

What contests we used to have about rates and taxes, town councillors and churchwardens—everything almost! An election of a Member of Parliament could hardly have been more hotly fought out than an election of a churchwarden. Three days' polling on one occasion was necessary to decide who was to be the successful candidate. The usual excitement prevailed. My good friend JOHN WEBB, an honest and consistent Radical, was returned after a most arduous struggle, fairly fought. He was a capital churchwarden, and deservedly popular with all parties. I am happy to find that he has lately been honoured by being selected, quite unsolicited on his part, to fulfil the honourable position of Justice of the Peace in Cambridge.

The intuitive intelligence of the Cambridge people, more than any other people I ever knew, enables them to see through the transparency of a man's motives with marvellous penetration. They are wonderfully acute in the estimation of character, and they rather like to see a man—lay or cleric—stick to his colours and defend them. The people of Barnwell were to me a constant source of interest and humour. They were very natural, and easily dealt with if only they saw that you were in earnest. Of course, some of them gave me great annoyance, and offered all sorts of opposition to everything I might propose; but then others took my part, and by a fair balance of power things always came right at the last. We never kept up any unpleasant feeling. Many a hearty laugh I had last June during a week I spent in Cambridge when going over old associations with old friends, and I enjoyed my visit then, after that the smoke and noise of parochial battle had passed away.

Such is human experience—such the changes and chances of this mortal life. For my own part, all I can say is that in looking back upon my past recollections, I have done not what I wished to do exactly, but the best I could under the circumstances, and I heartily wish that it had been better.

G. W. WELDON.



ART. II.—THE WORD "OBLATIONS."

A REJOINDER TO THE DEAN OF CHESTER.

IN THE CHURCHMAN for May the Dean of Chester makes his "Reply" to my criticism in the June number of last year. I cannot surpass the kindness of his opening sentence, and I would not willingly fall short of it. Between the Dean, therefore, and myself, the courtesy of controversy may now, I think,

"go without saying;" and I proceed to examine his reply, taking the points in his own order.

His first remark is that I did "*not notice certain parts of his argument.*" So far as my space will permit, I shall endeavour now to leave out nothing that bears upon the point in debate between us. The Dean's contention is that "*the word 'oblations' cannot refer in whole or in part to the bread and wine.*" I maintain that "when there is a communion," it may refer to the bread and wine, and that it was intended to do so. He very truly says that "*in practice there is no difference between us;*" nor can there be, I will still hope, notwithstanding what, I trust, is a passing fancy (page 136) as to the time when "*the bread and wine are to be placed on the table by the priest.*"

But not only as to practice. I confess that from the way in which he spoke in his first paper,¹ of not thinking it worth while to answer a certain argument, and from the turn of a phrase here and there, I was under the impression that he was strongly opposed to the doctrine of oblation. Now, however, I find (page 141) that "*he writes with no doctrinal intention;*" and he explains that he "*has no animosity against the notion of an oblation of the unconsecrated elements,*" and that "*if there were such an oblation in the Prayer Book, he would very readily accept it.*" For myself, I claim no such judicial indifference. I have not, indeed, ever supposed that an intention to offer the creatures of bread and wine is necessary to the validity of the sacrament, but I am strongly of opinion that the purposed omission of such an oblation is a failure to do that which "our Lord and Saviour did and commanded to be done." He took the meat and drink offerings of the Passover and ordained them to higher and holier uses, Himself the true Pascal Lamb, and our only Sacrifice for sin.

But if the Dean's declaration of his loyalty to the spirit of our twentieth Article has done away with any suspicion that doctrinal as well as "*verbal and historical considerations*" had led him to oppose the understanding of the words of the Prayer Book, for which I contend, still his difference with me is not the less decided and precise. To his thinking (page 128) my "*inclusive theory*" is "*the most illogical of all utterly confused and confusing.*" The "*direct contradiction was clear enough,*" but I must suggest that my *distinguo*, whether clear or not, was at least as logical as the *nego* to which, he says, he was accustomed; and I can hardly be held responsible for any confusion it may have occasioned.

The Dean complains of "oblations" being "*taken in two*

¹ THE CHURCHMAN, January, 1882, p. 264; Reprint, p. 15.

different senses," and being "*expected to do double duty.*" He lays a stress on logic, but in applying it in this matter he would almost seem to lose sight of the difference between particular and universal. We are agreed that the gifts of money are oblations, but it by no means follows that all oblations must be gifts of money.

He goes on to argue (page 128) that if "oblations" in the oblatory words of the prayer had been intended to apply both to the oblation of the money given at the offertory, and the oblation of the bread and wine then placed on the Lord's table, "*it would have been extremely easy to have provided for two oblations.*"

But before considering this, it may help us to keep the question at issue more clearly before us, if I return to what I said in my first paper¹ as to the act of oblation being either manual or vocal—*manual* in the placing on the table, *vocal*, as in the words "we offer and present unto Thee"—the *esse* of the offering or oblation being in the *manual* act, the *bene esse* in the *words*, which declare and recognise, rather than constitute it.

Hence I conceive that the oblation, in the two cases contemplated in our existing book, was complete when the offerings were set on the table—as complete as any of the sacrifices of the old law, which were offered without any prescribed form of words. But when the Dean speaks of two oblations, I think we must understand him as meaning two several prayers for the acceptance of the gifts already offered. He says it would have been easy to have provided them, and we may allow this; but it would not be safe to argue that an intention did not exist because it might have been expressed more plainly, or in some other way. The question for us is, not why the Revisers did or did not make this or that possible alteration, but what was the intention of the alteration they did make? and I have to meet the arguments in the "Reply," so far as they controvert the conclusion which I endeavoured to establish in my "Criticism"—namely, that the Revisers brought back to our liturgy the manual and vocal oblation of the bread and wine.

The Dean next (page 128) gives what seems to be intended as a summary of his main argument: but before examining it in detail, I may remark that in elaborating a contrast between the aims of the congregation and the bread and wine for the communion, he is so impressed with his argument for the money given at the offertory being an oblation, that he would almost seem to argue that the bread and wine could not *also* be an oblation, if there were the slightest divergence in the

¹ THE CHURCHMAN, June, 1882, p. 224; Reprint, p. 4.

incidents of its previous provision or subsequent disposal. And now to consider his several "incongruities."

FIRST.—*The bread and wine are 'provided' beforehand as a matter of preliminary arrangement for the service; the 'oblations' (here the Dean begs the question; I interpolate "of money") "are the gift of the worshippers in the course of the service."* But where the incongruity in this preliminary provision? Is a gift less a gift, an oblation less an oblation, because it has previously been thought of and arranged for? The bread and the wine are indeed provided beforehand by the minister and churchwardens, acting for the parishioners in this behalf; but would not the worshippers also have to make previous provision, before coming to the service, of the wherewithal for their personal "alms and oblations"? SECOND.—*"The bread and wine are supplied by the parishioners, many of whom will not be present in the church; the 'oblations'" (as before, "of money") "come specially and exclusively from those who are actually present."* Granted. Many parishioners may not be present, but those who are present are for the time representative of the whole parish, and at any rate are a part of the parish, and have had their share in the previous supply. And here let me ask, were the daily morning and evening sacrifices, or the shew-bread, less the oblation of the people of Israel, because the whole people were not present at the act of oblation? THIRD.—*The bread and the wine are secured as the result of a legal order; the "oblations" (of money) are in the strictest sense voluntary.*—"Legal order" is the Dean's paraphrase for the rubric ordering that "the bread and wine for the communion shall be provided by the curate and the churchwardens at the charges of the parish." But what the legal order requires us to offer does not therefore cease to be our offering: witness, "The woman *must* offer accustomed offerings;" and witness, what is more than the law of our Church, "the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations; which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord" (Lev. vii. 37, 38). And as to "*voluntary.*" The church-rate, or other fund for the necessary expenses of the church, is as voluntary on the part of the parish as the occasional oblation of an individual parishioner. Or perhaps the Dean supposes that there is an incongruity in respect to the bread and wine, because they are not provided from some separate and exclusive fund. But were the stated sacrifices under the Mosaic Law less offerings before the Lord because they were provided from the half-shekel that was levied from the children of Israel "for the service of the taber-

nacle of the congregation"? Or, to take an illustration from the statutes of the realm, was Stratfieldsaye less a national gift to the Duke of Wellington, because the purchase was made out of the Consolidated Fund by virtue of an Act of Parliament? **FOURTH.**—The contrast is between *the sufficient quantity of the bread and wine, and the undefined amount of the money.* And here again I will ask from the Old Testament, Were the meat and drink offerings less offerings in those cases where the quantities were divinely prescribed? Or would the bread and wine be more an oblation, if more or less than enough? **FIFTH.**—*The bread and wine are 'placed' on the table at a separate time in reference to the coming communion; the oblations are reverently brought and humbly presented along with the alms, and this, too, whether there is a communion or not.* As to the separate time, there is no more of separation than (with one pair of hands) is almost a physical necessity. The two placings upon the table come one after another in close and immediate succession. They are joined together in the interspace between the end of the offertory sentences and the beginning of the prayer; and are welded in one by the united prayer of priest and people for their acceptance. In saying that *"the oblations are brought along with the alms,"* the Dean seems to persist in begging the whole question, by implying that no other oblations can be meant than those in the basin; whereas the rubric, as if for the very purpose of preventing such an implication, had described the contents of the basin as *"alms for the poor and other devotions of the people,"* and not as *"alms and oblations,"* although the phrase had the stamp of authority, dating from King Edward's injunctions, and, except for this further consideration, would in this place have been of precisely the same significance. **SIXTH.**—*The bread and wine are laid on the table by the priest's hands quite irrespective of any action of the worshippers; the oblations are presented by them through him as an act of worship.* This last I fully allow, but I hold it to be equally true of *all* the oblations, whereas the Dean would limit it to the oblations of money only. I cannot agree with him as to the bread and wine being laid on the table irrespective of any action of the worshippers. He says this in so many words, and implies that it is not an act of worship on their part; but the rubric does not contemplate a fortuitous collection of non-parishioners attracted by popular preaching or fancy ritual, but provides for the case of the inhabitants of a parish assembling in their parish church, where the provision of the bread and wine is their corporate act through the minister and churchwardens, and made at their personal cost. The very form of the prayer expresses the joint act of priest and people, "We beseech,"

"We offer." Happily the Church of England did not retain the "*ego*" and the "*offero*," and so forth, of the prayers interpolated in the ordinary of the Latin mass in the centuries immediately preceding the Reformation. SEVENTH.—*The oblations* (of money) are in the basin; *the bread and wine are not*.—Surely the Dean cannot mean that the being received in a decent basin is the logical difference of oblation; and as to the actual fact, the twentieth Canon requires "the wine to be brought to the communion table in a clean and sweet standing pot, or stoop of pewter, if not of purer metal,"—not that a canon is needed to prevent the bringing together in an almsdish of the bread and wine. EIGHTH.—"*That which remains of the unconsecrated bread and wine is to be had by the curate to his own use, that which is collected at the offertory is to be applied to pious and charitable uses.*" Was the remnant of a loaf of bread or a measure of wine to be applied to charitable uses after consultation with the churchwardens, and possibly become the subject of solemn adjudication by the ordinary?¹

His summary ended, the Dean is overwhelming with logic and laughter. Going beyond Horace, he *adds the ridiculum* to the *acre*, and winds up with a manifold *reductio ad absurdum*. "Surely," he exults, "*it is very surprising that the common word 'oblations' should be inclusive of such incongruities.*" "*Such an argument cannot stand before even the slightest logical attack.*" And then triumphantly, "*I find fault with Canon Simmons for having placed those good Bishops and those painstaking Revisers in an absurd position.*"

This I must leave to our readers. To myself, I confess, I seem to have shown that no one of the "incongruities" is of any avail as an argument.

Next, page 129, as to the relation of the "offering days" of 1549-1604, and the "oblations" of 1662. I quite allow that the money offerings then customarily due, and recoverable at common law, might have been, and were rightly called oblations. But I cannot agree that "oblations" in the prayer was intended to apply to them, for now that the word was added, the rubric was struck out from before the prayer, although retained among those at the end of the service, as if to anticipate this explanation, and more entirely to keep distinct the offerings made directly to God.²

¹ So far from proving that the bread and wine were not intended as an oblation, it would seem as if by this very arrangement the Revisers desired to mark their oblatory character, and suggest the analogy of the unbloody sacrifice of the old dispensation: "The covenant of the meat-offering shall be Aaron's and his sons'" (Lev. ii. 3); "All the meat-offering . . . shall be the priests' that offereth it" (Lev. vii. 9).

² There were four offering days in the year, but by the 2 & 8 Edward VI. c. 13, s. 10, it was provided that, in default of the offerings being then paid, "the said offerings were to be paid at the Easter then next following."

The Dean, page 130, returns to the Scotch Book, and remarks that it, for the first time, made gifts (*of money*) an act of worship. But here he is accurate only as to the manual act of setting them on the holy table. It was then for the first time directed. Not so the vocal act of worship, for the prayer for the acceptance of the alms was verbatim the same as in the English Books of 1552 and 1559.

He then goes on to rally me very pleasantly, as if I had thought his argument from the Scotch Book too hot to venture upon. At all events I dealt with his argument against the "*placing of the bread and wine on the table being intended to be a solemn offering;*" and he has had the candour (page 131) to admit that he is "*in accord with me as to the adequacy of the word 'place' for the purpose in question.*" But "*the point he urged was this: That while our Revisers used very full and emphatic language to describe the reverence they wished to associate with the money offerings, they deviated and started aside from such language when they spoke of placing the elements for communion. Why, then, if this kind of language was adopted in the one case, was it avoided in the other?*" The act carried its own weight with it, and required no enhancement of word or phrase. But the Dean adds, "*It is contrast which constitutes here the point of the argument.*" I will ask him once more to look at the Scotch and English rubrics set side by side.¹ In the Scotch, which

¹ The question will be better understood by a comparison of the rubrics for the manual acts of oblation and the saying of the prayer.

SCOTCH BOOK, 1637.

While the Presbyter distinctly pronounces some or all of these Sentences for the Offertory, the Deacon or (if no such be present) one of the Churchwardens shall receive the devotions of the people there present, in a bason provided for that purpose. And *when all have offered*, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table.

And the Presbyter shall then *offer up*, and place the Bread and Wine *prepared* for the Sacrament upon the Lord's Table, that it may be ready for that service.

And then he shall say.

PRAYER BOOK, 1662.

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the [*Alms for the Poor, and other*] devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table *so much* Bread and Wine *as he shall think sufficient*.

¶ After which done, the Priest shall say.

does direct the oblation, he will find the same contrast as in the English—a fact which this pointed argument had failed to penetrate.

The Dean has a further argument from the Scotch rubric, "*That the 'oblations' are synonymous with the 'devotions' of the people; that they are collected from the congregation then present, and from them only; and they are received and presented in the basin, and that they are absolutely exclusive of the bread and wine.*" True; and our English Revisers made the precise alteration which does away with that absolute exclusion. If they had retained the rubric unaltered, and at the same time had inserted "oblations" in the prayer, where the Scotch Book makes mention only of "alms," that would have gone far to limit its meaning in the restricted sense of his contention. But the fact is, that they did not adopt the wording of the Scotch rubric. They inserted a clause as to "the alms for the poor, and other devotions of the people," and they struck out the words, "the said basin with the oblations therein." Surely this goes to prove that they did not intend to limit "oblations" in the prayer to the oblations in the basin.

But the Dean has another argument from the comparison of the rubrics. He is strong for the oblation of the money received in the basin, but contends, "*because the placing of the bread and wine is not allowed to be called an offering,*" that therefore it is not an oblation. If he will look at the rubrics again, he will see that our Revisers struck out the mention of "offering" from both rubrics; and therefore, that if his argument is worth anything as to the bread and wine, it is equally destructive of his oblation in the basin. I will not reiterate my arguments on this head. In my former paper, I suggested reasons why the Revisers struck out the "offer up" of the Scotch rubric, retaining the "place;" and I proved, and the Dean allows, that "place" was a *verbum sollemne*, and sufficient to direct the act of oblation.

There is still another alteration from the Scotch rubric, which I cannot but regard as an indication that the idea of oblation was present to the minds of the Bishops at Ely House. The Scotch rubric has "offer up" and "prepared," both words that to disaffected or prejudiced opponents suggested the Roman missal. If they had themselves scrupled at the notion of offering, they might have met this objection by a rubric for "the table being furnished"¹ from some Genevan ritual, or even from the Scottish Bishops' first draft of a national

¹ Rubric, "Middleburgh Prayer Book;" Hall's "Reliquiæ Liturgicæ," i. 59.

Prayer Book;¹ or they might have left the "bringing to the communion table" of the sacramental elements to be provided by the Canon as hitherto, and added no new rubric. So far from this, as they did intend to bring back the oblation, they took the old Latin form quoted in his "Christian Sacrifice" by Mede, a man who was known by them all, and had been in intimate personal relations with some of them, "*oblatus ponit tantas super altare, quantæ possunt populo sufficere in communionem*"—"place upon the table so much bread and wine as he shall think sufficient."²

This does not look much like intending oblations only of the money in the basin, but I must pass on to the Dean's next argument.³

On page 130 he returns to Cosin's "Consecration Service," in which, as there was none provided by authority, the Bishop felt at liberty to use his own discretion. In the rubrics he used "alms and oblations," of the offerings of money; and as the Dean truly says, "*it cannot be supposed that the word 'oblations' at this point includes the bread and wine.*" I have already remarked that "alms and oblations" is equivalent to "alms and other devotions" in the authorized rubric, and it was here used precisely as we use the phrase when there is not a communion. But the Dean is wrong when he says that "we find the word 'oblations' at no other point." The word is found in the prayer for the Church Militant, which was used as we use it. The Dean himself speaks of the Bishop offering bread and wine as virtually an oblation; and in the fact that Cosin, now that he was acting on his sole responsibility, used the word "offer," which he did not carry at Ely House, I cannot see that there is anything to disprove my remark that in that service "the bread and wine were included in the prayer for the Church Militant."⁴

¹ Sprott, "Scottish Liturgies," pp. 54, 102. The words in our present baptismal service, "in the name of this child," "until he come of age to perform it," were introduced from this source, although not inserted in the Scotch Book of 1637, as finally adopted, nor mentioned in Cosin's suggestions.

² Mede, "Christian Sacrifice," ed. 1648, p. 518; "Works," 1672, p. 374; "Mus. Ital.," ii. p. 46; cf. "Missale Chaldaicum" (Renaudot, ii. 59): "Totque oblatas in disco ponit, quot necessariæ sunt." Exodus xii. 2, "Every man according to his eating shall make your count for the lamb."

³ The Dean "claims for our Revisers a religious purpose and signal success in bringing about this concurrence;" but in this he seems to wrong the authors of Edward VI.'s injunctions as to the setting up of the poor man's chest for receiving the "oblation and alms" of the people at the offertory. This becomes "oblations and alms" in the Injunctions of 1559, and "alms and devotion" in the Canons of 1604, which probably suggested to the Revisers their precautionary modification of the Scotch rubric already referred to.

⁴ THE CHURCHMAN, June, 1882, p. 213; Reprint, p. 7.

As to what he says of the Abbey Dore Consecration Service of 1635, I must remind him that I did not refer to it as having any authority in explaining our present rubrics, but to prove that Bishop Wren having sanctioned the "offering" of the bread and wine in word and act, could not have been opposed to the doctrine of oblation, nor by consequence to the use of the word in this sense in our present Prayer Book; and it was mainly as evidence of the mind of the Bishops on this point, and therefore of their presumed intention in framing our present rubric, that I referred, or followed the Dean in referring, to Cosin's, and the Abbey Dore Consecration Service, and the Coronation Service of Charles II.

As to this last,¹ the Dean, page 134, thinks "*it makes against me*"—certainly not as to the fact that the Bishops were present, and that Wren "delivered unto the King the bread and wine which he then offered." I had remarked that the prayer for the acceptance of the "oblations" (*Sect. xvii.*) in the plural, referred not only to the sovereign's "second oblation, a purse of gold," but also to the bread and wine which had been "offered" immediately before. The Dean considers that "oblations" in the prayer refers only to this second oblation, and to "the first oblation" (*Sect. iii.*) "a pall and wedge of gold;" but as both the first oblation and a prayer for the "receiving these oblations" were made before "the beginning of the Communion Service" (*Heading of Sect. v.*), it would seem that the prayer in the Communion Service was not intended to include the first oblation. I may add that this use of the names "first" and "second" oblation in the rubric can

¹ The Dean "always suspects" a reference to this service, "for," he says, "this service was never sanctioned by Convocation: the basis on which it stands is thoroughly Erastian." There was no alteration at the revision, for which I am more thankful than the insertion of "Church and" in the form of Ordering of Priests—two words only, as in the prayer for the Church Militant—which freed the Church from a profession of Erastianism by every one of her priests, who had been ordained before that time, in having promised "so to minister the doctrine and discipline and sacraments of Christ, as this Realm had received the same." But the service, though Erastian in so far as it is prepared by the Primate for the time being, in furtherance of an Order in Council, has received the sanction of successive prelates of the highest rank, and, if on that account only, ought not to be made of such small account as in the Dean's estimate. I may add that it was to the Coronation Service of Charles II. that I especially referred; which was less open to the Dean's depreciatory epithet than the Prayer Book of that day. The book of 1559 was never submitted to the Convocations, and did not receive their sanction, even by a reference, until after 1604. It was imposed on the Church by an Act of Parliament, passed without the consent of a solitary Bishop, and bearing on its front the proof of this fact in the omission of the otherwise accustomed mention of "the Lords Spiritual."

hardly have been "*made expressly to exclude the bread and wine,*" inasmuch as these names were equally used before the service was translated into English, and at the Coronation of James II. As he was a Roman Catholic, there was not a communion; the second oblation was presented as usual, but as there was no oblation of the bread and wine, there was no prayer for the acceptance of oblations, though we have the usual prayer, before that service, after presenting the first oblation.

From the Coronation Service the Dean passes on, page 135, to the consideration of Church opinion at the Restoration, and admits as "*a fact of which there can be no doubt*" that "*there were many who desired to have an express oblation in the Communion Service.*" In my former paper, I quoted from Mede and others who wrote in this sense before the revision. I will add a few words from Archbishop Laud's defence of himself against the charge of popery in the Scotch Book: "There is as little said in the Liturgy of Scotland, which may import an oblation of an unbloody sacrifice" (*of the Body and Blood of Christ*), "as there is in the Book of England" (*of 1559-1604*). "As for the oblation of the elements, that's fit and proper; and I am sorry for my part, that it is not in the book of England."¹ Nor was it only that men advocated the bringing back of the oblation, but that, in default of any order in the Prayer Book, the ceremony was actually practised, as we learn from its being denounced as an "innovation in discipline" by the committee of divines appointed by the Lords in 1641: "11. By offering of bread and wine by the hand of the churchwardens, or others, before the consecration of the elements":—the innovation here denounced proving very markedly the existence in men's minds of the notion of a manual oblation.²

Now all this must have been very well known to the Revisers, at least to the Bishops on the Ely House Committee, who worded these particular alterations; and as they all, more or less, belonged to the "school of thought" of which the Dean speaks, it is very hard to conceive that just between the offering of the alms and the prayer for their acceptance,

¹ "History of Troubles and Tryal," p. 124.

² The Dean (p. 13, *note*) touches "the question of the necessity of any shelf or table for the elements before they are placed on the Holy Table." What was here denounced as an innovation was adopted after the revision by Bishop Bull, and doubtless by others at that time. It is now the rule in an increasing number of parish churches—and, I venture to think, far more in accordance with primitive usage than any shelf or table, which, though decided to be legal, is to English prejudice, especially under the name of credence, more suggestive of Italian poisonings than of the united homage of priest and people.

they should have thrust in the manual act of placing the elements on the table with the deliberate intention (which the Dean imputes to them) of shutting out any oblation of the bread and wine.

The Dean brings forward two "*counter-testimonies to the existence of opinion of a contrary kind.*" First, he claims Dean Comber as "*not contemplating 'oblations' in any other sense than that which he advocates.*" Most certainly when he is exhorting to liberality in the matter of oblations of money he does not do so; but he hardly agrees with him, notwithstanding. In the very next line to our Dean's first extract he refers to Mede's "Christian Altar" in laudatory terms;¹ in the next page (p. 59) he cites an explanation of oblations as bread and wine, which I had used in my former paper as showing the earlier use of the word; further on (p. 76) he quotes the *τὰ σὰ ἐκ τῶν σῶν* from the liturgy of St. Chrysostom; and (p. 77), though he does not call the bread and wine oblations, he refers to them as a sacrifice: "For this cause" (setting forth of that sacrifice) "our communion office in the rubric before this prayer appoints the bread and wine to be set on the table first, and then stirs us all up with that solemn, *Let us pray for the whole estate of Christ's Church, etc.*" The second counter-testimony is equally far from proving Dr. Bennet's agreement with the Dean. In reference to the offertory sentences he speaks of the "oblations" then collected, but as to the sense in which he takes "oblations" in the prayer, he says nothing one way or the other.

The Dean's next point (pp. 136-141) is the meaning of "then" in the rubric. In his former paper he explained it as "*indicating the part of the service when the bread and wine were to be placed on the table.*" Now he is inclined to accept an opinion that "*the placing of the bread and wine on the table is no part of the sacramental service at all;*" and he supports it by an argument extending to two or three pages, which he has adopted from a recent work on Durel's Latin Prayer Book. For myself, I think his learned friend at Cambridge did him a very ill service; and, most certainly, the Messrs. Marshall are no help to him. To me it seems anything but "*natural to infer that in the rubric before us the word 'then' simply refers to the preceding phrase 'when there is a Communion,' or, as it is given in Durel's Latin version, 'Quoties Sacra Communio celebrabitur.'*"

The Dean speaks of this argument as "new," which does

¹ The Dean of Chester quotes from the third edition of Comber's "Companion to the Altar" (*not Temple*), 1681. I happen to have the fourth, 1685, and refer to that.

not add to the cogency of the plea of the Messrs. Marshall for its being the *expositio contemporanea*; but in fact it had been urged in the early part of the last century, and this was the reception which it then received:

If Dr. Hancock had consulted these liturgies [of 1549 and 1552] he would never have been so far transported as to say that by *then* in the rubric which orders the Priest to place the Bread and Wine on the Lord's Table we are to understand *when there is a Communion*.¹

The Dean, in his zeal for the brief he was holding for opponents of the oblation rather than for himself, may have concentrated his reflections on the wording of this one rubric in connection with its being explained, or translated, as "*furnishing a new argument of very great force for removing the bread and wine at the communion altogether out of the range of what is included in the term 'oblations.'*" But if, controversy apart, he will consider its literal meaning in connection with the preceding rubrics, he cannot but return to his "original view." He must see that this "*then*" is one of a whole series of *thens*: "*THEN the Curate shall declare unto the people what Holy-days,*" etc.; "*THEN shall follow the Sermon,*" etc.; "*THEN shall the Priest return to the Lord's Table, and begin the Offertory,*" etc. In the next rubric the *then* of the Book 1552-1604 ("*THEN shall the churchwardens . . . gather,*" etc.) is omitted, but our present rubric is equally a direction as to time: "*Whilst these sentences are in reading, the churchwardens . . . shall receive,*" etc.; and next we come to the rubric before us, which is cast in very much the same form: "*And when there is a Communion, the Priest shall THEN place,*" etc. And is not this last *then* of the series as much a note of time as the others, answering, as it were, the inquiry, And what is to be done next? and then? If there were always a communion it might have been, *Then the Priest shall place*; but as the case of there not being a communion had to be provided for, the necessary limitation was prefixed, precisely as it might have been inserted in a parenthesis.

It must be evident that these consecutive rubrics command consecutive acts; and it is incredible that the Revisers, arranging the rubrics with the care and foresight they did, could have added the rubric where it is, if they had intended to leave it an open question, as they found it, when the bread and wine were to be placed on the table. If further proof were needed that these rubrics are to be read continuously as directions in the order of time, the argument is clinched by the rubric immediately following, "*After which done, the Priest*

¹ Johnson, Prefatory Epistle, "Unbloody Sacrifice," second ed., 1724, p. 53.

shall say." And what can "after which done" mean but that after the priest has done what the preceding rubric had ordered—that is, after placing the bread and wine on the table—done *then* at the prescribed time, in the orderly course of the Communion Service, according to the unbroken sequence of the rubrics, and not done at some indefinite time, and "no part of the sacramental service at all."¹

I might have said something about translators and translations, relied on by the Dean. I fear my verdict must in this instance have justified the proverb "*tradutori traditori*," but my argument does not seem to require it; and in any case my space forbids.

With this exception we have gone through the Reply, and I cannot close my Rejoinder without thanking the Dean for his last sentences. I can only say what I felt of his first, that they have a kindness in them which I know to be genuine, and I for myself very sincerely value. If his conclusiveness had been equal to his courtesy and his candour, I could not have persevered in my contention; as it is, I have found nothing in his argument to modify my opinion. The pious wish of Mede was realized, though he did not live to know it. The "set ceremony" is in the rubric; the "form of words" is in the prayer; but I do not assert that the vocal and manual oblations

¹ With reference to the rubric in the Baptismal Service, the "*analogy*" does not seem to help the Dean's present theory. The words are—not the font shall be full of pure water, which the Dean's argument would require if "the filling of the font is no part of the sacramental service," but "shall then be filled;" and so it has been filled in several churches, within my own knowledge, immediately after the second lesson, according to old standing custom. The reason of the alteration of 1662 is not far to seek. Before the Reformation there was the service of blessing the fonts on Easter Eve and at Whitsuntide, and, as a rule, they were filled only at those times. This gave rise to a number of minute regulations, the first in the Ebor Manual being the following distich:

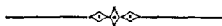
"Infans in fontem si stercoret, ejice lympham :
Si tantum mingat, non moveatur aqua."

All this was altered in 1549, when it was ordered that "the water in the font shall be changed every month, once at the least; and afore any child is baptized in the water so changed, the priest shall say" a prayer for its sanctification. This was left out in the Book of 1552, as well as the order as to changing the water. The Scotch Book directed it to be changed "twice in the month at least," and provided a prayer when it was changed; whilst by our present rubric the font is newly filled, and the prayer for the sanctification of the water is used at every baptism. I do not claim an argument from analogy for myself; but so far as the Baptismal Service bears upon the point in issue, it seems natural to conclude that the men who inserted a prayer for the sanctification of the element of water, would not have ignored the oblation of the elements in the other sacrament.

are so plainly set forth, as that denial must be adjudged depravation of the Prayer Book.

And now a final word. What I wrote a year ago, I continue to maintain. I believe, and I am thankful to believe, that eucharistic truths—long without place in our liturgy—were brought back by our Revisers. Unheard by some, still like Pindar's¹ shafts, which then I made bold to shoot with, they have a voice for understanding ears, though to the general they need interpreters.

T. F. SIMMONS.



ART. III.—LACORDAIRE AND LA MENNAIS.

A BIOGRAPHICAL SKETCH.²

IT is a curious and interesting study to trace the character of the various reactionary movements which, like the groundswell after a great storm, follow a period of marked and violent political or religious convulsions.

Notably was this the case in France, after the restoration of the Bourbons. At first, Absolutism and Jesuitism were in the ascendant; then came a reaction of strong revolutionary feeling, accompanied generally by a bitter hatred, not only of the Church of Rome, but of all revealed religions. Unbelief was again rife, as it had been at the outbreak of 1789. But in the midst of this second reaction, a few gifted and eminent men stand forth as representatives of two principles, generally regarded as incompatible—namely, ardent liberalism and desire for progress and free institutions in politics, combined with a firm faith, not only in Christianity, but in Ultramontane-Romanism. A more incongruous union at first sight could hardly be imagined; for in all ages and countries it is the *Protestant* element which has gone hand-in-hand with political liberty and progress, and Romanism has generally been found united with absolutism and adherence to old abuses. At the time we speak of, however, several Frenchmen of high character, and rare intellectual powers and attainments, came forward as champions at once of Rome and political liberty; and a glance at the history of one or two of these may not be unprofitable.

¹ "Olymp," ii, 149-153.

² The chief authorities consulted have been the "Lettres de Maurice du Guérin," by G. S. Trebutien, with a notice by M. de St. Beuve; the "Life of Lacordaire," by Dora Greenwell; the "Lettres Inédites" of La Mennais, in the *Revue des Deux Mondes* of the current year, and one or two other reviews in French papers.