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ART. I.—*The Bible, the Missal, and the Breviary; or Ritualism Self-illustrated in the Liturgical Books of Rome: Containing the Text of the entire Roman Missal, Rubrics, and Prefaces, translated from the Latin; with Preliminary Dissertations, and Notes from the Breviary, Pontifical, etc.* By the Rev. George Lewis, of Ormiston. Edinburgh, 1853: pp. 809.

MR. LEWIS claims this as the first full English translation of the great Roman Liturgy.* The Missal is not to be found in any other spoken language. One Voisin, in the seventeenth century, who presumed to make a French version, was anathematized for his pains, and the book is not extant. Before the present undertaking, Hussenbeth's was the most complete English translation, and he gives all that is necessary for the information of the unlearned in following the service. The small volumes which are in the hands of the worshippers in these churches, are not missals or mass-books, but guides to the observance of what the priest is performing at the altar,

* The copy followed is "The Roman Missal restored, according to the decree of the most holy Council of Trent; published by order of the holy Pius V., and revised by authority of Pope Clement VIII. and Urban VIII. Augmented with the new Masses granted by the indulgence of the Apostolic See. Mechlin, 1840."

with devotions appropriate to the individual worshipper. The congregation are, in fact, spectators of mysteries conducted in their presence, and not requiring their co-operation. It is not a system of common devotions, but each one is left to his own separate worship, under the general suggestions of what is taking place within the sacred enclosure to which every eye is turned.

The Missal is the repertory of all the forms used in the celebration of the Mass throughout the ecclesiastical year. It is the growth of many centuries, and the dogma which has been inaugurated under the reigning Pope has given him the opportunity of immortalizing his pontificate, by incorporating new forms of honour to the Virgin.

The Breviary is the private book of the priest. It is the formulary of the religious reading and devotional engagements required of him every day of his life. It furnishes the scriptures, comments, psalter, prayers, and legends, which he must peruse and use for his own edification. It is his Bible, commentary, and private prayer-book. It keeps him in mind of the festivals and the saints, and of their respective claims on his remembrance. Such a register is eminently necessary, since Rome has made every day a *feria*, or holy day; sometimes crowding into the same day the commemoration of more than one event or name. According to the degrees of solemnity with which the offices are to be performed, the festivals are marked in the calendar as double, semi-double, and single; and these are divided again into double of the first class, double of the second class, and great double. Some of the higher festivals take an octave of days. Of the great *feriæ*, fifteen are in honour of Christ; twenty-four of the Virgin; eleven commemorate incidents in the history of the Church; six exhaust those of the Bible history. In a catechism taught in the city of Rome, the fourth commandment is summarily taught in these words: "Remember to keep holy the festivals." In referring to the honour due to Gregory XIII. for correcting the computation of the year, and making Rome "set her ecclesiastical clock by the sun," Mr. Lewis makes the appropriate exclamation: "Happy had it been for the world, if he had more fully understood the parable the heavens utter to the

earth, and corrected the grave errors which had been accumulating from the days, not of Nice only, but of the Apostle Paul, who saw them already 'working.' ”

The calendar of the Missal records two hundred and sixty-eight saints, in addition to angels, apostles, and evangelists, each having a day or an octave. These are only the beatified. The canonized are innumerable. Butler's Lives include more than fifteen hundred. The *Acta Sanctorum* has reached its fifty-first folio volume, and it is estimated that before this sacred directory is complete, it will catalogue more than thirty thousand names; “an amazing proof of the polytheistic tendency of the human mind.” The present modes of beatification and canonization took their rise principally from the decree of Urban VIII. in 1625. There are eighteen steps in the progress to canonization. Beatification is reached at the fifteenth, when the candidate is styled “Blessed,” and then he may be stopped for want of additional evidence of merit, or fresh miracles by his relics. Applications are not usually entertained at the Vatican until the candidate has been dead ten years, and the entire process of canonization cannot be commonly completed in less than sixty years. There are solicitors in Rome to urge the claims of the aspirants, and a sort of State's Attorney, on the part of the Papal Court, whose business is to scrutinize the case suspiciously, and insist on the full amount of evidence. The first native American name in the calendar is St. Rose of Lima, who died in 1617, and was canonized in fifty-four years; the probation being perhaps abridged in her favour from the fact that her countenance, when an infant, was transformed into the likeness of a rose, that the Virgin enjoined her being called by her own name, “St. Rose of Holy Mary;” and that she heard from Christ the words “Rose, thou art the espoused of my heart.”

It is remarkable that there is not one saint taken from the Old Testament. The litany of the Missal sweeps them into a single and partial suffrage, “All ye holy patriarchs and prophets, pray for us.” Gregory Nazianzen accounts for the omission, by suggesting that none could reach the honour who had not exercised faith in the incarnate Christ: but against this opinion is the fact that place is given to the Maccabees.

The beautiful Litany, so happily accommodated to evangelical use by Luther, the compilers of the Book of Common Prayer, and others, is desecrated by the long procession of intercessors—such as Raphael, Laurence, Vincent, Sylvester, Anthony, “all holy monks and hermits,” Cecilia, Anastasia, “all the holy virgins and widows”—who in the Missal precede the moving supplications “by the mystery of thy holy incarnation”—“by thy cross and passion,” “by thy death and burial,” “Lamb of God, who takest away the sins of the world,” &c. In this particular, as in some others, Mr. Lewis’s annotations are not supported by his translation. It is not quite correct that “all this” appeal to the intercessory mediators takes place in the Litany, “before the worshipper arrives at the one Mediator,” (page 27); for in advance of the human names come the rogations, “Lord, have mercy. Christ, have mercy. Christ, hear us. Christ, give ear to us. O God, Heavenly Father, pity us. Son, Redeemer of the world, pity us. God, the Holy Spirit, pity us. Holy Trinity, one God, pity us,” (p. 507.)

In every mass, or liturgy for the day, there is a lesson from the Scriptures, but the selections are so short and fragmentary, that if even in their vernacular language, the people could obtain but a very imperfect knowledge of revealed truth. The English and Irish have access to these portions in their translated Missals and Douay Bibles; but comparatively few possess these, and the vaster number of those who hear the word of God at all, hear it in the unintelligible words of the Vulgate. Sometimes even the hearing of the unknown tongue is denied: as on Holy Saturday, when no less than twelve selections from the prophetic books are provided, the rubric is, “The person officiating reads then in a low voice. . . . Before or *while* the Prophets are read, the presbyters catechize,” &c. Of the one hundred and fifty-eight masses of the great festivals, the first seventy-three contain less than an average of fourteen verses of the Bible to a mass. In the next thirty masses, twenty-three entire chapters are given. In the remaining fifty-five, as in the first seventy-three, there is not one whole chapter, and the average of verses is eighteen. The retrenchments are sometimes hard to be accounted for, excepting on the ground that it was thought injudicious for even the priests to see too often

the inspired contradiction of what tradition required them to teach and do: as in the use of the twentieth chapter of Exodus, as a lesson, the first twelve verses—the whole of the first table—are omitted, and are not supplied in the order of any other day. The same want of fulness and continuity in the Scriptural extracts is found in the Breviary. The excellent theory of that manual is to take the clerical reader through the entire Bible once every year, and through the Psalter once every week. At one period this complete course was probably arranged in the tables of the Breviary, but other services being intruded, the Bible was curtailed. Mr. Lewis gives an illustration of the extent of these omissions in the single book of Isaiah. One month is appropriated to that prophet; but out of the sixty-six chapters, thirty-nine are wholly left out, including the 44th, 53d, 55th, and 61st. Again, from the Epistle to the Romans four chapters (vi. viii. x. xi.) are entirely excluded, and as many as 144 verses are dropped from the remaining chapters: so that of 423 verses 259 do not come under the eyes of the priest, unless he adds to his daily task in the Breviary a consultation of the unmutilated text. In like manner no portion of four of the chapters in the Epistle to the Hebrews is given, and of the remaining nine chapters 73 verses are omitted—making an hiatus of more than one half of a work which has special claims to be read by every one who professes to sacrifice as a priest at an altar. About the same proportion of the book of the Acts is withheld. The space in the Breviary which the inspired writings ought to fill, is occupied with 449 selections from twenty-eight fathers and doctors of the Church, from Cyprian (A. D. 258) to Pope Innocent VI. (A. D. 1356.) Of these selections as many as 113 are from Augustine, who lost his popularity as an orthodox teacher when the Reformers began to turn the powerful artillery of his doctrinal theology against those who were ignorant of God's righteousness. In the midst of many inventions and follies, much sound reading is furnished in the excerpts of the Breviary. The doctrine of the Divinity of the Lord Jesus, and that of the personality and work of the Holy Spirit, are faithfully witnessed, though fearfully overlaid with fictions and misinterpretations that endanger the life of the truth. Specimens of the legends are

given in Mr. Lewis's preliminary chapters, interspersed with comments of his own—generally fair—and an occasional good story in point, such as this, after the notice of St. Anthony in the Breviary :

“Anthony, on one occasion visiting Alexandria, found that a cobbler lived next door to him. Calling on him, he entered into conversation on the subject of his faith and his pious exercises. The cobbler told him sincerely what he believed; and as to his daily exercises of devotion, he answered that in the morning, in a short prayer, he gave thanks to God for his daily benefits, and above all, that he had sent his Son; asking the pardon of his sins for the sake of Christ; praying for the preservation of his Church and of his own family; and entreating Christ to make intercession with the Father for all men. Thus resting in the faith, he proceeded cheerfully about his affairs, providing for himself and children, and taking care that they were well cared for and instructed. Having answered thus, the saint asked if he used no stricter exercise than this. ‘Stricter exercise!’ said the cobbler; ‘doth he labour little, trow you, that provideth how his family shall be maintained? Think you that he that governs a house and bears other burdens common to all citizens, hath nothing to exercise and vex him? Dost thou not see how many public and private miseries there be in this life, and to bear them well, and in them to exercise faith and patience, dost thou not think it a warfare hard enough?’ Anthony went his way, admonished not to prefer his own exercises before the duties of common life.” Even the Tractarian poet of “The Christian Year” sings—

“The trivial round, the common task,
Would furnish all we need to ask—
Room to deny ourselves; a road
To bring us daily nearer God.”—*Keble.*

The twenty-four hours of each day are divided into seven portions, within which the clergyman is bound to accomplish a prescribed routine of devotion and reading. *Matins* is begun at midnight; *primes*, at the dawn; *terce*, at the third hour of the day; *sixths*, at noon; *nones*, three hours after noon; *vespers*, three hours later; *compline*, the complement or close, at bedtime. It was in an attempt to make up for the neglect of his

past "hours," by reciting all the over-due offices, that Luther brought on a sleeplessness and nervousness that threatened his intellect. There are indulgences and accommodations which may be resorted to for a relief of the burden in emergencies; but even with the most conscientious, the flesh must be often too weak to admit of spiritual benefit. Yet on this point, as on many others, those who boast of their evangelical freedom from such yokes, may be admonished of the peril of the opposite extreme. If it be only superstition that prompts the Roman "religious" to draw out his breviary at the canonical hour, though in steamboat or railway-car, it certainly has no worse appearance than to observe the Protestant cleric on his journey, or at the hotel, with almost anything else in his hand but his Bible or book of devotion.

To return to the Missal. It is not necessary to call the attention of our readers to the amazing perversion of the Lord's Supper to a daily and ubiquitous sacrifice of the actual body of the Redeemer. De Moulin, author of the "Anatomy of the Mass," has numbered thirty-five contradictions between the Christian Supper and the Romish sacrifice. Mr. Lewis adds twelve self-contradictions to be found in the mass itself. Most of these imply, in his opinion, an era when the scriptural feast of commemoration had not been adulterated, and no change in the elements, by consecration or otherwise, dreamed of. One of the contradictions is this: "In memory of me," the priest is instructed at consecration to say 'secretly,' while he elevates the host openly for the people to worship, as their very Saviour." This is, indeed, a lamentable part of the means of delusion, by which the people are kept in ignorance; but it would have been only fair in Mr. Lewis to have taken notice that the "secretly," as it appears in the full canon of the Mass, has reference to the solemnity of the change that is supposed to be going on under the influence of the private acts of the priest; and that accordingly he not only says secretly the sentence that so clearly indicates commemoration, but also the other sentences, which are the very rock of transubstantiation—"for this is my body,"—"for this is the chalice of my blood." (Comp. pp. 62, 525, 526.) On Corpus Christi day, 1 Cor. xi. 23—29, is read entire. (p. 558.)

It were enough to put the ordinances of the Mass by the side of the simple narrative of any of the Evangelists, or of the Epistle to the Corinthians, to make plain the monstrous diversity, even apart from doctrine, and looking solely at the ceremony. A blessing or prayer; a breaking and distribution of the bread; six or eight words of explanation; then a thanksgiving; a giving of the cup; a single sentence to explain it; a hymn; this was the Lord's Supper, as observed by the Divine founder, when he transmitted the institution with the emphatic "Do this." But the Romish ceremony is indeed a *mass* in the number and complication of its ceremonies, as well as of its absurdities and falsities. There are twenty-five invariable and indispensable parts of each mass, including prayers, confession, creed, consecration, commemoration of the living, of the dead, elevation of the host, administration, and those in connection with manipulations of the chalice, paten, and censer, washings, &c. To these are to be added the special services that happen to fall upon the day of the mass, and which make part of it; as, for example, on the first Sunday in advent, eighteen portions, consisting of additional prayers, gospel and epistle, "secrets," "gradual," and hymn, swell the whole number of acts to forty-three. The celebrant has not only to remember the rubrics for all these parts of the service, but he has to observe concurrently the postures, gestures, and collateral performances which constitute a grand feature of the spectacle. Under the "rites to be observed in celebrating mass," ninety directions are inserted. In drilling himself for the work, the priest is assisted by diagrams of the altar, with measurements and points indicating his positions. Mr. Lewis has made a table of the statistics of one mass, and finds that the directions add up to 330. That is, there is that number of written rules, when and how the officiating persons must fold or unfold hands, sign the cross, kneel, bow slightly or profoundly, incense, kiss, turn the eyes, wash hands or fingers, beat the breast, ring the bell, light or extinguish candles.

"The historian of Alexander the Great," (here our author relates the apposite anecdote) "tells that after the battle of Arbela, which decided the fate of the Persian monarchy, the royal standard of Persia was found in the battle-field; when

stripped of its ornaments of purple and gold and precious stones, which the pride and pomp of each succeeding age had added, it was found to have been originally the leathern apron of a smith, that with a stout heart and strong arm had stayed the flight of his countrymen, turned a route into a victory, and become the founder of the Persian monarchy. Hard as it would have been for the founder of that ancient monarchy to have recognized the apron that the gratitude of his countrymen adopted as the national standard, as it flaunted in the field before the fatal battle, harder still would it be for the first disciples of our Lord, did they visit the modern churches of Rome, to recognize in the mass the last supper of their Divine Master."

The idolatrous idea of the mass has produced a long and circumstantial code of directions as to the means requisite for preserving and guarding it from sacrilege and mistake. There is a curious and disgusting chapter on the "defects occurring in the celebration of mass," which must be well studied by the officiator who would discriminate "Essentials," "Integrals," and "Accidentals," in what he does or omits. There may be fatal defects in the materials used, in the expressions uttered, in the mental intention or bodily condition of the priest. Every imaginable accident is provided for, even to the following: if a fly, or spider, or any other thing, fall into the wine after consecration, the priest must swallow it, if he thinks he can do it without nausea. If he vomit the eucharist, he must swallow it again, unless nausea ensue; in that case the wafer may be separated from the rest of the matter disgorged, and laid up in some sacred repository till rotten, and afterwards cast in the place of relics.

There are but nine hymns in the Missal; but those of the Breviary are numerous. The former include the "Stabat mater," and "Dies iræ." The Day of Wrath is sung in the masses for the dead, but neither invokes saints nor prays for the deceased.

"What shall I be then replying,
To that friend for succour flying,
When e'en saints for fear are sighing?

"Thou, great King of all creation,
Source of love, and free salvation,
Thou shalt hear my supplication.

“Me with weary steps thou soughtest,
 Me with sufferings thou boughtest,
 Finish then the work thou wroughtest.”

On the other hand, only one stanza of the *Stabat Mater* is addressed to the crucified; the rest are expressions of sympathy with, or prayers for the help of, Mary.

“Alas! mother, fount of love,
 Make me feel the force of thy grief,
 That with thee I may mourn.

Cause my heart to be on fire
 With love to Christ,
 That I may please him.

Holy mother, deeply fix
 The wounds of the cross
 In my heart.” * * *

“O, Christ! when thou shalt call me hence,
 Grant me, through thy mother,
 The palm of victory.”

The *Te Deum* is not in the Missal, but is in the Breviary, and has been taken from that for the English Missal.

Besides the Missal for public worship, and the Breviary for his private use, the Roman priest has his Ritual for the administration of the Seven Sacraments. Here, as in the case of the transmutation of the Lord's Supper into the Sacrifice of the Mass, the simplicity of scriptural baptism disappears under the array of sacred oils, salt, silken towel, crumbs, tapers, spittle, exorcisms, anointings, and crossings. The Ritual still provides for the exorcising of those who are supposed to be possessed of evil demons. The forms of adjuration increase in length and violence as the earlier efforts prove ineffectual. Parts of them are in very impressive language, and are capable of being used devoutly by one who would earnestly endeavour, in the strength of Christ, to resist the great adversary in a scriptural way, and put him behind him, or under his feet: “Fear Him who in Isaac was sacrificed, in Joseph was sold, in the lamb was slain, in man was crucified, and became thence triumphant over thy infernal wiles.” “Begone, transgressor! Begone, seducer! full of all guile and deceit, enemy of virtue, persecutor of innocence! Give place, most dire; give place, most impious; give place to Christ, in whom thou hast found nothing of thy works; who

spoiled thee, who destroyed thy kingdom, who bound thee, vanquished thee, and plundered thy goods; who cast thee into outer darkness, where, with thy servants, destruction is prepared for thee. But why dost thou savagely withstand? Why dost thou rashly refuse? Thou art accused to the Almighty God, whose laws thou hast transgressed. Thou art accused to his Son, Jesus Christ our Lord, whom thou durst tempt, and didst presumptuously crucify. Thou art accused to the human race, to whom thou didst administer the poison of thy persuasions."

Another of the Ritual books is the *Ceremoniale Episcoporum*, containing general directions for the bishops in their peculiar functions. Besides the book, each bishop may have one or more Masters of Ceremonies, as his counsellors and assistants. The Congregation of Rites in the city of Rome is mostly composed of those who are, or have been in this office. The *Ceremoniale* is a hand-book of small details; the grand forms used by the bishops are contained in still another volume of the liturgical series, the *Pontifical*, embracing the modes of confirmation, holy orders, blessing of abbots, consecration of virgins, coronation of monarchs, consecration of churches, altars, images, bells, &c., &c.; excommunications, degradations, and discipline in general. Even the sexton, under the title of Ostiarius, is solemnly constituted by a bishop. The ceremonies are certainly eminently significant; for that functionary first appears with a candle in his hand, receives from the bishop the church keys, goes to the gate with an archdeacon, and turns the lock, and takes the bell-rope in his hand. The bishop also ordains the clerk, (by clipping his hair,) the reader, the exorcist, the acolyte, sub-deacon, deacon, and priest. Mixed with the mummery of these proceedings may be found much excellent doctrine, and prayers that might well be imitated in their scriptural simplicity, on the occasions of licensing, ordaining, and installing, by the Presbytery: "Let him be a faithful and wise servant, whom thou hast appointed over thy family, that he may give to them food in due season, and present every man perfect. Let him be unwearied in his anxieties, fervent in spirit; let him hate pride, love humility and truth, nor ever desert it, overcome either by praises or by fear. Let him not put light for

darkness, nor darkness for light; let him not call evil good, nor good evil. Let him be a debtor to the wise and to the unwise, that he may obtain the fruits of the profiting of all men."

Or this:

"Protect him, O Lord, and defend him from all his enemies, and all their enmities, visible and invisible. Direct his steps in the way of peace and justice, and largely bestow on him the gifts of thy virtues,—justice, temperance, fortitude, prudence, charity, sobriety, patience, magnanimity, invincible constancy, faith unfeigned, unshaken hope, a devout mind, perfect humility, a sound understanding, gentleness, modesty, oneness of mind, peace, concord, chastity, abstinence, vigilance, discretion, rectitude, knowledge, piety, counsel, and in all good actions inflexible perseverance. Take away, O Lord Jesus Christ, from him whatever is depraved and perverse, whatever is contrary to salvation, whatever is hurtful to the soul—pride, boasting, vain-glory, elation, and whatever may be displeasing to thee. Surround him, inwardly and outwardly, with the aid of thy protection, that defended by thee he may be safe, protected by thee he may be secure, taught by thee he may be wise. Show him the way in which he should walk; bestow on him the treasure of wisdom, that he may know and possess that from which he may bring forth things new and old. Give him in all things to follow thy steps, and from his ministry to obtain joyful fruits; that after the course of this life is run, when he shall come before thy tribunal with much fruit of souls, thou mayest bestow on him that reward which thou hast promised to give to all faithful stewards labouring in thy name."

What better material could go into a charge to a pastor than such as this which the metropolitan delivers to a bishop at his consecration?

"Be constant in preaching; cease not to preach to the people committed to thee the word of God copiously, sweetly, and clearly; and thou shalt be enriched with the dew of heaven. Read oftener the divine writings; nay, as far as possible, let the holy text be ever in thy hands, above all in thy heart; and let prayer interrupt the reading, and let thy soul look into it diligently, as into a mirror, that it may correct what is wrong, or add some new grace to what is lovely. Learn, that you may

wisely instruct others, laying hold of that which is according to sound doctrine and faithful speech; that you may be able to confirm others in sound doctrine, and to convince those that are opposed. Continue in those things which thou hast learned, and in the words of the divine dispensation entrusted to you. Be ready always to give an answer. Nor let your actions put your discourse to shame, lest when you shall speak in the church, any one reply, Why then does he not do as he exhorts?"

Even from the bushels of chaff about the celebration of the Mass, may be winnowed many grains of pure and sweet materials for the meditations and devotions of the Protestant communicant. Take the following from the priest's preparations:

"At the table of thy sweetest banquet, beloved Lord Jesus Christ, I, a sinner, presuming nothing on my own merits, but trusting in thy compassion and goodness, fear and tremble to approach, for I have a heart and body stained with many sins, a mind and tongue not kept with due care. Therefore, O merciful God, O dreadful Majesty, I, wretched, in grievous straits, turn to thee the fountain of mercy, to thee quickly, to be healed. I fly under thy protection. I cannot stand before thee as my Judge. I sigh to have thee as my Saviour. O Lord, I show thee my wounds; I put off all reserve before thee; I know my faults are many and great, for which I stand in fear. I hope in thy mercies, which are more than can be numbered. Look therefore upon me with the eyes of compassion, O Lord Jesus Christ, King eternal, God and man, crucified for men. Give ear to me, for I hope in thee. Pity me, full of misery and sin, thou whose fountain of compassion shall never cease to flow. Hail, victim of salvation, offered for me, for all, on the gibbet of the cross! Hail, noble and precious blood, flowing from the wounds of my crucified Lord Jesus Christ, and washing away the sins of the whole world! Remember, O Lord, thy creatures, whom thou hast redeemed with thy blood. I repent of my sins; I desire to amend what I have done amiss. Take then from me, most merciful Father, all mine iniquities and my sins, that being purified in mind and body, I may be worthy to share the holy of holies; and grant that this holy foretaste of thy body and blood, which I unworthily purpose to take, may be to the remission of my sins, to the purifying of my soul from

all its faults, to the putting to flight base thoughts, to the new birth of good feelings, and efficacious to the bringing forth of works agreeable to thee; also my most assured protection against the snares of all my enemies."

Many of the best short prayers, seldom exceeding one sentence, which make part of each service in the year, have been adopted in the liturgy of the Church of England, where they appear as "Collects for the day." Some of these brief ejaculations in the Missal, are exceedingly rich with suggestions, and models of sententiousness.

"Pour, we beseech thee, O Lord, thy grace into our hearts; that we, who by the message of the angel, have known the incarnation of thy Son, Christ, may by his passion and cross attain to the glory of his resurrection."

"O Lord, we beseech thee, mercifully to give ear to the prayers of thy people, that we who are justly afflicted for our sins, may be comforted with the visitation of thy loving favour."

"Stir up, O Lord, we beseech thee, thy power, and come and succour us by thy great might, that by the aid of thy grace thy mercy may hasten what is hindered by our sins."

"O God, whose only begotten Son appeared in our nature, grant, we beseech thee, that as he was made in outward things like to us, so we may be inwardly renewed after his image."

"May thy gifts free us, O Lord, from all inordinate delights in earthly things, and ever renew us with heavenly nourishment."

"Being fed, O Lord, by thy heavenly delicacies, we beseech thee that we may always delight in them as those things by which we truly live."

"Graciously perfect, O Lord, in us the benefits of thine holy observance, that what we know we ought to do, may be done, through thy power working in us."

"Give, we beseech thee, O Lord, a salutary efficacy to our fasts, that the chastisement of our flesh may be to the quickening of our souls."

"Grant us, we beseech thee, Almighty God, so to abstain from carnal feasts, that we may equally abstain from the vices which assail us."

“O God, who by the mouths of the prophets didst command us to forsake things temporal, and to hasten to things eternal, grant to thy servants that the commands of thine which we know, we may be able to obey through thy heavenly inspiration.”

“Grant us, we beseech thee, O Lord, thy Spirit, ever to think what is right, and to act what is right, that we, who without thee cannot exist, may be able to live according to thee.”

“O Lord, we beseech thee, let thy grace always go before and follow after us, and make us to be continually intent upon good works.”

One of the most touching parts of the Romish liturgy is a choral performance borrowed from the Greek books, and said to have been composed in consequence of an earthquake at Constantinople in the reign of Theodosius. It is the *Improperia*, or Reproaches, in the services of Good Friday, and is sung responsively by two singers, with choruses in Latin and Greek. It begins—

“My people, what have I done to thee? or in what have I grieved thee? Reply to me. Because I have brought thee out of the land of Egypt, hast thou prepared a cross for thy Saviour?”

The pathetic effect may be imagined when the highest cultivation of music and of the voice is employed in the alternations of the following sentences :

“What more ought I to do for thee and have not done it? I indeed planted thee my choicest vine, and thou art become very bitter to me; for thou hast given me vinegar to drink, and pierced thy Saviour’s side with a spear. *Chorus*.—Holy art thou, &c.

“For thy sake I scourged Egypt with its first-born; and thou hast delivered me to be scourged.” *Choir*.—“My people” as above to “Reply to me.”

“I brought thee out of Egypt, drowning Pharaoh in the Red Sea, and thou didst deliver me to the chief priests. “*My people*,” &c.

“Before thee I laid open the sea; and thou hast opened my side with a spear.” “*My people*,” &c.

“I went before thee in a pillar of cloud; and thou didst lead me to the judgment-hall of Pilate.” “*My people,*” &c.

“I fed thee with manna through the desert; and thou didst smite me with thy blows and scourges.” “*My people,*” &c.

“I gave thee the waters of salvation from the rock; and thou hast given me gall and vinegar to drink.” “*My people,*” &c.

“I smote the kings of Canaan for thy sake; and thou hast smitten my head with a reed.” “*My people,*” &c.

“I gave thee a royal sceptre; and thou didst give my head a crown of thorns.” “*My people,*” &c.

“I exalted thee to great power; and thou didst hang me on the gibbet of the cross.” “*My people,*” &c.

Then an anthem swells out in celebration of the cross, and the alternate choirs continue in new tones to rehearse the incidents and blessings of the crucifixion.

The best means of opposing the progress of Popery in the United States is to diffuse its own authenticated books. A sensible, Bible-reading community, could not look through the Missal or Breviary, without perceiving at a glance that, with the many excellent things scattered through their pages, there is an immense overbalance of what is absurd, false, and discreditable to an enlightened age. Compared with Scripture, these books strike every reader as not only in utter variance with the simplicity of the New Testament *cultus* and its plainest doctrines, but as exceeding in the former respect the obsolete ceremoniousness of the Levitical ritual, and almost ignoring the true spirit of the theology of Christ and his apostles. There are many misrepresentations afloat on the Protestant side of the controversy. The work before us might be cited for a number of unintentional departures from the law of candid interpretation. Injustice is done to Rome by declamatory and superficial enthusiasts on the right side of the contest. But when allowance has been made for all this, it is impossible to look at the authorized literature of Romanism, old and new, without seeing the fatal stigma on its forehead. There are Christian words, symbols, titles, and truths, running through the language, but the whole look, sound, and association, is strange and uncouth. It is like something sitting in the temple of God, showing itself off as Divine, yet too unlike Divinity,

too incongruous with the real temple, to impose itself on any but the deluded. The Romanist must have the Bible to undeceive him, as the Protestant must have the Missal to prevent his being deceived. Let the two be put into the hands of any dispassionate, intelligent umpire, Jew, Mohammedan, or Heathen, and the verdict must be that they belong to different systems.

How vain and wasteful, then, is the mere outpouring of ridicule and denunciation upon the adherents of Rome—attended with all the suspiciousness of partisan unfairness—when the whole matter, in all its deformity, is at hand, and open for exhibition at any moment! How prejudicial to the Protestant cause, to make materials of warfare against the Romish religion out of the mere abuses of its tenets and forms, or the personal errors of its upholders, when the acknowledged tenets and forms, by which alone the religion can be honestly judged, are all-sufficient for every end of truth and justice!

Another remark is prompted by the glance we have been taking at these productions. In the mountain of dross there are many precious grains of the imperishable gold of revelation. Much is omitted, but much is preserved. The good and the bad are thrown together, but they are capable of being discriminated and separated. The redemption by Christ, the doctrines of the Nicene Creed, the total pollution and guilt of man by original sin, the sanctifying prerogative of the Spirit, are prominent in the readings and devotions of the public ministrations and private offices. The Scripture extracts which the clergy and the devotees are required to peruse, and which all may read who can, are abundant in inspired testimony against many of the worst and most conspicuous errors of human tradition as given in the same pages. Mr. Lewis, in his notes, often points out these passages, and expresses the thought, that it may be in the designs of Providence to hide this good seed till pious Romanists—clergy and lay—shall at some blessed juncture discern the difference between what is of God and what of man, and large portions of the corrupt Church be regenerated by the truth before the day of destruction. When that time shall come, how striking will be the argument to those who have been taught to say more Ave Marias than Paternosters,

that not a syllable of Scripture—nor even the most ancient of their own symbols—gives example or warrant for the invocation of the Virgin or the Saints! How will the mystery of the real body in the host disappear before Scripture and reason as in the child-like, yet sage-like, logic of Lady Jane Grey, with the Abbot of Westminster. “What took he but bread; what brake he but bread; what gave he but bread? What he took, he brake; what he brake, he gave; what he gave, they eat; and that was bread, not his body, for his body was alive before them, and not broken by himself, nor eaten by them.”

ART. II.—*Commentaire sur le Yaçna, l'un des livres religieux des Parses, ouvrage contenant le texte Zend expliqué pour la première fois, les variantes des quatre manuscrits de la bibliothèque royale, et la version Sanscrite inédite de Nérioseugh, par Eugène Burnouf, Membre de l'Institut, Professeur de Sanscrit au Collège de France.* Tome I. Paris, 1833. 4to. pp. cliii. 592, and cxevi.

Avesta, die heiligen schriften der Parsen, aus dem Grundtexte übersetzt, mit stäter Rücksicht auf die Tradition, von Dr. Friedrich Spiegel. Band I. Der Vendidad. Leipzig, 1852. 8vo. pp. 295.

It belongs to the Church to convert to her own use the accumulated treasures of the world; and no higher honour can be claimed for worldly treasures than that they are capable of subserving the progress and the well-being of the Church of God. Israel spoiling the Egyptians was a type for all after time. Vessels of gold and of silver, rich and costly stuffs, wealth acquired without God and with no regard to his service were, at the bidding of the Most High, and upon the demand of his people, lavishly bestowed upon those who would use them for the construction or embellishment of the sanctuary. This is the destined end of every material and intellectual acquisition. The streams of ancient civilization and culture swelled to their beautiful proportions, that they might empty themselves