

Both books are divided into *Piskoth* (paragraphs), of which *Siphre* on Numbers has 161, whilst that on Deuteronomy has 357. The ancient division into *Boraihoth* cannot now be accurately traced. The work commences now at Numbers v. 1, and goes to the end of Deuteronomy. The passages anonymously given in *Siphre* are ascribed by the Babylonian Talmud¹ to R. Shime'on b. Yohai, the favourite disciple of R. Akibah, and the reputed author of the *Zohar*. But although he is no doubt the virtual author of *Siphre*, seeing that most *Boraihoth* which are to be found therein are his, he cannot be, technically speaking, its author. For, in the first place, he is not only repeatedly named in the book, but several times actually contradicted by others; and, secondly, there are several passages, anonymously given, in the book, which can only be the result of "Talmudic" study, and must be consequently posterior to the composition of the Talmud. The fact is that *Siphre*, like the other works of the "oral law," was not written down before the 6th century. It ought to be mentioned here that the rabbis of the 11th, 12th, and 13th centuries, and even somewhat later, speak also of another *Siphre* which they variously designate as *Siphre Panim Sheini*, *Siphre shel Panim Sheini*, *Siphre Bemidbar Sinai*, *Siphre Zutta*, and *Siphre* simply. To judge from the extracts which have come down to us, that work must not only have been of much later date, but also of far less value than the work in our hands. *Siphre* appeared for the first time in 1545, and with a Latin translation by Blasius Ugolinus, in his *Thesaurus*, &c. (vol. xv.), in 1744,—both at Venice, and in folio. The third edition appeared at Hamburg in 1789, and the fourth at Sulzbach in 1802, both in 4to. The fifth edition, with the commentary *Zera Abraham*, appeared in two volumes, of which the first was printed at Dyhernfurt in 1811 and the second at Radawell in 1820, both in folio. The sixth and best edition is that of Friedmann (Vienna, 1864), and the seventh is that of Lemberg, 1866, both in 8vo.

There is also a fifth piece of Mishnic literature known specially by the name *Boraihoth*. Besides the *Boraihoth* constituting *Tosepho*, *Mekhilto*, *Siphro*, and *Siphre*, there are hundreds of other *Boraihoth* to be found scattered about in both Talmuds. These are, however, mere fragments of the vast *Mishnayoth* (entire Mishnic works²) composed by Bar Kappara, Rabbi Hiyya, and hundreds of other teachers, which in course of time must have perished. There is, however, enough left of the *Mishnah*, canonical and non-canonical, to prove the correctness of the cabalistic remark that *Mishnah* is the equivalent of *Neshamah* (soul). This is no mere trifling based on the fact that the two words (מִשְׁנָה נֶשְׁמָה) accidentally consist of the same letters; it is rather an enunciation of an intrinsic truth: what the soul (*Neshamah*) is to the body, the *Mishnah* is to Mosaism. The soul gives life to the body, and the *Mishnah* gives life to the Pentateuch. For the letter killeth, but the spirit giveth life! (S. M. S.-S.)

MISKOLCZ, capital of the Cis-Tisian county of Borso, Hungary (48° 6' N. lat., 20° 49' E. long.), is picturesquely situated in a valley watered by the Szinva, 90 miles north-east from Budapest, with which, as also with Debreczen and Kassa (Kaschan), it is directly connected by railway. Miskolcz is one of the most thriving provincial towns in the kingdom, and has many fine buildings, including Roman Catholic, Greek Catholic, Lutheran, and Calvinist churches and schools, a Minorite convent, synagogue, Hungarian theatre, hospital, royal and circuit courts of law, salt and tax offices, and the administrative bureaux for the county. There are manufactories of snuff, porcelain, boots and shoes, and prepared leather, and both steam and water mills. The trade is chiefly in grain, wheat flour, wine, fruit, cattle, hides, honey, wax, and the agricultural products of the neighbourhood. The great fairs, held five times a year, are much resorted to by strangers from a distance. Not far from the town are stone quarries and iron mines. At the end of 1880 the (civil) population amounted to 24,343, of whom the majority were Magyars by nationality.

During the 16th and 17th centuries Miskolcz suffered much from the desolating hordes of Ottomans who then ravaged the country, as also from the troops of various Transylvanian princes and leaders, especially those of George Rákóczy and Emeric Tökölyi. In 1781, 1843, and 1847 it was devastated by fire, and on the 30th August 1878 a great portion of the town was laid in ruins by a terrific storm. (See HUNGARY, vol. xii. p. 374.)

MISREPRESENTATION. See FRAUD.

¹ *Synhedrin*, 86a.

² According to T. B., *Hagigah*, 14a, there existed at one time no less than six or seven hundred *Mishnah* orders.

MISSAL,³ the book containing the liturgy, or office of the mass, of the Latin Church. This name (e.g., Missale Gothicum, Francorum, Gallicanum Vetus) began to supersede the older word *Sacramentary* (*Sacramentarium*, *Liber Sacramentorum*) from about the middle of the 8th century. At that period the books so designated contained merely the fixed canon of the mass or consecration prayer (actionem, precem canonicam, canonem actionis), and the variable collects, secretæ or orationes super oblata, prefaces, and post-communions for each fast, vigil, festival, or feria, of the ecclesiastical year; for a due celebration of the Eucharist they required accordingly to be supplemented by other books, such as the *Antiphonarium*, afterwards called the *Graduale*, containing the proper antiphons (introits), responsories (graduals), tracts, sequences, offertories, communions, and other portions of the communion service designed to be sung by the schola or choir, and the *Lectioarium* (or *Epistolarium* and *Evangelistarium*) with the proper lessons. Afterwards missals began to be prepared containing more or less fully the antiphons and lessons as well as the prayers proper to the various days, and these were called *missalia plenaria*. All modern missals are of this last description. The *Missale Romanum ex decreto SS. Concilii Tridentini restitutum*, now in almost exclusive use throughout all the churches of the Latin obedience, owes its present form to the council of Trent, which among its other tasks undertook the preparation of a correct and uniform liturgy, and entrusted the work to a committee of its members. This committee had not completed its labours when the council rose, but the pope was instructed to receive its report when ready and to act upon it. The "reformed missal" accordingly was promulgated by Pius V. on July 14, 1570, and its universal use enjoined on all branches of the Catholic Church, the only exceptions allowed being in the case of churches having local and independent liturgies which had been kept in unbroken use for at least two centuries.⁴

It has subsequently undergone slight revisions under Clement VIII. (1604) and Urban VIII. (1634); and various new masses, both obligatory and permissive, universal and local, have been added by the competent authority. Although the Roman is very much larger in bulk than any other liturgy, it need hardly be explained that the communion office to which it relates is not in itself inordinately long. By much the greater part of it is contained in the "ordinary" and "canon" of the mass, usually placed about the middle of the missal, and occupies, though in large type, only a few pages in any printed copy. The work owes its bulk and complexity to two circumstances. On the one hand, in the celebration of the sacrifice of the mass practically nothing is left to the impulse or discretion of the officiating priest; everything—what he is to say, the tone and gestures with which he is to say it, the cut and colour of the robe he is to wear—is carefully prescribed either in the general rubrics prefixed to the text, or in the running rubrics which accompany it.⁵ On the other hand, the Roman, like all the Western liturgies, is distinguished

³ *Missalis* (sc., *liber*), *Missale*, from *Missæ*; see vol. viii. p. 652.

⁴ The English missal consequently continued to be used by English Catholics until towards the end of the 17th century, when it was superseded by the Roman through Jesuit influence. The Gallican liturgy held its ground until much more recently, but has now succumbed under the Ultramontanism of the bishops.

⁵ In all the older liturgies the comparative absence of rubrics is conspicuous and sometimes perplexing. It is very noticeable in the Roman *Sacramentaries*, but the want is to some extent supplied by the very detailed directions for a high pontifical mass in the various texts of the *Ordo Romanus* mentioned below. That there was no absolutely fixed set of rubrics in use in France during the 8th century is shown by the fact that each priest was required to write out an account of his own practice ("libellum ordinis") and present it for approbation to the bishop in Lent (see Bluzé, *Cap. Reg. Fra.*, i. 824, quoted in Smith's *Dict. of Chr. Antiq.*, ii. 1521).

from those of the Eastern Church by its flexibility. Partly by conscious effort, no doubt, but partly also by happy accident, a well-marked distinctive character has been given in one or all of the above-mentioned respects to the office for each ecclesiastical season, for each fast or festival of the year, almost for each day of the week; and provision has also been made of a suitable communion service for many of the special and extraordinary occasions both of public and of private life. This richness of variety is seen not only in the collects but also in the lessons and antiphonal parts of the service, passages of Scripture in the selection and collocation of which an exquisite delicacy of religious and æsthetic instinct has been for the most part strikingly shown.

The different parts of the Roman communion office are not all of the same antiquity. Its essential and characteristic features are most easily caught, and their rationale best understood, by reference to the earliest *Sacramentaries* (particularly the Gregorian, which was avowedly the basis of the labours of the Tridentine committee), to the Gregorian *Antiphonary*, and to the oldest redaction of the *Ordo Romanus*.¹ The account of the mass (qualiter Missa Romana celebratur) as given by the *Sacramentarium Gregorianum* is to the effect that there is in the first place "the Introit according to the time, whether for a festival or for a common day; thereafter *Kyrie Eleison*. (In addition to this *Gloria in Excelsis Deo* is said if a bishop be [the celebrant], though only on Sundays and festivals; but a priest is by no means to say it, except only at Eastertide. When there is a litany (quando letania agitur) neither *Gloria in Excelsis* nor *Alleluia* is sung.) Afterwards the *Oratio* is said, whereupon follows the *Apostolus*, also the *Gradual* and *Alleluia*. Afterwards the *Gospel* is read. Then comes the *Offertorium*,² and the *Oratio super oblata* is said." Then follow the *Sursum Corda*, the *Preface*, *Canon*, *Lord's Prayer* and "embolism" (εμβόλισμα or insertion, *Libera nos, Domine*), given at full length precisely as they still occur in the Roman missal.

In every liturgy of all the five groups a passage similar to this occurs, beginning with *Sursum Corda*, followed by a *Preface* and the recitation of the *Sanctus* or *Angelic Hymn*. The "canon" or consecration prayer, which in all of them comes immediately after, invariably contains our Lord's words of institution, and (except in the Nestorian liturgy) concludes with the Lord's Prayer and "embolism." But within this framework there are certain differences of arrangement, furnishing marks by which the various groups of liturgies can be classified (see vol. xiv. p. 709 sq.). Thus it is distinctive of the liturgy of Jerusalem that the "great intercession" for the quick and the dead follows the words of institution and an Epiklesis (ἐπίκλησις τοῦ πνεύματος ἁγίου) or petition for the descent of the Holy Spirit upon the gifts; in the Alexandrian the "great intercession" has its place in the *Preface*; in the East Syrian it comes between the words of restitution and the Epiklesis; in the Ephesine it comes before the *Preface*; while in the Roman it is divided into two, the commemoration of the living being before, and that of the dead after, the words of institution. Other distinctive features of the Roman liturgy are (1) the position of the "Pax" after the consecration, and not as in all the other liturgies at a very early stage of the service, before the *Preface* even; and (2) the absence of the Epiklesis common to all the others.³

¹ For the genealogical relationships of the Roman with other liturgies, the reader is referred to the article LITURGY (vol. xiv. 706 sq.), where some account is also given of the three *Sacramentaries*. For the doctrines involved in the "sacrifice of the mass," see EUCHARIST, vol. viii. p. 650 sq.

² Some editions do not mention the Offertory here.

³ This was one of the points discussed at the council of Florence, and Cardinal Bessarion for a time succeeded in persuading the Greeks to give up the Epiklesis.

The words of its "canonical prayer" are of unknown antiquity; they are found in the extant manuscripts of the *Sacramentarium Gelasianum*, and were already old and of forgotten authorship in the time of Gregory the Great, who, in a letter to John, bishop of Syracuse (*Registr. Epist.*, vii. 64), speaks of it as "the prayer composed by a 'scholastic'" (precem quam scholasticus composuerat). The same letter is interesting as containing Gregory's defence, on the ground of ancient use, of certain parts of the Roman ritual to which the bishop of Syracuse had taken exception as merely borrowed from Constantinople. Thus we learn that, while at Constantinople the *Kyrie Eleison* was said by all simultaneously, it was the Roman custom for the clergy to repeat the words first and for the people to respond, *Christe Eleison* being also repeated an equal number of times. Again, the Lord's Prayer was said immediately after the consecration aloud by all the people among the Greeks, but at Rome by the priest alone.

The somewhat meagre and imperfect liturgical details furnished by the *Sacramentarium Gregorianum* are supplemented in a very full and interesting manner by the successive texts of the *Ordo Romanus*, the first of which dates from about the year 730. The ritual they enjoin is that for a pontifical high mass in Rome itself; but the differences to be observed by a priest "quando in statione facit missas" are comparatively slight. Subjoined is a précis of *Ordo Romanus I*.

It is first of all explained that Rome has seven ecclesiastical regions, each with its proper deacons, subdeacons, and acolytes. Each region has its own day of the week for high ecclesiastical functions, which are celebrated by each in rotation. [This accounts for the Statio ad S. Mariam, Majorem, ad S. Crucem in Jerusalem, ad S. Petrum, &c., prefixed to most of the masses in the Gregorian *Sacramentary*, and still retained in the "Proprium de Tempore" of the Roman missal.] The regulations for the assembling and marshalling of the procession by which the pontiff is met and then escorted to the appointed station are minutely given, as well as for the adjustment of his vestments "ut bene sedeat," when the sacristy has been reached. He does not leave the sacristy until the Introit has been begun by the choir in the church. Before the *Gloria* he takes his stand at the altar, and after the *Kyrie Eleison* has been sung (the number of times is left to his discretion) he begins the *Gloria in Excelsis*, which is taken up by the choir. During the singing he faces eastward; at its close he turns round for a moment to say "Pax vobis," and forthwith proceeds to the *Oratio*.⁴ This finished, all seat themselves in order while the subdeacon ascends the ambo and reads [the *Epistle*]. After he has done, the cantor with his book (cantatorio) ascends and gives out the response (*Responsum*) with the *Alleluia* and *Tractus* in addition if the season calls for either. The deacon then silently kisses the feet of the pontiff and receives his blessing in the words "Dominus sit in corde tuo et in labiis tuis." Preceded by acolytes with lighted candles and subdeacons burning incense, he ascends the ambo, where he reads the *Gospel*. At the close, with the words "Pax tibi" and "Dominus vobiscum," the pontiff,⁵ after another *Oratio*, descends to the "senatorium" accompanied by certain of the inferior clergy, and receives in order the oblations of the rulers (oblationes principum), the archdeacon who follows taking their "amulas" of wine and pouring them into a larger vessel; similar offerings are received from the other ranks and classes present, including the women. This concluded, the pontiff and archdeacon wash their hands, the offerings being meanwhile arranged by the subdeacons on the altar, and water, supplied by the leader of the choir (archiparaphonista), being mingled with the wine. During this ceremony the schola have been engaged in singing the *Offertorium*; when all is ready the pontiff signs to them to stop, and enters upon the *Preface*, the subdeacons giving the responses. At the *Angelic Hymn* (*Sanctus*) all kneel and continue kneeling, except the pontiff, who rises alone and begins the *Canon*. At the words "per quem hæc omnia" the archdeacon lifts the cup with the oblates, and at "Pax Domini sit semper vobiscum" he gives the peace to the clergy in their order, and to the laity. The pontiff then breaks off a particle from the consecrated bread and lays it upon the altar; the rest he places on the paten held by the deacon. It is then distributed while *Agnus Dei* is sung. The pontiff in communicating puts the particle into the cup, saying, "Fiat commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi accipientibus nobis in vitam æternam." Those present communicate in their order under this species also.

⁴ Quam collectam dicunt, *Ord. Rom. II*.

⁵ After singing "Credo in unum Deum," *Ord. Rom. II*.

As the pontiff descends into the senatorium to give the communion, the schola begins the communion *Antiphon*, and continues singing the *Psalm* until, all the people having communicated, they receive the sign to begin the *Gloria*, after which, the verse having been again repeated, they stop. The celebrant, then, facing eastward, offers the *Oratio ad Complendum*, which being finished the archdeacon says to the people, "Ite, missa est," they responding with "Deo gratias."

To complete our idea of the Roman communion office as it was prior to the end of the 8th century we must now turn to the Gregorian *Antiphonarius sive Gradualis Liber ordinatus per circulum anni*, which as its name implies contains those variable portions of the mass which were intended to be sung by the schola or choir. It gives for each day for which a proper mass is provided—(1) the *Antiphona* (*Antiphona ad Introitum*) and *Psalmus*; (2) the *Responsorium* and *Versus*, with its *Alleluia* and *Versus*; (3) the *Offertorium* and *Versus*; (4) the *Communio* and *Psalmus*. Some explanation of each of these terms is necessary. (1) The word *Antiphon* (*ἀντίφωνον*, Old English *Antefn*, English *Anthem*) in its ecclesiastical use has reference to the very ancient practice of relieving the voices of the singers by dividing the work between alternate choirs. In one of its most usual meanings it has the special signification of a sentence (usually scriptural) constantly sung by one choir between the verses of a psalm or hymn sung by another. According to the Roman liturgiologists it was Pope Celestine who enjoined that the Psalms of David should be sung (in rotation, one presumes) antiphonally before mass; in process of time the antiphon came to be sung at the beginning and end only, and the psalm itself was reduced to a single verse. In the days of Gregory the Great the introit appears to have been sung precisely as at present,—that is to say, after the antiphon (proper and *par excellence*), the *Psalmus* with its *Gloria*, then the antiphon again. (2) The *Responsorium*, like the Greek antiphon, derives its name from the responsive manner of singing. As introduced between the epistle and gospel it was probably at first a comparatively long passage, usually an entire psalm or canticle, originally given out by the cantor from the steps from which the epistle had been read (hence the later name *Graduale*), the response being taken up by the whole choir. (3) The *Offertorium* and *Communio* correspond to the "hymn from the book of Psalms" mentioned by early authorities (see, for example, Augustine, *Retr.*, ii. 11; *Ap. Const.*, viii. 13) as sung before the oblation and also while that which had been offered was being distributed to the people. A very intimate connexion between these four parts of the choral service can generally be observed; thus, taking the first Sunday in the ecclesiastical year, we find both in the *Antiphonary* and in the modern *Missal* that the antiphon is Ps. xxv. 1-3, the psalmus Ps. xxv. 4, the responsorium (*graduale*) and versus Ps. xxv. 3 and xxv. 4, the offertorium and versus Ps. xxv. 1-3 and Ps. xxv. 5. The communion is Ps. lxxxv. 12, one of the verses of the responsorium being Ps. lxxxv. 7. In the selection of the introits there are also traces of a certain rotation of the psalms in the Psalter having been observed.

The first pages of the modern Roman missal are occupied with the *Calendar* and a variety of explanations relating to the year and its parts, and the manner of determining the movable feasts. The general rubrics (*Rubricae Generales Missalis*) follow, explaining what are the various kinds of mass which may be celebrated, prescribing the hours of celebration, the kind and colour of vestments to be used, and the ritual to be followed (*ritus celebrandi missam*), and giving directions as to what is to be done in case of various defects or imperfections which may arise. The *Præparatio ad Missam*, which comes next, is a short manual of devotion containing psalms, hymns, and prayers

to be used as opportunity may occur before and after celebration. Next comes the proper of the season (*Proprium Missarum de Tempore*), occupying more than half of the entire volume. It contains the proper introit, collect (one or more), epistle, gradual (tract or sequence), gospel, offertory, secreta (one or more), communion, and post-communion for every Sunday of the year, and also for the festivals and ferias connected with the ecclesiastical seasons, as well as the offices peculiar to the ember days, Holy Week, Easter, and Whitsuntide. Between the office for Holy Saturday and that for Easter Sunday the ordinary of the mass (*Ordo Missæ*), with the solemn and proper prefaces for the year, and the canon of the mass are inserted. The proper of the season is followed by the proper of the saints (*Proprium Sanctorum*), containing what is special to each saint's day in the order of the calendar, and by the *Communio Sanctorum*, containing such offices as the common of one martyr and bishop, the common of one martyr not a bishop, the common of many martyrs in paschal time, the common of many martyrs out of paschal time, and the like. A variety of masses to be used at the feast of the dedication of a church, of masses for the dead, and of votive masses (as for the sick, for persons journeying, for bridegroom and bride) follow, and also certain benedictions. Most missals have an appendix also containing certain local masses of saints to be celebrated "ex indulto apostolico."

Masses fall into two great subdivisions:—(1) ordinary or regular (*secundum ordinem officii*), celebrated according to the regular rotation of fast and feast, vigil and feria, in the calendar; (2) extraordinary or occasional (*extra ordinem officii*), being either "votive" or "for the dead," and from the nature of the case having no definite time prescribed for them. Festival masses are either double, half-double, or simple, an ordinary Sunday mass being a half-double. The difference depends on the number of collects and secreta; on a double only one of each is offered, on a half-double there are two or three, and on a simple there may be as many as five, or even seven, of each. Any mass may be either high (*missa solennis*) or low (*missa privata*). The distinction depends upon the number of officiating clergy, certain differences of practice as to what is pronounced aloud and what inaudibly, the use or absence of incense, certain gestures, and the like. Solitary masses are forbidden; there must be at least an acolyte to give the responses. The vestments prescribed for the priest are the amice, alb, cingulum or girdle, maniple, stole, and chasuble (*planeta*); see *COSTUME*, vol. vi. p. 462. There are certain distinctions of course for a bishop or abbot. The colour of the vestments and of the drapery of the altar varies according to the day, being either white, red, green, violet, or black. This last custom does not go much further back than Innocent III., who explains the symbolism intended.

Subjoined is an account of the manner of celebrating high mass according to the rite at present in force.

1. The priest who is to celebrate, having previously confessed (if necessary) and having finished matins and lauds, is to seek leisure for private prayer (fasting) and to use as he has opportunity the "prayers before mass" already referred to. How the robing in the sacristy is next to be gone about is minutely prescribed, and prayers are given to be used as each article is put on. The sacramental elements having previously been placed on the altar or on a credence table, the celebrant enters the church and takes his stand before the lowest step of the altar, having the deacon on his right and the subdeacon on his left. After invoking the Trinity (in nomine Patris, &c.) he repeats alternately with those who are with him the psalm "Judica me, Deus," which is preceded in the usual way by an antiphon (*Introibo ad altare Dei*), and followed also by the *Gloria* and *Antiphon*.¹ The versicle "Adjutorium nostrum," with its

¹ This antiphon is not to be confounded with the *Antiphona ad Introitum* further on. This use of the 43d Psalm goes as far back at least as the end of the 11th century, being mentioned by Micrologus (1080). It is omitted in masses for the dead and during Holy Week.

response "Qui fecit," is followed by the "Confiteor,"¹ said alternately by the priest and by the attendants, who in turn respond with the prayer for divine forgiveness, "Misereatur." The priest then gives the absolution ("Indulgentiam"), and after the versicles and responses beginning "Deus, tu conversus" he audibly says, "Oremus," and ascending to the altar silently offers two short prayers, one asking for forgiveness and liberty of access through Christ, and another indulgence for himself "through the merits of thy saints whose relics are here." Receiving the thurible from the deacon he incenses the altar, and is thereafter himself incensed by the deacon. He then reads the Introit, which is also sung by the choir; the "Kyrie Eleison" is then said, after which the words "Gloria in Excelsis"² are sung by the celebrant and the rest of the hymn completed by the choir.

2. Kissing the altar, and turning to the people with the formula "Dominus vobiscum," the celebrant proceeds with the collect or collects proper to the season or day, which are read secretly. The epistle for the day is then read by the subdeacon, and is followed by the gradual, tract, alleluia, or sequence, according to the time.³ This finished, the deacon places the book of the gospels on the altar, and the celebrant blesses the incense. The deacon kneels before the altar and offers the prayer "Munda cor meum," afterwards takes the book from the altar, and kneeling before the celebrant asks his blessing, which he receives with the words "Dominus sit in corde tuo." Having kissed the hand of the priest, he goes accompanied by acolytes with incense and lighted candles to the pulpit, and with a "Dominus vobiscum" and minutely prescribed crossings and incensings gives out and reads the gospel for the day, at the close of which "Laus tibi, Christe" is said, and the book is brought to the celebrant and kissed with the words "Per evangelica dicta delectantur nostra delicta." The celebrant then standing at the middle of the altar sings the words "Credo in unum Deum," and the rest of the Nicene creed is sung by the choir.⁴

3. With "Dominus vobiscum" and "Oremus" the celebrant proceeds to read the Offertory, which is also sung by the choir. This finished he receives the paten with the host from the deacon, and after offering the host with the prayer beginning "Suscipe, Sancte Pater" places it upon the corporal. The deacon then ministers wine and the subdeacon water, and before the celebrant mixes the water with the wine he blesses it in the prayer "Deus qui humanas." He then takes the chalice, and having offered it ("Offerimus tibi, Domine") places it upon the corporal and covers it with the pall. Slightly bowing over the altar, he then offers the prayer "In spiritu humilitatis," and, lifting up his eyes and stretching out his hands, proceeds with "Veni sanctificator." After blessing the incense ("Per intercessionem beati Michaelis archangeli") he takes the thurible from the deacon and incenses the bread and wine and altar, and is afterwards himself incensed as well as the others in their order. Next going to the epistle side of the altar he washes his fingers as he recites the verses of the 26th Psalm beginning "Lavabo." Returning and bowing before the middle of the altar, with joined hands he says, "Suscipe, sancta Trinitas," then turning himself towards the people he raises his voice a little and says, "Orate, fratres" ("that my sacrifice and yours may be acceptable to God the Father Almighty"), the response to which is "Suscipiat Dominus sacrificium de manibus tuis," &c. He then recites the secret prayer or prayers, and at the end says, with an audible voice, "Per omnia secula seculorum" (R. "Amen").

4. Again saluting with a "Dominus vobiscum," he lifts up his hands and goes on to the "Sursum Corda" and the rest of the Preface. A different intonation is given for each of the prefaces.⁵ At the Sanctus the handbell is rung. If there is a choir the Sanctus is sung while the celebrant goes on with the Canon.⁶ After the words of consecration of the wafer, which are said "secretly, distinctly, and attentively," the celebrant kneels and adores the host, rising elevates it, and replacing it on the corporal again

¹ A form very similar to the present is given by Micrologus, and it is foreshadowed even in liturgical literature of the 8th century.

² During Lent and Advent, and in masses for the dead, this is omitted. In low masses it is of course said, not sung (if it is to be said). It may be added that this early position of the *Gloria in Excelsis* is one of the features distinguishing Roman from Ephesine use.

³ The tract is peculiar to certain occasions, especially of a mournful nature, and is sung by a single voice. By a sequence is understood a more or less metrical composition, not in the words of Scripture, having a special bearing on the festival of the day. See, for example, the sequence, "Lauda Sion Salvatorem," on Corpus Christi day.

⁴ On certain days the *Credo* is omitted.

⁵ Now eleven; they were at one time much more numerous.

⁶ The approved usage appears to be in that case that it is sung as far as "Hosanna in Excelsis" before the elevation, and "Benedictus qui venit" is reserved till afterwards. In France it was a very common custom, made general for a time at the request of Louis XII., to sing "O salutaris hostia" at the elevation.

adores it (the bell meanwhile being rung).⁷ The same rite is observed when the chalice is consecrated. Immediately before the Lord's Prayer, at the words "per ipsum et cum ipso et in ipso," the sign of the cross is made three times over the chalice with the host, and towards the close of the "embolism" the fraction of the host takes place. After the words "Pax Domini sit semper vobiscum" the emission of the particle into the cup takes place with the words "Hæc commixtio et consecratio," &c. The celebrant then says the Agnus Dei three times.

5. While the choir sings the Agnus Dei and the Communion, the celebrant proceeds, still "secrete," with the remainder of the office, which though printed as part of the canon is more conveniently called the Communion and Post-communion. After the prayer for the peace and unity of the church ("Domine Jesu Christe, qui dixisti") he salutes the deacon with the kiss of peace, saying, "Pax tecum"; the subdeacon is saluted in like manner, and then conveys the "pax" to the rest of the clergy who may be assisting. The celebrant then communicates under both species with suitable prayers and actions, and afterwards administers the sacrament to the other communicants if there be any. Then while the wine is poured into the cup for the first ablation he says, "Quod ore sumpsimus"; having taken it he says, "Corpus tuum, Domine." After the second ablation he goes to the book and reads the Communion. Then turning to the people with "Dominus vobiscum" he reads the Post-communion (one or more); turning once more to the congregation he uses the old dismissal formula "Dominus vobiscum" (R. Et cum spiritu tuo), and "Ite, missa est" [or "Benedicamus Domino," in those masses from which "Gloria in Excelsis" has been omitted] (R. Deo Gratias). Bowing down before the altar he offers the prayer "Placeat tibi, sancta Trinitas," then turning round he makes the sign of the cross over the congregation with the words of the benediction ("Benedicat").⁸ He then reads the passage from the gospel of John beginning with "In principio erat Verbum," or else the proper gospel of the day.⁹ (J. S. BL.)

MISSIONS. The history of Christian missions may, for practical purposes, be best divided into three chief periods—(1) the primitive, (2) the mediæval, and (3) the modern. None of these periods can be neglected, for they have an intimate connexion with each other, and illustrate the activity respectively of individuals, of the church in her corporate capacity, and of societies.

1. The Primitive Period.

Christian missions had their origin in the example and the command of our Lord Himself (Matt. xxviii. 19); and the unparalleled boldness on the part of the Founder of Christianity, which dared to anticipate for the Christian faith a succession of efforts which should never cease to cause its propagation to be undertaken as "a distinct and direct work," has been justified by the voice of history.¹⁰ Whereas other religions have spread from country to country as component parts of popular opinion, have travelled with migration or conquest, have passed in the train of things and by the usual channels of communication, the first foundations of the church had hardly been laid before individual missionary activity marked the life of each one of the circle of the apostles.

Of the actual details of their labours we have been permitted to know but little. Three only of the immediate followers of the Saviour have any conspicuous place in the apostolic records, and the most illustrious in the whole domain of missionary activity, St Paul, did not belong to the original twelve. His activity took the form of journeys and voyages, chiefly to large towns, where his message found a point of contact either with the Jewish synagogue or the aspirations of the Gentile world. The result of his labours and of those of his successors

⁷ The history of the practice of elevating the host is somewhat obscure. It seems to have arisen out of the custom of holding up the oblations, as mentioned in the *Ordo Romanus* (see above). The elevation of the host, as at present practised, was first enjoined by Pope Honorius III. The use of the handbell at the elevation is still later, and was first made general by Gregory XI.

⁸ The benediction is omitted in masses for the dead.

⁹ The reading of the passage from John on days which had not proper gospel was first enjoined by Pius V.

¹⁰ Davison, *On Prophecy*, p. 278.

was that towards the middle of the 2d century the church had gradually extended its conquests through Asia Minor, Greece, Italy, southern Gaul, and northern Africa.¹ Ecclesiastical history can tell but little of the church's earliest teachers, and the infancy of many of the primitive congregations is wrapped in hopeless darkness. Whatever was effected was due to the evangelizing labours of individual bishops and clergy, who occupied themselves "in season and out of season," and toiled zealously and effectively in the spread of the church, though leaving no record of their devotion. Amongst the most distinguished representatives of this individual activity in the 4th and 5th centuries may be mentioned Ulfila, the "apostle of the Goths," about 325; Frumentius, a bishop of Abyssinia, about 327; Chrysostom, who founded at Constantinople in 404 A.D. an institution in which Goths might be trained to preach the gospel to their own people;² Valentinus, the "apostle of Noricum," about 440; and Honoratus, who from his monastic home in the islet of Lerins, about 410, sent forth numerous labourers to southern and western Gaul, to become the leading missionaries of their day among the masses of heathendom in the neighbourhood of Arles, Lyons, Troyes, Metz, and Nice.

2. The Mediæval Period.

With the 5th century the church found a very different element proposed to her missionary energies and zeal. Her outposts of civilization had scarcely been planted when she was confronted with numberless hordes which had long been gathering afar off in their native wilds, and which were now precipitated over the entire face of Europe. Having for some time ceased to plead for toleration, and learnt to be aggressive, she not only stood the shock of change but girded herself for the difficult work of calming the agitated elements of society, of teaching the nations a higher faith than a savage form of nature worship, of purifying and refining their recklessness, independence, and uncontrollable love of liberty, and fitting them to become members of an enlightened Christendom.

(a) *The Celtic Missionaries.*—The first pioneers who went forth to engage in this difficult enterprise came from the secluded Celtic churches of Ireland and the Scottish Highlands, which, though almost forgotten amidst the desolating contest which was breaking up the Roman world, were no sooner founded than they sent forth "armies of Scots" to pour back upon the Continent the gifts of civilization and the gospel. Of many who deserve mention in connexion with this period, the most prominent were—Columba, the founder of the famous monastery of Iona, and the evangelizer of the Albanian Scots and northern Picts; Aidan, the apostle of Northumbria; Columbanus, the apostle of the Burgundians of the Vosges; Callich or Gallus, the evangelizer of north-eastern Switzerland and Alemannia; Kilian, the apostle of Thuringia; and Trudpert, the martyr of the Black Forest. The zeal of these singular men at the head of ardent disciples seemed to take the world by storm. Travelling generally in companies, and carrying a simple outfit, these Celtic pioneers flung themselves on the Continent of Europe, and, not content with reproducing at Annegray or Luxeuil the willow or brushwood huts, the chapel and the round tower, which they had left behind in Derry or in the island of Hy, they braved the dangers of the northern seas, and penetrated as far as the Faroes and even far distant Iceland.³

(b) *The English Missionaries.*—Thus they laid the foundations, awing the heathen tribes by their indomitable spirit of self-sacrifice and the sternness of their rule of life.

¹ Justin, *Dial.* c. 117; Tertull., *Apol.*, 37; *Id.*, *Adv. Jud.*, 7.

² Theodoret, *H.E.*, v. 30.

³ See A. W. Haldan, "Scots on the Continent," *Remans*, p. 256

But, marvellous as it was, their work lacked the element of permanence; and it became clear that if Europe was to be carried through the dissolution of the old society, and missionary operations consolidated, a more practical system must be devised and carried out. The men for this work were now ready. Restored to the commonwealth of nations by the labours of the followers of Augustine of Canterbury and the Celtic missionaries from Iona, the sons of the newly evangelized English churches were ready to go forth to the help of their Teutonic brothers in the German forests. The energy which warriors were accustomed to put forth in their efforts to conquer was now "exhibited in the enterprise of conversion and teaching" by Wilfrid on the coast of Friesland,⁴ by Willibrord in the neighbourhood of Utrecht,⁵ by the martyr-brothers Ewald or Heward amongst the "old" or continental Saxons,⁶ by Swibert the apostle of the tribes between the Ems and the Yssel, by Adelbert, a prince of the royal house of Northumbria, in the regions north of Holland, by Wursing, a native of Friesland, and one of the disciples of Willibrord, in the same region, and last, not least, by the famous Winfrid or Boniface, the "apostle of Germany," who went forth first to assist Willibrord at Utrecht, then to labour in Thuringia and Upper Hessa, then, with the aid of his kinsmen Willibald and Willibald, their sister Walpurga, and her thirty companions, to consolidate the work of earlier missionaries, and finally to die a martyr on the shore of the Zuyder Zee.

(c) *Scandinavian Missions.*—Devoted, however, as were the labours of Boniface and his disciples, the battle was not yet nearly won. All that he and they and the emperor Charlemagne after them achieved for the fierce untutored world of the 8th century seemed to have been done in vain when, in the 9th, "on the north and north-west the pagan Scandinavians were hanging about every coast, and pouring in at every inlet; when on the east the pagan Hungarians were swarming like locusts and devastating Europe from the Baltic to the Alps; when on the south and south-east the Saracens were pressing on and on with their victorious hosts. It seemed then as if every pore of life were choked, and Christendom must be stifled and smothered in the fatal embrace."⁷ But it was even now that one of the most intrepid of missionary enterprises was undertaken, and the devoted Anskar went forth and proved himself a true apostle of Denmark and Sweden, sought out the Scandinavian viking in his native home and icy fiords, and, after persevering in the face of apparently insurmountable difficulties and hardships, handed on the torch of self-denying zeal to others, who "casting their bread on the waters" saw, after the lapse of many years, the close of the monotonous tale of burning churches and pillaged monasteries, and taught the fierce Northman to lay aside his old habits of piracy, and gradually learn respect for civilized institutions.

(d) *Slavonic Missions.*—Thus the "gospel of the kingdom" was successively proclaimed to the Roman, the Celtic, the Teutonic, and the Scandinavian world. A contest still more stubborn remained with the Slavonic tribes, with their triple and many-headed divinities, their powers of good and powers of evil, who could be approached only with fear and horror, and propitiated only with human sacrifices. Mission work commenced in Bulgaria during the latter part of the 9th century; thence it extended to Moravia, where two Greek missionaries—Cyril and Methodius—provided for the people a Slavonic Bible

⁴ Church, *Gifts of Civilization*, p. 330.

⁵ Bede, *H.E.*, v. 19.

⁶ "Annal. Xantenses," Pertz, *Mon. Germ.*, ii. 220.

⁷ Bede, *H.E.*, v. 10.

⁸ See Lightfoot, *Ancient and Modern Mission*

and a Slavonic Liturgy; thence to Bohemia, and so onwards to the Seythian wilds and level steppes, where arose the Russian kingdom of Ruric the Northman, and where about the close of the 10th century the Eastern Church "silently and almost unconsciously bore into the world her mightiest offspring."¹ But, though the baptism of Vladimir and the flinging of the triple and many-headed idols into the waters of the Dnieper was a heavy blow to Slavonic idolatry, mission work was carried on with but partial success; and it taxed all the energies of Albrecht, bishop of Bremen, of Vicilin, bishop of Oldenburg, of Bishop Otto of Bamberg the apostle of the Pomeranians, of Adalbert the martyr-apostle of Prussia, to spread the word in that country, in Lithuania, and in the territory of the Wends. It was not till 1168 that the gigantic four-headed image of Swantevit was destroyed at Arcona, the capital of the island of Rügen, and this Mona of Slavonic superstition was included in the advancing circle of Christian civilization. As late as 1230 human sacrifices were still being offered up in Prussia and Lithuania, and, in spite of all the efforts of the Teutonic Knights to expel by force the last remains of heathenism from the face of Europe, idolatrous practices still lingered amongst the people, while in the districts inhabited by the Lapps, though successful missions had been inaugurated as early as 1335, Christianity cannot be said to have become the dominant religion till at least two centuries later.

(e) *Moslem Missions.*—The mention of the order of the Teutonic Knights reminds us how the crusading spirit had affected Christendom, and exchanged the patience of a Boniface or an Anskar for the fiery zeal of the warrior of the cross. Still it is refreshing to notice how even now there was found the famous Raymond Lully to protest against propagandism by the sword, to urge on pope after pope the necessity of missions amongst the Moslems, and to seal his testimony with his blood outside the gates of Bugiah in northern Africa (June 30, 1315). Out of the crusades, however, arose other efforts to bear the banner of the cross into the lands of the East, and to develop the work which Nestorian missionaries from Baghdad, Edessa, and Nisibis had already inaugurated along the Malabar coast, in the island of Ceylon, and in the neighbourhood of the Caspian Sea. In 1245 the Roman pontiff sent two embassies, one to charge the Mongol warriors to desist from their desolating inroads into Europe, the other to attempt to win them over to the Christian faith. The first, a party of four Dominicans, sought the commander-in-chief of the Mongol forces in Persia; the second, consisting of Franciscans, made their way into Tartary, and sought to convert the successor of Oktai-Khan. Their exertions were seconded in 1253 by the labours of another Franciscan whom Louis IX. of France sent forth from Cyprus,² while in 1274 the celebrated traveller Marco Polo, accompanied by two learned Dominicans, visited the court of Kublai-Khan, and at the commencement of the 14th century two Franciscans penetrated as far as Peking, and kept alive a flickering spark of Christianity in the Tartar kingdom, even translating the New Testament and the Psalter into the Tartar language, and training youths for a native ministry.³

(f) *Missions to India and the New World.*—These tentative missions in the East were now to be supplemented by others on a larger scale. In 1486 the Cape of Good Hope was rounded by Dias, and in 1508 the foundations of the

¹ Stanley, *Eastern Church*, p. 294.

² Neander, vii. 69; Hakluyt, 171; Huc, i. 207.

³ Neander, vii. 79; Gieseler, iv. 259, 260; Hardwick, *Middle Ages*, 235-337.

Portuguese Indian empire were laid by Albuquerque. Columbus also in 1492 had landed on San Salvador, and the voyages of the Venetian Cabot along the coast of North America opened up a new world to missionary enterprise. These bold discoverers had secured the countenance of the pope on the condition that wherever they might plant a flag they should be also zealous in promoting the extension of the Christian faith. Thus a grand opportunity was given to the churches of Portugal and Spain. But the zeal of the Portuguese, even when not choked by the rising lust of wealth and territorial power, took too often a one-sided direction, repressing the Syrian Christians on the Malabar coast, and interfering with the Abyssinian Church,⁴ while the fanatic temper of the Spaniard, maddened by his prolonged conflict with the infidel at home, betrayed him into methods of propagating his faith which we cannot contemplate without a shudder, consigning, in Mexico and Peru, multitudes who would not renounce their heathen errors to indiscriminate massacre or abject slavery.⁵ Their only defender for many years was the famous Las Casas, who, having sojourned amongst them till 1516, has drawn a terrible picture of the oppression he strove in vain to prevent.⁶ Some steps indeed were taken for disseminating Christian principles, and the pope in granting territory to the crowns of Spain and Portugal had specially urged this duty, and had been instrumental in inducing a band of missionaries, chiefly of the mendicant orders, to go forth to this new mission field.⁷ But the results were scanty. Only five bishoprics had been established by 1520, and the number of genuine converts was small. In settling, however, his realm the conqueror of Mexico evinced no little solicitude for the spiritual welfare of his charge; and the labours of the devoted men whom he begged the emperor to send out were successful in banishing every vestige of the Aztec worship from the Spanish settlements.⁸

(g) *The Jesuit Missions.*—It was during the period at which we have now arrived that the great organization of the Jesuits came into existence, and one of the first of Loyola's associates, Francis Xavier, was also one of the greatest and most zealous missionaries of his or any other era. Encouraged by the joint co-operation of the pope and of John III. of Portugal, and strongly tinged like Loyola with ideas of chivalry and self-devotion, he disembarked at Goa on the 6th of May 1542, and before his death on the Isle of St John (Hiang-Shang), December 2, 1552, he had roused the European Christians of Goa to a new life, laboured with singular success amongst the Paravars, a fisher caste near Cape Comorin, gathered many converts in the kingdom of Travancore, visited the island of Malacca, made his way to and founded a mission in Japan, thence revisited Goa, and impelled by the quenchless desire to unfurl the banner of the cross in China, had set out thither to fall a victim to malignant fever at the early age of forty-six, within sight of that vast empire whose conversion had been the object of his holy ambition.

The immediate successor of Xavier, Antonio Criminalis, was regarded by the Jesuits as the first martyr of their society (1562). Mattheo Ricci, an Italian by birth, was also an indefatigable missionary in China for twenty-seven years, while the peculiar methods of unholy compromise with Brahmanism in India followed by Robert de' Nobili drew down the condemnatory briefs of pope after pope, and were fatal to the vitality of his own and other missions.

⁴ Geddes, *History of the Church of Malabar*, p. 4; Neale, *Eastern Church*, ii. 343.

⁵ Prescott, *Conquest of Mexico*, i. 318, iii. 218.

⁶ *Relacion de la Destruccion de las Indias*.

⁷ Prescott, *Mexico*, iii. 218 n.

⁸ Prescott, iii. 219.