CHRONICLE

LITURGICA.

IN *The Agape and the Eucharist* (London, 1901) Dr. Keating collects and comments on the passages in the writings of the first four centuries, including the Hippolytean Canons, the *E.C.O.* and the *Testament*, referring or possibly referring to the Agape, prefixing some discussion of pagan and Jewish religious meals, and adding an appendix on the relation of the Christian Agape to the Roman Law. The resulting impression is, in view of the evidence perhaps inevitably, somewhat indistinct. M. Batiffol, in the fourth of his *Études d'histoire et de théologie positive* (Paris, 1902), has attacked Dr. Keating with some vigour; in fact he has assailed the agape generally, and holds that there was never any such thing as an agape of apostolic institution, but that till the third century *agape* was a title of the Eucharist itself, to which all the passages refer; while the Agape as generally understood was originated as a private and eleemosynary entertainment in the third century—and this is all the Church Orders refer to—and was made more public and held in churches for a while from the fourth century. This represents a change of view on M. Batiffol's part since he wrote his article *Agape* in the *Dictionnaire de théologie*, when he still believed that Tertullian described a public agape. He now believes, and shows some reason for his view, that Tertullian's description is of the Eucharist. And in fact the question seems to turn on Tertullian: if his supposed evidence can be disposed of—and Dr. Keating's tabulation of his account on p. 66 is certainly rather inadequate—there is very little, if anything, left to support the traditional view. But M. Batiffol need not be so hard on those who still accept the traditional view, seeing that he has so lately changed his own mind on the most important item in the evidence. The startling has not the same immediate attraction for every one that it has for M. Batiffol. Another of these studies is on the *disciplina arcani*. After an amusing account of the origin of the phrase—and some people still need reminding that it is the invention of the protestant Daillé—and of the later controversial use of the principle, M. Batiffol shows that Christianity, however prohibited and therefore necessarily clandestine, was never, like the mysteries, intrinsically a secret esoteric cult. He holds that the discipline in its later form, such as it was, was unknown till the third century and was never more in reality than a pedagogic method; in fact it was always artificial and inconsistent with itself. While agreeing that the thing was always artificial and accidental, one cannot but think that M. Batiffol post-dates the rise of it in one aspect

of its practical working. It seems to me that S. Justin Martyr clearly implies the distinction of masses in the liturgy; while the fact, which M. Batiffol mentions, that according to Epiphanius the Marcionites of the fourth century rejected the distinction, by no means proves that the distinction only arose subsequently to the Marcionite schism, and—what he does not mention—S. Jerome, who had access to Marcion's commentaries on S. Paul, says distinctly that Marcion himself rejected it in his comment on Gal. vi 6, which goes to prove that Marcion found it already in existence. The two other studies, on the origins of Penance, and the primitive Hierarchy, only indirectly bear on liturgics; but one is glad to see that M. Batiffol challenges—in fact denies—the assertion that there was ever any such thing as public confession in Exomologesis, and holds with good reason that the element of confession was always private; and one may note that he argues that 'presbyter' was for a while a vague title, and covered among other things an honorary presbyterate without the sacerdotium, a view which explains the treatment of confessors in the Hippolytean canons and derived documents.

Mr. Walter Lowrie's *Christian Art and Archaeology* (Macmillan & Co., 1902) is a book that was wanted, an excellent summary of archaeological results, well and fully illustrated. He deals with the whole subject—the cemeteries and all that concerns them; ecclesiastical architecture—and of course he makes short work of the figment of the conversion of 'law-courts' into churches—and ornaments of the church; pictorial art, painting, sculpture, mosaic, miniatures; metal work, glass, textiles, and ecclesiastical dress. The last section, in which Mr. Lowrie summarizes Dr. Wilpert's illuminating results, is perhaps the newest section. There is appended a select 'reasoned' Bibliography. Perhaps it is not ungrateful to wish that select references to fuller treatment of the topics in hand had been given throughout the book.

Mr. Crum's *Coptic Ostraca from the collections of the Egypt Exploration Fund, the Cairo Museum, and others*, published by the Egypt Exploration Fund (London, 1902), contains some documents which fall to be chronicled here. A flake or slice of white lime-stone may seem a strange form of service-book, but several of these, the texts of which are here lithographed, are in fact incipient service-books. The most important of them (no. 4) is a fragment of a Preface and Sanctus, closely akin to that of a S. Petersburg ostrakon, obviously constructed like those of Sarapion of Thmuis and of S. Mark, and giving a new testimony to the fixed framework of the normal Egyptian preface which these illustrate. The Sanctus is in the otherwise unexampled form of Apoc. iv 8. Besides this there are a number of 'choir-slips,' containing verses of holy Scripture, which are evidently propers belonging to the mass or the divine service, and nos. 2, 512-15, *Ad. 24*, which are arranged under

'Biblical' texts, belong to these ; fragments of prayers from the liturgies of S. Basil and S. Cyril ; other fragments of prayers, Greek *troparia*, one of which (*Ad.* 39) contains a farsed trisagion and *Ave Maria* ; and fragments related to the Kalendar. A series (29-36, *Ad.* 7) are requests for ordination on the part of candidates themselves, or in one or two cases of other individuals on their behalf, undertaking that they will observe certain conditions, and in some cases that they have learnt by heart certain portions of Scripture, and in some cases also citing the names of guarantors. Are there other instances as early as the beginning of the seventh century of application for ordination on the part of candidates themselves ? The citation of guarantors illustrates the forty-seventh Egyptian canon of S. Basil (Riedel *Kirchenrechtsquellen*, p. 261). Mr. Crum has lithographed the text of the ostraca, translated and commented on them, and in an introduction discussed the date and provenance (chiefly the neighbourhood of Thebes) and the persons indicated, and summarized results as illustrating the ecclesiastical life of Upper Egypt in the seventh and eighth centuries.

The first-fruits of our new school at Rome (*Papers of the British School at Rome*, vol. i ; Macmillan, 1902) contains an admirable monograph by the Director, Mr. Rushforth, on the Church of S. Maria Antiqua in the Forum, which was unearthed at the end of 1900. It represents the ecclesiology and decorative art of the Byzantine period of the City, a period which hitherto has been almost destitute of any monuments, except mosaics. Here we have recovered a specimen of a church with a complete scheme of mural decoration, which is Byzantine, but with a difference ; 'S. Maria A. is in process of transformation from an Eastern into a Western church,' and the wall-paintings 'show us a Byzantine art transplanted to the West, and acquiring something of a local character in consequence.' Mr. Rushforth examines the whole church, structure and decoration, in detail, and identifies and illustrates the scenes and persons represented ; and, in the decoration of the Eastern end of the church, distinguishes and dates the successive layers of painting, from the earliest, at the end of the fifth century, down to the final decoration by John VII (705-7), which is recorded in the *Liber Pontificalis*.

Under the auspices of the Committee of the British School at Athens, and by the munificence of Dr. Edwin Freshfield, Mr. R. W. Schultz and Mr. S. H. Barnsley, sometime members of the school, have been enabled to publish in sumptuous form their monograph on *The Monastery of Saint Luke of Stiris in Phocis, and the dependent monastery of Saint Nicolas in the Fields near Skripou in Boeotia* (Macmillan, 1901). St. Luke the Younger or the Stiriote died in about 946 ; and the present double church was built sometime within the following sixty

years. 'They [the two churches] are both characteristic examples of the second great period of Byzantine building (the eleventh century), and the larger one is a magnificent structure, beautiful in its proportions, and gorgeous in the wealth of marble and mosaic decoration which still covers its interior. It is one of the most perfect examples remaining in the East, and even at the time of its erection would have occupied a not unimportant place among the great buildings of the day' (p. 3). The book is a justification of this judgement of the authors, who examine the buildings in detail, their architecture, mosaic decoration, and furniture, and illustrate them in sixty magnificent plates of architectural drawings and photographs and coloured reproductions of the pavement and wall-decorations, besides the illustrations in the text. There can be no better opportunity of studying a fully-developed Byzantine church.

In the first fasciculus of the liturgical series of the *Auctarium Solesmense* (Solesmes, 1900) the Benedictines of Solesmes begin a projected collection of the ancient monuments of the Ambrosian rite with the *Liber sacramentorum* of Bergamo and a lectionary of the Old Testament lessons of the Mass. The first is a hitherto unpublished Sacramentary defective only through the loss of a certain number of leaves, among others unfortunately some belonging to the ordinary and canon. These latter are supplied from an eleventh-century MS in the Metropolitana of Milan. The second supplies incipits and explicits of the lessons, which are not given in the Bergamo book, from a twelfth-century MS in the library of the Prefect of the Ceremonies at Milan. In *Antiche reliquie liturgiche Ambrosiane e Romane* (*Studi e testi* 7, Rome 1902) Dr. Mercati publishes three essays. In the first he prints the text of an *Ordo Ambrosianus ad consecrandum ecclesiam et altaria* from an eleventh-century MS in the Capitular Library of Lucca, and in his discussion of it shows conclusively that it is, as the title describes it, really Ambrosian, and makes it fairly certain that it is the genuine Ambrosian rite, which has been displaced first by the old Roman rite, and subsequently by the modern Roman rite. In an appendix to this essay he criticizes Mr. Olden's theory (*Trans. S. Paul's Eccl. Soc.* iv, 1897-8) that there was no enclosure of relics in the old Irish rite of Consecration. In the second he prints and describes a series of 'Leonine' collects contained, tachygraphically written, in an Ambrosian MS of the sixth or seventh century, and points out its bearing on the probable existence of an official sacramentary lying behind the private collection which we call the 'Leonine Sacramentary.' In the third essay he discusses the neglected liturgical passages quoted in the Arian fragments of the fourth or fifth century published by Mai (*Script. vet. nov. coll.* iii 2, [1827]) and shows their 'Gallican' affinities,

and conjectures that they belong to North Italy or to the line of the Danube: and in an appendix to this essay he considers the date of the fragments as a whole, and agrees with Mai in assigning them to the end of the fourth or to the fifth century. In a further appendix, *à propos* of Mgr. Duchesne's reply to the Solesmes criticism on his view of the origin of the Gallican rite, Dr. Mercati lucidly and carefully lays down the conditions of the problem, himself favouring the view that the oriental influences on the Gallican rite belong rather to the fifth, sixth and seventh centuries, than to the fourth.

Dr. Paul Drews of Giessen begins a series of *Studien zur Geschichte d. Gottesdienstes u. d. gottesdienstlichen Lebens* with an essay *Zur Entstehungsgeschichte des Kanons in der römischen Messe* (Tubingen & Leipzig, 1902) in which he essays to show that the Roman Canon was originally constructed like the Syrian anaphora, and conjectures that it was rearranged by Gelasius under Egyptian influence. I do not think the attempt is very successful. It is easy to compare the Roman paragraphs with their parallels in the Syrian rite, and then rearrange them, in the Syrian order; but this scarcely proves that they ever stood in this order. Yet Dr. Drews' discussion amounts to very little more than this. It is possible enough that the Canon has at sometime been more or less rearranged and that the first three paragraphs have been inserted from elsewhere; but there is little plausibility in the suggestion that they ever stood after the consecration. On p. 24 Dr. Drews is misled by the Greek 'Liturgy of S. Peter' and fails to realize that it is a conflate of Byzantine and Roman, in which the Byzantine *ἐκφωνήσεις* are interpolated into the corresponding positions in the Roman Canon: and in any case 'S. Peter' is too modern to throw any light on early history. And on p. 26 he resuscitates the ancient spectre of the *ordo missae* of Flacius Illyricus, and certainly misinterprets it.

Mr. Frere has edited, for the Alcuin Club, *Pontifical services illustrated from miniatures of the fifteenth and sixteenth centuries* (Longmans, 1901). In the first volume he has written with considerable fullness the history of the Latin rites for Consecration of Churches, Profession of Monks, Consecration of Nuns and Admission of Deaconesses and Widows, as represented by the extant service-books, distinguishing the several earlier forms and tracing the double process of fusion and elaboration which issued in the rites of the later Pontificals. It is an excellent piece of work and a model of what wants doing elsewhere. A descriptive list of English MS Pontificals is added. One is inclined to regret that this volume was not printed in octavo, instead of very large quarto: it would be easier to handle and read, and the tabulations in parallel columns would be easier to follow and grasp. The second volume is

a collection of reproductions in collotype of miniatures from four Pontificals, three English and one German, illustrating the series of pontifical offices, and in some cases their subordinate movements.

In *The Metz Pontifical* (London, 1902) Mr. Dewick has sumptuously edited, for the Roxburghe Club, a manuscript belonging to Sir Thomas Brooke. A series of 100 plates of facsimiles, four of them in colours, is preceded by an Introduction, a description of the plates, and a reprint of the text and an index of liturgical forms. In spite of the erasure of most of the local and personal indications, there is enough left to enable the editor to identify the MS as written for Reinhold von Bar, bishop of Metz, 1302-1316; and the condition of the quires enables him to determine that it was written in parts, which were used separately, and afterwards bound together: while it is plain on the face of it that the book is incomplete, not only as a Pontifical, containing as it does only the offices of Consecration of Churches, the blessing of Abbots of monks and canons, the holding of a Synod, and the Consecration of a Bishop, but also as a work of art, the decorations of the later pages remaining unfinished. Mr. Dewick treats shortly of its liturgical character, in which he finds it closely related to Hittorp's *Ordines*, but further developed; and at greater length of its artistic character, in which he finds that it belongs to the same school as produced the Verdun Breviary, which belonged to Reinhold's sister, Marguerite, abbess of S. Maur of Verdun, but is not by the same hand; and he describes in detail and annotates the illustrations of the rites. It is a gorgeous book in a fine script and splendidly illustrated; and the grotesques in the lower margin, with reminiscences of Aesop, and perhaps of *Reynard*, are as charming as the pictures, and perhaps the delicate outline drawings of the unfinished pages are even more delightful than the finished work.

Mr. Dewick has also edited, for the Henry Bradshaw Society, reproductions of the earliest known forms of the *Horae de beata Maria Virgine* (London, 1902) from MSS *Royal* 2 B. v, and *Tiberius* A. iii of the eleventh century. The whole of the texts is reproduced in collotype, with a printed text on the opposite pages, and is also reprinted continuously in more modern form, with notes. In the Introduction Mr. Dewick describes the MSS and discusses their origin, identifying the former as a book for common recitation coming from S. Mary's at Winchester, the latter as a private book from Christ Church, Canterbury; and examines the structure and relations of the service. Except for the Psalter, the two series are distinct; even where the individual forms are identical, they are, generally speaking, differently distributed. The common Psalter is selected from the Gregorian system, on which a Benedictine element has been superimposed in the Canterbury book.

The *Breviarium Bothanum* (Longmans, 1900) contains the text,

printed *in extenso*, of a MS of the middle of the fifteenth century, belonging to the Marquess of Bute. It is the Breviary of an undetermined Scottish Cathedral Church, possibly Dunkeld, or a copy for private use of such a Breviary. It is of the Sarum type, and according to the preface, signed W. D. M., follows the English text more closely than does the Aberdeen Breviary, but has characteristics of its own in the Kalendar and elsewhere. 'Several historical notes added in the Kalendar by the original hand, as well as other later notes, connect the volume with Easter Foulis in Perthshire, and with the families of Mortimer and Gray, who were lords of that place.' I have no right to judge of Breviaries, but a doubt may be expressed whether it was worth while to print this one *in extenso*, psalter, lessons, and all.

In *The Prayer Book of Aedeluald the Bishop commonly called the Book of Cerne* (Cambridge, 1902) Dom Kuypers of Downside has edited one of the three MSS which are bound together to make up MS Ll. i 10 in the University Library at Cambridge. It consists of the *Passio* and *Resurrectio Domini* from each of the four Gospels, a collection of seventy-four prayers and hymns, with a selection from the Psalter, like that of the *Psalterium S. Hieronymi* or the *Excerptae de Psalterio* of the *Irish Liber Hymnorum*, and an apocryphal dialogue between our Lord and Adam and Eve *in limbo patrum*. On palaeographical grounds the MS is assigned to the eighth or ninth century, and the editor identifies 'Aedeluald the Bishop,' who is two or three times mentioned, with Æthelwold of Lichfield, 818-830, and shows that the MS was written in Mercia. The prayers are not liturgical, but private prayers, of which fifty-two are addressed to God, and fourteen to Angels and Saints. Some of them occur elsewhere, and some have been printed, in documents which the editor catalogues, and one at least is common in mediaeval Horae and Primers. In a discussion of the character of the prayers, Dom Kuypers shows that the collection betrays the influence of two devotional currents, the Roman and the Irish; and in an elaborate liturgical note, appended to the volume, Mr. Edmund Bishop discusses their phraseology with great minuteness, comparing them with the service books, and coming to the same conclusion. On one point this comparison is carried out in still further minuteness and issues in the interesting result, that of 'the familiar prayer which begins the introit of the masses for the dead "*Requiem aeternam dona eis Domine; et lux perpetua luceat eis*" . . . the second member . . . expresses the aspiration of the mind and soul of the Roman, the first the aspiration of the mind and soul of the Goth' (p. 275). This and the rest of the note require careful study to enable one to have any opinion of one's own on the matter: but one would like to ask at once what is the bearing on it of 4 Esdr. ii 34 sq.: Expectate pastorem vestrum, *requiem aeternitatis* dabit vobis:

... parati estote ad praemia regni, quia *lux perpetua lucebit vobis* per aeternitatem dierum. In the Appendix, Dom Kuypers further prints the similar and partly identical text of Royal MS 2. A. xx of the eighth century, discusses the text of the Gospel extracts, which he finds to be vulgate, fundamentally Celtic with corrections from a purer type, and adds notes on some other points.

Mr. Frere has finished his *Use of Sarum* (of which the first volume appeared in 1898) by the publication of the second volume (Cambridge, 1901), which contains the *Ordinale vetus*, the first few pages of the *Ordinale novum*, which is not here printed entire since it is practically identical with the rubrics of the Service Books as printed in the sixteenth century and reprinted in modern editions, and the *Tonale*. In his introduction Mr. Frere gives a lucid account of the nature, origin and relations of the books, and skilfully traces the course of the transition from the Old to the New Ordinal between 1270 and the early years of the next century. A further stage in the history of the *Ordinale* is the 'Pye' or *Directorium*, which is an Ordinal simplified, if not in appearance and dimensions, yet for practical purposes, by the reduction of the rules to the form of thirty-five Kalendars, corresponding to the possible varieties of the date of Easter. Mr. Christopher Wordsworth has edited the Pye for the Henry Bradshaw Society in the *Ordinale Sarum sive Directorium Sacerdotum* of Clement Maydeston (London, vol. i, 1901, vol. ii, 1902), reprinted from the Wynken de Worde edition of 1485, a page of which he reproduces in facsimile. In the preface, after interesting notices of Messrs. J. R. Lunn and W. Cooke, who spent much labour on the Pye and largely contributed to this edition, Mr. Wordsworth gives notes on the name, MSS and history of the Pye, and at the end of the second volume sixteen appendices, among which are an introduction and letters by Mr. Lunn, and notes and observations by Mr. Isherwood, and a note of his own in which he gives an answer, which will be welcome to many of us, to the question 'What is a Pye?', an answer which he could have illustrated by the thirty-five tables of the Greek Εὐαγγελιστάριον, which is a Pye in its simplest form, as the Τυπικόν is, I suppose, an *Ordinale* in its most appalling form. These two sets of volumes seem to complete the republication of the Sarum *Ordinale* literature begun in 1894 by Mr. Wordsworth's edition of *The Tracts of Clement Maydeston* (H.B.S.).

Mr. Frere once more, and his energy is amazing, has completed the first volume of his *Bibliotheca Musico-liturgica* in a second fasciculus (London, 1901), containing a hand-list of Oxford MSS and nine facsimiles.

In *Nothers Sequenzen: Beiträge zur Geschichte d. lateinischen Sequenzendichtung: aus Handschriften gesammelt*, Aarau, 1901, Dr. Jacob

Werner attacks the question of the genuine sequences of Notker. He describes the state of the question, catalogues in detail thirty-one MSS, discusses the origin of sequences, and considers the evidence with regard to Notker, and concludes that out of a list of 117 sequences, forty-seven can with some certainty be ascribed to Notker; and finally treats of the melodies.

'Procter' has long been the best manual on the Prayer Book; but it was originally written nearly fifty years ago, and meanwhile things have advanced apace. Mr. Procter therefore put his book into Mr. Frere's hands to be revised, and the result is *A new history of the Book of Common Prayer* (Macmillan, 1901), which will continue the life of 'Procter' for a long time to come. It is about as good as is possible in the present state of our knowledge. While one or two topics, which belong more properly to other departments, are omitted, nearly the whole of the old book is in substance embodied in this, and its general character remains what it was. Naturally the chief changes and improvements are in the treatment of origins, where knowledge and precision have made progress, and Mr. Frere's descriptions, analyses, tables, and illustrative documents of the older rites are full and adequate. Besides this, certain points in the history now admit of more detailed treatment in the light of new evidence. From time to time Mr. Frere gives summarized accounts of what he has treated more in detail elsewhere, e. g. of the history of the Sarum Use, and of musical matters connected with the Prayer Book. His treatment of difficult and disputed points, like 'Gallican *versus* Roman,' the relation of Convocation to the 1549 book, foreign influences in 1552, and the Ornaments Rubric, is useful, judicious, and equitable. I have noticed two or three small slips: the *Quicumque* was to be said in addition to, not instead of (p. 391), the Apostles' Creed until 1662; the Collect for the second Sunday after Trinity does not 'date from 1661' (p. 553), but is the 1549 translation of the Sarum Collect, which was only turned round and expanded at the last revision; and on p. 460 there is a puzzling misprint, '70' for '§ 7.' And why does Mr. Frere still talk of 'obsecrations' in the Litany? What does it mean? When the book is reprinted, Mr. Frere might add on p. 102 that the only substantial addition made to the Litany since 1544, the expansion of the suffrage for the king, is a translation of the proper suffrage of the Coronation Litany: that the *Antididagma* of Cologne had certainly an important influence in determining the drift of the Canon of 1549; that the frequent vernacular exhortations in German *Ritualia* are probably the origin of the Lutheran exhortations copied by Cranmer; and on p. 577, that, whatever may be the origin of the first part of the opening prayer in the Order of Baptism, the end of it comes from the *Deus patrum nostrorum* of some older

orders given by Martene, and continued in some German *Ritualia*, like that of Mainz; and on p. 578 that the baptismal Gospel from S. Mark is not an invention of Luther's, but follows a common German usage, e.g. that of Cologne.

Since the publication of Mr. Frere's book, a chapter in the history of the Prayer Book has been rewritten by Dr. Gee in *The Elizabethan Prayer Book and Ornaments* (Macmillan, 1902), a book which it is a joy to read. Dr. Gee traces the history of the traditional account of the revision of 1559, and shows that it rests wholly on two documents, the *Device for alteration of Religion*, and Guest's letter to Cecil. He then reconstructs the history of the months during which the revision and authorization of the Prayer Book was in hand, and concludes that there was never any other course contemplated than a restoration, with whatever modifications, of the book of 1552. In the third chapter he traces the 'rival policies' in the matter of ceremonial, from the Ornaments Rubric, through the *Injunctions* and the *Interpretations*, down to the *Advertisements* of 1566; and in a fourth chapter traces the fate of the ornaments of the church down to 1571; and in an appendix he prints a collection of documents. Dr. Gee's judgements on doubtful and controverted points, like the Ornaments Rubric, the 'other order,' and the date of the *Interpretations*, which he assigns to 1560, are of course valuable and important; and from time to time he throws into relief neglected documents, like the Proclamation concerning Communion of March 22, 1559, or the Letter of the Ecclesiastical Commissioners on rood-lofts in 1560, which have important bearings on the history of things. But the most notable point in the book is the treatment of Guest's letter, which Dr. Gee assigns to 1552, and regards as relating to a stage in the revision of that date, rejecting the traditional view of it as belonging to 1559. His view has all the attractiveness which must belong to anything that would throw more light on the genesis of the book of 1552. But there are difficulties: an array of them is marshalled in the *C.Q.R.* for July 1902. The letter refers to a situation which is otherwise quite unknown, and the question is whether it is more congruous with the conditions of 1552 or with those of 1559. The main difficulty lies in the first three sections, from which it is clear that what had been before the writer and his fellows was a proposal which involved both the book of 1549 and the restoration of 'ceremonies once taken away.' If therefore it belongs to 1552 we have to suppose that the revisers were invited not only to revise the first Prayer Book, which in fact they did in such sense that the book of 1552 was the result, but also, what is surely very improbable at this date, to restore ceremonies which had already been 'taken away,' and among them 'the cross' and out-door processions; whereas, if the letter belongs

to 1559, the restoration of the Prayer Book would *ipso facto* involve the restoration of 'ceremonies once taken away,' while the cross in Elizabeth's chapel and the regulations as to Rogation processions in the Injunctions and subsequent documents, may serve to show that proposals for such further restoration as is referred to in the sections on the cross and procession were quite possible and even probable at this date. And however worthless the evidence may be as to any desire on the part of Elizabeth and Cecil for the restoration of the book of 1549, and however unlikely the revising committee proposed by the *Device* may have been to hark back to 1549—and all this Dr. Gee makes clear enough—yet if the balance of parties in 1559 was so even that the Act of Uniformity was only passed by a majority of three in the Lords, and if among the majority there was a more conservative section strong enough to effect the 'reaction' implied in the Ornaments proviso, it is surely likely enough that there was at least a section of these who would have welcomed the 1549 book as a whole, and was influential enough to secure that a proposal for its restoration should be laid before the revision committee; and this is all that is required by the traditional view.

Of the multitudinous Coronation literature, good, bad and indifferent, only two or three volumes call for record here. Dr. J. Wickham Legg's *Three Coronation Orders* (Henry Bradshaw Soc., London, 1901) contains a pre-Norman order of the second recension, but of a peculiar variety, from MS C.C.C.C. 44 of the eleventh century; an Anglo-French version of the rite of the fourth recension, from MS C.C.C.C. 20, of the beginning of the fourteenth century; and the Coronation of William and Mary from MS L. 19 in the Heralds' College; with appendices containing a number of subordinate documents concerned with the last; and the most valuable part of the introduction is taken up with a discussion in detail and an evaluation of the changes made in the order by Sancroft for James II and by Compton for William and Mary. Mr. Leopold Wickham Legg's *English Coronation Records* (Westminster, 1901) is a valuable collection, including texts of all six recensions, and all sorts of texts variously illustrating English Coronations, with a good many typical illustrations, an introduction discussing the details of the rite in all its stages, and a full index. The Latin texts are accompanied by English translations, which as translations leave something to be desired, and could have been dispensed with in exchange for the texts, or at least the rubrics and cues, of the orders used between William III and Victoria. The comparative table of the successive recensions, as is often the case with such things, is a little tantalizing, because it is so compressed that corresponding features are not always opposite one another. *The Coronation Ceremonial: its true history and meaning*, by Fr. Thurston,

There are several new editions of Eastern service-books, issued by the Uniat communities, to be recorded. For information as to these I am almost entirely indebted to Mr. Codrington. A few years ago reformed orders of high and low mass were tentatively lithographed at Mosul, and what I imagine is the result of this experiment has now been printed under the title *ܩܪܬܢܐ ܕܡܝܫܠ ܕܥܡܟܐ ܕܡܫܚܝܐ ܕܡܫܚܝܐ ܕܡܫܚܝܐ* (*The Order of the Mysteries with the three anaphoras according to the rite of the holy church of the East Syrians or Chaldaeans*), Mosul, 1902. ‘It has no special forms of high and low mass; the only difference being in the place of the prothesis. Several prayers have been added to the prothesis, before “Water is mixed with wine,” &c., drawn from the Maronite rite.’ The Anthems for the Sundays and feasts of the year, and references for Lessons and Gospels are added. For the Syrian Uniat, Mgr. Rahmani has edited, with ‘a good preface,’ *ܩܪܬܢܐ ܕܡܫܚܝܐ ܕܡܫܚܝܐ ܕܡܫܚܝܐ* (*Prayers of simple days*), Sharfeh, 1902, i.e. the ferial Breviary, ‘an excellent work, absolutely in conformity with the old texts.’ For the Arabic-speaking

Melkites is published كتاب الليتورجيات الالهية (*The book of the divine Liturgies*), Beirut, 1900, containing the three liturgies (S. Chrys., S. Bas. and the Presanct.) with the Orthros and the Hesperinos. The Coptic Uniat has published Ἐυχολογιον ἡτε ἑκκλησια ἡαλεξαδρινη (*Euchologion of the Alexandrine Church*), Cairo, 1898, containing the Morning and Evening Incense and the three liturgies; and Ὁρθωαι ἡτε ἑμετρεψεαιψυ ἡμιαστηριον ἑσοταῖ (*A book of the ministry of the holy mysteries*), Cairo, 1900, being a *Rituale*, containing the orders of Baptism, Confirmation, Marriage, Penance, Unction of the sick, and Burial and commemoration of the dead. This last is especially useful, since Tuki's *Rituale* is exhausted and no longer to be had.

The Service for the Consecration of a Church and Altar according to the Coptic rite (London, 1902), has just appeared. The text, Coptic and Arabic, is printed from a MS given to the Bishop of Salisbury by the present Coptic Patriarch, of which Mr. Horner, the editor of the present volume, gave an account in the *Proceedings of the Society of Biblical Archaeology* for March, 1899, collated with that of Tuki and that of an Arabic MS at Berlin. Mr. Horner writes an Introduction, containing notes on historical notices of Egyptian consecrations, a description of the MS, and an account of the office compared with other Coptic rites, followed by a translation (in which it were to be wished that ordinary usage had been followed, and the rubrics printed in italic and the whole made to look more like what it is) and notes on the Coptic and Arabic text. Except that the book is apparently intended for ritual use, it may be doubted whether it was worth while to print at length the Psalms and Lessons, which form more than a half of the whole of a costly book.

The fourth number of the new series of *Occasional papers of the Eastern Church Association* is a valuable essay on *The Ceremonial Use of Oil among the East Syrians* by Mr. F. F. Irving, for some years a member of the Canterbury Mission to the Nestorians (Oxford, 1902). It has been asserted by a series of Western writers that there is, and for some time past has been, no unction of Confirmation among the Nestorians. Mr. Irving shows conclusively by the evidence of service-books and uniform present practice that this view is quite mistaken, and that the baptized are anointed, not indeed with chrism, but with pure olive oil, blessed by a bishop, but regarded as consecrated, not by the blessing, but by the admixture of the holy oil supposed to have been received from the Apostles. He adds an account of the other ritual uses of oil among the Nestorians.

F. E. BRIGHTMAN.