocis elatiore subjungit: Tu autem fuge Satana+, ecce appropinquat Deus magnus et potens, Deus a forti prædam, auferens.

Then the Priest dips a little silver rod, or his thumb, in the oil of Catechumens, and anoints therewith the person to be baptized, in the breast and between the shoulders, in the form of the cross, saying: *I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have life everlasting.* R. Amen.\*

After that, he wipes his thumb and the places that have been anointed, with silk or something similar. He puts off the violet-coloured stole [the conjuring being now over,] and puts on another of a white colour. Then he interrogates him that is about to be baptized, in express name, saying:

Credis in Deum Patrem omnipotentem? &c. Dost thou believe in God? &c. [<sup>a</sup> And so on, to the end of the Creed, making it into three questions.]

Then the godfather, or godmother, or both, (if two be admitted,) holding the infant, the Priest takes the baptismal water in a little vessel or jug, and pours the same *thrice* upon the head of the infant, in the form of the cross, and at the same time, he says, uttering the words once only, distinctly and *attentively*:

N. I baptize thee in the name of the Fa+ther, He pours *firstly*;—and of the +Son,—He pours *secondly*;—and of the Holy+Ghost,—He pours *thirdly*.

Immediately after the baptism is conferred, the priest dips the style or his thumb in the sacred chrism, and anoints the *baptized* one, on the crown of the head, in the form of the cross, saying:

Almighty God, the Father of our Lord Jesus Christ, who has regenerated thee of water and the Holy Ghost, and given thee the remission of all thy sins, himself (here he anoints) anoint thee with the chrism of sal+vation in the same Christ our Lord unto life everlasting. R. Amen. Priest. Peace be with thee. R. And with thy spirit.

Deus omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit ex aquâ et Spiritu sancto, quique dedit tibi remissionem omnium peccatorum (hic inungit) ipse te liniat chrismate salutis+in eodem Christo Jesu Domino nostro, in vitam æternam. R. Amen. Sacerdos. Pax tibi. R. Et cum spiritu tuo.

\* Ego te linio, + oleo salutis, in Christo Jesu + Domino nostro, ut habeas vitam æternam. R. Amen.

Then he wipes with silk, or something like it, his thumb, and the places anointed by him, and lays upon the head of the baptized a little white linen cloth in lieu of the white robe (*loco vestis albæ*), saying :

Accipe vestem candidam, quam immaculatam perferas ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam. R. Amen. Receive this white garment, and see thou carry it without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life. R. Amen.

After this he gives to him, or to the godfather, a *lighted candle*, saying : N. Accipe lampadem ardentem, et irreprehensibilis custodi baptismum tuum : Serva Dei mandata, ut cum Dominus venerit ad nuptias, possis occurrere ei unà cum omnibus sanctis in aulâ cœlesti, habeasque vitam æternam, et vivas in sæcula sæculorem. R. Amen. N. Receive this burning light, and keep thy baptism, so as to be without blame : keep the commandments of God ; that when the Lord shall come to the nuptials, thou mayest meet him in the company of all the saints in the heavenly court, and have eternal life, and live for ever and ever.\* R. Amen.

Last of all he says : N. Go in peace, and the Lord be with thee. R. Amen.

[\*Such is the *whole* office. A Rubric is added, directing that if several are to be baptized at once], the first interrogation of the name, the exsufflation, the impressing of the cross, the touching of the ears and nostrils with the Priest's spittle, the renouncing-interrogations and answers, the anointing with the catechumenal oil, the interrogation of Faith or the Creed, the baptizing act, the anointing with the chrism, the laying on of the white robe, and the delivering of the lighted candle, *must be all done to each individually*; first to the males, and next to the females, [these spells being all *essential*, &c. &c.]

The sponsors must be admonished of the spiritual kinship which they have contracted with the baptized one, and with the father and mo-

Admonendi sunt susceptores de spirituali cognatione, quam contraxerunt cum baptizato, ejusque patre et matre : quæ cognatio impedit

\* Note well, that in the Roman Church baptism is perverted into a literal renewal of the old legal covenant of works made with man before the fall.—See Council of Trent, Sess. vi., Decret. de Justif. c. vii.

ther of the same: the which kinship hinders the *contracting* of matrimony, and breaks it off *if contracted*, [unless a dispensation intervene.] *matrimonium ac dirimit.* P. 10-24.

+ *Of the Sacrament of Penance.*—+ *De Sacramento Pœnitentiæ.* P. 50.

[AURICULAR CONFESSION.]

Gen. Rubr.

That the holy sacrament of penance, which has been instituted by Christ our Lord, [where? or when?] for restoring unto the grace of God those that have fallen after baptism, may be duly administered, the confessor must specially remember that he sustains the person alike of judge and physician. And, therefore, that he may be able to judge rightly, discerning between leper and leper, and as a skilful physician, to know how wisely to cure the diseases of souls, and apply apt remedies to each, he shall study to acquire as great knowledge and prudence for that purpose as he possibly can, as well by constant prayer to God, as from approved authors, especially the Roman of Trent.]

If the penitent shall not have expressed the *number, kinds, and circumstances of his sins, which are all necessary to be unfolded*, the priest shall prudently interrogate him. And if, the circum-

Ut sanctum Pœnitentiæ Sacramentum, ad eos qui post baptismum lapsi sunt, in gratiam Dei restituendos a Christo Domino institutum, ritè administretur; imprimis meminerit Confessarius se iudicis pariter et medici personam sustinere—atque adeo, ut rectè iudicare queat, discernens inter lepram et lepram, et tamquam peritus medicus animarum morbos prudenter curare, et apta cuique remedia applicare sciat, quantam potest maximam ad id scientiam atque prudentiam, tum assiduis ad Deum precibus, tum ex probatis auctoribus, præsertim è catechismo Romano studeat sibi comparare.

Catechism [*i.e.* of the Council

Si pœnitens numerum et species et circumstantias peccatorum explicatu necessarias non expresserit, eum sacerdos prudenter interroget. Et, si attentis personæ circumstantiis, rationabiliter metuat aut

stances of the person being carefully considered, he has reason to fear or doubt that probably the penitent's confession is not complete, he shall prudently examine into those, (sins, circumstances, &c.) which he suspects to be concealed by the penitent, especially into the sins of his state; above all, if he does not accuse himself of the same.

As to sins against the sixth (*i.e.* the seventh) commandment, in these it will be oft (*i.e.* almost always) necessary to examine penitents, especially of *the female sex*, who otherwise will not, for shame, confess such sins. But in this scrutiny the confessor should proceed chastely and very cautiously; rising slowly and imperceptibly from *the first simple cogitations* to the self-willed; and from the self-willed, to the lusts; and from the lusts, to the acts that are less criminous: and, if they confess these then to those that are more criminous.

[Penal satisfactions. Priestly absolutions.]

[\*The next paragraph enjoins the administering to the penitent, when the confession is ended, "reproofs and admonitions, and *the remedies of sin,*" *remedia peccatorum.*]

In fine, he shall enjoin a salutary and suitable *satisfaction* as his judgment and prudence shall suggest, having regard to the rank, condition, sex, age, and even *disposition* of penitents. And he must take heed not to impose very slight penances for grievous

dubitet, ne fortè non sit integra ejus confessio, de illis prudenter examinet, quæ a penitente suspicatur reticeri; præsertim de peccatis sui status; maximè si de illis nullatenus se accusat.

Cæterùm de peccatis contra sextum præceptum, non rarò necesse erit penitentes, præsertim muliebris sexûs, examinâre nunquam aliter præ pudore, hujuscemodi peccata confessuras. In hoc autem examine confessarius castè et cautè admodum procedat; sensim a cogitationibus simplicibus ad morosas, a morosis ad desideria, a desideriiis ad actus minus criminosos ascendendo; et si illos fateantur, ad magis criminosos.

Postremò salutarem et convenientem satisfactionem, quantum spiritus et prudentia suggesserit, injungat, habitâ ratione status, conditionis, sexûs, ætatis, et etiam dispositionis penitentium. Videatque ne pro peccatis gravibus levissimas peniten-

sins, lest, haply, if he connive at sin, he become partaker of other men's sin. Let him, however, keep this before his eyes, that the satisfaction is not only for the preserving of the new life, and the cure of infirmity, but for the castigation also of past sins\* . . .

. . . For hidden sins, however grievous, he should never impose an open penance— [Lest it should lead to a discovery, as of murder, for instance.]

Moreover, the priest must take heed, when, and to whom, *absolution is to be given, denied, or deferred*; so that he dispense this benefit to the duly disposed; regularly defer it to the doubtfully disposed; deny it to the undisposed.

However, if any one being in peril of death confess, he must be absolved from all censures, and from his sins however *reserved*, † (unless he be manifestly not disposed); but first let him make satisfaction if he is able to whom he ought (or, he owes ought); and if he shall escape the peril, let him as soon as possible go and pay what he owes, from which otherwise he was to be absolved.

tias imponat, ne si fortè peccatis conniveat, alienorum peccatorum particeps efficiatur. Id vero ante oculos habeat, ut satisfactio non sit tantum ad novæ vitæ custodiam, et infirmitatis medicamentum, sed etiam ad præteritorum peccatorum castigationem . . .

. . . Cæterùm pro peccatis occultis, quantumvis gravibus, manifestam pœnitentiam nunquam imponat.

Videat autem diligenter sacerdos, quando, et quibus conferenda vel neganda, vel differenda sit absolutio; ut ritè dispositis hoc benèficium impendat, dubiè dispositis regulariter differat; deneget indispositis . . .

Si verò quis confiteatur in periculo mortis constitutus absolvens est ab omnibus, censuris et peccatis, quæcumque reservatis, (nisi sit manifestè indispositus), sed prius, si potest, cui debet satisfaciatur; ac si periculum evaserit, superiori a quo aliàs esset absolvens, cum primùm poterit se sistat, quidquid debet præstiturus.

\* See note at the end of this article.

† Sins are reserved when absolution is deferred, or the case is such as is reserved for the bishop, or other superior, or for the Pope, who makes for himself multitudes of reserved cases. They are a lucrative commodity.

But in case voice and utterance fail the sick, the priest shall endeavour by questionings, noddings, and signs, to learn the sins of the penitent; *from the which absolved he must be, in whatever way they are learned, whether in general or in particular, or even if, by himself or others, he shew a desire of confessing them.*

Moreover, the priest must bear in mind that no weighty or laborious penance is to be enjoined upon the sick, but such sort only indicated as they are to perform at a convenient season, if they recover. Meanwhile, some prayer, or slight satisfaction, according to the severity of the disease, being imposed and accepted, *let them be absolved, as their need requires.*

In fine, together with the goodness, knowledge, and prudence that are requisite in a confessor, it is indispensable that he keep the seal of secret confession under an exact and perpetual silence; and therefore, he shall never say or do any thing, which may directly or indirectly tend to reveal any sin or defect known to him by confession alone.

+ Form of Absolution.

Before the penitent confess his sins, he must ask the priest for his benediction,

Quod si vox et loquela ægrum deficiat, conetur sacerdos interrogationibus, nutibus, et signis peccata pœnitentis cognoscere; quibus utcumque in genere, vel in specie cognitis, vel etiam si confitendi desiderium, sive per se, sive per alios ostenderit, absolvendus est.

Meminerit porro sacerdos ægris non esse injungendam gravem aut laboriosam pœnitentiam, sed indicendam tantum illam, quam, si convalescerint, opportuno tempore peragant. Interim juxta gravitatem morbi, aliquâ oratione, aut levi satisfactione impositâ, et acceptata, absolvantur, prout opus fuerit.

Deniquè præter bonitatem, scientiam atque prudentiam in confessario requisitam, necessarium quoque est ut sigillum secretæ confessionis sub exacto perpetuoque silentio inviolatum conservet: atque adeo nihil unquam dicat vel faciat, quod vel directè vel indirectè tendat ad revelationem alicujus peccati, vel defectûs ex solâ confessione cogniti. P. 50-6.

+ Absolutionis Forma.

Antequam pœnitens peccata sua confiteatur, petat a sacerdote benedictionem; quam

which the latter may give him in these or like words: The Lord be in thine heart and in thy lips, that thou mayest truly and humbly confess thy sins, in the name of the Fa+ther, and of the Son, and of the Holy Ghost. R. Amen.

Then the penitent shall make a *general* confession in the Latin or the vulgar tongue, namely, *the Confiteor, &c.*; or at least let him use these words; I confess to Almighty God, and to thee, Father. And then let him confess *his sins*. The confession being finished, if the penitent is to be absolved, a salutary penance being enjoined upon him, and accepted by him; *first*, the priest says:

Almighty God, pity thee, and having forgiven thee all thy sins, bring thee to life eternal. Amen.

*Next*, elevating his right hand towards the penitent, he says:

The Almighty and merciful God give thee the indulgence, absolution and remission of all thy sins. Amen.

Our Lord Jesus Christ absolve thee; and *I by his authority absolve thee* from all chain of excommunication, (suspension) and interdict, so far as I can,\* and

his vel similibus verbis impertiri poterit: Dominus sit in corde tuo, et in labiis tuis, ut verè et humiliter confitearis peccata tua, in nomine Patris +, et Filii, et Spiritûs sancti. Amen.

Tum pœnitens confessionem generalem Latinâ vel vulgari linguâ dicat: scilicet, Confiteor, &c. vel saltem utatur his verbis: Confiteor Deo omnipotenti et tibi pater. Et exinde peccata sua confiteatur. Peractâ autem confessione, si pœnitens absolendus sit, injunctâ ei prius, et ab eo acceptâ salutari pœnitentiâ primò dicit sacerdos:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam. Amen.

Deinde dexterâ versus pœnitentem elevatâ, dicit:

Indulgentiam, absolutio-nem, et remissionem peccatorum tuorum tribuat tibi omnipotens et misericors Dominus. Amen.

Dominus noster Jesus Christus te absolvat; et ego auctoritate ipsius te absolvo ab omni vinculo excommunicationis, (suspensionis), et interdicti, in quantum pos-

\* So far as I can. That is, so far as I can from excommunication, interdict, &c. as a faculty specially committed to him for that purpose is



thou needest. *Next I absolve thee from thy sins,\** in the name of the Fa+ther, and of the Son, and of the Holy Ghost. Amen.

If the penitent be a laic, the word *suspension* is omitted.

*The passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary and of all Saints, whatsoever good thou hast done, and evil thou hast suffered, be unto thee for the remission of sins, for the increase of grace, and for the reward of eternal life.* Amen.†

But in more frequent and shorter confessions, the rest being omitted, it will be enough to say: Our Lord Jesus Christ, &c. as far as the words, *Passion of our Lord, &c.* And any sore necessity pressing, or in peril of death, he can say briefly:

sum, et tu indiges. Deinde ego te absolvo à peccatis tuis, in nomine Patris, + et Filii, et Spiritus sancti. Amen.

Si pœnitens sit laicus omititur verbum, suspensionis.

Passio Domini nostri Jesu Christi, merita beatæ Mariæ virginis, et omnium sanctorum, quidquid boni feceris, et mali sustinueris, sint tibi in remissionem peccatorum, augmentum gratiæ, et præmium vitæ eternæ. Amen.

In confessionibus autem frequentioribus et brevioribus, cæteris omissis, satis erit dicere: Dominus noster Jesus Christus, &c. ut suprâ usque ad illud *Passio Domini, &c.* Urgente verò gravi necessitate, in periculo mortis, breviter dicere poterit:

necessary — “Si sacerdoti sit commissa facultas absolvendi aliquem a suspensione vel interdicto.” (Forma Reconciliandi Conversum. Rituali, p. 73.)

\* Ego te absolvo a peccatis tuis. Every Protestant ought to know that this form of absolution is a quite modern innovation: and that the words *Ego te absolvo, &c.* were never known or heard of in the Church till after the twelfth century. For more than 1200 years the only absolution known was simply declarative and precatory, like that in the Communion Service of the Church of England. See Gibson, vol. x. p. 239, &c.—Ed. Brit. Reform. Soc.

† Passio Domini, &c. Here Christ is, at best, only one among many Saviours; the penitent himself comes into the same category,—he also is one among the multitude of Saviours! The following extracts are from the Exhortations in the Appendix, addressed to the dying: “Offer up all your pains and uneasiness to him (Christ): Accept them as a penance justly inflicted on you for your sins,” p. 218. Question. “Do you receive your present and future sufferings as a penance justly inflicted on you by Almighty God?” “R. I do receive them,” p. 220. Again, “Offer up all your pains and your death in union with the sufferings and death of your Redeemer, in satisfaction for your sins,” p. 224.

I absolve thee from all censures and sins, in the name of the Father, &c.

Ego te absolvo ab omnibus censuris et peccatis, in nomine Patris, &c. P. 57-8.

+ *Of the Communion of the Sick.*— + *De Communionibus Infirmorum.*—P. 74.

[Gen. Rubr.]

The parish Priest must take care to keep always in readiness some consecrated little hosts in a pix of solid and comely material, and neatly kept, with its opening well closed, and covered with a white veil; and then placed in a tabernacle ornamented as far as circumstances will allow, and kept locked: and *having several lamps*, or one at the least, *burning before it night and day*, unless this be hindered by the fear of profanation at the hands of unbelievers. Now, this holy sacrament ought to be carried from the Church to the private houses of the sick, with all decency, reverence, and fear.

Curare debet Parochus ut perpetuò aliquot particulæ consecratæ, pro infirmorum usu, conserventur in pyxide ex solidâ decentique materiâ, eâque mundâ, et suo operculo bene clausâ et albo velo cooperatâ; et in tabernaculo, quantum res feret ornato, et clave obserato; lampadibus etiam pluribus, vel unâ saltem, die noctuque coram tabernaculo collucente, nisi metus profanationis ab infidelibus hoc prohibeat. Deferri autem debet hoc sanctum sacramentum ab Ecclesia ad privatas ægrotantium domos cum omni decentia reverentia, et timore.

[The *viaticum* is only for the *grievously ill*.]

Moreover, the *viaticum* of the most holy body of our Lord Jesus Christ must be procured with the utmost zeal and diligence for those that are *grievously* sick; that is, when they are so dangerously ill that it is probable they shall be no more able to receive the holy communion. And if they have been during

Porro viaticum sacratissimi Corporis Domini nostri Jesu Christi graviter ægrotantibus summo studio et diligentia procurandum est; nimirum quando adeo periculosè infirmantur, ut probabile sit quod sacram communionem amplius sumere non poterunt. Et si per aliquod tempus in eodem periculo constituti re-

some time in the same peril, and do devoutly ask *again* for the sacred *viaticum*, the priest shall not fail them. But he must take good heed for fear of scandal to others, not to go with the *viaticum* unto the unworthy, such as public usurers, fornicators, and others notoriously criminal, unless they have first purged themselves by holy confession, and made due satisfaction for their public offending.

But to other sick [*i. e.* to all *secret* sinners, hypocrites, &c. however wicked] who are not so grievously ill as to seem in peril of death, *the holy communion* [*i. e.* and not the *viaticum*] is to be administered, if they ask it; *but nevertheless before they eat or drink anything*, as to other the faithful.

maneant, et *sacrum viaticum* iterum devotè petant; eorum pio desiderio Parochus non deerit. Cavendum autem est, ne ad indignos cum aliorum scandalo deferatur, quales sunt publicè usurarii, concubinari, vel aliter notoriè criminosi, nisi sese prius sacrâ confessione purgaverint, et publicæ offensionis prout de jure, satisfecerint.

Cæterum etiam aliis infirmis, qui non adeo graviter ægrotant, ut mortis periculum imminere videatur, sacra communicatio, si petant, administranda est: sed ante omnem cibum et potum, non aliter ac cæteris fideibus. P. 74-5.

† *The Office of giving the Communion to the Sick.*— *Ordo Communicandi Infirmum.*

[<sup>a</sup> The Rubric, after describing the ceremonies of entering the house, of laying down and adoring the host, and setting a lighted wax-taper standing before it; of sprinkling the sick and the bed with holy water, &c. &c., and of praying God "to send his angel from heaven to guard, protect, cherish, visit and defend all that dwell in this house." &c.; thus proceeds:]

Having thus said, he shall go up to the sick, to ascertain whether he be well disposed for receiving the sacred *viaticum*; and whether he wishes to confess *any* sins: and he

His dictis, accedat ad infirmum, ut cognoscat nùm sit benè dispositus ad suscipiendum *sacrum viaticum*: et uterùm velit aliqua peccata confiteri; et illum audiat at-

shall hear him and absolve him, although he ought to have been first duly confessed, unless necessity otherwise urge. Next, the customary *general* confession being made either by the sick one, or by another in his name, the priest shall say, the *Misereatur, &c.*, and *Indulgentiam, &c.*

Then having made a genuflexion, he takes the sacrament out of the vessel, and, elevating it, he displays it to the sick, saying: *Behold the Lamb of God.—Lo! he who taketh away the sins of the world.* And in the usual way he shall say thrice: *Lord, I am not worthy that thou shouldst enter under my roof, but say the word only, and my soul shall be saved.* And the sick shall say the same words together with the priest, in a low voice, at least once. Then the priest, giving the eucharist to the sick, shall say: *Take, brother (or sister), the viaticum* of the body of our Lord Jesus Christ, who keep thee from the malignant enemy, and bring thee to everlasting life. Amen.

But if the communion be not given as a *viaticum*, he shall say in the ordinary way, The body of our Lord Jesus Christ keep, &c. [Ergo, it is the word *take* that makes it a *viaticum*. What magic there is in a word!]

After this the priest shall wash his fingers, saying nothing, and give the ablution (*the suds*) to the sick.\* Then he con-

que absolvat; quamvis priùs deberet esse ritè confessus; nisi necessitas aliter urgeat. Postea factâ de more confessione generali, sive ab infirmo, sive ab alio ejus nomine, sacerdos dicit: *Misereatur, &c.* Indulgentiam, &c.

Deindè factâ genuflexione, accipit sacramentum de vasculo, atque illud elevans ostendit infirmo, dicens: *Ecce Agnus Dei, ecce qui tollit peccata mundi, Et more solito ter dicat: Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea. Et infirmus simul cum sacerdote dicat eadem verba, submissâ voce, saltem semel. Tum sacerdos dans infirmo Eucharistiam, dicat: Accipe, frater (vel soror), viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducatur in vitam æternam. Amen.*

\* Postea sacerdos abluat digitos, nihil dicens, et infirmo detur ablutio.

cludes with a short prayer, "That the body of our Lord Jesus Christ, which he, the sick, has received, be profitable to him unto everlasting life,"—and with making, with the vessel containing the hosts, the sign of the cross over the sick *silently, nihil dicens.* (P. 76-8.)

[Such then are Rome's soul-*druggeries* for the sick, and for the *grievously* sick. Let us now notice her *additional* soul-*druggeries* for the *extremely* sick and the dying.]

+ *Of the Sacrament of Extreme Unction.*—+ *De Sacramento Extremæ Unctionis.*—P. 79.

[Gen. Rubr.]

The sacrament of Extreme Unction, instituted by Christ our Lord [where, or when?] as a heavenly medicine, saving not only to the soul, *but also to the body*, is to be applied, with all zeal and diligence, to those that are *dangerously* ill, and, if possible, at the time when their mind is yet unimpaired, and their reason in vigour; that while they are being anointed with the sacred oil, they may themselves be able to apply their own faith and pious desire of mind, for receiving the *more abundant\** grace of the sacrament.

Now this sacrament ought to be given to those sick, who, when they are come to the use of reason, *are so grievously ill, as to seem in imminent peril of death*, and

Extremæ Unctionis sacramentum, à Christo Domino institutum, tamquam cœlestis medicina, non animæ solùm, sed etiam corpori salutaris, omni studio ac diligentia periculosè ægrotantibus adhibendum est; et eo quidem tempore, si fieri possit, cùm illis adhuc integra mens et ratio viget: ut ad uberiorem sacramenti gratiam percipiendam, ipsi etiam suam fidem ac piam animi voluntatem conferre possint, dùm sacro oleo liniuntur.

Debet autem hoc sacramentum infirmis præberi, qui, cùm ad usum rationis pervenerint, tam graviter laborant, ut mortis periculum imminere videatur, et iis qui præ

\* Observe, their own faith and pious desire are not *needful* for receiving the grace of the sacrament, but *useful* for the *more abundant* or fruitful grace of it. The Rubric takes special care not to violate the *precious* principle of the "*opus operatum* of the sacraments." See the next Rubrics.

to those who sinking with age, seem likely to die daily, even though they have no other illness;\* but not to those that are entering battle, or going upon other perils, or about to undergo anon the last sentence of the law; nor to young persons not having attained the use of reason.

However, to sick persons, who, whilst they were of sound mind and had their senses entire asked for it, or probably would have asked for it, or gave signs of contrition, *it shall nevertheless be given, even though they may have afterward lost the use of speech, or have become mad, or delirious, or insensible*: unless it be probable that the mad or frantic one might do something that would be an irreverence to the sacrament.

Moreover, if any one is in his last moments, and there is danger of his departing before the anointings be finished, he shall be anointed quickly, by beginning at the words, *By this holy unction, &c.*, as below. Afterwards, if he shall live, the omitted prayers shall be said. But if he die while being anointed, the priest shall not proceed further. But if there be a doubt whether he be yet alive, *the minister shall proceed with the anointing, pronouncing the form conditionally, If thou livest, by this holy anointing, &c.*†

The parts of the body that ought especially to be anointed, are those which nature has given to man as instruments of the senses; namely, the eyes, the ears, the nostrils, the

senio deficient, et in diem videntur morituri, etiam sine aliâ infirmitate: non autem prælium inituris, aut alia pericula subituris, aut reis ultimo supplicio mox afficiendis, aut pueris rationis usum non habentibus.

Infirmis autem qui, dum sanâ mente et integris sensibus erant, illud petierunt, seu verisimiliter petissent, seu dederunt signa contritionis, etiam si deindè loquelam amiserint, vel amentes effecti sint, vel delirent, aut non sentiant, nihilominus præbeatur; nisi amens vel phreneticus verisimiliter posset quidquam facere contra reverentiam sacramenti.

\* This sacrament, therefore, is not given in order to the recovery of the sick; it is only to be given when life is despaired of; *contrary* to the design of the anointing mentioned in the Epistle of St. James.

† Quod si dubitet an vivat adhuc, unctionem prosequatur, pronuntiando formam sub conditione, Si vivis, per istam sanctam unctionem, &c.

mouth, the hands, the feet,\* [and in anointing males, *the loins.*]

At the nostrils the anointing shall be applied in the *under* part; at the feet, on the *upper* part; at the hands, on the *back* part, in bishops and priests; but on the *inside*, in all others.

But if any one be maimed of any member, the part nearest to that member shall be anointed with the same form of words.—P. 79-82.†

*The order of Administering the Sacrament of Extreme Unction.—Ordo Administrandi Sacramentum Extremæ Unctionis.*

The priest, having entered the house, shall [<sup>a</sup> after the usual ceremonies] put on over his suplice a violet-coloured stole [as he is going to conjure], and first present the cross to the sick one to be devoutly kissed by the same (*violacea stola indutus ægroto crucem piè deosculandum porrigit.*)

[<sup>a</sup> Next comes a copious sprinkling of holy water. After that, the priest, if time allow of it (*i.e.* if the person be not in the last agonies) recites three successive prayers,] “That the devils may flee away from this house at the entrance of our humility, and that the good guardian angel may be sent from heaven to drive away all opposing powers (*i.e.* devils), and to keep, cherish, protect, visit, and defend all dwelling in this house,” *qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo.*

Then the usual general confession being made, in the Latin or vulgar tongue, he shall say the *Misereatur tui*, &c. the *Indulgentiam*, &c. The which general confession, &c. may be omitted, if the sacrament of Extreme Unction is to be administered immediately after the receiving of the sacred *viaticum*.

\* “These are the proper parts for the sacrament, because they have served as the instruments of sin, *whereof this sacrament purges the dregs*, *i.e.* those sins which we have not been careful enough to repent of. *This sacrament, therefore, compensates for the defects of past repentance.*” —(Bishop Alet’s Ritual, quoted by Picart, in his Ceremonies.)

† It is well that these marvellous mysteries had not been invented before the time of the Apostate Julian, as otherwise they would have furnished a wide field for his profane sarcasms. Had they existed, he certainly would have known them, as he had been long an *official* in the Church. But, happily, the Church was then Christian. She had not yet turned Anti-Christian.

Then before he begins to anoint the sick, he admonishes the by-standers to pray for him ; and, if convenient, according to time and place and the number and quality of those present, to recite for him the penitential Psalms, with the Litany, or other prayers, while he himself administers the Sacrament of Unction.

Anon he says :

\* In the name of the Fa+ther, and of the + Son, and of the Holy + Ghost, be extinguished in thee all power of the devil, through the laying on of our hands, and the invoking of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and all the saints together. Amen.

Then having dipped the style, or his thumb, in the holy oil, he anoints the sick in the form of the cross, in the parts hereinafter written, applying the words of the form to the particular place as follows :

To the Eyes.

Ad Oculos.

The Lord, through this holy unction, + and his own most gracious compassion, forgive thee whatsoever sin thou hast committed *by seeing*. Amen.

Per istam sanctam unctionem + et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per visam deliquisti. Amen.

This he does to each eye, repeating the same words. After each anointing he shall wipe the anointed place with a lump of *new* silk, or something similar, and *afterward burn the same*, [*i.e.* the silk, lest any unconsecrated hand should touch the holy thing !]

To the Ears.

Ad Aures.

The Lord, &c., as before, whatsoever sin thou hast committed *by hearing*. Amen.

Per istam sactam unctionem + &c., quidquam per auditum delinquisti. Amen.

To the Nostrils.

To each of which he applies the anointing in the same

\* In nomine Patris+, et Filii+, et Spiritus + sancti, extingatur in te omnis virtus diaboli, per impositionem manuum nostrarum, et per invocationem omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul sanctorum. Amen.



way, using the same words, only substituting for the last, *Per Odoratum, By smelling*. And so on to the rest, saying at the anointing of the mouth, *Per gustum et locutionem, By tasting and talking*; at each hand, *Per tactum, By touching*; and at each foot, *Per gressum, By going*.

[He anoints the loins also, last of all in ministering this sacrament to males, but not in the case of females. But this *Anglican Ritual omits all mention of the loins*. Neither does this Ritual add, "That the anointing being finished, the priest shall wash such of his fingers as have touched the holy oil. The anointing being finished, the priest shall wipe his fingers well with bread-pith, and then wash them and throw this bread and this water into the fire; and he shall take care to carry all the lumps of silk home with him, and burn *them* in the Church, and throw the ashes into the *sacrarium*." But it adds], Then the priest shall say the *Kyrie*, and then the *Pater Noster* *secretly*, &c. After which he shall say :

Almighty Lord God, who didst speak by the Apostle James, saying : Is any sick among you let him bring in the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick, and the Lord will raise him up ; and if he be in sins, they shall be forgiven him ; *cure,\** we beseech thee, O our Redeemer, *with the grace of the Holy Ghost, the languors of this sick one, and heal his sores, and forgive him his sins, and drive out from him all mental and bodily pains, and mercifully restore unto him perfect health inwardly and outwardly ; that being restored by the help of thy mercy, he be refitted for his former duties,* [the duties of life in which he has been heretofore engaged]. Who, with the Father, &c. Amen.

Let us pray.

Oremus.

Regard, we beseech thee,	Respice, quæsumus, Do-
O Lord, thy servant N.	mine, famulum tuum N. in
sinking through bodily weak-	infirmate sui corporis fati-
ness, and <i>revive again</i> the	centem, et animam refove

\* Cura, quæsumus, Redemptor noster, gratiâ sancti Spiritûs languores istius infirmi, ejusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo expelle, plenamque interiùs et exteriùs sanitatem misericorditer redde, ut ope misericordiæ tuæ restitutus, ad pristina reparetur officia. Qui cum Patre et Spiritu sancto, &c. Amen.

soul which thou hast created : that amended by chastenings, he may find himself saved by thy medicine. Through Christ our Lord. Amen.

Let us pray.

O holy Lord, &c., be graciously present to the invoking of thy name, that thou mayest *raise up* with thy right hand thy servant, *delivered from his sickness, and gifted with health*; strengthen him with thy might, defend him with thy power, and restore him to thy holy Church, with all the prosperity he so lacketh (or longed for by him). Amen.

Last of all, he may, according to the quality of the person, give brief and salutary admonitions to encourage the sick to die in the Lord, and strengthen him for putting to flight the assaults of demons.—P. 82-90.

[This is the whole of the office. The reader will see how striking is the inconsistency of every petition in these prayers with the doctrine of extreme unction and the rules laid down in the preceding Rubrics. Extreme unction is to be given only to those that are *in extremis*; not simply sick, but dying; to those whose lives are despaired of, or quite worn out with age and sinking with infirmity. In short, it is to be given only to those of whose recovery there is no likelihood, but altogether the reverse; and yet all the prayers are for the recovery of the person! for his temporal and bodily relief! How inconsistent! yea, hypocritical! This is to be accounted for, only by *the fact*, that the prayers are older than the so-called modern sacrament of *extreme* unction, which was never heard of in the Church till after the twelfth century. They belong to the ancient anointing that was used in the Church not as a sacrament, but as a means for bodily cure—a practice out of which the Romish corruption at length grew. (See Gibson, vol. viii. p. 287, &c.)]

quam creasti; ut castigationibus emendatus, se tuâ sentiat medicinâ alvatum. Per, &c. Amen.

Oremus.

Domine sancte . . . .  
ad invocationem tui nominis benignus assiste, ut famulum tuum ab ægritudine liberatum et sanitate donatum dexterâ tuâ erigas, virtute confirmes, potestate tuearis, atque ecclesiæ tuæ sanctæ cum omni desideratâ prosperitate restituas. Per Christum Dominum nostrum. Amen.

+ OF THE VISITATION AND CARE OF THE SICK.—(De visitatione et cura infirmorum.)

[This is the next article in the Ritual ; and as it is in its general features much of a piece with the two preceding offices, it will be enough to extract from it the following Rubric.]

He (the priest) shall also persuade the sick one, while he is of sound mind to make a right settlement of all his property, and make his will ; if he has anything that belongs to another, to restore it ; and to dispose, *for the remedy of his soul, according to his means*, whatever it shall please him in the Lord *to pious uses* ; but in making these suggestions he must take care to guard against all semblance of avarice.

Suadeat etiam ægroto, ut, dum integrâ mente est, rem suam omnem rectè constituat, et testamentum faciat : si quid habet alienum restituat et ad remedium animæ suæ, pro facultatibus, quod ei in Domino placuerit, in pios usus disponat : sed hæc suggerendo omnis avaritiæ nota caveatur. Rit. p. 92.

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[The death-bed of a Romanist—a scene of the most consummate idolatry.]

[Extracts.]

*From the mode of helping the Dying.*—Modus Juvandi Morientes.—Ritual, p. 101.

If, after the receiving of the most holy Viaticum and extreme Unction, he (the priest) see the sick man hastening to his end, he shall immediately recite over him, with as great devotion as he can, The Commendation of the Soul\* . . . .

\* The *Ordo commendationis animæ* is in the Breviary. One extract will suffice to shew the awful idolatry in which a poor Roman soul leaves this world. It says, "Then when the soul is struggling in the last agonies, the following shall be said : Go thou, Christian soul, from this world, in the name of Almighty God, the Father, who created thee ; in the name of Jesus Christ, the Son of the living God, who suffered for thee ; in the name of the Holy Ghost, who was shed upon thee ; in the name of the Angels and Archangels ; in the name of the Thrones and Dominions ;

He shall also stir up the sick one, while strength of understanding remains to him, to make *acts* of faith, hope, charity, and other graces ;—for instance :

That he firmly believes all the articles of the faith, and *whatever the holy Roman Catholic and Apostolic Church believes and teaches.*

That he hopes that Christ our Lord, for his own immense clemency will be propitious to him ; and that by the merit of his most holy passion, and through the intercession of the blessed Mary and all the saints, he shall obtain eternal life.

Ut firmiter credat omnes articulos fidei, et quidquid sancta Romana Catholica et Apostolica Ecclesia credit et docet.

Ut speret per Christum Dominum nostrum pro suâ immensâ clementiâ sibi fore propitium, et merito ejus sanctissimæ passionis, et per intercessionem beatæ Mariæ et omnium sanctorum se vitam æternam consecuturum.

That for God's sake, he patiently endures the pain which he suffers, and the grievance of his disease *as the penance of his sins.*

Moreover, he shall exhort the sick one to pray as follows, at intervals, as well as he can, at least in heart.

[The three last of these ejaculations are the following, and are, accordingly, the last utterances of the dying Romanist.]

Mary Mother of Grace, Mother of Mercy, thou protect us from the enemy, and in the hour of death receive *me.*

Holy Angel of God, come to my aid as my guardian.

Ut quem patitur dolorem, et morbi molestiam, propter Deum in penitentiam peccatorum suorum, patienter toleret.

Hortetur præterea, ut eo modo quo potest, saltem ex corde, ita per intervalla precetur.

Maria mater gratiæ, mater misericordiæ, tu nos ab hoste protege, et horâ mortis suscipe.

Sancte Angele Dei, mihi custos assiste.

in the name of the Principalities and Powers ; in the name of Cherubim and Seraphim ; in the name of the Patriarchs and Prophets ; in the name of the holy Apostles and Evangelists ; in the name of the holy Martyrs and Confessors ; in the name of the holy Monks and Hermits ; in the name of the holy Virgins, and all the Saints and Saintesses of God, be thy place this day in peace, and thy dwelling in holy Sion. Through the same Christ our Lord. R. Amen." (Brev. Rom. Pars. Hiem. clix.)

All ye holy angels, and all ye saints, intercede for me, and succour me.

But immediately after the soul has left the body, shall be said this Responsory :

Come to his aid, ye saints of God: Run to his succour, ye angels of the Lord, receiving his soul, and presenting it in the presence of the Most High.

V. Christ who hath called thee, receive thee, and the Angels conduct thee into the bosom of Abraham.

Omnes sancti Angeli, et omnes Sancti, intercedite pro me, et mihi succurrite.

Egressâ autem animâ de corpore, statim dicatur hoc Resp.

Subvenite, Sancti Dei, occurrere, Angeli Domini, suscipientes, animam ejus, offerentes eam in conspectu Altissimi.

V. Suscipiatte Christus qui vocavit te, et in sinum Abrahamæ Angeli deducant te.

[Rome's final delusion for the dying.]

To all the foregoing offices for a dying Romanist, the following is added as *their crown and consummation*, viz.]:

The method approved by Benedict XIV. of imparting the *Apostolic benediction*, with a *plenary indulgence*, to those that are at the point of death; which is to be observed by those that have that power delegated to them by the *Apostolic See*.

He that has the aforesaid faculty, upon entering the chamber where the sick one lies, says: Peace to this house, &c. [as in the preceding articles.]

Then if the sick wish to confess, he shall hear him, and absolve him. If he ask not for confession, he shall stir him up to make an *act of contrition*; and if time allow, he shall briefly remind him of

Modus à Benedicto XIV. approbatus ad impertiendam Benedictionem Apostolicam, cum Indulgentiâ plenariâ, in articulo mortis constitutis, ab iis servandus qui facultatem habent à sede Apostolicâ delegatam.

Habens prædictam facultatem ingrediendo cubiculum ubi jacet infirmus, dicat: Pax huic, domui, &c.

Quod si ægrotus voluerit confiteri, audiat illum, et absolvat. Si confessionem non petat, excitet illum ad elicendum actum contritionis: de hujus benedictionis efficaciâ, ac virtute, si tempus ferat,

THE EFFICACY AND POWER OF THE BENEDICTION; then he shall instruct and exhort him, willingly to bear the troubles and pains of his disease, *as the expiation of his past life*, and offer himself to God, ready to accept freely whatsoever pleaseth him, and *patiently to undergo death itself, in satisfaction of the penalties which he has deserved by his sins*. Then he shall console him, with pious words, rousing him to hope, that by the largeness of the divine munificence, he shall obtain the remission of those penalties, and eternal life. Amen.

breviter admoneat: tùm instruat, atque hortetur, ut morbi incommoda ac dolores in anteactæ vitæ expiationem libenter perferat, Deoque sese paratum offerat ad ultrò acceptandum quidquid ei placuerit, et mortem ipsam patienter obeundam in satisfactionem pœnarum, quas peccando promeruit. Tùm piis ipsum verbis consoletur, in spem erigens fore, ut ex divinæ munificentia largitate earum pœnarum remissionem, et vitam sit consecuturus æternam. Amen.

Then, if this benediction is not imparted *immediately* after the Sacrament of Extreme Unction, the *Confiteor* being said by one of the Clerks there present, he shall say the *Misereatur*, and then say:

Our Lord Jesus Christ, Son of the living God, who gave to his blessed Apostle Peter, the power of binding and loosing, receiveth thy confession, and restore to thee the first robe which thou didst receive in baptism: and I, by the faculty given me by the Apostolic See, *do grant unto thee the plenary indulgence and remission of all thy sins*, in the name of the Fa + ther, and the Son, and the Holy Ghost. Amen.

Through the mysteries of the most holy reparation of mankind, almighty God remit to thee all penalties of the

Dominus noster Jesus Christus Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi, atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi stolam primam, quam in baptisate recepisti: Et ego facultate mihi ab Apostolicâ sede tributâ, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo, in nomine Patris +, et Filii, et Spiritus Sancti. Amen.

Per sacrosanctæ humanæ reparationis mysteria, remittat tibi omnipotens Deus omnes præsentis, et futuræ vitæ

present and the future life, open to thee the gates of Paradise, and bring thee to everlasting joys. Amen.

Almighty God, the Father and the Son, and the Holy Ghost, bless thee. Amen.

But if the sick one be so near death that there is no time either of making the general confession, or reciting the foregoing prayers, the priest shall impart the benediction *immediately*. Rit. p. 106, &c.

poenas, paradisi portas aperiat, et ad gaudia sempiterna perducatur. Amen.

Benedicat te omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.

Si verò infirmus sit adeò morti proximus, ut neque confessionis generalis faciendæ, neque præmissarum precum recitandarum tempus suppetat, statim sacerdos benedictionem ei impertiatur.

[We now dismiss the Roman Anglican Ritual, merely noting,

1. That from the preceding extracts, it might be supposed at first sight that a soul leaving this world under such an accumulation of specifics for sin, could not have either need of, or room for any further like purgations or medicaments, having been already drugged even to surfeiting. But not such is the teaching of Rome, as we have already seen in our last article from the Pontifical (p. 151). The supposition would be incompatible with her profits, and therefore she forbids it. Hence her votary, even after death, has still to undergo another similar accumulation of hand-wrought purgations and washings, and conjuring absolutions, &c.; and then after all, to enter into a burning fiery-furnace for a further process of still more sharp and trying purgation; and though, even then, innumerable additional sacerdotal remedies, if his surviving kindred can afford the cost of them, continue still to be heaped upon him in the shape of masses, oblations, substitute merits, substitute expiations, sufferings, &c.; yet even then, Romanism supposes him still to remain in fiery torments, it may be for ages, unless the great master conjuror, the Pope, can be prevailed upon for love or pity, or what is surer than all, for money, if again the survivors can afford it, to give him, by a mere turn of his all-potent pen, a final and plenary release from his intense suffering, &c.; for what can not such a spell do? an instantaneous transference into the realms of bliss. O dreadful system! it is all Satanic to

the heart's core! And it is all blasted to atoms by that single declaration of God's word, "The blood of Jesus Christ, God's Son, purgeth from ALL sin."

2. No Christian, I take it, who ponders the foregoing extracts from the Roman Anglican Ritual, can hesitate at once to enrol that book in the same category of idolatrous offices, spells and sorceries with the Pontifical and the Missal, and to regard all Romanist ministrations with infinitely greater pity and abhorrence than he would the impostures of any Chaldean or other Oriental Magus ever known or heard of. I say infinitely greater, because the latter are done in the dark parts of the earth, they are not put forth as sovereign specifics for sin, their pretended effects being physical or bodily, and not spiritual; and because whatever they are alleged to be, they are altogether innocuous to professed Christians from the known fact that they are Satanic and pagan. But the impositions of Romanism are in every respect, the reverse. They are done under the broad day-light of God's word; they are done by professed ministers of Christ, and they are put forth under the assumption that they are all Christian, all real soul-medicines, specifics against Satan; yea, that they are God's appointed remedies for sin; they are therefore all Satanic devices and substitutes for the blood of Christ, and in this sense, all real spiritual poisons, all most malignant and deadly soul-opiates, and they delude, in every successive age, millions of millions of professing Christians, and lull their souls into the most deadly spiritual torpor, and that too, even on the death-bed, yea, then more than ever, even at that crisis, when humanly speaking men are most likely to awaken to a true sense of their sin and danger, and to feel a true relish for, and open their hearts to God's sole and only remedy for sin and sinners, the blood and righteousness of His only Son our Redeemer and Saviour.

3. And, lastly, though I do not think that a Christian reader will wonder at my calling these devices *satanic spells, sorceries, &c.*; yet if any should so wonder, I only ask him to look into the Book of the Apocalypse, c. ix. ver. 20, 21; and bearing in mind, that the divine declaration there made, belongs (as the internal evidence of the context itself most clearly evinces) to the epoch that followed the fall of Constantinople and of the Eastern Church and Empire, and which opened with the blessed Reformation; and he will there see that I have divine authority for my use of these



phrases. It is there said, that "the remnant of men," *i.e.* the Western Church which had so escaped those plagues and judgments of God as to be suffered still to subsist; "nevertheless repented not of the works of their hands," *i.e.* their own self-devised hand-made religion, "so as to cease from worshipping demons," *i.e.* deified *creatures*, soul-gods, canonized dead men and women,—“and idols of gold,” &c., *i.e.* their images, &c. And then it is added among other brands, "Neither repented they of their **SORCERIES.**" Now let it be well noted that the word *sorceries* in the original is *φαρμακείων*, and that the literal sense of that word is 1°. pharmacies, physical purgatives, druggeries; 2°. conjured medicines, enchanted or charmed drugs externally or internally applied; or 3°. applied as potions, spells, enchantments, sorceries; and 4°. any stupifying or poisonous medicaments.\* These are the common and ordinary meanings and uses of the word in Greek authors; and accordingly all we have to do in order to ascertain the sense in which God here applies the word, is simply to prefix, as certainly we ought, the word, soul, or spiritual, to the above English words; and there is not one of them that does not apply in its full sense to all and every one of Rome's multitudinous self-invented "remedies for sin." Now then glance again over this whole book of extracts down from the office of confirmation to its last page, and then you will see with what marked significance and divine truth and prescience God here says, "Neither repented they of their soul-pharmacies, of their spiritual druggeries and quackeries, of their exorcised and conjured soul-medicaments, spiritual-potions, spiritual-spells and sorceries, nor of their stupifying enchanted soul-poisoning, soul-killing, deadly Satanic "remedies for sin" so-called. Nay, nor have they even yet repented of them, reader; neither will they—till God's last vial be poured out, and the man of sin, the great spiritual sorceror, be destroyed by the brightness of Christ our Lord's second Advent, (2 Thess. ii.) and "the Mystery of God shall be finished." (Rev. x. 7.)]

\* See the word in Liddell's Lexicon.

# CHURCH-LESSONS,

OR

## LEGENDS OF THE BREVIARY.

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[The saints of the Romish Calendar may be divided into two classes, namely, the ancient and the modern; or rather, 1st. those who are saints in their own right, as it were, and whose title to heaven is undisputed; and 2nd. those whose title to saintship rests in the bosom of the Pope,—in a word, the *Canonized*. The earliest instance of canonization, of which we have any authentic record, is that of Udalric by Pope John XV. A.D. 993. Not of course, that all of them that lived previous to this date, may pass with an undisputed title to a high place in heaven; but we may here take that date as a convenient point of division for the purpose of reference. Accordingly, *specimens* shall now be given from the authorised Legends or Festival Lessons of both classes. These lessons are all fables, and are all comparatively of modern invention; some more, some less so. The reading of them is the chief discipline of the priests, and monks, and nuns, &c.; and the main design of them is to commend and promote the doctrines and practices of the Church of Rome.\* A few specimens will suffice from the legends of the first class, in order that more space may be reserved for those of the second; *which are far the more glaringly reckless*. The Latin, wherever it is important, will be found either in a side column, or in a foot-note, and the points most to be noted will, as usual, be in Italics.]

### ROMAN BREVIARY.

*On the Feast of St. Clement, Pope and Martyr.*—Nov. 23.

[Lying Miracles.—Relics, &c.]

#### Lesson V.

After he (Clement) had by his teaching and the sanctity of his life converted many to the Christian faith, he was

\* The reader, while perusing these legends, will do well to keep in mind that notable prediction, 1 Tim. iv. 1, 2, "*Speaking lies in hypocrisy,*" *i. e.*, for the purpose of promoting and propagating the doctrine and worship of *demons, i. e.*, of *dead men and women and angels deified*, or in modern phrase, *canonized*.

banished by the Emperor Trajan beyond the Pontic sea, to the desert of the city Chersona. There he found two thousand Christians, who had been banished thither by the same Trajan. When these, digging and cutting in the marble quarries, laboured under a want of water, Clement having prayed, went up into a neighbouring hill, where he saw the Lamb touching with his right foot a well of fresh water, which was springing up there. There they all quenched their thirst; and many unbelievers being converted by that miracle to the faith of Christ, began also to venerate the sanctity of Clement\* [*i.e.* the Roman phraseology, to worship him.]

#### Lesson VI.

Trajan provoked thereby, sent officers with orders to bind an anchor round Clement's neck, and cast him into the depths of the sea. This being done, the sea, while the Christians were praying on the shore, receded to the space of three miles; and the Christians having come on to the place, found there a little marble chapel, shaped like a temple, and in it a stone chest, in which the body of the martyr was laid, and by the side thereof, the anchor with which he had been drowned. By which miracle, the inhabitants being convinced, adopted the faith of Christ. *His body was afterwards translated to Rome, in the time of Pope Nicholas I.* †

#### *Commemoration of St. Alexander, Pope,—May 3.*

[Forgery for Holy Water.‡]

#### Lesson IX.—[Extract.]

Alexander, a Roman, ruling the Church in the time of the Emperor Adrian, converted to Christ a great part of the Roman nobility. He ordained that bread and wine only should be offered in the sacrament; but he ordered that the wine should be mixed with water, because of the blood and water which flowed from the side of Jesus Christ; and he

\* It will be seen by the style of the English in these and all the following Lessons, that it is quite *literal*, and may be depended upon.

† The legends from which these Lessons on the feasts of the earlier saints are extracted, are, for the most part, *the Pontificale*, or Lives of the Popes, *the Decretal Epistles*, and *the Roman Martyrology*: which are all notorious forgeries. The two former were got up for the special purpose of advancing the Papacy. (See Dean Comber in Gibson, vol. xv. p. 97, &c.; also Bishop Pearson's Posthumous Dissertation.)

‡ Vide *supra*, p. 95.

added to the Canon of the Mass, the words, *Who, the day before he suffered. He also decreed that water blest by mingling salt in it should be always kept in the Church, and used in bed-chambers, for chasing away devils.\**

*Marcellinus, Pope.*—April 26.

[Forgeries for the Papal Supremacy.]

Marcellinus of Rome, in that horrible persecution of the Emperor Diocletian, was so overcome with terror that he offered incense to the statues of the gods: of which sin he was immediately after so penitent, that he came clothed in sackcloth to Sinuessa, to a Council of a great number of bishops: where, bathed in tears, he openly confessed his wickedness. *No one, however, dared to condemn him; † nay, they all cried out with one voice: With thy own mouth judge thyself, not by any sentence of ours: for the first See is judged (i.e. is to be judged) by no one; adding, that Peter, too, had transgressed through the same weakness of mind, and had obtained pardon of God by the like tears. ‡*

\* This is from the first *spurious* Decretal Epistle of Alexander I., Bishop of Rome, about the year 115. The design of the fable is to give an early origin to, and commend the use of, holy water; for the which no proof that can stand the test of history, can be brought from the first five centuries. The earliest thing like it is found in an Epistle of Pope Gregory to Austin of Canterbury, at the end of the sixth century, which yet was very *unlike* the present holy water of the Church of Rome.—(Bede's History, Lib. 1, c. 30.) This fictitious epistle is not only adduced in the Breviary, but it is even copied into the Canon Law.—(De Consecrat. Dist. iii. c. 20.) The words, which of themselves are sufficient to prove the epistle to be a late forgery, are, *Aquam sale conspersam populis benedicimus, ut ea cuncti aspersi sanctificentur et purificentur; quod et omnibus sacerdotibus faciendum esse mandamus.* “We bless for the people water sprinkled with salt, that all sprinkling themselves therewith may be *sanctified and made pure*, which things we *command* to be done also by all priests.” Thus it is the readers of the Breviary are ruined!

† *Quem tamen damnare ausus est nemo, sed omnes una voce clamant: Tuo te ore, non nostro iudicio, judica; nam prima sedes a nemine iudicatur.*

‡ For the most infamous forgery of the ridiculous Council of Sinuessa, and this fable of Marcellinus' Confession, see in Gibson, vol. xv. p. 130, &c. Here it will be sufficient to cite the following from Father Du Pin. He says: “It is notoriously known among all the learned, that the acts which bear the name of this Council are supposititious, and that the story on which they are grounded is a fable, which has no foundation in antiquity.” Again he says: “He who forged these acts . . . is a modern author unworthy of credit.”—(Eccles. Writers, Cent. iv. p. 241.)

*Feast of Marcellinus, Pope.*—January 16.

[Forgeries for the Papal Supremacy.]

Marcellus, a Roman, held the Pontificate from the time of Constantius and Galerius to that of Maxentius. By this Pontiff's persuasion, Lucina, a Roman matron, made the Church of God heir of all her possessions. He instituted in the city twenty-five titles, or parishes as it were, both for the baptizing and penance of those who from heathens became Christians, and for the burial\* of the martyrs. Maxentius, fired with rage at these proceedings, threatened Marcellus with severe punishment, if he would not resign the Pontificate and sacrifice to the idols. But as he set at nought these outrageous orders, the Emperor sent him to his public menagerie to be his beast-keeper; where he lived nine months in constant fasting and prayer, visiting the parishes, which he could not do personally, by his letters. Being rescued thence by the clergy, he was honourably entertained by St. Lucina; in whose house he dedicated a Church, which is still called the Church of St. Marcellus. . . . This coming to the ears of Maxentius, he commands the beasts to be sent into the Church, and to be kept by Marcellus; where, oppressed with the filth of the place, and his many miseries, he fell asleep in the Lord. [And then the Lesson adds, which is the design of the whole fable:]

He wrote *an epistle* to the Bishops of the Province of Antioch, upon the primacy of the Roman Church, which he proves to be the head of the Churches. Wherein this also was written, namely, *that no Council is lawfully held (i.e. is a lawful Council) without the authority of the Roman Pontiff.*†

Scipsit epistolam ad Episcopos Antiochenæ provinciæ de Primatu Romanæ Ecclesiæ, quam caput Ecclesiarum appellandam demonstrat. Ubi etiam illud scriptum, nullum concilium jure celebrari, nisi ex auctoritate Romani Pontificis.

\* It was contrary to the laws and customs of Rome to bury any within the city. The writer of the legend forgot this.

† This Epistle is owned by Labbé (tom. iii. p. 948) to be a *forgery*, patched up out of divers modern authors: in fact, it is doubtful whether there was ever any Pope Marcellus at all. See Gibson, ubi supra

*On the Feast of Silvester, Pope.*—December 31.

[The Pope and Constantine.—Images.]

## Lesson IV.

Silvester, a Roman, succeeded to the Pontificate on the death of Melchiades, Constantine being then Emperor. Constantine, for the purpose of curing himself of a leprosy, had ordered, by the advice of his physicians, a bath of the blood of infants to be got ready for him; but the Apostles Peter and Paul appeared to him in his sleep, and commanded him, if he wished to be delivered from the leprosy, to give up the horrible design of his impious bath, and send for Silvester, who was concealed in Mount Soracte: and that being renewed by him (Silvester), with the saving laver (*i.e.* baptism), he should command temples to be built in the Christian style throughout all the jurisdiction of the Roman Empire; and abolishing the images of false Gods, worship the true God. Constantine,\* therefore, obeying these heavenly admonitions, has Silvester searched for most diligently, and when found, sends for him: and, *recognizing from him the images of the Apostles*† [from their likeness to the faces of the persons that appeared to him in the dream], he is healed by him (Silvester) by baptism, and is fired with zeal for defending and propagating the Christian Religion.

## Lesson V.

Therefore,‡ *by the authority* of Silvester, he built many Basilicas, which he *adorned with holy images*, and most magnificent gifts and presents; giving the Christians at the same time, what before was denied to them, the power of building temples publicly.§

\* Constantinus igitur, cœlestibus monitis obtemperans, Silvestrum diligentissime conquisitum vocat: a quo Apostolorum imagines recognoscens, baptismo sanatur, et ad tuendam propagandamque Christi religionem inflammatur.

† As if images were then in use, and Silvester was furnished with those of the Apostles, and carried his Gods with him in his flight to Mount Soracte to conceal himself there from *the persecuting emperor Constantine!*—as though Constantine were a persecutor.

‡ Itaque auctore Silvestro multas Basilicas edificavit, quas sacris imaginibus ornavit.

§ All this is from the same mint-house as the preceding. It is a fable that contradicts the clearest historical records. "Constantine (says Father Du Pin), received baptism from the hands of Eusebius of Nicomedia in the suburbs of that city, as Eusebius of Cæsarea, St. Athanasius, St. Jerome, St. Ambrose, Socrates, Sozomon, Theodoret, Evagrius, and all

Under this Pontiff were held two Councils; namely, that of Nice, wherein *his Legates presiding* (præsidentibus ejus Legatis), and Constantine and the 318 bishops being present, the Catholic faith was explained, and Arius and his followers condemned; *which Synod, moreover, he* (Sylvester) *confirmed at the petition of all the Fathers of the Council,* (Quam etiam Synodum confirmavit petentibus Concilii patribus universis); and *one at Rome* in which 284 bishops were present, where Arius was again condemned.\*

*Feast of St. Peter's Chains.*—(Sancti Petri ad Vincula.)  
August 1.

[Relics.—The miracle-working Chains.]

#### Lesson IV.

In the reign of Theodosius the Younger, when Eudocia his wife had gone to Jerusalem to perform her vows, she was loaded there with many presents. In particular, she received a gift surpassing all the rest; that of an iron chain, adorned with gold and gems: which they affirmed to be the very chain with which the Apostle Peter had been bound by Herod—*Quam illam (Catenam) esse affirmabant qua Petrus Apostolus ab Herode vinctus fuerat.*

Eudocia,† having devoutly *worshipped the chain*, afterwards the rest of the ancients unanimously affirm. It is therefore a fabulous story which is related in the acts falsely ascribed to Pope Silvester, that the baptism of Constantine was celebrated at Rome. And indeed nothing can be more fabulous than the account set down in those acts." And again, after he has recited some of the particulars of that story, he adds: "What forgeries, what fables are here! What inconsistent ravings of madmen, &c. &c. There is no historian speaks of his having a leprosy, or of his being cured of it by baptism."—(Cent. iv. pp. 13, 14.) See also Gibson, ubi supra, p. 142. The conversion of Constantine was too great an event, for the miracle-working Pope and the infallible Church not to have the chief hand in it; and hence the barefaced forgery of the fable; and hence too its insertion in the Lessons of the Breviary. How true is that brand of the prophetic spirit, "speaking lies in hypocrisy!" But so it is that the Romish priests, &c., are trained by the reading of the Church-lessons.

\* Here is another fable. No Council was held at Rome under Silvester; and Hosius, Bishop of Cordova, presided at Nice "in his own name (says Du Pin) and not in the Pope's; for he nowhere assumes the title of Legate of the Roman See, and none of the ancients say that he presided in this Council in the Pope's name. Gelasius Cyzicoenus, who first affirmed it, says it without any proof or authority."—Cent. iv. p. 251.

† Eudocia catenam pie venerata, eam postea Romam ad filiam Eudoxiam misit.

sent it to Rome to her daughter Eudoxia, who made a present of it to the supreme Pontiff: and he in his turn shewed her the other chain with which the same Apostle had been bound under Nero.

#### Lesson V.

When, therefore,\* the Pontiff had placed the Roman chain near that which had been brought from Jerusalem, it came to pass that they became so knitted together as to appear not two but one chain wrought by the same artist. By the which miracle so great honour began to be paid to those chains, that for this reason a Church, under the name of *St. Peter in Chains*, with the inscription, Eudoxia, was dedicated in the Esquiline, and a feast-day appointed in memory of the same, on the first of August.

#### Lesson VI.

Since which time the honour (*i.e.* worship), which on the same day was wont to be given to the profane solemnities of the Gentiles, began to be paid to the chains of Peter: the touch of which cured the sick, and cast out devils. For instance, in the year of salvation, 969,† it happened that a certain Count of the household of the Emperor Otho, being possessed of an unclean spirit, used to tear himself with his own teeth. Wherefore by the Emperor's order, he is brought to Pope John; and as soon as the holy chain touched the Count's neck, the horrible spirit, jumping out of him,

#### Lectio VI.

Quo ex tempore honos, qui eo die profanis gentilium celebritatibus tribui solitus erat, Petri vinculis haberi cœpit: quæ tacta ægros sanabant, et dæmones ejiciebant. Quo in genere anno salutis humanæ nongentesimo sexagesimo nono accidit, ut quidam Comes, Othonis Imperatoris familiaris, occupatus ab immundo spiritu seipsum dentibus dilaniaret. Quare is jussu Imperatoris ad Joannem Pontificem ducitur: qui,‡ ut sacra catena Comitum collum attingit, erumpens nefarius spiritus hominem liberum reliquit: ac deinceps in Urbe sanctorum Vinculorum religio propagata est.

\* Cum igitur Pontifex Romanam catenam cum ea quæ Jerosolymis allata fuerat contulisset, factum est, ut illæ inter se sic connecterentur, ut non duæ, sed una catena ab eodem artifice confecta esse videretur.

† So then this goodly legend was composed after the date here mentioned.

‡ This *qui* is bad Latin.



left him free : and since then the religion of the holy chains was propagated in the city.

*On the Feast of Pope Cornelius.*—Sept. 16.

[The Holy Bodies of Saints Peter and Paul.]

Lesson IV.

Cornelius, a Roman, bore the Pontificate when Gallus and Volusianus\* were emperors. He, with Lucina, a most holy woman, translated the bodies of Saints Peter and Paul from *the Catacombs* to a more opportune place : and Lucina placed the body of Paul in her own estate on the Ostian way, near the place where he had been stricken with the sword (executed) ; but the body of the prince of the Apostles, Cornelius laid to rest, not far from where he had been crucified.†

Lectio IV.

Cornelius Romanus, Gallo et Volusiano Imperatoribus, Pontificatum gerens, cum Lucina femina sanctissima, corpora Apostolorum Petri et Pauli e catocumbis in opportuniorem locum transtulit, ac Pauli corpus Lucina in suo prædio via Ostiensi, prope eum locum, ubi fuerat gladio percussus collocavit : Cornelius Principis Apostolorum corpus non longe inde, ubi crucifixus fuerat, reposuit.

[This will suffice as specimens of the Lessons read on the

\* In the fabulous legend from which this Lesson is taken, namely, the Pontificale, Cornelius is said to have sat in the Pontificate and suffered martyrdom under Decius ; but as Decius died the same month in which Cornelius became Pontiff, *the Reformed Breviary* corrects the fable, and puts in Gallus, &c., instead of Decius.

† St. Peter's body, according to these legends, would seem to have had a sort of ubiquity like almost all the modern saints. The same legend, relating to the burial of Pope Victor, who died A.D. 203, informs us that Victor was interred in *the Vatican near the body of St. Peter* ; though a law of the twelve tables forbids burials within the city. However, to let this pass,—here in Cornelius' time, *i. e.*, some sixty years after, St. Peter's body is in *the Catacombs* ; in another place, we are told it was buried in *Apollo's temple* ; in another, near *Nero's palace* ; in another, in the *Triumphal Territory* ; and so on. But the truth of the matter is, the legends were forged by divers hands in late and different times ; and afterwards jumbled together into one martyrology. Hence their innumerable contradictions. “ However, the fable is read in the Roman Church, September 16 ; and many devout people, on the credit of this legend, make pilgrimages, and offer prayers and large gifts to the shrines of these two Apostles, of whose true relics they can have none, because their real graves are not known.” (Dean Comber apud Gibson, xv. p. 124.)

feast days of the early Popes. All that follow these are similar "lies in hypocrisy."]

*On the Feast of the Apparition of St. Michael Archangel.*—  
May 8.

[Wonderous Origin of his Worship.]

Lesson V.

It came to pass that a bull of a certain Garganian\* had strayed far away from the droves of herds; which being long sought in vain, was at length found stuck in the entrance of a cavern. But when one of them (the searchers), in order to kill the bull, let fly an arrow at it,—the arrow being shot back, hit the archer himself. Which affair so terrified both those then present, and the rest afterwards, that no one dared to approach near the cavern. The people† consult the bishop, who answered, that inquiry ought to be made of God by appointing a three days' fast and prayer.

Lesson VI.

After the third day, Michael the Archangel informs the bishop that that place was under his own guardianship, and that he had shewn by this sign (*i.e.* the case of the bull) that he wished worship to be rendered there to God, for a memorial of himself and the angels. Therefore the bishop, together with the people,\* goes to the cave, and finding it shaped somewhat after the similitude of a temple, they celebrate there the divine offices; and the place afterwards became renowned for many miracles. Not long after that, Boniface dedicated the Church of St. Michael at Rome, at the top of the circus, on the 29th of September: on which day also the Church celebrates the memory of all angels. But to-day is consecrated by the Apparition of Michael the Archangel.

*On the Feast of St. Gregory Thaumaturg.*—November 17.

[*Prodigious Miracles.*]

Gregory, Bishop of Neocæsarea, of Pontus, illustrious for his sanctity and doctrine, was much more illustrious for signs and miracles: for the multitude and excellence of which he was called the Thaumaturg (Thaumaturgus); and, as St. Basil testifies, was compared with Moses, the Prophets, and the Apostles. A mountain which stood in the way of the building

\* Gargani, an inhabitant of Garganus, a mountainous tract of Apulia, running into the Adriatic, now called *St. Angelo*.

† Sepontini, a people of the district.

of a church, he removed to another place, by a prayer. A marsh also, which was the cause of discord between the brethren, he dried quite up. The river Lycus, ruinously inundating the country, he restrained by planting his walking-staff on its banks: which instantly sprang up into a blooming tree; and the river never after overflowed beyond that limit.

*On the Feast of St. Januarius, Bp. and Martyr, and his Companions.*—Sept. 19.

[His Miraculous Blood and Head.]

Lessons IV. and V.

[\* Describe the miracles wrought by Januarius, who was Bishop of Beneventum; the sufferings he endured in the Diocletian persecution, and his miraculous preservation: how, being thrown into a burning furnace, he came out so unhurt, that the fire did not so much as touch his clothes or hair; and how when next day thrown with his companions to the wild beasts in the theatre, the animals, forgetting their natural ferocity, prostrated themselves at the feet of Januarius.] “The judge while pronouncing sentence of death upon them, is suddenly struck blind, but Januarius praying for him, he immediately recovers his sight. At which miracle five thousand persons embrace the Christian faith. But the ungrateful judge, nothing softened by that favour, but rather more maddened by the conversion of so great a multitude, and, above all, fearing the decrees of the emperors, orders the holy bishop and his companions to be beheaded.”

Lesson VI.

The neighbouring cities took care to bury the bodies of these, from a zeal for choosing from amongst them, *each a particular patron for itself with God*. The Neapolitans, by a divine monition, chose the body of Januarius; which was translated first to Beneventum, then to the monastery of Mount Virgin; and lastly, to Naples, where it was deposited in the Church Maggiore, and became renowned by many miracles. Among which, this is especially memorable,—that once, of old, it extinguished volumes of fire bursting from Mount Vesuvius, and bringing dread of desolation not only to the neighbouring, but also to far off regions. Very famous too is this,\* that

\* *Præclarum illud quoque, quod ejus sanguis, qui in ampulla vitrea concretus asservatur, cum in conspectu capitis ejusdem martyris ponitur, admirandum in modum colliquefieri, et ebullire, perinde atque recessus effusus, ad hæc usque tempora cernitur.*

his blood, which is kept in a glass vessel, when it is placed within view of the head of the same martyr, is seen, to this very day, wonderously to liquify and bubble up, just as if recently shed.\*

[The following, which is comparatively of late introduction into the Breviary, is worthy of coming next: it is certainly a striking instance of the modern forge: beating far the old romances.]

*On the Feast of St. Martina, Virgin and Martyr.*—Jan. 30.

[Marvellous Potency of the Canonized Dead.]

#### Lesson IV.

Martina, a Roman virgin, born of a consular father, and of an illustrious race, was bereaved of her parents in her tender years; and being inflamed with the ardour of Christian piety, she distributed her riches—of which she had a great abundance—with wonderful liberality among the poor. Being commanded, under the Emperor Alexander, to worship the false gods, she abominates with great freedom the horrible impiety. On which account she was scourged again and again—torn with hooks, with iron claws, with pieces of broken pottery: then cut limb from limb with most sharp knives: bathed with fat boiling oil; and, at length condemned to the wild beasts in the amphitheatre: from all which, coming out by the divine power unhurt, she is cast into a burning funeral pile; and from this also she is preserved safe by equal divine favour.

#### Lesson V.

Some of her torturers struck by the novelty of the miracle, God's grace favouring them, embraced the faith of Christ, and enduring tortures merited the glorious crown of martyr-

\* According to this teaching of the Church in the Breviary, the blood of Januarius has been preserved in a glass vessel since the time of Diocletian, and of course has been working its miracles. How then is it that we have not a single recorded instance? Of course the body was there, and the blood was there. Why then have we not a single reference to the amazing prodigy in all antiquity—no, not even in the apologists for Christianity, nor in any of all the panegyrist<sup>s</sup> of the martyrs? or, in later times, in any of all the puffers and venders of bones and relics? What barefaced imposture! One is almost ashamed to condescend to refute it. The Januarian miracle has been often successfully imitated by chemists. (See Platt's Biography, article, St. Januarius.)

dom by the lopping off of their heads. At the prayers of this same (Martina), now were earthquakes; now lightnings shot from the thundering heaven, and the temples of the gods fell to the ground, and the idol-statues were consumed.\* At times from her wounds gushed forth milk mingled with blood; and a brilliancy most resplendent, and an odour most sweet emanated from her body. At times the court of heaven with the dwellers on high were seen around her seat hymning divine lauds.

#### Lesson VI.

Her judge, sorely troubled by these prodigies, and above all by her firmness, commanded the virgin's head to be cut off. Which being cut off, a voice was heard from heaven, calling her up hither. The whole city trembled, and many worshippers of idols were converted to the Christian faith. The sacred body of Martina was martyred while St. Urban I. was sitting: it was discovered in the pontificate of Urban VIII., in the very ancient church of the same (Martina), at the Mamertine prison, at the foot of the Capitoline Hill, with the bodies of the holy martyrs Concordius, Epiphanius, and their companions; was put into a better shape, and after it was dressed out in a more comely way, was with due pomp and solemnity laid to repose in the same place, amid a vast concourse of people, and the joy of the holy city.

*On the Feast of the Blessed Virgin Mary of Mount Carmel.*  
July 16.

[The Church's *Imprimatur* to the blasphemous invention and use of the Scapular. Mary *deified* even while she was in the flesh! What a congeries of lies is in the Breviary!]

#### Lesson IV.

On the sacred day of Pentecost, when the Apostles inspired from heaven were speaking divers languages, and by invoking the most august name of Jesus, were performing many wonders, very many men (as it is related), who had trodden in the footsteps of the holy prophets, Elias and Eliseus, and who had been prepared for the advent of Christ, by the preaching of John the Baptist, having clearly seen and approved the truth, immediately embraced the faith of the

\* Oh, who would not be a worshipper of such potent beings! and give any price for a scrap of their old mouldering bones or dust!

Gospel\* and with a certain peculiar devotion began to worship the most blessed Virgin, whose colloquies and familiarity they had the happiness to be able to enjoy: so much so, that they first of all there built a chapel to the same most pure Virgin, on that very spot of Mount Carmel, where Elias had of old seen the cloud ascending, a signal† type of the Virgin.

#### Lesson V.

Therefore assembling often every day in the new chapel, they worshipped with pious rites, prayers, and praises, the most blessed Virgin, as the one and only‡ guardian of their order. Wherefore, they began to be called by all persons everywhere "The Brethren of the Blessed Mary of Mount Carmel;" and the supreme Pontiffs not only confirmed that title, but granted also peculiar indulgences to those who should call either their order, or single brethren, by that title. Nor indeed was it the nomenclature only and the guardianship that the most bountiful Virgin gave, but also the badge of the sacred scapular; with which she furnished the blessed Simon, the Anglian;§ that by this heavenly vest, (*i.e.* bit of rag) that sacred order should be distinguished and protected from the assault of evils. And at length, as the order was of old unknown in Europe, and, as for that reason, not a few were urgent with Honorius III. for its extinction, the most gracious Virgin Mary stood by Honorius in the night, and plainly commanded him kindly to embrace and foster both the order and its members.

#### Lesson VI.

It is not in *this world only*, that the most blessed Virgin has enriched an order so dear to her, with many prerogatives, but in the other world also; since everywhere her power and

\* Ac peculiari quodam effectu, beatissimam Virginem (cujus colloquiis ac familiaritate feliciter frui potuere) adeo venerari cœperunt, ut primi omnium in eo montis Carmeli loco, ubi Elias olim ascendentem nebulam, Virginis typo insignem, conspexerat, eidem purissimæ Virgini sacellum construxerint.

† See the word *singularis* in Riddle's Dictionary. Here the Virgin Mary is held out to her votaries as being regarded as a divinity and an object of religious devotion and worship, while she was yet on earth!

‡ Ad novum ergo sacellum sæpe quotidie convenientes, ritibus piis, precationibus ac laudibus beatissimam Virginem, velut singularem Ordinis tutelam colebant.

§ Better known under the name of Simon Stock, founder of the order of "The Confraternity of the Scapular."

mercy are the most prevalent. And her children\* that are enrolled into the society of the Scapular, who have observed the moderate abstinence and few prayers prescribed to them, and, according to their state and circumstances, have practised chastity, *she is piously believed to comfort with an entire motherly affection, while they are expiating their sins in the fire of purgatory*, and by her protection to bring them out thence into their heavenly home as soon as possible. The order, therefore, thus richly heaped with so many and so great benefits, has instituted a solemn commemoration of the most blessed Virgin, to be celebrated by a perpetual ceremonial to the glory of the same Virgin.

[Though the following is quite a new Feast, yet this is the place for it, as pertaining to one of the older saints.]

*On the Feast of the Blessed Virgin Mary under the title—*  
THE HELP OF CHRISTIANS.—May 24. Vern. clxxxv.

[The older the Church of Rome grows, the more Idolatrous she grows.]  
Lessons from the sermon of Saint Bernard, on *the 12 stars*.

#### Lesson IV.

Dearly beloved, vehemently indeed have one man and one woman hurt us; but nevertheless by one man, thanks be to God, *and one woman*, all things are renewed (restaurantur) to us: and *that* not without great increase of graces, (nec sine magno fœnore gratiarum). It is true Christ was able to suffice for us; since even now all our sufficiency is from him: but that it was a man only (*i.e.* that restored us), was not good for us. It was congruous that both sexes should be assistant to our reparation (*i.e.* redemption). Therefore, *not even now*, will that woman that is blessed among women seem to be idle: nay, truly, her place will be found in *this* (*i.e.* the present, that of

sed nobis bonum non erat, esse hominem solum. Congruum magis, ut adesset nostræ reparationi sexus uterque. Jam itaque nec ipsa Mulier benedicta in mulieribus videbitur otiosa: invenietur equidem locus ejus in hac reconciliatione. Opus est enim mediatore ad mediatorem Christum: nec alter nobis utilior

\* Filios in scapularis societatem relatos, qui abstinentiam modicam, precesque paucas eis præscriptas frequentarunt, ac pro sui status ratione castitatem coluerunt, materno plane affectu, dum igne purgatorii expiantur, solari, ac in cœlestem patriam obtentu suo quantocius pie creditur efferre.

grace) reconciliation also. **FOR THERE IS NEED OF A MEDIATOR TO THE MEDIATOR CHRIST: nor can any other be more efficient for us than Mary.** Too cruel was the mediatrix Eve, by whom the old serpent infused the deadly poison even into her husband himself (or, to the man himself): but a faithful one is *Mary, who has given to drink both to men and women the antidote salvation.* For she was the minister of seduction, the latter is that of propitiation: the one suggested the transgression, the other has brought in redemption. Why may human frailty fear to come to Mary? She has in her nothing austere, nothing deterring; she is *all* sweetness, offering to all her milk and wool, (*i. e.* the one to feed, the other to clothe them.) Peruse with care all through the series of Gospel history: and if haply you find in Mary anything chiding, anything harsh, anything, in short, that is a sign of the least anger; then suspect her for the future, and fear to come to her.

#### Lesson V.

But if, on the other hand, as is truly the case, you rather find all things that pertain to her, to be full of goodness and grace, full of gentleness and mercy; then give thanks to him who in most benign pity has provided for us *such a mediatrix*, in whom there is nothing that can be suspected, (*i. e.* nothing that we need be shy of, distrustful of, &c.) In short, *she is all things to all*

quam Maria. Crudelis nimium mediatrix Eva, perquam serpens antiquus pestiferum etiam ipsi viro virus infudit: sed fidelis Maria, quæ salutis antidotum et viris, et mulieribus propinavit. Illa enim ministra seductionis, hæc propitiationis, illa suggessit prævaricationem, hæc ingessit redemptionem. Quid ad Mariam accedere trepidet humana fragilitas? Nihil austerum in ea, nihil terribile, tota suavis est, omnibus offerens lac et lanam. Revolve diligentius evangelicæ historiæ seriem universam: et si quid forte increpatorium, si quid durum, si quod denique signum vel levis indignationis occurrerit in Maria, de cætero suspectam habeas, et accedere verearis.

#### Lectio V.

Quod si, ut vere sunt, plena magis omnia pietatis, et gratiæ, plena mansuetudinis, et misericordiæ, quæ ad eam pertinent, inveneris, age gratias ei, qui talem mediatricem benignissima miseratione providit, in qua nihil possit esse suspectum. Denique omnibus omnia facta est, sapientibus et insipientibus copiosissima charitate debitoricem se fecit. Omnibus misericordiæ sinum



men; and she has in her most plentiful charity made herself debtor both to the wise and to the unwise. *She opens to all her bosom of mercy, that all may receive of her fulness*; the captive redemption, the sick healing, the sorrowful consolation, the sinner pardon, the righteous grace, the angel joy. *She (ipsa)* does not canvass past deservings, but affords herself exorable to all, most merciful to all, in short, pities with a certain overflowing tenderness the necessities of all. She it was (*ipsa*) that was of old, the woman promised of God that was to bruise with the foot of her might the head of the old serpent: for her heel, forsooth, he plotted enambughed, by his many subtleties, but in vain. For she alone has bruised all heretical pravity. The plotters are bruised, the supplanters are trampled under foot, the detractors are confuted, and all generations call her blessed. Now, if by the word moon, the Church seems to be understood, you have a mediatrix evidently expressed: "A woman, says he, clothed with the sun, and the moon under her feet." Let us embrace the foot-prints of Mary, and with most devout supplication lie prostrate at her blessed feet. Let us cling fast to her, nor let go our hold of her until she bless us, for she is the Potent One.\*

aperit, ut de plenitudine ejus accipiant universi, captivus redemptionem, æger curationem, tristis consolationem, peccator veniam, justus gratiam, Angelus lætitiã. Ipsa præterita non discutit merita, sed omnibus sese exorabilem, omnibus clementissimã præbet, omnium denique necessitates amplissimo quodam miseratur affectu. Ipsa est quondam a Deo promissa mulier serpentis antiqui caput virtutis pede contritura; cujus plane calcaneo in multis versutiis insidiatus est, sed sine causa. Sola enim contrivit universam hæreticã pravitatem. Contriti sunt insidiantes, conculcati supplantatores, confutati derogatores, et beatam eam dicunt omnes generationes. Jam si Ecclesia lunæ intelligenda videtur vocabulo, habes mediatricem evidenter expressam: Mulier, inquit, amicta sole, et luna sub pedibus ejus. Amplectamur Mariæ vestigia, et devotissime supplicatione beatis illius pedibus provolvamur. Teneamus eam, nec dimittamus, donec benedixerit nobis, potens est enim.

\* These three lessons would be very good divinity, if only we substitute Christ, everywhere, in the place of Mary; and accordingly the substitution of Mary in the place of Christ, as here used, is a clear test of the most consummate and Satanic idolatry.

## Lesson VI. from the Public Monuments.

[This Lesson gives the history of the Feast.—“The Christian people having often experienced the most present help of the mother of God, *for scattering the enemies of religion*, the most holy Pius V. after a signal victory over the Turks through the intercession of Mary, ordered the same Queen of heaven to be called in the Litanies, **THE HELP OF CHRISTIANS.**” But Pius VII. after his miraculous second restoration—for which he justly acknowledged himself indebted (*acceptam merito, referret*) to the intercession of Mary; “inasmuch as in his captivity he had solemnly, with his own hands, adorned her image with a golden crown; and had himself earnestly implored her potent help, and commanded the same to be implored by the faithful,”—“appointed this solemn feast to be perpetually observed to the honour of the same Virgin Mother, under the title of *The Help of Christians*, on the anniversary of his restoration; in order that there should be a distinct and perpetual memorial and thanksgiving of so great a favour,”\* (*ut tanti beneficii distincta et perennis extet memoria, et gratiarum actio.*)]

## Lesson VII. from St. Bernard's Homily on the Nativity of B. M. V.

Look, O man, into the counsel of God, acknowledge the counsel of wisdom and goodness. About to be-drench the threshing-floor with the dew of heaven, he first wets the whole fleece.—About to redeem the human race, *he conferred the whole redemption-price upon Mary.* Look, then, more deeply with how great feeling of devotion He willed that She should be honoured by us, *who placed in Mary the plenitude of all good.* So that if there be, therefore, in us any hope, any grace, any salvation, we should

Redempturus humanum genus, pretium universum contulit in Mariam. Altius ergo intuemini quanto devotionis affectu a nobis eam voluerit honorari, qui totius boni plenitudinem posuit in Maria: ut proinde si quid spei in nobis est, si quid gratiæ, si quid salutis, ab ea noverimus. redundare, quæ

\* Such is the idolatry of the Church of Rome and its head: in every thing, look to Mary; in tribulation, flee to Mary; in prosperity, make thy thanksgiving to Mary.

acknowledge that it has flowed to us from her, who ascended to heaven, overflowing with delight. Therefore, with the whole marrow of our hearts, with all the affections of our souls, and all our vows, let us worship this same Mary, because such is the will of him, *who willed that we should have all through Mary.* This is his will, I say, but it is for our behoof.\*

ascendit deliciis affluens. Totis ergo medullis cordium, totis præcordiorum affectibus, et votis omnibus Mariam hanc veneremur, quia sic est voluntas ejus, qui totum nos habere voluit per Mariam. Hæc, inquam, voluntas ejus est, sed pro nobis.

*On the Feast of St. Denis, Martyr, &c.—October 9.*

[<sup>a</sup> Lesson IV. and V. tell us of Dionysius the Areopagite's conversion by St. Paul at Athens; of his having while a Gentile seen the preternatural eclipse of the sun on the day our Lord was crucified, and exclaimed, "Aut Deus naturæ patitur, aut mundi machina dissolvetur." "Either the God of nature suffers, or the engine of the world is about to be dissolved." "He was appointed prefect of the Church at Athens by the Apostle; but afterwards, having come to Rome, he is sent by the Pontiff Clement to preach the Gospel in Gaul." Then his various tortures at Paris are told, "where he is laid on a gridiron with fire under it."—After which comes:]

#### Lesson VI.

But all of them bearing these sorts of torments with a brave and willing mind, Dionysius, with his companions, are beheaded on the seventh before the Ides of October. Of whom (Dionysius) this is handed down to memory, that he took up his own head after it was cut off, and walked on with it to the distance of two miles, carrying it in his hands. He wrote many admirable, and indeed heavenly books, on the divine names, and on the heavenly and ecclesiastical hierarchy: on Mystical Theology; and also some other books.†

\* Vide supra, pp. 223-227, and note p. 231.

† For all this forgery about Denis the Areopagite, see Fathers du Pin, Sirmond, Launoy, Morinus, &c. They shew that the books here fathered

*On the Feast of St. John, Pope and Martyr.—May 27.*

[The Papacy and the prodigy of the Horse.]

## Lesson II.

John, a Tuscan, ruled the Church in the time of Justin the Elder; to whom he went to Constantinople, to solicit his aid against Theodoric, an heretical king who was harassing Italy. This journey of John God signalised even with miracles. For when a nobleman at Corinth had lent him for the purpose of his journey a horse, which, as being tame and gentle, his wife was wont to use, it came to pass,\* that when the horse was afterwards sent back to his master, he was become so ferocious that he ever after flung off his mistress, with neighing and agitation of his whole body: *as if he scorned to admit a woman upon his back, since once the Vicar of Jesus Christ had sat thereon.* Therefore, they made a present of the horse to him. But a greater miracle was this, that at Constantinople, at the entrance of the golden gate, in the sight of a great multitude of people, who had come out with the emperor to meet the Pontiff, in order to do him honour, he restored sight to a blind man. *Even the emperor,† prostrating himself at his feet, worshipped him.*

## Lesson III.

[\* Says that John, after his return, was thrown into prison at Ravenna by Theodoric, "where he died, in a few days, of filth and hunger," and then adds:] Theodoric dies a little after; whom a certain hermit, as St. Gregory writes, saw in the middle between Pope John on the one hand and on the other Symmachus, a patrician, whom the same Theodoric

upon Denis, were never heard of in the Church till the year 592 after Christ; that they were then, first, produced by the *Valerian heretics*, and no sooner produced than rejected by the orthodox, as spurious. Again, the fable of his coming into France was unknown till the ninth century. "Hilduin" (adds du Pin) "who is the first that mentions it, is a very fabulous author, who tells abundance of lies." (Cent. 1. p. 32.) Not more lies, however, I trow, than the Breviary, Rome's substitute for the Scriptures.

\* Factum est, ut domino postea remissus equus ita ferox evaderet, ut fremitu et totius corporis agitatione semper deinceps dominam expulerit: tanquam indignaretur mulierem accipere, ex quo sedisset in eo Jesu Christi Vicarius. Quamobrem illi equum Pontifici donaverunt.

† Ad cujus pedes prostratus etiam Imperator eum veneratus est.

had put to death, to be plunged by them into the fire of Lipari; so that, of course,\* they whom he had put to death were the judges, as it were, sentencing him to perdition.

*Feast of St. Scholastica, Virgin.*—Feb. 10.

[Intercessory power of the Saints.]

#### Lesson IV.

Scholastica was the sister of the venerable Father Benedict, and had been dedicated by him from her very infancy to the Lord Almighty. Once every year she used to come to visit her brother; and the man of God used to come down to meet her at a place belonging to his monastery, *not far from the gate*,—(non longe extra Januam). On a certain day she came [\* and spent the day with him, and in the evening, after a repast together, she entreated him to stay there with her that one night.] To which he replied, What talk you of, sister? I can by no means remain out of my cell. Now, at that moment, so great was the serenity of the sky that not so much as a cloud could be seen in the heavens. But the holy nun no sooner heard the refusal of her brother, than thrusting her fingers into one-another on the table, she laid down her head on her hand, about to make request (rogatura) to the Almighty Lord. And just when she was raising her head from the table, there burst forth so great a flashing of lightning and fury of thunder, and so great an inundation of rain, that neither the venerable Benedict nor the brethren that had come with him could stir a foot beyond the threshold of the place where they were sitting.

#### Lesson V.

For† the holy nun, reclining her head upon her hands, had poured a river of tears upon the table; and by these

\* Ut videlicet illi quibus mortem attulerat, tamquam iudices essent ejus interitus.

† Sanctimonialis quippe fœmina caput in manibus declinans, lachrymarum fluvium in mensam fuderat, per quas serenitatem aeris ad pluviam traxit. Nec paulo tardius post orationem inundatio illa secuta est: sed tanta fuit convenientia orationis et inundationis, ut de mensa caput jam cum tonitruo levaret: quatenus unum, idemque esset momentum, et levare caput, et pluviam deponere.

she drew the serene heavens into the storm of rain. Nor was there the least lapse of time between the prayer and the inundation; but so near together was the one to the other that she lifted up her head from the table just at the bursting of the thunder; so that both the lifting up of her head and the pouring down of the storm, was to her a matter of one and the same moment [and movement]. Benedict, full of sadness, exclaims, Almighty God bless us! sister, what have you done? To whom she replied, Lo! I prayed thee, and thou wouldst not hear me. I have prayed my God, and he has answered me. Now, then, go if you can; and having left me, withdraw to thy monastery . . . . . But he was forced to stay against his will. And thus it was that they spent that whole night together, without sleeping, &c.

#### Lesson VI.

And, on another day, when the same venerable woman had withdrawn herself, the man of God retired to his cell. But, behold you! after three days, being in his cell, having lifted up his eyes to the sky, he saw the soul of the same his sister, after it had left the body, entering into the unseen glories of heaven, in the shape of a dove, &c.

*On the Feast of the Invention of the Holy Cross,—May 3.\**

#### Lesson IV.

After the signal victory which the Emperor Constantine, by taking at the divine command the sign of the Lord's cross for his standard, obtained over Maxentius; Helen, the mother of Constantine, being admonished in a dream, came to Jerusalem, with the anxious purpose of searching out the cross itself. There her first care was to overthrow a marble statue of Venus, which the heathens had erected about a hundred and eighty years before, on the spot where the cross had stood, for the purpose of obliterating the recollection of the passion of Christ our Lord. She did the same at the *manger* of the Saviour, and in the place where he had risen from the dead, by removing from the former

\* In Festo Inventionis Sanctæ Crucis.—*Invention* is the rendering Romanists themselves give of the word, and our ordinary conventional meaning of the word *invention* exactly conveys the true idea of what the story really is, a *fable*; as will be seen anon.

the idol-statue of Adonis, and from the latter, that of Jupiter.

Versicle. We\* adore thy cross, O Lord, and mindful solemnize thy glorious Passion.

## Lesson V.

And so the place of the cross having been thus purged from its defilements, three crosses were dug up that had been buried to a great depth ; and *in a place by itself, apart from them, was found the title of the Lord's cross* ; and as there was nothing that could make it appear to which of the three the title had been affixed, a miracle removed all doubt upon this point. For Macarius, Bishop of Jerusalem, after he had offered up prayers to God, applied the crosses one after another

*to a woman labouring under a sore illness* ; the two first had no effect upon her, but as soon as the third cross was applied, it instantly cured her.

Vers. †At the touch of the cross the dead arise, and the great things of God (his miraculous works) are openly shewn.

## Lesson VI.

Helen having thus found the saving cross, built a most magnificent church on the spot : in that church she left a portion of the cross inclosed in silver cases ; the other portion she took with her to her son Constantine ; which afterwards was deposited at Rome in the Church of the Holy Cross of Jerusalem, that was built on the site of the Sessorian Temple. *She also brought to her son the nails* with which the most holy body of Jesus Christ had been fastened to the cross. From the which time, Constantine promulgated a law,

\* Tuam Crucem adoramus, Domine, et recolimus tuam gloriosam passionem.

† Ad crucis contactum resurgunt, mortui, et Dei magnalia reserantur.

enacting, that no one should thenceforth be put to death by crucifixion. So that,\* that which before had been a reproach and jeering scorn among men, *began now to be an object of veneration and glory.*

[Such is the *story*, as it stands in the Roman Breviary. In the Paris Breviary it is somewhat differently given. There we are told that it was by a *resurrection* that our Lord's Cross was distinguished from the other two: "They brought a dead body into contact with the three crosses successively, and the moment it touched the third cross, the dead man was instantly restored to life, to the amazement of all." (Paris Breviary.) But the truth is, there is no trace in antiquity of this legend of the discovery of the cross, till nearly a hundred years after the time laid for it in the story. The earliest vestige traceable of it, is a vague report brought from Jerusalem into Italy by a pious Roman lady, named Melania, who had gone to visit Jerusalem, and on her way home related the story to Paulinus at Nola: of all which Paulinus forthwith wrote an account to his friend Sulpitius Severus in Gaul. (Paulinus, Ep. 31.) This was at the beginning of the fifth century. "Paulinus's letter is of the year 403," (Du Pin.) In St. Ambrose, much about the same period, the story is quite different. He says expressly, and enlarges upon the fact, *That it was by the title which was found ATTACHED to one of the three crosses, that that one was determined to be the Lord's cross.* Accordingly, Ambrose has nothing at all about a miracle. But he has what is specially worthy of a Romanist's serious attention: he says, "As soon as she (Helena) noticed the title, *She adored the King, NOT THE WOOD, FOR THAT IS THE ERROR OF THE GENTILES, and the VANITY OF THE IMPIOUS.*" (Regem adoravit non lignum, quia hic Gentilis est error et vanitas impiorum.) Such was the orthodox doctrine of the Church in Italy at the beginning of the fifth century! To adore even the real cross on which our Lord suffered would be Pagan idolatry! So Ambrose (de obitu Theodosii.) Again, as to "the nails," the Paris Breviary is silent on these. It is true, Theodoret (A.D. 457), mentions them, but at the same time he tells us how they were disposed of. "Some of them (he says) Constantine put into his helmet, and *the rest into the bit of his bridle.*" (Hist. lib. i. c. 17.) And says Sozomen, "He (Constantine) *made them into a helmet, and a bridle-bit.*" (Lib. ii. c. 21.) So it is, to mention no more, the story varies. But what is most remarkable is, that not one of all the earliest narrators mentions any thing of any part of the cross being brought to Rome. *That* was a much later "*invention.*" Now, is it *credible* that one moiety—one half of the true cross found by the EMPRESS-MOTHER, and brought by HER to Rome, and SOLEMNLY deposited by HER there, could have possibly lain there for nearly one hundred years, and no one have ever heard of it during all that long period? Can even a Romanist swallow down this?

Again, as to the *nails* in the said "*invention,*" the reader will note that there were never of old more than three at most made mention of: we have seen how *two* at least of them were disposed of; and the *third,*

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\* Ita res, quæ antea hominibus probro ac ludibrio fuerat, venerationi et gloriæ esse cœpit.



we are told, was thrown by Constantine into the Adriatic sea to calm a storm! What shocking impiety, and that too, of Constantine, to the adorable nails! What profanity, to make one a *brille-bit*! and throw another into the sea! Here, again, it is obvious the framers of this part of "the invention" had not yet heard of the now *orthodox* doctrine of the cross and nails, &c. But, be this as it will, the nails at all events were disposed of; and yet these same identical nails have since, somehow, so renewed themselves, yea, and so multiplied their number, that there are now no less than *fourteen* exhibited and worshipped as the nails of the true cross in Italy, France, and Germany alone; to say nothing of other places. And as to *chips* of the real cross, if all were put together (as has been truly remarked) they would make more than several times Noah's ark. But we must cease our wonder; for they that got up the *invention*, got up at the same time the *convenient* addition to the story. "*That though pieces were daily being cut from the cross, to supply the innumerable cravings of men, yet it sustained no loss: it STILL CONTINUED ENTIRE.*" —(Paulinus, ubi supra.) I need only add upon this head the remark of the learned Father Du Pin. Speaking of Constantine's discovery of our Lord's sepulchre, he says: "It is said that he discovered the Cross of Jesus Christ, which it is pretended performed many miracles at the time. And yet it is very strange that Eusebius, an eye-witness of these things, who has exactly described all the circumstances of the discovery of Christ's sepulchre, and who never forgets any thing that may be to the advantage of religion, should not say one single word either of the cross of Christ, or of the miracles which are pretended to have been wrought by it."—(Bibliothèque, cent. iv. p. 13.)]

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[The proper place for the following comes next, though it is a much more modern Feast.]

*On the Feast of the Spear and Nails, D. N. J. C.\**

(The Friday after the first Sunday in Lent.)

Lessons from the Decree on the Feast of the Lord's Spear and Nails, (ex Decreto de Festo Lanceæ et Clavorum Domini.)

Lesson IV. [Extracts.]

It behoveth us so to glory in the most sacred Passion of our Redeemer the Lord Jesus Christ, that, recounting all the mysteries and merits of his Passion, we should glory in every one of the saving instruments of the same.† Among which, this is specially to be commemorated, that the Saviour himself after he had given up the ghost upon the cross,

\* From the Anglican Supplement to the Breviarum Romanum.

† Singulis etiam ejus salutaribus instrumentis gloriemur.

suffered his side to be pierced with a spear; that streams of blood and water issuing forth, there might be formed therefrom an only immaculate one and virgin, holy mother Church, his own spouse. O most blessed aperture of that most sacred side, whence so many and so great gifts of divine goodness have flown! O happy spear,\* which has merited to effect for us so many good things, and to be itself superadded to (*i. e.* employed in) the glory of so great a triumph!

## Lesson VI.

What then is more holy than those wounds and those piercings? What more healthful than the same? from the which our salvation has proceeded, and in which the souls of the devout can continually cure themselves. Therefore, though the aforesaid spear and nails, and other saving instruments of that passion†

## Lectio VI.

Licet igitur Lancea et Clavi prædicti, aliaque ipsius passionis salutaria instrumenta sint à cunctis fidelibus Christi ubilibet veneranda, et de ipsa etiam passione in eadem Ecclesia solemnibus annis singulis officia celebrentur et fiant; dignum tamen et conveniens reputamus, si de ipsius passionis specialibus instrumen-

\* O felix Lancea, quæ tot bona nobis efficere, et ad tanti triumphus gloriam meruit superaddi.

† By the instruments of the Passion are meant not the spear and nails only, nor the cross itself merely; but also any part of the cross, or any thing else whatever that was used in the crucifixion; as for instance, the crown of thorns, the holy sponge, and holy reed, and holy hammer, and holy pincers, and "the holy shroud," in which our Lord was buried, &c.; also the miraculous handkerchief of *Veronica*, with which our Lord, they say, wiped his face when carrying the cross, and on which he left *three holy impressions* of his face, and then handed it back to the said *Veronica*; ‡ also *the holy handkerchief*, properly so called, which wrapped our Lord's face in the grave; and many others, for there is no end of them. Hence there are feasts for each of these adorable relics, here or there, wherever, according to the above decree, any one is said to be—as for example, "*The Feast of the most holy Shroud* (de Sacratissima Sindone, D. N. J. C.) on the Friday after the second Sunday in Lent," (Anglican Supplement to the Breviary.) From this feast in the Supplement it would seem that they have the said shroud now in England. But however this be, there are in Italy, France, and Germany alone no less than *fourteen* places that have *this same famous relic also*; and in all it is illustrious for its miracles—in

‡ This handkerchief is itself called *St. Veronica*; in the same sense, I suppose, as the cross is called *St. Cross*; or, as the cloak of *St. Alban* is called *St. Amphibalus*.

are to be venerated by all the faithful of Christ *everywhere*, and though the solemn offices of the Passion itself be celebrated and performed every year in the same church: nevertheless we deem it meet and becoming that a solemn and special feast of the particular instruments of that passion be also celebrated and performed; *and especially in those places where the instruments themselves* are said to be had. And we deem moreover that those faithful of Christ who glory in having any of the said instruments, should be encouraged and cherished by us in their devotion to the same instruments with (*i.e.* granting) divine offices and solemnities.

[So much will suffice as *specimens* from the earlier period to which the legends belong. We come now to give some copious specimens from the Lessons of the more modern saints, or *the canonized*. It will be still seen that one main design of these Church Lessons is to recommend and propagate, under the specious title of Lives and Acts and Miracles of the Saints, the peculiar doctrines and practices of Romanism. However, let them speak for themselves. We begin with one of the earliest saints of this period.]

all alike deserving the adorations of the faithful. To the altar of the most holy shroud at *Besancon*, Gregory XIII. granted extraordinary privileges, with indulgences for sins to all that visit the same on stated days; and Pope Julius II. has been equally liberal in his grants to "the chapel of the most holy Shroud" at *Turin*. So Picart tells us, who thus defends the worship paid to the shroud:—"If it be allowable to Christians to make their applications to the holy cross in the same manner as to Christ crucified, the sacred shroud has a right to the same veneration, forasmuch as it too directly touched the Redeemer's body. The prayer to St. Veronica [*i.e.* the handkerchief] is conceived in the following words—*O blessed figure, be thou our guide, that we may see the face of Jesus Christ*. With much more reason then we may say to the holy shroud, *Preserve us, O divine likeness,\* to thee do we direct our prayers, as to an intelligent being, &c.* (Picart, from Chifflet, Customs and Ceremonies, abridged, p. 137.)

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\* The shroud, they say, has miraculously imprinted on it the likeness of our Lord's body.

*On the Feast of St. Peter Damian.*—February 23.

[Purchased Masses for the Dead—Hours of the Virgin—Her Saturday's Office—Origin and Design of Bodily Flagellations.]

[Extracts.]

## Lesson IV.

Peter . . . being bereaved of his parents when a child experienced a severe thralldom under the tutelage of his brother. Even then he gave a most laudable pattern of religion towards God, and piety towards his father. For happening to find a piece of money, instead of laying it out

for the relief of his own want and hunger, *he bestowed it on a priest who should offer the divine sacrifice for his (the father's) expiation.*

Being subject through the heat of youth (*calente juvena*) to the violent stimulants of the flesh, he used to quench the torches of his insulting and tyrannical lusts (*insultantium libidinum faces*) by plunging himself at night *into the frozen waters of a river.*

## Lesson V.

He excelled in the contemplation of things divine, in macerations of the body, and in the *rest of the examples of approved holiness* (*cæterisque spectatæ sanctimonix exemplis excelluit*).

## Lesson VI.

He extended the fast of Friday to the holy cross of Jesus Christ—he instituted the hour-prayers of the blessed Mother of God, and her worship on the Saturday (*i.e.* her Saturday's office). He promoted also the custom of *inflicting scourging on oneself for the expiation of committed sins.* He departed to Christ . . . at Faventia [A.D. 1073]. There his body famous for

## Lectio IV.

Religionis in Deum, ac pietatis erga patrem egregium tunc specimen dedit; inventum siquidem forte nummum non propriæ inediæ sublevandæ, sed sacerdoti, qui divinum sacrificium ad illius expiationem offerret, erogavit.

## Lectio VI.

Jejunium sextæ Feriæ in honorem sanctæ Crucis Jesu Christi, horarias beatæ Dei Genitricis preces, ejusque die Sabbato cultum propagavit. Inferendæ quoque sibi verberationis morem ad patratorum scelerum expiationem pro-  
vexit. Faventiæ . . . migravit ad Christum. Ejus corpus ibidem apud Cistercienses, multis miraculis clarum, frequenti populorum veneratione

its many miracles among the Cistercians, is worshipped with great veneration by a vast concourse of people. The Faventines having experienced the mercy of his protection more than once in cases of imminent peril, chose him as their patron with God. But Leo XII. extended an office and mass in honour of him . . . to the universal Church.

colitur. Ipsum Faventini non semel in præsentî discrimine *propitium* experti patronum apud Deum delegerunt. Leo vero XII. . . officium Missamque in ejus honorem. . . ad universam extendit Ecclesiam.

*Feast of St. Stanislaus, Bishop and Martyr.—May 7.*

Lesson V. [Astounding Prodigies.]

Boleslaus was then King of Poland; and Stanislaus grievously offended him by publicly rebuking him for his notorious lust. Therefore he takes care to have Stanislaus summoned before him to trial in a solemn convention of the kingdom, under false charge, as though he had *seized* a district which he had bought in the name of his Church. As the Bishop was unable to prove the purchase by written deeds, and the witnesses were afraid to speak the truth, he pledges himself to bring Peter, the seller of the district, *who had been then three years dead*, before the court within three days. The proposed condition\* being accepted, though with laughter, the man of God applies himself for the whole three days to fasting and prayer; and on the very day he had promised, lo! *after he had offered the sacrifice of the mass* he orders Peter to rise from the grave; who, immediately rising from the dead, follows the Bishop leading him the way unto the royal tribunal, and there, to the utter astonishment and stupor of the King and the rest of the Court, delivers his testimony, that the land had been sold by himself, and the price duly paid to him by the Bishop; and having done so, he again fell asleep in the Lord.

\* Conditions cum risu accepta, vir Dei toto triduo jejuniis et orationi incumbit: ipso sponsionis die, post oblatum Missæ sacrificium, Petrum e sepulchro surgere jubet, qui statim redivivus, Episcopum ad regium tribunal euntem sequitur, ibique rege et cæteris stupore attonitis, de agro a se vendito, et pretio rite sibi ab Episcopo persoluto, testimonium dicit, atque iterum in Domino obdormivit.

## Lesson VI.

The impious King at length murders this priest of God with his own hand at the altar, and cutting up his body in pieces, scattered them through the fields. [How obdurate notwithstanding the recent and all-astounding prodigy!] but the *eagles* wonderously defended them from the wild beasts. Anon, the Canons of Cracow gathered them by night, being discovered to them by a brilliant light from heaven, and dispose them aptly in their places: when all on a sudden they so united together as to leave no traces of the wounds . . . . Pope Innocent IV.\* enrolled him [and no wonder] in the number of the saints. [He lived in the 11th century.]

*On the Feast of St. Francis of Paula.*—April 2.

[The Wonderful Voyager.]

[\* Lesson IV. and V. tell of his birth at Paula in Calabria where his parents, after they had been for a long time without issue, begat him, *through the prayers of the blessed Francis, in answer to a vow they made to that saint* (quem parentes, cum diu prole caruissent, voto facto, beati Francisci precibus susceperunt). His humility was so great, that he called himself "The least of all" (minimum omnium;) and he willed that his disciples should also be called *Minimi* (*i. e.* the Friar *Minims*;) "whom he bound by a *fourth* vow to oblige them to live all the year through on bread and water, eating only once a day, and *that* after sunset."]

## Lesson VI.

God willed† to testify the sanctity of his servant by many

\* That is more than 250 years after this *great*! saint's death. This was doing the Martyr tardy justice. But Innocent IV. being at war during his whole Pontificate with the Emperor Frederick and his successor Conrad thought it no bad time to confer this favour on the Canons of Cracow and the Cracovians. The reader will bear in mind, that this or something like this, is *the secret* of almost all those deifications. The worldly policy of the Papal court is their brief but expressive history. They are devices of *Antichrist* for the exaltation of his Empire and his temporal and spiritual usurpations and domination.

† Multis miraculis servi sui sanctitatem Deus testari voluit: quorum illud in primis celebre, quod a nautis rejectus, Siciliæ fretum, strato super fluctibus pallio, cum socio transmisit. This surely was a marvel! yet it was next to nothing, compared with the voyage of St. Raymond; as we shall see anon.

miracles; of which this is specially famous, that being refused a passage by sailors, he crossed, with his companion, *over the straits of Sicily, upon his cloak spread under him upon the waves*. He also predicted many things with a prophetic spirit . . . . . He departed to the Lord, A.D. 1507. His body lying unburied continued so incorrupt that it even exhaled a sweet odour.\* Pope Leo X. enrolled him in the number of the saints.

*Feast of St. Raymond of Pennafort, † Confessor.*—Jan. 23.

[A more astounding voyager still.—Appearances of the Virgin.—The Holy Inquisition.

[\* Lesson IV. His birth and education at Barcelona, where he became a canon and provost of that church.] He promoted to the utmost of his power the *honour and worship of the Virgin Mother of God* whom he venerated with extraordinary devotion and piety. †

#### Lesson V.

. . . . The most blessed Virgin *appearing* as well to Peter of Nolasco as to the blessed Raymond himself, and to James I., King of Arragon, *said* to them, that it would be most gratifying to herself and to HER only-begotten Son, if an order of monks were instituted whose care and duty it would be to deliver captives from the tyranny of infidels. Wherefore, uniting their councils, they founded the order of the blessed Mary de Mercede, for the redemption of captives. §

#### Lesson VI.

. . . . He prevailed upon James, King of Arragon, to institute the office of the holy Inquisition in his realms.

\* Prophesying the future, and exhaling a sweet odour from the body for years after death, are *miracles* common to all the saints of this period.

† Raymond was the friend and companion of the *well-known*—I do not like to say notorious—Dominic, who was the first suggester and originator of the *holy* Inquisition, and one of whose most illustrious recorded miracles so called, was the drowning of multitudes of the poor Albigenses in flying across the river Garonne. For the saintly device of the Inquisition they have been both deified. Where are they now?

‡ *Deiparæ Virginis, quam singulari pietatis affectu venerabatur, honorem, et cultam semper pro viribus auxit.*

§ . . . . Tum eidem, tum beato Raymundo, et Jacobo Primo Arragonis regi apparens beatissima virgo, gratissimum sibi et unigenito Filio suo fore dixit, si in suum honorem institueretur Ordo Religiosorum, quibus captivos ex infidelium tyrannide liberandi cura incumberet.

He performed\* many miracles, among which this was the most illustrious: *that spreading his cloak under him on the waters, he returned from Majorca to Barcelona, performing the voyage of one hundred and sixty miles in six hours, and entered his monastery, the gates being shut.* At length, being nearly a hundred years old, and richly laden with virtues and merits, he fell asleep in the Lord, A.D. 1275. Clement VIII. enrolled him in the number of the saints.† [A.D. 1601, when the strong arm of the holy Inquisition became so needful to the interests of the Papacy! It was then time to think of Raymond.]

*On the Feast of St. Francis, Confessor.—Oct. 4.*

[The canonized co-sufferers with Christ in his Passion.—Origin of this awful blasphemy.]

[\* Lesson IV and V. give a short account of his life, and of his founding the order of Friar *Minors*, (*i.e.* Franciscans, or Begging Friars, &c.); “which order was confirmed (A.D. 1209) by Innocent III., after he had seen in a dream the Lateran Church falling to pieces, but St. Francis putting his shoulders under it, and sustaining it.”]

\* *Multa patravit miracula, inter quæ illud clarissimum, quod ex insula Baleari majori Barcinonam reversurus, strato super aquas pallio, centum sexaginta milliaria sex horis confecerit, et suum cœnobium januis clausis fuerit ingressus.*

† These lessons are taken from the Bull of Canonization; and in previous editions of the Breviary the miraculous voyage is much more graphically described. In an edition now before me, dated 1686, the words are, *Quod ex insula Baleari Barcinonem trajecit, nullo navigio, sed pallio tantum super aquas expanso, ductaque ora instar veli ad baculum, quo tanquam malo uteretur, veluti solidis tabulis vectus, centum sexaginta milliaria sex horis confecit, cunctis circum litora stupentibus.* I suppose the idea of the miraculous navigator planting his staff for a mast, and then drawing up the extremities of the cloak to the said staff for a sail, and thus scudding along on the waves to the terrific and stupifying amazement of all persons that saw the marvel along the shores, has at length appeared rather laughable and farcical, even at Rome; and more especially in the case of a miracle, which we all know could be effected as well without mast or sail as without a ship—yea, or even a cloak. It would seem they are now ashamed of this. But why? It is in the Bull of Canonization; and besides, it is a miracle; and why explain away or keep back the amazing *circumstantials* of a miracle? But it is useless to argue: such are Antichrist's miracles, and we shall see many more of them as we proceed, much more revolting than that of Raymond, or Francis de Paula.



## Lesson VI.

Having therefore built many houses of the order, he retired into the solitude of Alvenus, (in the Apennines) : where having passed forty days in fast and prayer *in honour of St. Michael* the archangel, it came to pass that on the Feast\* of the exaltation of the Holy Cross, a seraph appeared to him holding between both his wings (*i.e.* instead of hands), the effigy of the crucifix (or the crucified) : *who impressed both on his hands, and on his feet and side the prints of the nails* : the which (prints) St. Bonaventure says in his writings, that when he was present while Pope Alexander IV. was preaching, the Pontiff declared, were seen by himself. These badges of the supreme love of Christ towards the saint attracted the admiration of all. And two years after, falling grievously ill, he had himself carried into the church of Holy Mary of the angels ; that where he had received the spirit of grace from God, there he might render back the spirit of life. In that place, after he had exhorted the brethren to maintain poverty and patience, and fidelity to the holy Roman Church, . . . . he breathed out his soul. Being illustrious by his miracles, Gregory IX. enrolled him in the number of the saints, [*i.e.* of the Gods].

[The impressing of the stigmata, (as they call it), *i.e.* the five wounds of our Lord, on the body of St. Francis, was a *literal* suffering of the passion of Christ. The *story* is given more at large in another festival of the said Francis ; and as the same awful blasphemy has been since his time often counterfeited by others of the canonized,† and is even *now* pretended to wherever the satanic cheat can be practised without fear of detection and exposure, it will be well to put the following next.]

\* Ubi quadraginta dierum propter honorem Sancti Michaelis Archangeli jejunio inchoato, festo die Exaltationis sanctæ Crucis ei seraphim Crucifixi effigiem inter alas continens apparuit : qui ejus et manibus et pedibus et lateri vestigia clavorum impressit : quæ sanctus Bonaventura, cum Alexandri quarti summi Pontificis prædicationi interesset, narrasse Pontificem a se visa esse, litteris commendavit. His insignibus summi in eum Christi amoris, maximam habebat omnium admirationem. Ac biennio post graviter ægrotans, deferri voluit in Ecclesiam sanctæ Mariæ Angelorum : ut, ubi gratiæ spiritum a Deo acceperat, ibi spiritum vitæ redderet. Eo in loco fratres ad paupertatem, ac patientiam, et sanctæ Romanæ Ecclesiæ fidem servandum cohortatus . . . . efflavit animam . . . .

† See Index under the words *Stigmata, Crucifixions, Compassivty*.

*On the feast of the Impression of the sacred Stigmata on the Body of the Blessed Francis.*—In Festo Impressionis sacrorum Stigmatum in corpore B. Francisci.—Sept. 17.

Lesson IV.—[Extracts ]

On a certain morning, two years before his death, while praying on the brow of the mountain, he (the blessed Francis) saw as it were the figure of a seraph having six wings as refulgent as they were fiery, descending from the sublimity of heaven; who coming with a most rapid flight to a place in the air near unto the man of God, (then) appeared not only winged, but also crucified: having, indeed, his hands and feet stretched out and fastened to the cross, but his wings so disposed on both sides that two were lifted above his head, two were stretched out for flying, and with the two others, he compassed and covered his whole body, [Isaiah vi.] Seeing\* this, he (Francis) was struck with excessive awe, and *felt running through his soul joy mingled with pain.* Whilst, as in the gracious aspect of him so marvellously and so familiarly appearing to him, he felt a certain excessive joy, so the direful fastening of the cross beheld by him, transpierced his soul with the sword of a *compassive* pain.

Lesson V.

He understood, indeed, by the teaching of him inwardly who was appearing to him outwardly, that though the weakness of suffering be by no means compatible with the immortality of a seraphic spirit, yet this same vision was presented to his sight for this purpose, namely that he himself the friend of Christ might be premonished *that he was about to be transformed entirely*, not by the martyrdom

Lectio V.

Intellexit quidem illo docente interiorius, qui et apparerat exteriorius, quod licet passionis infirmitas cum immortalitate spiritus seraphici nullatenus conveniret, ideo tamen hujusmodi visio suis fuerat presentata conspectibus, ut amicus ipse Christi prænosceret, se non per martyrium carnis, sed per incendium mentis totum in Christi Jesu crucifixi expressam similitudinem transformandum. Disparens

\* Hoc videns, vehementer obstupuit, mixtumque dolori gaudium mens ejus incurrit, dum et in gratioso ejus aspectu sibi tam mirabiliter quam familiariter apparentis excessivam quamdam conoipiebat lætitiā, et dira conspecta crucis affixio ipsius animam *compassivi doloris* gladio pertransivit.

of the flesh, but by the burning of the soul, INTO THE EXPRESS SIMILITUDE OF JESUS CHRIST CRUCIFIED. Therefore the vision at departing after this arcane and familiar colloquy, inflamed his soul inwardly with seraphic ardour: but his flesh it marked outwardly with an image conformable to the Crucified: as if a sort of sealing impression had followed at the liquifying power of fire going before. For immediately began to appear in his hands and feet the prints of the nails, their heads jutting out in the under part (the palms) of his hands and the upper part of his feet, and their points being opposite. His right side, too, as if pierced by a lance, was covered with a red scar; *which often pouring forth sacred blood, besprinkled his tunic and breeches.*

itaque visio, post arcanum ac familiare colloquium, mentem ipsius seraphico interius inflammavit ardore; carnem vero Crucifixo conformi exterius insignivit effigie: tamquam si ad ignis liquefactivam virtutem præambulam sigillativa quædam esset impressio subsecuta. Statim namque in manibus et pedibus ejus apparere cœperunt signa clavorum, ipsorum capitibus in inferiori parte manuum et superiori pedum apparentibus, et eorum acuminibus existentibus ex adverso. Dextrum quoque latus quasi lancea transfixum rubra cicatrice obductum erat: quod sæpe sanguinem sacrum effundens, tunicam et femoralia respergebat.

#### Lesson VI.

[<sup>a</sup>“Francis, a new man . . . . descends from the mountain *the walking effigy of the Crucified*,” (secum ferens crucifixi effigiem) . . . . “and to the utmost of his power *concealed* those sacred seals” (Signacula illa sacra pro viribus occultabat). God, however, would not have it so:] but openly shewed certain miracles\* wrought by the same (those seals) so that the occult and wondrous power of those stigmata might appear manifest by the splendour of the miracles. Moreover, a thing so admirable and so mightily attested, and

\* Miracula quædam aperte per ipsa monstravit, ut illorum occulta et mira vis stigmatum, manifesta pateret claritate signorum. Porro rem admirabilem, ac tantopere testatam, atque in Pontificiis diplomatibus præcipuis laudibus et favoribus exaltatam, Benedictus Papa Undecimus anniversaria solemnitate celebrari voluit.

so exalted with praises and favours in Pontifical diplomas (i.e. Bulls), Pope Benedict XI. decreed to be celebrated by an anniversary solemnity. The which, Paul V. supreme Pontiff, in order that the hearts of the faithful might be inflamed to the love of Christ crucified, extended to the universal Church.\*

*Feast of St. Catherine of Sienna.*—April 30.

[The Stigmata.—Visions of Christ.—Marriage to Christ.—Romish Revelations.]

Lesson IV.

. . . She was found at times to have continued her fast from Ash-Wednesday till the Ascension of our Lord, content with the communion of the Eucharist alone.

Lesson V.

While she sojourned at Pisa, having been refreshed, on the Lord's day, with the heavenly food, and rapt into an extacy, she saw the crucified Lord approaching to her in a great flood of light, and from the scars of his wounds five rays descending to five places of her body: and therefore recognising the mystery, she besought the Lord that the scars might not be visible [on her body], and accordingly the rays changed forthwith their blood-colour into a bright one, and came in the form of pure light to her hands and feet and heart; and so intense was the pain which she sensibly suffered, that if God had not lessened it, she be-

Lectio IV.

. . . . Inventa est aliquando a die Cinerum usque ad ascensionem Domini jejunium perduxisse, sola Eucharistiæ communionem contenta . . . .

Lectio V.

Cum Pisis immoraretur, die Dominico refecta cibo cœlesti, et in extasim rapta, vidit Dominum crucifixum magno cum lumine advenientem, et ex ejus vulnerum cicatricibus quinque radios ad quinqueloca sui corporis descendentes: ideoque mysterium advertens, Dominum precata, ne cicatrices apparent, continuo radii colorem sanguineum mutaverunt in splendidum, et in formam puræ lucis pervenerunt ad manus, pedes, et cor ejus: ac tantus erat dolor, quem sensibiliter patiebatur, ut nisi Deus minuisset, brevi se crederet morituram. Hanc itaque gratiam amantissimus Dominus nova gratia cumulavit, ut sentiret dolorem illapsa vi

\* See the story of Jetzer's stigmata, in Gibson, xv. p. 268.

lieved she should in a short time die of it. This grace, therefore, her most loving Lord crowned with a new grace, namely, that she should feel the pain by the illapse upon her of the power (*i.e.* violence) of the wounds, and that the bloody signs should not be seen. But inasmuch as this handmaid of God herself declared to Raymond her confessor, that such indeed was her case; so, that it might be exhibited to the eyes, the pious care of the faithful has shewn by painted colours on the images of the blessed Catherine, the rays reaching to the aforesaid five places.

[\*Lesson VI. tells us that her "doctrine was *infused*, not acquired (*i.e.* not learned); and that she gave answers to the professors of sacred learning, propounding to her the most difficult questions on divinity. (*Doctrina ejus infusa non acquisita fuit: sacrarum literarum professoribus difficillimas de divinitate questiones proponentibus respondit*); how she told Pope Gregory XI. at Avignon, the secrets of his heart, and persuaded him to return to Rome;] and how illustrious for the gift of prophecy and for many miracles, she departed to her *husband* (*migravit ad sponsum*) in the 33rd year of her age, A. D. 1380. Pope Pius II. canonized her in 1461.

[This is but a scrap of what the very same legends from which these Lessons are gathered, say of Catherine. Fable itself exhausts invention by the stories it tells of her. She became a nun of St. Dominic at the age of seven; and wrought multitudes of miracles while a little girl. She had numberless visions of Christ and the Virgin Mary; now of the one, then of the other, and at times of both together: in which they talked to her face to face, and gave her *wondrous revelations*, [and of course all for Popery]: yea, and in one of which she was even *literally and actually married to Christ in due form, the Virgin Mary being bridesmaid*. Surely, then, no wonder that her Legend is now a very oracle of Romanism. Hence it is, that her revelations so called, are continually being cited by Romish teachers, as *infallible authority* for Romish doctrines and practices. So, for instance, Liguori incessantly cites them with the authoritative adjunct,

vulnerum, et cruentasigna non apparerent. Quod ita contigisse cum Dei famula confessorio suo Raymundo retulisset, ut oculis etiam repræsentaretur, radios in imaginibus beatæ Catharinæ ad dicta quinque loca pertingentes, pia fidelium cura pictis coloribus expressit.

“ Mary said to Catherine,” “ Jesus told Catherine in the presence of Mary,” &c. &c. *Ergo* the matter is settled. But see below.\*]

*On the Feast of St. Elizabeth, Queen of Portugal*—July 8.

[The Virtues of the Canonized.]

Lesson IV.

[\*Relates her parentage ; a daughter of the king of Arragon ; next, her early austerities and the prosperity of the kingdom, owing to her merits, &c. ; then her marriage, according to the rites of the Church, with the King of Portugal.]

Lesson V.—[Extracts.]

For nearly half the year she lived on bread and water

\* So in fact it is throughout the book of “ The Glories of Mary ;” and so, also, it is that he cites *passim* the legends of Gertrude and Bridget, two other divinities of the same century. They were favoured, we are told, with similar visions and revelations, similar interviews and colloquies, face to face, with Christ and with Mary ; and their revelations are cited by Romish divines with the same confidence as though it were, “ Thus saith the Lord.” For instance, “ St. Bridget says, she one day heard the divine Jesus promise the holy Virgin that all who asked grace through her, should be most assuredly heard. Another time our blessed Lord said to Mary, in presence of *St. Gertrude*, ‘ I know that in virtue of my omnipotence, I have invested you with power to deal out mercy, in such a manner as you find good to all sinners that invoke you.’”—(Liguori, *Glories of Mary*, p. 152. “ *Blosius* relates that *our Lord revealed to St. Catherine* of Sienna, that in consideration of the incarnation in the womb of Mary, he gave her the privilege, that whosoever recurred to her, though a sinner, should never, if he was disposed to amend, become the devil’s prey.” *Ibid.* p. 225. Again he says :

“ We read in the life of Sister Catherine, of St. Augustine” (*i.e.* another of those oracles), “ that a woman who had led a single life from her infancy, and had continued the same wicked course, until the people, disgusted with her wickedness, drove her from the city ; and she died in a cave without spiritual or corporal aid . . . . Sister Catherine being one day in prayer, a soul from purgatory appeared to her [the soul of this same ‘ poor Mary that died in the cave’], and had a long conversation with Catherine, and said to her, ‘ I am indeed saved from hell through the charity of Mary, in my last moments, though loaded with sins . . . . Mary, moreover, procured for me the abridgment of my torments in purgatory ; the Divine Justice causing me to suffer in *intensity* what I should in *duration*. A few masses would now release me : cause them to be offered for me, and I promise not to forget you in heaven.”—(*Ibid.* pp. 83—9.) In short, so it is throughout the volume. And why should it not be so ? why should not these *impostures*—to give them no worse name—be thus authoritatively appealed to, since the Church stamps them with her infallible *imprimatur*, by taking her regular festival Lessons from them, as well as her Bulls and Acts of Canonization ?

only. The water, in a certain illness she had, was miraculously turned into wine, inasmuch as she had refused to drink wine, though prescribed by her physicians. (*Quæ (aqua) in quodam ipsius morbo versa est in vinum, &c.*) By kissing the horrible ulcer of a poor woman, she suddenly cured the same. In distributing monies to the poor, *that they might escape the knowledge of the king*, she turned them into roses, and that too in the season of winter. A woman that had been blind from her birth she gave sight to. Many more she delivered from the most grievous diseases, merely by *the sign of the cross*: many miracles of that sort did she perform. Monasteries, colleges, and temples she not only built, but also magnificently endowed . . . .

#### Lesson VI.

. . . . After the death of her husband, having gone to Compostella, she made there many gifts of unwrought silk, silver, gold, and jewels, *for the soul of the king*.\* Having returned thence home, whatever remained to her that was dear or precious she devoted to sacred and pious uses, &c. &c.

#### Lesson VII.

Having come to the noble city of Stremotion . . . . but having contracted a disease from the journey, she died there most holily, *after she had received a visit* from the Virgin Mother of God, A. D. 1336—(ibidem a Virgine Deipara visitata, sanctissime obiit.) After death she was signalized by many miracles; *especially* by a most sweet odour from her body, which has continued uncorrupt for now near 300 years. . . . She was canonized in 1625. [It was time to remember her. However, the legendaries had sufficient time to *get up* their materials for the Bull of Canonization.]

*On the Feast of Mary Magdalene of Pazzi.*†—May 27.

[Rivalry of Christ in his Passion.—Formal Marriage to Christ, &c.—The Superior to be obeyed in preference to God.—Cruelty of Popery.]

From the Acts of Canonization (Ex Act. Canoniz.)

#### Lesson IV.

St. Mary Magdalene, born of the illustrious race of the

\* Ac paulo post Compostellam proficiscens, multa ex holoserico, argento, auro, gemmisque donaria pro Regis anima obtulit.

† This saint is set forth as the *literal* rival of Christ, *in his passion*. Note particularly Lesson V. and VI.

Pazzi at Florence, abhorred nearly from the cradle\* all kinds of vanity. She learned to pray before she could speak. Pity grew with her from the womb, for while yet a child she used to feed the poor with the food withholden from herself; and living in country places, she used to teach the faith to the meanest little girls. At the age of ten she vowed perpetual virginity, and often told her parents, who would have her marry against her will, that she would undergo death rather than draw back from her vow. At length, with their acquiescence, she took the habit of the Order of Carmelites in the Monastery of St. Mary of the angels, at Florence; where she shewed herself a pattern of all the virtues: † *and she so hung upon the nod of her superiors that she would not do even the things commanded her by God in her ecstasies, until she had their consent.* So chaste was she, that she did not overcome, but was entirely ignorant of, all even the least stain of impurity. She used to have *a harrow for punishing herself*, to which, however, she only recurred when commanded by her superior. For five years, *God so bidding her*, ‡ (Deo jubente), she lived on bread and water alone, except on Sundays, on which she used to eat Lent-foods. And her poor, sickly, emaciated body she used incessantly *to torture not with fastings only, but with all sorts of punishments, scourges, an iron-girdle, a crown of thorns, watchings, naked feet in the snow, and the droppings of a burning candle let fall upon it (the body).*

## Lesson V.

## Lectio V.

She burned with so great a heat of divine love that she would at times exclaim, "O Tanto divini amoris aestu ardebat, ut interdum exclamaret: O amor! te amplius

\* This is a characteristic of almost all the later saints in the calendar. They were saints as it were from the very birth.

† Ubi se omnium virtutum exemplar exhibuit; et ita à superiorum nutu pendebat, ut nec sibi in extasim raptæ imperata à Deo exequeretur absque eorum assensu. Adeo casta fuit, ut omnem vel minimam labem impuritatis non vicerit, sed penitus ignoraverit. Crates pro supplicio habebat, nec ad eas, nisi superioris imperio coacta accedebat. Quinquenium, Deo ita jubente, solo pane, et aqua transegit, exceptis diebus Dominicis, quibus cibis quadragesimalibus vescebatur. Neo jejuniis solum, sed et omni genere pœnarum, flagellis, ferreo cingulo, corona spinea, vigiliis, nudis in nive pedibus, ardentisque candelæ guttis stillentibus infirmum, et tenue corpusculum assidue cruciabat.

‡ Literally bidding her, i.e. in her interviews with Him.



love! I can bear thee no longer;" and she used to be forced to *cool her bosom with a copious sprinkling of water*. Her ecstasies were most frequent; in the which she sometimes fathomed mysteries of the most Holy Trinity beyond human conception, and *experienced the most bitter pains of Christ in his passion*. *By Christ she was wedded with a ring*, and bound with a crown of thorns; whilst by the blessed Virgin she was covered with a most white veil: and by St. Augustine she had twice written upon her heart, "The Word was made flesh." Being rapt out of her senses while embroidering, she used, though the windows were closed up and her eyes veiled, yet to proceed with her work and finish it most accurately. Being in one ecstasy day and night from the Vigil of Pentecost to the Feast of the most holy Trinity, she received every day the Holy Ghost in different shapes; and fortified by these graces she entered upon a five years war,—enjoined upon her by the eternal Father—with the princes of darkness: in which (war), thirsty, laid waste, forsaken of all, cruelly scourged by the devils, and harassed by all manner of temptations, and almost deprived of her reason, yet she always came

ferre non possum, sinumque copiosa aquarum aspersione refrigerare cogeretur. Extases ejus frequentissimæ fuerunt, in quibus interdum sanctissimæ Trinitatis mysteria supra humanum captum exposuit, acerbissimos dolores Christo patientis experta est; à Christo, annulo subarrhata, corona spinarum redimita, à B. Virgine candidissimo velo cooperta est, et à S. Augustino bis super cor ejus fuit inscriptum: Verbum caro factum est. Extra sensus raptam, dum acu pingeret, clausis fenestris, oculisque velatis, opus prosequatur, et absolutissime perficiebat. A vigilia Pentecostes usque ad festum Sanctissimæ Trinitatis diu noctuque extasim passa, quotidie Spiritum sanctum sub diversis formis accepit; iisque gratiis munita, bellum quinquennale, sibi à Patre æterno indictum, cum Principibus tenebrarum adorsa est, in quo arida, desolato, ab omnibus derelicta, à Dæmonibus crudeliter flagellata, omnique tentationum genere vexata, ac ferè usu rationis destituta, semper victrix evasit. His aucta victoriis potiores obtinuit gratias, admirabile in Dæmones imperium, arcanorum cœlestium ac status animarum in altera vita notitiam, spiritumque propheticum, quo futuros eventus

off victorious. Improved by these victories she obtained still higher graces : a wonderful sovereignty over devils ; a knowledge of the secrets of heaven, and of the state of souls in the other life ; a prophetic spirit by which she saw and predicted future events ; nor yet could she by so many favours be turned aside from the most humbling opinion of herself ; still supposing herself of all persons the most imperfect.

### Lesson VI.

So great was her charity towards her neighbours that she was called by the sisters "The mother of charity." Most often did she spend her nights without sleep ; being engaged either in doing the offices of the sisters, or in ministering to the sick ; whose *putrid and virulent ulcers she at times cured by licking them*. Greater still was her solicitude for souls : for daily did she commend the Church to God : and so bitterly used she to weep over the darkness of heretics and infidels that she could not take food : and she used to declare that she was ready to undergo any torments whatsoever for the salvation of souls, (or of their souls, *i.e.* heretics.)\* Many years before her death she renounced with heroic charity all the delights of heaven, wherewith she abounded ; frequently repeating this saying : "To suffer, not to die:" until after a long illness, still persevering in the austerity once begun, she yielded up her spirit—*which yet in her agony she retained for a time at the bidding of her confessor*†—into the hands of her Spouse, on the 25th day of May, A. D. 1607 ; having completed her 41st year. Before and since her death she has been illustrious for many miracles : and her body, though buried in a most humid place‡

\* Seque pro animarum salute, ad quælibet tormenta semper paratam profitebatur. Multis ante obitum annis heroica charitate renunciavit omnibus, quibus affluebat, cœli deliciis, frequenter ingeminans : Pati, non mori, donec post longam infirmitatem, in semel assumpta austeritate perseverans, spiritum quem agonizans Confessario jubente, ad tempus retinuerat, in manus Sponsi reddidit.

† This of course is said in order to keep up the rivalry of Christ, as though like Christ she *consented* to die !

‡ One would think this a very disrespectful and unkind treatment of so great a saint ! But I find that in the last edition of the Breviary, namely

was found undecayed after a year, and remains so to this day : and *there flowed from her legs a long-lasting and wondrously fragrant liquor, salutary for curing diseases.* (Ex ejus tibiis diutinus et mire fragrans liquor effluxit medendis languoribus salutaris.) She was canonized by Clement IX. in 1669.

*Of the Feast of St. Rose of St. Mary, Virgin of Lima.—*  
Aug. 80.

[Carnal amours and wooings of Romish Saints in Papal Bulls and Legends.—Cruelty of Popery.]

#### Lesson IV.

The first flower of sanctity from South America was the virgin Rose, born of Christian parents at Lima, who even anon from the cradle shone with the presages of future holiness : for the face of the infant being wondrously transfigured into the image of a rose, gave occasion to her being called by this name : to the which afterwards the Virgin Mother of God added the *surname*, ordering her to be thenceforth called the Rose of St. Mary (Cui postea virgo Deipara cognomen adjecit, jubens vocari deinceps Rosam a Sancta Maria.)—At the age of five she made a vow of perpetual virginity. When she grew older, that she might not be compelled to marry by her parents, she cut off unknown to them with her own hands her most exquisite head of hair. Being addicted to fasting\* to a superhuman degree, she passed her entire Lents abstaining from bread, and taking *only five pippins of citron apple as her daily diet.*

#### Lesson V.

Having assumed the habit

#### Lectio V.

Habitu Tertii Ordinis Sancti

that of 1847, this clause is *prudently* omitted, along with many others in these three Lessons : as for instance, the obeying of her superiors rather than God ; the suffering the pains of Christ in his passion ; the being wedded by Christ, &c. ; the retaining her spirit for a time, &c. ; and the long-lasting and most fragrant liquor, &c. These are all omitted in the new edition ! But why suppress so great miracles ? They are all in the Bull of Canonization ; they were sworn to at the time of canonization ; and, if indeed miracles, is it not rebelling against God to suppress them, and keep them back from the faithful, or at all to explain them away or soften them down ? Surely if they were miracles then, they are miracles still—time can make no change in their nature.

\* Jejunii supra humanum modum addicta, integras Quadragesimas transegit pane abstinens, ac dietem solis quinque granulis mali citrini victitans.

of the Third Order of St. Dominick, she doubled the pristine austerities of life. To her oblong and very sharp hair-chemise she fastened everywhere little needles: under her veil she wore, day and night, a crown armed in the inside with thick-set piercing points. Treading in the arduous footsteps of St. Catherine of Sienna, she girded her loins with an iron chain going thrice round her body. She framed a little bed for herself composed of knotty lumps of wood; and the interstices of these she filled up with broken pieces of pottery.\* She built for herself a most narrow little cell in a remote corner of the garden, where devoted to the contemplation of things heavenly, and wasting her body with incessant scourgings,† hunger, and watchings, but flourishing in spirit, she down and overcame in frequent

Dominici assumpto, pristinas vitæ austeritates duplicavit: oblongo asperrimoque cilicio sparsim minusculas acus in-nexuit: sub velo coronam densis aculeis introrsus obarmatam interdium noctuque gestavit. Sanctæ Catharinæ Senensis ardua premens vestigia, catena ferrea triplicinex circumducta, lumbos cinxit. Lectulum sibi e truncis nodosis composuit, horumque vacuas commissuras fragminibus testarum implevit. Cellulam sibi angustissimam struxit in extremo horti angulo, ubi cœlestium contemplationi dedita, crebris disciplinis, inedia, vigiliis corpusculum extenuans, at spiritu vegetata, larvas dæmonum, frequenti certamine victrix impavide protrivit ac superavit.

victoriously and fearlessly trod conflict the spectres of devils.

#### Lesson VI.

Though direfully harassed with the torments of maladies, the insults of domestics, and the bitings of tongues, she used to complain that she was not yet afflicted enough for her deserts. For fifteen years and

#### Lectio VI.

Ægritudinum tormentis, domesticorum insultibus, linguarum morsibus dire agitata, nondum satis pro merito se affligi querebatur. Per quindecim annos ad plusculas horas desolatione spiritus, et aridi-

\* How cruel is Popery! What a heart of stone has Antichrist! To hold up for saintly virtues, and commend to poor, deluded, sickly, deranged females such revolting atrocities! It is a more deadly spirit even than that of Juggernaut. Surely even Italy herself will not much longer bear even humanly speaking, such bloody imposture. All things considered Moloch himself was merciful compared with Antichrist.

† Scourgings.] See *Disciplines* in Index.

some hours, pining away most miserably in desolation of spirit and withering in body, she bore with a brave mind agonies more bitter than any death whatever. From that time she began to overflow with supernatural delights, to be illumed with visions, and to melt with seraphic burnings. Having wondrously familiar intercourse by continual apparitions with her guardian angel, with St. Catherine of Sienna, and the Virgin Mother of God she merited to hear these words from Christ: *Rose of my heart, be thou my spouse.* At last, being blissfully carried to the Paradise of this her spouse, and glittering with very many miracles, both before and since her departure, Pope Clement X. enrolled her with solemn rite in the catalogue of holy virgins, [in other words, of goddesses.]

tate miserrime contabescens, forti animo tulit agones omni morte amariores. Exinde cœpit supernis abundare deliciis, illustrari visionibus, colligescere seraphicis ardoribus. Angelo tutelari, sanctæ Catharinæ Senensi, Virgini Deiparæ inter assiduas apparitiones mire familiaris, a Christo has voces audire meruit: *Rosa cordis mei, tu mihi sponsa esto. Denique sponsi hujus paradiso feliciter invecam, plurimisque ante et post obitum miraculis coruscam Clemens Decimus Pontifex Maximus sanctarum Virginum catalogo ritu solemniori adscripsit.*

[The lessons of the Breviary, as has been already observed, are an abstract or summary of what they call the Acts of Canonization, or the Pope's Bull decreeing the canonization and commanding the saint to be universally worshipped. To illustrate this point, we shall add here some extracts from the Bull for the canonization of this said Rose of Lima. We omit the acts noticed in the above lessons.]

[Bull of St. Rose's Canonization.]

2.\* When she was an infant she never used to cry, but used to bear without a murmur all the pains to which she was subjected by the surgeons.

3. . . . She used to give herself the stomach-ache by drinking sheep's gall, which she kept by her for this purpose, *in imitation of Christ on the cross.* By these austerities she became affected with frequent illness. . . .

9. At this time she was favoured with the following revela-

\* I am indebted for the translation of this piece to a little work of the Rev. H. Townsend Powell, M.A., entitled, "*Roman fallacies and Catholic truths*," a work which is highly worthy the reader's attention.

tion: There appeared to her in her sleep an extraordinary person beautiful above all the sons of men, habited like a first-rate sculptor on a festival day, and he seemed to court her *as a lover*. Before Rose would consent to his proposal, she set him a task; namely, to carve a piece of marble; and she bade him return again shortly when the sculpture should be finished. At the return of her spouse, the virgin blushed when she perceived that the task she had assigned him was accomplished in a manner beyond his strength, and he opened to her his workshop; where were a number of elect virgins working like men at carving and polishing marble. She discovered that they were *his espoused*, by the style and beauty of their nuptial dresses; they were moistening the stones and preparing them for cutting by their tears, which dripped upon them. Rose perceived that she was to be dressed like one of these, and prepared to be advanced to *a like espousal*. . . . The mystery was disclosed to her thus: on Palm Sunday, when Rose was absorbed in meditation in the chapel of the blessed Virgin of the Rosary, her lover thus addressed her: "*Rose of my heart, be my love.*" The virgin trembled at the sweet voice of her Divine Spouse; and at the instant she heard the Mother of God *wishing her joy*, and saying, "*Rose, it is no mean honour which this my son proposes to you.*" After this revelation Rose began to *torture herself* more than ever. She flogged herself every night till the blood flowed in streams; and she cut her feet with sharp stones, or burnt them by walking on hot cinders; and she filled her bed with broken shells. By this means she reduced her sleep to two hours.

14. On an occasion, a beautiful singing bird flew down opposite to her couch, and there sang alternately with Rose the praises of God for a whole hour together in such a marvellous order that while the bird was singing the virgin was silent, and while the virgin sang the bird was silent and listened most attentively. Yea, and even the very trees were affected by her; and when she invited them in that verse, "O all ye green things on the earth, bless ye the Lord," she made them bend till the very tops of the trees touched the ground, and by this solemn sign of veneration adored their Creator.

15. She had frequent visions of Jesus Christ and the Virgin Mary.

17. She was seen to hold familiar intercourse with Jesus Christ.

20. When her spouse [*i.e.* Christ] did not appear to her at the accustomed hour, she used to admit an angel (who was always *visibly* present with her as her guardian), to her confidence, as his foot-boy or valet,\* (ut pararium aut veredarium.)

[Rose's Dowry from her divine Husband.]

40. There was a scarcity of bread in her father's house : Rose commended the case to God in prayer, and then opening the bread-pan found it full of loaves, which an apparition told her did not come from the family kneading-trough. Another time when there was a want of honey, Rose found a cup full of new-made honey to the great astonishment of all the family ; and the more so, because this honey sent from heaven by a miracle lasted the whole family for daily use for eight whole months. Again Rose's father was in great difficulty because his creditor had sued him for a debt of fifty pounds. Rose prayed, and a stranger appeared bringing her the money wrapped up in a cloth. These are the assistances which her Divine Spouse promised to the parents of Rose that he would give her *as a dowry* when *he wooed her* in the character of a heavenly sculptor.

44. After Rose's death, the wife of the Quæstor beheld the hall in which her body was laid out, illuminated with a glorious light from heaven.

46. After she had been fifteen years dead, her body exhaled the odour of roses.

57. Magdalena when past all human hopes of recovery was miraculously cured by commending herself to Rose, and touching the *relics* of her garments.

[The Decree of Canonization.]

63. Since therefore nothing is wanting which is required . . . . in order to her canonization, we have decreed that it is just and due, that since the Lord from heaven makes her more and more illustrious day by day, we upon earth also should praise and glorify the same blessed saint.

64. Therefore to the honour of the holy and undivided Trinity, and the exaltation of the Catholic faith we,—by the authority of Almighty God the Father, the Son, and the Holy Ghost, of the blessed Apostles, and our own, with the

\* These carnal wooings of the nuns and saintesses of the calendar, is an effect of that polluting service, The Office of the Consecration of Virgins. (P. 78, &c.)

advice and unanimous consent of our venerable brethren of the holy Roman Church, cardinals, patriarchs, archbishops, and bishops, in the court of Rome,—have decided that the blessed Rose, daughter of Mary [*i. e.* the Virgin Mary] a virgin of whose holiness of life, and sincerity of faith, and eminency in working miracles, abundant evidence has been produced,\* is to be a saint; and we have decreed that her name is to be enrolled in the catalogue of holy virgins; and by the tenor of these presents, we do decree, decide, and enroll the same; appointing that every year on the thirteenth day of August her memory shall be celebrated by the universal Church among the holy virgins. In the name of the Father and of the Son, and of the Holy Ghost. Amen.

65. By the same authority we grant, a remission of all penances imposed for seven years, to every one who shall visit the sepulchre of Rose on her festival day.

66. We have granted a plenary indulgence and a remission of all their sins to all the faithful of Christ, present at the canonization.

69. Let no one dare to oppose this our decree. If any one presume to do so, let him know that he will thereby incur the indignation of Almighty God, and of his blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, on the twelfth day of April, in the year of our Lord, 1671, and in the first year of our Pontificate.

Signed,

+ J. Clement, *the* Bishop of the Catholic Church.

+ J. Francis, Bishop of Ostia, Cardinal Barber, S. R. E.  
Vice-Chancellor :

And thirty-four other Cardinals.

Bullarium Romanum, tom. 5, p. 535, &c.

*On the Feast of St. Francis Xavier Confessor.*—December 3.

[His elevations in the air, especially at the Mass, and other astounding *prodigies.*]

Lesson IV.

Francis, born of noble parents in Xavier, in the Diocese of

\* It is to be borne in mind reading the Breviary that the glaringly absurd and monstrous miracles of the canonized are all put forth on the *sworn* testimony of brother Friars and sister Nuns, &c., and that consequently a canonization is a scene of most barefaced and abominable perjuries. Vide *infra* Article *Canonization.*



Pampeluna, joined himself as a companion and disciple to St. Ignatius [Loyola] at Paris. Under such a master he became in a short time so eminent, that when fixed in the contemplation of things divine, he used to be at times *elevated from the earth high in the air*; a thing which also was the case with him many times when sacrificing before a multitude of people.\* These delights of the soul† he merited by his great torturings of his own body. For having interdicted himself the use not only of flesh and wine, but of wheaten bread also, he used to eat only vile victuals; and now and then he abstained altogether from all food for two and three days. He so raged against himself with iron scourges, that he oftentimes flowed down with copious blood. He lay upon the ground, and took only a very short sleep.

#### Lesson V.

Francis being now ripe in austerity and sanctity of life for the Apostolic function [is delegated by Pope Paul III. at the suggestion of St. Ignatius [Loyola], to the Indies, with the power of Apostolic Nuncio.] Wafted thither, he *instantly becomes miraculously instructed* in the most difficult and various languages of those various nations (Eo appulsus illico variarum gentium difficillimis et variis linguis divinitus instructus apparuit.) Nay, sometimes too, when preaching to divers nations in one dialect only, every one of them heard him speaking in their own tongue. [The rest of this lesson speaks only of the many thousands he converted.]

#### Lesson VI.

This his ardour for spreading the Gospel the Lord strengthened by the multitude and excellence of his miracles. He restored sight to one blind. By the *sign of the cross* he turned so much of the water of the sea into fresh water as was sufficient for a long time for five hundred passengers who were reduced to the brink of death by thirst: the which (the miraculous water) being carried into divers regions, very many sick persons were suddenly cured by it. Many that were

\* What a lie is here! and yet it is one of the ordinary miracles of almost all the *more lately* canonized saints. The design of it is obviously to magnify and commend the Mass. See *Elevations*, Index.

† Has animæ delicias magnis sui corporis cruciatibus merebatur. Nam interdicto sibi, non carnis solum et vini, sed panis quoque triticeî usu, vili-bus cibis vesci solitus, per biduum subinde triduumque omni prorsus alimento abstinuit. Ferreis in se flagellis ita sæviit, ut sæpe copioso cruore diffueret: somnum brevissimum humi jacens carpebat.

dead did he recall to life; and among the rest, he ordered one that had been buried the day before to be dug up from the grave; and he set him living; and two others that were being carried forth to burial, he took by the hands and restored them to their parents alive from the bier. Inspired all through his career with the spirit of prophecy, he told plainly very many things most distant from him, both in time and place. . . . After his death his corpse was twice overwhelmed with quick-lime "for many months together:"\* yet remaining uncorrupt, it distilled a sweet odour and blood: and being carried to Malacca, it instantly put an end to a most raging pestilence. In fine, shining bright all the world over with *unheard* of and most mighty miracles, Gregory XV. enrolled him a saint. [And surely no wonder.]

*On the Feast of St. Aloysius of Gonzaga, Confessor.†*  
June 21.

[Saints guilty of Suicide by their self-inflicted tortures.—The Pope assigning special *Presidencies* to particular saints.]

Lesson IV.

Aloysius was the son of Ferdinand of Gonzaga in Castile . . . . From the first dawn of reason when he immediately offered himself to God—he lived a holy and holier life every day. At the age of nine he vowed perpetual virginity at Florence, before the *altar* of the blessed Virgin, whom he always regarded as a parent; and this his virginity he kept by the signal favour of God without being tempted in any conflict of mind or body. The other perturbations of mind he began at the same age so bravely to crush, that he never after felt even so much as their first incitement or incipient motion. His senses, † and especially his eyes, he so restrained . . . that he did not allow them even to look at the face of his mother. Wherefore he was deservedly called, "The Fleshless Man," or "The angel in the Flesh."

\* This again was very unkind treatment of his admirers towards so great a saint! But of course they were *experimenting* for more miracles, though one would suppose they had had enough of them already.

† The reader will see that this poor young man in effect killed himself, as did many more of these later saints of the calendar. It is as a specimen of this that the translator gives the case of Aloysius.

‡ Sensus etiam, oculos præcipue, ita cohibuit . . . ut a matris etiam vultu contineret. Homo propterea sine carne, aut Angelus in carne merito appellatus.

## Lesson V.

To this guarding of the senses he added the torturing of his body.\* He kept three fasts every week; and these he sustained in general with a scrap of bread and water; which however, may be considered as a perpetual fast during that time, as *his repast scarcely ever equalled an ounce*. He used often, even *thrice* a day, to fetch blood from himself with cords and chains. He loaded his scourge, at times, with thongs of dogskin, and his hair-shirt with horse-spurs (*cilicia equorum calcaribus supplevit*). If his bed was soft he made it rugged, by throwing secretly into it broken lumps of wood, if, for no other purpose, that he might awake the sooner for prayer. For he used to pass a great part of the night in the contemplation of things heavenly; clothed, even in the depth of winter, in his shirt only, with his knees upon the ground, or through languor† lying on his face, and continuing unmoved, three, four, five, hours until he could get through one hour at least without distraction of mind. The reward of this perseverance was a stability of mind not wandering elsewhere in prayer, nay, fixed in a perpetual ecstasy in God. At length, that he might cling to him only, having, after a three years' most sharp conflict, got the better of his father, and having transferred to his brother his right of heirship to the principality, *he joined himself at Rome to the Society of Jesus; to which he had been called by a voice from heaven at Madrid.*‡

## Lesson VI.

In his very noviciate he began to be esteemed a master of all the virtues. He maintained a most exact keeping of the laws, even to the smallest tittle, a matchless contempt of the world, and an implacable hatred of himself (*et implacabile odium sui*). But his love of God was so glowing that it was insensibly *consuming even his body*. Being on this account, ordered to turn away his mind a little while from divine things, it was with fruitless effort he tried to flee God everywhere meeting him. He cherished a wondrous charity towards his neighbours. Ministering with alacrity in the public hospitals, he caught a contagious disease, of which having gradually wasted away he departed to heaven in the 24th year

\* *Adjecit sensuum custodiæ corporis cruciatum.*

† *Vel præ languore jacens ac pronus, in coelestium contemplatione tra-*  
*ducebat.*

‡ *Ad quam coelesti voce Matriri fuerat accitus.*

of his age; after\* he had *first demanded that he should be beaten with scourges, and laid upon the ground to die.* There (*i.e.* in heaven) St. Mary Magdalene of Pazzi saw him,† *God shewing him to her,* enjoying so great glory as she had scarcely believed was in heaven, and she declared him to have been in holiness so pre-eminent, and in charity such a martyr as had never been known. He was famous, moreover, for many and great miracles. The which being duly proved, Benedict XIII. enrolled the angelic youth in the calendar of the saints, and *assigned him to be at once the model of innocence and chastity, and the patron,‡ especially of studious youth.*§

*On the Feast of St. Philip de Neri, Founder of the Congregation of the Oratory.—May 26.*

[Romish notion of the love of God, and the marvellous way of remedying its excess. How the saints discern purity or impurity of heart.]

#### Lesson IV.

Philip de Neri, born at Florence, of pious and honourable parents, gave from his very birth no obscure presages of future sanctity. When he was a young man, resigning the ample heirship of an uncle, he betook himself to Rome; where, being trained up in philosophy and sacred learning, he devoted himself wholly to Christ. Such was his abstinence that he often continued fasting three days together. Intent upon watching and prayer, and frequently visiting the seven churches of the city, he was wont to spend the night in heavenly contemplation in the Cemetery of Calistus, &c. &c.

#### Lesson V.

He|| was under a continual languor, *wounded by the love*

\* Cum antea flagellis cedi, atque humi stratus mori postulasset, migravit in cœlum. Ibi eum sancta Maria Magdalena de Pazzis tanta frui gloria, Deo monstrante, vidit, quantam vix esse in cœlo credidisset; ipsumque sanctimonio insignem, et charitate martyrem incognitum fuisse prædicavit.

† Ergo, it is as true as the Gospel! See before, p. 323, and note, p. 325.

‡ The reader probably did not imagine before he read this passage that the Pope, like Jupiter of old, had the prerogative of assigning different departments of nature to the patronage and presidency of different Gods! But so it is. "*This is the ROYAL honour assigned to them,*" *i.e.* to the deified dead.—Hesiod.

§ Atque innocentis et castitatis exemplar simul et patronum studiosæ præsertim juventuti dedit.

|| Charitate Dei vulneratus languebat jugiter: tantoque cor ejus æstu-

of God ; and with so great a heat did his heart burn, that inasmuch as it (his heart) was not able to be confined within its natural bonds, *the Lord wondrously enlarged his breast by breaking and elevating two of his ribs.\** But when saying mass, or praying fervently, he was lifted at times up *into the air*, and was seen to shine on all sides with wondrous light. He shewed all charitable duty towards the indigent and the poor ; and he was so honoured that he was counted worthy both to *give an alms to an angel* in the appearance of a pauper, and, when in distributing food by night to the poor he had fallen into a ditch, to be taken out safe therefrom by an angel.

#### LESSON VI.

He was illustrious for (or illumed with) the gift of prophecy ; and he wonderfully excelled in penetrating the inward thoughts and feelings of men's minds. He kept his virginity always undefiled ; and he also acquired this great attainment, namely, that † *he discerned by the smell* those that practised purity, and those that did not *by the stench*. He sometimes appeared to the absent, and brought to (*i. e.* delivered) the same, when in peril. Very many that were sick, and at the point of death, he restored to health. He recalled to life also one that was dead. Many a time was he honoured by the appearing to him of celestial spirits, and of the Virgin herself the mother of God ; ‡ and he *saw the souls* of very many ascend up into heaven surrounded with a bright light. In fine, he died at the age of eighty, A.D. 1595, and *at the very hour he had himself predicted*. [He was *deified* by Gregory XV.]

*Feast of St. Juliana of Falconeris.*—June 19.

[Jesus and Mary.—Cruelty of Popery.—The prodigy of the Wafer.]

Juliana, born A.D. 1270, gave from the very cradle no slight

abat ardore, ut, cum intra fines suos contineri non posset, illius sinum, contractis atque elatis duabus costulis, mirabiliter Dominus ampliaverit. Sacrum vero faciens, aut ferventius orans, in aera quandoque sublatus, mira undique luce fulgere visus fuit.

\* And in this broken state they continued for the ensuing fifty years of his life. So state the acts of his canonization, which were *sworn to* before the Congregation of Rites. What an idea of the love of God ! Can these men have any spiritual feeling left ? It would seem not. It would seem that Rome is a very *caput mortuum*.

† Idque assectus est, ut eos qui puritatem colerent, ex odore, qui vero secus, ex faetore dignosceret.

‡ The reader sees in all the legends that Mariolatry is a special commendation of the canonized.

specimen of future sanctity, for she was heard to utter of her own accord, with the wailing lips of infancy, the most sweet names of Jesus and Mary . . . .

So pure in mind was she, and so free from all even the slightest blemish of error, that she never in the whole course of her life *lifted up her eyes on the face of a man*; and when she heard the word sin mentioned, she trembled all over: nay, having been told of a wicked act, she was so smitten that she instantly fell down nearly lifeless.

She very often spent whole days wrapt in ecstasy . . . . and in attending to the sick she used, at times, to suck with her mouth the corrupt matter and gore oozing from their ulcers, and thus restore them to health. Her body she was accustomed to waste down with scourges, whips of knotted cords, iron girdles, watchings, sleeping on the bare ground.

By this hard course of life she contracted a disease of the stomach; which growing worse when she was in her seventieth year, she was reduced to the last stage of life. [<sup>a</sup>In her sufferings, which she bore cheerfully] she was heard to complain of one thing only, namely, that as she could neither take food nor at all retain it in her stomach, she was kept from the table of the eucharist *because of the reverence due to the sacrament*. But in these straits she entreated the priest to bring the divine bread, which she could not take with her mouth, and at least apply it outwardly to her breast. The priest complied with her entreaties; and marvellous\* to tell! at the same moment of time the divine bread vanished, and Juliana expired with a serene and smiling mien. The thing was for some time beyond belief, until the virgin's body was laid out according to custom: for then, upon the left side of her chest was found imprinted, as if with a seal, into her flesh the figure of the host, representing the image of Christ crucified (*i.e.* the crucifix).

Clement XII., a most beneficent protector of the order of the Servants of the Blessed Virgin Mary, enrolled her among the saints.

\* Et mirum! eodem temporis momento divinus panis disparuit, et Juliano sereno, aq̄ ridenti vultu expiravit. Res supra fidem tamdiu fuit, donec virgineum de more curaretur corpus: inventa enim est circa sinistrum pectoris latus carni veluti sigillo impressa forma Hostiæ, quæ Christi crucifixi effigiem representabat.

*On the Feast of St. Teresa Virgin.—Oct. 15.*

[The Saints rivals of Christ as Saviours by their propitiatory sufferings.—  
More carnal wooings, and revelations.]

## Lesson IV.

[\*Her birth in Spain, and early presages of future sanctity, even in her most tender age, like all the canonized. The close of the lesson declares how she was perfected, thus :] After the death of her mother she entreated the most blessed Virgin that she would shew herself to be a mother to her (ut se matrem monstraret); and she was crowned with the attainment of this godly prayer (pii voti compos effecta est); for she always enjoyed the protection of the mother of God, just as if she were a daughter indeed. In her twentieth year she joined herself to the nuns of St. Mary of Mount Carmel, where being afflicted for eighteen years with most grievous diseases and various temptations and trials, she served with the greatest constancy in the campaigns\* of Christian penance, being ever refreshed with the food of those heavenly consolations in which sanctity is wont to abound even in this world.

## Lesson V.

Being thus enriched with angelical graces, she took upon herself the care not only of her own salvation, but that of the public also, with a restless charity. Wherefore [in order to attain this salvation!] she proposes, God inspiring her, and Pius IV. approving, the severer rule of the Carmelites, first to women, and afterwards to men, to be observed by them. . . . .

[\*She built more than thirty-two monasteries.] In perpetual tears she used to weep over the darkness of infidels and heretics; and to appease† the wrath of the Divine vengeance

## Lectio V.

Angelicis ditata virtutibus, non modo propriam, sed publicam etiam salutem sollicita charitate curavit. Quare severiorem veterum Carmelitarum regulam, Deo afflante, et Pio Quarto approbante, primum mulieribus, deinde viris observandam proposuit.

\* Meruit in castris, a military phrase applicable to a soldier, serving his regular and legitimate campaigns.

† Atque ad placandam divinæ ultionis iram voluntarios proprii corporis cruciatus Deo pro eorum salute dicabat. Tanto autem divini amoris incendio cor ejus conflagravit, ut merito viderit angelum ignito jaculo sibi præcordia transverberantem, et audierit Christum data dextera dicentem sibi: Deinceps ut vera sponsa meum zelabis honorem.

she used to dedicate to God for their salvation the voluntary torturings of her own body. But with so great a burning of divine love was her heart inflamed, that as she justly deserved, she saw an angel transpiercing her heart and soul with a fiery dart, and heard Christ say to her, giving her his right hand, "Thou shalt be henceforth zealous for mine honour AS MY WIFE INDEED." . . . . She wrote\* many instructions of heavenly wisdom, whereby the minds of the faithful are exceedingly stirred up to a desire of their heavenly home.

## Lesson VI.

But while she gave incessant examples of virtues, she burned with so anxious a desire of chastising her body, that though the diseases with which she was afflicted advised otherwise, she used to torture her body with hair-cloths next her skin, chains, bundles of nettles, and other most sharp scourges; and at times she used to roll herself on thorns; being accustomed to speak to God thus :†—"Lord, either to suffer or to die."‡.

She excelled in the gift of prophecy; and the Lord so liberally enriched her with Divine graces, that many a time did she cry out§ entreating that a measure (or limit) might be put to the Divine favours towards her; and that the remembrance of her faults might not be blotted out with so quick a forgetfulness. Accordingly, it was rather by the burning (the consuming fire) of Divine love than by the violence of disease, that . . . at Alba, she rendered back her most pure soul to God in the shape of a dove, aged 67, A.D. 1582. While dying, Jesus Christ was seen to be present with her

\* Here her Reveries and Revelations, like those of Bridget, Catherine, Gertrude, &c. &c., receive the stamp and signature of the Church (so called!) In fact, they are specially got up FOR her; for her behoofs and profits, for the hard necessities of her system of doctrine and teaching, for "her exaltation," &c. &c.; and hence, in these Lessons she takes care to give them her loud puffing imprimatur.—In short, they, the Breviary and the Legends en masse are her substitute for the Word of God: they are the Bible of Romanism! Oh how palpable are the foot-prints of *The Antichrist*, if only men would open their eyes to see them!

† Sic Deum alloqui solita: Domine, aut pati, aut mori.

‡ We cannot wonder at such heroic self-inflicted torturings, since they are voluntary sacrifices "to appease God's wrath, and offered for the salvation of perishing infidels and heretics!" Reader is not all Christianity vanished out of the Church of Rome?

§ Ut sæpius exclamans peteret, beneficiis in se divinis modum imponi, nec tam celeri oblivione culparum suarum memoriam aboleri.



amid troops of angels ; and a withered tree that was near her cell instantly shot forth into bloom. Her body, which remains undecayed to this day, being surrounded with an odoriferous fluid, is worshipped with pious veneration. [Gregory XV. made her one of his Roman goddesses.]

*On the Feast of St. Peter of Alcantara.*—October 19.

[The idea the saints have of their own holiness and immaculate purity. How they moderate the burning heat of their love of God. More co-witnessing : suspensions in the air, and other stupendous prodigies.—The merit of Penance.]

[\* “ Peter, born,” like almost all his fellow canonized, “ of noble parents,”] at Alcantara, in Spain, gave, of course, infantile evidences of future sanctity, from his tenderest years.]

He was co-assistant to the blessed Teresia, *whose spirit he approved*, in reforming the Carmelites ; and Teresia herself—being so informed by God—declared\* that there was no one “ that asked any thing *in the name* of Peter, that should not be immediately heard,” and she was wont to commend herself to his prayers, and to call him “ Saint,” even while yet alive.

Sanctæ Teresiæ, *cujus probaverat spiritum, in promovenda Carmelitarum reformatione adjutor fuit. Ipsa autem a Deo edocta, quod Petri nomine nihil quisquam peteret, quin protinus exaudiretur, ejus precibus se commendare, et ipsum adhuc viventem Sanctum appellare consuevit.*

Lesson V.

He cultivated purity † to such a degree that in a disease, of which he seemed dying (*extremo*), he *would not suffer himself to be touched, no, not even slightly, by a brother monk that was attending upon him.* ‡ His body he brought down to obedience by perpetual watchings, fasting, scourgings, cold, nakedness, and all kind of asperities ;—with which (body) he had made a bargain that he would never give it

\* Ergo, it was as true as the Gospel ! But, how curious is this, the two saints playing into each other's hands !

† Puritatem ita coluit, ut a fratre in extremo morbo sibi inserviente, nec leviter quidem tangi passus sit.

‡ What a mark of sanctity is this ? and *that* too in the acts of canonization ! What Satanic pride is that of Roman saints !

any rest in this world. The love of God\* and his neighbour was so largely shed abroad in his heart, and at times excited in it such a burning, that *he used to be compelled to rush out into the open field, and temper with the coldness of the air the scorching heat he felt within.*

### Lesson VI.

There was in him an amazing grace of contemplation, with which his spirit was incessantly refreshed; and it sometimes happened that he abstained altogether from food and drink for several days. Many a time was he seen raised aloft into the air, and there beaming forth light of a wonderful brilliancy. He passed over rapid rivers without wetting a foot. In cases of extreme penury he fed the brethren with food brought down from heaven. His walking-stick being stuck by himself into the ground instantly sprang into a blooming fig-tree. Being on a journey during the night, and snow beginning to fall thickly, he entered a ruined house without a roof, and the snow formed a pendulous canopy in the air over him, and served for a roof to him lest he should be suffocated by its quantity. *St. Teresia testifies* that he was endued with the spirit of prophecy, and the discerning of spirits.

In fine, in his sixty-third year he departed to the Lord, at the hour he had himself predicted, being first strengthened and comforted in a wonderful vision by the presence of the saints. *And at that moment† the blessed Teresia, who was in a far distant place, saw him carried into heaven; to whom afterward he himself appearing, exclaimed, "O blessed penance, WHICH HAS MERITED FOR ME SO GREAT GLORY!"‡* But since his death he has been famous for very many miracles, and accordingly Clement IX. enrolled him in the number of the saints [*i.e.* in truth, of Antichrist's many, many idol gods.]

\* Charitas Dei et proximo in ejus corde diffusa tantum quandoque excitabat incendium, ut e cellæ angustiis in apertum campum prosilire, aerisque refrigerio conceptum adorem temperare cogeretur.

† Quem eodem momento in cœlum ferri beata Teresia procul distans vidit: cui postea apparens dixit: O felix pœnitentia, quæ tantam mihi promeruit gloriam! Post mortem vero plurimis miraculis claruit, et a Clemente Nono Sanctorum numero adscriptus est.

‡ O blessed Penance, &c. What a stroke of Satan is this! What an utter perversion of the whole Gospel of Christ in so few words! and put forth too under the diabolical pretence of a voice from heaven! And, reader, mark well,—as every where else in Roman Church Lessons, so here especially,—the Satanic design and intent of the Saints' Legends, namely, the inculcating of the Roman dogmas.

*Feast of St. Joseph a Cupertino.*—Sept. 18.

[The Canonised and the Inquisition.—Their Obedience.—The *sensitive* purity of their flesh, &c.]

[\*Born at Cupertino, in the south of Italy (A.D. 1603) “he passed there a pious and innocent boyhood, through the prevenient love of God.” (Dei amore preventus)].

Being delivered by the help of the Virgin Mother of God from a lingering and painful disease, he gave himself entirely to works of piety, and the cultivation of the virtues; and that he might unite himself more inwardly to God, he resolved to give his name to the Seraphic Order.

Being made a priest, after taking the solemn vows of the Order he proposed to himself the more perfect course of life. *Wherefore* renouncing all mundane affections of every sort, and all things earthly, even to the very necessaries of life, he forthwith began to afflict his body with hair shirts, scourges, chains, and all sorts of asperities, and punishments: but his spirit he sweetly nourished with the assiduity of holy prayer and profound contemplation. It came to pass that the love of God, which had already been shed abroad in his heart from childhood, beamed more and more daily in a wonderful and very distinguished manner.

## Lesson V.

His\* most ardent love shone especially in most sweet ecstasies, and stupendous raptures towards God which he frequently enjoyed. But it is amazing, how when in this state of alienation of mind from all external sense and feeling, *obedience alone* would recall him from his ecstasy. And no won-

\* Illuxit præcipue ardentissima ejus charitas in extasibus ad Deum suavissimis, stupendisq; raptibus, quibus frequenter afficiebatur. Mirum autem, quod alienato a sensibus animo, statim ab extasi eum revocabat sola obedientia. Hanc quippe virtutem eximio studio prosequabatur, dicere solitus, se ab ea veluti cæcum circumduci, et mori potius velle, quam non obedire. Itaque mundo sibiq; mortuus, vitam Jesu manifestabat in carne sua, quæ dum in aliquibus ex turpitudine obscœnum flagitium sentiebat, prodigiosum de se efflabat odorem, indicium nitidissimæ illius puritatis, quam, immundo spiritu vehementissimis tentationibus frustra obnubilare diu conante, servavit illæsam, tum arcta sensuum custodia, tum jugi corporis maceratione, tum denique speciali protectione perissimæ Virginis Mariæ, quam matrem suam appellare consuevit, ac veluti matrem dulcissimam intimo cordis affectu venerabatur, eamque ab aliis venerari exoptabat, ut cum ejusdem patrocinio, sicut ipse aiebat, omnia bona consequerentur.

der, for (quippe) this virtue he cultivated with a most laudable zeal and earnestness, being wont to say that he wished to be led about by it (obedience) like one blind, *and to die rather than not obey*. He so emulated the poverty of the Seraphic Patriarch (i.e. the founder of the Order), that when near death, he could truly say to his superior that he had nothing to resign, according to the custom of religious. *Therefore being dead to the world, and to himself, he manifested the life of Jesus in his flesh*. The which (flesh) both used to perceive, from the turpitude, which was obscene and vile in any persons, and used to puff the monstrous stench away from itself: \* a proof of that most unsullied purity of his, which the unclean spirit long tried in vain with the most violent temptations to cloud, but which he (the saint) preserved immaculate by a sharp guard upon his senses, by an unceasing maceration of his body,—in short by the special protection of the most pure Virgin Mary, whom he was wont to call his mother, and used to venerate with the inmost affection of his heart, as a mother most sweet: and earnestly used he to wish her to be venerated by others, that by her patronage they might obtain, as he himself used to say, all blessings.

#### Lesson VI. [Extract.]

Nor were even they strangers to his charity, who used to assail him with revilings, reproaches, and injuries of all sorts: for such things he used to bear with the same patience, gentleness, and cheerfulness of countenance, as used brightly to shew itself amid his so many and so great vicissitudes and changes of duty, when forced to trudge or run hither and thither at the bidding either of the heads of the Order, or of the Holy Inquisition, † (*dum vel moderatorum Ordinis vel sacræ Inquisitionis hac illac errare versarique coactus est.*)

\* Vide supra, the case of Philip de Neri, p. 339.

† Here drops out a secret; the monks are the faithful servants and familiars of the Inquisition; and to have served as such is one of the virtues of the canonized. And certainly one cannot imagine it possible to find better servants for such an office than those humble, submissive creatures, who are trained “rather to die, than not obey”—yea, trained to make it a matter of conscience to obey their superiors or confessors, even in opposition to God’s will: yea, even when that will has been expressly and personally made known to them! (Vide p. 321.) What a system is Popery! The multitudinous armies of monks are the trained bands of the man of sin!

And though not only states, but sovereigns also admired his eminent sanctity and heavenly gifts; yet so great was his humility, that reputed himself a great sinner, he used most earnestly to pray God to withdraw his splendid gifts from him;\* and to entreat men to throw his body when dead into some place where his memory might be entirely blotted out. But God [\* did far otherwise; for he heaped most lavishly upon him while living the gifts of heavenly wisdom, of prophecy, of searching of hearts (*i. e.* discerning of spirits), of the grace of cures, and the rest; and rendered his death precious . . . . and his sepulchre glorious . . . ] “Beaming bright with miracles after his death, he was enrolled in the Calendar of Saints by Clement XIII.”

[The reader will ere this be tired of the Legends of the Breviary, as they are almost all of the same character, presenting little, if any variety. But the translator is not in fault here, for so they are throughout all the Breviary. A few are a fair average of them all.—The translator has given the best selection he could make, with a view to variety, and in order to shew what sort are *the virtues and miracles* of the deified dead of the Roman Calendar, and what is *the design* of the Legends of these new deities. However, it may not be amiss to add two saints more; and though in point of time they are some five hundred years apart, they may not improperly be set side by side, as they were both authors of very popular books of devotion to the Virgin Mary, which have received the peculiar favour and approbation of the Church. I mean St. Bonaventure, the author of “The Psalter of Mary,” and Liguori, author of “The Glories of Mary.” The latter deserves especially to be noticed, as being one of the last saints canonized, *viz.* in 1839.]

*On the Feast of St. Bonaventure, Bishop, Confessor, and Doctor of the Church.—July 14th.*

Antiphon (*i. e.* Anthem.)

O Teacher most excellent, Light of the holy Church, blessed Bonaventure, depre- cate thou the Son of God for us, ( <i>i. e.</i> literally, pray his wrath away from us).	O Doctor optime, Ecclesiæ Sanctæ lumen, beate Bona- ventura, divinæ legis amator, deprecare pro nobis Filium Dei.
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\* Deum enixe deprecaretur ut sua ab eo illustria dona removeret.

## Collect.

O God, who hast given the blessed Bonaventure to thy people as a minister of eternal salvation : grant, we beseech thee, that as we have had him here on earth as the instructor of life, so we may merit to have the same as our intercessor in heaven. Through our Lord.

## Oratio.

Deus, qui populo tuo æternæ salutis beatum Bonaventuram ministrum tribuisti : præsta, quæsumus, ut, quem doctorem vitæ habuimus in terris. intercessorem habere mereamur in cælis. Per Dominum nostrum.

## Lesson IV.

Bonaventure was born at Bagnaria in Etruria [A.D. 1221,] and because, while an infant, he was in peril of dying, his mother made a vow, that if he recovered therefrom, she would dedicate him to the religion (*i. e.* the order) of the blessed Francis. Accordingly, while yet a youth, he had himself enrolled in the Order of Friars Minors ; among whom, under Alexander of Ales as his master, he arrived in a short time at such perfection of doctrine (*doctrinæ*, sacred learning), that in the seventh year after, he expounded publicly at Paris with the greatest applause, the Books of Sentences ; the which he afterwards illustrated with renowned commentaries. Six years after he was made General of his own Order at Rome ; and he discharged the duties of that ministry with so great celebrity for his prudence and sanctity, that he was the theme of universal praise, and the admiration of all men (ut in omnium ore et admiratione esset.)

## Lesson V.

He wrote many books ; in which combining the deepest erudition with an equal ardour of piety, he at once instructs and moves the reader.\* Gregory X. moved by the fame of his holiness and wisdom, created him a cardinal,† and made

\* *Multa scripsit, in quibus summam eruditionem cum pari pietatis ardore conjungens lectorem docendo movet.*

† History gives a different account of this matter. Gregory X. was indebted to the influence of Bonaventure for his election to the Pontifical throne. The cardinals disagreeing about the election of a new Pope, left the choosing of one to Bonaventure, solemnly engaging to elect whomsoever he should name, even though it should be himself. He named Theobald, Archdeacon of Liege, who took the name of Gregory X., and in turn created Bonaventure cardinal, &c. and sent him to assist at the second General Council of Lyons, where he died in 1274.

him Bishop of Alba, [in 1271]. The blessed Thomas Aquinas gave him the title of Saint while yet living. For having found him writing the Life of the blessed Francis, he said to him, "Let us allow a saint to labour for a saint." He departed this life at the Council of Lyons, in the fifty-third year of his age, after he had performed many miracles (*Multis editis miraculis*). Xystus IV. Supreme Pontiff, enrolled him in the number of the saints.\*

*On the Feast of St. Alphonsus Maria de Liguori, Bishop and Confessor.*—August 2.

[The Church's high commendation of all his books, and especially of his Glories of Mary. Light beaming from Mary's Image. His *purity*, *bilocation*, &c.]

Collect.

O God, who by the blessed Alphonsus Maria, thy confessor and high-priest, who was inflamed with a zeal for souls, hastenriched thy Church with a new progeny: we be-

Oratio.

Deus, qui per beatum Alphonsum Mariam, Confessorem tuum atque Pontificem, animarum zelo succensum Ecclesiam tuam nova prole foecundasti: quæsumus, ut

\* It has lately been asserted by a Romiah priest (as it seems from a little work already noticed in these notes, entitled "Roman Fallacies"), that Bonaventure's Psalter is in the Index of forbidden books. The author of "Roman Fallacies" proves this assertion to be utterly false. He concludes thus:—"It is not true, then, that Bonaventure's Psalter either now is, or ever was, put in the Roman Index . . . there have been no less than twenty-eight editions of this Psalter. The reader will at once perceive that there could not have been this demand for the work if it were rejected and condemned by Roman Catholics . . . No printer would have dared to print these editions in a Roman Catholic country, if the book were not approved by the Church of Rome." He adds, in a note, "The first edition of Bonaventure's collected works was commenced under the patronage of Sixtus V. in 1588, and finished in 1596, under Clement VIII., to whom the work was dedicated (at least the sixth volume, which contained the Psalter) in seven volumes, printed at the Vatican. The author is indebted to the Rev. Joseph Mendham, for this accurate and valuable information."—*Roman Fallacies*, p. 149. The reader need not be informed that, in the Psalter of Bonaventure, the Psalms, the Te Deum, the Benedicite, the whole Litany, &c. are all directly addressed to the Virgin Mary by substituting for the words God, Lord, &c. wherever they occur, the name Mary, our Lady, &c. Yea, and even the Athanasian creed is in the same way idolatrously travestied to Mary. For extracts from this truly diabolical Psalter, see Gibson, vol. viii. p. 211, &c. and vol. xiii. p. 43, &c.

seech thee, that we being ejus salutaribus monitis trained by *his saving admonitions, and strengthened by the pattern of his life*, may be able happily to come to thee. Through the Lord.

#### Lesson IV.

Alphonsus Maria de Liguori was born of noble parents at Naples, and from the beginning of his life exhibited no obscure indications of sanctity. When his parents had presented him while yet an infant to the holy Francis of Jerome, of the Society of Jesus, the latter having prayed, well predicted that the same should live to the age of ninety, should be promoted to the episcopal dignity, and be the greatest blessing to the Church. Even from his very boyhood abhorring play, he made it his practice to form the young nobility by word and example to Christian modesty. When a young man, having enrolled his name among pious fraternities, it was his chief delight to attend upon the sick in the public hospitals, to give himself to constant prayer in the churches, and frequently to perform holy mysteries.\* He so united piety with his literary studies that he was scarcely sixteen years old, when he attained to the degree of Doctorate in his native university. In obedience to the wishes of his father, he took upon him the office of a barrister, and although he had obtained great applause by his pleadings, yet having experienced the perils of the bar, he was soon glad to give up that way of life. Therefore, after he had scorned a splendid matrimonial connection proposed by his father, and abdicated moreover his hereditary right of primogeniture, he hung up his sword at the altar of the Virgin of Mercy, and devoted himself to the divine ministry. After he became a priest, with such zeal did he rush against vice, that flying hither and thither in the discharge of the Apostolic function, he effected vast conversions of the licentious and the profligate. Compassionating in a special manner the condition of the poor and the rustic, he instituted† the congregation of priests of the most Holy Redeemer :‡ who following the steps of the Redeemer himself, should preach the Gospel to the poor in fields, villages, and towns.

\* Sacra mysteria implies not the sacraments alone, but also the devotions, rites, austerities, stations, processions, &c., of the fraternities.

† A.D. 1732. ‡ The Order is commonly called "The Redemptorists."



*Respons.* I have found David my servant, with my holy oil have I anointed him. For my hand shall help him. *Versicle.* The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him.\* For my hand, &c.

## Lesson V.

And lest he should be diverted from this purpose he bound himself by a perpetual vow never to lose any time. Hence, inflamed with a zeal for the salvation of souls, he laboured as well by preaching the Divine word, as by writing books, which are fraught with sacred erudition and piety, to win souls to Christ, and bring them to the more perfect life. Indeed it is truly marvellous what hatreds he extinguished, what multitudes that were out of the way he brought back to the right way of salvation. *Being an admirable worshipper of the Mother of God, he wrote and published a book upon her praises,†* and used to discourse on the same (the praises) with extraordinary fervour in his sermons; and while doing so, he was seen more than once in the pre-

*R.* Inveni David servum meum, oleo, sancto meo unxi eum. Manus enim mea auxiliabitur ei. *V.* Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei.

## Lectio V.

Ne autem a proposito unquam diverteret, perpetuo se voto obstrinxit nullam temporis jacturam faciendi. Hinc animarum zelo succensus, tum divini verbi prædicatione, tum scriptissacræ eruditione et pietate refertis, animas Christo lucrifacere, et ad perfectiorem vitam adducere studuit. Mirum sane quot odia exstinxerit, quot devios ad rectum salutis iter revocaverit. Dei Genitricis cultor eximius, de illius laudibus librum edidit: ac de iis dum ferventius concionando disserit, a Virginis imagine in eum immisso miro splendore, totus facie coruscare, et in extasim rapi coram universo populo non semel visus est: Dominicæ Passionis et sacræ Eucharistiæ contemplator assiduus, ejus cultum mirifice propagavit. Dum vero ad ejus aram oraret, vel

\* Ps. lxxxviii. Vulg. Douay Vers.

† The reader will mark well this special sanction and approval of Liguori's book on "The Glories of Mary." Not merely are all his writings noticed and commended, but this is expressly named and specially commended.

sence of all the people *to flash with light all over his face, because of a wondrous splendour issuing upon him from the image of the Virgin*: and to be rapt into ecstasy. He assiduously gave himself to the contemplation of the Lord's passion, and the holy eucharist;\* and he astonishingly promulgated the devotion and worship of the same. And when praying at the altar of the same, or when saying mass, a thing which he never omitted, he used, through the ve-

sacrum faceret, quod nunquam omisit, præ amoris vehementia, vel seraphicis liquecebat ardoribus, vel insolitis quatiabatur motibus, vel abstrahabatur a sensibus. Miram vitæ innocentiam, quam nulla unquam lethali labe fœdavit, pari cum pœnitentiâ\* socians, corpus suum inedia, ferreis catenulis, ciliciis, cruentaque flagellatione castigabat. Inter hæc prophetiæ, scrutationis cordium, bilocationis, et miraculorum donis inclaruit.

hementence of his love, either to melt with seraphic ardour, or to shake with extraordinary emotions, or to be abstracted from all sense and feeling. Wonderful was his purity of life, which he never defiled with a single deadly stain; and yet to this he joined an equal amount of penance,† chastising his body with hunger, iron chains, hair-shirts, and scourgings, till the blood ran down. Moreover he was signally honoured with the gifts of prophecy, the searching of hearts, the *making himself present in different places at the same time* (bilocationis), and of [other] miracles.

R. I have laid help on one that is mighty, and have exalted one that is chosen out

R. Posui adjutorium super potentem, et exaltavi electum de plebe mea. Manus enim,

\* That is to say, continued gazing upon the crucifix and the consecrated wafer.

† *Pari pœnitentiâ*—the same amount of penance as if his life were stained with sin. "Nothing can give a more perfect idea of the eminent sanctity of this great saint than the testimony of his confessors. They declared that he had not only preserved his baptismal innocence, but even that he had never *deliberately* committed venial sin." (Sketch of his Life prefixed to the Glories of Mary.) It would seem then that Liguori himself must have said this to his confessors, or, at least, intimated it to them. What holy creatures the canonized *feel* themselves to be! and what a Church—to preach such deadly Satanic pride! But it is the natural obvious effect of the torturings and the flagellations. See before pp. 342, &c.

of my people. For my hand, &c. V. Inveni David servum  
&c. V. I have found David, meum, &c.  
&c. as before.

### Lesson VI.

[\* Commemorates his ecclesiastical dignities, forced upon him by the authority of Pope Clement XIII. and his episcopal virtues; among which he still continued the same austerities as before. "He died at the age of 90, A.D. 1787, Pope Pius VII. enrolled him in the Calendar of the Beatified, A.D. 1816; and Gregory XVI. in the Catalogue of the Saints, on the Feast of the most Holy Trinity, A.D. 1839."]

Resp. This is he that hath done great wonders in the presence of God, and all the earth is filled with his doctrine. May he intercede for the sins of all peoples. V. It is he that hath despised this world's life, and hath arrived in the celestial realms. He himself intercede, &c.

R. Iste est qui ante Deum magnas virtutes operatus est, et omnis terra doctrina ejua repleta est. Ipse intercedat pro peccatis omnium populorum. V. Iste est qui contempnit vitam mundi, et pervenit ad cœlestia regna. Ipse intercedat, &c.

[The sketch of Liguori's life, cited in the last note, says:]

"That which most of all contributed to preserve his (Liguori's) innocence, says the author of Reflections on the Doctrine and Sanctity of St. Liguori, was his tender devotion to the Blessed Virgin, to whom he was specially consecrated. Replenished with love for, and confidence in [*i. e.* faith in] Mary, he addressed himself to her in all his wants, and felt quite assured of obtaining all he asked through her intercession. This Blessed Virgin, whose praises he was never weary of recounting in the pulpit and in his writings, loaded him with the most signal favours. She often appeared to him in his most tender infancy, and deigned to become his instructress. "*She told me admirable things,*" said he to his confessor, the day before his death. . . . . When he preached in her honour, his auditory was most numerous; the most obstinate were converted, and several times he was seen so transported with his subject, as to be raised in ecstasy from the earth.

His most usual practices in honour to this august mother, were to pray every day prostrate before her image; to fast on Saturdays and the vigils of her feasts, on bread and water; to wear the scapular of beads around his neck, and another at his cincture; to recite often the Hail Mary, and recommend to others the devotion of the Rosary. He moreover made in her honour and under her patronage, the vow we have spoken of, "Never to lose time."

[We proceed now to our next head where we shall see something more of Liguori.]

# LEGENDS

## OF THE

### CANONIZED OF 1839.

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[THE reader, I trust, will excuse me if I exchange for a while the office of a translator for that of a transcriber. It may occur to some one to ask, Are there legendaries now? Are they still the same sort of writers? And are Romanists as priest-ridden and as much the dupes of lying signs and wonders now as in by-gone ages? Is their appetite for miracle and marvel still as morbid? and are their teachers—their priests and monks, and bishops, and doctors, cardinals, and Popes—as willing and ready to cater such poisonous food to idolatrous instincts, as heretofore? The truth is, “the speaking of lies in hypocrisy,” *i.e.* for religious ends and objects, is a *rigid necessity* of Romanism: it is essential to its existence: the system cannot stand without it; and “the strong delusion to believe *the lie*,” (τὸ ψεῦδος) is one of its predicted abiding characteristics. But for a *decisive* answer to the inquiries just put, I now proceed to transcribe from the production of a *living* legendary, and that too, one of no small name and authority among Romanists, and residing in England moreover. The work is one of authority: *it is an echo of the acts and processes of the latest canonization*, namely that of 1839. It was first published at Rome, by the Cardinal Postulators, and under the authority of the Congregation of Rites; and in the same year an English translation was made of it, and published in London, by Dr. now Cardinal Wiseman, for the instruction and edification of English Romanists. This version bears the following title:]

“LIVES OF ST. ALPHONSUS LIGUORI, ST. FRANCIS DE GIROLAMO, ST. JOHN JOSEPH OF THE CROSS, ST. PACIFICUS OF SAN SEVERINO, AND ST. VERONICA GIULIANI\* WHOSE

\* The five saints were born, and died, at the following dates respectively: Liguori, 1696—1787; Francis, 1642—1716; John Joseph, 1654—1734; Pacificus, 1653—1721; Veronica, 1660—1727.

CANONIZATION TOOK PLACE ON TRINITY SUNDAY, MAY 26TH, 1839; EDITED BY N. WISEMAN, D.D. BISHOP OF MELIPOTAMUS. London: C. Dolman, 61, New Bond Street, 1846."

[Extracts from these "Lives"—The name to which the extracts relate is put at the head of each. The italics are the transcriber's.]

*Liguori.*

[Mode of life—Bodily Torturings and Flagellations of the Canonized of 1839.]

"Their only food in general was a dish of soup, which was both insipid and disagreeable, with a small quantity of fruit. The bread was black and not even leavened, and so hard that it was necessary to pound it in a mortar before they could eat it. This miserable food, which they eat kneeling or stretched upon the ground, they rendered still more nauseous, by sprinkling over it some bitter stuff, and many of them before eating, licked the floor with their tongue. They *disciplined*\* themselves three times each week. To mortification they joined a spirit of fervent prayer. Besides reciting the office in choir, they assembled three times in each day for half an hour's prayer, which was followed by another half hour for reading the Lives of the Saints. A quarter of an hour was appointed for a *visit to Jesus* in the holy sacrament, and our Lady, but they remained during the greater part of both day and night in prayer before the blessed eucharist..... In order to conceal the severity with which he (Liguori) *disciplined* his body, he frequently retired to a cell or cave, in which, it was commonly reported, our Lady several times appeared to him."—p. 15, 16. . . .

"Seeing the severity with which he (Liguori) disciplined himself, and the austerity of his fasts and mortifications, it was a source of wonder how he could live."—p. 20. . . .

His mortifications seemed to increase both in severity and frequency, and one day his secretary had to burst open his

\* *The discipline* is the softened modern name they give the scourge; all the implements together they call "the instruments of penance;" and every candidate for deification after death always keeps these sanctifying instruments by him in a box, and carries them with him wherever he goes. The use the *saint* made of the instruments forms a distinct and weighty branch of enquiry and examination in the *Processes* of canonization.

door and snatch *the discipline* out of his hands, fearing lest the violence with which he scourged himself might cause his death."—p. 31.

[Their mad self-inflicted and worse than Juggernaut cruelties.]

*St. John Joseph of the Cross.*

"He made it a rule to look no one whomsoever in the face ..... He would not permit himself the liberty of lifting his eyes to the roof of his cell..... He would not even smell a flower..... Bare-headed in all seasons, he wore under his rough and heavy habit divers hair-shirts and chains, which he was careful to vary *to keep the sense of torment ever fresh.* Besides he used the discipline to a severe degree; and when at the age of forty, his superiors obliged him to wear sandals, he placed between them and his feet a quantity of small nails; but the most tremendous instrument of torture, which he devised against himself, was a cross about a foot in length, set with rows of sharp nails, which he fastened tight over his shoulders, so as to open there a wound which never afterwards closed. Another similar, but smaller, cross he wore attached to his breast. But his abridgment of sleep was truly wonderful, and he never took it, save seated on the ground, or cramped up in his little bed, often with his head leaning against a piece of wood jutting from the wall. No less singular was his abstinence. For the last thirty years of his life, he entirely overcame that most insatiable of wants, thirst, absolutely abstaining not merely from wine and water, but from every liquid whatsoever."—p. 147-8.

*St. Pacifcus.*

[Praying to the Wafer; &c.]

"Prostrating himself upon the ground, which he frequently kissed, he fervently adored the most holy sacrament of the altar, and was heard at times to exclaim, in the fulness of his heart '*My God, and my all!*' "—p. 181.

"He went almost bare-foot and without any covering on his

\* It is scarcely needful here again to remind the reader, that throughout all these extracts he will see abundant proofs that the legends are got up for the special purpose of commending under the captivating *catching* notion of the lives and practices of *the saints*, the distinctive doctrines of Romanism. The lives are so contrived as to interweave with them the doctrines, and thus commend them to *the faithful*. See Dr. Doyle's "Introduction to Butler's Lives of the Saints," Dublin, 1836.

legs, although the ulcers before-mentioned inspired compassion and horror [as well they might] in all who chanced to see him . . . . He cheerfully endured all in *imitation* of the most bitter sufferings of our Lord Jesus.”—p. 182.

“Who can say with what severe mortifications and fasts he subdued his body? . . . .

“Besides the regular discipline prescribed by rule *three times in the week*, he cruelly scourged himself thrice each day with chains or cords, so as to *fill all those with horror* who heard the whistlings of the lash, or saw the abundance of blood which he shed during the flagellations. Covered with hair-shirts he undertook long journeys over thorns or sharp stones, slept little, &c. &c. . . . Thus did he enter into *glory*, by sorrow and tribulation.”—p. 208-10.

*St. Veronica.*

[The Crucifix is the Saviour.]

“Still I made sufferings for myself, but all without my confessor’s leave ; such as the discipline, walking on my bare knees, pricking myself with a pin, kissing some filthy spot, and beating myself with thistles. If I heard of the works of penance performed by others, I went to the image of my Saviour, and said, ‘*Lord*, if I had their instruments of mortification, I would do the same ; but since I have them not, I offer thee my desire.’”—p. 288.

[The blasphemous intent of the voluntary, self-inflicted sufferings of the Canonized.

That the end and object of these is, that they should be *literal atonements and satisfactions made to God for sin*, yea, even for the sins of others,—in short, literal sacrifices, like that of Christ, or, to use their own word, in the Breviary, COMPASSIVITIES *with Christ in his Passion*, will be seen from the following :]

*St. Liguori.*

“He then made a moving discourse to his companions, in which he besought them, as followers of Jesus Christ, to imitate his perfect holocaust to his Eternal Father, and to offer themselves in sacrifice to him for the salvation of souls, by promising an exact observance of the rules proposed,” [i.e. the rules of the Order.]—p. 18.



*St. Pacificus* [on his dying bed satisfying for his sins].

“Not being aware, through his defect in sight and hearing of the presence of any one in his room, he rose from his bed, and placing himself devoutly on his knees, recited three *Ave Marias*, saying at the end, with singular earnestness, “*Let these be, O my God, in satisfaction for my sins.*”—p. 218.

*St. Pacificus.*

[The Torments of Purgatory.—Satisfactions for Release from them.]

“But, most of all, did his heart burn with the desire of freeing the souls that are afflicted in purgatory, from *their most cruel and bitter torments*. . . . He cheerfully took upon himself to satisfy, both by prayer and mortification, some portion of the punishment which the souls of the members of the suffering Church are doomed to undergo in purgatory. He offered up fervent prayers in their behalf, and every day recited for them the whole of the office for the dead; adding thereto corporal sufferings, through the vehemence of his desire to see them freed from their torments and united to the beatific vision and enjoyment of God.”\*—p. 202.

*St. Veronica.* [Her literal COMPASSIVITY with her Spouse.]

“In the year 1698, she beheld in a vision, a mysterious chalice or cup, which she knew to be the presage of *the Divine passion, whereof she was to be a perfect copy*. This vision was repeated in various forms during the following years. At one time the chalice appeared upon a bright cloud, surrounded with glory; at another, without any ornament; sometimes the liquor contained in it, boiled and run over in great abundance; at other times, it issued from it, drop by drop. Her spirit was ready to quaff it to the bottom, but the flesh shuddered and drew back, *as did our Lord's in the garden*; but she subdued it by severe mortifications.”—p. 243.

[She says,] “At times I felt these desires, and I exclaimed,

\* Why did he not supplicate the Pope to give them by a turn of his all-potent pen an instant release from such “most cruel! and bitter torments?” And pray Dr. Wiseman, are the epithets “*most cruel torments, &c.*” becoming as applied to God's dealings, and that too with his own children? To say nothing of Scripture, even common sense and reverence should, one would think, have taught you better. But the theology is not yours, you say, but the saint's—it is in the Processes of the Canonization—Then (I answer) the case is only the more miserable—it is the darkness of the system.

‘When will the hour come, O my God, when Thou wilt allow me to *drink of thy cup*? I await thy will, but Thou alone knowest my thirst. I thirst, I thirst, but not for comforts, but for bitterness and sufferings.’ I felt that I could wait no longer. One night, whilst I was in prayer, being quite out of myself, it seems that our Lord appeared to me, who, holding the cup in his hand, said, ‘This is for thee, and I present it to thee, that *thou mayst taste, as much as I have tasted, for thy sake, but not yet. Prepare thyself, for thou also shalt taste it.*’ He then disappeared, leaving the remembrance of that chalice so deeply impressed on my mind, that it has ever since remained there.”

“On the Feast of the Assumption, our blessed Lady appeared to her, and receiving a chalice from her Son, presented it to Veronica; and the holy virgins, St. Catherine of Sienna, and St. Rose of Lima, exhorted her to accept it.” [On another occasion:] “At that moment, the liquor began to boil and run over on every side, which was collected by the angels in vessels of gold, and presented to our Lord. Veronica, asking the meaning of the vision, was answered, that by the liquor was signified her torments for the love of God: and by the golden vessels, wherein it was collected, *the value of her suffering.*”—p. 244.

[The Devil’s share in the Chalice; and, of course, as a necessary part of the Compassivity. All these, we are told, and other like appearances of Christ with his cup,]

“Threw her into a violent fever, and the treatment of physicians only served to increase her torments. The *devils*, also, threw their share into the ingredients of her cup. One night *they held her in a frozen bath for two hours.* She remained deprived of sense and motion; which being perceived by the infirmarians, they applied fire and fomentations to her body,—all which added to her sufferings. Sometimes they surrounded her with phantoms of licentious youths, to lead her into sin, and awful spectres to daunt her; they bound her with chains, and lashed her with scourges, as if they would drag her to hell, crying out with shouts of triumph, ‘Thou art ours! thou art ours!’ But she courageously called upon them to torment her still more, ‘Add torments to torments! glory, glory to the cross! glory to sufferings!’ ”\*—p. 246.

\* All this far outdoes the feats of Dunstan himself, and his red-hot tongs, &c.

[Another ingredient in the Compassivity, that of being left desolate of God on the cross! Oh what utter blasphemy!]

“But the most sensible torment was the privation of the light of God. All these sufferings were a mere nothing in comparison with what I experienced in myself, deserted, abandoned in blackest darkness, at such a distance from God, that I could not even breathe nor sigh to God. She sighs, but is not heard; she calls her spouse, but he comes not; she seeks him, but he flies still farther off; she prays to him, but he will not hear . . . My soul was in such torment, that the agony of death cannot, I think, be more bitter. I had no relief, save in seeing the cup approach nearer and nearer . . .

[Her other rivalries of Christ!]

God recompensed her readiness to drink the chalice of sufferings, *by making her a partaker of the torments of his passion.* On the 4th of April, 1694, as near as can be ascertained, he appeared to her, and presented her with his crown of thorns. In obedience to her confessor, she thus describes her vision: “On the 4th of April, whilst I was in prayer during the night, I fell into a recollection, and in it had an intellectual vision, wherein our Lord appeared to me, with a large crown of thorns upon his head. Immediately I cried out, ‘My spouse, give me a part of these thorns, I deserve them, not thou, my sovereign Good.’ I heard him reply, ‘I am now come to crown thee, my beloved;’ and then he took the crown off his head, and placed it upon mine. The pain I suffered, at that instant, was so excessive, that I have never, as far as I can understand, suffered anything like it. It is true, that at that time it was made known to me, that this crowning was a manifest sign that *I was to be espoused to the Lord*; and that, for this reason, he wished me to share in all his torments, so that I might be called the spouse of God, crucified, and therefore, I also was to be crucified with my Divine spouse. Every thorn that I felt in my head, was a fresh invitation to me. On the same day, I was promised all the renewals of this crowning.” . . . “This pain (of the crown of thorns) inspired me with such compassion for sinners, that, offering to the Eternal Father all the sufferings of Jesus, and all his merits with those of our Lady for the conversion of sinners, I prayed more earnestly than ever for sufferings, telling God that I wished to be *mediatrix between*

*him and sinners*, and begging him to send me more torments. At that instant, I felt a fresh renewal of the crown of thorns, not only round my head, as usual, but all over it; and, for several hours I remained rejoicing amid thousands of torments.”—p. 247.

“ On Christmas-eve, she made an incision upon her heart in the form of a cross, *with a penknife*. With *the blood*, which issued from it, she wrote a fervent protestation of love, and a dedication of her will to the infant Saviour. Four other writings . . . [of hers], all breathe the same feelings of consecration of her will to Jesus, and especially of ardent charity and zeal for the salvation of her neighbours, *whose mediatrix she had promised to be*. In one of them, she writes, ‘ I intend at this moment to confirm all the protestations which I have made with my own blood, and *anew I make myself the mediatrix between you (God) and sinners.* ’ ”—pp. 261-2.

[St. Veronica's LITERAL MARRIAGE to Christ in due form.—The Marriage Ring. Bride's maids, &c. &c.

The Cardinal says, prefacing this subject :] “ This spiritual union with certain devout souls God has been pleased to make manifest to them, by more sensible signs, *accompanied by formalities like those used in ordinary marriages*. Of such we read in the life of the ecstatic St. Catherine of Sienna. To this exalted dignity God was pleased to exalt Veronica, as he revealed to her, during the crowning with thorns, of which we have already spoken. But he prepared her for it by several visions, of which we will allow herself to speak :—

[The modern Legendaries outdoing Ovid; and that in England! Their utter blasphemies!]

She says :—“ While I was one morning at mass, suddenly an *application* came upon me. During the course of it, I felt certain touches in my heart, which excited me to a strong desire of uniting myself wholly to God. On a sudden it seems to me that God took me out of my senses, and, by communication, gave me to know, *ab intra*, that he wished *to be espoused to me*. This news made my heart leap anew, and I felt it burning within me.” She adds, “ that in inviting her to his marriage, Jesus frequently appeared in the form of a beautiful infant; and on the Feast of the Circumcision, 1694, intimated to her that her preparation for it was to be by all kind of sufferings . . . . On the 27th of that month (March), our Lord comforted her, by shewing her with what delight

he looked upon a beautiful jewel, fixed in the wound of his sacred side, and telling her that *it had been formed of all the sufferings she had undergone for his sake*. She offered herself anew to be crucified with him, and he seemed to stoop down and embrace her soul, giving it a kiss of love." . . . "Two days previous, our blessed Lady was pleased to prepare her for her espousals. This was by an intellectual vision, as she calls such in her writings, wherein she beheld the great Queen of angels upon a magnificent throne, accompanied by St. Catherine of Sienna, and St. Rose of Lima. To their prayer that she would consent to the espousals of her servant with her divine Son, our Lady sweetly replied, that they should be brought about. Veronica saw in her hands *a beautiful ring*, intended, she was told, for her. . . .

"During Lent she practised the most cruel mortifications and austerities. On Holy Saturday, our Lord appeared to her; and, shewing her *the nuptial ring*, invited her to his marriage on the following day. . . .

"As she approached the altar, she heard the angels singing in sweetest melody, *Veni Sponsa Christi*;\* then, being rapt out of her senses, she beheld two magnificent thrones; that on the right-hand, of gold, decorated with the most splendid jewels, whereupon was seated our blessed Lord, with his wounds shining brighter than the sun; the other formed of alabaster, of purest whiteness, and brilliant with gems, and thereon was seated our blessed Lady, in a white mantle of surpassing richness, who besought her Son to hasten his marriage. Innumerable were the multitudes of the heavenly court, in the midst whereof were the holy virgins, St. Catherine and St. Rose; the former of whom intimated to Veronica what she was to do in that most august solemnity. They conducted her slowly to the thrones; and at the foot thereof put upon her, over her religious habit, various robes, each surpassing the other in splendour. As she approached the throne of Christ, whose garments, she knew not, she says, how to describe, she beheld in each of his wounds a beautiful gem; but from that in his side, which was open, rays more bright than the sun, darted on every side. In it she seemed to perceive the nuptial ring. When he raised up his hand to bless her, he intoned the words, *Veni Sponsa Christi*; and our Lady, with the whole court taking them up, con-

\* See above De consecratione Virginum, p. 81, &c.

tinued, *Accipe coronam, quam tibi Dominus præparavit in æternum.* St. Catherine then took off her rich attire, leaving only her religious habit, to show, the saint intimates, *its value in the eyes of God, being allowed to appear in that glorious assembly.* After remaining in this dress for a short time, our Lord made a sign to his blessed Mother to clothe her with the nuptial garment. It was a magnificent mantle, covered with gems, and appeared of different colours. Our Lady gave it to St. Catherine, who put it upon Veronica, and placed her between the two thrones. Then, feeling herself more than ever pierced with love, she saw our Lord take the ring out of his side, and give it to his mother. 'This ring,' she writes, 'shone with splendour. It appeared to me to be made of gold, but all wrought in enamel, which formed in the stone a name of the good Jesus . . . . From time to time I gave looks of love towards my Lord, and seemed to address him, urging him to the espousals.' The heavenly Queen commanded her to stretch out her hand to St. Catherine, which Jesus took, 'and at that moment,' she writes, 'I felt myself united more closely than ever with him. Together with Mary ever blessed, he placed the ring upon my finger, and then blessed it.' In that instant, heaven again resounded with the songs of the angelic choir, after which her divine spouse gave her new rules . . . . *He told her he would be ENTIRELY hers.'*

[How awfully laughable all this! And how Satan riots in our fallen world! Veronica's oft-renewed marriages!]

"Thus ended this mystic ceremony of her espousals . . . . She adds that nearly at every communion the same marriage was renewed . . . . and that the ring remained upon her finger . . . . *Sister Mary Spaciani attests THAT SHE SAW IT once, distinctly with her own eyes . . . . In the Processes\* two other rings are mentioned as having been given to her at the espousals, and the renewals of them . . . . Likewise another which was enriched with three gems."*

\* Processes] *i.e.* The formal acts, instruments, bulls, and edicts of canonization, for which these Legends are got up. *The Processes* are echoes of the Legends; and the Lessons in the Breviary are brief summaries of the Processes. *Sister Mary Spaciani's attestations* for example, are examined in the Processes. What a scene of perjuries we repeat is a Canonization!

[And, now, reader, mark what is added. The Virgin Mary is likely to be forsaken of her votaries.]

“ On the following days of Easter week, Jesus took her unto his treasury of graces, so to speak, and made her mistress of them all, desiring her to distribute the infinite merits of his most blessed life, and bitter passion.”

[The *Stigmata* of St. Veronica.—Her many Crucifixions, and all *literal*.]

“ Her loving spouse,” [continues Cardinal Wiseman] “ rewarded her constancy and love by the wound which he made in her heart, *in the year 1696*. ‘I seemed to see,’ she writes, ‘in the hand of the holy infant, a rod of gold, at the point of which was, as it were, a flame of fire, and at the foot, a small piece of iron, like a little lance: and he placed this rod against his own heart, and the point of the lance in my heart; and it seemed that I felt my heart pierced through and through. In an instant I saw nothing in his hand; but full of grace and beauty he invited me to love him, and by way of communication, he made me to understand that he had bound me to himself by a closer tie.’ . . . Through modesty she abstained from looking at the wound, but she put a linen cloth upon it, which was immediately covered with blood. Her *confessor* ordered her to examine it, and she found it open, and observed that it was large enough to admit the blade of a good-sized knife . . . *as is ATTESTED in the Processes*. On Good Friday, she received those rich pledges of love, which were vouchsafed to the seraphic St. Francis, St. Catherine, and other saints: for our Lord, after having previously foretold these graces, and after displaying his mercies in other ways, to her, was pleased to imprint upon her hands and feet, the *stigmata* or wounds of his most sacred passion. These wounds were afterwards *renewed* upon several other occasions. . . . They were the wounds which her blessed spouse had made. Those in her hands and feet, as *Florida Ceoli*, and other sisters attest, were on the upper side, round, and about the size of a farthing, but less on the under side, deep and red when open, and covered with a thin cicatrix or crust, when closed. The wound in the left side, above the left breast, was between four and five fingers in length, and about one finger broad in the middle, growing thinner towards the two extremities, *exactly like the wound of a lance*. . . . She begs earnestly of her beloved Saviour to leave her the pain, but hide the marks of

these wounds from the eyes of the world, as he had done to St. Catherine of Sienna, and other saints ; but he ordered her to tell her confessor, that these wounds were to remain visible for three years. . . . After that they closed. But, although they were closed to the eyes of others, it is *attested* by several witnesses, that the pain continued, and that they were renewed upon the greater festivals of the Church, the feast of St. Francis and of his stigmata, and as *often as her superiors commanded*.

“ On a certain ‘ *holy Saturday*,’ they were renewed twice, of which she herself informed her confessor, who *commanded her to pray that they might be renewed the third time*. She obeyed, and after remaining in ecstasy at his feet for some time, told him she had obtained the grace. . . .

“ Besides the chalice, and thorny crown, and five principal wounds Jesus imparted to her, as a signal mark of his affection, *a participation in all the other sufferings of his passion*. Of this fact we have, in addition to her own narrative, the evidence of many persons, who observed the most undoubted proofs of it in her person ; such as that she was able to carry weights and perform all her other duties, although her right shoulder was so much curved *by the weight of the cross*, that the surgeon attested that it was enough to hinder the free action and motion of the arm. But the strongest evidence of *her participation in the sufferings of the passion*, is given by *Father John Mary Crivelli, of the Society of Jesus*.”—pp. 263-6.

[ Can it be wrong to call these things utter, utter *blasphemies* ? Mark the following.]

“ As in her burning charity, and her eager desire and incomparable endurance of suffering, as well as in the pains of his blessed passion, she had so closely copied our Lord, so it pleased him to make the days of her last illness of the same number as the years of his sojourn in this vale of tears ; and on the thirty-third day, to close her life by an agony of three hours, like to his own upon the cross.”—pp. 271-2.

[*The MARIOLATRY of the Canonized of 1839.*]

*Liguori.*

[Visits or Appearances of Mary.]

“ His unceasing labours soon brought on a dangerous illness in which his life was saved, when he was at the very point of



death, by the intercession of the blessed Virgin of Mercy, a *statue* of whom was brought to his bed-side.”—p. 9.

“His loving patroness, our blessed Lady, rewarded his zeal in the cause of charity and devotion, by appearing to him in the sight of an immense crowd of people collected in the church . . . to listen to a discourse *upon his favourite subject*—the intercession and patronage of Mary. From her countenance a ray of light, like that of the sun, was reflected upon the face of her devout servant, which was seen by all the people, who cried out— a miracle! a miracle!—and recommended themselves with great fervour and many tears to the Mother of God; and many women of abandoned life were seized with such intense sorrow, that they mounted upon a platform, and began to *discipline* themselves, and cry aloud for mercy.”—p. 12.

*St. Francis di Girolamo.*

[The same.—The Rosary.—Angel Guardians; &c.]

“He was tenderly devoted to our blessed Lady. Fortwenty-two years he preached a sermon in her praise and honour every week. To youth especially it was his custom to recommend this devotion, as the surest preservation of innocence, and the best remedy after sin; saying, that *one could hardly be saved* who felt no devotion towards the Mother of God. Mary was his counsellor in doubt, his comforter in toil, his strength in all his enterprises, his refuge in danger and distress. He experienced an inexpressible delight whenever he recited the rosary of our tender Mother. He was likewise particularly devoted to his angel-guardians, St. Francis Xavier and St. Januarius.”—p. 101.

[In his Dying Agony.]

“Fixing his eyes on a devout image of our Lady, ‘Ah! Mary,’ said he, ‘my dearest mother, thou hast ever cherished me like a loving parent, though I have been thy too, too unworthy child. Complete now the measure of thy mercies in my regard, by obtaining for me the love of thy divine Son . . .’ The frame of the holy man shook under the severity of the struggle. With a loud cry he called upon the Almighty, the Eternal Son, our Lady, and all the saints to save him.”—pp. 107-8.

*St. Pacificus.* [Recourse to Mary in all the Necessities of the Soul.]

“Next to God, he entertained a most tender devotion to our blessed Lady, the Queen of Heaven, to whom he had recourse in all the necessities of his soul. He invoked her sweet name, and glorified the fulness of graces wherewith she is adorned, desiring that she might be praised, revered, and invoked by all. He fasted rigorously on the vigils of her festivals; and, on these days, his countenance, usually wan and pallid, became fresh and florid, remaining so until the following day. His affection was rewarded by our loving Mother; for he passed to eternal rest upon the 24th of September, which is dedicated to our Lady of Mercy. Pacificus felt a particular devotion towards his good angel, the chaste spouse of Mary, St. Joseph, and St. Francis of Assisium.”—p. 189.

*Liguori.*

[His “Glories of Mary,” What she said to him.—“Jesus, Mary, Joseph and Teresa.” Dying in the embraces of Mary.]

“We have already spoken of his tender affection towards our blessed Lady. One day, his director happening to express his confidence that she would appear to him, at least at the hour of his death, as she had often appeared to many of her servants; ‘Mark,’ said Alphonsus, ‘when I was young, I often conversed with our Lady, and she directed me in all the affairs of the Order.’ His director repeatedly asked him what she had said to him,—but his only answer was, ‘She said so many sweet things—she said so many sweet things.’ He declared the blessed Virgin the protectress of his Order, and sought to encourage devotion to her, as a powerful means of obtaining divine grace . . . . These feelings of devotion to her he has embodied in his ‘Glories of Mary,’ which has made known in England and other countries, the filial tenderness and love which he cherished towards our holy Mother. After her, he entertained a particular devotion to her pure spouse St. Joseph, and also to St. Teresa, whose names, with those of Jesus and Mary, he placed at the beginning of every thing he wrote.” [So that it was with him, Jesus, Mary, Joseph, and Teresa, like, as with Christians, In the name of the Father, and the Son, and the Holy Ghost.]—pp. 46-7.

“When an image of our Lady was brought to him, on the day before his death, he opened his eyes, and fixing them upon her, his countenance beamed with delight and tenderness.

Whilst his religious were reciting devout prayers for him, being in his agony, he pressed the crucifix and the picture of our Lady closely to his breast, and so passed to the glory of Jesus and the peace of the saints." [Rather, so he "died with a lie in his right hand." ]—pp. 51-2.

*St. John Joseph of the Cross.* [In his last moments.]

"The father-guardian perceiving he was in his agony, imparted to him the last sacramental absolution . . . After which, raising his head, he opened, for the last time, his eyes . . . fixed them, just as they were closing, with a look of ineffable tenderness on the image of our blessed Lady, and composing his lips to a sweet smile . . . ceased to breathe."—p. 161.

*St. Veronica.*

[Christ a frowning, terrific, and repulsive Judge.—Mary, together with the saints, the great Mediatrix and Refuge of Sinners against his wrath.]

"On the 9th of November, she (Veronica) fell dangerously ill, and, during the agony which succeeded, was carried in spirit before the throne of her divine Judge. She beheld Christ, with a SEVERE COUNTENANCE, seated on a throne of majesty, surrounded by angels; our blessed Lady on one side, and her patron saints on the other. When her good angel presented her to the awful judgment, she expected to be condemned to hell,—so severe, she tells us, were the reproaches of the Judge, and so unprovided was she with good works; but so earnest were the prayers of Mary, and of her holy advocates, that the divine countenance of Christ at last grew calm; and, after giving her various salutary admonitions, he dismissed her with a tender embrace."—p. 241.

[Holy Relics, and their Miraculous Performances.—How these sovereign Medicines are applied; &c.]

*Liguori.*

"In the *Processes* many miracles are related, but as the

\* What a tremendous engine are "The Lives of the Saints!" What a device of the devil are they! One cannot imagine a more subtle and deadly contrivance for thoroughly blinding the hearts of poor sinners, and rooting out all sense and feeling of true Christianity. "What a scared conscience," and an iron heart have the fabricators of these diabolical legends! Alas! when will men resume their lost shame?

number of them is too great for insertion in this place, we content ourselves with relating those only, which have been approved by the Holy Congregation of Rites. *Magdalen de Nunzio* suffered from an abscess in the left breast. . . . As she grew rapidly worse, *the surgeon ordered* the rites of the Church to be administered.\* In the evening of that day, one of her neighbours coming in, brought with her a *picture* of the saint (*i.e.* of *Liguori*) with a small piece of his *garment*. By her advice, the sick woman recommended herself to *Alphonsus*, and *placed* the picture upon the wound, and *swallowed* a few threads of the relic in water. She then fell into a quiet sleep, and when she arose in the morning, discovered, to her great surprise, that she was perfectly cured, and the whole of her breast restored, even that part which *had been cut off*.

“*Father Francis* of the Reformed Franciscan Order, was attacked by violent rheumatic pains, &c., which daily increased, until the physicians pronounced that he had reached an advanced stage of consumption, and *had not long to live*. In this reduced state, &c., he fervently recommended himself to the patronage of the saint (*i.e.* the dead *Liguori*), and placed a relic of him upon his breast, saying, ‘If thou art really in heaven, deliver me from this death.’ As soon as he had spoken these words, he fell into a calm sleep, and awoke perfectly cured.”—p. 54.

#### *St. Francis di Girolamo.*

[Relics of *St. Cyr.*—Water blessed by the same.—His Lamp-oil.]

“Whether from an especial inspiration, or a vision, or from some other motive, *Francis* conducted all his missions under the patronage of *St. Cyr.* From that time it was a perpetual contest between the martyr and the saint, which should procure the other greater honour. *Francis* recurred to *St. Cyr* in all his undertakings. He never visited a sick person, but he blessed him with the relic of the martyr. He used also the oil which had burned in the lamp before his body, and water blessed with his relics for holy purposes. . . . But this devotion was abundantly repaid by reciprocal favours on the part of the holy martyr, as we shall shew on another occasion.”—p. 100.

\* This is a universal ingredient in almost all the stories of cures occurring in the Legends. The subjects of the cures must have been given up by the doctor, or going to receive the last rites of the Church, or the like; else, of course, the miracle will appear doubtful.

[The all-curing Physician.]

“In a certain monastery a nun was afflicted with horrible convulsions. Father Francis was sent for.—‘I bring you,’ said he, on entering, ‘good tidings; a physician who cures all diseases;’ and gave her the relic of St. Cyr to kiss. ‘Have you confidence in this physician? will you invoke him? and henceforth be devout towards him?’ She replied in the affirmative. ‘You are cured then,’ said he, ‘already, arise, and come to choir, to return thanks to God.’ To the surprise of all she did as he desired.”—p. 104.

*St. Francis still.*

[“The Pious Theft,” and its Marvellous Discovery; and the Consequences.]

“The *infirmarian* being desirous of keeping some relic of so holy man (as St. Francis), before he laid him out in the sacerdotal habit, pared off a piece of the hard skin of the sole of his foot. But the pious theft soon became apparent, though he had used every effort to conceal it; for the blood began to flow from the wound so freely, as not merely to stain the linen, but to fill a phial, holding three or four ounces; which portion being preserved, retained during three months its ruddiness and liquidity, and wrought many miracles.”—p. 109.

[A miracle by his own relics, approved in the Processes.]

“*Sister Mary Angela* was seized with epileptic fits, and at last suffered a stroke of apoplexy that deprived her of sense and motion. By dint of vigorous remedies, she recovered speech and sensation, but the whole left side of her body was paralysed, and she lay bed-ridden and disabled. Procuring a relic of our saint, she got the *infirmarian* to apply it to her side, and in the night, during sleep, was cheered up by a vision of the holy man, who touched the part affected, and disappeared. Next morning she awoke perfectly well.”—p. 115.

*St. Veronica.* [Select Miracles recorded in the Acts.]

“From the many (miracles) that are recorded in the acts of her beatification, we select only two. The first is that of her *confidential companion and friend, Sister Mary Magdalen*, who, in the course of the years 1729-30, was attacked by such a complication of disorders, that she could neither taste food, nor lie down, without considerable difficulty. . . .

the vigil of St. Matthias, eleven months since the beginning of her illness, her *confessor* exhorted her to place a firm reliance upon Veronica, under whom she had passed her noviciate ; and when he had excited her confidence and hope, he gave her to drink some water, in which a relic of the saint had been. She drank it, and instantly sprang out of bed, and ran to see one of her sisters who was sick. . . . The second miracle was the sudden and perfect cure of Maria Pacciarini, of an *arthritic rheumatism* of long duration ; from which she instantaneously and perfectly recovered, by the intercession of Veronica."—pp. 273-4.

[*Astounding* PRODIGES of the Canonized in 1839.]

*St. Francis di Girolamo.*

[The Crucifix is the blessed Jesus.—The Crucifix and the Horses.]

"Once he preached near a house of ill-fame, out of which, in the midst of his discourse, a carriage prepared to drive ; whereupon the persons in it were requested to wait a few moments, and not to interrupt the servant of God ; but they contemptuously cried out to the coachman to drive on. 'Blessed Jesus !' exclaimed the saint, holding the crucifix before the horses, 'since these goddesses have no respect for Thee, the brute beasts at least shall do Thee homage.' And in very deed the animals sank down on their knees, and would not stir till the discourse was over."—p. 80.

*John Joseph.*

[The Prodigy of the Peaches.]

"In the midst of winter a Neapolitan merchant came to him, beseeching him to pray in behalf of his wife, who lay that moment in grievous danger, being seized with a violent longing for peaches, which at such a season could not be procured. The saint bade him be of good cheer, for that on the morrow, the Lord, St. Peter of Alcantara, and St. Paschal, would satisfy her desire. Then seeing some chestnut boughs as he was mounting the steps, he turned to his companion, 'Brother Michael,' said he, 'take four of these twigs and plant them ; if so be the Lord, St. Peter, and St. Paschal will have regard to this poor woman's wants.' Whereupon the lay brother cried out, wondering, 'Nay, father, how shall chestnut branches bear peaches ?' 'Leave it in the hands of Providence,' rejoined the saint, 'and of St. Peter of Alcan-

tara.' Accordingly brother Michael obeyed, and set the twigs in a flower-pot, outside the saint's window. And lo ! in the morning they were covered with green leaves, and each several branch bore a beautiful peach, one whereof was immediately sent to the merchant's wife, who thus marvellously escaped the threatening peril. Many *similar* miracles God wrought in like manner through his servant."—pp. 138-9.

[*Other singular Prodigies of the same Joseph.*]

"He possessed a mighty empire over the evil spirits, which he expelled from divers persons. Part of the convent of St. Lucy of the Mount was nightly infested by these wicked spirits ; but our saint, by blessing the apartment, effectually dislodged them. Strange to say, after his death they attempted to return, but were driven away by *the invocation of his name*. Even the elements obeyed him. Rain ceased at his command, when it was falling so heavily, as to threaten to oblige him to seek shelter. Another time, journeying with a companion under an incessant shower, when they had reached their destination, their garments were dry, as though they had walked under the sun all the way. All nature was obedient and subservient to him. The air bore to him on its wings his stick, which he had left behind ; and the herbs grew supernaturally to minister to his charity. Sometimes he wrought his miracles, by simple prayer, frequently by making the sign of the cross, by the application of sacred relics or images, or of the oil burning before them."—p. 154.

*St. Pacificus.*

[*The Prodigies of the Birds.*] •

"We read in the Flowrets of St. Francis, and his life, by Bonaventure, that the birds, would hang motionless in the air or rest upon the boughs to hear his words, and would not depart till they received his benediction. In like manner, as is *attested* in the Processes by several eye-witnesses, the swallows would, in the month of August, fly into the cell of Pacificus, with extraordinary signs of joy and delight, and perch upon his hand ; and whilst he played with them, they would not move until he dismissed them. . . . When he went on a journey these same birds would accompany him a good distance on his way, and then return to their nests."—p. 214.

*St. Pacificus still.* [*Prodigies of the Rain, and Mud, and Snow.*]

"The Processes contain the attestations of several eye-wit-

nesses, that when he walked abroad, neither rain nor snow ever fell upon him, nor were his feet ever touched or soiled by the mud upon the roads, whilst his companions were obliged to change their habits, drenched by rain that had fallen during their journey. Six or seven men were employed in making a load of fire-wood for the use of the convent, in the open air, during an abundant fall of snow. Pacificus, who was looking at them from his window, told them to continue their work, which they were preparing to leave, for the snow would not injure them. And as he spoke, the snow ceased to fall on the spot where they were, although it covered all the ground about it. When they had finished their work, they departed, and immediately the snow began to fall upon the load, and upon the spot where they had been employed.”—p. 216.

### *St. Veronica.*

[“The Two-fold Prodigy” of the Shoes.—Visit of the Virgin Mary.]

“When she was about four years of age . . . . once when a pilgrim begged an alms, not knowing what else to give, she took off one of the new shoes she had just put on, and gave it to him. He told her it would be of no service to him without the other; and in the same spirit she gave him that likewise. A *two-fold prodigy* shewed that this act was pleasing to God; for the second shoe having stuck fast on the arch over the doorway, the pilgrim rose to more than human height to reach it; and our Lady appeared soon after to her, with the shoes in her hand, shining with rich jewels, and told her, that in the person of the pilgrim she had received them, and her divine Son had adorned them in like manner.”—p. 227.

### *St. Veronica still.*

[The astonishing Prodigy of the Infant and the Wafer.—The subtle doctrine of Concomitancy.]

“At the age of three years these seeds of virtues began to develop themselves *still more*. They produced in her those extraordinary feelings of love and affection towards our blessed Saviour and his Virgin Mother, which have only been communicated to the most favoured souls. When she was about four years of age, her mother fell so dangerously ill, that the viaticum was brought to her. The moment the priest entered the house, she saw such a bright light surrounding him, that



she ran to him, and earnestly begged to receive the blessed sacrament. To keep her quiet, she was told that there were no more particles left: she at once answered, that he might safely break a portion off that intended for her mother, because as a mirror, when broken does not cease to reflect the images that it represented when entire, so is Jesus equally present in the smallest fragment, as well as in the entire host from which it has been separated. As soon as her mother had communicated she *sprang* upon the bed, exclaiming, 'O what sweet things you have had!' and coming near her mouth, she said, 'O what a sweet scent!' Nor could the attendant succeed in making her leave her mother in peace."—p. 226.

[STILL GREATER PRODIGIES OF THE CANONIZED OF 1839, such as Elevations and Suspensions in the air, especially while Massing, or preaching Mary, or praying to Mary, or Adoring her Image or Picture, &c.]

#### *Liguori.*

"Whilst he was preaching on the patronage of the blessed Virgin, and exciting his hearers to recur with confidence to her, in all their wants, he suddenly exclaimed, 'O, you are too cold in praying to our blessed Lady! I will pray to her for you.' He knelt down in the attitude of prayer, and was seen by all present lifted more than a foot from the ground, and turned towards a statue of the blessed Virgin, near the pulpit. The countenance of our Lady darted forth beams of light which shone upon the face of the ecstatic Alphonsus. This spectacle lasted about five or six minutes, during which the people cried out, '*Mercy, mercy! a miracle, a miracle!*' . . . The saint rising up, exclaimed in a loud voice, 'be glad, for the blessed Virgin has granted your prayer.'"—p. 27.

"Thus also one of his religious friends going into his room, saw him raised above the ground, with his arms stretched out towards the picture of Jesus and Mary."—p. 49.

#### *St. John Joseph.*

[Suspensions.—Halos of Light.—The Infant Jesus in his arms, &c.]

"During prayer a halo of light often encircled his head; and, during mass, a supernatural brightness overspread his countenance. He was known to declare, in a moment of transport, that our blessed Lady had appeared to him, and had spoken with him. And on Christmas night, and other

times besides, the *infant Jesus descended into his arms, prolonging his stay for several hours.* His frequent ravishment from the earth, and suspension in the air, was a well-known occurrence, visible to many who beheld him at mass, and, in a remarkable manner, happened during a procession."—p. 150.

### *St. Pucificus.*

"Many saw him raised several inches above the surface of the altar-step. He remained in this posture, shaking with extraordinary trembling for the space of a *credo*, and even of several hours, as the *Processes of his beatification record.*" [*Ergo*, it is as true as it is indubitably a lie! ]—p. 186.

"He was often seen raised, as before related, several inches above the ground, during the celebration of the holy sacrifice; and on one occasion he remained elevated . . . for more than four hours . . . . . But the fact most surprising to the beholders, as is mentioned in the *Processes*, was, that while he was offering up the tremendous mysteries, his countenance not only changed from a pale to a florid hue, but shone with such supernatural brightness, that, upon the opposite wall, rays darting an unusual light were seen, which . . . . could radiate from no other source than his face, because the sun was at the time hid with clouds, and concealed from sight."—p. 213.

[*The prodigy of BILOCATIONS, or sort of OMNIPRESENCE\* of the Canonized, even while in the flesh.*]

### *Liguori.*

[Hearing Confessions in his own house in the city, and at the same time Preaching in the Church.]

"God rewarded his zeal by several *prodigies*; for one day, a person going to confession at the house where Alphonsus lived, found him there at the very time for beginning the sermon in the church. After he had finished his confession, he went straight to the church, and to his surprise found Alphonsus a good way advanced in his sermon. He was astonished at this circumstance, for at his departure, he had

\* Of course the obvious design of this wicked fiction in the Legends and Processes, is to *insinuate* a belief in the omnipresence of the canonized *now*. For if they had thus a *sort* of omnipresence while on earth, why not a *full* omnipresence now that they are in heaven? Such doubtless is the subtle satanic insinuation.

left Alphonsus hearing the confessions of other persons . . . It was therefore [*Ergo*] reported in the city that Alphonsus heard confessions at home at the same time that he was preaching in the Church.”—p. 26.

*St. Francis Girolamo.*

“That wonderful gift also, which authentic testimony proves several saints to have possessed, namely, the power of being present in more than one place at times—between which no physical interval is perceptible—was not denied to our saint.”—p. 102.

*St. John Joseph.*

“Nor was that singular prerogative denied him, which God’s saints have sometimes possessed, of appearing in two places at once, or of passing with the velocity of blessed spirits from one to another.”—p. 150.

[Veneration of the Canonized for “the Holy House of *Loretto*,” and all its *adorable* Furniture.]

*Alph. Liguori.*

“On his arrival in Rome, finding that the Pope was gone into the country, the saint resolved to visit *the holy house of our blessed Lady at Loretto*. He celebrated mass every morning in *that venerable* sanctuary, and spent many hours in contemplating the goodness and love of the eternal Son of God, who, for our sake, deigned to dwell within that poor and humble cottage. His countenance beamed with love, as he *kissed* everything that had belonged to the holy family: \* and it was a source of edification and devotion to his companions,

\* It is not a little astonishing with what affected unconsciousness of its imposture Cardinal Wiseman deals out these epithets to the house of Loretto; the story of which is as monstrous an invention as probably “speakers of lies in hypocrisy” ever devised.—(See Gibson, vol. xv. p. 220, &c.) But it is to be remembered that Cardinal Wiseman is here only the echo of the authorized *acts of Canonization*; and that as the Papal coffers derive vast revenues from the concourse of pilgrims and the offerings at Loretto, as well as in the way of taxes and imposts; so *that legend*, barefaced as it is, is at all hazards to be maintained and commended; and certainly one of the most *sly* ways, and at the same time not the least effectual way of commending it is in “the Acts of Canonization,” and “the Lives of *the Saints*.” In what an awful position is a teacher of Romanism! It is utterly impossible for him to be other than a teacher of lies—except by renouncing Romanism!

to witness his fervour, and the veneration with which he honoured that sanctuary, consecrated by the presence of God made man."—p. 29.

[Some *doctrinal* excellencies in the Saints, commending them to Canonization, such as the Pope's absolute Supremacy.—His Infallibility.—"The Pope's Voice is the Voice of God."—His right to Prohibit books, &c.]

"As soon as Cardinal Spinelli, to whom the saint (Liguori) had written upon the subject, *i. e.* to entreat that the Pope would not make him (Liguori) bishop, was told what the Pope had said, he immediately exclaimed, 'It is the will of God: the voice of the Pope is the voice of God.' When Alphonsus received the letter of Cardinal Negroni, he bowed his head, and said, '*Obmutui quoniam tu fecisti,\* gloria Patri,*' and then placing the letter upon his head, he repeated several times, 'God wills that I should be a bishop, and bishop I will be. The Pope has commanded it, and I must obey.'"—p. 28.

"As a proof of his profound veneration for the Pope, the visible head of the Church, the representative of Christ on earth, we need only mention his '*Vindicis pro suprema Pontificis potestate*' . . . . . With the same view, he wrote three other treatises, the first proving and defending the infallibility of the Pope in his decisions upon faith and morals; the second, establishing his supremacy over œcumenical, as well as other Councils; in the third . . . he maintains the right of the Pope to forbid the reading of books dangerous to faith and morals, and refutes the opinion of those who deem such reading lawful."†—p. 47.

[I shall only notice one characteristic more of Cardinal Wiseman's legends, and then revert for a brief space to the Breviary: it is

#### THE HOLY OBEDIENCE of the canonized.]

*Liguori.*

[The Romish way to quiet a Troubled Conscience.]

"Not less painful were the torments, that he (Liguori) on

\* The words of David in Psalm xxxix. 9, expressing his reverence for God's judgments: "I was dumb, and opened not my mouth, because Thou didst it."

† As these are the doctrines of the Canonized, so of course all the faithful should hold them. As Cardinal Wiseman here retails them with such a gust of commendation, so it is an obvious inference that *he* holds them.

his death-bed) underwent from doubts and scruples of conscience, so that he often sent at a late hour of the night for one of his directors, &c. . . . But the moment he received their *command* to allow his mind to rest in peace, he was perfectly calm and undisturbed, because he had already laid down in his book, entitled '*The quiet of scrupulous souls,*' that, in such cases, the only rule is *perfect obedience* to a prudent and learned *confessor*, as he himself both in precept and practice, ever taught."—p. 43.

### *St. Francis.*

[How the Monks are trained to obedience; and with what prodigies *Christ approves cruel, heartless, falsehood.*]

"In sooth, an humbler, or a more mortified, and obedient novice than Francis, never was found. . . . Being appointed to preside over the lay-novices, his exalted virtues and profound spirituality, speedily wrought a beneficial change in their dispositions. [Now, reader, mark what is added.] *It yet remained to try the pure gold of his virtue, in the furnace of afflictions and crosses. WHEREFORE the superiors commenced upon him a series of severe trials.*" [And after instancing some of these artificial crosses, it is added:] "So also it fared with every thing he did, which could by any force of construction, be distorted into an offence against the rules; and if any offence was committed, suspicion was sure to fall upon him, or punishment devolved upon his shoulders. Meekly, &c. . . . he bore all without a murmur. Even the severest stroke of any to his sensitive heart, the prohibition to say mass above three times a week, failed to elicit a murmur. Yet would not his dear Lord abandon his affectionate servant, who, for obedience sake, was content to be torn from his company, (*i.e.* Christ's company). But on those days on which Francis was forbidden to celebrate the holy sacrifice, he (Christ) visited him in person . . . and with his own divine hands, imparted to him the bread of angels.\* But now the period of his trials closed, &c., and Francis issued . . . exulting like a giant to run the career of Apostolic virtue."—p. 65. [Yea, to run at the command of the holy Inquisition. Vide supra, p. 847.]

\* How slyly this wicked lie is *insinuated*, thrown in *en passant*, as it were, and interwoven with the story! So it is also in the next extract.

*St. Veronica.*

[The Confessor, or Superior, &c., is to be obeyed in *opposition* even to God;\* and how God is brought in approving this also.]

“One of the commands given to Veronica, after her espousals, was that she should increase her fasting; and about a year after that event, she received a direct injunction from God to fast for three whole years, upon nothing but bread and water. But Almighty God, wishing at the same time, to put her obedience to her superiors to the test, caused them all to refuse her their permission, without which she could not put the divine command in practice. And, although he [God] continued to repeat his command, and even to reproach her for not fulfilling it; and although her stomach rejected every other food but bread, yet her superiors obstinately refused to accede to her petition. . . . At length, after she had undergone the severest torments from the refusal of her superiors . . . at not being able to comply with the will of God, from March to September, God was pleased to support her by milk miraculously supplied in the same manner as is related of other holy virgins. . . . by the Bollandists.”—pp. 258-9.

[St. Veronica in her Final Agony.—She cannot die till her Confessor gives her his permission.]

“In this her last stage of *more than mortal agony* and bitterness, she endured a three-fold purgatory: first, in the persecutions and harshness of men. Then on the part of the devil, who tempted her to despair; and, lastly, from *holy obedience*; for although she had so longed for the moment . . . yet it had *been made known to her* that she was not to die, without the command of her confessor; that so the obedience, which had been so perfect in life, might be crowned even on earth, by opening for her the gates of heavenly bliss.” [And then, after much more to the same effect, is added:] “Animated therefore with a lively faith in God,† he (the confessor) approached her and said: ‘Sister Veronica, since it is the will of God, that you should now go and enjoy

\* See before, p. 327.

† What astonishing hypocrisy is all this in the midst of lying! How true is that characteristic of the apostasy, “Having their *own* conscience seared as if with a hot iron”—their *own*, as well as searing that of others by their system, *ιδίαν συνειδησιν*.

him, and since it is the pleasure of his Divine Majesty that for your departure, the leave of his minister should also be granted, I now give it to you.' Scarcely were the words uttered than she bent her eyes in token of submission ; then . . . bowed her head, and yielded up her soul, in the peace of the Lord."—pp. 271-2.

[There are many other things in Cardinal Wiseman's "Lives of the Five Saints," quite on a par with any of the preceding—but the reader, I doubt not, will now say he has got quite enough to shew what Romish legends and lives of saints so-called are. However, though I have said above, I should close the extracts from Cardinal Wiseman's book, with those just going before, yet there is one more, which is so strikingly characteristic of Romanism and Romish saintship, that on second thoughts I deem it not amiss to add it. It is :

THE FURNITURE OF A ROMISH SAINT'S CELL.]

*St. Joseph of the Cross.*

"That obedience which he practised himself, he was careful to enforce upon others when his office of superior made it his duty, for he justly regarded this virtue as essential to a religious. . . . Neither was his love of poverty less remarkable. A rough seat and a table, a bed consisting of two narrow planks, with two sheepskins and a wretched woollen coverlet, a stool to rest his wounded legs upon ;—these *with his BREVIARY, formed the whole furniture of his cell.* And although the Order allowed each one to possess two habits, yet during the forty-six years that he was a member of it, he never had any other than that which he put on in his noviciate."—pp. 143-4.

[The words I have put in italics express the point which, as the reader will see at once, is so characteristic of the spirit of Popery. There is a blank—a fearful blank—an awful volume-speaking blank, in the list of the *saint's* furniture—a blank quite sufficient, in the mind of every thoughtful *Christian*, to unsaint him. *There is no BIBLE there!* Nay, that would savour ill in "the Processes ;" but there is, in its stead, the dear, the precious book of legends and lies. Reader, is not this one fact, had we no more, a decisive criterion of the character of Roman saintship? It is scarcely for a moment to be doubted, that the bare mention of attachment to the

Bible in a candidate for canonization would look so suspicious in the *wary* eyes of his Holiness! the Pope, and smell so rank in his *sensitive* nostrils and those of "the Sacred! College," and of the Congregation of Rites, and all the *et ceteras* concerned in the Processes, that it would be quite sufficient to disentitle the candidate to a place in the Calendar. Certainly it would look very ominous; and produce an immediate shrinking, and a solemn hanging of the brow, and significant shaking of the head in the *secret Consistories*: no doubt it would be a *very, very grave matter*; and at all events would occasion a deferring of the case for a more *serious* and *special* inquiry. In short, no cardinal proponent or consistorial advocate would venture to bring in the case, till that *dread disqualifying*—at least, *disheartening*—item were blotted out from their schedule.

That all I have here said is not without book, one extract from Roman authoritative legends will prove. In Butler's stereotype edition of the Lives of the Saints (Dublin, 1836), with the names of all the Irish Romish hierarchy subscribed to it, we read under the head *St. Teresa*:]

"At Toledo, a young woman, who had gained a reputation of virtue petitioned to be admitted to the habit, but added, '*I will bring with me my Bible.*' 'What!' exclaimed the saint (*i. e.*) Teresa), '*your Bible? Do not come to us. We are poor women, who know nothing but how to spin, and to do what we are bid.*' By that word (Bible) she (the saint) discovered in the postulant an inclination to vanity, and *dangerous* curiosity and wrangling; and the *extravagancies* into which the woman afterwards fell justified her (the saint's) *discernment and penetration.*"—vol. ii. p. 688.

[Here is exactly the spirit of Romanism with regard to the Bible, and its way of dealing with that book which so excites its great dread and suspicion and horror. And how craftily the poison is insinuated! There are a thousand chances to one, that no such thing ever occurred in the Life of Teresa at Toledo; it was neither the fashion nor the language of that day, especially at Toledo. Indeed, the language, "I will bring with me my Bible," is altogether modern. But the life of the saint is adopted as a vehicle; the story is got up for her, and the *venom against the Bible* is infused under the ensnaring disguise of her saintly conduct, and lauded "*discernment and penetration.*"



I will only add, that I have brought in this extract the rather, because the reader will see by it, that all the legends are the same. They are all alike *copies* from one and the same original *mutatis mutandis*; and he that has read Cardinal Wiseman's "Five Lives," may satisfy himself that he has read them all.

We proceed now to our all but final branch of this book, namely :]

SOME OF THE  
**IDOLATROUS FESTIVAL HYMNS**  
 OF THE BREVIARY.

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[Several of these Hymns have already appeared in preceding articles,\* but as they richly deserve a distinct notice, it may be well to give a collection of several more here.]

**ANTHEM** from the Eve of the First Sunday in Advent to the Feast of the Purification :

<p>Gracious Mother of our Redeemer!          thou that abidest          Heaven's open gate and star of the sea,          Succour the falling people that are anxious to rise.</p> <p>Thou, who, while nature marvelled, didst          bear thy holy Maker!</p> <p>Thou a virgin before, and a virgin still,          Accepting that Hail from Gabriel's          mouth,  <i>Have mercy upon us sinners.</i></p>	<p>Alma Redemptoris Mater, quæ          pervia cœli          Porta manes, et stella maris, succurre cadenti,          Surgere qui curat, populo: tu quæ genuisti,          Natura mirante, tum sanctum genitorem,          Virgo prius ac posterius, Gabrielis ab ore          Sumens illud Ave, peccatorum miserere.</p>
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**ANTHEM** from Compline on the same Saturday to Holy Thursday :

<p>Queen of heaven, hail,          Sovereign Mistress of Angels, hail:          Hail, O roset: thou portal hail,          From whom the light hath risen upon the world.</p> <p>Rejoice, O glorious Virgin,          Above all most beauteous!          Avail thou, O greatly comely!          And Christ effectually entreat)† <i>i. e.</i> appease) for us.</p>	<p>Ave regina cœlorum,          Ave Domina Angelorum:          Salve radix, salve porta,          Ex qua mundo lux est orta:</p> <p>Gaude Virgo gloriosa,          Super omnes speciosa;          Vale O valde decora,          Et pro nobis Christum exora.†</p>
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\* From page 201 to 247 inclusive.

† "Exoro" literally signifies to soften, appease an enemy, and prevail upon him to turn away his anger. What an idea this gives of the Gospel of Christ.

*V.* O holy Virgin, vouchsafe that I praise thee.

*R.* Thou give me might against thy enemies.

*V.* Dignare me laudare te, Virgo sacrata.

*R.* Da mihi virtutem contra hostes tuos.

**ANTHEM** from Vespers on the Feast of Trinity to None on the Saturday before Advent :

Hail, O Queen! Mother of Mercy! our life, our sweetness, our hope, hail! To thee we cry, poor banished sons of Eve. To thee we send up our sighs, mourning and weeping in this valley of tears. Oh! turn, our dear advocate, those thy merciful eyes towards us. And after this our exile, shew unto us Jesus, the blessed fruit of thy womb. O merciful, O gracious, O sweet Virgin, Mary.

Salve Regina, mater misericordiae, vita, dulcedo, et spes nostra salve. Ad te clamamus exules filii Evæ. Ad te suspiramus gementes et flentes in hac lachrymarum valle. Eja ergo advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende. O clemens, O pia, O dulcis Virgo Maria.

**HYMN** on the Feast of the Purity of the Blessed Virgin Mary, third Sunday in October—(Anglican Breviary) :

O guardian, most glorious of Virgins,  
Mother undefiled of the Deity,  
Gate of the Palace celestial,  
Our hope, and of heaven the joy.

O thou our lily amid these thorns,  
Thou dove of peace most beautiful,  
That rod that from thy root dost germinate

The sovereign healing for our wounds.

Our tower where that dragon cannot come,  
Star gracious to the shipwrecked of this ocean,

Defend us from that serpent's wiles,  
And with thy light guide our way :

Dispel the dark shades that make to err,  
The treacherous quicksands remove out of our way ;

Præclara custos Virginum,  
Intacta Mater numinis,  
Cœlestis aulæ janua,  
Spes nostra, cœli gaudium.

Inter rubeta\* liliū,  
Columba formosissima,  
Virga e radice germinans  
Nostro medelam vulneri.

Turris draconi impervia,  
Amica stella naufragis,  
Tuere nos a fraudibus,  
Tuaque luce dirige.

Erroris umbras discute,  
Syrtes dolosas amove,  
Fluctus tot inter, deviiis

\* The classical reader will see that the words "rubeta, columba, medelam, naufragis, erroris, deviiis, tutam," are *literally* rendered in the translation according to their contextual and intended sense. A single word in English would scarcely convey the force of any of them.

And amidst these many swelling surges,  
Open thou to the lost and wandering  
The safe track that leads to heaven.

To thee, O Christ, the Virgin's Son,  
Be glory, thy meed as such, &c.

HYMN on St. Stephen's Day.  
the Feast of other Martyrs; *i. e.*

O Martyr of God, who by following  
The Father's Son unparalleled  
Dost triumph o'er thy vanquished foes,  
And enjoy'st victorious heaven's glory :

By thy gracious praying office,  
Our guilt wash out; both warding hence  
Sin's accursed defiling taint,  
And freeing us of life's weariness.

Now then that the chains are loosed  
Of thy own most sacred body,  
Us loose thou from the world's chains,  
For the love of the Son of God.  
To thee, O Christ, the Virgin's Son, &c.

Tutam reclude semitam.

[as above, in p. 218 *which see.*]

The same is also sung on  
it is *common*.

Martyr Dei, qui unicum  
Patris sequendo Filium,  
Victis triumphas hostibus,  
Victor fruens cœlestibus :

Tui precatus munere,  
Nostrum reatum dilue,  
Arcens mali contagium,  
Vitæ removens tœdium.

Soluta sunt jam vincula  
Tui sacrati corporis :  
Nos solve vinclis sæculi,  
Amore Filii Dei.

Gloria tibi Domine,  
Qui natus es de Virgine, &c.

HYMN on the Feast of St. John : common also to other  
Apostles.

Let heaven exult with songs of praise,  
And earth re-echo with rejoicings ;  
For now the solemn sacred Feasts  
The glory of the Apostles sing.

O ye just Judges of our race,  
And true lights of this dark world ;  
With our heart's vows we beseech you,  
Hear our prayers, your suppliants.

You who with a word do heaven shut  
up,  
And with a word its bolts unlock ;  
Us, we pray you, from all our sins  
By your bidding loose.

You to whose word are subject set  
All men's health and all men's languors,  
Us, sick in life and manners, heal,  
And to our graces lost restore.

That when anon, the world ending,  
Christ, great Judge of all shall come,  
Us, of his everlasting joy,  
He may make to be partakers.

To thee, O Lord, the Virgin's Son,  
Be glory, thy meed as such, &c.

Exultet cœlum laudibus,  
Resultet terra gaudiis ;  
Apostolorum gloriam  
Sæcra canunt solemnina.

Vos sæcli justî judices,  
Et vera mundi lumina ;  
Votis precamur cordium,  
Audite preces supplicum.

Qui cœlum verbo clauditis,  
Serasque ejus solvitis,  
Nos a peccatis omnibus  
Solvite jussu, quesumus.

Quorum præcepto subditur  
Salus et languor omnium,  
Sanate ægros moribus,  
Nos reddentes virtutibus.

Ut, cum Judex advenerit  
Christus in fine sæculi,  
Nos sempiterni gaudii  
Faciât esse compotes.

Gloria tibi Domine,  
Qui natus es, &c.

## HYMN on the Feasts of St. Peter.

[This hymn, and the two that here follow it, would seem to have been originally one piece; as the style and metre are the same. It is now broken up into portions, and sung piecemeal: the two first portions on the Festivals of St. Peter; and the last, on those of St. Paul, viz.:]

## St. Peter in chains (ad vincula)—August 1.

Peter, set instant free at Christ's command,  
His iron chains did wondrously burst:  
Now Shepherd of the fold, and Ruler of the flock,  
The pastures of life and sacred founts  
He opens; and faithful guards the sheep, his charge,  
And wards away the ravening rage\* of wolves.

O Peter, whatsoe'er on earth in chains  
Thou bindest, *that* bound in heaven's court shall be;  
And whatever here the power giv'n thee doth loose, †  
That loos'd shall in heaven's lofty zenith be;  
Thou, too, the world ending, shalt judge the world.

Miris modis repente liber, ferrea,  
Christo jubente, vincla Petrus exiit:  
Ovilis ille Pastor, et Rector gregis  
Vitis recludit pascua, et fontes sacros,  
Ovesque servat creditas: arcet lupos.

Quodcumque in orbe nexibus revinxeris,  
Erit revinctum, Petre, in arce siderum:  
Et quod resolvit hic potestas tradita,  
Erit solutum cœli in alto vertice.  
In fine mundi judicabis sæculum.

## On the Feast of St. Peter's Chair at Rome—January 18.

O blessed Shepherd Peter, gracious hear  
The vows of the praying; † and our sins' chains  
Loose at a word, as to thee the power is given  
To open and shut heaven to the world. §

Beate Pastor Petre, clemens accipe  
Voces precantum, criminumque vincula  
Verbo resolve, cui potestas tradita  
Aperire terris cœlum, apertum claudere.

\* "Arcet luporum truculentam rabiem."—Previous Editions.

† "Et quod resolvit in terris arbitrio."—Prev. Ed.

‡ "Vota," the heart's desires and wishes, especially uttered in prayer, &c., "precantum," of us thy suppliants praying to thee. The saints are very Gods—they are the multitudinous *numina* of Antichrist.

§ This is the prerogative of Christ alone: "He that openeth and no man shutteth, and shutteth and no man openeth." (Rev. iij. 7.)

## On the Feast of St. Paul—January 25.

O passing teacher Paul, our morals train,  
 And these our hearts to heaven with thee draw,  
 Till faith, now veiled, behold the light's full day,  
 And love, as the noon-tide sun, reign alone.

Egregie Doctor Paule, mores instrue,  
 Et nostra tecum pectora in cœlum trahæ;  
 Velata dum meridiem cernat fides,  
 Et solis instar sola regnet charitas.

## HYMN on the Feast of Sts. Peter and Paul—June 29.

The world's teacher, and heaven's gatekeeper,  
 Twin Fathers of Rome, and the nations' umpires;  
 He by the sword, this by the cross, cut off,  
 Now laurel-crowned, Life's senate won possess.

O happy Rome, who by the precious blood  
 Of two such chiefs art made sacred to God;  
 Adorned with their enriching purple gore  
 Thou excellest all the world's glories together.\*

Mundi magister, atque cœli janitor,  
 Romæ parentee, arbitrique gentium,  
 Per ensis ille, hic per Crucis victor necem,  
 Vitæ senatum laureati possident.

O Roma felix, quæ duorum principum  
 Es consecrata glorioso sanguine:  
 Horum cruore purpurata cæteras,  
 Excellis orbis una pulchritudines.

## HYMN on St. John the Baptist's Day—June 24.

O more than happy, and sublime in merit,  
 Whose snow-white innocence no blemish knows,  
 Martyr of passing power, tenant of the desert,  
 Greatest of Prophets;

Wreaths of thrice ten fruits do others' merits crown;  
 These doubled, those of some; but heaped up high,  
 And tripled to the hundred-fold, adorn  
 Thy brows, O sacred.

Now, O mighty, our hearts hard unyielding stones  
 Strong uproot † by thy rich ‡ triumphal merits;  
 And smoothing down our rugged way, our mazy  
 Paths direct aright.

That when the world's Maker and Redeemer come,  
 He, our souls from all blackening stains being cleansed,

---

\* "Una." *Thou alone* would scarcely express the force of this word.

† "Revelle," move away with force.

‡ This is the ordinary meaning of the word *optimus*.

May to his right hand\* deign to point  
Our hallowed goings.

Thee God alone, the citizens on high, with lauds  
Do celebrate, and thee alike, O Triune:

We, too, thy suppliants for pardon pray,  
Spare the redeemed. Amen.

O nimis felix, meritique celsi,  
Nesciens labem nivei pudoris,  
Præpotens martyr, nemorumque cultor,  
Maxime Vatum.

Serta ter denis alios coronant  
Aucta crementis, duplicata quosdam ;  
Trina te fructu cumulata centum  
Nexibus ornant.

Nunc, potens, nostri meritis Æpimis  
Pectoris duros lapides revelle,  
Asperum planans iter, et reflexos  
Dirige calles.

Ut pius mundi Sator et Redemptor,  
Mentibus culpæ sine labe puris,  
Rite dignetur veniens beatos,  
Ponere gressus.

Laudibus cives celebrant superni,  
Te Deus simplex, pariterque Triune,  
Supplices et nos veniam precamur,  
Parce redemptis. Amen.

### HYMN on the Feast of St. Martina—January 30.

Thou thy natal soil protect!—and oh give  
To Christian lands the repose of sweet peace ;  
And the din of clashing arms and wild wars  
Drive to savage Turkish climes.

Thou the banded hosts of kings uniting,  
The Cross their banner, Solymæ from her bonds set free ;  
And our avenger of innocent blood,  
Quite uproot all hostile power.

Thou our pillar! our lustre-shedding glory!  
Look upon the devotion of our souls ;  
Graciously accept the vows of thy Rome,  
Which sings and worships thee with godly rite.

Tu natale solum protege, tu bonæ  
Da pacis requiem Christiadam plagis :  
Armorum strepitus, et fera prælia  
In fines age Thracios.

\* "Rite ponere," to place holily, according to the order of religion ;  
i.e. to set them with the blessed on his right hand.

Et regum socians agmina sub Crucis  
 Vexillo, Solymas nexibus exime,  
 Vindexque innocui sanguinis hosticum  
 Robur funditus erue.

Tu nostrum columen, tu decus inclytum,  
 Nostrarum obsequium respice mentium :  
 Romæ vota libens excipe, quæ pio  
 Te ritu canit, et colit.

**HYMN** on the commemoration of the most sacred shroud of our Lord Jesus Christ (de sacratissima sindone D. N. J. C.) on the Friday after the second Sunday in Lent— (Anglican Breviary.)

The glory of the sacred shroud let's  
 celebrate all,  
 And devoutly solemnize with joyous  
 hymns  
 And holy vows, its sure proofs and  
 tokens

Of our salvation.

*These* that ever-reverend shroud pre-  
 sents,  
 Adorned with His features, impressed by  
 blood,  
 Whilst from the lofty cross it bore en-  
 wrapt

The body of Jesus.

This to our minds those cruel pains re-  
 news,  
 Which pitying Adam's fall Christ did  
 bear,  
 As Redeemer of all man's fallen race,  
 By that death cut off.

That spear-pierced side, and hands and  
 feet sore rent  
 With nails, and limbs with cruel scourges  
 torn,  
 And that crown his bleeding head im-  
 pressing,—

These this image shews.

Who that is godly, can with eyes un-  
 weeping,  
 And without groans of inmost heart, see  
 here  
 Those noted types and lively images  
 Of death so heinous ?

Since to thee, O Christ, 'twas our guilt  
 alone

Gloriam sacræ celebremus omnes  
 Sindonis : lætis recolamus hym-  
 nis  
 Et piis votis monumenta nos-  
 træ  
 Certa salutis.

Quæ refert semper veneranda  
 sindon,  
 Sanguine impressis decorata sig-  
 nis,  
 Dum oruce ex alta tulit involu-  
 tum

Corpus Jesu.

Reddit hæc sævos animo dolo-  
 res,  
 Quos tulit, casum miseratus Adæ,  
 Christus humani generis Re-  
 demptor

Morte preemptions.

Saucium ferro latus, atque pal-  
 mas  
 Et pedes, clavis lacerata flagris  
 Membra, et infixam capiti coro-  
 nam

Monstrat imago.

Quis pius siccis oculis et absque  
 Intimi cordis gemitu, notata  
 Vivaque indignæ simulacra mor-  
 tis

° Cernere possit ?

Nostra cum solum tibi, Christe,  
 culpa



Was the cause of sufferings so great and  
sore,  
To thee our life we justly owe : to thee  
That life we have given.

*Causa tantorum fuerit malorum,  
Nostra debetur tibi vita : vitam  
Dedimus ipsam.*

On the Feast of the Seven Dolours of the Blessed  
Virgin Mary. Hymn at Vesper.\*

What waves of tears beflood her face !  
What dolours rend her aching heart !  
Whilst the wo-struck Virgin Mother  
Her Son sees from the reeking cross  
Unfixt, and in her bosom laid.  
That gracious mouth and breast so pure,  
And riven side so sweet and dear,  
And right hand pierced through with  
wounds,  
And left hand torn and legs and feet,  
Rueful she bathes with floods of tears  
An hundred times and thousands more.  
In bands and folds enwrapping folds  
That breast she swathes and his dear  
arms ;  
Those gaping wounds she closes pressing,  
And thus she's all dissolved in woe  
With kissings of piercing dolour.  
O ! hail then ! Mother hail ! by these  
Thy own sweet tears solemn we pray  
thee,  
And by thy Son's sad suffering death,  
And his wounds' purple gushing streams,  
This dolour of thy breaking heart  
O plant thou deep and fast in ours.  
To the Father, &c.

*O quot undis lachrymarum,  
Quo dolore volvitur,  
Luctuosa de cruento  
Dum revulsam stipite,  
Cernit ulnis incubantem  
Virgo Mater Filium.  
Os suave, mite pectus,  
Et latus dulcissimum,  
Dexteramque vulneratam,  
Et sinistram sauciam,  
Et rubras cruore plantas,  
Ægra tingit lachrymis :  
Cœntiesque, milliesque  
Stringit arctis nexibus  
Pectus illud et lacertos ;  
Illa figit vulnera,  
Sicque tota colliquescit  
In doloris oculis,  
Eja, Mater, obsecramus  
Per tuas has lachrymas,  
Filiique triste funus,  
Vulnerumque purpuram,  
Hunc tui cordis dolorem  
Conde nostris cordibus.*

Hymn at Lauds on the same Feast.

O God of mercy most gracious,  
Grant us godly to reponder  
The seven dolours of the Virgin,  
And the wounds of her Son Jesus.  
These the God-bearer's many tears,  
*Wherewith* all the world's guilt and sins  
Thou sufficest to wash away,—  
*These* on us confer salvation.  
The five wounds that Jesus suffered  
Be a saddening contemplation,  
And the Virgin's seven dolours  
Be joys eternal to us all.  
To thee, Jesus, be glory, &c.

*Summæ Deus clementiæ,  
Septem dolores Virginis,  
Plagasque Jesu Filii  
Fac rite nos revolvere.  
Nobis salutem conferant  
Deiparæ tot lachrymæ,  
Quibus lavare sufficis  
Totius orbis crimina.  
Sit quinque Jesu vulnorum  
Amara contemplatio,  
Sint et dolores Virginis  
Æterna cunctis gaudia,  
Jesu, tibi sit gloria, &c.*

\* Pars Autumn. p. 273. For the Stabat Mater see above, p. 213.

[After which follows:]

V. O Mary Virgin, by the efficacy (or might, grace, merit) of thy so many dolours. R. Make us to rejoice in the kingdom of heaven.

V. Maria Virgo per virtutem tot dolorum. R. Fac nos gaudere in regno cœlorum.

[And a little before the hymn we have]

V. by thee, O Virgin Mary, let us draw salvation. R. Out of the wounds of Christ.

V. Per te salutem hauriamus Virgo Maria. R. Ex vulneribus Christi.

Hymn on the Feast of St. Michael Archangel—May 8.

O Christ, of holy angels the glory,  
Maker and ruler of mankind,  
Gracious grant us the blessed seats  
Of heaven to climb.

Christe, sanctorum decus Angelorum,  
Gentis humanæ Sator et Redemptor,  
Cœlitum nobis tribuas beatas  
Scandere sedes.

Michael, angel of peace, to these our courts  
From Heaven descend; that heralding  
sweet peace,  
He banish hence to the world below  
All doleful discords.

Angelus pacis Michael in sædes  
Cœlitus nostras veniat: serenæ  
Auctor ut pacis lachrymosa in  
orcum  
Bella releget.

Gabriel, angel strong our olden foes  
To quell, visit again our temples here,  
Which, as guides to heav'n, the triumph  
er hath built  
All the world over.

Angelus fortis Gabriel, ut hostes  
Pellat antiquos, et amica cœlo,  
Quæ triumphator statuit per  
orbem,  
Templa revisat.

Come Raphael too from heaven, angel-healer  
Of our health, all our sick alike to cure,  
And direct aright to God and heaven  
Life's doubtful doings.

Angelus nostræ medicus salutis  
Adsit e cœlo Raphael, ut omnes  
Sanet ægrotos, dubiosque vitæ  
Dirigat actus.

With these ever by us stand the Virgin,  
Head-leader of peace and Mother of  
Light;  
And next, of angels the sacred choir,  
and with them joined  
All heaven's shining court.

Virgo Dux pacis genetrixque  
lucis,  
Et sacer nobis chorus Angelorum  
Semper assistat, simul et micantis  
Regia cœli.

This in our behoof the blessed God-head grant, &c.

Præstet hoc nobis Deitas beata,  
&c.

Hymn on the Feast of All Saints—November 1.

O Christ, the Redeemer of all,  
*Appeased* by the holy prayers

Christe, Redemptor omnium,  
Conserva tuos famulos,

Of the Virgin ever-blessed,  
Us thy servants preserve and save.

You too, ye armies blessed  
Of pure celestial spirits,  
Our evils past, those present now,  
Those yet to come, *O drive away.*

Ye Prophets of the Eternal Judge,  
And ye Apostles of the Lord,  
Hard and suppliant we plead  
*To be saved by your prayers.*

Also you, God's glorious Martyrs,  
And you bright shining Confessors,  
Us by your supplications bring  
Into the heavenly mansions.

Ye choirs too of holy Virgins,  
And ye monks of ev'ry order,  
Joined with all the Saints on high,  
*Make ye us of Christ possessors.*

Cut off each false-believing race,  
Swept from the faithful people's bounds,  
That to Christ all just praises due,  
We may free and joyous render.

Glory, &c.

Beatus semper Virginis  
Placatus sanctis precibus.

Beata quoque agmina  
Cœlestium spirituum,\*  
Præterita, præsentia,  
Futura mala† pellite.

Vates æterni Judicis,  
Apostolique Domini,  
Suppliciter exprecimus‡  
Salvari vestris precibus.

Martyres Dei inolyti,  
Confessoresque lucidi,  
Vestris orationibus  
Nos ferte in cœlestibus.

Chori sanctarum virginum,  
Monachorumque omnium,  
Simul cum sanctis omnibus,  
Consortes Christi facite.

Gentem§ auferete perfidam,  
Credentium de finibus;  
Ut Christo laudes debitas  
Persolvamus alacriter.

Gloria Patri, &c.

### Hymn at Lauds on the same Feast.

Jesus, giver of endless salvation,  
Come to the succour of thy redeemed.  
And thou, O Virgin Mother of Mercy,  
On thy poor servants *bestow* salvation.

Ye thousands, next, of Angel-nature,  
And of patriarchs ye bright assemblages,  
And ye loud-voiced fearless bands of  
prophets,

O sue out pardon for us the guilty.

The Baptist too, Christ's faithful har-  
binger,  
And of heaven the key-bearer on high,  
With the rest of the Apostles joined,—  
*All these the fetters of our crimes un-  
loose.*

Salutis æternæ Dator,  
Jesu redemptis subveni;  
Virgo parens clementiæ  
Dona salutem servulis.

Vos Angelorum millia,  
Patrumque cœtus, agmina  
Canora Vatum; vos reis  
Precamini indulgentiam.

Baptista Christi prævius,  
Summique cœli Claviger,  
Cum ceteris|| Apostolis  
Nexus resolvant crimum.

\* Spirituum, pure *angelic* spirits.

† Mala, sins, iniquities, and their consequent penal evils.

‡ Exprecimus, we beg hard, we fervently pray.

§ Gentem, not nation merely, but tribe, race, family, sort of people.  
Perfidam, traitorous, faith-breaking, *i. e. heretical.*

|| Cum cæteris Apostolis, as if in Peter's train, and subject to him as their prince.

And then, of martyrs the triumphant  
 host,  
 And of holy priests the fostering choirs,  
 And the pure chastity by virgins kept,  
 These too our many guilts wash clean  
 away.

Cohors triumphans Martyrum,  
 Almus Sacerdotum chorus,  
 Et virginalis castitas  
 Nostros reatus\* abluant.

Yea all, whose'er in God's lofty palace  
 Of the stars now reign throned as  
 princes,  
 O be gracious to your suppliants' vows  
 Who for heaven's gifts to you imploring  
 cry.

Quicumque in alta siderum  
 Regnatis aula Principes,  
 Favete votis supplicum,  
 Qui dona cœli flagitant.

Praise, honour, might, and glory be to  
 God, &c.  
 Together with the Paraclete  
 Unto ages everlasting. Amen.

Virtus, honor, laus, gloria  
 Deo Patri, cum Filio.  
 Sancto simul Paraclito  
 In seculorum sæcula. Amen.

Hymn on the Feast of our holy Guardian Angel. "Which  
 Feast our most holy Lord Paul V. freely granted to be ce-  
 lebrated on the first day after the dedication of St. Michael,  
 archangel." (Rubric in the Breviary.) *October 2.*

Angels in song we laud, guardians of men,  
 Whom to frail nature our heavenly Father  
 Hath given as companions to guide our way,†  
 Lest to plotting enamoured fiends, our foes,  
 We should succumb a prey.‡

For as from heaven the traitor angel fell,  
 Justly expelled the honours granted him,  
 So in burning spite he labours hard to ruin  
 Whom God to heaven does call.

Hither then, all-wakeful guardian, to us fly,  
 Chasing away from this place of thy charge,  
 All soul diseases and whatever else there be§  
 That deprives of rest its dwellers.

Custodes hominum psallimus angeles,  
 Naturæ fragili quos Pater addidit  
 Cœlestes comites, insidiantibus  
 Ne succumberet hostibus.

Nam quod corruerit proditor angelus,  
 Concessis merito pulsus honoribus,  
 Ardens invidia, pellere nititur  
 Quos cœlo Deus advocat.

\* Nostros reatus, in the plural number, *i.e.* our *guiltinesses*  
 † "Comes" means literally a companion of one's way, or fellow-  
 traveller.

‡ "Succumbo," to yield as a timid captive to an enemy.

§ "Quicquid," whatever fiendish thing, restless harassing sprite.

Huc custos igitur pervigil advola,  
 Avertens patria de tibi credita  
 Tam morbos animi, quam requiescere.  
 Quidquid non sinit incolas.

### Hymn at Lauds on the same Feast.

Maker of the world most gracious,  
 Who, whatever of power great  
 There be, hast made and rul'st  
 The same with no less providence.

Be present to this assemblage  
 Of guilty ones thy supplicants,  
 And at this grey dawn of morning light  
 Give thou new light to our minds.

And thy Angel to us assigned  
 For our guardianship hither come,  
 And being with us, protect us  
 From the defiling touch and taint  
 Of all that is criminal—

He from us drive the captious wiles  
 Of our spiteful foe the serpent :  
 Lest in the net of his subtle fraud,  
 He ensnare our heedless hearts.

He chase far away from our bounds  
 The fear of all invading hosts ;  
 He procure peace for our citizens,  
 And put to flight the pestilence—

To God the Father be glory,  
 Who those whom the Son hath re-  
 deemed !

And the Holy Ghost hath anointed,  
 By his Angels both guard and keep.  
 Amen.

Æterne Rector siderum,  
 Qui quidquid est, potentia  
 Magna creasti, nec regis  
 Minore providentia :

Adesto supplicantium  
 Tibi reorum cœtui ;  
 Lucisque sub crepusculum  
 Lucem novam da mentibus :

Tuusque nobis Angelus,  
 Electus ad custodiam,  
 Hic adsit, a contagio  
 Ut criminum nos protegat :

Nobis draconis æmuli  
 Versutias exterminet :  
 Ne rete fraudulentis  
 Inocuta nectat pectora.

Metum repellat hostium  
 Nostris procul de finibus :  
 Pacem procuret civibus,  
 Fugetque pestilentiam.

Deo Patri sit gloria,  
 Qui, quos redemit Filius,  
 Et sanctus unxit Spiritus,  
 Per Angelos custodiat, Amen.

[To conclude our reviews of Romanism we need only add two more articles ; the one the office of creating a Pope, who assumes to be the master-spirit of the whole system, summing it all up, as he says, in his own one single and all-potent person, and calling himself God's Vicegerent and Christ's substitute upon earth. The other that of exalting dead men and women to the office of mediators in heaven ; or, in other words, of creating the new Gentile gods and goddesses of the system, as we have now more than abundantly proved.]

THE OFFICE OF  
ELECTING AND CROWNING A POPE.

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[Picart, in his Ceremonies, gives us a full account of this office from the Roman Ceremonial. The following article is abridged from this author. He first states what the office and authority of the Pope is, in these words :]

“ *Head of the Universal Church.*”

“ The Church is both triumphant and militant. The former is the illustrious society of those blessed spirits and saints who having triumphed over the world, the flesh and the devil, enjoy everlasting happiness in peace and security. The latter is the congregation of all true believers upon earth . . . Jesus Christ is the immediate governor of that part of the Church which is triumphant in heaven ; but as the Church militant requires a visible head or director, he *has substituted one in his own room*, who is accounted by all true Catholics, as the sole and sovereign depositary of the faith and perpetual director of the belief of all true Christians. . . . His authority has been all along supported and maintained in those kingdoms that have preserved the Catholic faith, which he governs by an almost infinite number of men, whom he constantly keeps in pay. . . . It is he likewise who is commissioned to distribute spiritual arms amongst all true believers in the world, and to promote some of them to the highest preferments in heaven, at a limited and determinate time after their admission into the Church triumphant ; and to confer on others of them such *briefs* as will one day entitle them thereunto. It must not here be objected, that he breaks in upon the prerogative of Jesus Christ [*i.e.* Christ's province in heaven] : since, on the contrary, no true believer can enter into heaven, but through the recommendation of this his (Christ's) visible *vicegerent*. The Church has given him all that power which she has received from Jesus Christ, to open and shut the gates of heaven. It is he who forgives sins, and who has the privilege of making what was unlawful, lawful by his dis-

pensations ; and out of his treasury he draws those indulgences which he makes use of to reclaim and *enliven* a spiritual life such as were dead in their trespasses and sins. It is in his power, whenever he thinks proper, by means of certain fines, to re-establish such as had been degraded for their crimes. In a word, it is he who pronounces anathemas and excommunications against heretics, rebels, and transgressors ; but is kind and indulgent to those who pay a due respect to his paternal authority ; and like a fond parent he bears with all their human frailties, in case they but express an unlimited love and regard for him. This visible head is called the Pope. Though some Catholics think he is inferior to a General Council, yet it is certain (*i.e.* agreed) that he takes precedence of all Christian princes, as the Vicar of Jesus Christ upon earth. . . . He is far above all kings, since he is vicergerent of God and regent of the universe. Under this denomination he has divided the New World between Spain and Portugal ; he has a right to St. Peter's sword, and gives therewith Apostolical chastisement to such as despise or disregard his decisions. . . . He never rises off his pontifical throne to any persons whomsoever, nor uncovers himself to any ; nor does he ever condescend to honour any with a salute, by the least inclination of his head. However, as to his imperial majesty, he does him the favour to rise a *little* to him, on his admittance to the kiss of peace, after he has paid his respects to the Pope's feet. His Holiness, moreover, sometimes salutes such princes as have the honour of an audience of him, with a slight inclination of the head ; but then he is not in his pontifical robes ; and though he condescends to be courteous and complaisant, he is under no obligation to be so. It is proper to observe here, that the Pope's nuncios and legates take precedence of the ambassadors of all crowned heads."

*"The Method of Choosing a Pope."*

"Policy exerts all her arts, and sets every spring she has in motion at the election of a Pope ; nor do they always wait for the death of the present chief or head of the Church, to begin those cabals and intrigues which are proper for advancing him whom they think a fit person to succeed in the Pontifical throne : and, although the College unanimously invoke the assistance and aid of the Holy Ghost, to direct them in the choice of a Vicar of Jesus Christ, yet their eminences use all

the artful precautions imaginable, one would think, to prevent Him being any ways concerned in the election. That invocation may be reckoned among such ceremonies as strike the vulgar by their appearance. The cardinals are obliged to enter the conclave ten days after the death of the Pope; but before they enter it, they hear the mass of the Holy Ghost in the Gregorian chapel. After that they enter the conclave in procession, the choir singing the *Veni Creator*, &c. . . . The ambassadors of princes, and all such as have any interest in the election of a future Pope, are allowed to continue in the conclave for the first twenty-four hours; and then it is, that forgetting the inspirations of the Holy Ghost, they make cabals and form negotiations, the mysteries of which are very difficult to be dived into. When all such as are not to remain in the conclave are gone out (*i.e.* after the twenty-four hours), the doors are shut, the conclave is walled up, and guards are posted at all the avenues, &c. &c. None but cardinals, and two conclavists for each cardinal,—the one an ecclesiastic, the other a soldier—remain in the conclave. . . . These conclavists are shut up with their master in a little corner of his cell, to attend upon him, and do all menial offices for him. There are lucrative privileges annexed to this office; but these are but small perquisites, in comparison of the other advantages which this office procures: for it gives an opportunity and means of knowing all that passes in the sacred enclosures, and of managing the tempers of the cardinals, by all the artifices of *Italian* cunning and complaisance. *A conclavist is sometimes the secret agent of the ministers of crowned heads.* Every officer, however, of the conclave, takes an oath not to reveal any of its secrets.

“The clergy of Rome, both secular and regular, are obliged to go every day in procession to St. Peter’s, to implore the aid and assistance of God in the election of his vicar, and march round the Vatican, singing the *Veni Creator*.” [While the Cardinals are in conclave, all the provisions sent to them “are carefully and strictly examined, to prevent any note or letter being slipped in to them. . . . Their bottles too must be transparent.”] “But this examination is not carried to the utmost severity, because all the precautions they possibly could make use of, would not obstruct the cardinals from finding out ways and means to carry on their intrigues, and know what passes without. There are some of them, who, by



virtue of a certain composition, can conceal several lines written on the skin of a fowl, without the examiners being able to discover anything of the matter; and very often, all the eatables, which on such occasions are served up on their eminences' tables, are contrived for so many symbols and hieroglyphics."

*"First Adoration of the Pope after his Election."*

"As soon as the Pope is elected, he is asked his consent to be Pope, and the name he wishes to assume, and this being recorded, the fisherman's ring is immediately given to him. Then he is vested behind the altar in the pontifical robes, after which he is carried in his chair before the altar of the chapel in the conclave; and there the Cardinal-dean first, and after him the rest of the cardinals one by one, *adore his Holiness upon their knees, kissing his foot and his right hand* . . . After this the first Cardinal deacon, preceded by the choir, singing the anthem, *Ecce sacerdos magnus, &c.* "Behold the high priest so acceptable to God and so just," goes to the balcony, whence he proclaims to the people, saying, *Annuntio vobis gaudium magnum, &c. Behold, I bring you glad tidings of great joy, we have a Pope, N.* Then one of the great culverins of St. Peter's is discharged, the artillery of St. Angelo respond, and all the bells of the city fall a ringing at the same time, and the air resounds with the cheerful sound of drums, trumpets, and kettle-drums."

*"The second Adoration of the Pope."*

"The same day, about two hours before night, the Pope is carried and set down upon the altar of Sextus's chapel, and there the cardinals in their purple copes come, and a *second time adore the new Pontiff, who is seated upon the relics of the altar stone.* This adoration is celebrated in the same manner as the former, the musicians all the time singing anthems suitable to the solemn occasion."

*"The third adoration of the Pope."*

"During the preceding adorations the enclosures of [the conclave, with which it was mured up, are broken down. After the second adoration, the cardinals descend with the music before them, into the middle of St. Peter's church.

"The Pope follows, carried in his Pontifical chair under a

canopy, embellished with gold fringe. His bearers seat him on the great altar of St. Peter, where the cardinals pay their adoration to him a third time, in the same manner as before, kissing his feet, &c., next after them the foreign ambassadors do the same, before a prodigious multitude of spectators, with which the church is crowded to the utmost extent of the very porch. The *Te Deum* is then sung. After this His Holiness is set down on the highest steps of the altar, where he solemnly blesses the people. His pontificalia are then taken off, and twelve chairmen in long scarlet cloaks hanging down to the ground, place him in his chair, and carry him on their shoulders into his apartment.\*

“*The Pope’s Coronation.*”

“Since the Pope is head of the Universal Church, sovereign arbiter of its rights and privileges, the spiritual father of the kings of the earth, &c., it is but reasonable, that the external testimonies of his dignity should be answerable to the majesty of his rank, and the sublimity of his functions. He wears the keys + as the sign of the power he has to open the gates of heaven to all true believers, and the triple crown to instruct and inform the Christian world, that he is both *high priest, emperor, and king.*

“The preparations for his coronation are no ways inferior to those of the most august princes of the universe.” [\* And then after a detailed description of these august ceremonies, processions, &c., with the cross, the mitre, the triple crown, St. Peter’s keys, he proceeds.] “The holy Father is carried to church in a chair, in the midst of this solemn procession, surrounded by his guards and an infinite number of people;

\* Picart, though he makes an awkward attempt at defending these adorations, yet is forced in candour to add the following remark, *viz* :— “We are of opinion, however, without presuming to derogate from the dignity of the holy Father, or depreciate the respect due to the holy See, that part of the honours which are paid to the Pope arise and spring from those paid to the ancient Roman emperors; whether as supreme Pontiffs, that is, heads of the religion of the Romans, or as sovereigns of the state. But we must add at the same time, that these honours are now looked upon as reasonable, just, and necessary; and Pope Innocent III. used to say, ‘that the Church being the spouse of Christ’s Vicar, brought him in marriage a full power over all temporal as well as spiritual concerns; that the mitre is the emblem or symbol of the latter, as the crown (*i.e.* the *tiara*) is of the former; and that they both intimate to all Christians that he (the Pope) is King of kings, and Lord of lords.’”

who, if we may be allowed the expression, eagerly gorge down his Holiness's benedictions, in hopes by their assistance to storm as it were the gates of heaven. The knights of St. Peter and St. Paul support the canopy under which his Holiness is carried; and in that order the procession proceeds to St. Peter's church."

"*A fourth adoration. Also the adoration called 'homage.' The ceremony of washing his hands. The robes of purity and innocence.*"

"Under the portico of St. Peter's near the holy gates, there is a throne erected for the Pope, whereon he sits under a canopy. Here the canons and clergy of St. Peter's, with their cardinal high-priest at their head, come and *kiss the holy Father's feet*. Then he is carried to the foot of the high altar, where he kneels and prays bareheaded before the holy sacrament. After this he is carried to the Gregorian chapel; where, seated on a throne, he receives the *homage* of the cardinals, and the prelates, ambassadors, and princes, &c. The cardinals kiss his hand, the rest his knees; after which his Holiness gives the people his benediction, who return their thanks by extraordinary acclamations, and other public testimonies of their general joy.

"There the Pope washes his hands four times. The first time the water is presented to him by the first Roman Conservator, the second time by the General of the Church, the third by the most Christian King's Ambassador, and the last by his Imperial Majesty's Ambassador. They are indispensably obliged to the performance of this religious duty, if present at the solemnity.

The holy Father is undressed, in order to put on other robes, the colour whereof is a type or symbol of his purity and innocence. He must now be looked upon as having shaken off *the sinful man*, in order to become *a new creature*. The cardinal-deacon clothes his Holiness in a *white garment*, who in the language of Scripture, is to preside in the temple of the Lord." [See 2 Thess, ii. 4.]

[The burning of Flax Castles and Palaces.—Next, the giving of the *Pallium*.]

"Next, in the procession to the altar, the master of the ceremonies carries in one hand a lighted wax taper, and in

the other a basin, in which the *pompe and vanities* of this wicked world are exhibited to the holy Father, under the representation of castles and palaces of flux, which the master of the ceremonies sets fire to three times, saying to his Holiness each timè, ‘*Behold, holy Father, how the glory of this world passeth away.*’ ”

“ The procession having arrived at the foot of the high altar,” [“ after other ceremonies there, the receiving of the mitre, seating himself upon his throne, prayers for the coronation, &c. ] “ the holy Father descends from his throne, and the head cardinal-deacon, &c., arrays him in the pallium, saying, ‘*Receive the pallium, which represents to you the duties and perfection of the Pontifical function : may you discharge it to the glory of God, and of his most holy Mother the blessed Virgin Mary, of the blessed Apostles St. Peter and St. Paul, and of the holy Roman Church.*’ ”

[Thurifying the Pope, and kissing his Stomach.]

“ Then the Pope censens the altar, &c., and the head cardinal-deacon censens the Pope thrice successively, and kisses his left cheek and stomach ; and the other cardinals do the same, one at a time, after him.”

“ *A fifth Adoration of the Pope.*”

[The putting on of the Triple Crown.]

“ The preceding ceremony being over, the Pope returns to his throne ; where all the cardinals come, and *after taking off their mitres*, pay him their adorations. All the clergy come likewise and adore him, each according to his quality, and all in their ceremonial habits. The patriarchs, archbishops, and bishops, kiss his foot and his knee ; the abbots and penitentiaries of St. Peter kiss his knee only.”

[“ Then follows an abundance of ceremonies in the mass. ]  
“ After which, the Pope is carried to the *Benediction-pew*. The canopy, under which he is carried, is supported by the Roman conservators and the caparions ; two grooms, in red liveries, carry fans of peacocks’ feathers on each side the chair. He ascends a throne in the pew, which was erected the day before. As soon as the Pope is seated, the choir sing the anthem, *Corona aurea super caput* ; next, after the coronation prayers are read, the second cardinal-deacon takes off his Holiness’s mitre, and the first cardinal-deacon puts

the triple crown on his head, saying, 'Receive this tiara, embellished with three crowns, and never forget when you have it on, that you are the Father of Princes and Kings, and the Supreme Judge of the universe; and, ON EARTH, the Vicar of Jesus Christ our Saviour.' After this he blesses the people three times; and the two cardinals publish a plenary indulgence, both in Latin and Italian. After which the Pope withdraws, &c., to his apartment. In the meantime the artillery of St. Angelo roars out a triple peal. The horse as well as foot are under arms. Every house gaily illuminated; and the public places blaze with bonfires; and the sky is, as it were, set on fire by an infinite number of rockets."

"The Pope's taking possession."

"As soon as the Pope's coronation is over, he is to take possession of his sovereignty at the church *St. John de Lateran*, which is his cathedral, and the metropolitan of all the churches in Christendom under his Holiness's jurisdiction.\* This ceremony is performed some few days after the coronation, in the most solemn and pompous manner that can possibly be imagined." [\* The author here gives the details and order of the procession, which begins at St. Peter's church, and moves on, first to the Capitol, and thence to St. John's, passing under triumphal arches erected for his Holiness. Every thing in the pageant is of the most gorgeous and costly description: Swiss Guards, scarlet cloaks embroidered with gold, silver maces, rich caparisons, and silk housings, with gold fringes and leaves of silver; red velvets, scarlets, purples, satins laced with gold; long flowing robes, sweeping the ground, some scarlet, some crimson, some black, some white, &c.; velvets, caps adorned with precious stones, &c. &c., filling a whole folio in small print. The holy Father is thus described.]

"Then follows the Pope in a litter, in the midst of fifty young *Roman* gentlemen dressed in white satin; the staff-bearers, and running-footmen of his Holiness, together with the gentlemen of the bedchamber, surround the litter. The captain of the Swiss Guards marches at the head of two files of horse, who guard his Holiness. The litter is lined with

\* Under his Holiness's jurisdiction.] This is Picart's own addition.—The Pope claims the jurisdiction of all the churches in the world as is expressed in the formula of putting on the tiara or triple crown in the preceding extract.

red velvet, embroidered and fringed with gold ; and the holy Father himself is clothed in a white satin cassock, with the rochet, stole, and mozzette, all of red velvet, if it is winter, or of red satin, &c., if it is summer."

[The Procession makes halts at the triumphal arches ; one of these is remarkable. It is:]

"Then they cross the *Coliseum*, where the Jews likewise have erected a triumphal arch, under which they present his Holiness with Moses' Pentateuch in Hebrew. Their address consists in an exhortation to him to reverence the law of Moses, and an humble request of his protection. He in answer lets them understand, that he has a profound respect for this divine law, though at the same time he rejects their false interpretation of it. After which the Jews retire without making the least reply."

[Another Adoration of the Pope.—Also an Homage.]

"The Pope having arrived at the gate of *St. John de Lateran* quits his litter : the cardinal arch-priest presents him with the cross to kiss ; after which his Holiness ascends the throne erected for the occasion under the portico. There the canons of *St. John de Lateran* come and kiss his feet ; and the cardinal arch-priest . . . delivers him the keys of the church, one of which is of gold, the other of silver, both laid in an enamelled basin with flowers in it." [\*After this follow many carryings on the shoulders, sprinklings, thurifyings, &c., among which] "he is carried into the choir, to a throne, where the cardinals come and *pay him their obeisance*. . . . Last of all he is carried, with the *tiara* set upon his head, into an open place over the porch of the basilica of *St. John*, from whence he gives the people his heavenly benediction *twice* [lest one should not be sufficient] . . . . The people from all quarters rend the air with loud acclamations."\*

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[Having thus sketched this EXTREME PIECE OF LITERAL ROMISH IDOLATRY, THE ADORATION OF A MAN YET IN THE FLESH, which may be justly called *the making and*

\* One reading this gorgeous display of worldly magnificence can scarcely resist the rising suspicion, that the Pope has already forgotten "the burning of the castles and palaces of flax." What a mockery!

adoring "another god upon earth,"\* as Romanists themselves have not hesitated to style the Pope, we now proceed to the concluding article of this book, namely,]

#### THE BEATIFICATION AND CANONIZATION OF SAINTS.

[To give this office as it lies in the original would swell this article to too large a size for our book, and would tire the reader. I have now before me two distinct abridgments of it from the pen of learned Romanists; the one by Cardinal Wiseman, in his Introduction to the "Lives of the Five Saints," already noticed; the other by Picart, taken from the Roman Ceremonial, &c. The following sketch comprehends all that is worthy of notice in both these authors. Where the very words of the authors are given, they are put in inverted commas.]

#### BEATIFICATION OF SAINTS.

##### *Cardinal Wiseman.*

The Congregation of Rites, in addition to its other duties, takes cognizance of all causes of beatification and canonization of saints, before they can be brought before the General Consistory, in which the votes are finally taken. The practice at present observed throughout the whole proceeding is regulated by the decrees of Pope Urban VIII. in 1625, 1634, and 1642, and of succeeding Popes since his time.†

The ordinary way of proceeding is styled *via non cultus*; and the reason why it is so styled is, that the cause of the

\* *Alter Deus in terris.* Even still the Pope is called GOD in the Canon Law, or Corpus Juris Canonici. In former editions of this Law there was even the phrase, "*Our Lord God the Pope,*" (Dominum Deum nostrum Papam.) However, it would seem that in the editions put forth since the commencement of the seventeenth century, that phrase has disappeared; but another phrase quite equivalent, is allowed to stand to this day. It is found in the first part of the *Decretum Gratiani*, c. 7, dist. 6. Where the words are: "We have shewn with sufficient evidence that the secular power cannot loose or bind the Pontiff (*i.e.* the Pope), who it appears, as we have long since stated, was called God by the pious prince Constantine, and it is manifest that God cannot be judged by man." (See Dr. O'Sullivan on the Apostacy, p. 464.)

† It will be seen at once that the main point of importance in all this whole business is a matter of pounds, shillings, and pence. "Canonization," says Picart, "costs those princes immense sums, who are desirous of obtaining it for some favourite departed Christian."

candidate for the honours of saintship is not admitted by the holy see, except on condition that no worship\* (*cultus*) has been yet paid to the said candidate. By this is understood public worship. The first mover in the cause must be the bishop of the diocese to which the candidate belonged. The said bishop's duty is to draw up and sign two processes,—one of which declares that the deceased “enjoys a reputation for sanctity and miracles; the other, that the decrees of Urban VIII. forbidding public honours† (*cultus publicus*) to be given without leave from the holy see, have been complied with.”

These two processes having reached Rome, the postulators of the cause (*i.e.* the cardinal and others who are to sue for the beatification or canonization) humbly petition the Congregation of Rites to allow the two processes to be opened. This done, “the next step is to obtain from the Pope the appointment of a cardinal to act as *ponent*, *i.e.* reporter to his Holiness.” Next the Congregation is to examine the writings of the proposed saint, if he has left any. This pre-requisite being rigidly complied with, “if the said Congregation pronounces that there is nothing in the writings to arrest the progress of the inquiry,‡ then the signing of the commission for taking up the cause by the Pope's authority may take place, provided that ten years have elapsed since the delivery of the ordinary processes to the congregation, [*i.e.* the two first processes of the bishop or ordinary.]”

After this, *remissorial* letters are sent to three bishops in the neighbourhood of the place, two of whom form a quorum, ordering them to get up two other processes, “containing proofs that the candidate possesses a reputation for sanctity and miracles *in general*,” [the italics here are those of my author.] If these latter processes, when they arrive, are

\* The word in Cardinal Wiseman is *eneration*.

† *Honours*.) So it is Cardinal Wiseman renders again the word *Cultus*. Its true sense would not suit an English atmosphere.

‡ One would think from all these apparently rigid and oft-repeated scrutinies, &c., that the candidate's cause would run somewhat hard; but Picart, who was as good a Romanist as any other, and probably a better one than many, and who, though he did not live at Rome, yet saw more of the *policy* of these formidable scrutinies than some that have lived there, says: “This scrutiny is carried on sometimes for several years together, but the candidate's reputation is in no manner of danger, the affirmative being always on his side.” Ceremonies of Beatification.



approved, then second *remissorials* are sent to the same three delegates, ordering them to send other processes, containing evidence of each virtue and miracle in *particular*. These last processes being forwarded to Rome, "the Congregation proceeds to examine the virtues and miracles *in detail*, provided that fifty years have elapsed since the death of the servant of God." This examination is made in three different consistories, called respectively *ante-preparatory*, *preparatory* and *general*. The general is the last one, and is in the presence of the Pope. The question examined in these three meetings is about the *virtues* of the candidate: "Did he possess them in the heroic degree?" If two-thirds of the votes of the cardinals and their consultors [*i.e.* their assistant advisers], are in the affirmative, the cause is carried, but the "Pope defers pronouncing his decision, and requests them in the meantime to join with him in prayer, to implore the light of God upon his deliberations; and some time afterwards, having formed his determination, the Pope's decree is published in these words: *Constat de virtutibus theologalibus et cardinalibus earumque annexis in gradu heroico in casu et ad effectum de quo agitur.*" Which expresses how convinced the Pope at length is, that the candidate possessed the theological and cardinal virtues in the heroic degree.

Next comes on the question of the miracles, which is examined in three similar meetings, as before; the Pope defers pronouncing his [infallible] decision as before; and when this at length is published, then another *general* meeting is held in which the question is proposed, "whether seeing that the miracles and virtues of . . . . have been approved, it be safe to proceed to his beatification?"  
 . . . . . When all these *doubts* have been satisfac-

\* In order to know what sort the so-called miracles are, which pass muster in these long and grave scrutinies, the reader has only to recall our head of legends. He has only to think of the miraculous *voyagers*, and the like; the prodigies of the crucifix and the horses; of the birds, the peaches, the rain, the mud, the snow, the infant saint's *new shoes*, and the like; and above all, of Christ's stupendous approvals of hypocrisy, and falsehood, and cruelty: and all from the last processes! and by a legendary in the nineteenth century! What a doleful reflection is it that there are yet even in England thousands who are willing dupes of such monstrous impostures, and of the infinitely worse falsehoods, of which they are made the vehicles!

torily removed, the Pope appoints a day for the beatification of the servant of God, who then receives the title of *Beatus*."

[Cardinal Wiseman adds in a note]: "The chief differences between beatification and canonization are, that the former [*i.e.* the blessedness of the blessed one] is generally confined to a particular diocese, religious order, or province, &c. while the latter extends to the whole world; the former is permitted,—not merely tolerated,—the latter is *enjoined* to the faithful." [So that the said faithful are bound on peril of their obedience, and so of their salvation, to worship and invoke the *canonized*. They are obliged in conscience to the *cultum* of the canonized! The reader will mark this.]

#### THE CANONIZATION OF SAINTS.

"As soon after the beatification, as there is reason to believe that additional miracles have been wrought by the servant of God [*i.e.* by the beatified one], the postulatores humbly petition the Congregation of Rites to obtain *the signing of the commission*, for resuming the cause, and the expedition of fresh *ramissoria* to the same or to other delegates instructing them to receive evidence of the miracles reported to have taken place." [\*This new process, when sent to Rome, goes through the same routine of meetings, &c. of the Congregation, doubtings, deferrings, decreeings, &c., as before. "Two miracles are required before beatification, and two more, before canonization."—The blessed one having got unscathed, through all these ordeals.] "The Pope summons a *secret consistory* of the cardinals . . . ; and a summary of the virtues and miracles is read in this consistory, and each cardinal answers *placet*, or *non placet*, when his vote is asked. Next a *public consistory* is held, and finally a semi-public consistory, at which all the cardinals, patriarchs, archbishops, and bishops at Rome, attend, and each gives his vote upon the cause [*i.e.* after the canonization has been already voted in the *secret consistory*.] The day for the solemn canonization is announced when the ceremony is performed, which we shall now proceed to describe."

#### *The Ceremony of Canonization.*

First an edict is published, declaring the day a holiday of obligation, if not one already. Officers are appointed to prepare the decorations of St. Peter's, and to make all other

arrangements, regulate the expenses, &c. &c. "When the day arrives, a solemn procession of all the secular and regular clergy of Rome . . . goes from the Vatican to St. Peter's. Lighted tapers are borne by all; and the standards of the new saints are carried . . . While the procession is disposing itself, the Pontiff intones the *Ave Maris Stella* in the Sistine Chapel, and vested in cope and mitre ascends the chair of state, when two large wax tapers richly decorated, together with a smaller one, are presented to him by the cardinal-procurator of the canonization. The two former are usually transferred by order of his Holiness to the princes assisting at the throne; the third, wrapped in an embroidered veil, is borne by the Pope himself. The procession then advances, &c."

*Picart.*

[So far our sketch has followed Cardinal Wiseman—We now take up Picart; and as, while he agrees with Cardinal Wiseman in substance, in some things he gives more details, we shall go with him a little over the same ground. Describing the three consistories, he says:]

"The third consistory is held in public, *in which the cardinals pay their adoration to his Holiness*. Then a consistorial advocate makes the eulogium of the person that is to be proclaimed a saint, and gives a long and particular account of his life and miracles—with all that exactness which is necessary, when people are about to acknowledge *a new intercessor with God, and to add him to the body of mediators appointed at different times for the faithful members of the Church*."

[\*Then in order to illustrate the grandeur and magnificence of the ceremony, he gives large citations from the Acts of Canonization of four Saints in 1712, under the Pontificate of Clement XI., and he says:]

"In the private consistory held by his Holiness on that topic, he declared that the miseries of a war, and the fear of a peace, which might be fatal to religion, had prevailed on him *to procure new patrons, who might have credit with God for the afflicted Church, in hopes they would use their utmost endeavours to appease his wrath, and thereby reconcile them to the Divine majesty*. Then followed the narrative of their lives and miracles," &c.

"The session of consistories was succeeded by a *distribution of indulgences*, which his Holiness's vicar-general pro-

mised to those pious Christians, who having fasted and communicated on three specified days, should visit, for several days together, the basilicas of St. John de Lateran, St. Peter, and St. Mary Major.

“The whole city strove to partake of these liberalities, which his Holiness, as Heaven’s treasurer, offered to all nations; the clergy published to their respective flocks the glad tidings, which the Vicar of Christ promised to all true penitents; and the holy Father himself offered up the body of our blessed Saviour in his private chapel, and administered the communion with his own hands.” [Amazing act of condescension !]

“Great numbers of relics were exposed, and prayers and humiliations were offered up to God as they went along; and all this with a design to cause the Holy Ghost to descend into the hearts of such as were to set the last hand to the canonization of the four saints.”

The day being fixed, “the vicar-general ordered fresh indulgences to be posted up on the walls in all public places, together with an absolution and pardon of sins to all such, as upon confession and communion, should by any acts of devotion, interest themselves in the canonization of the four saints, and afterwards appear at the procession of that day. *As to those who might be hindered from being present, they too had a share in the indulgences, upon the repetition of three Pater Nosters, and three Ave Marias, on that morning the bells should ring at Rome.*”

“The day is ushered in by the roar of all the artillery of St. Angelo, and the ringing of all the bells of the city; [the Swiss guards line the streets; the concourse of people is prodigious; the Pope gives out the hymn, *Ave Maria Stella*, which is sung during the whole procession; tapers are distributed to all the clergy; the images of the four saints are borne along on four standards, with lights burning before them; the societies, fraternities, orders, &c. lead on the van. The cross, the abbots, generals of orders, prelates, &c., come next; then the Sacred College of Cardinals, &c.] “then appears the Pope himself, about to open the gates of heaven to the new saints; and his presence, seated on high in his chair, and carried by eight officers clothed in red, gives new life and vigour to these apostolic armies. Eight of the senior referendaries bear up a rich and pompous canopy over

the holy Father's head, with pikes embellished with silver ; and the Swiss guards with naked sabres surround the chair.

"The procession was succeeded by a prodigious concourse of people, whom the presence of his Holiness . . . inspired with so ardent a devotion, that in an instant nothing is seen but tears, nothing is heard but sighs and groans, voices interrupted by sobs, and the cries of such as pressed forward to receive, as soon as possible, his Holiness's benediction. The whole multitude fall on their knees, each one smiting his breast, and whilst one craves his immediate blessing, another is petitioning for an indulgence. His Holiness, quite melted into compassion, cannot refrain from tears, while distributing the favours of heaven on his right hand and on his left among his faithful subjects ; and he goes through the ranks blessing his people with one hand, and holding in the other one of the painted tapers in a white veil embroidered with gold, which was intended to catch the holy drops of wax that might happen to fall from the sacred taper."

"So the procession arrives at St. Peter's, where his Holiness, astonished at the pomp and splendour of his cathedral . . . . . exclaims, as he well might, '*I have seen the holy city, the new Jerusalem, come down from heaven, decked like a bride for her bridegroom.*' "

[There, having first adored the sacrament : then knelt at the altar of the Apostles, and then bestowed fresh benedictions, and all with abundance of ceremonies] ; "he ascends the throne to perform the functions of the Vicar of Jesus Christ, and on the throne he receives *the adorations* of the Sacred College."

*Dr. Wiseman.*

[Here we resume the account of Cardinal Wiseman's Introduction, as it is on the next point more satisfactory—He says:]

"On arriving at the altar of the blessed sacrament the Pope descends from the chair, and kneels for a short space in adoration, and then, re-ascending his chair, is borne to the throne, where he receives *the customary homage\** of the car-

\* Accustomary homage.] The word *adorations* would be repulsive to English ears, and is therefore softened into *homage* by our author. Is this honest ?

dinals, bishops, and others. All being at length arranged, a master of the ceremonies conducts to the throne the cardinal-procurator, attended on his left by a consistorial advocate, who on his knees prays his Holiness, in the name of the said cardinal, to admit the subjects who are to be canonized into the catalogue of saints, saying: 'The most reverend Cardinal N. earnestly (*instante*) petitions your Holiness to enrol N. N. among Christ's saints.' The secretary of briefs replies in behalf of his Holiness, 'That the matter being of exceeding moment, it behoveth first\* to implore fervently the throne of Divine grace, and to invoke the intercession of the holy Mother of God, and the holy Apostles, and the other saints.' Then the Cardinal returns to his place, and the Pope descending from the throne, kneels at the foot of it while two of the choir chant the Litany of the saints, the rest answering. Then all rise and take their seats, and the Pope ascends his throne. The cardinal-procurator returns, and the consistorial advocate repeats the petition in the following manner: 'The most reverend Cardinal N., &c., earnestly, and more earnestly (*instante et instantius*) petitions your Holiness,' &c., as before. The secretary of briefs answers in terms similar to those used before: and the Pope kneels, while the cardinal-assistant on his left hand admonishes all to pray again, by the word *Orate*; and all falling on their knees, pray in silence, until the cardinal-assistant on the right says, *Levate*. Then all standing, the Pope intones the *Veni Creator* . . . . Afterwards the Pope ascends his throne; and for the third time the cardinal-procurator returns, and the consistorial-advocate repeats the request in still stronger terms: 'Holy Father, the most reverend, &c., earnestly, more earnestly, and most earnestly (*instante, instantius, et instantissime*), petitions,' &c. The secretary now replies, that his Holiness being satisfied that God approves the request, has at length resolved† to pronounce the definitive sentence, which, by virtue of the supreme power given him, he does in these words:

\* It behoveth first, &c.] That is after they had been already long determined in consistory, &c.!

† "Has now at length resolved," (as though now inspired by the Holy Ghost) what he had probably years before, certainly long before, resolved! What falsehood!—but what a profane farce is the whole!

“To the honour of the holy and undivided Trinity, the exaltation of the Catholic faith, and increase of Christianity,—by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and our own, after mature deliberation, and repeated invocation of the Divine succour, and [with] the council of our venerable brethren the cardinals of the holy Roman Church, the patriarchs and archbishops, dwelling in the city,—we declare the blessed N. N. &c., to be saints, and enrol them in the catalogue of saints, ENJOINING the *Universal Church to worship their memory yearly, upon their natal day* ;\* to wit, the blessed N. on the day . . . and the blessed N. on the day . . . [and so on.] In the name of the Fa + ther, and of the + Son, and of the Holy + Ghost. Amen.”

“As soon as Christ’s Vicar upon earth, has delivered this solemn decision, the consistorial advocate declares the cardinal-procurator’s acceptance of it, and returning thanks to the Pontiff, beseeches his Holiness to order the apostolic letters to be expedited. To which the Pope replies in one word, DECERNIMUS, “WE DECREE.” Anon, after some more ceremonies, “the Pope standing, intones the *Te Deum*. At the same moment the sound of trumpets, and the bells of the basilicas, announce the joyous intelligence to the city,” &c. &c.

*Picart.*

[Here again we take up Picart as being more full, while agreeing with Cardinal Wiseman in substance.]

“While the music is singing the *Te Deum*, the master of the ceremonies, by a signal, gives notice to all the city of the solemn advancement of the new saints. The sound of trumpets, the beat of drums, the ringing of bells, and the roar of artillery, spread the triumph of the church-militant, under Christ’s vicar-general here on earth, all over the city. The glorious miracles of the new saints, their austerity, their piety, and other virtues, are the only topics now talked of. Already do the people recommend themselves to them, making choice of them for patrons, and the pious Romans in their transports offer up a thousand vows for the holy Father’s prosperity.

“As soon as the *Te Deum* is ended, the cardinal-deacon,

\* *i.e.* the day of their departure out of this world.

on the Pope's right hand, sings the Litany in honour of the new mediators, and calls upon them therein by their respective names. His Holiness reads with an audible voice forms of prayer of his own composing, to instruct the devout after what manner they are to call upon them. . . . As soon as the reading is finished, the cardinal-deacon of the Gospel (*i.e.* who sings the Gospel). . . . standing at the foot of the throne sings the *Confiteor*, therein naming expressly each one of the new saints. Then the cardinal of the Epistle, takes the cross from the altar, carries it to the lowest step of the throne, and on his knees places it before the sovereign Pontiff, who thereupon gives his benediction and absolution to the assembly in these words:

*“God Almighty have mercy upon you, through the prayers and merits of the blessed Mary ever Virgin, of St. Michael the archangel, of the holy Apostles Peter and Paul, and of saints N. and N. (the newly canonized.) The Divine Majesty for their sakes, pardon you all your sins, and bring you unto life everlasting. God of his infinite goodness grant you indulgence, absolution, and remission of sins,” &c.*

*Cardinal Wiseman.*

“The Pope, after the Gospel has been sung, (if the pontifical mass follows, which may be omitted) delivers a homily, and gives a plenary indulgence to all present at the function, and another of seven years, and a seven *quadragenæ* (seven forty days) to such as may visit the shrines of the [new] saints on their annual feast. The last peculiar circumstance [of this office] consists in the oblations made at the offertory, or immediately after the canonization . . . . These consist of wax-candles, loaves, small barrels of wine, turtle-doves, pigeons, and other kinds of birds . . . . These offerings, which are presented [to his Holiness] with great solemnity and ceremony, are, as follows, for each saint: two large wax-candles of forty-five pounds weight each [suppose, reader, it was one pound, or one ounce less, would it *undo* the whole canonization?] *beautifully* decorated with effigies of the saint, and carried by two attendants of the Cardinal-bishop, who follows them. Next, a smaller taper, and a *cage!* containing two pigeons, are borne by the postulator, &c. Then two loaves, the one gilded, the other silvered, with the armorial bearings of the Pontiff repre-



sent upon them, are carried on two wooden dishes, silvered . . . . Next another small taper, and a cage containing two pigeons. The Cardinal-deacon succeeds, two barrels of wine, one gilded, the other silvered, being carried before him : and after him, two other religious or seculars, with a taper, and a cage containing divers kinds of birds. [And so on in like manner, for each of the other new saints in succession, as many as there may be] each one as he presents his offerings, "kissing the hand of the Pope"—[so says Cardinal Wiseman. But Picart, it would appear, was better informed in this last particular : for he says, taking his sketch from matter of fact :] "When they had presented their offerings to the holy Father, they are afterwards permitted to kiss *his feet*."

[Our sketch shall conclude with the following from the same learned author :]

"We shall say nothing of the particular graces and benedictions which his Holiness bestows on the rosaries, chapels, images, crosses, medals, and such other things of the like nature, which are sanctified on account of this ceremony, or at the time of the triumphant entrance of the four saints into heaven. This was expressed in a particular indulgence, with the promise of pardon and forgiveness of sins, to all such as should visit seven churches in one day, or at least as many as there were in the town he resided in ; but, with this proviso, that in case there were but one, he should visit all its altars. The same was granted to him, who in commemoration of the Passion of our blessed Saviour, should kiss the earth seven times, perform any pious action in imitation of the four new saints, read any chapter of their lives, visit any of their altars, or adore any of their relics, at the same time praying for the glory of the Church, and the conversion of sinners."

## APPENDIX.

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*Supplement to note p. 14, on THE ANTI-CHRIST sitting in the Temple of God.*

MOST English scholars are liable much to mistake the etymological and *true* meaning of the word *Antichrist*. After a due examination of the *Greek* prefix *anti* when compounded with a noun *personal*, I feel assured that the following may be laid down as a safe *general*—I would all but say *universal rule*, viz. : the *Greek Anti* prefixed to a personal noun (1°) signifying a *public ministerial functionary*; or (2°) a *ministerial official agent* of any sort *public* or *private*, signifies *Pro-, in-the-stead-of, substitute-, vice-, vicar-*. (3°) Prefixed to other personal nouns it signifies *emulation, rivalry, hostility*.

The following examples, which for the sake of ordinary readers, I put in English characters, will illustrate this three-fold rule. Thus—

<p><b>STRATEGOS</b>, a general, commander of the forces, <i>imperator</i> (in the Roman sense.)</p>	<p><b>ANTISTRATEGOS</b>, 1° a lieutenant-general, vice-commander (of the forces), <i>pro-imperator</i>, vicar-general. 2° The general of the enemy's forces.</p>
<p><b>HUPATOS</b>, a consul (Roman.)</p>	<p><b>ANTHUPATOS</b>, a pro-consul, vice-consul, <i>i.e.</i> a governor having the power and functions of a consul.</p>
<p><b>BASILEUS</b>, a king.</p>	<p><b>ANTIBASILEUS</b>, 1° (<i>pro-rex</i>) a vice-king (vice-roy), vicar-king. 2° A rival king.</p>
<p><b>PRESEBUTES</b>, an ambassador, envoy.</p>	<p><b>ANTIPRESEBUTES</b>, a vice-ambassador, substitute-envoy, vicar-envoy.</p>
<p><b>TAMIAS</b>, controller of the revenues, a <i>quæstor</i> (<i>i.e.</i> chancellor of the exchequer.)</p>	<p><b>ANTITAMIAS</b>, pro-<i>quæstor</i>, vice-<i>quæstor</i>, substitute-of a <i>quæstor</i>.</p>
<p><b>DIAKONOS</b>, a minister, an official attendant, deacon, &amp;c.</p>	<p><b>ANTIDIAKONOS</b>, a minister's-substitute, vice-minister, &amp;c.</p>

SUNKLETOS, the Senate.

ANTISUNKLETOS, 1<sup>o</sup> a pro-senate, substitute-senate. 2<sup>o</sup> A counter-senate; the name which Marius gave to his body-guard,

PHROUROS, a sentinel, watchman, guardian.

ANTIPHROUROS, a deputy-sentinel, vice-watchman, substitute-guardian, &c,

To all which may be added the two following :—

THEOS, a god.

ANTITHEOS, (vulgarly rendered god-like, but it truly and properly means) an instead-god, pro-god, vice-god (*i.e.* a hero who is to a people the same as a god, equivalent to a god,) like as Achilles and other Homeric heroes were to the Greeks. In Latin, *instar dei*.

LEON, a lion.

ANTILEON, an instead-lion, &c. in the same sense as antitheos. In Latin, *instar leonis*.

I believe there is not in the Greek writers a single exception to this list of compounds illustrating the first branch of the rule.

## II.

Of the second sort are the following :—

ANER, a man.

ANTENOR, a substitute-man, vicar of a man.

So also

ANTANDROS, the same.

And so too

ANTIANEIRA, an epithet of an Amazon, *i.e.*, a vice-hero; in Latin, *virago*.

DELPHOS, a brother.

ANTADELPHOS, one in a brother's stead, a substitute-brother.

DOULOS, a slave, servant.

ANTIDOULOS, an instead-slave, substitute for a slave, vicar of a slave; as in Horace, *vicarius servus*.

ANTIDEIPNOS, a substitute for another at a banquet, *i.e.* a vice-banquetter. For this word there is no correspondent simple noun.

In short, so far as I can find, there are only two words which look like exceptions to the second branch of the rule. The one is *antiphulax*, a guard or garrison posted against that of the enemy. The other is *antistratiōtēs*, a soldier of the enemy's army. But these two words, it is likely, are immediate derivatives from their respective verbs *antiphulassomai* and *antistrateuomai*; and if so, they do not come under the rule. They express *hostility only*.

## III.

The third class of compounds expressing *emulation, rivalry*, and some of them *hostility* in a secondary or general sense, are :

ANTAGONISTES, 1° a rival-combatant (*i.e.* in the games); 2° an adversary

ANTERETES, an emulating rower (*i.e.* on the other side of the boat).

ANTIDIDASKALOS, a rival dramatist.

ANTIGRAPHEUS, 1° a check clerk; 2° a duplicate-writer.

ANTIMIMOS, a rival mimic, or aper of a mimic.

ANTIPALAISTES, 1° a rival wrestler (in the games); 2° an adversary.

ANTIPHILOSOPHOS, 1° a rival philosopher; 2° one who has no relish or heart for philosophy (*qui quæ philosophiæ sunt non sentit*); and, therefore, 3° an enemy to philosophy.

ANTISOPHISTES, a refuter of sophistry by sophistry.

ANTISTASIOTES, a rival factionary, one of the opposing party.

ANTICHOREGOS (literally a rival choir-leader, but *usu*), a rival gang-leader.

These three lists contain all the personal nouns that are found with *anti* prefixed to them, except *Christos*; and the reader now sees how fully they bear out the three-fold rule. The following brief passage from Dion Cassius (Lib. LIII. Elliot citante), will put the rule beyond question, so far at least as regards its first and second branches. Speaking of the official changes and arrangements made by Augustus, Dion says, "He (Augustus) retained in Italy the names *both of imperator* and *of consul* (*ta onomata to te tou stratêgou kai to tou hupatou en tē Italia eterēse*), but as to those rulers who out of Italy were governors [of provinces] *in-the-stead of them* (*anti ekeinōn, i.e.* instead of the *strategos* and the *hupatos*), all these he (Augustus) entitled *antistratêgous* and *anthupatous*." This shows how the Greek writers in

translating the Roman official titles into Greek rendered the Latin *pro by anti*.

Now from all the preceding we see at once how to interpret *Ho Antichristos*, composed of the high official name HO CHRISTOS and the prefix *anti*, and thus forming the divinely revealed title of that great special adversary of Christ and His church, of whose coming future and direful doings the Prophetic Scriptures give so many and such awful warnings; and revealed, too, at the very time when the official arrangements made by Augustus, and their Greek titles were in full play in the Roman world. It is obvious at a first sight from the above lists that the true etymological and literal, as well as conventional sense of this new official title, *The Antichrist*, can be no other than this, viz.—*The pretended self-styled divinely-appointed Pro-Christ, Vice-Christ, Substitute-Christ, Vicarial-Christ, or Vicar-of-Christ; as also the Rival-Christ, the aper-of-Christ, the antagonist of Christ, He who having no sense of, nor relish nor heart for, the things of Christ (qui ea quæ Christi sunt non sentit), is the enemy and adversary of Christ—in short and in sum, The usurper—conscious or unconscious—in Christ's name, of Christ's place, prerogatives, offices, titles, and functions, in the professing visible church.\** Thus doubtless it includes all and every one of the characteristics contained in the above threefold list, not excepting even that of *The head-commander of all the antichristian forces*.

Now, in fine, let the reader glance over the Office of Electing and Crowning a Pope, pp. 397 to 405, and he will there see, in small compass, how truly, precisely, and fully the

\* The definition of *Ho Anti-Christos* in Scapula, is *Christi adversarius sub nomine Christi, conscius vel nescius, i.e.*, "The adversary of Christ under the name of Christ, conscious or unconscious." But this, though the best I can find in lexicographers, is obviously very inadequate and defective. Scapula gives another from Damascene, which is, "*Antichrist generally* is any one who has no sense of the things of Christ, but *especially [i.e. The Antichrist]* is he who tries to snatch away from Christ His royal seat, namely, that publicly set up in the auditory of the true, holy and visible church; lyingly affirming that himself, and not Christ, is Christ and God [*i.e. in the visible church.*]" But neither does this do justice to the word; and much less does the following from Schleusner,—The word "*Antichristos*, by virtue of its composition, denotes him who usurps the place of Christ (*qui se gerit anti Christou, pro Christo*); like the words *antithéos* and *antileôn*."

successive line of Roman Pontiffs realize and fulfil, in their self-assumed titles and pretensions, all the characteristics included in the above three-fold list, and therefore in the divinely revealed designative official title *The Antichrist*.

It may not be amiss briefly to add—

1° That to this conclusion it is no valid objection to say, as some do, That the Pope does not *expressly* call himself God, and therefore he cannot be the Antichrist. To this it is quite enough to reply, That in Scripture there is no such prediction concerning the Antichrist: see again note, p. 14. To which add further, from the same St. Chrysostom on 2 Thess. c. ii. “*He (the Antichrist) (Αντιθεος τις εσται, i.e.) will be a sort of an instead-God (or vice-God), and will order himself to be worshipped (αντι του θεου) in God’s stead,*” *i.e.* as representing God, and being His Vicegerent on earth, sitting in God’s temple, the visible church. And, says Hippolytus, another Greek Father, *Εις παντα εξισουσθαι μελλειτω Σωτηρι, i.e.,* “He will in every thing put himself on an equality with the Saviour.”\*

2° It is still more vain to say, The Pope is neither a professed infidel nor atheist, and cannot be the Antichrist. To which again we reply, 1° Neither is there any such prediction as this. 2° The reverse is implied in the very title, The Antichrist, *i.e.*, The Pro-Christ or Vice-Christ, which the Pope professes to be. 3° An infidel, much more an atheistical Antichrist, if such were ever to arise sitting in the temple of God, would be a contradiction in terms, and therefore could not be the Antichrist of prophecy.

3° The same remarks apply to Mahomet and the Caliphate, neither of whom realize any of the prophetic brands of the Antichrist of Scripture. And,

4° It is equally vain to say, as many do, The Pope does not *expressly* deny the Father and the Son, and therefore, &c. To the which again it is enough to reply:

1° That there is no such prediction as this. The prediction referred to in this objection is, 1 John ii. 22, and 2 John 7: but in these texts there is nothing said about the *nature* or *manner* of the denial, whether *express*, or *only in effect and virtual*. And the latter sort of denial fully meets all the terms of the Prophecy. And, 2°, So the word *deny* is

\* Cited from E. B. Elliott’s “*Horæ Apocalypticæ*,” vol. iii. p. 89, &c.

used both by St. John himself in the context, and by other Scriptures. He says, "Every one that denieth the Son hath not the Father," *i. e.*, a denying of the Son is *in effect* a denying also of the Father. For other Scriptures compare Tit. i. 16, "They profess to know God, but in works *deny* him." 1 Tim. v. 8, "But if any provide not for his own, &c., household, he hath *denied the faith*, and is worse than an infidel." And in 2 Peter ii. 1, it is declared that *in the Christian professing church*, ("*among you*") "there shall be false teachers who shall bring in destructive heresies, even *denying the Lord that bought them*," &c. 3<sup>o</sup> In fact, such sort of deniers, both of the Father and of the Son, were all those professed Christian teachers whom St. John in the context calls Antichrists. And,

5<sup>o</sup> If any one object that the Pope holds and professes the doctrine of the Trinity—this we grant; and be it well noted, that otherwise,—if he did not hold and profess the doctrine of the Trinity—he could not be said with truth "to sit in the Temple of God." Neither would that other predictive clause, "*all deceivableness of unrighteousness*" (*i. e.* *all sorts of unrighteous deceiving*) so fully apply to him. And, be it remembered, too, that the Papacy by recognizing and professing this doctrine, only thereby the more magnifies its own pretensions as the Pro-Christ. And,

Lastly, it is to be well borne in mind, that the Papacy, by pretending to be "The Pro-Christ, the Vice-gerent of God, the Vicar of Christ, Christ's divinely-appointed substitute upon earth, The visible head of the universal Church, &c." does thereby not only *virtually, in effect, and to all real intents and purposes*, but also even *expressly*, as it were, declare itself the ANTICHRIST, USURP THE PLACE BOTH OF GOD AND OF CHRIST IN THE CHURCH, AND EXCLUDE BOTH THE FATHER AND THE SON FROM THE GOVERNMENT THEREOF.

## I N D E X.

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N.B.—The Index is designed as a sort of Digest of the Extracts ; and though the author feels that the design is but very inadequately executed, yet he hopes it will be no small help to the reader, and especially to such as desire not only to see, but also to exhibit to others what Popery really *now*—not merely formerly, but still *now*—is, in *all* its authorised Offices and Ministrations. The numerals referring to the pages are meant for the most part as *instances* or *specimens*, not as giving the whole of the *matter* referred to. And *if* any reader think that any words of mine, either in this Index or elsewhere in the book, are *strong*; he is entreated before he harbours that thought, to read and seriously ponder the whole of the Extracts referred to, and especially the parts in italics : the which, I feel fully assured, will in every serious Christian mind, more than justify the strongest words our language can afford.

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- Mediators (Romish). That all the Saints (so called!) in the Calendar down from Mary to the last canonized, are in the Roman church-system *literal* mediators, *see* under Canonized, Virgin Mary; or, more briefly, look into p. 410.
- Merit (human), striking instances of the Doctrine of, 27, 35. That it is transferable to others is the authorized Tridentine doctrine, 27 (note); hence the Religious are taught to believe and make *themselves literal mediators with God, and saviours of others* by their superfluous merits; *see* under Penance, Flagellations, Crucifixions; *see* also the formula of Absolution, p. 272, and the Papal Benediction, p. 415; hence, also, in every Collect for a Saint's day it is said, "Through the merits and intercessions of Saint N.;" and in the close of every prayer, "That we may merit," &c. In Romanism merit is the all in all, 118 (note). *See* Christ.
- Miracles (Romish),—as the working of miracles is an assumed mark of the Romish Church; so the Legend-Lessons abound with them; *see* the Lessons *passim*. No deceased one can be admitted as a candidate for the honour of Saintship, unless he shall have performed some two at least; but then the inquiry must not be entered upon till after the candidate has been at least fifty years dead, 408; *see* Canonization. For the *sort* of miracles that pass muster in "the processes of canonization," and in the Papal Bulls, &c. *see* under Prodigies. A shrewd device in *manufacturing* these so-called miracles, p. 371 (and note).
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- Obedience, *holy!* so-called, 326-7, and 347. Its importance to the Papacy, *ibid* (note). *How* the Religious are drilled and trained to obedience by the infliction of cruelties at the hands, &c. of *domestics* in the convents, &c. 331 (Lesson VI.), and particularly 380 (*see* Cruelties). The doctrine of the church-lessons is that the confessor, superior, &c. is to be obeyed in opposition to God's known will, yea, even when that will is made known *personally*, 327, and compare with 380-2 of Dr. Wiseman's Legends, where God Himself is brought in approving this diabolical doctrine.

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- Oils exorcised and made holy; for the divers kind of, and their divers uses and marvellous inherent and active powers *ex opere operato*, and adoration of them, *see* Oils.
- Omnipresence (*sort* of) of the canonized; how this figment is *insinuated* in the modern and latest Church-Lessons and Legends, 353 and 377-8 (and note).
- Opus Operatum* (the), not limited to the Sacraments—but extends to all Romish Rites; *see* under Rites; and *see* Offices *passim* from the Pontifical, Missal, and Ritual; and note p. 16. For a notable caution to guard the *precious* principle of the *opus op.* by excluding faith as an *essential*, *see* p. 276 (and note). It turns all Rome's multitudinous hallowing devices and "remedies of sins" into so many *sorceries*. *See* under Sorceries.
- Orders (Holy), number and names of, 13. For the instruments in, and the modern *invented* matter and form of each order, *see* p. 12 and note; and *see* each ordaining office and the notes annexed thereto, from p. 12 to 70. Five of the so-called orders are *invented*, 28-9. Ordination has no fixed or *essential* form or matter whatever, *see* notes, pp. 40, 43-50, with remarks, p. 50, &c. Imposition of hands with a suitable prayer is the *only essential* rite in conferring orders, 50. Validity of Anglican orders, *ibid.* All the pretended *instruments, matters, and forms* now in the Pontifical are of gradual device and invention, notes from 40 to 50. The Roman Church has, according to her own humour, changed and altered all earlier rites, *ibid.*; and therefore, on her own principles may be said to have now no *true* orders, 50-1.
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- Papacy (the), forgeries and lies in the Church-Lessons for promoting the, from 289 to 308. How the Legends of the canonized promote it, 379. Its usurpations at once upon the Church (Romish), 13, 51-58 (and notes); and upon God and Christ, 397-8, and *see* Pope, Pallium, Oath.
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Peter (St.), fable of his chains, 294. Fable of his body, 296. Profitable use made of this latter, *ibid.* (note), and *see* Pallium.

Pontificale, a forged biography of the early Popes invented for promoting the Papacy, and from which the Church-Lessons of the early Popes in the Breviary are selected, notes pp. 290--6.

Pontifical (the Roman) p. 1; is in the Pontifical itself ordered to be used as a book of Exorcisms, 16; and it well merits that title. It may be justly characterized as a book of thorough magic and sorcery, and of the most degrading and doleful religious mummeries, superstitions, and idolatries. For proof of this *see* Magic, Conjuring, Sorceries; and glance over the Offices in the Extracts from p. 93 to p. 152. In truth the Pontifical may be justly entitled, **THE ANTICHRIST'S CHIEF SPELL-BOOK AND BOOK OF SORCERIES**, 152.

Pope the (Papa, *i.e.*) the Father and Head *de facto, non de jure*, of the whole LATIN communion or *Papal body-corporate EVERYWHERE*, 398: His *pretended* universal headship and absolute sovereignty as *de jure divino* CHRIST'S SUBSTITUTE [*i.e.*, literally THE Pro-Christ of Prophecy, *see* Appendix], 379, 397, &c. His [assumed, usurped] titles are THE Vice-gerent of God [*i.e.*, *The Antitheos*]. The Regent of the Universe and THE VICAR of Jesus Christ the Saviour [*i.e.*, again, The Pro-Christ], *see* "The Pope's Coronation-office," pp. 401—4. The many *adorations* of him as such, 400—5. These adorations acknowledged to be a remnant of old Roman paganism, yet defended even as such, note p. 401. "He is King of kings and Lord of lords," and is called GOD in the Canon Law; and he "opens and shuts the gates of heaven," *ibid.* and p. 397, &c.; and p. 405, &c. and *see* Canonization Office *passim*. The Pope and Jupiter, 339. In short, the Pope is in effect the father of all Romanism, of all the lying Church-Lessons, and of all the authorised Legends, &c.: for whosoever invents, he it is that adopts them and gives them his *Imprimatur*, *see* Bull in p. 332, &c.; and *see* under Legends, and under Church-Lessons. His enslavement of the whole Church (Romish), and his blasphemous usurpations upon God and upon Christ, *see* under Papacy.

Popery—as it really *is* in *all* its standard Office-Books and in *all* its daily Ministrations—is all of one dark, doleful, *Antichristian*, and even *pagan* tissue, *see* p. 152, and *conf.* pp. 257 and 286—8. As a system it is utterly Christless, a very *caput mortuum*, 340; (and *see*

Love, Christ, Gospel). Its enormous spiritual pride and its *nurturing* thereof, 83, 344, 353, 362, &c.; (and *see* Merit, Penances, Crucifixions). Its many many counterfeits and *substitutes* for Christ; (*see* Christ). Its multitudinous idolatries, (*see* Idolatry, Mariolatry). Its multitudinous Sorceries, (*see* Sorceries). Its ceremonies are parodies upon and solemn mockeries of things divine, 136, 145, 413; farcical, 101—5, 242; magical mummeries, 125; (and *see* Magic, Conjurings); and *all* of them sacrilegious, *see* Rites. Its shocking cruelties and atrocities, even to its best children, *see* Cruelties. Its many daring and awful blasphemies, *see* under Scripture, Marriage, Crucifixions, Stigmata, Mediators, Christ, and all that is under Pope, and Virgin Mary; and glance at the few words from Cardinal Wiseman at top of p. 366. Its monstrous lies-making and lies-speaking, *see* Lies; and its monstrous lying "prodigies," *see* Prodigies. In brief, the Prophetic brand, "Speakers of lies in hypocrisy," is a rigid necessity of Popery, 356. Such, then, being Popery, how awful is the position of a *consistent* follower of Popery; and how still more awful is that of a teacher of Popery! *see* note, p. 378.

Priesthood (*i.e.*, literal sacrificing priesthood, *Sacerdotium*); of this sort there is no priesthood in existence but that of Christ. The formula now in the Pontifical for making priests of this order is a modern human invention, 46 and note; therefore, on her own principles, the Roman church has *no* priesthood,—unless man can make a true Sacrament, the which is impossible. *See* notes, pp. 6 and 14.

Processes (the) in the Office of Canonization, 365; and *see* the Office *passim*.

"Prodigies" [the word is Cardinal Wiseman's, *see* p. 375], a few specimens of (1st) from the Breviary. The prodigy of the headless walker [a very notable lie], 306: of the Pope and the horse, 307: of the "stupendous" witness in the witness-box, 316 [a *rich* specimen]; of the astounding ocean-voyager with his cloak for a ship, 318; of another like voyager still more "astounding" and *ludicrous*, 319; of the marvellous fasters, 323 and 330: of [Oh, my heart shudders to write the enormous blasphemy!] of Christ going a wooing in holyday dress as a spruce sculptor! 333, and in a Papal Bull too!—of the singing-bird and the listening and adoring trees, *ibid.*: of the broken ribs [very notable], 340: of the *mafer*, 341: of the walking stick, and of the pendulous snow, 345. Then (2nd), from Cardinal Wiseman's Legends:—of the *Crucifix* and the horses; of the peaches [very rich]; of the walking-stick [another]; of the swallows; of the rain; of the mud; of the snow [again]; of the infant and the *new* shoes; of the infant and the *mafer*, &c., &c.; and all these *equally and alike* SWORN to in the Processes of 1839! pp. 370 to 376. And (3rd), for still more *prodigious* "Prodigies" from the sworn Legends, *see* from pp. 376 to 379—and especially note again, in addition to all, the prodigy of "the infant Jesus so often and so long in the arms of John Joseph," (377, &c.); and then you will have from all a pretty goodly idea of what the Church of Rome boasts of as one among her *fourteen* most notable "NOTES!" of the true Church, namely, "miracles."

**Purgatory** (doctrine of and practices in regard to, as inculcated in the Church-Lessons and in the Legends—a doctrine and practices which Romanists in *England and other Protestant lands* so oft, strive either to deny, or disguise, or explain away, or at least soften down, &c. &c.): (1.) That it is “a FIRE,” and that too “*a fire of most bitter and cruel torments.*” (2.) For expiating suffering souls from their sins, yea, souls that have departed laden with the sins of a whole wicked life, &c. &c. Lesson VI. p. 301-2, 360, and comp. note p. 325. (3.) Mary’s, and especially Mary of Mount Carmel’s, “*all-potent*” power to abridge the torments of, and to deliver from them whom and when she pleases, and the members of the scapular “as soon as possible (*quantocius*),” p. 302. (4.) The virtue of priestly Masses [to be sure!] and of the prayers, liberalities, penances, merits, &c. of the living “*to benefit*” [to do more than this might too soon put an end to the vast income arising from the *taxation* of the dead] those suffering in its flames; for all which see the same three references. And (5.) For the Pope’s omnipotence over the said Purgatory, *see* under Pope, Indulgences, Dead; and see note, p. 360.

**Relics** (*i.e.* old mouldering bones, rotten rags, and the like) made into idol-gods, from 115 to 120; idolatrous prayers to, 115, 118, &c. No church consecrated without entombing relic in the altar, 99, and 119. Their many marvellous powers as protectors and guardians against devils and all sorts of evil, 135. They are *intercessors* with God, 134-6. The mighty importance of procession with relics, 136. Their miracle-working powers as “*all-curing physicians*,” and *how* they are applied as sovereign medicines, &c. and all this *attested by oath* in the Processes, 370—3. A relic-case is the “*Holy of Holies*,” 115.

**Revelations**, *i.e.* silly reveries and *impious* ravings of deluded sickly enthusiasts and impostors, received as divine Revelations, and stamped for such by the church (Romish), 324-5 and note, 343 and note. These so-called “*Revelations*” are chiefly those of Bridget, Gertrude, Catherine, and Teresia; they are Rome’s fourfold Bible, and one of her many substitutes for the Word of God, and accordingly are appealed to as such by her teachers, *ibid.*

“*The Remedies for sins*,” p. 268, &c.; a general name for all Rome’s appliances as soul-cures, down from the Wafer and Mass (both of which are included) to the Discipline, *see* Satisfaction, Sorceries. From these appliances faith as a *grace* in the recipient is excluded as an *essential*, p. 276 and note; *see* Rites, *Opus Op.*

**Ritual** (the Roman Anglican), Extracts from, pp. 258 to 286. For its character as a whole, *see* p. 287.

**Rites** (Romish); they are *all* regarded as sacramental in the Romish sense, and therefore essential and effective *ex opere operato*, pp. 66, 112, 258-9, 266. They are therefore all *magical*, *see* Magic. Hence the *necessity* of “*TOUCHING* the instruments” in all the ordination offices *passim*, from p. 12 to p. 60; since otherwise if there were no *touching*, the spell would not take. The theory is, that the officiator stands in the place of God, and “therefore whatsoever is duly and meetly done by him, *that* God effects, *see* p. 98, and comp. note p. 16.

- Rivalry of Christ, *see* Virgin Mary. The Religious, *i.e.* monks, nuns, and candidate saints, are all set up in rivalry of Christ in His cross and Passion, and as literal *saviours*, *see* Crucifixions, and Canonized, or *see* briefly the next word, *viz.* :
- Rules, *i.e.* of a religious order or fraternity; the observance of is "A SACRIFICE OFFERED TO GOD FOR THE SALVATION OF SOULS," p. 359, from the Legends of 1839 by Cardinal Wiseman!
- Sacrament, definition (Romish) of a, p. 12 (note). This definition nullifies five of Rome's seven, *ibid.* Of the other two, one (Baptism) she grievously defiles with many sorceries, &c. (*see* Baptism); and the other (the Lord's supper) she utterly perverts by turning it into her idolatrous and blasphemous Mass (*see* Mass), and quite nullifies by the removal of the cup, p. 199.
- Saints (Romish) two classes of, namely, the canonized and the uncanonized; all of them alike are made into literal mediators and saviours, *see* Canonized, Rules.
- Satisfactions (human) to God for sins; for the awful extent to which this blasphemous doctrine is pushed in the Church Lessons and new Legends, *see* Crucifixions, Merit, Penances, Rules.
- Saviours, Rome's thousands such, *see* Canonized, Mediators, or more briefly, *see* Absolution in p. 272, and note there.
- Scapular, the Church's *imprimatur* to the daring inventions and blasphemous fables of the, 300—2.
- Scriptures (the), the reading of in church, an *opus* profitable to the living and the dead, 27, 35. Hence mumbled not read, 252, and note. How treated in the Legends, and dreaded by Romanism, 282, &c. Turned into materials for Magic and Sorcery in the Offices, *e.g.* 136, 145, and *see* the conjuring and hallowing offices *passim*. How all Scripture is applied to Mary, 206 note, 207-8 and note, 231 and note; *see* Virgin Mary.
- Shroud (*pretended*) of our Lord, Feast to the, 313 (note). Prayer to, *ibid.* The great many rival shrouds there are, and each alike the true one, and each *equally* miracle-working, *ibid.* Hymn to, 391.
- Sorceries, *i.e.* (literally) pharmacies, druggeries, external remedies, enchanted or not, and for body and mind. They are a prophetic brand of the apostacy, and especially in the Western Church; and however varied the meanings of the Greek word, these meanings are all alike fully realized in the multitudinous soul-druggeries, and conjured and exorcised "remedies of sins" exhibited in the extracts from the Pontifical, the Missal, and the Ritual—in brief, all Roman soul-cures, not excepting even Christ's work on the Cross, which in the Wafer and the Mass is conjured and charmed into a mere outward bodily-applied *mandible ex opere operato*-remedy, are external and artificial, and therefore ALL SORCERIES. For all this, *see* pp. 286 to 288. Even her penances, &c. used as satisfactions to God, and as soul-cures, are sorceries, yea, all of them down from the Ave Maria to "the Discipline" and "the Stigmata."
- Soul,—Bequests "to pious uses" "for the remedy of the soul," and *how*

- priests and confessors are to urge the *dying* to make them, 282. The Office of the Commendation of the Soul, its utter idolatry, *ibid.* and note.
- Spear and Nails, Feast to, 312. For the many fables and lies about, *see* note, p. 311. *See* Shroud.
- Stabat Mater dolorosa, Idolatrous hymn to Mary, 213.
- Stigmata, a *literal* conformity to our Lord, in the sufferings of His Cross and Passion, *see* from 319 to 325 ; and from 360 to 367 of the new Legends. This consummate blasphemy was first invented, it seems, by Bonaventure, 320. How fostered, &c., by Papal Bulls, 323, *see* Compassivity, Crucifixions.
- Teresa St., Feast to, 342, Stamp of the Church to her "Revelations," 343, *see* Revelations.
- Transubstantiation, language of the Pentical contradictory to the doctrine of, 124 and note. Also the canon of the Mass contradictory to, *see* from 168 to 186. Therefore TRANSUBSTANTIATION AND THE MASS ARE REFUTED BY THE MASS ITSELF, 186.
- Viaticum the, what, 273, &c., *what* makes it the, 275.
- Virgins (*i.e.* Nuns) Office of consecrating, 78, &c. A profane *farce* and CARNAL semblance of a formal marriage to Christ, and abounding in impure and even obscene language and allusions, *e. g.* 79, 83—5, and 88-9, and *passim*. For what this defiling service leads weak deluded minds to, *see* under Marriage.
- Virgin Mary (The), made the head-goddess and great idol of the Roman church, and set up as the compeer, nay, *rival* of our Lord, 200, &c., and *see* the Italics in her Feasts and Services, *passim*. This rivalry the source of all the fables and lies of her chronicles, 201. Hence too, while Christ has but few, Mary has many, many, Festivals, and *all of them modern*, 210. Why of the early saints she was the latest invoked, note p. 209, &c. Nevertheless she is now represented in the Church-Lessons as made a divinity of, while, yet in the flesh, 300, &c. Literal and blasphemous application of all Scripture to her in the Church-Lessons, *see* Scripture. These Scriptures, accordingly, are appealed to by Roman theologians as the Church's authority for their Mariolatry, 206-8 (and notes), 230-234 (and notes). So all Christ's divine titles, mystical names and types are transferred to Mary, *ibid.* even such as Help of Christians, 302; Queen of Heaven and Lady of the World, 213; the Refuge of sinners (as in all her Litanies, yea, even the Mediator between Christ and the Church, 303, conf. 233. Hence it is authoritatively declared in the Church-Lessons "THERE is need of a Mediator to the Mediator Christ," 303; and then to meet this need, it is taught that "God has appointed Mary to stand between Christ and the Church," 233. Again, that "God has bestowed upon Mary the whole redemption-price of the human race;" and "deposited in Mary the plenitude of all good;" and that "He has willed that through Mary our all must come to us;" so that recourse to "her mediation" is absolutely necessary, Lesson VII. p. 305, &c. This is the doctrine of the Breviary, *ibid.*; of the canonized, note p. 208; of the whole body of Romish theologues, *ibid.*; and of the present Pope



*ex cathedra*, note p. 233. And accordingly, all Mary's Feasts and Offices so run as though through her all grace flows, and to her we owe all, *ibid.* and 230, and 304; and therefore should in every thing look to Mary, and trust in her, 225; in tribulation, flee unto her, *ibid.* and in prosperity make our thanksgivings to her, 233 (note), 305. In short, one way or other, all the glory is *detorted* to her, as though she were the very source of salvation; see *e. g.* p. 218 (and note), 213 and 331. As a *specimen* of the enormous idolatry of the Church-Lessons, read Lesson IV. V. and VI. p. 224, &c. And for a simple *test* of the idolatry of her Offices, see note, p. 304.

Wafer (the), is the Lamb of God taking away the sins of the world, 179, 275. Adoration of, 173, and thence to the end of the Mass; the prayers too being thence all addressed to it. Praying to with the words "My God and my all," 358. Prodigies of, devised to promote this doctrine, see under Prodigies.

Wheels, semi-wheels, full-wheels (*alias* circles), counter-wheels. Their great importance in the Mass, 166 and note, 243; *et alibi passim*.

Wiseman (Cardinal), his Legends, or Lives of the last Saints canonized (A. D. 1839) translated from the Acts and Processes of Canonization, &c. 356 to 384. They furnish an authentic specimen of the Cardinal's theology, and teaching; whether he believes them or not,—this is another *question*; it is the system, and he is bound to it; glance over them, Christian Reader, and you will join heart and soul in the fervent aspiration here under-written:

ALL PRAISE TO GOD'S GREAT MERCY, FOR THE UNTOLD  
AND INAPPRECIABLE BLESSINGS OF THE GLORIOUS  
PROTESTANT REFORMATION. MAY WE HAVE GRACE  
TO REALIZE THEM NOW AND FOR EVER. AMEN!

THE END.

## CORRIGENDA.

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- Page** 30, line 6 from top, for subdeacon read subdeacons.  
 36, line 9 from top, for *vivet* read *vivit*.  
 36, line 21 from top, for *feurit* read *fuert*.  
 39, line 8 from bottom, for *dilectamentum* read *delectamentum*.  
 49, line 21 from bottom, for *Deo* read *Dei*.  
 51, line 8 from bottom, for *shall* read *shall be*.  
 58, line 14 from bottom, for *subjugation* read *subjection*.  
 58, line 13 from bottom, for *is the same* read *is in the same*.  
 63, line 4 from top, for *uppermost* read *uttermost*.  
 64, line 11 from bottom, for *That is* read *This is*.  
 66, line 2 from top, for *ipse to* read *ipse te*.  
 84, line 17 from bottom, for *was* read *is*.  
 98, line 9 from bottom, read done by them *in thy name*.  
 123, line 22 from top, for *gratia* read *grata*.  
 123, line 3 from bottom, for *the Antiphon* read *with Antiphon*.  
 168, line 10 from bottom, for *partibus* read *partibus*.  
 201, line 8 from top, after *Mary* supply *of the progeny of David*.  
 206, line 12 from bottom, for *by means* read *by no means*.  
 233, line 12 from top, for *veumtamen* read *verumtamen*.  
 256, line 13 from bottom, for *voce* read *voce*.  
 262, line 1 from top, for *Benedicto* read *Benedictio*.  
 263, line 10 from top, for *walketh* read *walked*.  
 264, line 1 from top, for *acedat* read *accedat*.  
 266, line 2 from top, for *places* read *place*.  
 269, line 13 from bottom, for *quaun-* read *quan-*.  
 281, line 3 from top, for *albatum* read *salvatum*.  
 283, line 9 from top, for *per Christum* read *Christum*.  
 285, line 2 from top, for *the benediction* read *this benediction*.  
 287, line 17 from top, for *impositions* read *impostures*.  
 292, line 1 from top, for *Marcellinus* read *Marcellus*.  
 296, line 14 from bottom, for *relating to* read *relating*.  
 300, line 14 from top, for *hither* read *thither*.  
 305, line 14 from top, for *by the faithful* read *by all the faithful*.  
 325, line 17 from bottom, for *single life* read *sinful life*.  
 340, line 3 from top, for *bonds* read *bounds*.  
 340, line 20 from top, for *brought to* read *brought help to*.  
 345, line 13 from bottom, for *proximo* read *proximi*.  
 347, line 3 from bottom, for 321 read 327.

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