

# THE ORDER

## HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty-eighth or Twenty-ninth day of the Month.

And whereas *January, March, May, July, August, October, and December* have One-and-thirty days apiece; It is ordered that the same Psalms shall be read the last day of the said months which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And whereas the cxixth Psalm is divided into xxii. Portions, and is overlong to be read at one time; It is so ordered that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the cxixth Psalm, shall be repeated this Hymn,

*Glory be to the Father, and to the Son: and to the Holy Ghost;*

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the Great English Bible set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

---

### THE PSALTER.

Full notes on the Psalter will be found in the Introduction to the Psalms.

# THE ORDER

## HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

**T**HE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year

twice, once in the morning and once in the evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and

thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only

certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters and portions of Chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the moveable Feasts, which are not in the Calendar, and the immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the table), the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.

Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

And note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

If any of the Holy-days for which Proper Lessons are appointed in the table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.

### THE SYSTEM OF THE LESSONS.

There are many indications in the writings of the Fathers, in the Apostolical Canons and Constitutions, and in other

Christian writings, that Scripture Lections or "Lessons" were in use in another form than in that of Eucharistic Gospels and Epistles, from the earliest ages of the Christian Church. It may almost be said to be inevitable that the possession of so

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after where it is not in this book otherwise ordered.

rich a treasure as the Holy Scriptures of the Old and New Testament should lead to its free use in public reading during Divine Service: but it would also be a custom derived from the Jewish Church, in which the Law and the Prophets were read every Sabbath Day, probably from the time of the Captivity.<sup>1</sup> The general system now used in the Western Church is substantially that which was reconstructed in the fifth and sixth

centuries under the direction of Gelasius and St. Gregory the Great, by whom the Offices of the Church and its liturgical customs were brought into an uniform order. It may be traced in the ancient Breviaries, and in the works of liturgical writers, such as Rupertus Tuitensis [A.D. 1100] and Amalarius [A.D. 820-27], and is shewn in the following Table side by side with the Prayer Book system:—

§ Table shewing Ancient and Modern Systems of Lessons.

SEASONS.	POSSIBLE LIMITS OF SEASONS.	ANCIENT SYSTEM.	MODERN ENGLISH SYSTEM.			
			SUNDAYS.		DAILY.	
			A.D. 1662.	A.D. 1871.	A.D. 1662.	A.D. 1871.
Advent.	November 27th. December 24th.	Isaiah.	Isaiah.	Isaiah [4th Sunday, Job; 5th and 6th Sundays, Proverbs].	Isaiah [Nov. 23rd—Dec. 31st].	Isaiah [Nov. 19th—Dec. 31st].
Christmas and Epiphany.	December 25th. January. February 16th.	St. Paul's Epistles.			Pentateuch [Jan. 1st—March 10th]	Pentateuch [Jan. 1st—March 31st].
Septuagesima to Passion Sunday.	January 18th. February. March. April 11th.	Genesis and Exodus.	Pentateuch.	Pentateuch.		
Passion Sunday to Easter.	March 8th April 25th.	Jeremiah.			Joshua—Esther [March 11th—June 3rd].	Joshua—Esther [April 1st—June 28th].
Easter Week.	March 22nd. April. May 1st.	Gospels.	Job—Ecclesiastes [June 4th—July 16th].	Job—Eccles. [June 30th—Aug. 8th.]		
Octave of Easter to Pentecost.	March 29th. April. May. June 13th.	Revelation, Acts, Catholic Epistles.			Joshua—Kings, Jeremiah—Habakkuk, Proverbs.	Joshua—Chronicles, Jeremiah—Malachi.
Pentecost to Advent.	May 10th. June. July.	Kings and Chronicles.	Jeremiah—Malachi [July 17th—Sept. 27th].	Jeremiah—Malachi [Aug. 9th—Oct. 27th].		
	August.	5 Books of Solomon.				
	September.	Job, Tobit, Ezra, Esther.				
	October.	Maccabees.				
	November. December 2nd.	Ezekiel, Daniel, and Twelve Minor Prophets.	Tobit—Bel and Dragon [Sept. 28th—Nov. 23rd].	Wisdom—Baruch [Oct. 29th—Nov. 16th].		

As regards the more particular details of this arrangement, it may be said that the Breviary system of reading Holy Scripture was very similar in principle to that which the Prayer Book retains in the Communion Service. Short selections were made from different books of the Holy Bible, and these were read successively (sometimes three, and at others nine), "responds," or short anthems (intended to answer in character to the Lesson read), being sung after each. But the whole of the Lessons of the day were rarely taken from Holy Scripture, some being usually extracts from Patristic writings, or the Lives of Saints. Nor, probably, were the Scripture Lectures often read to the end, for there was a rubric to the following effect: "Then let the same clerk who pronounces the Benediction" before the Lesson, "when enough at his discretion has been read, say, But Thou,

and let the clerk-reader respond, O Lord, have mercy upon us; which shall be observed throughout the year." [CHAMBERS' *Sar. Psalt.* p. 48, from the *Arlingham Breviary* in Salisb. Cath.] The principal officiating minister thus used his discretion as to the length of the Lesson, stopping the reader as soon as he thought fit.

The responsory system of reading Holy Scripture is still retained in its old form in the case of the Ten Commandments when said at the Communion Service; but one of the principal changes made in 1549 was the substitution for it of longer and continuous Lessons,—generally whole chapters,—with responsory Canticles, sung at the end only. No doubt this was a return to ancient practice, as it is said to be in the original preface to the Prayer Book. The Breviary system in use in the fifteenth century appears to have been the result of attempts to refine the use of Scripture in the Offices of the Church to a degree of pointedness which it never really attained, and which perhaps it was almost beyond human

<sup>1</sup> On the Jewish system of Lessons, see the Annotated Bible, lxxiii, lxxiv, from whence also the above Table is taken.

¶ PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER ON THE SUNDAYS AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

¶ LESSONS PROPER FOR SUNDAYS.

[1871.]

[1662.]

	Mattins.	Evensong.		Mattins.	Evensong.
<i>Sundays of Advent.</i>					
The first.	Isaiah i.	Isaiah ii.	or Isaiah iv. v. 2.	Isaiah i.	Isaiah ii.
ii.	v.	xi. to v. 11	xxiv.	v.	xxiv.
iii.	xxv.	xxvi.	xxviii. v. 5 to v. 19.	xxv.	xxvi.
iv.	xxx. to v. 27.	xxxii.	xxxiii. v. 2 to v. 28.	xxx.	xxxii.
<i>Sundays after Christmas.</i>					
The first.	xxxv.	xxxviii.	xl.	xxxvii.	xxxviii.
ii.	xlii.	xliii.	xlii.	xli.	xliii.
<i>Sundays after the Epiphany.</i>					
The first.	ii.	lii. v. 18 and liii.	liv.	xlii.	xlii.
ii.	lv.	lvii.	lv.	xlii.	xlii.
iii.	lxii.	lxv.	lxvi.	lv.	lxvi.
iv.	xxvii.	xxviii.	xxix.	lvii.	lviii.
v.	Job Prov. i.	iii.	Job Prov. viii.	lix.	lxiv.
vi.	ix.	xi.	xv.	lxv.	lxvi.
<i>Septuagesima.</i>					
1 Lesson.	Gen. i. and ii. to v. 4.	Gen. ii. v. 4	Job xxxviii.	Gen. i.	Gen. ii.
2 Lesson.	Rev. xxi. to v. 9.	Rev. xxi. v. 9 to xxii. v. 6.	Job xxxviii.	Gen. i.	Gen. ii.
<i>Sexagesima.</i>					
1 Lesson.	Gen. iii.	Gen. vi.	Gen. viii.	iii.	vi.
<i>Quinquagesima.</i>					
1 Lesson.	ix. to v. 20.	xii.	xiii.	ix. to v. 20.	xii.
<i>Sundays in Lent.</i>					
The first. 1 Lesson.	xix. v. 12 to v. 30.	xxii. to v. 20	xxlii.	xix. to v. 30.	xxii.
ii.	xxvii. to v. 41.	xxviii.	xxlii.	xxvii.	xxvii.
iii.	xxxvii.	xxxix.	xxlii.	xxxix.	xxlii.
iv.	xlii.	xliii.	xlv.	xxxix.	xlv.
v.	Exod. iii.	Exodus v.	Exodus vi. to v. 14.	Exod. xlii.	Exod. v.
vi.	ix.	x.	xi.	ix.	x.
2 Lesson.	Matt. xxvi.	Luke xix. v. 28	Luke xx. v. 9 to v. 21.	Matt. xxvi.	Heb. v. to v. 11.
<i>Easter Day.</i>					
1 Lesson.	Exod. xii. to v. 29.	Exodus xii. v. 29	Exodus xiv.	Exod. xii.	Exod. xiv.
2 Lesson.	Rev. i. v. 10 to v. 19.	John xx. v. 11 to v. 19	Rev. v.	Rom. vi.	Acts ii. v. 22.
<i>Sundays after Easter.</i>					
The first. 1 Lesson.	Num. xvi. to v. 36.	Num. xv. v. 36	Num. xvii. to v. 12.	Num. xvi.	Num. xxii.
2 Lesson.	1 Cor. xv. to v. 29.	John xx. v. 24 to v. 30.	Num. xvii. to v. 12.	Num. xvi.	Num. xxii.
iii.	Num. xx. to v. 14.	Num. xx. v. 14 to xxi. v. 10.	xxi. v. 10.	Deut. xxi.	Deut. v.
iv.	xxii.	xxiii.	xxiv.	Deut. vi.	Deut. vii.
v.	Deut. iv. to v. 23.	Deut. iv. v. 23 to v. 41	v.	Deut. vii.	Deut. ix.
vi.	vi.	ix.	x.	viii.	ix.
<i>Sunday after Ascension Day.</i>					
1 Lesson.	xxx.	xxxiv.	Joshua i.	xii.	xlii.
<i>Whitsunday.</i>					
1 Lesson.	xvi. to v. 18.	Isaiah xi.	Ezekiel xxxvi. v. 25.	xvi. to v. 18.	Isaiah xi.
2 Lesson.	Rom. viii. to v. 18.	Gal. v. v. 16	Acts xviii. v. 24 to xix. [v. 21.]	Acts x. v. 34.	Acts xix. to v. 21.
<i>Trinity Sunday.</i>					
1 Lesson.	Isaiah vi. to v. 11.	Gen. xviii.	Gen. i. and ii. to v. 4.	Gen. i.	Gen. xviii.
2 Lesson.	Rev. i. to v. 9.	Eph. iv. to v. 17	Matt. iii.	Matt. iii.	1 John v.
<i>Sundays after Trinity.</i>					
The first.	Josh. iii. v. 7 to iv. v. 15.	Joshua v. v. 13 to vi. v. 21	Joshua xxiv.	Josh. x.	Josh. xxii.
ii.	Judges iv.	Judges v.	Judges vi. v. 11.	Judg. iv.	Judg. v.
iii.	1 Sam. ii. to v. 27.	1 Sam. iii.	iv. to v. 19.	1 Sam. ii.	1 Sam. iii.
iv.	xii.	xiii.	i.	xii.	xlii.
v.	xv. to v. 24.	xvi.	xvii.	xv.	xvii.
vi.	2 Sam. i.	2 Sam. xii. to v. 24	xviii.	2 Sam. xii.	2 Sam. xix.
vii.	1 Chron. xxi.	1 Chron. xxii.	xviii.	xxi.	xxiv.
viii.	xxix. v. 9 to v. 29.	2 Chron. i.	xviii.	1 Kings xiii.	1 Kings xvii.
ix.	1 Kings x. to v. 25.	1 Kings xi. to v. 15	xi. v. 26.	1 Kings xiii.	xix.
x.	xii.	xiii.	xvii.	xxi.	xxii.
xi.	xviii.	xix.	xxi.	2 Kings v.	2 Kings ix.
xii.	xxii. to v. 41.	2 Kings ii. to v. 16	iv. v. 8 to v. 38.	x.	xviii.
xiii.	2 Kings v.	vi. to v. 24	vii.	xix.	xxii.
xiv.	ix.	x. to v. 32	xiii.	Jer. v.	Jer. xxii.
xv.	xviii.	xix.	xxiii. to v. 31.	xxxv.	xxxvi.
xvi.	2 Chron. xxxvi.	Nehem. i. and ii. to v. 9	viii.	Ezek. ii.	Ezek. xiii.
xvii.	Jerem. v.	Jerem. xxii.	Jerem. xxxv.	xiv.	xviii.
xviii.	xxxvi.	Ezekiel ii.	xiii. to v. 17.	xx.	xxiv.
xix.	Ezekiel xiv.	xviii.	xxiv. v. 15.	Dan. iii.	Dan vi.
xx.	xxxiv.	xxxvii.	Daniel i.	Joel ii.	Micah i.
xxi.	Daniel iii.	Daniel iv.	v.	Hab. ii.	Prov. i.
xxii.	vi.	vii. v. 9	xii.	Prov. ii.	iii.
xxiii.	Hosea xiv.	Joel ii. v. 21	xiii. v. 9.	xi.	xii.
xxiv.	Amos iii.	Amos v.	ix.	xii.	xiv.
xxv.	Micah iv. and v. to v. 8.	Micah vi.	vii.	xv.	xvi.
xxvi.	Habak. ii.	Habak. iii.	iii.	xvii.	xix.
xxvii.	Eccles. xi. and xii.	Haggai ii. to v. 10	Malachi iii. and iv.		

NOTE.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

skill to give to it. And although such a pointedness is well adapted for educated and devotionally trained minds, it would not produce the effect desired upon mixed congregations, and was better fitted for monastic than for popular use.

Some changes in the direction of our present Lectionary

were made in the new and reformed editions of the Salisbury Portiforium, which were printed in 1516 and 1531: and more extensively by Cardinal Quignonez in his Reformed Roman Breviary of 1536. In this latter, two Lessons were appointed for ordinary days, one from the Old and another from the

LESSONS PROPER FOR HOLYDAYS.

Table with columns for years 1871 and 1862, and rows for different parts of the day: Mattins, Evensong, Easter Even, and Whitsun Week. Each cell contains scriptural references for various feasts and days.

New Testament; and a third, generally from a Patristic Homily, for festivals. These were about the length of our Epistles and Gospels, or somewhat longer than most of them.

In the Prayer Book of 1549 our present system of Daily and Proper Lessons was established, both being indicated in the Calendar, except in the case of the moveable festivals, when the chapter and verse for Mattins were referred to before the Introit (which preceded the Collect, Epistle, and Gospel of the day), and for Evensong after the Gospel. There were no Proper Lessons for ordinary Sundays, the books of Holy Scripture being read continuously on those as well as on week-days; nor were there so many Proper Lessons for festivals as there now are.

When Queen Elizabeth restored the use of the Prayer Book

1 It is observable that the Sunday Proper Lessons again break up that orderly system of reading the books of Holy Scripture through which is spoken of in the Preface. More than a hundred chapters of the Old Testament are thus displaced and omitted every year.

in 1559, the Tables of Proper Lessons were introduced, which were nearly identical with those now in the Prayer Book; and they were settled in the form in which they remained for two centuries in 1661, all the changes being written in the margin of Bishop Cosin's Durham Prayer Book.

The cycle of the Sunday Proper Lessons appears to have been formed in illustration of God's dealings with the Church of the Old Testament, though this idea is sometimes subordinated to the season, as in the Lessons for some of the Sundays in Lent. That for the other Holydays (with a few exceptions) is made up out of the didactic books of the Old Testament and the Apocrypha, and is not connected in any way with the Sunday cycle. The accidental combination of the fixed cycle of Proper Lessons with the variable one of the Second Lessons sometimes throws a wonderful flood of light upon both the Old and New Testament Scriptures: and it may be doubted whether any equal advantage would be gained by the substitution of Proper Lessons from the latter for the present system of reading it in order.

## † PROPER PSALMS ON CERTAIN DAYS

	<i>Mattins.</i>	<i>Evensong</i>		<i>Mattins.</i>	<i>Evensong.</i>
<i>Christmas Day</i> .....	Psalm xix. xiv. lxxxv.	Psalm lxxxix. cx. cxxxii.	<i>Easter Day</i> .....	Psalm ii. lvii. cxi.	Psalm cxlii. cxiv. cxviii.
<i>Ash Wednesday</i> .....	Psalm vi. xxxii. xxxviii.	Psalm cii. cxxx. cxlili.	<i>Ascension Day</i> .....	Psalm viii. xv. xxi.	Psalm xxvii. xxvii. cxviii.
<i>Good Friday</i> .....	Psalm xxvii. xl. liv.	Psalm lxxx. lxxxviii.	<i>Whitsunday</i> .....	Psalm xlvi. lxviii.	Psalm cxv. cxlv.

## PROPER PSALMS.

The only days for which Proper Psalms were appointed previously to 1661, were Christmas Day, Easter Day, Ascension Day, and Whitsun Day. Those for Ash Wednesday and Good Friday were then added; and they appear, with the following other important additions to the Table, in the margin of the Durham Prayer Book of Bishop Cosin.

*Additional Proper Psalms proposed by Bishop Cosin.*

	MATTINS.	EVENSONG.
Epiphany.....	Psalm ii. lxvii.	Psalm lxxii. xevii.
Rogation Monday <sup>1</sup> .....	— xii. xviii. cvii.	— lxxxvi. xc.
Rogation Tuesday.....	— xxviii. xlii.	— xli. lxx.
Rogation Wednesday.....	— viii. xix. xxxiii.	— ciii. civ. cxliv.
St. Michael and All Angels	— xxxiv. lxxx. xci.	— ciii. civ. cxlviii.
All Saints' Day.....	— i. xv. lxxxiv. xci.	— cxii. cxlii. cxix. 1st part, cxlv. cxlix.

The following Table is also included among the alterations proposed to be made in the Prayer Book by the Convocation of Canterbury of 1879:—

*Proper Psalms on certain Days.*

	MATTINS.	EVENSONG.
<i>Advent Sunday</i> .....	Psalm viii. i.	Psalm xvi. xevii.
<i>Christmas Day</i> .....	— xix. xlv. lxxxv.	— lxxxix. cx.
<i>Circumcision</i> .....	— viii. xl. xc.	— cxviii.
<i>Epiphany</i> .....	— xlvii. xlviii. lxvii.	— xcii. ciii.
<i>Purification</i> .....	— xx. xlviii. lxxxiv.	— lxxii. cxvii. cxxxv.
<i>Ash Wednesday</i> .....	— vi. xxxii. xxxviii.	— lxxxvii. xcii. cxxxiv. cxxxviii.
<i>Annunciation</i> .....	— lxxxix.	— cii. cxxx. cxliii. cxvii. cxxx.
<i>Thursday before Easter</i> .....	— xxiii. xxvi. xlii. xliii.	— cxviii. cxxx. cxvii. cxliii. cxliii.
<i>Good Friday</i> .....	— xxii. xl. liv.	— cxli. lxxxviii.
<i>Easter Even</i> .....	— iv. xvi. xvii.	— xxxi. xlix.
<i>Easter Day</i> .....	— ii. lvii. cxi.	— cxiii. cxiv. cxviii.
<i>Ascension Day</i> .....	— viii. xv. xxi.	— xxiv. xlvii. cviii.
<i>Whitsun Day</i> .....	— xlviii. lxviii.	— civ. cxlv.
<i>Trinity Sunday</i> .....	— xxxix. xxxiii. xlv.	— xcii. xevii. xcix.
<i>St. Michael and All Angels</i>	— xxxiv. xci.	— ciii. cxlviii.
<i>All Saints</i> .....	— i. xxxiii. xxxiv.	— cxvi. cxlvii. cxlix.

NOTE.—The Psalms for Christmas Day may be used on the Sunday after Christmas, unless it be the Feast of the Circumcision; and the Psalms for Easter Day and Ascension Day may be used on the Sunday next following those Festivals respectively.

A very full list of Proper Psalms and Lessons for special occasions was put forth by Bishop Wordsworth at the Diocesan Synod held in Lincoln in the year 1871, and as the Tables contain suggestions that may be useful to many readers of this work they are here, by permission, printed entire.

## PROPER PSALMS AND PROPER LESSONS FOR SPECIAL OCCASIONS.

*As put forth by the Ordinary in the Synod held at Lincoln, on September 20, 1871.*

## Table I.—PROPER PSALMS FOR SPECIAL OCCASIONS.

*For Advent Sunday.*

All or any of the following may be used:—

Mattins—Psalm xviii. lxxxii. xcvi.

Evensong—Psalm xvii. cxviii. cx. cxliii.

See also below, in Table II., Psalms for the Third Service on Sundays in Advent. These may be used also at Morning Prayer, or Evensong, on those Sundays.

*For the Festival of Circumcision, or New Year's Day.*

Mattins—Psalm i. xx. ciii.

Evensong—Psalm xl. cxiii. cxliv.

Any of these Psalms may be used on *New Year's Eve*, and Psalm xc.

*For the Festival of the Epiphany.*

Mattins—Psalm ii. xix. or xxix. xlv.

Evensong—Psalm lxxii. lxxxvii. xcvi.

*For the Purification of the Blessed Virgin Mary, or the Presentation of Christ in the Temple.*

Mattins—Psalm xv. xxiv. xl.

Evensong—Psalm xlvi. cxviii. cxviii.

*For the Annunciation of the Blessed Virgin Mary.*

Mattins—Psalm viii. xix. lxxxix.

Evensong—Psalm cx. cxxxi. cxxxii. cxxxviii.

*For Palm Sunday, or Sunday before Easter.*

Any of the following may be used:—

Mattins—Psalm v. xx. xxi. cxviii.

Evensong—Psalm xl. cx. cxii. cxiii. cxiv.

*For Thursday before Easter.*

Mattins—Psalm xxii. xxvi. xli.

Evensong—Psalm xlii. xliii. cxvi.

*For Easter Even.*

Mattins—Psalm iv. xvi. xxxi. xlix. cxlii.

Evensong—Psalm xvii. xxx. lxxvii. xci.

*For Monday after Easter.*

Mattins—Psalm liv. lxxii. lxxxii.

Evensong—Psalm cxviii. cxix. c.

*For Tuesday after Easter.*

Mattins—Psalm ciii. cviii. cxi.

Evensong—Psalm cxiv. cxv. cxvi. cxvii.

*For Monday in Whitsun Week.*

Mattins—Psalm viii. xix. xxvii. xxix.

Evensong—Psalm xxxiii. xlv. xlvii. xlvi.

*For Tuesday in Whitsun Week.*

Mattins—Psalm lxv. lxxvi. lxxvii.

Evensong—Psalm xvi. xvii. xviii. ciii.

*For Trinity Sunday.*

Mattins—Psalm viii. xxix. xxxiii. lxvii.

Evensong—Psalm xciii. xcvi. xvii. xcix.

*For the Festival of St. Michael and All Angels, September 29.*

Mattins—Psalm viii. xxiv. xxxiv. xci.

Evensong—Psalm xvii. ciii. xlvi.

<sup>1</sup> In Bishop Cosin's MS. note the Rogation Psalms are all included under Mattins. From a difference in the appearance of the numerals which are

here placed under Evensong, it is evident they were written in afterwards, and in the wrong column, by mistake. The others are all written as they are printed above.

*All Saints' Day, November 1.*

Any of the following may be used :—

Mattins—Psalm i. xi. xv. xvi. xx. xxx. xxxiii. xxxiv. lxi. lxxix. lxxxiv.  
 Evensong—Psalm xcii. xcvi. cxii. cxxxviii. cxli. cxlvii. cxlviii. cxlix.

*On Days of Apostles and other Festivals.*

When the Psalms in the Daily Order are less appropriate, any of the following may be used, at the discretion of the Minister :—

Psalm xix. xxxiv. xlv. xlvi. lxi. lxiv. lxviii. lxxv. xevii. xeviii. xcix. cx. cxiii. cxvi. cxvii.

*For the Consecration of Churches; or Anniversaries of their Consecration, and for the Reopening of Churches after Restoration.*

Any of the following may be used :—

Psalm xxiv. xxvii. xlv. xlvi. xlvi. xlvi. xlvi. lxxxiv. lxxxvii. c. cxviii. cxvii. cxxxii. cxxxiii. cxxxiv. cl.

*For the Consecration of Churchyards.*

Psalm xxxix. xc.

*For Harvest Festivals.*

Any of the following may be used :—

Psalm lxv. lxvii. lxxx. ciii. civ. cxvi. cxvii. cxviii. cxliv. cxlv. cxlvii.

*For School Festivals.*

Psalm viii. xxiii. xxxiv. cxix. (v. 1 to 17), cxlviii.

*For Choral Festivals.*

Psalm xxxiii. xlvi. lxxxi. xcii. xcvi. xeviii. cviii. cxli. cxlvii. cl.

*For Ember Days.*

Psalm cxi. cxvii. cxviii. cxv. cxvi. cxxx. cxxxi. cxxxii. cxxxiii. cxxxiv.

*For Rogation Days.*

Psalm lxi. lxii. lxiii. lxiv. lxv. lxvi. lxvii. ciii. civ. cxvii. cxlvii.

*For Missionary Services.*

Psalm xix. lxxii. cxvii.

Also any of the Psalms appointed above for the Festival of the Epiphany.

*For Diocesan Synods, Visitations, or Ruridecanal Chapters.*

Psalm lxviii. lxxxiv. lxxxvii. cxvii. cxxxiii.

*For Annual Festivals of Benefit Societies.*

Psalm cxii. cxxxiii. cxlv.

*At Confirmation.*

Psalm xv. xix. xx. xxiii. xxiv. xxvi. xxvii. xxxiv. lxxxiv. cxvi. cxix. cxlviii.

**Table II.—PSALMS WHICH MAY BE USED AT A THIRD SERVICE ON SUNDAYS AND SOME HOLYDAYS.**

*Sundays in Advent.*

I. Psalm xlv. xlvi.	III. Psalm xlix. i.
II. " ix. x. xi.	IV. " xcvi. xcvi. xeviii.

*Christmas Day.*

Psalm ii. viii. lxxxiv.

*Sundays after Christmas.*

Psalm lxxxvii. xcvi. xeviii.

*Sundays after Epiphany.*

I. Psalm xlvi. xlvi. xlvi.	IV. Psalm xci. xcii. xciii.
II. " lxx. lxxi. lxxii.	V. " xc. xcvi. xcvi.
III. " lxxxiii. lxxxiv. lxxxv.	VI. " xcvi. xcix. c.

*Septuagesima.*

Psalm civ.

*Sexagesima.*

Psalm xlix. xc.

*Quinquagesima.*

Psalm xxviii. lxxvii.

*Sundays in Lent.*

I. Psalm vi. xxv. xxxii.	IV. Psalm cxli. cxlii. cxliii.
II. " xxxviii. li.	V. " xxii.
III. " cii. cxxx.	VI. " xl. xlv.

*Easter Day.*

Psalm iii. xxx. lxxvi. xciii.

*Sundays after Easter.*

I. Psalm cxvii. cxviii.	IV. Psalm cxi. cxii. cxiii.
II. " xix. xx. xxi.	V. " lxxx. lxxxii.
III. " xcvi. xcix. c.	

*Ascension Day.*

Psalm ii. lvii. cx.

*Sunday after Ascension.*

Psalm xciii. cxxxii.

*Whitsun Day.*

Psalm lxxxiv. lxxxv. cxxxiii.

*Trinity Sunday.*

Psalm xxxiii. xcvi. or cxlviii. cxlix. cl.

*Sundays after Trinity.*

I. Psalm i. ii. iii.	XVII. Psalm xcii. xciii.
II. " iv. vi. vii.	xciv.
III. " xi. xii. xiii.	XVIII. " cv.
xiv.	XIX. " cvii.
IV. " xxv. xxvi.	XX. " cix.
V. " xxxiii. xxxiv.	XXI. " cxiv. cxv.
VI. " xxxvii.	cxvi.
VII. " xlv.	XXII. " cxv. cxvi.
VIII. " li. liii. liv.	cxviii.
IX. " lvi. lvii. lviii.	cxvii.
X. " lix. lx. lxi.	XXIII. " cxv. cxv.
XI. " lxii. lxiii. lxiv.	cxvii.
XII. " lxxi.	cxviii.
XIII. " lxxxiii.	cxix.
XIV. " lxxiv. lxxv.	XXIV. " cxxxiii.
XV. " lxxxix. lxxx.	cxxxiv.
lxxxii.	cxxxv.
XVI. " lxxxii.	XXV. " cxxxvi.
lxxxiii.	cxxxvii.
lxxxiv.	XXVI. " cxliv. cxlv.
lxxxv.	
lxxxvi.	XXVII. Psalm cxlvi. cxlvii.

**Table III.—PROPER LESSONS FOR SPECIAL OCCASIONS.**

*For Consecration of Churches.*

First Lesson—1 Chron. xxix., or 1 Kings viii. 22-62.  
 Second Lesson—Heb. x. 19-26, or Mark vi. 11.

*For Reopening of Churches after Restoration.*

First Lesson—2 Chron. xxxiv. 8-29, or Ezra iii., or Isa. lviii., or Haggai ii.  
 Second Lesson—Luke ii. 25-39, xix. 37; John ii. 13; Eph. ii., or Rev. xxi.

*For the Consecration of Churchyards.*

First Lesson—Gen. xxiii., or Job xix., or Isa. xxvi.  
 Second Lesson—John v. 21, or 1 Cor. xv. 35; 2 Cor. iv. 8 to v. 11; 1 Thess. iv. 13; Rev. xx.

*For Rogation Days.*

First Lesson—Deut. viii., xxviii. 1-15; 1 Kings viii. 22-53; Prov. iii.; Joel ii. 15.  
 Second Lesson—Matt. vi. 24, vii. 1-13; Luke xviii. 1-15; 2 Cor. v. 1-10; 2 Cor. ix.

**TABLES AND RULES**  
**FOR THE MOVEABLE AND IMMOVEABLE FEASTS,**  
 TOGETHER WITH  
**THE DAYS OF FASTING AND ABSTINENCE**  
 THROUGH THE WHOLE YEAR.

**RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLYDAYS BEGIN.**

*EASTER DAY*, on which the rest depend, is always the First *Sunday* after the Full Moon which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter Day* is the *Sunday* after.

*Advent Sunday* is always the nearest *Sunday* to the Feast of *S. Andrew*, whether before or after.

<p><i>Septuagesima</i>  <i>Sexagesima</i>  <i>Quinquagesima</i>  <i>Quadragesima</i></p>	}	<p><i>Sunday</i> is</p>	{	<p>Nine              Eight              Seven              Six</p>	}	<p>Weeks before <i>Easter</i>.</p>
--	---	-------------------------	---	--	---	------------------------------------

<p><i>Rogation Sunday</i>  <i>Ascension Day</i>  <i>Whitsunday</i>  <i>Trinity Sunday</i></p>	}	<p>is</p>	{	<p>Five Weeks              Forty Days              Seven Weeks              Eight Weeks</p>	}	<p>after <i>Easter</i>.</p>
---	---	-----------	---	---	---	-----------------------------

*For Thanksgiving after Harvest.*

First Lesson—Cant. ii. 8; Deut. viii. 7, xxvi. 1-12, xxviii. 1-15, or Deut. xxxii. 7-20, xxxiii. 7; or Isa. xxviii. 23; Hosea ii. 14 to end.  
 Second Lesson—Matt. vii. 1-13, xiii. 24-31; John iv. 31-39, vi. 26-36; 2 Cor. ix. 6; James v. 7-19; Rev. xiv. 14-19.

*For Missionary Services.*

First Lesson—Isa. xlix. or lx. lxiii. lxvi. 5, or Zeph. iii., or Zech. viii. 20 to end of ix.  
 Second Lesson—Eph. iii., Rev. v., or xiv.

*For Benefit Societies.*

First Lesson—Deut. xxviii. 1-15.  
 Second Lesson—Rom. xiii.

*For School Festivals.*

First Lesson—Job xxviii., Prov. iii. or iv., or Eccles. xii.  
 Second Lesson—Luke ii. 40, or Eph. v. 15 to vi. 21, or 2 Tim. iii.

*For Visitations, Synods, Ruridecanal Chapters.*

First Lesson—Isa. lxi., Ezek. iii. 10, or xxxiv. 7; Zech. ix. 9 to end of x.; Mal. ii. 1, 2, iii., iv.  
 Second Lesson—Acts xx. 17, or John x. 1-17, xx. 19-24, xxi. 15-23, or 1 Cor. iii.: 2 Cor. iv. or vi.; Eph. iv. 1-17; 2 Tim. i., or ii., or iii., or iv., to 19; 1 Peter iv. 7 to v. 12, or Rev. ii. or iii.

*For Choral Festivals.*

First Lesson—1 Chron. xvi. or part of it, 2 Chron. xxix. 20.  
 Second Lesson—Eph. v. 1-22, or Col. iii. to v. 18.

**THE TABLES AND RULES.**

These were nearly all of them new insertions at the last revision of the Prayer Book in 1662, and a large portion of them were taken out of Bishop Cosin's Collection of Private Devotions. Previous editions of the Prayer Book contained "an Almanack for thirty-nine years," which was the same as our "Table of Moveable Feasts;" a "Table to find Easter for ever;" the list of days beginning "Septuagesima," but without Ascension Day, and without any prefix whatever; and a short list of Holydays. The general title, "Tables and Rules, etc.," is in the Durham Book in Bishop Cosin's handwriting: and all the ecclesiastical alterations and insertions appear to

have been made by him. The chronological apparatus of the Calendar was, however, revised by Dr. John Pell (a very learned man, and a friend of Vossius<sup>1</sup>), in conjunction with Sancroft as secretary to the Committee of Revision. Of this chronological apparatus there is no trace whatever in Bishop Cosin's Prayer Book. In 1752 (24 Geo. II.) "an Act for regulating the commencement of the year, and for correcting the Calendar," was passed, and from this the present tables of the Prayer Book are printed, not from the Sealed Books.

*§ Rules to know when the Moveable Feasts and Holydays begin.*

These rules stand exactly as they do in Cosin's Devotions, as published in 1627: except that the day of the month is substituted for the words "Equinoctial of the Spring in March." The rule for finding Easter (founded on a decree of the Council of Niceæ) is not quite exactly stated. Instead of "Full Moon" it ought to say, "the 14th day of the Calendar Moon, whether that day be the actual Full Moon or not." In some years (as in 1818 and 1845) the Full Moon and Easter coincide, and this rule then contradicts the Tables.

There is a curious old rough and ready rule for finding Easter contained in a rhyme found in some old Sarum Missals:—

"In Marche after the first C [C or new moon]  
 The next prime tell to me.  
 The thriddle Sunday ful I wis  
 Paske dai sikir [surely] hit is."

This seems as correct as it is easy to use, e.g.:—

	New Moon in March.	1st Sunday.	2nd Sunday.	Easter Day.
1786	Monday, 27.	April 2.	April 9.	April 16.
1800	Thursday, 22.	March 25.	April 1.	April 8.
1862	Sunday, 30.	April 6.	April 13.	April 20.
1865	Monday, 27.	April 2.	April 9.	April 16.
1882	Sunday, 19.	March 26.	April 2.	April 9.

*Advent Sunday*] To this rule should be added, "or on that feast itself," as *Advent Sunday* occurs on November 30th about once in every seven years on the average.

<sup>1</sup> It was the strange fate of this learned man to be so poor that he could not get even pens, ink, and paper, and the necessaries of life: and he was buried by the charity of Dr. Busby in the Rector's vault at St. Giles's in the Fields.



## A TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED IN THE

CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The  
Days  
of the  
Feasts  
of

The Circumcision of our Lord JESUS CHRIST.

The Epiphany.

The Conversion of *S. Paul*.

The Purification of the Blessed Virgin.

*Saint Matthias* the Apostle.

The Annunciation of the Blessed Virgin.

*S. Mark* the Evangelist.

*S. Philip* and *S. Jacob* the Apostles.

The Ascension of our Lord JESUS CHRIST.

*S. Barnabas*.

The Nativity of *S. John Baptist*.

*Monday*

and

*Tuesday*

} in *Easter Week*.

The  
Days  
of the  
Feasts  
of

*S. Peter* the Apostle.

*S. James* the Apostle.

*S. Bartholomew* the Apostle.

*S. Matthew* the Apostle.

*S. Michael* and All Angels.

*S. Luke* the Evangelist.

*S. Simon* and *S. Jude*, Apostles.

All Saints.

*S. Andrew* the Apostle.

*S. Thomas* the Apostle.

The Nativity of our Lord.

*S. Stephen* the Martyr.

*S. John* the Evangelist.

The Holy Innocents.

*Monday*

and

*Tuesday*

} in *Whitsun Week*.

### § *The Table of Feasts.*

This Table is not in Cosin's Devotions, though the days are all marked in the Calendar of the volume; but it is in MS. in the margin of his Durham Prayer Book. The remarks made by him in the Notes on the Prayer Book published in the fifth volume of his works shew that he had long wished to see a more complete list of the Holydays of the Church printed in the Calendar; and that he thought the abbreviated list of former Prayer Books was the fault of the printer.

But the same list that is now in the Prayer Book is found in an Act of Parliament of 1552-53 [5 and 6 Edw. VI. ch. 3, sec. 1] with the exception of the Conversion of St. Paul, St. Barnabas, and "All Angels" in association with St. Michael. The omission of these was probably accidental.

All the Feasts in this Table have their own Collects, Epistles, and Gospels, and notices of the days will be found in the footnotes appended to these in their proper places.

## A TABLE

OF THE

## VIGILS, FASTS, AND DAYS OF ABSTINENCE,

TO BE OBSERVED IN THE YEAR.

The Eves or Vigils before	}	The Nativity of our Lord.	}	The Eves or Vigils before	<i>S. John Baptist.</i>
		The Purification of the Blessed Virgin			<i>S. Peter.</i>
		<i>Mary.</i>			<i>S. James.</i>
		The Annunciation of the Blessed			<i>S. Bartholomew.</i>
		Virgin.			<i>S. Matthew.</i>
		Easter Day.			<i>S. Simon and S. Jude.</i>
Ascension Day.	<i>S. Andrew.</i>				
Pentecost.	<i>S. Thomas.</i>				
<i>S. Matthias.</i>	All Saints.				

Note, that if any of these Feast Days fall upon a *Monday*, then the Vigil or Fast Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

## DAYS OF FASTING, OR ABSTINENCE.

## I. The Forty Days of Lent.

II. The Ember Days at } being the *Wednesday, Friday,* } The First *Sunday* in Lent.  
the Four Seasons, } and *Saturday* after } The Feast of *Pentecost.*  
} } *September 14.*  
} } *December 13.*

III. The Three *Rogation Days*, being the *Monday, Tuesday,* and *Wednesday* before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except *Christmas Day*.

## [A SOLEMN DAY,

FOR WHICH A PARTICULAR SERVICE IS APPOINTED.

The Twentieth Day of *June*, being the Day on which Her Majesty began her happy Reign.]

§ *The Table of Vigils, Fasts, and Days of Abstinence.*

This, together with the "certain Solemn Days" (now reduced to one), originally appeared in Cosin's Devotions, and is also written in the margin of the Durham Prayer Book. At the end of the MS. note is written an addition taken from the Devotions, but not eventually printed in the Prayer Book:—

"By the ecclesiastical laws of this Realm, there be some times in the year wherein Marriages are not usually solemnized;<sup>1</sup> viz.

from { Advent } Sunday { eight days after the Epiphany.  
{ Septuagesima } until { eight days after Easter.  
{ Rogation } { Trinity Sunday."

Cosin also wrote, "All the Fridays in the year except the twelve days of Christmas."

But the first portion of it is to be found in 5 and 6 Edw. VI. c. 3, secs. 2, 5, and the second portion in 2 and 3 Edw. VI. c. 19, and 5 and 6 Edw. VI. c. 3.

Some notes on the subject of Fasting will be found under the head of Lent; the Ember Days are noticed in connection with Ordination Services, and the Rogation Days in the notes to the Fifth Sunday after Easter.

<sup>1</sup> See notes on the Marriage Service.

All Festivals have Eves, including Sundays, but only some have Vigils. The Festivals that fall during the seasons of Christmas, Easter, and Whitsuntide have no Vigils, Fridays being the only days of Abstinence in those joyous periods. St. Luke's day is without a Vigil, either because the Evangelist is thought to have died in peace without martyrdom, or because the minor festival of St. Etheldreda occupies the 17th of October. Michaelmas Day is without a Vigil, because the Holy Angels had no day of trial like the Saints before entering into Heaven: and of this the Vigil is a symbolical observance. The use of the words Vigil and Even at the time when the Prayer Book was first translated is illustrated by the following passage from Cranmer's answer to the Devonshire rebels: "For as *Vigils*, otherwise called Watchings, remained in the calendars upon certain *saints' evens*, because in old times the people watched all those nights; . . . but now these many years those vigils remained in vain in the books, for no man did watch." [STRYPE'S *Cranmer*, ii. 533.]

The Vigil was originally that which its name indicates, a night spent in watching and prayer. The scandals which arose out of these nocturnal Services, however, made it necessary to abolish them [DURAND. vi. 7]; and a fast on the day before was substituted which still retains the name of Vigil. The Vigil is not therefore connected with the Evening Service, but is the day before the Festival to which it belongs:

A TABLE TO FIND EASTER DAY, FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE, ACCORDING TO THE FOREGOING CALENDAR.

Golden Number.	Day of the Month.	Sunday Letter.
XIV	March 21	C
III	— 22	D
	— 23	E
XI	— 24	F
	— 25	G
XIX	— 26	A
VIII	— 27	B
	— 28	C
XVI	— 29	D
V	— 30	E
	— 31	F
XIII	April 1	G
II	— 2	A
	— 3	B
X	— 4	C
	— 5	D
XVIII	— 6	E
VII	— 7	F
	— 8	G
XV	— 9	A
IV	— 10	B
	— 11	C
XII	— 12	D
I	— 13	E
	— 14	F
IX	— 15	G
	— 16	A
XVII	— 17	B
VI	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

This Table contains so much of the Calendar as is necessary for the determining of *Easter*: To find which, look for the Golden Number of the year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the third Column for the Sunday Letter, next after the day of the Full Moon, and the day of the Month standing against that Sunday Letter is *Easter Day*. If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is *Easter Day*.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its fourth part, omitting fractions; and also the number 1: Divide the sum by 7; and if there is no remainder, then A is the Sunday Letter: But if any number remaineth, then the Letter standing against that number in the small annexed Table is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the year 1800 till the year 1899 inclusive, add to the current year only its fourth part, and then divide by 7, and proceed as in the last Rule.

NOTE, That in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated day exclusive to the end of the year.

and since (according to the accustomed habit of the Church) the Festival itself begins on the evening previous, the Vigil ends before that Evening Service (if there is more than one) which is observed as the first Vespers of the feast. That, in mediæval times, the whole of the day before the Festival was observed as the Vigil may be seen by the following Rubric for the first Sunday in Advent: "Non dicatur etiam per totum annum Te Deum laudamus in Vigiliis, nec in quatuor temporibus, nisi in Vigilia Epiphaniæ quando in Dominica contigerit, et præterquam in quatuor temporibus hebdomadæ Pentecostes." The Te Deum was used at Mattins: the use of it here referred to must therefore be at the Mattins of the Vigil. Some remarks on the observance of Vigils may be found in *Tracts for the Times*, No. 66, pp. 11, 12.

The following Table will shew in what years festivals which are not moveable ones occur on Sundays:—

Sunday Letter.	Festivals.
G	Annunciation, Nat. St. John B., SS. Simon and Jude.
F	Epiphany, St. Matthias, St. Michael.
E	Purification, St. Peter, St. Bartholomew, St. Matthew.
D	St. Andrew, St. Thomas, Innocents.
C	Conv. St. Paul, St. Luke, All Saints, St. John Evan.
B	St. Mark, St. James, St. Stephen.
A	SS. Philip and James, Christmas.
	Circumcision, St. Barnabas.

*Days of Fasting*] These are the forty days of Lent and the Ember Days. Strictly regarded, these days are to be kept by refraining from food during the whole day or up to a certain hour, as noon.

*or Abstinence*] That is, "or days of Abstinence." These

are the Rogation Days and all Fridays except a Friday on which Christmas Day occurs. Strictly regarded, these days are to be kept by abstinence from animal food: eggs, cheese, and butter not being included under that designation.

The accession of the Sovereign was first observed as a "Solemn Day" in the reign of Queen Elizabeth; but no mention of such a day was made in the Prayer Book until late in the last century. The above notice of the day has not therefore the authority of the Sealed Books, nor of the Act of 1752, but is printed in deference to Royal Proclamations dated June 21, 1837, and January 17, 1859.

§ *The Table to find Easter till 1899.*

This Table is an extract from the first three columns of the Calendar during the Paschal limits, or the period during which Easter Day must always fall. It was substituted in 1752 (with the succeeding one) for "a Table to find Easter for ever" which had been printed in previous Prayer Books, but which had been framed on a mistaken supposition respecting the perpetual application of the cycle of Golden Numbers to fixed days of the months. A change in the application of the cycle will be necessary in the year 1900 (provided for by another Table further on), when the above will be superseded for all future calculations.

The Golden Numbers and the Sunday Letters are explained in the notes to the General Tables for finding them.

These Tables are a solution of a difficulty about the determination of Easter Day, which caused considerable trouble to the Church when astronomy, and consequently chronology, was imperfectly understood. The Nicene Council [A.D. 325] endeavoured to settle this difficulty and the Quartodeciman

## ANOTHER TABLE TO FIND EASTER TILL THE YEAR 1899 INCLUSIVE.

## SUNDAY LETTERS.

GOLDEN NUMBER.	A	B	C	D	E	F	G
I	April 16	— 17	— 18	— 19	— 20	— 14	— 15
II	April 9	— 3	— 4	— 5	— 6	— 7	— 8
III	March 26	— 27	— 28	— 29	— 23	— 24	— 25
IV	April 16	— 17	— 11	— 12	— 13	— 14	— 15
V	April 2	— 3	— 4	— 5	— 6	March 31	April 1
VI	April 23	— 24	— 25	— 19	— 20	— 21	— 22
VII	April 9	— 10	— 11	— 12	— 13	— 14	— 8
VIII	April 2	— 3	March 28	— 29	— 30	— 31	April 1
IX	April 16	— 17	— 18	— 19	— 20	— 21	— 22
X	April 9	— 10	— 11	— 5	— 6	— 7	— 8
XI	March 26	— 27	— 28	— 29	— 30	— 31	— 25
XII	April 16	— 17	— 18	— 19	— 13	— 14	— 15
XIII	April 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV	March 26	— 27	— 28	— 22	— 23	— 24	— 25
XV	April 16	— 10	— 11	— 12	— 13	— 14	— 15
XVI	April 2	— 3	— 4	— 5	March 30	— 31	April 1
XVII	April 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII	April 9	— 10	— 11	— 12	— 13	— 7	— 8
XIX	April 2	March 27	— 28	— 29	— 30	— 31	April 1

To make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

controversy [see notes on Easter Day] by the following epistolary decrees:—

1. That the twenty-first day of March is to be taken as the vernal equinox.
2. That the full moon happening upon or next after the twenty-first day of March is to be taken for the full moon of the month Nisan.
3. That the next Lord's Day after that full moon is to be observed as Easter Day.
4. Unless the full moon happens upon a Sunday, when Easter Day is to be the next Sunday.

But to observe these rules it was necessary to ascertain the age of the moon: and although this could be done correctly for a period by means of a cycle of the moon discovered by Meton, an Athenian philosopher, which set forth the change of the moon for nineteen years, and which was supposed to repeat itself *ad infinitum*, yet a more accurate knowledge of astronomy shewed that this rule was subject to error, and

that Easter Day was sometimes too early and sometimes too late to commemorate our Lord's Resurrection with the accuracy which was intended by the Nicene Council. This erroneous system was not corrected, however, until the introduction of the "New Style" by Pope Gregory XIII. in 1582; and the New Style was not introduced into England until 1752, when the Act of Parliament was passed from which the present Calendar is printed.

These Tables for finding Easter, together with those which follow, are part of the Act of Parliament referred to [24 Geo. II. c. 23], and have not received the same authority as the Prayer Book itself. Nor does there seem to be any practical necessity for binding them up with every edition of the Prayer Book as is the present custom, since they are of far too recondite a character to be of any use except to highly scientific students; and for ordinary use the Table of Moveable Feasts is amply sufficient.

# A TABLE OF THE MOVEABLE FEASTS

FOR THE REST OF THE NINETEENTH CENTURY,  
ACCORDING TO THE FOREGOING CALENDAR.

Year of our Lord.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter Day.	Rogation Sunday.	Ascension Day.	Whitsun Day.	Sundays after Trinity.	Advent Sunday.
1882	II	11	A	Four	Feb. 5	Feb. 22	Apr. 9	May 14	May 18	May 28	Twenty-five	Dec. 3
1883	III	22	G	Two	Jan. 21	— 7	Mar. 25	Apr. 29	— 3	— 13	Twenty-seven	— 2
1884	IV	3	FE	Four	Feb. 10	— 27	Apr. 13	May 18	— 22	June 1	Twenty-four	Nov. 30
1885	V	14	D	Three	— 1	— 18	— 5	— 10	— 14	May 24	Twenty-five	— 29
1886	VI	25	C	Six	— 21	Mar. 10	— 25	— 30	June 3	June 13	Twenty-two	— 28
1887	VII	6	B	Four	— 6	Feb. 23	— 10	— 15	May 19	May 29	Twenty-four	— 27
1888	VIII	17	AG	Three	Jan. 29	— 15	— 1	— 6	— 10	— 20	Twenty-six	Dec. 2
1889	IX	28	F	Five	Feb. 17	Mar. 6	— 21	— 26	— 30	June 9	Twenty-three	— 1
1890	X	9	E	Three	— 2	Feb. 19	— 6	— 11	— 15	May 25	Twenty-five	Nov. 30
1891	XI	20	D	Two	Jan. 25	— 11	Mar. 29	— 3	— 7	— 17	Twenty-six	— 29
1892	XII	1	CB	Five	Feb. 14	Mar. 2	Apr. 17	— 22	— 26	June 5	Twenty-three	— 27
1893	XIII	12	A	Three	Jan. 29	Feb. 15	— 2	— 7	— 11	May 21	Twenty-six	Dec. 3
1894	XIV	23	G	Two	— 21	— 7	Mar. 25	Apr. 29	— 3	— 13	Twenty-seven	— 2
1895	XV	4	F	Four	Feb. 10	— 27	Apr. 14	May 19	— 23	June 2	Twenty-four	— 1
1896	XVI	15	ED	Three	— 2	— 19	— 5	— 10	— 14	May 24	Twenty-five	Nov. 29
1897	XVII	26	C	Five	— 14	Mar. 3	— 18	— 23	— 27	June 6	Twenty-three	— 28
1898	XVIII	7	B	Four	— 6	Feb. 23	— 10	— 15	— 19	May 29	Twenty-four	— 27
1899	XIX	18	A	Three	Jan. 29	— 15	— 2	— 7	— 11	— 21	Twenty-six	Dec. 3
1900	I	0	G	Five	Feb. 11	— 28	— 15	— 20	— 24	June 3	Twenty-four	— 2

[N.B.—This Table is only a representative and not a facsimile of the Table in the Act of Parliament. The latter extends from 1752 to 1804. For dates belonging to the twentieth century, see the two Tables in the Appendix to this part of the Calendar.]

## THE EPACT.

The difference between the length of the solar year and that of the lunar year is eleven days; the solar year being made up of 365 days, and the lunar year of twelve months or moons, of twenty-nine and a half days each, or 354 days in all. The last day of the lunar year being the last day of the twelfth moon, and the last day of the solar year being the 31st of December, the difference between these constitutes the Epact.<sup>1</sup> In the

first year of the present cycle the lunar year and the solar year both commenced on the 1st of January; the Epact for the second year was therefore 11, for the third 22, for the fourth 33, and so forth in a regular succession. The whole months are not reckoned, however, and instead of 33, the Epact is taken as 3, instead of 36 as 6, and so forth.

A cycle of nineteen Epacts is thus formed which always runs parallel to the nineteen Golden Numbers in the following order:-

Golden Numbers	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Epacts	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18

The Epact is used for calculating the age of the moon on any day in any year. To do this, [1] Add together the day of the month and the Epact; [2] If the month is one later on in the year than March, add also the number of months including March and the one for which the calculation is required. The result will give the moon's age within a fraction of a day. Thus:—

1865. October 10th.  
           3 The Epact.  
           13  
           8 months from March to October, inclusive.  
           —  
 Days 21 = approximate age of the moon.

The true age of the moon on October 10, 1865, at noon, being 20 days and 14 hours.

The use of the Epacts (in connection with the Sunday letters), for finding out Easter Day, may be thus illustrated for the year 1887. Find out the moon's age for some day on which Easter can fall, say April 1st.

1887. April 1  
           6 Epact.  
           2 March and April inclusive.

Days 9 = age of the moon on April 1.

The Paschal Full Moon is the 14th day of the moon's age, and this will be April 6th. [2] Easter Day being the Sunday after the Paschal Full Moon, and B being the Sunday Letter for 1887, the first B after April 6th will shew that April 10th is Easter Day in that year.

<sup>1</sup> Ἐπακταὶ ἡμέραι. Intercalary days.

**A TABLE**  
OF THE  
**MOVEABLE FEASTS,**  
ACCORDING TO THE SEVERAL DAYS THAT EASTER  
CAN POSSIBLY FALL UPON.

Easter Day.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascension Day.	Whitsun Day.	Sundays after Trinity.	Advent Sunday.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	Twenty-seven	Nov. 29
— 23	One	— 19	— 5	— 27	May 1	— 11	Twenty-seven	— 30
— 24	One	— 20	— 6	— 28	— 2	— 12	Twenty-seven	Dec. 1
— 25	Two	— 21	— 7	— 29	— 3	— 13	Twenty-seven	— 2
— 26	Two	— 22	— 8	— 30	— 4	— 14	Twenty-seven	— 3
— 27	Two	— 23	— 9	May 1	— 5	— 15	Twenty-six	Nov. 27
— 28	Two	— 24	— 10	— 2	— 6	— 16	Twenty-six	— 28
— 29	Two	— 25	— 11	— 3	— 7	— 17	Twenty-six	— 29
— 30	Two	— 26	— 12	— 4	— 8	— 18	Twenty-six	— 30
— 31	Two	— 27	— 13	— 5	— 9	— 19	Twenty-six	Dec. 1
Apr. 1	Three	— 28	— 14	— 6	— 10	— 20	Twenty-six	— 2
— 2	Three	— 29	— 15	— 7	— 11	— 21	Twenty-six	— 3
— 3	Three	— 30	— 16	— 8	— 12	— 22	Twenty-five	Nov. 27
— 4	Three	— 31	— 17	— 9	— 13	— 23	Twenty-five	— 28
— 5	Three	Feb. 1	— 18	— 10	— 14	— 24	Twenty-five	— 29
— 6	Three	— 2	— 19	— 11	— 15	— 25	Twenty-five	— 30
— 7	Three	— 3	— 20	— 12	— 16	— 26	Twenty-five	Dec. 1
— 8	Four	— 4	— 21	— 13	— 17	— 27	Twenty-five	— 2
— 9	Four	— 5	— 22	— 14	— 18	— 28	Twenty-five	— 3
— 10	Four	— 6	— 23	— 15	— 19	— 29	Twenty-four	Nov. 27
— 11	Four	— 7	— 24	— 16	— 20	— 30	Twenty-four	— 28
— 12	Four	— 8	— 25	— 17	— 21	— 31	Twenty-four	— 29
— 13	Four	— 9	— 26	— 18	— 22	June 1	Twenty-four	— 30
— 14	Four	— 10	— 27	— 19	— 23	— 2	Twenty-four	Dec. 1
— 15	Five	— 11	— 28	— 20	— 24	— 3	Twenty-four	— 2
— 16	Five	— 12	Mar. 1	— 21	— 25	— 4	Twenty-four	— 3
— 17	Five	— 13	— 2	— 22	— 26	— 5	Twenty-three	Nov. 27
— 18	Five	— 14	— 3	— 23	— 27	— 6	Twenty-three	— 28
— 19	Five	— 15	— 4	— 24	— 28	— 7	Twenty-three	— 29
— 20	Five	— 16	— 5	— 25	— 29	— 8	Twenty-three	— 30
— 21	Five	— 17	— 6	— 26	— 30	— 9	Twenty-three	Dec. 1
— 22	Six	— 18	— 7	— 27	— 31	— 10	Twenty-three	— 2
— 23	Six	— 19	— 8	— 28	June 1	— 11	Twenty-three	— 3
— 24	Six	— 20	— 9	— 29	— 2	— 12	Twenty-two	Nov. 27
— 25	Six	— 21	— 10	— 30	— 3	— 13	Twenty-two	— 28

NOTE, that in a Bissextile or Leap Year, the Number of Sundays after Epiphany will be the same, as if Easter Day had fallen One Day later than it really does. And for the same reason, One Day must, in every Leap Year, be added to the Day of the Month given by the Table for Septuagesima Sunday: And the like must be done for the First Day of Lent (commonly called Ash Wednesday), unless the Table gives some Day in the Month of March for it; for in that case the Day given by the Table is the right Day.

The order in which this Table follows the others makes its use sufficiently evident. The two first Tables being given for the purpose of finding the date of the Festival by which all the moveable Holydays are regulated, and a third added which sets forth all the moveable Holydays for many years to come,

this Table is given as a means of finding out for any year, past or future, the respective dates of these days, according to that of Easter. The Note respecting Leap Year must not be overlooked when this Table is used.

TABLE TO FIND EASTER DAY

FROM

THE YEAR 1900 TO THE YEAR 2199 INCLUSIVE.

Golden Number.	Day of the Month.	Sunday Letters.
XIV	March 22	D
III	— 23	E
	— 24	F
XI	— 25	G
	— 26	A
XIX	— 27	B
VIII	— 28	C
	— 29	D
XVI	— 30	E
V	— 31	F
	April 1	G
XIII	— 2	A
II	— 3	B
	— 4	C
X	— 5	D
	— 6	E
VIII	— 7	F
VII	— 8	G
	— 9	A
XV	— 10	B
IV	— 11	C
	— 12	D
XII	— 13	E
I	— 14	F
	— 15	G
IX	— 16	A
XVII	— 17	B
VI	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900 to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the first Table before inserted, for finding *Easter* till the Year 1899.

This Table is simply for revising the first and third columns of that portion of the Calendar which extends over the Paschal limits, i.e. those days in March and April that

*Easter* can possibly fall on. It will not come into use before the year 1900, and is then applicable for three hundred years.

## GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER,  
AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	etc.					

To find the Dominical or Sunday Letter for any given Year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which in Table I. standeth at the top of the column, wherein the number of hundreds contained in that given year is found : Divide the sum by 7, and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter, which standeth under that number at the top of the Table, is the Sunday Letter.

TABLE II.

I.			II.			III.		
Years of our Lord.			Years of our Lord.			Years of our Lord.		
B	1600	0	B	5200	15	B	5300	16
	1700	1		5400	17		5400	17
	1800	1		5500	17		5500	17
	1900	2						
B	2000	2	B	5600	17			
	2100	2		5700	18			
	2200	3		5800	18			
	2300	4		5900	19			
B	2400	3	B	6000	19			
	2500	4		6100	19			
	2600	5		6200	20			
	2700	5		6300	21			
B	2800	5	B	6400	20			
	2900	6		6500	21			
	3000	6		6600	22			
	3100	7		6700	23			
B	3200	7	B	6800	22			
	3300	7		6900	23			
	3400	8		7000	24			
	3500	9		7100	24			
B	3600	8	B	7200	24			
	3700	9		7300	25			
	3800	10		7400	25			
	3900	10		7500	26			
B	4000	10	B	7600	26			
	4100	11		7700	26			
	4200	12		7800	27			
	4300	12		7900	28			
B	4400	12	B	8000	27			
	4500	13		8100	28			
	4600	13		8200	29			
	4700	14		8300	29			
B	4800	14	B	8400	29			
	4900	14		8500	0			
	5000	15		etc.				
	5100	16						

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year consisting of entire hundreds, and note the number or cipher which stands against it in the third column; then, in Table III. look for the same number in the column under any given Golden Number, which when you have found, guide your eye sideways to the left hand, and in the first column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The letter B prefixed to certain hundredth years in Table II. denotes those years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other hundredth years are to be accounted only common years.

§ *The Dominical or Sunday Letters.*

The second column of the Calendar is occupied by the first

seven letters of the alphabet, which are repeated throughout the year, beginning with A on the first of January. If the first of January is on a Sunday, A is the Sunday Letter for



TABLE III.

Paschal Full Moon.	Sunday Letter.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B																			
April 18	C	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

that year; if on a Saturday, B is the Sunday Letter, and so on in a retrograde order; the letter which indicates the first Sunday in the year indicating it throughout, except in Leap Year. In Leap Year the letter which indicates the first Sunday of the year indicates it up to the end of February only; and from March onward to the end of the year the next letter backward is taken, so that if B is the Sunday Letter for January and February in Leap Year, A is that for the succeeding months; and G for the year following. The days of the year recur on the same days of the week throughout only after the lapse of twenty-eight years. The cycle of Sunday Letters extends therefore over this period, as may be seen in "the Table of Moveable Feasts for the remainder of the nineteenth century." It is sometimes, but erroneously, called the "Solar Cycle," the name having doubtless arisen from "Dies Solis," as the cycle has no relation to the course of the Sun.

§ The Golden Numbers.

This title was given to the Lunar Cycle invented by Meton the Athenian [B.C. 432], which was called after him the Metonic Cycle, and was anciently written in letters of gold, and hence received its name. It extends over nineteen years, which are numbered respectively from 1 to 19. These were formerly marked throughout the year in the first column of the Calendar; but since 1752 they have been inserted only beside those days which are included within the Paschal Full

Moon limits, i.e. between March 21st and April 25th. At the end of the cycle the phases of the moon begin to recur upon the same days of the month, in the same succession, with a difference of one hour and a half. This difference so far disturbs the application of the cycle of Golden Numbers that it will have to be readjusted in the year 1900, and one of the foregoing Tables is already provided for the purpose of making the necessary alteration.

The Golden Numbers in the Calendar indicate the day on which the Ecclesiastical Paschal Full Moon occurs; the Sunday Letter next after indicating (as has been already shewn) the Festival of Easter itself.

The three "General Tables" are only of use to those who have to make historical calculations, and all might well be left to the Act of Parliament, and to works on Chronology, but they have been printed here in deference to the custom which has placed them in all our Prayer Books for some time past.

APPENDIX.

The two following Tables are among the alterations of the Prayer Book suggested by the Convocation of Canterbury in 1879. It was proposed that they should be substituted for the "Tables to find Easter," and they are inserted here as a very useful apparatus for ascertaining the dates of Festivals for a long series of years.

Tables shewing the days upon which the Moveable Feasts have been observed or are to be observed from the Year 1500 to the Year 2000.

TABLE I.

Table with 20 columns representing years from 1500 to 2000. Each column contains a vertical list of numbers representing the days of the month for various feasts.

TABLE II.

Table with 13 columns: No, Common Years (Sunday Letter, Sundays after Epiphany, Septuagesima Sunday, First Day of Lent), Leap Year\* (Sunday Letters, Sundays after Epiphany, Septuagesima Sunday, First Day of Lent), Easter Day, Rogation Sunday, Ascension Day, Whitsunday, Sundays after Trinity, and Advent Sunday.

To find the days upon which the moveable Holydays have been observed or are to be observed in any year, look for the year in the First Table and observe the number set beside it. Then look for the same number in the first column of the Second Table, against which you will find a letter called the Sunday Letter, the number of Sundays after Epiphany and after Trinity, and the days of the Calendar upon which the first day of Lent and the principal moveable Festivals fall.

But note, that if the number of the year in the First Table hath a \* set against it, that year is Bissextile or Leap Year, in which case the month of February hath 29 days, and the Sunday Letters, the number of Sundays after Epiphany, the day upon which Septuagesima Sunday is observed, and the day upon which the first day of Lent falleth, are all to be looked for in the Leap Year columns, which are likewise marked with a star \*.

In Leap Year there are always two Sunday Letters, whereof the former is used in January and February, and the latter for the rest of the year. Note also that in the year 1752, in which the Calendar was reformed and the New Style began, the day following Wednesday, September 2, was called Thursday, September 14, and therefore after September 2 the Sunday Letter was A instead of D, and there were only 25 Sundays after Trinity, and Advent Sunday was December 8.

Note also that until 1752 the year was reckoned in the Church of England as beginning March 25, all days before March 25 being considered as part of the year preceding.

## INTRODUCTION TO THE CALENDAR.

THE Ecclesiastical Calendar comprises two things: first, a table of the order of days in the year; and, secondly, a catalogue of the saints commemorated in the Church. To this, in the Book of Common Prayer, there is also annexed a table of the daily lessons throughout the year.

Calendars are known to have been in use at a very early date in the Church. One of the Church of Rome was printed by Bouchier in his *Commentary on the Paschal Cycle* [Antwerp, 1634], which was formed about the middle of the fourth century, or perhaps as early as A.D. 336; and another is given by Mabillon in his *Analecta*, which was drawn up for the Church of Carthage A.D. 483, and which is preserved in the Abbey of St. Germaine de Près, at Paris. Many others of early times are extant, and a number are printed by Martene in the sixth volume of his *Collection of Ancient Writers*.

The origin of Christian Calendars is clearly coeval with the commemoration of martyrs, which began at least as early as the martyrdom of Polycarp, A.D. 168. [EUSEB. *Ecl. Hist.* iv. 15.] The names of these, and their acts, were carefully recorded by the Church in Martyrologies; and Diptychs—tablets of wood or ivory—were inscribed with their names, to be read at the time when the memorial of the departed was made at the celebration of the Holy Eucharist. From one or both of these, lists of names would naturally be transcribed for use at other times, and as a memorial in the hands of private Christians, the names being placed against the day on which the martyrs suffered, or that (generally the same) on which they were annually commemorated. To these two columns of the days of the year and the names of the martyrs were afterwards added two others of Golden Numbers and Sunday Letters, the use of which has been explained in the notes to the Tables.

Several very ancient English Calendars exist in our public libraries; but the earliest known is one printed by Martene [*Vet. Scrip.* vi. 635], under the title "Calendarium Floriacense," and attributed by him (with apparently good reason) to the Venerable Bede, with whose works it was found in a very old MS. at Fleury. Bede died at Jarrow, A.D. 735, so that this Calendar must date from the earlier half of the eighth century. There is a general agreement between this Calendar and the Martyrology of Bede which seems to shew that it is rightly attributed to him, and we may therefore venture to take it as the earliest extant Calendar of the Church of England, dating it from the latest year of Bede's life. It is printed month by month in the first column of the Comparative View of the Calendar in the following pages.

In the course of ages the number of names recorded in the Martyrologies of the Church increased to a great multitude, as may be seen in the vast folio *Acta Sanctorum*, printed for every day of the year by the Bollandists, which was commenced more than two centuries ago, and is not yet nearly complete, though it extends to sixty large volumes. The Calendars of the Church also began to be crowded, although there was always a local character about them which did not belong to the Martyrologies. In the twelfth century the original method of recording the names of saints (which was by the Bishop of each Diocese in some cases, and in others by a Diocesan Council) was superseded by a formal rite of Canonization, which was performed only by the Popes; and from this time the names inserted in the Calendar ceased to be those of Martyrs or Confessors only.

The Calendar of the Church of England was always local in its character, and one of the eleventh or twelfth century, which is preserved in the Durham Chapter Library, seems to differ but little from another of the fifteenth century, which is contained in an ancient Missal of that Church, or from that which has been reprinted from a Missal of 1514, belonging to Bishop Cosin's Library, in the following pages. Comparatively few names were added to the English Calendars during the mediæval period, though many were added to the Roman.

Some changes were made in the Calendar by the "Abrogation of certain Holydays" in the reign of Henry VIII., great inconvenience being found to arise from the number of days which were observed with a cessation from labour; and

the two days dedicated to St. Thomas of Canterbury being especially obnoxious to the King were altogether expunged, though by very questionable authority.

When the English Prayer Book was set forth in 1549, it was thought expedient to insert only the chief of the names which had been contained in the Calendar of the Salisbury Use. Two of these were taken away (though the erasure of St. Barnabas was probably a printer's error), and four others added in 1552. In the following year, 1553, the old Salisbury Calendar was reprinted (with three or four omissions) in the Primer of Edward VI., and in the "Private Prayers" of Queen Elizabeth's reign, printed in 1584; but not in any Book of Common Prayer. In 1559 the Calendar of 1552 was reprinted with one omission. These successive changes (as far as is necessary to illustrate the transition from the ancient to the modern Calendar) are represented in the following Table:—

## § Transition of the English Calendar from 1549 to 1559.

Circumcision.	} In Calendars of 1549, 1552, <sup>1</sup> 1559.
Epiphany.	
Conversion of St. Paul.	
Purification of the Blessed Virgin Mary.	
St. Matthias.	
Annunciation of the Blessed Virgin Mary.	
St. Mark.	
— Philip and St. James.	
— John Baptist.	
— Peter.	
— James.	
— Bartholomew.	
— Matthew.	
— Michael.	
— Luke.	
— Simon and St. Jude.	
All Saints.	
St. Andrew.	
— Thomas.	
Christmas.	
St. Stephen.	
— John Evangelist.	
Innocents.	
St. Mary Magdalen.	In Calendar of 1549 only.
— Clement.	1552 only.
— Barnabas.	1549 and 1559.
— George.	} 1552 and 1559.
— Laurence.	
Lammas.	

<sup>1</sup> In 1552 an Act of Parliament was passed "for the keeping Holydays and Fasting-days" [5 and 6 Edw. VI. c. 3]. The preamble runs: "Forasmuch as at all times men be not so mindful to laud and praise God, so ready to resort and hear God's Holy Word, and to come to the Holy Communion and other laudable rites which are to be observed in every congregation as their bounden duty doth require, therefore, to call men to remembrance of their duty, and to help their infirmity, it hath been wholesomely provided that there should be some certain times and days appointed, wherein Christians should cease from all other kind of labours, and should apply themselves only and wholly unto the aforesaid holy works properly pertaining unto true religion; . . . therefore as these works are most commonly, and also may well be called God's service, so the times appointed specially for the same are called Holydays."

The first clause then enacts "that all the days hereafter mentioned shall be kept and commanded to be kept Holydays, and none other; that is to say, all Sundays in the year, the days of the feast of the Circumcision of our Lord Jesus Christ, of the Epiphany, of the Purification of the Blessed Virgin, of Saint Matthee the Apostle, of Saint Mark the Evangelist, of Saint Philip and Jacob the Apostles, of the Ascension of our Lord Jesus Christ, of the Nativity of Saint John the Baptist" [with all other Holydays as in the bracketed list above, until Innocents], "Monday and Tuesday in Easter Week, and Monday and Tuesday in Whitsun Week, and that none other day shall be kept and commanded to be kept Holyday, or to abstain from lawful bodily labour."

"II. And it is also enacted by the authority aforesaid that every even or day next going before any of the aforesaid days of the feasts of the Nativity of our Lord, of Easter, of the Ascension of our Lord, Pentecost, and the Purification and the Annunciation of the aforesaid Blessed Virgin, of All Saints, and of all the said feasts of the Apostles (other than of Saint John the Evangelist, and Philip and Jacob) shall be fasted, and commanded to be kept and observed, and that none other even or day shall be commanded to be fasted."

The fifth clause provides for the observance of Saturday as a fasted even when the feast falls on a Monday; and the seventh for the observance of the usual solemnities on St. George's Feast.

It seems now to have been felt by persons in authority that greater reverence ought to be shewn for the names of those who had glorified God in a special manner by their deaths or their lives, and in the Latin Prayer Book of 1560 nearly every day of the year was marked by the name of a saint, the list being compiled from the old Salisbury Calendar and the Roman. This appears to have led to the appointment of a Commission, consisting of the Archbishop of Canterbury, the Bishop of London, Dr. Bill; and Walter Haddon, the compiler of the Latin Calendar just referred to. This Commission met in 1561, and, with a few changes in the Tables and Rules, made also a revision of the list of Saints.

In making this revision the compilers evidently took the same course which had been taken with respect to the Prayer Book itself, going back to the Sarum Missal and selecting from the old Calendar such names of Festivals as they thought proper to be inserted in the new one.

As regards the days dedicated to our Lord, the Blessed Virgin Mary, and the Holy Apostles, little change was made. The only Festival of our Lord which they omitted was "The Feast of the Holy Saviour" [May 24th], a day which does not always occur in Sarum Calendars. Among the Festivals

of the Blessed Virgin only that of the Assumption [August 15th] was left out. Of the days on which the Apostles and other Saints of the New Testament were commemorated before the Reformation there were omitted, St. Paul [June 29th], the Commemoration of St. Paul [June 30th], St. Peter's Chair [February 22nd], the Invention of St. Stephen [August 3rd], and St. Michael of the Mount [October 16th].

The Minor Holydays were, however, greatly diminished in number, for out of one hundred and fifty-one which occur in the Sarum Calendars of Henry VIII's reign only forty-eight were restored by the revisers of 1561. On what principle they went can only be judged by the result, which the following Table of our existing Calendar (which contains fifty-one Minor Holydays), will shew. It seems a singular omission that the names of two of our greatest national saints, St. Aidan and St. Cuthbert, should have been overlooked both in 1561 and in 1661. The omission of St. Patrick is almost as extraordinary; and it might have been expected that St. Thomas of Canterbury's name would have been restored when the bitterness of the Tudor times had passed away. The latter two names were always inserted in ordinary Almanacs which were not bound up with the Prayer

§ Saints commemorated by the Church of England.

The Holy Apostles, etc.	Martyrs in the Age of Persecutions.		Martyrs and other Saints specially connected with England.		French and other Saints not included among the preceding.	
		A. D.		A. D.		A. D.
The Blessed Virgin Mary.	St. Nicomede .....	90	St. George, M. ....	290	St. Silvester .....	335
St. Michael and All Angels.	St. Dionysius the } .....	96	St. Alban, M. ....	303	St. Enochus .....	340
All Saints.	Areopagite }		St. Nicolas .....	326	St. Hilary of Poitiers, } .....	368
St. John the Baptist.	St. Clement .....	100	St. Benedict .....	543	Confessor .....	
St. Peter.	St. Perpetua .....	203	St. David .....	544	St. Ambrose .....	397
St. James the Great.	St. Cecilia .....	230	St. Machutus .....	560	St. Martin .....	397
St. John the Evangelist.	St. Fabian .....	250	St. Gregory .....	604	St. Jerome .....	420
St. Andrew.	St. Agatha .....	251	St. Augustine of } .....	604	St. Augustine .....	430
St. Philip.	St. Lawrence .....	258	Canterbury }		St. Britius .....	444
St. Thomas.	St. Cyprian .....	258	St. Etheldreda .....	670	St. Remigius .....	535
St. Bartholomew.	St. Valentine .....	270	St. Chad .....	673	St. Leonard, Confessor	559
St. Matthew.	St. Prisca .....	275	St. Giles .....	725	St. Lambert .....	709
St. James the Less.	St. Margaret .....	278	Venerable Bede .....	735		
St. Simon Zelotes.	St. Lucian .....	290	St. Boniface .....	755		
St. Jude.	St. Faith .....	290	St. Swithin .....	862		
St. Matthias.	St. Agnes .....	304	St. Edmund, K. & M. ...	870		
St. Paul.	St. Vincent .....	304	St. Edward, K. & M. ...	978		
St. Barnabas.	St. Lucy .....	305	St. Dunstan .....	988		
St. Mark.	St. Catharine .....	307	St. Alphege, M. ....	1012		
St. Luke.	St. Crispin .....	308	St. Edward, K. & Conf.	1163		
St. Stephen.	St. Blasius .....	316	St. Hugh .....	1200		
The Holy Innocents.			St. Richard .....	1253		
St. Mary Magdalen.						
St. Anne.						

Book, and are also found in some Calendars of Queen Elizabeth's time.

At the revision of 1661 the only change made was the insertion of the names of St. Alban, the Venerable Bede, and St. Enochus. These three names, together with the particular designations by which most of the Saints in the Calendar are now distinguished, are to be found in the Calendar prefixed to Bishop Cosin's Devotions: and as the first published edition of that work was printed in 1627, we may conclude that they were taken thence into the Book of Common Prayer at the Revision of 1661, as some of the Tables and Rules were.

In Calendars of the Church of England not printed in the Prayer Book, but published by the Stationers' Company

under the authority of the Archbishop of Canterbury,<sup>1</sup> the following names are also to be found: St. Patrick, St. Thomas of Canterbury, and All Souls. King Charles the First was likewise included among the Martyrs in all English Calendars until the special Form of Prayer for the 30th of January was given up in 1859.

It will be seen that the whole number of individual Saints commemorated is seventy-three. Of these, twenty-one are especially connected with our Blessed Lord; twenty are Martyrs in the age of persecutions; twenty-one are especially connected with our own Church; and eleven are either great

<sup>1</sup> This authority continued to be given as late as 1832.

and learned defenders of the Faith, like St. Hilary and St. Augustine, or Saints of France, whose names were probably retained as a memorial of the ancient close connection between the Churches of France and England.

The Calendar itself was not in any way altered by the Act of Parliament of 1752 for the alteration of the style, the present tables of the months being a fairly exact reprint of those in the Sealed Books. They are here given from the Act, but are inserted after the Tables and Rules as in the Sealed Books. This order was evidently adopted with the object of making a definite Festival and Ferial division of this part of the Prayer Book, instead of confusing the two divisions together as in the Act; and while the improved text of the latter has been adopted, it has been thought better to take the more convenient and more ecclesiastical arrangement (in this respect) of the former.

In the "Comparative View" of each of the months, all the names in the Calendar of Bede, the Salisbury Use of 1514, and the Modern Roman, are represented; but a selection only has been made from the Oriental Calendar, as the great majority of Eastern Saints are unknown to English readers, and their names would convey no information whatever. Those selected are chosen for the object of illustrating the

points of similarity between the Calendars of East and West; and they are taken from the Byzantine Calendar printed in NEALE'S *Introduction to the History of the Holy Eastern Church*, vol. ii. p. 768. Some remarkable coincidences may be observed between it and the Calendar of Bede, which help to confirm the theory of a direct connection between England and the Oriental Church.

In the Notes on the "Minor Holydays" great care has been taken to make them as complete as possible without occupying too much space, and the reader's attention has been drawn to history rather than legend, except where the latter is necessary in order to understand the special popularity or iconography of any saint. The authority for dedications of churches has been *The Calendar of the Anglican Church Illustrated*, J. H. PARKER, 1851, and nothing more than some approximation to the true numbers has been attempted. Those given will afford some idea as to the honour paid in England to different saints, especially in the middle ages, dedications since 1851 not being included. Eight Calendars have been selected for comparison: *Sarum*, 1514, 1521, 1556; *York and Hereford*, Surtees Soc. edd.; *Aberdeen*, 1510; *Roman*, 1582, collated with a MS. circ. 1400; *Paris*, 1543, printed by Grancolas; *Monastic*, 1738; *Austin Canons'*, 1546.

JANUARY hath 31 Days.

				A.D. 1871.				A.D. 1662.					
				MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.			
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.		
1	A	Calendæ.	Circumcision of our Lord.										
2	b	4. Non.		Gen. i. to v. 20.	Matt. i. v. 18.	Gen. i. v. 20 to ii. [v. 4.	Acts i.	Gen. i.	Matt. i.	Gen. ii.	Rom. i.		
3	c	3. Non.			ii. v. 4.	ii.	iii. to v. 20.	ii. to v. 22.	iii.	ii.	iv.	ii.	
4	d	Prid. Non.			iii. v. 20 to iv. v. [16.	iii.	iv. v. 16.	ii. v. 22.	v.	iii.	vi.	iii.	
5	e	Nonæ.	Epiphany of our Lord.	v. to v. 23.	iv. to v. 23.	v. v. 28 to vi. v. 9.	iii.	vii.	iv.	viii.	iv.		
6	f	8. Id.		Lucian, Priest and Martyr.	vi. v. 9.	iv. v. 23 to v. v. 13.	vii.	iv. to v. 32.	ix.	v.	xii.	v.	
7	g	7. Id.				viii.	v. v. 13 to v. 33.	ix. to v. 20.	iv. v. 32 to v. v. 17.	xiii.	vi.	xiv.	vi.
8	A	6. Id.				xi. to v. 10.	v. v. 33.	xii.	v. v. 17.	xv.	vii.	xvi.	vii.
9	b	5. Id.			xiii.	vi. to v. 19.	xiv.	vi.	xvii.	viii.	xviii.	viii.	
10	c	4. Id.	Hilary, Bishop and Confessor.	xv.	vi. v. 19 to vii. v. 7.	xvi.	vii. to v. 35.	xix.	ix.	xx.	ix.		
11	d	3. Id.			xvii. to v. 23.	vii. v. 7.	xviii. to v. 17.	vii. v. 35 to viii. v. 5.	xxi.	x.	xxii.	x.	
12	e	Pr. Id.			xviii. v. 17.	viii. to v. 18.	xix. v. 12 to v. 30.	viii. v. 5 to v. 26.	xxiii.	xi.	xxiv.	xi.	
13	f	Idus.			xx.	viii. v. 18.	xxi. to v. 22.	viii. v. 26.	xxv.	xii.	xxvi.	xii.	
14	g	19. Cal. Feb.	Prisca, Rom. Virgin and Martyr.	xxi. v. 33 to xxii. [v. 20.	ix. to v. 18.	xxiii.	ix. to v. 23.	xxvii.	xiii.	xxviii.	xiii.		
15	A	18. Cal.			xxiv. to v. 29.	ix. v. 18.	xxiv. v. 29 to v. 52.	ix. v. 23.	xxix.	xiv.	xxx.	xiv.	
16	b	17. Cal.			xxiv. v. 52.	x. to v. 24.	xxv. v. 5 to v. 19.	x. to v. 24.	xxxii.	xv.	xxxiii.	xv.	
17	c	16. Cal.			xxv. v. 19.	x. v. 24.	xxvi. to v. 18.	x. v. 24.	xxxiii.	xvi.	xxxiv.	xvi.	
18	d	15. Cal.	Fabian, Bishop of Rome and Martyr.	xxvi. v. 18.	xi.	xxvii. to v. 30.	xi.	xxxv.	xvii.	xxxvii.	1 Cor. i.		
19	e	14. Cal.			xxvii. v. 30.	xii. to v. 22.	xxviii.	xii.	xxxviii.	xviii.	xxxix.	ii.	
20	f	13. Cal.		Agnes, Rom. Virgin and Martyr.	xxix. to v. 21.	xii. v. 22.	xxx. to v. 25.	xiii. to v. 26.	xl.	xix.	xli.	iii.	
21	g	12. Cal.				xxx. to v. 21.	xiii. to v. 24.	xxxii. to v. 22.	xiii. v. 26.	xlii.	xx.	xliii.	iv.
22	A	11. Cal.	Vincent, Span. Deacon and Martyr.		xxxii. v. 22.	xiii. v. 24 to v. 53.	xxxiii.	xiv.	xliiii.	xxi.	xlv.	v.	
23	b	10. Cal.				xxxv. to v. 21.	xiii. v. 53 to xiv. [v. 13.	xxxvii. to v. 12.	xv. to v. 30.	xlv.	xxii.	xlvii.	vi.
24	c	9. Cal.		Conversion of St. Paul.	xxxvii. v. 12.	xiv. v. 13.	xxxix.	xv. v. 30 to xvi. [v. 16.	xlviii.	xxiii.	xlix.	vii.	
25	d	8. Cal.											
26	e	7. Cal.											
27	f	6. Cal.	King Charles' Martyrdom.		xl.	xv. to v. 21.	xli. to v. 17.	xvi. v. 16.	l.	xxiv.	Exod. i.	viii.	
28	g	5. Cal.			xli. v. 17 to v. 53.	xv. v. 21.	xli. v. 53 to xlii. [v. 25.	xvii. to v. 16.	Exod. ii.	xxv.	iii.	ix.	
29	A	4. Cal.			xlii. v. 25.	xvi. to v. 24.	xliii. to v. 25.	xvii. v. 16.	iv.	xxvi.	v.	x.	
30	b	3. Cal.			xliiii. v. 25 to xlv. [v. 14.	xvi. v. 24 to xvii. [v. 14.	xliv. v. 14.	xviii. to v. 24.	vi. †	xxvii.	vii.	xi.	
31	c	Pr. Cal.		xlv. to v. 25.	xvii. v. 14.	xlv. v. 25 to xlv. [v. 8.	xviii. v. 24 to xix. [v. 21.	viii.	xxviii.	ix.	xii.		

Note, that Exod. vi. is to be read only to verse 14.

Comparative View of the Calendar for JANUARY.

BEDE, A.D. 785.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Worcester, A.D. 1502.	MODERN ROMAN.	EASTERN. <sup>1</sup>
Circumcision.	Circumcision.	Circumcision.	1	Circumcision.	Circumcision.	Circumcision. St. Basil.
			2			St. Silvester.
			3			Malachi, Prophet.
			4			The seventy-two disciples.
Epiphany.	St. Edward. Epiphany.	St. Edward. Epiphany.	5	Epiphany.	St. Telesphorus. Epiphany.	Theophany of our Lord.
		Translation of St. William.	6			St. John Baptist.
	St. Lucian, and his Com- panions.	[Always on first Sunday after Epiphany.]	7			
St. Paul the first Hermit.		St. Paul, Hermit.	8			St. Gregory of Nyssa.
			9		St. Hyginus.	St. Mark, Apostle.
			10			
			11			
St. Hilary of Poitiers.	St. Hilary.	SS. Hilary and Remigius.	12	SS. Hilary and Remigius.		
St. Felix.	St. Felix.	St. Felix.	13	St. Felix.	SS. Hilary and Felix.	
	St. Maurus.	St. Maurus.	14	St. Maurus.	St. Paul the first Hermit.	
St. Marcellus.	St. Marcellus.	St. Marcellus.	15	St. Marcellus.	St. Marcellus.	St. Peter's Chains.
St. Antony.	SS. Sulpicius and Antony.	St. Antony.	16	St. Antony.	St. Antony.	St. Antony.
St. Prisca.	St. Prisca.	St. Prisca.	17	St. Prisca.	St. Peter's Chair at Rome and St. Prisca.	SS. Athanasius and Cyril.
	St. Wolstan.	St. Germanicus.	18	St. Wolstan.	SS. Wolstan, Marius, Martha, Audifax, and Abachum.	St. Macarius of Egypt.
			19		SS. Fabian and Sebastian.	
St. Sebastian.	SS. Fabian and Sebastian.	SS. Fabian and Sebastian.	20	SS. Fabian and Sebastian.	SS. Fabian and Sebastian.	
St. Agnes.	St. Agnes.	St. Agnes.	21	St. Agnes.	St. Agnes.	
St. Vincent.	St. Vincent.	St. Vincent.	22	St. Vincent.	SS. Vincent and Anastasius.	St. Timothy, Apostle.
		St. Emerentiana.	23		Espousals of Blessed Virgin Mary. St. Emerentiana.	
		St. Babilla.	24		St. Timothy.	
	Conversion of St. Paul.	Conversion of St. Paul.	25	Conversion of St. Paul.	Conversion of St. Paul.	St. Greg. Nazianzen. Isaiah, Prophet.
		St. Polycarp.	26		St. Polycarp.	
	St. Julian.	St. Julian.	27	SS. John, Julian, and Paul.	St. John Chrysostom.	Translation of St. Chry- sostom.
St. Agnes.	St. Agnes.	St. Agnes.	28	St. Agnes.	SS. Raymond and Agnes.	Translation of St. Ignatius.
			29		St. Francis of Sales.	SS. Hippolytus of Rome,
	St. Bathilda.	St. Bathilda.	30		St. Martina.	Basil, Gregory, and Chrysostom.
			31		St. Peter Nolasco.	

<sup>1</sup> See note on page 139.

1] CIRCUMCISION OF OUR LORD.—[See notes on Gosp. Ep. and Coll.]

Represented—By a circle, or a dove holding a ring in its mouth.

6] EPIPHANY OF OUR LORD.—[See notes on Gosp. Ep. and Coll.]

Represented—By a star of Bethlehem; by the three kings, or by three crowns.

8] LUCIAN, PRIEST AND MARTYR.—This St. Lucian “of Beauvais” is not to be confounded with St. Lucian “of Antioch,” priest and martyr, born, like the Roman satirist of the same name, at Samosata, a forerunner of St. Jerome in Biblical criticism, and occurring in the Roman Martyrology on January 7th. The Sarum Calendar is the only mediæval English one which contains either of them; there we find St. Lucian and his companions on January 8th, as in the Parisian. The Roman Calendar contains neither Lucian. The Roman Martyrology says that at Beauvais, in Gaul, the 8th is the day of the holy martyrs Lucian, a presbyter, Maximian, and Julian, of whom the two last were slain with the sword of the persecutors; but blessed Lucian, who had come into Gaul with St. Denys, not fearing openly to confess Christ, after much slaughter was beheaded. This was under Julian, the persecuting Roman governor in Gaul, about A.D. 290. Little else is known of St. Lucian. It is said that he, St. Denys, and St. Quintin were three Roman missionaries who went to Beauvais, Paris, and Amiens respectively. [Fabian, January 20th.] For the legend which would take St. Lucian back to sub-apostolic times, see St. Denys, October 9th. In a calendar of the ninth century he is called “Bishop,” in accordance with which is the present tradition at Beauvais. Vincent of Beauvais, however [A.D. 1244], speaks of him as priest and martyr. His appearance in the Sarum Calendar has, perhaps, arisen out of the connection between the ancient British and Gallican Churches.

Calendars—Sarum, Paris.

Churches dedicated in his name—None.

Represented—Consecrating on his own breast; lying on potsherds in prison; carrying his head in his hand. [See October 9th.]

13] HILARY, BISHOP AND CONFESSOR.—Another French Saint, styled “of Poitiers,” and not to be confounded with Hilary “of Arles,” who has been thought by some to have drawn up the “Athanasian” Creed, and who died A.D. 449. He occurs in Sarum, York, and Hereford, as well as in the Roman Martyrology, on January 13th, but in the Roman Calendar on the 14th, having been transferred on account of the Octave of the Epiphany. Quignonez places him on the 31st; and some calendars, probably in reference to translations of his relics, on June 26th and November 1st. The particulars of his life are mostly to be gathered from his own writings. He was born at Poitiers, of heathen parents, and was converted and baptized in full age; after which, about A.D. 353, he was chosen Bishop of his native city. From the time of his ordination he lived apart from his wife. After the Arian Council at Milan [A.D. 355], which had condemned St. Athanasius, he wrote to the Emperor Constantius to remonstrate with him for his encouragement of heresy, but without success. Most of the Gallican Bishops, however, remained faithful. The rest held an Arian synod in Languedoc, where St. Hilary opposed them, refuting the Arian heresy. Thereupon the Emperor banished him to Phrygia in A.D. 356, and cruelly persecuted the Gallican clergy, but in A.D. 357 the Bishops wrote to assure St. Hilary of their fidelity. He also received a letter from his daughter Apra, whose touching story is related by Bishop Taylor in his *Holy Dying*. In A.D. 358 he wrote his work *On Synods*, in which he commends the orthodoxy of the British as well as of the Gallican Bishops. Then also he wrote *On the Trinity, against the Arians*, as well as some hymns. In A.D. 360 he was allowed to return to his diocese, where he was received by the faithful with great joy. After a journey into Italy, where he held a public disputation concerning the Faith, to which he had been invited by the Emperor Valentinian, he returned to Poitiers, and there died [A.D. 368]. The British Bishops had been, in common with their Gallic neighbours, his devoted admirers, and had looked to him for guidance against the Arians. The Sarum Breviary says he so abhorred the enemies of the Catholic Faith that he would not even salute them, but he did, in fact, speak gently of them, hoping to win them back.

“Hilary term” in the law courts used to begin on the 13th, after the Christmas vacation, but it now extends from January 11th to January 31st. Dean Boys quaintly remarks that “howsoever in the court of conscience there be some pleading every day, yet the godly make it Hilary term all the year round.”

Calendars—All except Aberdeen.

Dedications of Churches—Three.

Represented—On an island among serpents; with three books, or a triangle, pen, staff, or trumpet; with a child, sometimes in a cradle, at his feet.

18] PRISCA, ROMAN VIRGIN AND MARTYR.—Prisca was a young Roman lady who suffered either under Claudius I. in the first century, or, more probably, under Claudius II. about A.D. 270. Her “Acts” are not genuine, but there seems to be ground for believing that she suffered cruel tortures rather than sacrifice to idols, and that she was finally beheaded. It is said that an eagle defended her body from dogs until the Christians came and buried it. Some true tale of Christian faith and fortitude no doubt underlies the uncertain accounts that have come down to us respecting those details of her sufferings which are commemorated in works of art. [Sar. Ep. and Gosp.: Eccclus. li. 9-12. St. Matt. xiii. 44-52.]

Calendars—All.

Dedications of Churches—None.

Represented—With an eagle near her dead body; with one or more lions near her, a sword, or a palm, in her hand; an idol falling.

20] FABIAN, BISHOP OF ROME AND MARTYR.—In most calendars St. Fabian occurs together with St. Sebastian the martyr, but they have no connection with each other beyond having the same “birthday.” Eusebius says that Fabian was made Bishop of Rome in consequence of a dove alighting on his head while the election was going on; and that although he was then comparatively little known, the supposed sign from heaven determined the unanimous choice of both clergy and people [A.D. 236]. The incident of the dove is related of St. Gregory the Great and of other saints, and is perhaps a symbolical expression of belief in the presence of the Holy Ghost. Having governed the Church fourteen years, during which he sent SS. Denys, Lucian, and Quintin into Gaul [see January 8th], St. Fabian suffered martyrdom under Decius A.D. 250, and according to an ancient Latin register was buried “in Callisti,” i.e. in the Catacomb of Callistus, where his name is still to be seen with those of other early Bishops of Rome, thus: *ΦΑΒΙΑΝΟΣ ΕΠΙΣΤΟΜΡΟΥ, Fabian, Bishop, Martyr*. [Sar. Ep. and Gosp.: Heb. xi. 33-39. St. Luke vi. 17-23.]

Calendars—All.

Dedications of Churches—One (with St. Sebastian).

Represented—As a pope, with a dove, sword, or club; kneeling at a block.

21] AGNES, ROMAN VIRGIN AND MARTYR.—All calendars have also “S. Agnetis ii.” on the 28th, which, though called “Octa. Agnetis” in the Austin Canons’ Calendar, is not, according to Baronius, an ordinary octave, but rather relates to an apparition of St. Agnes to her parents. She was born of Christian parents, and while yet at school was seen by a Roman youth, who sought her love. His pleadings and his offers of costly presents were alike unavailing, and he fell sick. The physicians finding that his disappointment was the cause of his sickness, the case was reported to Symphronius the Prefect. He having tried in vain to induce Agnes to listen to the suit of the young man, said she should be a Vestal virgin, and had her dragged to the altar of Vesta, where instead of throwing on incense she made the sign of the Cross. Then she was exposed to public infamy, which, however, she escaped, only to be first put on a fire, and then beheaded. Such are the main points in her story as commonly accepted in very early times. St. Ambrose says that she preferred chastity to life; St. Jerome that she overcame both the cruelty of the tyrant and the tenderness of her age, and crowned the glory of chastity with that of martyrdom; St. Augustine that her name means chaste in Greek and lamb in Latin. As in the case of St. Prisca and of many others, it is impossible to know how much of truth underlies the mass of legend that has grown around her story. It is said that while her parents were praying at her tomb, probably in the Catacombs, she appeared to them with a choir of holy virgins to comfort them, hence her “second feast” referred to above. A church in Rome, built over her supposed resting-place, has acquired a kind of distinction from the Pope’s going there each year on St. Agnes’ Day to bless the lambs whose fleeces are to be made into the palls sent to Archbishops, one of which appears in the arms of the See of Canterbury lying upon the archi-episcopal cross. St. Agnes is mentioned in the *Nobis quoque* in the Canon of the Mass. [Sar. Ep. and Gosp.: Eccclus. li. 1-8. St. Matt. xiii. 44-52.]

Calendars—All.



*Dedications of Churches*—Three (one with St. Anne).

*Represented*—With a lamb or an angel by her; with a lamb on a book; in a fire; angels covering her with their hair, or a garment; a sword in her hand or in her throat; a dagger; a palm; a short cross; a dove bringing a ring to her as a “bride of Christ.”

22] VINCENT, SPANISH DEACON AND MARTYR.—St. Vincent was born at Saragossa, trained in the faith by Valerius, Bishop of that see, and by him, too, ordained deacon. The Bishop, having an impediment in his speech, gave himself to prayer and meditation, while Vincent under his direction undertook public teaching. Datian, governor under Diocletian and Maximian, was a fierce persecutor, and only too zealous in carrying out the imperial edict for the “Diocletian persecution.” Valerius and Vincent being brought before Datian in chains, he first tried the usual way of persuasion in order to induce them to sacrifice to the gods. They both stood firm; and Valerius being unable to deliver a public address, Vincent made a noble profession of the faith in the name of both. Valerius was banished, but Vincent was put to the most horrible tortures. He was stretched on a rack, torn with hooks, beaten, put on an iron frame with sharp bars and a fire under, and laid on broken pots in a dungeon, while his feet were made fast in the stocks. Here he sang praises to God, and his jailer was converted. Datian chafed with rage, but now ordered him to be put to bed, either to recruit his strength for more tortures or to prevent his dying a martyr. But God took him. He departed in peace

January 22, A.D. 304. The rage of the persecutor followed his dead body, which though thrown into the sea was at last obtained and privately buried by the Christians. When the persecutions were over, it was removed and laid with great honour under the altar of the principal church in Valencia.

The “Acts” of St. Vincent are at least older than the time of St. Augustine, when they were read in the church of Hippo. His “passion” forms the subject of a hymn by Prudentius, and of sermons, etc., by St. Augustine, St. Leo, and other early fathers. [Sar. Ep. and Gosp.: Ecclus. xiv. 20, and xv. 4-6. St. John xii. 24-26.]

*Calendars*—All.

*Dedications of Churches*—Four.

*Represented*—As a deacon holding an iron hook, or a boat, or a palm; his bowels torn by a hook; burnt on a gridiron; angels breaking his chains; a wolf; a crow or raven, sometimes on a millstone.

25] CONVERSION OF ST. PAUL.—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Seventy-two to St. Paul alone; with St. Peter, two hundred and thirty; with the Blessed Virgin, one.

*Represented*—St. Paul is represented with a sword and book, or with the three springs supposed to have gushed out at three places where his head fell upon the earth after decapitation.

30] KING CHARLES’S MARTYRDOM.—See “State Services” in Appendix.

*Dedications of Churches*—Six.

FEBRUARY hath 28 Days.  
And in every Leap Year 29 Days.

				A.D. 1871.				A.D. 1662.			
				MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calendæ.		Gen. xlvi. v. 26 to [xlvii. v. 13.	Matt. xviii. to v. [21. xviii. v. 21 to xix. [v. 3.	Gen. xlvii. v. 13.	Acts xix. v. 21.	Exod. x.	Mark i.	Exod. xi.	1 Cor. [xiii. xiv.
2	e	4. Non.	Purification of Mary the B. V.	xlvi. v. 26 to [xlvii. v. 13.	xviii. v. 21 to xix. [v. 3.		xx. v. 17.	xii.	ii.		
3	f	3. Non.	Blasius, an Armen. Bp. and Martyr.	xlvi. v. 26 to [xlvii. v. 13.	xix. v. 3 to v. 27. [v. 3.	xlix.	xx. v. 17.	xiii.	iii.	xiii.	xv.
4	g	Pr. Non.		xlvi. v. 26 to [xlvii. v. 13.	xix. v. 3 to v. 27. [v. 3.	Exodus i.	xxi. to v. 17.	xiv.	iv.	xv.	xvi.
5	A	Nonæ.	Agatha, a Sicilian Virg. and Mart.	Exodus ii.	xx. v. 17.	iii.	xxi. v. 17 to v. 37.	xv.	v.	xvii.	2 Cor. i. ii.
6	b	8. Id.		Exodus ii.	iv. to v. 24.	iv. v. 27 to v. v. [15.	xxi. v. 37 to xxii. [v. 23.	xxii. v. 23 to xxiii. [v. 12.	xviii.	vi.	xix.
7	c	7. Id.		v. v. 15 to vi. v. [14.	xxi. v. 23.	vi. v. 28 to vii. v. [14.	xxii. v. 23 to xxiii. [v. 12.	xx.	vii.	xxi.	iii.
8	d	6. Id.		vii. v. 14.	xxii. to v. 15.	viii. to v. 20.	xxiii. v. 12.	xxii.	viii.	xxiii.	iv.
9	e	5. Id.		viii. v. 20 to ix. v. 13.	xxii. v. 15 to v. 41.	ix. v. 13.	xxiv.	xxiii.	ix.	xxxii.	v.
10	f	4. Id.		x. to v. 21.	xxii. v. 41 to xxiii. [v. 13.	x. v. 21 and xi.	xxv.	xxiv.	x.	xxxiv.	vi.
11	g	3. Id.		xii. to v. 21.	xxiii. v. 13.	xii. v. 21 to v. 43.	xxvi.	Lev. xviii.	xi.	Lev. xix.	vii.
12	A	Pr. Id.		xii. v. 43 to xiii. [v. 17.	xxiv. to v. 29.	xiii. v. 17 to xiv. [v. 10.	xxvii. to v. 18.	xx.	xii.	xxvi.	viii.
13	b	Idus.		xiv. v. 10.	xxiv. v. 29.	xv. to v. 22.	xxvii. v. 18.	Num. xi.	xiii.	Num. xii.	ix.
14	c	16. Cal. Mar.	Valentine, Bishop and Martyr.	xv. v. 22 to xvi. v. [11.	xxv. to v. 31.	xvi. v. 11.	xxviii. to v. 17.	xiii.	xiv.	xiv.	x.
15	d	15. Cal.		xv. v. 22 to xvi. v. [11.	xxv. to v. 31.	xviii.	xxviii. v. 17.	xvi.	xv.	xv.	xvii.
16	e	14. Cal.		xix.	xxvi. to v. 31.	xx. to v. 22.	Romans i.	xx.	xvi.	xxi.	xii.
17	f	13. Cal.		xxi. to v. 18.	xxvi. v. 31 to v. [57.	xxii. v. 21 to xxiii. [v. 10.	ii. to v. 17.	xxii.	Luke i. [to v. 39.	xxiii.	xiii.
18	g	12. Cal.		xxiii. v. 14.	xxvi. v. 57.	xxiv.	ii. v. 17.	xxiv.	i. v. 39.	xxv.	Galat. i. ii.
19	A	11. Cal.		xxv. to v. 23.	xxvii. to v. 27.	xxviii. to v. 13.	iii.	xxvii.	ii.	xxx.	iii.
20	b	10. Cal.		xxviii. v. 29 to v. [42.	xxvii. v. 27 to v. [57.	xxix. v. 35 to xxx. [v. 11.	iv.	xxxi.	iii.	xxxii.	
21	c	9. Cal.		xxxi.	xxvii. v. 57.	xxxii. to v. 15.	v.	xxxv.	iv.	xxxvi.	iv.
22	d	8. Cal.		xxxii. v. 15.	xxviii.	xxxiii. to v. 12.	vi.	Deut. i.	v.	Deut. ii.	v.
23	e	7. Cal.	Fast.	xxxiii. v. 12 to [xxxiv. v. 10.	Mark i. to v. 21.	xxxiv. v. 10 to v. [27.	vii.	iii.	vi.	iv.	vi.
24	f	6. Cal.	S. Matthias, Apostle and Martyr.		i. v. 21.		viii. to v. 18.		vii.		Ephes. i. ii.
25	g	5. Cal.			xxxiv. v. 27.	ii. to v. 23.	xxxv. v. 29 to [xxxvi. v. 8.	viii. v. 18.	v.	viii.	vi.
26	A	4. Cal.		xxxix. v. 30.	ii. v. 23 to iii. v. 13.	xl. to v. 17.	ix. to v. 19.	vii.	ix.	viii.	iii.
27	b	3. Cal.		xl. v. 17.	iii. v. 13.	Levit. ix. v. 22 to [x. v. 12.	ix. v. 19.	ix.	x.	x.	iv.
28	c	Pr. Cal.		Lev. xiv. to v. 23.	iv. to v. 35.	xvi. to v. 23.	x.	xi.	xi.	xii.	v.
29				xix. to v. 19.	Matt. vii.	xix. v. 30 to xx. [v. 9.	xii.	xiii.	Matt. vii.	xiv.	Rom. xii.

## Comparative View of the Calendar for FEBRUARY.

BEDE, A.D. 785.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN.	EASTERN.
Purification of B. V. M.	St. Bridget.	St. Bridget.	1	SS. Bridget and Ignatius.	St. Ignatius.	Hypapante of our Lord.
	Purification of B. V. M. St. Blasius.	Purification of B. V. M. St. Blasius.	2	Purification of B. V. M. St. Blasius.	Purification of Blessed Virgin Mary. St. Blase.	
St. Agatha.	St. Agatha.	St. Gilbert.	3		St. Andrew Corsini.	St. Agatha.
	SS. Vedast and Amandus.	St. Agatha. SS. Vedast and Amandus.	4	St. Agatha.	St. Agatha.	
			5	SS. Vedast and Amandus.	St. Dorothy.	
			6		St. Romuald.	
			7		St. John of Matha.	Zechariah the Prophet.
			8		St. Apollonia.	
	St. Scholastica.	St. Scholastica.	9	St. Scholastica.	St. Scholastica.	
	Translation of St. Frideswide.		10			St. Blasius.
			11			
			12			
St. Valentine.	St. Valentine.	St. Valentine.	13			
			14	St. Valentine.	St. Valentine.	
St. Juliana.	St. Juliana.	St. Juliana.	15		SS. Faustinus and Jovita.	St. Onesimus, Apostle. SS. Pamphilus and his Companions.
			16	St. Juliana.		
			17			
			18		St. Simeon.	St. Leo.
			19			St. Archippus, Apostle.
			20			
	St. Peter's Chair.	St. Peter's Chair.	21			
			22	St. Peter's Chair.	St. Peter's Chair at Antioch.	SS. Andronicus and Junia.
			23	St. Milburga.	St. Peter Damian.	St. Polycarp.
St. Matthias.	St. Matthias.	St. Matthias.	24	} St. Matthias.	St. Matthias.	
			25			
			26			
			27			
			28	St. Oswald.		
			29			St. Cassian, Confessor.

2] PURIFICATION OF MARY THE BLESSED VIRGIN.—[See notes on Gosp. Ep. and Coll.]

*Represented*—At her purification, with a pair of turtle-doves. See March 25th.

3] BLASIUS, BISHOP AND MARTYR.—St. Blaise was Bishop of Sebaste in Armenia, and suffered martyrdom in the persecution of Licinius [A.D. 316], but we know scarcely anything about his life or death, his "Acts" being of late date and small authority. Some say he suffered in the Diocletian persecution. The Roman Martyrology states that he was scourged, hanged on a post or tree, and torn with iron combs, then cast into a most foul prison, then into a lake, and finally beheaded in company with two boys and seven women. One of the alleged instruments of his martyrdom has led to his being esteemed as the patron of wool-combers, and as such he is still remembered at Norwich, at Bradford in Yorkshire, and other places where hand-combing is or has been practised. The Council of Oxford [A.D. 1222] prohibited servile work on this day. [Sar. Ep. and Gosp.: Heb. v. 1-6. St. Matt. x. 26-32.]

*Calendars*—All.

*Dedications of Churches*—Three, and one with St. Mary.

*Represented*—As a Bishop, with crosier and book, with wool-comb, or torch or taper; a pig's head near him, alluding to a legend of his restoring a dead pig; birds bringing him food.

5] AGATHA, SICILIAN VIRGIN AND MARTYR.—The story of St. Agatha or Agace is very like that of St. Agnes [January 21st]. She was a native of either Palermo or Catania, of a noble family, and consecrated to God from her earliest years. In the Decian persecution [A.D. 251], Quintianus the consul availed himself of the imperial edict to seize both her person and her estate. Being in the hands of her persecutors, she prayed, saying, "O Jesu Christ, Lord of all, Thou seest my heart, Thou knowest all my desire, do Thou alone possess all that I am. I am Thy sheep, make me worthy to overcome the Evil One." After the most infamous assaults on her

chastity, and the usual horrible tortures, she sweetly slept in Jesus. Her name occurs in the *Nobis quoque*. [Sar. Ep. and Gosp.: Ecclus. li. 1-8. St. Matt. xiii. 44-52.]

*Calendars*—All.

*Dedications of Churches*—Three.

*Represented*—Holding a breast cut off, in pincers; a knife at her breast; breasts in a dish, or on a book; an eye in pincers; a knife, or pincers, or hook in her hand; on a funeral pile, or with a chafing-dish of burning coals near her.

14] ST. VALENTINE, BISHOP AND MARTYR.—We find a St. Valentine on this day in the Sarum, and hence in the Aberdeen and Reformed English Calendars, styled bishop and martyr; in those of York, Hereford, and the Austin Canons, martyr only; in the Roman and Monastic, presbyter and martyr. The Roman Martyrology mentions two Valentines on February 14th—a presbyter of Rome and a bishop of Teramo, both martyrs. The former assisted other martyrs, and was condemned by Claudius II. to be beaten with clubs and beheaded about A.D. 270. His name is celebrated in the Sacramentary of St. Gregory, and he is doubtless the person meant in all the calendars, "Bishop" in Sarum, etc., being a clerical error. The name was so common in the later days of the empire that there were at least eight martyrs of the same name, as well as three found in the Catacombs with the palm branch and bottle of blood. The sending of "Valentines" is supposed to be a survival of a heathen custom observed on or about this day. [Sar. Ep. and Gosp.: Ecclus. xxxi. 8-11. St. Matt. xvi. 24-28.]

*Calendars*—All.

*Dedications of Churches*—None.

*Represented*—As a priest with a sword.

24] ST. MATTHIAS, APOSTLE AND MARTYR.—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—One only until modern times, Thorpe by Hadiscoe, Norfolk.

*Represented*—With halbert, sword, or axe; with a stone in his hand.

MARCH hath 31 Days.

[Golden Numbers.]			A.D. 1871.				A.D. 1662.					
			MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.			
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.		
	1 d	Calendæ.	David, Archbishop of Menevia.	Lev. xxv. to v. 18.	Mark iv. v. 35 to v. [v. 21.]	Levit. xxv. v. 18 [to v. 44.]	Romans xi. to v. 25.	Deut. xv.	Luke xii.	Deut. [xvi.]	Ephes. [vi.]	
	2 e	6. Non.	Cedde or Chad, Bishop of Lichfield.	xxvi. to v. 21.	v. v. 21.	xxvi. v. 21.	xi. v. 25.	xvii.	xiii.	xviii.	Phil. i.	
	3 f	5. Non.		Numbers vi.	vi. to v. 14.	Num. ix. v. 15 to [x. v. 11.]	xii.	xix.	xiv.	xx.	ii.	
	4 g	4. Non.		Perpetua, Mauritanian Martyr.	x. v. 11.	vi. v. 14 to v. 30.	xi. to v. 24.	xiii.	xxi.	xv.	xxii.	iii.
	5 A	3. Non.	xxiii. v. 17.		vii. to v. 24.	xii.	xiv. and xv. to v. 8.	xxiv.	xvi.	xvii.	xxv.	iv.
	6 b	Pr. Non.	xiv. v. 26.		vii. v. 24 to viii. v. [10.]	xiv. to v. 26.	xv. v. 8.	xxvi.	xviii.	xxviii.	xxvii.	Col. i.
	7 c	Nona.	xvi. v. 23.		viii. v. 10 to ix. v. 2.	xvi. to v. 23.	xvi.	xxviii.	xviii.	xxx.	xxix.	ii.
	8 d	8. Id.	xx. to v. 14.		ix. v. 2 to v. 30.	xvii.	1 Cor. i. to v. 26.	xxx.	xix.	xxxii.	xxx.	iii.
	9 e	7. Id.	xxi. to v. 10.		ix. v. 30.	xx. v. 14.	i. v. 26 and ii. iii.	xxxii.	xx.	xxxiii.	xxxiii.	iv.
	10 f	6. Id.	xxii. to v. 22.		x. to v. 32.	xxi. v. 10 to v. 32.	iv. to v. 18.	xxxiv.	xxi.	xxxiv.	Josh. i.	1 Thes. i.
	11 g	5. Id.	xxiii.	x. v. 32.	xxii. v. 22.	iv. v. 18 and v. vi.	Josh. ii.	xxii.	Josh. ii.	iii.	ii.	
	12 A	4. Id.	xxv.	xi. to v. 27.	xxiv.	vii. to v. 25.	vi.	xxiii.	vi.	v.	iii.	
	13 b	3. Id.	Deut. i. to v. 19.	xi. v. 27 to xii. v. [13.]	xxvii. v. 12.	vii. to v. 25.	viii.	xxiv.	viii.	xxiv.	iv.	
	14 c	Pr. Id.	ii. to v. 26.	xii. v. 13 to v. 35.	Deut. i. v. 19.	viii.	John i.	John i.	ix.	ix.	v.	
	15 d	Idus.	iii. v. 18.	xii. v. 35 to xiii. v. [14.]	ii. v. 26 to iii. v. 18.	vii. v. 25.	x.	ii.	xx.	xxiii.	2 Thes. i.	
	16 e	17. Cal. Apr.	iv. v. 25 to v. 41.	xiii. v. 14.	iv. to v. 25.	viii.	xxiv.	iii.	xxiv.	Judg. i.	ii.	
	17 f	16. Cal.	v. v. 22.	xiv. v. 14.	v. to v. 22.	ix.	x.	iv.	Judg. ii.	iv.	iii.	
	18 g	15. Cal.	vii. to v. 12.	xiv. to v. 27.	vi.	x. and xi. v. 1.	Judg. ii.	v.	vi.	v.	iii.	
	19 A	14. Cal.	viii.	xiv. v. 27 to v. 53.	vii. v. 12.	xi. v. 2 to v. 17.	vi.	vi.	vi.	vii.	1 Tim. i.	
	20 b	13. Cal.	xi. to v. 18.	xiv. v. 53.	x. v. 8.	xi. v. 17.	viii.	vii.	viii.	ix.	iv.	
14	21 c	12. Cal.	xv. to v. 16.	xv. v. 42 and xvi.	xi. v. 18.	xii. to v. 28.	x.	viii.	x.	xi.	v.	
3	22 d	11. Cal.	xviii. v. 9.	Luke i. to v. 26.	xvii. v. 8.	xii. v. 28 and xiii.	xii.	viii.	xii.	xiii.	vi.	
	23 e	10. Cal.	xxvi.	i. v. 26 to v. 46.	xxiv. v. 5.	xiv. to v. 20.	xiv.	ix.	xiv.	xv.	2 Tim. i.	
11	24 f	9. Cal.	Annunciation of Mary.	i. v. 46.	xxvii.	xiv. v. 20.	xvi.	x.	xv.	xvii.	ii.	
	25 g	8. Cal.	Fast.	ii. to v. 21.	xxviii. v. 15 to v. 47.	xv. to v. 35.	xviii.	xi.	xviii.	xix.	iii.	
19	26 A	7. Cal.	xxviii. v. 47.	iii. to v. 23.	xxix. v. 9.	xv. v. 35.	xviii.	xii.	xviii.	xx.	iv.	
8	27 b	6. Cal.	xxx.	iv. to v. 16.	xxx. v. 14.	2 Cor. i. to v. 23.	xx.	xiii.	xv.	xxi.	Titus i.	
	28 c	5. Cal.	xxx. v. 14 to v. [30.]	iv. v. 16.	xxx. v. 30 to [xxxii. v. 44.]	i. v. 23 to ii. v. 14.	xx.	xiv.	xv.	xxii.	ii. iii.	
16	29 d	4. Cal.	xxxii. v. 44.	v. to v. 17.	xxxiii.	ii. v. 14 and iii. iv.	xx.	xv.	xvi.	xxiii.	Philem.	
5	30 e	3. Cal.	xxxiv.		Joshua i.		xx.	xvi.	xvii.	xxiv.	ii.	
	31 f	Pr. Cal.					xx.	xvii.	xviii.	xxv.	iii.	

The Numbers here prefixed to the several Days between the twenty-first day of March and the eighteenth day of April, both inclusive, denote the Days upon which those full Moons do fall which happen upon or next after the twenty-first day of March, in those years of which they are respectively the Golden Numbers: And the Sunday Letter next following any such full Moon points out Easter Day for that year. All which holds until the Year of our Lord 1899 inclusive, after which Year the places of these Golden Numbers will be to be changed, as is hereafter expressed.

## Comparative View of the Calendar for MARCH.

BEDE, A.D. 785.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Worcester, A.D. 1502.	MODERN ROMAN.	EASTERN.
	St. David. St. Chad.	St. Albinus. St. Chad.	1	St. David.	St. David.	St. Eudocia.
			2	St. Chad.	St. Chad.	
			3			
			4		St. Casimir.	
			5	St. Pieranus.		
			6			
	SS. Perpetua and Felicitas.		7	SS. Perpetua and Felicitas.	SS. Thomas Aquinas Perpetua, and Felicitas.	
The Forty holy Martyrs.			8		St. Felix.	St. Theophylact.
			9		St. Frances.	The Forty Martyrs of Sebaste.
			10		The Forty Martyrs.	St. Quadratus and his Companions.
St. Gregory.	St. Gregory.	St. Gregory.	11		St. John of God.	
			12	St. Gregory.	St. Gregory the Great.	
			13			
			14			
			15			
	St. Patrick. St. Edward the Martyr.		16			St. Benedict.
			17		St. Patrick.	
			18		St. Gabriel, Archangel.	St. Cyril of Jerusalem.
St. Cuthbert. St. Benedict.	St. Cuthbert. St. Benedict.	St. Cuthbert. St. Benedict.	19		St. Joseph.	
			20	St. Cuthbert.	St. Cuthbert.	The Martyrs of Sabbas.
			21	St. Benedict.	St. Benedict.	
			22			
			23			
Annunciation of B. V. M.	Annunciation of B. V. M.	Annunciation of B. V. M.	24			
			25	Annunciation of B. V. M.	Annunciation of Blessed Virgin Mary.	Annunciation of B. V. M.
			26			St. Gabriel, Archangel.
			27			
			28			
			29			
			30			
			31			

1] DAVID, ARCHBISHOP OF MENEVIA.—St. Dewi or David, patron of Wales, is styled Archbishop of Menevia from legendary accounts of him which were current in the earlier middle ages. The Welsh church of his time had no Archbishops. Very little is really known about his life, and his time has been put in the days of King Arthur. He appears to have taken part in the Synod of Llanddewi, and to have established a see at Mynyw or Menevia, now St. David's, which in its remote, barren, and rocky seclusion bears witness to the fact that the Celtic Bishops thought more of the eremitical than of the missionary life. He is said to have had, when dying, a vision of Christ, and to have expired with the prayer, "Lord, take me up after Thee!" The true date of his death is probably A.D. 601. [Sar. Ep. and Gosp.: Ecclus. xlv. 17, 20, 21-23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14-23.]

*Calendars*—Sarum, Hereford, Aberdeen. In York and Paris his place is occupied by St. Albinus or Aubin.

*Dedications of Churches*—Nine, and one with St. Mary. In Wales about thirty-three, chiefly in the diocese of St. David's.

*Represented*—Preaching on a hill, a dove on his shoulder.

2] CEDDE OR CHAD, BISHOP OF LICHFIELD.—St. Ceadda or Chad was one of four brothers—Cedd, Bishop of the East Saxons, himself, and two priests. They were probably Anglians by birth, and were certainly trained under St. Aidan at Lindisfarne, in the Celtic traditions. Chad became Abbot of Lastingham in Yorkshire; and during the long absence of Wilfrid, when he went into France to be consecrated for the Bishopric of Northumbria, was elected Bishop in his place, and consecrated by Wini, Bishop of Winchester, and two British, probably Cornish, Bishops, about A.D. 665 or 666. As Bishop of York he was most exemplary. Wilfrid returning and finding the see occupied, retired and acted as Bishop in Mercia and in Kent. When Theodore, Archbishop of Canterbury and Primate of all England, visited Northumbria, he found that for three years Chad had been ruling the Church of York in a way which Bede calls "sublime," but from his strictly Roman point of view he noted flaws in Chad's position. He had been "irregularly" consecrated to a see which was not vacant. Chad at once retired in the most meek and humble manner to his seclusion at Lastingham. But, a Bishop being wanted for Mercia, Theodore asked King Oswy to give them Chad, supplied what was supposed to be wanting in his consecration, and sent him to resume episcopal work as fifth Bishop of Lichfield. Here he fulfilled the duties of his office no less faithfully than he had done in Northumbria. Bede tells us much of that profound religious awe which in Chad, as in Bede himself and other early Teutonic Christians, was so characteristic of their peculiar type of piety. He had ever been meek, humble, and obedient; he lived also in constant dread of the Divine judgments, though at the same time in "continual love and desire of the heavenly rewards." When his last illness came he foresaw his death seven days beforehand, and sent for the brethren who were in the minster to exhort them and ask their prayers. Having received his last Communion, he died March 2, A.D. 672, and was buried at Lichfield. [Sar. Ep. and Gosp.: Ecclus. xlv. 1-5. St. Mark xiii. 33-37.]

*Calendars*—Sarum, York, Hereford, Aberdeen.

*Dedications of Churches*—Thirty-one, all in the Midlands.

*Represented*—As a Bishop; sometimes with a church in his hand.

7] PERPETUA, MAURITANIAN MARTYR.—St. Perpetua and St. Felicitas, the first a well-born lady, the second a slave, and both married, suffered with three men in the persecution by Severus, and, according to St. Prosper Aquitanus, at Carthage. The mention of Mauritania in the Roman Martyrology and in our Calendar is in that case inaccurate, unless the martyrs had come from that district. Their most valuable and genuine "Acts" are quoted by Tertullian and St. Augustine, and were read in the churches of Africa. If compared with the relations concerning some other early martyrs which may be seen at length in detailed "Lives," they strike the reader as consisting mainly of natural and unadorned statements. St. Perpetua had an infant at her breast when she and her companions were apprehended, and had to bear the further trial of repeated piteous appeals from her aged father that she should sacrifice for the prosperity of the emperors and escape martyrdom. She and Felicitas, the latter being pregnant, were tossed by a wild cow, and then Perpetua was slowly butchered by a timid and unskilful executioner [March 7, A.D. 203]. Their names occur in a Roman calendar of A.D. 354, and in the *Nobis quoque* of the Liturgy. [Sar. Ep. and Gosp.: 1 Cor. vii. 25-34. St. Matt. xxv. 1-13.]

*Calendars*—All except York and Aberdeen.

*Dedications of Churches*—None.

*Represented*—With the wild cow.

12] GREGORY THE GREAT, BISHOP OF ROME AND CONFESSOR.—St. Gregory, surnamed the Great, was born at Rome, of noble, wealthy, and religious parents, about A.D. 540. His early training is spoken of by John the Deacon, his biographer, as having been that of a saint among saints; and that he had a liberal as well as a religious education appears from the statement of Gregory of Tours, his contemporary, that in grammar, rhetoric, and logic he was considered second to none in Rome, while, as befitted his high rank, he studied both civil and canon law. When a little over thirty years of age he was appointed prætor of the city, and paced its streets in silk attire, sparkling gems, and the purple-striped *trabea*; he was of ordinary stature and good figure, his face being "most becomingly prolonged, with a certain rotundity." But his heart was in the religious life, and after his father's death he founded and endowed six monasteries in Sicily, and one, dedicated to St. Andrew, on the site of his own house at Rome, where he himself became a monk at the age of thirty-five. Soon, however, he was obliged to reside at Constantinople as representative of the Pope, being first ordained one of the seven deacons of Rome. After some years he was able to return to his monastery, where he threw himself with great zeal into the religious life, corrected many real or supposed abuses, wrote theological treatises, and carried on correspondence with all parts of the Christian world. The well-known story of the Yorkshire boys in the slave-market belongs to this period, and he actually set off on a mission to England, but was recalled by the Pope, and chosen to be abbot of his own monastery. In A.D. 590 he was elected Pope, and during his Pontificate he did much towards consolidating the patriarchal supremacy of Rome over all the Latin Churches; carrying on the traditions which were ultimately made the basis of a still wider claim. In July A.D. 596 he resumed his plans for the conversion of England, sending St. Augustine [see May 26th] with forty companions, to whom, under God, we owe the conversion of our fathers in the southern parts of our land. During the rest of his life Gregory gave himself much to study, and revised the Divine Offices, paying much attention to their music, whence we have the terms *Gregorian* sacramentary and chants. He also wrote many of the Church's hymns. In these latter days of his life he suffered much from gout, but retained his remarkable energy and mental power, personally superintending choir-practices in his song-school, writing important letters, etc., even during his last illness, from which he was released March 12, A.D. 604. His body was buried in St. Peter's Church, where it still rests under St. Andrew's altar. He is esteemed as one of the Four Doctors of the Western Church. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8-11. St. Matt. xxiv. 42-47.]

*Calendars*—All.

*Dedications of Churches*—Twenty-five, and one with St. Mary.

*Represented*—As a Pope, with double or triple crown and book; a dove at his ear; an eagle before him; chained to a rock; Christ appearing to him as he says mass; Christ and the Blessed Virgin appearing to him.

18] EDWARD, KING OF THE WEST SAXONS.—This Edward was chosen, being only thirteen years old, to succeed his father Edgar A.D. 975, before which time the West Saxon kingdom had grown into that of the English generally. He appears to have been a good young king, and beloved by his people. After a four years' reign he was cruelly murdered, probably by the contrivance of his stepmother Ælfthryth [Elfrida], whose son Ethelred was then elected king at the age of ten. The English Chronicles under the year 978 lament the crime without naming the criminal. "Here was Eadweard king slain at eventide at Corfes-gate, on xv. kal. Apr., and men buried him at Werham without any kingly worship. Never was done worse deed among Englishmen than this since first they sought Britain. Men murdered him, but God honoured him. He was in life an earthly king, he is now after death a heavenly saint," etc. Florence of Worcester charges Elfrida with the crime, and the story gathers fresh details in the hands of each succeeding chronicler. Among other things we are told that Elfrida beat the child Ethelred with wax candles because he wept for his brother, wherefore he hated the sight of wax candles for the rest of his life. The popular legend of Edward's being stabbed in the back is not found in the earliest accounts. The Sarum Breviary dwells much on his goodness, and he was popularly considered to have died a martyr. It may be noted that he is so called in

the Sarum, but not in the Reformed Calendar. [Sar. Ep. and Gosp.: Eccles. xxxi. 8-11. St. Luke xiv. 26-33.]

*Calendars*—Sarum only.

*Dedications of Churches*—Twenty-one, either to him or to St. Edward the Confessor; that at Corfe Castle certainly to the "Martyr."

*Represented*—As a king, with dagger, falcon, or cup.

21] **BENEDICT, ABBOT.**—St. Benedict, who restored monastic discipline in the West, and founded the great Benedictine Order, was born of a good family at Norcia, in Umbria, about A.D. 480. He was educated in the great public schools in Rome, but was so shocked at the licentiousness of his fellow-students that he secretly betook himself to a cavern at Subiaco at the age of fifteen, and lived there as a hermit for three years, being supplied with food by Romanus, a monk. When distracted by temptations he used to roll himself in the briars, to which Bishop Taylor refers in his *Holy Living*. Some of the shepherds of the wild district round about were induced by him to become monks, and he was himself persuaded to become Abbot of Vicobarro, near Subiaco, where, as a reformer of abuses, he became so unpopular with some of the inmates that they tried to poison him. After praying to God to forgive them, he returned to his cave, where he had many disciples. He organized twelve religious houses, each with a superior and twelve monks, a number having reference to Christ and His twelve disciples. These were united in the Monastery of St. Scholastica, supposed to be the most ancient of the order. Benedict, having still many enemies, and being a man of peace, retired to Mount Cassino, where idolatrous rites still prevailed, and where stood an old temple of Apollo and a grove. He overthrew the temple and cut down the grove, founded two oratories on the site, and brought many to the faith of Christ. This was the beginning of the famous Monastery of Monte Cassino, where the present monastic system was organized, and whence proceeded the Benedictine Rule. Towards the

close of Benedict's life his sister Scholastica came to reside near him, with a small community of religious women, and he used to visit her once a year. He died of a fever caught in visiting the poor. Feeling that his end was drawing near, he ordered his grave to be dug, and, supported by the brethren, contemplated it in silence for some time. Being then carried into the chapel, he there expired on the eve of Passion Sunday, March 21, A.D. 543. [Sar. Ep. and Gosp.: Eccles. xxxix. 5-9. St. Luke xi. 33-36.]

*Calendars*—All.

*Dedications of Churches*—Sixteen, unless any be dedicated to St. Benedict Biscop.

*Represented*—As a Benedictine monk; with devils; rolling in thorns; thorns near him; in a cave, food let down to him by a monk; a cup on a book; a cup breaking and spilling liquor; a cup with serpents on a book; a raven at his feet, or with a loaf in its bill; a stick in his hand, the raven on it; a sprinkler; a pitcher; a ball of fire; a book with the beginning of his Rule, AVSCVLTA FILI VERBA MAGISTRI.

25] **ANNUNCIATION OF BLESSED VIRGIN MARY.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—About two thousand one hundred and twenty, and one hundred and two with other saints.

*Represented*—At her annunciation, praying or reading, the angel appearing to her with *Ave Maria*, etc., on a scroll, and between or near them a lily in a pot, generally with three flowers, to remind us that before, in, and after her motherhood she remained a pure virgin. This is her chief emblem. Often she is represented as a queen, with the Infant Christ in her arms; sometimes as "Our Lady of Pity," a sorrowing mother, with the dead Christ on her knees; sometimes as the "Mater Dolorosa," weeping, and with a sword passing through her heart [St. Luke ii. 35]. She is generally represented with a blue outer robe over a red under garment. The conventional fleur-de-lys is sacred to her.



APRIL hath 30 Days.

[Golden Numbers.]					A.D. 1871.				A.D. 1682.			
					MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g	Calendæ.		Joshua ii.	Luke v. v. 17.	Joshua iii.	2 Cor. v.	1 Sam. v.	John xix.	1 Sam. vi.	Heb. iii.
2	2	A	4. Non.	Richard, Bishop of Chichester. St. Ambrose, Bishop of Milan.	iv.	vi. to v. 20.	v.	vi. and vii. v. 1.	vii.	xx.	viii.	iv.
3	3	b	3. Non.		vi.	vi. v. 20.	vii.	vii. v. 2.	ix.	xxi.	x.	v.
10	4	c	Pr. Non.		ix. v. 3.	vii. to v. 24.	x. to v. 16.	viii.	xi.	Acts i.	xii.	vi.
	5	d	Nonæ.		xxi. v. 43 to xxii.	vii. v. 24.	xxii. v. 11.	ix.	xiii.	ii.	xiv.	vii.
					[v. 11.]							
18	6	e	8. Id.		xxiii.	viii. to v. 26.	xxiv.	x.	xv.	iii.	xvi.	viii.
7	7	f	7. Id.		Judges ii.	viii. v. 26.	Judges iv.	xi. to v. 30.	xvii.	iv.	xviii.	ix.
	8	g	6. Id.		v.	ix. to v. 28.	vi. to v. 24.	xi. v. 30 to xii. v.	xix.	v.	xx.	x.
								[14.]				
15	9	A	5. Id.		vi. v. 24.	ix. v. 28 to v. 51.	vii.	xii. v. 14 and xiii.	xxi.	vi.	xxii.	xi.
4	10	b	4. Id.		viii. v. 32 to ix. v.	ix. v. 51 to x. v.	x.	Gal. i.	xxiii.	vii.	xxiv.	xii.
					[25.]	[17.]						
	11	c	3. Id.		xi. to v. 29.	x. v. 17.	xi. v. 29.	ii.	xxv.	viii.	xxvi.	xiii.
12	12	d	Pr. Id.		xiii.	xi. to v. 29.	xiv.	iii.	xxvii.	ix.	xxviii.	James i.
1	13	e	Idus.		xv.	xi. v. 29.	xvi.	iv. to v. 21.	xxix.	x.	xxx.	ii.
	14	f	18. Cal. Maij.		Ruth i.	xii. to v. 35.	Ruth ii.	iv. v. 21 to v. v. 13.	xxxi.	xi.	2 Sam. i.	iii.
9	15	g	17. Cal.		iii.	xii. v. 35.	iv.	v. v. 13.	xiii.	xii.	iii.	iv.
	16	A	16. Cal.		1 Samuel i.	xiii. to v. 18.	1 Sam. ii. to v. 21.	vi.	2 Sam. ii.	xiii.	v.	v.
17	17	b	15. Cal.		ii. v. 21.	xiii. v. 18.	iii.	Eph. i.	iv.	xiv.	vii.	1 Peter i.
	18	c	14. Cal.		iv.	xiv. to v. 25.	v.	ii.	vi.	xv.	ix.	ii.
6	19	d	13. Cal.	Alphege, Archbishop of Canterbury.	vi.	xiv. v. 25 to xv.	vii.	iii.	x.	xvi.	xi.	iii.
						[v. 11.]						
	20	e	12. Cal.		viii.	xv. v. 11.	ix.	iv. to v. 25.	xii.	xvii.	xiii.	iv.
	21	f	11. Cal.		x.	xvi.	x.	iv. v. 25 to v. v. 22.	xiv.	xviii.	xv.	v.
	22	g	10. Cal.		xii.	xvii. to v. 20.	xiii.	v. v. 22 to vi. v. 10.	xvi.	xix.	xvii.	2 Peter i.
	23	A	9. Cal.	St. George, Martyr.	xiv. to v. 24.	xvii. v. 20.	xiv. v. 24 to v. 47.	vi. v. 10.	xviii.	xx.	xix.	ii.
	24	b	8. Cal.		xv.	xviii. to v. 31.	xvi.	Phil. i.	xx.	xxi.	xxi.	iii.
	25	c	7. Cal.	St. Mark, Ebang. and Martyr.		xviii. v. 31 to xix.		ii.	xxii.	xxii.	xxii.	1 John i.
						[v. 11.]						
	26	d	6. Cal.		xvii. to v. 31.	xix. v. 11 to v. 28.	xvii. v. 31 to v. 55.	iii.	xxii.	xxiii.	xxiii.	ii.
	27	e	5. Cal.		xvii. v. 55 to xviii.	xix. v. 28.	xix.	iv.	xxiv.	xxiv.	1 Kings i.	iii.
					[v. 17.]							
	28	f	4. Cal.		xx. to v. 18.	xx. to v. 27.	xx. v. 18.	Col. i. to v. 21.	1 Kings	xxv.	iii.	iv.
									[ii.]			
	29	g	3. Cal.		xxi.	xx. v. 27 to xxi.	xxii.	i. v. 21 to ii. v.	iv.	xxvi.	v.	v.
						[v. 5.]		[8.]				
	30	A	Pr. Cal.		xxiii.	xxi. v. 5.	xxiv. and xxv. v. 1.	ii. v. 8.	vi.	xxvii.	vii.	2, 3 John

The Calendar with the Table of Lessons.

Comparative View of the Calendar for APRIL.

BEDE, A.D. 735.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN	EASTERN.
	St. Richard.	Visitation of St. Mary.	1			St. Mary of Egypt.
			2		St. Francis of Paula.	
	St. Ambrose.	St. Ambrose.	3		St. Richard.	
			4		St. Isidore.	
			5		St. Vincent Ferrer.	St. Claudius.
			6			St. Eutychius of Constantinople.
			7			
			8			SS. Herodion, Agabus, Rufus, Asyncritus, Phlegon, and Hermas.
The Seven Virgins			9			
			10			
			11	St. Guthlac.	St. Leo the Great.	St. Antipas of Pergamus.
			12			
			13		St. Hermenegild.	St. Martin, Pope of Rome.
SS. Tiburtius, Valerian, and Maximus.	SS. Tibertius, Valerian, and Maximus.	SS. Tibertius, Valerian, and Maximus.	14	SS. Tibertius, Valerian, and Maximus.	SS. Tiburtius, Valerian. and Maximus.	Aristarchus, Pudens, and Trophimus, Apostles.
			15			St. Crescens.
			16			
			17		St. Anicetus.	St. Simeon of Persia.
	St. Alphege.		18			
			19			
			20			
			21		St. Anselm.	St. Januarius and his Companions.
			22		SS. Soter and Caius.	
St. George.	St. George.	St. George.	23	St. George.	St. George.	St. George.
		Translation of St. Wilfrid.	24		St. Fidelis.	
St. Mark.	St. Mark.	St. Mark.	25	St. Mark.	St. Mark.	St. Mark.
			26		SS. Cletus and Marcellinus.	
			27			St. Symeon, the Lord's kinsman.
St. Vitalis.	St. Vitalis	St. Vitalis.	28	St. Vitalis.		
			29		St. Peter.	SS. Jason and Sosipater, Apostles.
	St. Erkenwald		30			St. James, the brother of John, Apostle.

3] **RICHARD, BISHOP OF CHICHESTER.**—Richard de la Wych, of the *wyche* or salt spring, is said to have been born at Droitwich, where his parents had an estate to which he was heir. Early in his life, and in the former half of the thirteenth century, he joined the new Order of the Dominicans, which was then attracting the most ardent and energetic minds in Western Europe. Having been educated at Oxford, Paris, and Bologna, he became public reader in Canon Law at the last place, and on his return Chancellor first of Edmund, Archbishop of Canterbury [St. Edmund], and then of the University of Oxford. The see of Chichester falling vacant, the canons, in order to curry favour with Henry III., as was said, elected a chaplain of his, Robert Passelewe. But the Pope set aside this election ostensibly on account of Passelewe's want of learning, and himself consecrated Richard to the see during the Council of Lyons in 1245. Henry seized the revenues, and for two years the Bishop had to depend on other sources of maintenance; but at last the King restored them, having been threatened with excommunication by the Pope. When Richard was established in his see he amply justified the papal choice, affording in his life and conversation a pattern of episcopal virtues. In preaching, the strong point of the Dominican Order, and in visiting, he was indefatigable. He died April 3, 1253, at Dover, where he had rested while preaching the Crusade along the coast. His canonization was procured by the Dominicans in 1261, and in 1276 his relics were translated from their first resting-place in Chichester Cathedral to the shrine in which they remained until the Reformation. [Sar. Ep. and Gosp.: *Ecclus.* xliv. 17, 20-23, and xlv. 6, 7, 15, 16. St. John xv. 1-7.]

*Calendars*—Sarum, Hereford.

*Dedications of Churches*—One only, Aberford, in Yorkshire.

*Represented*—With a chalice at his feet, or kneeling with chalice before him, alluding to a legend that he fell with the chalice without spilling its contents.

4] **ST. AMBROSE, BISHOP OF MILAN.**—He was born about A.D. 340, in Gaul, where his father held the office of Prætorian Prefect. It is said that while he was a child a swarm of bees flew about his cradle, some settling on his mouth, which, as in the case of Plato, was thought to be a sign of future eloquence. He was educated at Rome, where he excelled in Greek and Civil Law, and was appointed Governor of Liguria. He also practised as an advocate; and displayed so much wisdom and judgement in this capacity during a contest between the orthodox and the Arians, relative to an appointment to the see of Milan, that although not yet baptized, he was strongly pressed and urged by general acclamation to take the office himself. He reluctantly consented, and, after baptism, was ordained and consecrated, December 7, A.D. 374. Having now embraced Christianity with his whole heart, and made over to the Church of Milan all his estates, he thoroughly devoted himself to his new duties. He had constant difficulties from the prevalence of the Arian and Apollinarian heresies, and wrote many theological treatises, both controversial and devotional. He is spoken of by St. Augustine in his *Confessions* with the most affectionate reverence, as having been greatly instrumental in his conversion. For the tradition about the *Te Deum*, see under Aug. 28. The saying, "When I am at Rome, I do as they do at Rome," is attributed to St. Ambrose, who thus replied to St. Augustine about the different modes of observing Saturday at Rome and Milan, it being then customary to fast on Saturday at the former but not at the latter place. On all matters of principle, however, he was immovable. When the Arian Empress Justina sent to ask him for the use of a church outside the city for herself and the Arians [A.D. 385], Ambrose replied that he could never give up the temple of God. After some days' struggle he carried his point, and the following year the same contention was renewed, with the same result. It is well known too how he excommunicated the Emperor Theodosius for a cruel abuse of power, and shut the Church of Milan against him, exhorting him with such effect that he became a true penitent. Like St. Gregory, he composed some beautiful hymns, and, like him also, paid great attention to church music and to the construction of the Liturgy and Offices. Hence the "Ambrosian rite," not yet wholly abolished at Milan, has a very distinct character of its own. He is reckoned as one of the four doctors of the Western Church. A few days before his last sickness he dictated an exposition of the 43rd [our 44th] Psalm, which he had to leave unfinished, as it has come down to us, nothing being said on the last two verses. After a long illness he died about midnight before Easter Eve, April 4, A.D. 397, aged about fifty-seven years, and his body still rests at Milan

under the high altar of the church dedicated to him. [Sar. Ep. and Gosp.: *Ecclus.* xvii. 8-11. St. Matt. xxiv. 42-47.]

*Calendars*—All. In the Roman and Monastic Calendars, however, as in the Eastern Church, his feast is on December 7th, the day of his ordination.

*Dedications of Churches*—One, Ombersley, in Worcestershire. *Represented*—With scourge, or beehive; repelling the Emperor.

19] **ALPHEGE, ARCHBISHOP OF CANTERBURY.**—Ælfheah, or Alphege, was a West Saxon of noble birth, who early in life left his paternal estate and his widowed mother to become a monk. Like many persons of high lineage, he was soon placed at the head of a monastery, and it is supposed that he was Abbot of Bath. By special favour of Dunstan he was made Bishop of Winchester A.D. 984, being only just thirty years old; and after presiding over that see for twenty-two years, he was translated to Canterbury. Soon after this he was taken captive by the Danes, and at first promised them a ransom, being kept in their ships in the Thames, near Greenwich, until it should be paid. On the Saturday after Easter, April 19, A.D. 1012, the Danes were holding drunken festival, and called on Alphege for the ransom; but he refused to have anything given for his life, and told them as he had sinned in promising, they might deal with him as they would. So they dragged him to their husting or assembly. Earl Thurkill, a Christian Dane, offered gold and silver, all that he had, save only his ship, to save the good man's life. But they pelted the Archbishop with stones, logs of wood, and the bones left from their feast, until one Thrim, a recent convert, clave his head with his axe out of sheer pity. And, says the chronicle, "his holy blood on the earth fell, his holy soul he to God's kingdom sent." The body, probably through Thurkill's influence, was allowed to be taken to London with all honour; it was buried in St. Paul's Minster, and afterwards translated to Canterbury by King Canute. Lanfranc disputed the claim made for Alphege to the title of martyr, but Anselm defended it on the ground that he died for Christian justice and charity, refusing to sanction the plundering of his people to save his own life. In the Sarum Calendar he is called martyr, but not in ours, as in the case of St. Edward, March 18th. [Sar. Ep. and Gosp.: Heb. xiii. 9-16. St. John xv. 1-7.]

*Calendars*—Sarum, Aberdeen.

*Dedications of Churches*—Five, one being the parish church of Greenwich, on the supposed site of the murder; another is in London.

*Represented*—With stones in his chasuble; a battle-axe in his hand.

23] **ST. GEORGE, MARTYR.**—His name is in the Sacramentary of St. Gregory, with Collects for his day. But his "Acts" are certainly apocryphal, as is the story of "St. George and the Dragon," contained in the Golden Legend, accepted by the uncritical clerks of the middle ages, and inserted in Breviaries, from which it was removed by Clement VII., 1523-34, when St. George was simply acknowledged as a martyr, reigning with Christ. Indeed, a MS. Roman Breviary of much earlier date contains a single lection, apparently from a martyrology, in which it is said that if his "Acts" be apocryphal, yet he was an illustrious martyr. It is impossible here even to refer to the various versions of his story, which may be seen in Baring-Gould's *Life*. Suffice it to say that the St. George who was recognized by St. Gregory was probably a martyr mentioned by Eusebius, without giving his name, as having pulled down and torn into shreds a decree of Diocletian against the Church in Nicomedia; and that he is by no means to be identified, as he is by Gibbon and Dean Stanley, with the *Arian prelate* George of Cappadocia, who died some forty-two years after a church had been dedicated to "St. George the Martyr," by Constantine the Great, in Constantinople. The Sarum Breviary of 1556 says he was of Cappadocia (as was generally supposed), and that he was martyred under Datian, but does not mention the Dragon story, on which St. George's great popularity in the middle ages mainly depended, though it doubtless arose out of some allegorical or symbolical representation. He was also honoured as having appeared against the Saracens at the head of a numerous army, carrying a red cross banner, whence he was regarded as the champion of Christendom, Our Lady's Knight, and the Patron of England. He is sometimes called "St. George of Lydda," from the place of his burial, according to some accounts. The Greek Church honours him with the titles of "Great Martyr" and "Trophy-bearer." [Sar. Ep. and Gosp.: St. James i. 2-12. St. John xv. 1-7.]

*Calendars*—All.

*Dedications of Churches*—One hundred and sixty-two, and four with other saints.

*Represented*—As an armed knight, standing or on horseback, fighting a dragon with a spear; a cross on his armour and shield.

25] **ST. MARK, EVANGELIST AND MARTYR.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Thirteen.

*Represented*—As Evangelist, with a winged lion; as a Martyr, strangled with cords.

MAY hath 31 Days.

A.D. 1871.

A.D. 1662.

				A.D. 1871.				A.D. 1662.			
				MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	Calendæ.	S.S. Philip and Jacob, A. and M.								
2	c	6. Non.		1 Samuel xxvi.	Luke xxii. to v. 31.	1 Samuel xxviii. v. 3.	Col. iii. to v. 18. iii. v. 18 to iv. v. 7.	1 Kings [viii.]	Acts [xxviii.]	1 Kings [ix.]	Jude. Rom. i.
3	d	5. Non.	Invention of the Cross.	xxxii.	xxii. v. 31 to v. 54.	2 Samuel i.	iv. v. 7.	x.	ii.	xi.	ii.
4	e	4. Non.		2 Sam. iii. v. 17.	xxii. v. 54.	iv.	1 Thess. i.	xii.	Matt. i.	xiii.	iii.
5	f	3. Non.		vi.	xxiii. to v. 26.	vii. to v. 18.	ii.	xiv.	iii.	xv.	iv.
6	g	Pr. Non.	St. John Evangelist ante Port. Lat.	vii. v. 18.	xxiii. v. 26 to v. 50.	ix.	iii.	xvi.	iv.	xvii.	v.
7	A	Nonæ.		xi.	xxiii. v. 50 to xxiv. [v. 13.]	xii. to v. 24.	iv.	xviii.	v.	xix.	vi.
8	b	8. Id.		xiii. v. 38 to xiv. [v. 26.]	xxiv. v. 13.	xv. to v. 16.	v.	xx.	vi.	xxi.	vii.
9	c	7. Id.		xv. v. 16.	John i. to v. 29.	xvi. to v. 15.	2 Thess. i.	xxii.	vii.	2 Kingsi.	viii.
10	d	6. Id.		xvi. v. 15 to xvii. [v. 24.]	i. v. 29.	xvii. v. 24 to xviii. [v. 18.]	ii.	2 Kings [ii.]	viii.	iii.	ix.
11	e	5. Id.		xviii. v. 18.	ii.	xix. to v. 24.	iii.	iv.	ix.	v.	x.
12	f	4. Id.		xix. v. 24.	iii. to v. 22.	xxi. to v. 15.	1 Tim. i. to v. 18.	vi.	x.	vii.	xi.
13	g	3. Id.		xxiii. to v. 24.	iii. v. 22.	xxiv.	i. v. 18 and ii.	viii.	xi.	ix.	xii.
14	A	Pr. Id.		1 Kings i. to v. 28.	iv. to v. 31.	1 Kings i. v. 28 to [v. 49.]	iii.	x.	xii.	xi.	xiii.
15	b	Idus.		1 Chron. xxix. v. 10.	iv. v. 31.	iii.	iv.	xii.	xiii.	xiii.	xiv.
16	c	17. Cal. Jun.		1 Kings iv. v. 20.	v. to v. 24.	iv.	v.	xiv.	xiv.	xv.	xv.
17	d	16. Cal.		vi. to v. 15.	v. v. 24.	viii. to v. 22.	vi.	xvi.	xv.	xvii.	xvi.
18	e	15. Cal.		viii. v. 22 to v. 54.	vi. to v. 22.	viii. v. 54 to ix. v. 10.	2 Tim. i.	xviii.	xvi.	xix.	1 Cor. i.
19	f	14. Cal.	Dunstan, Archbp. of Canterbury.	xi. v. 22 to v. 41.	vi. v. 22 to v. 41.	xi. to v. 26.	ii.	xx.	xvii.	xxi.	ii.
20	g	13. Cal.		xii. v. 25 to xiii. [v. 11.]	vi. v. 41.	xii. to v. 25.	iii.	xxii.	xviii.	xxiii.	iii.
21	A	12. Cal.		xiv. to v. 21.	vii. to v. 25.	xiii. v. 11.	iv.	xxiv.	xix.	xxv.	iv.
22	b	11. Cal.		xvi. v. 8.	vii. v. 25.	xv. v. 25 to xvi. v. 8.	Titus i.	Ezra i.	xx.	Ezra iii.	v.
23	c	10. Cal.		xviii. to v. 17.	viii. to v. 31.	xvii.	ii.	iv.	xxi.	v.	vi.
24	d	9. Cal.		xix.	viii. v. 31.	xviii. v. 17.	iii.	vi.	xxii.	vii.	vii.
25	e	8. Cal.		xxii. to v. 41.	ix. to v. 39.	xxi.	Philemon.	ix.	xxiii.	Neh. i.	viii.
26	f	7. Cal.	Augustine, the first Archbishop of [Canterbury].	ix. v. 39 to x. v. [22.]	ix. v. 39 to x. v. [22.]	2 Kings i.	Hebrews i.	Neh. ii.	xxiv.	iv.	ix.
27	g	6. Cal.	Ven. Bede, Pr.	2 Kings ii.	x. v. 22.	iv. v. 8.	ii. and iii. to v. 7.	v.	xxv.	vi.	x.
28	A	5. Cal.		v.	xi. to v. 17.	vi. to v. 24.	iii. v. 7 to iv. v. 14.	viii.	xxvi.	ix.	xi.
29	b	4. Cal.	King Charles II. Pat. and Rest.	vi. v. 24.	xi. v. 17 to v. 47.	vii.	iv. v. 14 and v.	x.	xxvii.	xiii.	xii.
30	c	3. Cal.		viii. to v. 16.	xi. v. 47 to xii. v. [20.]	ix.	vi.	Esther i.	xxviii.	Estherii.	xiii.
31	d	Pr. Cal.		x. to v. 18.	xii. v. 20.	x. v. 18.	vii.	iii.	Mark i.	iv.	xiv.

## Comparative View of the Calendar for MAY.

BEDÉ, A.D. 785.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN.	EASTERN.
St. Philip.	SS. Philip and James.	SS. Philip and James.	1	SS. Philip and James.	SS. Philip and James.	Jeremiah the Prophet. St. Athanasius.
	Invention of the Cross. SS. Alexander and Eventius.	Invention of the Cross. SS. Alexander and Eventius.	2 3	Invention of the Cross. SS. Alexander and Eventius.	St. Athanasius. Finding of the Holy Cross. SS. Alexander, Eventius, Theodulus, Juvenal.	
	St. John ante Port. Lat. St. John of Beverley.	St. John ante Port. Lat. St. John of Beverley.	4 5 6 7	St. John ante Port. Lat. St. John of Beverley.	St. Monica. St. Catharine of Sienna. St. John at the Latin Gate. St. Stanislaus.	
Invention of the Cross. St. Alexander and his Companions. St. Victor.			8		Apparition of St. Michael, Arch.	Job the Just (Patriarch). The Sign of the Cross (Labarum).
St. Gordian.	Translation of St. Nicolas. SS. Gordian and Epima- chus.	SS. Gordian and Epima- chus.	9 10	SS. Gordian and Epima- chus.	St. Gregory Nazianzen. SS. Antoninus, Gordian, and Epima- chus.	St. John the Divine, Apostle and Evangelist. Isaiah the Prophet. St. Simon Zelotes, Apostle.
	SS. Nereus, Achilleus, and Pancras.	SS. Nereus, Achilleus, and Pancras.	11 12	Dedication of Church of Hereford. SS. Nereus, Achilleus, and Pancras.	St. Pius V. SS. Nereus, Achilleus, Domitilla, and Pancratius.	The birthday of Con- stantinople.
St. Pancras.			13 14 15 16 17 18		St. Boniface.  St. John Nepomucen. St. Paschal Baylon. St. Venantius.	St. Pachomius. St. Theodorus. SS. Andronicus and Junia. SS. Peter, Dionysius, and their Companions.
St. Isidore.			19	St. Dunstan.	SS. Dunstan, Pudentiana.	
	SS. Dunstan, Pudentiana.	St. Dunstan.	20 21 22	St. Ethelbert, King and Martyr.	St. Bernardine.  St. Peter Celestine. St. Ubaldus.	SS. Constantine and Helena.
St. Urban.	Feast of the Holy Saviour. SS. Aldhelm, Urban.	St. Urban.	23 24 25	SS. Aldhelm, Urban.	Our Blessed Lady, the Help of Christians. SS. Aldhelm, Bishop of Salisbury, and Urban.	
	St. Augustine, Apostle of the English.	SS. Augustine, Bede.	26	St. Augustine.	St. Augustine.	St. Carpus, Apostle.
	St. Germanus.	St. Germanus.	27 28 29		St. Philip Neri. St. Gregory VII.	
St. Felix. St. Petronilla.	St. Petronilla.	St. Petronilla.	30 31	St. Petronilla.		St. Theodosia. St. Isaac of Dalmatia.

1] SS. PHILIP AND JAMES, APOSTLES AND MARTYRS.—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Four ancient ones with the joint dedication; one to St. Philip and All Saints; about three hundred and fifty to one or other St. James, most of these, however, are probably to St. James the Greater; not one is known to be to St. James the Less alone.

*Represented*—*St. Philip*, holding a basket with or without bread visible; two or three loaves; a tall cross. *St. James the Less*, with a fuller's club.

3] INVENTION OF THE CROSS.—This day, sometimes called St. Helen's or Ellinmas Day, commemorates the supposed finding of the Cross on which our Lord suffered by the Empress Helena, about A.D. 326. But the date and details are involved in great obscurity. St. Cyril of Jerusalem speaks of the true wood being seen in his time [circa 350]. In 351 he speaks of its having been found in Jerusalem in the time of Constantine the Great. St. Ambrose [A.D. 395] relates its discovery by Helena, the mother of Constantine, while digging on Golgotha, and says that it was known from the thieves' crosses by the title. St. Chrysostom about the same time gives similar testimony, but does not mention Helena. Rufinus, however, also about the same time, says that Helena had to dig among the ruins of a temple of Venus, and that the title being separate, the true cross was identified by the miraculous healing of a sick person who was laid on it. As we get later the story runs into more and more minuteness of detail, and at last develops into a romance. Eusebius mentions Helena's journey into Palestine, but says not a word about the cross. According, however, to the generally received account, the Empress lodged the main part of the cross in the church which she and her son built in Jerusalem, sending other portions to Constantinople and Rome. To Rome also she sent the title, where part of it is still preserved. About twenty-five nails are shewn in different places. The Eastern commemoration is that of "the appearance of the Sign of the Cross" [the Labarum] to Constantine. [Sar. Ep. and Gosp.: Gal. v. 10-12, and vi. 12-14. St. John iii. 1-15.] [See September 14th.]

*Calendars*—All.

*Dedications of Churches*—Possibly one, Dalling, in Norfolk.

6] ST. JOHN EVANGELIST ANTE PORT. LAT.—This festival commemorates the miraculous deliverance of St. John when, having been apprehended at Ephesus, he was carried to Rome and placed in a caldron of boiling oil before the Latin Gate after previous scourging. His remaining safe and sound was attributed to magic. Tertullian is the first to mention this miracle, and it rests mainly on his authority. St. John was afterwards banished to Patmos, where he had the visions recorded in the Apocalypse. The legend of the poisoned cup, of which he is said to have drunk unhurt, rests on no good authority, and has probably arisen out of representations of the Apostle holding a symbolical cup of suffering, in allusion to our Lord's words, "Can ye drink of the cup that I drink of?" etc. In St. Augustine's time there was a tradition that St. John was not dead, but sleeping alive in his grave at Ephesus, and would so remain till Christ came. [See St. John xxi. 23.] There has been a church at Rome on the spot where the miracle of the boiling oil is believed to have occurred ever since the time of the first Christian emperors. The day is kept as a great festival at St. John's College, Cambridge, and at St. John's, Hurstpierpoint. [Sar. Ep. and Gosp.: Ecclus. xv. 1-6. St. John xxi. 19-24.]

*Calendars*—All.

*Dedications of Churches*—About two hundred and forty.

19] DUNSTAN, ARCHBISHOP OF CANTERBURY.—"Of whom," says Bishop Godwyn, "I know not how to write, that which is delivered of him is so infinite." He was born in Somerset, of noble parents, and was educated in Glastonbury Abbey. Thence, through the introduction of his uncle Athelm, Archbishop of Canterbury, he passed into the household of King Athelstan, and thence into that of Alphege the Bald, Bishop of Winchester, who persuaded him during an illness to take monastic vows. He accordingly became a monk at Glastonbury, the great Benedictine house in which he had been educated, and which now obtained with him all his paternal estate. Soon he became Abbot, and through the reigns of Edmund and Edred was a leading man in Church and State. At the coronation of Edwy in 955 he boldly rebuked the King for alleged profligacy; and partly this, partly his favouring the cause of the monks against the secular clergy, led to his being banished in 956, when he retired to the Abbey of St. Peter in Ghent, while in England monks were persecuted and abbeys devastated in all directions. In 957

Edgar was chosen by the Mercians as their Under-king, and Dunstan was recalled. Edwy dying in 958, Edgar held the sceptre of the whole kingdom, and about that time Dunstan was made Bishop of Worcester and of London together, from which sees he was translated to the primacy in 960. As Archbishop, his great object was to promote monasticism, and to compel the married secular clergy to put away their wives and live as celibates, believing as he did that thus he should best raise their spiritual tone and general character, which no doubt were often lamentably low. In short, he was an earnest and severe reformer according to the light that he had. He went about preaching and instructing the people in the churches of his diocese, and sometimes retired to Glastonbury for rest and spiritual recreation. He had early become an able craftsman in various ecclesiastical arts as well as a skilful musician. When Edgar died in 975 he favoured the election of Edward ["St. Edward," March 18th], and during the reign of the child-king Ethelred, which followed the murder of Edward, he was as Jehoiada the high priest who watched over King Joash. He was indeed, though not strictly speaking a saint, yet a truly great and good man; and his name, though known to too many only in connection with a grotesque legend, ought rather to be had in remembrance as that of one of our noblest English prelates. Having preached thrice at Canterbury on Ascension Day, A.D. 983, he died on the Saturday following, and was buried in his own cathedral. [Sar. Ep. and Gosp.: Ecclus. xlv. 17-20, 21-23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14-23. During Easter-tide, St. John xv. 1-7.]

*Calendars*—Sarum, York, Hereford.

*Dedications of Churches*—Eighteen.

*Represented*—Seizing the devil with pincers; a dove, or angels, near him; playing on a harp.

26] AUGUSTINE, FIRST ARCHBISHOP OF CANTERBURY.—Nothing is known of him until we find him "Præpositus" of St. Gregory's Monastery of St. Andrew in Rome [March 12th], when in A.D. 596 he was selected by Gregory to conduct the mission to England. The way had been prepared by the marriage of Ethelbert King of Kent with the Frankish princess Bertha, and by the supremacy of Kent among English kingdoms at that time. At the bidding of Gregory, who had long watched for and now saw his opportunity, Augustine set off from Rome with several others of his house, obedient and hopeful. But having travelled as far as into Provence, they became faint-hearted, and would have returned. So, staying probably in the Monastery of Lerins, they sent back Augustine to ask that they might be excused from so perilous, toilsome, and uncertain an enterprise. Gregory, however, well knew how best to "uphold the feeble knees;" and on July 23, 596, sent Augustine back to them with a kind and encouraging letter, writing also letters on their behalf to bishops and kings whom they might see on their way. They wintered in Gaul, and, soon after Easter in 597, crossed the Channel and landed at Ebbsfleet, in Kent. Augustine and Ethelbert, after interchanging messages, had a meeting in the open air. The King and his thanes took their seats, and saw some forty men approaching, with a silver cross upborne before them, and a painted and gilt representation of our Lord, such as might have been seen before in the household of Bertha. They also chanted litanies as they walked, which, though in an unknown tongue, may well have had a striking effect. The King bade the strangers sit down, and a conference was carried on through a Gallic interpreter. He then not only allowed them freely to preach among his people, but invited them to follow him to Canterbury, where he assigned to them a dwelling. There they taught both by precept and by example; they sang the Psalms, prayed, celebrated, preached, baptized, and in the course of the summer Ethelbert himself believed and was baptized. His example told upon his subjects, and though none were compelled, many became Christians. The next step for Augustine was to obtain episcopal consecration, and for this purpose he went to Arles, and was consecrated by the Archbishop Virgilius and other Frankish prelates, November 16, A.D. 597. On his return he found a multitude of new converts; and, being established as Bishop, he received from the King a grant of his own palace and a general licence to restore paganized British churches. The following year he sent to have the mission recruited from Rome, and addressed a number of questions to Gregory; but for some reason Gregory did not find the men or answer the questions till June, A.D. 601, when he sent four men, full answers to the questions, sacred vessels, church furniture, and vestments, including the pall for the new Archbishop. By Gregory's advice Augustine now sought to form relations with the

British Bishops yet remaining in the West, and they were induced to meet him at a trysting-tree near the Severn, called in Bede's time "Augustine's Oak." The Paschal question, the mode of baptism, and the form of the tonsure were discussed at great length, and a second conference was held, but both failed utterly in their object. Augustine returned in bitter disappointment and, in seeming despair of working with the British Bishops, established the Roman liturgy with comparatively little alteration, though Gregory had advised him to be eclectic as to liturgical practices and forms. Mellitus and Justus, two of the four missionaries who had last come from Rome, were his suffragans at London and Rochester. The date of his death is somewhat uncertain; it was in 604 or 605. Shortly before he died he consecrated his fellow-labourer Laurence to be his successor, an unusual step, for which he doubtless had good reason. His body received temporary burial, and eight years later was deposited in the north transept of the now destroyed Abbey Church of SS. Peter and Paul, which he had founded, which is generally known by his name, and where now "St. Augustine's College" trains missionaries, who carry to heathen lands that same Gospel which Augustine brought to us. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8-11. St. Luke x. 1-7. During Easter-tide, St. John xv. 1-7.]

*Calendars*—Sarum, York, Hereford, Aberdeen, Monastic.

*Dedications of Churches*—Twenty-nine, unless some of them be dedicated to St. Augustine of Hippo [August 28th].

*Represented*—As an Archbishop.

27] VENERABLE BEDE, PRIEST.—In the earliest known Calendars of the Church of England Bede is commemorated on May 26th, with St. Augustine. In a calendar in the Chapter Library at Durham, belonging to the early part of the twelfth century, the memorial of May 26th is, "Sci Augustini Archiepi & Bede cō." So also in a Saxon codex [circa 1031] in the British Museum [Vitell. E. xvij.] and in an Exeter calendar, temp. Hen. II. [Harl. MS. 843.] In the Kal. Salamense, written about 1000, there is "vij. kal. Junii, Depositio Augustini Confessoris, Bedæ Presbyteri." Mabillon notices at the end of an ancient hymn, "vj. id. Maii natalis S'ci Bedæ Presbyteri," which he supposes to be the day of his translation. In a Durham calendar of the fourteenth century [Harl. MS. 1804], May 27th, is entered "Comm. Bede." Although not in the ordinary Salisbury Calendars, the Saint is commemorated on this day in the "Enchiridion ad Usum Sarum, 1530."

We know very little of the quiet and uneventful life of the Venerable Bæda or Bede except from the brief autobiography at the end of his *Ecclesiastical History*. He was born A.D. 672 or 673 on the domain given by Ecgrith for Wearmouth Abbey [begun A.D. 674]. At seven years old he was put under the care of Benedict Biscop, the Abbot of Wearmouth. He goes on to say: "I have passed all my life since then in the same monastery, and have given my whole attention to studying of the Scriptures, and in the intervals of my observance of the monastic discipline and of the daily occupation of

chanting in the Church, I have always found interest in either learning, teaching, or writing." He was taught by Thumberit, and probably also by John the Archchanter, whom Benedict brought from Rome about A.D. 677. "In my 19th year," he says, "I was ordained deacon, and priest in my 30th, both at the hands of the most reverend Bishop John ['St. John of Beverley'], and at the bidding of Abbot Ceolfrith. From the time that I was ordained priest till now, when I am 58 years old, I have occupied myself with writing commentaries on the Holy Scriptures to suit my own needs and those of my brethren, gathered from the works of the venerable fathers, and either briefly given or as a paraphrastic interpretation of the sense." But he also wrote treatises on astronomy, meteorology, physics, music, philosophy, grammar, rhetoric, arithmetic, and medicine, as well as the Lives of St. Cuthbert and others. His most important work, however, was his *Ecclesiastical History*. Nearly all that we really know of the century and a half of English history which dates from the landing of St. Augustine, we know from him. He was the first English scholar, theologian, and historian, and, moreover, a statesman, as a letter written by him to Archbishop, then Bishop, Egbert clearly proves. At some time after the foundation of Jarrow in A.D. 682 he went thither, and there he died on the Eve of the Ascension, May 25, A.D. 735, and was buried in the Abbey Church of SS. Peter and Paul. A letter from one Cuthbert to Cuthwin, a brother monk, gives an affecting account, which cannot be abridged, and is too long to be inserted here, of the last hours of their old master. [See Sunday after Ascension.] Alcuin relates a beautiful anecdote of him in a letter to the monks of Jarrow. "There can be no doubt," he says, "that the holy places are frequented by the visits of angels. It is related that Bæda, our master and your blessed patron, used to say, 'I well know that angels visit the congregations of brethren at the canonical hours. What if they should not find me there among my brethren? Will they not say, Where is Bæda? Why comes he not with his brethren to the prescribed prayers?'" His bones were said to have been removed to Durham Cathedral in A.D. 1020; and a plain tomb in the Galilee, where the shrine formerly stood, bears the well-known leonine verse, "Hac sunt in fossa Bædæ Venerabilis ossa," in modern letters. There are three different legends professing to account for the title of "Venerable," which seems to have been assigned to Bæda about the ninth century.

*Calendars*—York on 26th; Monastic, 27th; Roman Martyrology, 27th, as his "depositio" or burial.

*Dedications of Churches*—None.

*Represented*—As a monk.

29] See "State Services" in Appendix.

30] This day is often mentioned as "St. Andrew's Day in May," and "The Day of the Translation of St. Andrew;" and is so called in several places in the churchwardens' account-book of St. Andrew Hubbard. Eastcheap, London, which were written about A.D. 1465.

## JUNE hath 30 Days.

				A.D. 1871				A.D. 1662.			
				MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Calendæ.	Nicomede, Roman Pr. and M.	2 Kings xiii.	John xiii. to v. 21.	2 Kings xvii. to v. [24.	Hebrews viii.	Esther v.	Mark ii.	Esth [vi.	1 Cor. xv.
2	f	4. Non.		xvii. v. 24.	xiii. v. 21.	2 Chron. xii.	ix.	vii.	iii.	viii.	xvi.
3	g	3. Non.		2 Chron. xiii.	xiv.	xiv.	x. to v. 19.	ix.	iv.	Job i.	2 Cor. i.
4	A	Pr. Non.		xv.	xv.	xvi. and xvii. to [v. 14.	x. v. 19.	Job ii.	v.	iii.	ii.
5	b	Nonæ.	Boniface, Bishop of Mentz and M.	xix.	xvi. to v. 16.	xx. to v. 31.	xi. to v. 17.	iv.	vi.	v.	iii.
6	c	8. Id.		xx. v. 31 and xxi.	xvi. v. 16.	xxñ.	xi. v. 17.	vi.	vii.	vii.	iv.
7	d	7. Id.		xxiii.	xvii.	xxiv.	xii.	viii.	viii.	ix.	v.
8	e	6. Id.		xxv.	xxviii. to v. 28.	xxvi. and xxvii.	xiii.	x.	ix.	xi.	vi.
9	f	5. Id.		xxviii.	xviii. v. 28.	2 Kings xviii. to v. [9.	James i.	xii.	x.	xiii.	vii.
10	g	4. Id.		xxix. v. 3 to v. 21.	xix. to v. 25.	2 Chron. xxx. and [xxx. v. 1.	ii.	xiv.	xi.	xv.	viii.
11	A	3. Id.	St. Barnabas, Apostle and Martyr.	2 Kings xviii. v. 13.	xix. v. 25.	2 Kings xix. to v. [20.	iii.	xvi.	xii.	xvii.	ix.
12	b	Pr. Id.								[xviii.	
13	c	Idus.		xix. v. 20.	xx. to v. 19.	xx.	iv.	xix.	xiii.	xx.	x.
14	d	18. Cal. Julii.		Isaiah xxxviii. v. 9 [to v. 21.	xx. v. 19.	2 Chron. xxxiii.	v.	xxi.	xiv.	xxii.	xi.
15	e	17. Cal.		2 Kings xxii.	xxi.	2 Kings xxiii. to v. [21.	1 Peter i. to v. 22.	xxiii.	xv.	xxiv.	xii.
16	f	16. Cal.		xxiii. v. 21 to xxiv. [v. 8.	Acts i.	xxiv. v. 8 to xxv. [v. 8.	i. v. 22 to ii. v. 11.	xxvi.	xvi.	[xxv.	xiii.
17	g	15. Cal.	St. Alban, Martyr.	xxv. v. 8.	ii. to v. 22.	Ezra i. and iii.	ii. v. 11 to iii. v. 8.	[xxvii.	Luke i.	xxx.	Galat. i.
18	A	14. Cal.		Ezra iv.	ii. v. 22.	v.	iii. v. 8 to iv. v. 7.	xxix.	ii.	xxxii.	ii.
19	b	13. Cal.		vii.	iii.	viii. v. 15.	iv. v. 7.	xxxiii.	iii.	xxxiv.	iii.
20	c	12. Cal.	Trans. of Edward, King of the [West Saxons.	ix.	iv. to v. 32.	x. to v. 20.	v.	xxxv.	iv.	xxxvi.	iv.
21	d	11. Cal.		Nehemiah i.	iv. v. 32 to v. v. 17.	Nehemiah ii.	2 Peter i.	xxxvii.	v.	xxxviii.	v.
22	e	10. Cal.		iv.	v. v. 17.	v.	ii.	xxxix.	vi.	xl.	vi.
23	f	9. Cal.		vi. and vii. to v. 5.	vi.	vii. v. 73 and viii.	iii.	xli.	vii.	xlii.	Ephes. i.
24	g	8. Cal.	Fast.								
25	A	7. Cal.	Patibity of St. John Baptist.	xiii. to v. 15.	vii. to v. 35.	xiii. v. 15.	1 John i.	Prov. i.	viii.	Prov. ii.	ii.
26	b	6. Cal.		Esther i.	vii. v. 35 to viii. [v. 5.	Esther ii. v. 15 and [iii.	ii. to v. 15.	iii.	ix.	iv.	iii.
27	c	5. Cal.		iv.	viii. v. 5 to v. 26.	v.	ii. v. 15.	v.	x.	vi.	iv.
28	d	4. Cal.	Fast.	vi.	viii. v. 26.	vii.	iii. to v. 16.	vii.	xi.	viii.	v.
29	e	3. Cal.	St. Peter, Apostle and Martyr.								
30	f	Pr. Cal.		Job i.	ix. to v. 23.	Job ii.	iii. v. 16 to iv. v. 7.	ix.	xii.	x.	vi.



## Comparative View of the Calendar for JUNE.

BEDF., A.D. 735.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN.	EASTERN.
	St. Nicomede.	St. Nicomede.	1			St. Justin Martyr and his Companions.
	SS. Marcellinus and Peter the Martyr.	SS. Marcellinus and Peter the Martyr.	2	SS. Marcellinus and Peter the Martyr.		
		St. Petrock.	3		St. Mary Magdalen of Pazzi.	
	St. Boniface and his fellow-Martyrs.	St. Boniface.	4		St. Francis Caracciolo.	
			5			St. Dorotheus of Tyre.
			6		St. Norbert.	
St. Medard.	SS. Medardus and Gildardus.	SS. William, Medardus, and Gildardus.	7			St. Theodotus of Ancyra.
			8	SS. Medardus and Gildardus.	St. William of York.	St. Theodorus the General.
SS. Primus and Felicianus.	Translation of St. Edward the Martyr. SS. Primus and Felician.	SS. Primus and Felician.	9	Translation of St. Edward the Martyr. SS. Primus and Felician.	SS. Primus and Felicianus.	St. Cyril of Alexandria.
			10		St. Margaret, Queen of Scots.	SS. Alexander and Antonina.
St. Barnabas.	St. Barnabas.	St. Barnabas.	11	St. Barnabas.	St. Barnabas.	SS. Bartholomew and Barnabas, Apostles.
	SS. Basilides, Cyrinus, Nabor, and Nazarius.	SS. Basilides, Cyrinus, Nabor, and Nazarius.	12	SS. Basilides, Cyrinus, Nabor, and Nazarius.	SS. John a Facundo, Basilides, Cyrinus, Nabor, and Nazarius.	
	St. Basil.	St. Basil.	13		St. Anthony of Padua.	
St. Vitus.	SS. Vitus, Modestus, and Crescentia.	SS. Vitus, Modestus, and Crescentia.	14	St. Basil.	St. Basil.	Elisha the Prophet.
	Translation of St. Richard.	SS. Ciricus and Julitta.	15	SS. Vitus, Modestus, Crescentia, and Edburga.	SS. Vitus, Modestus, and Crescentia.	Amos the Prophet.
SS. Diogenes and Blastus.		St. Botolph.	16	SS. Ciricus and Julitta.		
SS. Mark and Marcellian.	SS. Mark and Marcellian.	SS. Mark and Marcellian.	17	St. Botolph.		
SS. Gervase and Prothase.	SS. Gervase and Prothase.	SS. Gervase and Prothase.	18	SS. Mark and Marcellian.	SS. Mark and Marcellian.	
	Translation of St. Edward, King and Martyr.		19	SS. Gervase and Prothase.	SS. Juliana, Falconeri, Gervase, and Prothase.	St. Jude, Apostle.
		St. Leufred.	20		St. Silverius.	St. Methodius.
St. James the Apostle.	St. Alban.	St. Alban.	21	St. Leufred.	St. Aloysius Gonzaga.	St. Julian of Tarsus.
	St. Etheldreda.	St. Etheldreda.	22	St. Alban.	SS. Alban and Paulinus.	
St. John Baptist.	Nativity of St. John Baptist.	Nativity of St. John Baptist.	23	St. Etheldreda.		
			24	Nativity of St. John Baptist.	Nativity of St. John Baptist.	Nativity of St. John Baptist.
			25		St. William.	
SS. John and Paul.	SS. John and Paul, Martyrs.	SS. John and Paul, Martyrs.	26	SS. John and Paul, Martyrs.	SS. John and Paul.	
			27			
St. Leo.	St. Leo.	St. Leo.	28	St. Leo.	St. Leo.	SS. Cyrus and John.
SS. Peter and Paul.	SS. Peter and Paul.	SS. Peter and Paul.	29	SS. Peter and Paul.	SS. Peter and Paul.	SS. Peter and Paul.
	Commemoration of St. Paul.	Commemoration of St. Paul.	30	Commemoration of St. Paul.	Commemoration of St. Paul.	The Twelve Apostles.

1] **NICOMEDE, ROMAN PRIEST [?] AND MARTYR.**—His name is found in the Sacramentary of St. Gregory on September 15th, and in the most ancient Calendars. But no reliance can be placed on the contradictory accounts of the particulars of his martyrdom. According to one of these, found only in the fabulous "Acts" of SS. Nereus and Achilles, he was flogged to death with leaded whips A.D. 81, his body being thrown into the Tiber, rescued by his deacon, and buried in the catacomb that bears his name. According to another account, equally untrustworthy, he was drawn over iron spikes, flung into a furnace, and flogged as above described, about A.D. 285. [Sar. Ep. and Gosp.: Ecclus. xiv. 20, and xv. 3-6. St. Matt. xvi. 24-28. During Easter-tide, St. John xv. 1-7.]

*Calendars*—Sarum, York, Aberdeen, Paris, and Austin Canons. On September 15th, the supposed day of his martyrdom, Roman, Monastic, and Hereford.

*Dedications of Churches*—None.

*Represented*—With spiked club or leaded whip.

5] **BONIFACE, BISHOP OF MENTZ AND MARTYR.**—Winfrith, afterwards named Boniface, was born about A.D. 680, at Crediton, in Devonshire. He early shewed great promise, and was intended by his parents for a secular career. But a visit of some monks to his father's house set him longing to embrace the religious life; and his father, though much opposed to such a step, sent him at seven years old to a monastic school at Exeter, whence he proceeded to Nutescelle, in Hampshire. Here he made such progress that he was appointed to teach others, and was ordained priest at thirty years of age. The adventurous mission of the Englishman Willibrord among the heathen Frisians was then much talked of in English monasteries, and Winfrith longed to join the noble band beyond the sea. In A.D. 716 he crossed over for that purpose, but he met with such opposition that he was obliged to return, whereupon he was made Abbot of Nutescelle much against his will. In two years' time he obtained a release, and in A.D. 719 went to Rome, whence he was sent by Gregory II. into Germany, where he had great success, as also in Friesland, Hesse, and Saxony, after which the Pope consecrated him missionary Bishop. Returning to his mission, he had to encounter not only utter Paganism, but a wild mixture of Paganism and Christianity. There was a venerable oak at Fritzlar, hallowed for ages to Thor the Thunderer; and Boniface, attended by his clergy, went forth and felled this tree, building out of its wood a chapel to St. Peter. He also founded many churches and a monastery, visited Rome twice again, and procured many missionaries from England. Having long laboured with great zeal and success, and obtained the titles of Archbishop and Primate of all Germany, he was at last attacked by a party of heathen ruffians, who fell upon him and several of his converts. The Archbishop, seeing that his hour was come, took a book of the Gospels and made it a pillow for his head, stretching forth his neck to receive the blow of one who beheaded him with a sword [June 5, A.D. 755]. Several of his letters and sermons are extant. [Sar. Ep. and Gosp.: 1 Cor. iv. 9-14. St. Matt. x. 23-26. During Easter-tide, St. John xv. 5-7.]

*Calendars*—All except Roman, Paris, and Hereford.

*Dedications of Churches*—Two.

*Represented*—With book pierced with sword; a club; a scourge.

11] **ST. BARNABAS, APOSTLE AND MARTYR.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Six.

*Represented*—With St. Matthew's Gospel in his hand, as it was a tradition (most improbable) that he carried about with him one written by the Evangelist's own hand; with a staff, or a stone, or stones.

17] **ST. ALBAN, MARTYR.**—During the persecution of Diocletian and Maximian, which began A.D. 303, according to Gildas and Bæda, though the English Chronicles date the martyrdom in A.D. 283, Alban, a Romano-British Pagan, sheltered a Christian cleric fleeing from persecution, and by him was instructed in the faith, converted, and doubtless baptized. After some days soldiers were sent to arrest the fugitive. Alban put on his teacher's cloak (amphibalus) and gave himself up in his place. The magistrate, indignant at his having shielded a "sacrilegious rebel," gave him the usual choice between sacrificing to idols and speedy death. Confessing himself a Christian, and refusing to sacrifice, he was beheaded outside the gate of the great Roman city Verulamium, on the rising ground where the Abbey and English town of St. Alban's afterwards arose. Many legendary additions grew up around this simple story; and the priest, whose name does not occur in the earliest accounts, nor in the latest Sarum Breviaries, was afterwards called "Amphibalus" from his cloak, figuring under that name in some martyrologies and in the York Breviary, and having a shrine at St. Alban's. The shrines of both St. Alban and St. Amphibalus were recovered in the year 1872; each being reconstructed out of fragments that had been used as walling material. St. Alban is honoured as the protomartyr of Britain, and in the later middle ages he was hailed in a hymn as "prothomartyr Anglorum, miles Regis Angelorum." [Sar. Ep. and Gosp.: Wisd. iv. 7-11, 13-15. St. Matt. xiv. 24-28.]

*Calendars*—Sarum, York, Hereford, and Aberdeen on the 22nd, 17th in ours being a mistake.

*Dedications of Churches*—Eight.

*Represented*—As a layman, with a tall cross; with a sword.

20] **TRANSLATION OF EDWARD, KING OF THE WEST SAXONS.**—It is mentioned above [March 18th] that men buried St. Edward at Wareham without any kingly worship. Under the year 980 the Chronicles say, "Here in this year S. Dunstanus and Ælfere ealdorman fetched the holy king S. Eadward's body at Werham, and carried it with mickle worship to Scaftesbyrig" [Shaftesbury]. Florence of Worcester [anno 979] says that the body was uncorrupt. This translation is commemorated on the 20th of June. [Sar. Ep. and Gosp.: Ecclus. xxxi. 8-11. St. Luke xiv. 26-33.]

*Calendar*—Sarum only.

*Dedications of Churches*—See March 18th.

24] **NATIVITY OF ST. JOHN BAPTIST.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Three hundred and ninety.

*Represented*—With raiment of camel's hair, carrying the *Agnus Dei* standing on a book, or painted on a round disk, or with the Lamb near him.

29] **ST. PETER, APOSTLE AND MARTYR.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Eight hundred and thirty, two hundred and thirty with St. Paul, and ten with some other saint.

*Represented*—With a key or keys, rarely one, generally two, sometimes three; sometimes as a Pope; sometimes with an inverted cross.

JULY hath 31 Days.

The Calendar with the Table of Lessons.

				A.D. 1871.				A.D. 1662.			
				MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g	Calendæ.		Job iii.	Acts ix. v. 23.	Job iv.	1 John iv. v. 7.	Prov. xi.	Luke [xiii.]	Prov. xii.	Phil. i.
2	A	6. Non.	Visit. of the Blessed Virgin Mary.	v.	x. to v. 24.	vi.	v.	xiii.	xiv.	xiv.	ii.
3	b	5. Non.		vii.	x. v. 24.	ix.	2 John.	xv.	xv.	xvi.	iii.
4	c	4. Non.	Translation of St. Mart. B. and C.	x.	xi.	xi.	3 John.	xvii.	xvi.	xviii.	iv.
5	d	3. Non.		xii.	xii.	xiii.	Jude.	xix.	xvii.	xx.	Colos. i.
6	e	Pr. Non.		xiv.	xiii. to v. 26.	xvi.	Matt. i. v. 18.	xxi.	xviii.	xxii.	ii.
7	f	Nonæ.		xvii.	xiii. v. 26.	xix.	ii.	xxiii.	xix.	xxiv.	iii.
8	g	8. Id.		xxi.	xiv.	xxii. v. 12 to v. 29.	iii.	xxv.	xx.	xxvi.	iv.
9	A	7. Id.		xxiii.	xv. to v. 30.	xxiv.	iv. to v. 23.	xxvii.	xxi.	xxviii.	1 Thess. [i.]
10	b	6. Id.		xxv. xxvi.	xv. v. 30 to xvi. [v. 16.]	xxvii.	iv. v. 23 to v. v. [13.]	xxix.	xxii.	xxxi.	ii.
11	c	5. Id.		xxviii.	xvi. v. 16.	xxix. and xxx. v. [1.]	v. v. 13 to v. 33.	Eccles. i.	xxiii.	Eccles. ii.	iii.
12	d	4. Id.		xxx. v. 12 to v. 27.	xvii. to v. 16.	xxxi. v. 13.	v. v. 33.	iii.	xxiv.	iv.	iv.
13	e	3. Id.		xxxii.	xvii. v. 16.	xxxviii. to v. 39.	vi. to v. 19.	v.	John i.	vi.	v.
14	f	Pr. Id.		xxxviii. v. 39 and [xxxix.]	xviii. to v. 24.	xl.	vi. v. 19 to vii. v. [7.]	vii.	ii.	viii.	2 Thess. [i.]
15	g	Idus.	Swithun, B. of Winch. Translation.	xli.	xviii. v. 24 to xix. [v. 21.]	xlii.	vii. v. 7.	ix.	iii.	x.	ii.
16	A	17. Cal. Aug.		Prov. i. to v. 20.	xix. v. 21.	Prov. i. v. 20.	viii. to v. 18.	xi.	iv.	xii.	iii.
17	b	16. Cal.		ii.	xx. to v. 17.	iii. to v. 27.	viii. v. 18.	Jer. i.	v.	Jer. ii.	1 Tim. i.
18	c	15. Cal.		iii. v. 27 to iv. v. [20.]	xx. v. 17.	iv. v. 20 to v. v. [15.]	ix. to v. 18.	iii.	vi.	iv.	ii. iii.
19	d	14. Cal.		v. v. 15.	xxi. to v. 17.	vi. to v. 20.	ix. v. 18.	v.	vii.	vi.	iv.
20	e	13. Cal.	Margaret, V. and M. at Antioch.	vii.	xxi. v. 17 to v. 37.	viii.	x. to v. 24.	vii.	viii.	viii.	v.
21	f	12. Cal.		ix.	xxi. v. 37 to xxii. [v. 23.]	x. v. 16.	x. v. 24.	ix.	ix.	x.	vi.
22	g	11. Cal.	St. Mary Magdalen.	xi. to v. 15.	xxii. v. 23 to xxiii. [v. 12.]	xi. v. 15.	xi.	xi.	x.	xii.	2 Tim. i.
23	A	10. Cal.		xii. v. 10.	xxiii. v. 12.	xiii.	xii. to v. 22.	xiii.	xi.	xiv.	ii.
24	b	9. Cal.	Fast.	xiv. v. 9 to v. 28.	xxiv.	xiv. v. 28 to xv. [v. 18.]	xii. v. 22.	xv.	xii.	xvi.	iii.
25	c	8. Cal.					xiii. to v. 24.		xiii.		iv.
26	d	7. Cal.	St. James, Apostle and Martyr.	xv. v. 18.	xxv.	xvi. to v. 20.	xiii. v. 24 to v. 53.	xvii.	xiv.	xviii.	Titus i.
27	e	6. Cal.	St. Anne Mother to the B. V. Mary.	xvi. v. 31 to xvii. [v. 18.]	xxvi.	xviii. v. 10.	xiii. v. 53 to xiv. [v. 13.]	xix.	xv.	xx.	ii. iii.
28	f	5. Cal.		xix. v. 13.	xxvii.	xx. to v. 23.	xiv. v. 13.	xxi.	xvi.	xxii.	Philem.
29	g	4. Cal.		xxi. to v. 17.	xxviii. to v. 17.	xxii. to v. 17.	xv. to v. 21.	xxii.	xvii.	xxiv.	Heb. i.
30	A	3. Cal.		xxiii. v. 10.	xxviii. v. 17.	xxiv. v. 21.	xv. v. 21.	xxv.	xviii.	xxvi.	ii.
31	b	Pr. Cal.		xxv.	Romans i.	xxvi. to v. 21.	xvi. to v. 24.	xxvii.	xix.	xxviii.	iii.

## Comparative View of the Calendar for JULY.

BEDE, A.D. 785.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN.	EASTERN.
SS. Processus and Martinianus.	Visitation of Blessed Virgin Mary. SS. Processus, Martinianus, and Swithun.	SS. Processus, Martinianus, and Swithun.	1	Visitation of Blessed Virgin Mary. SS. Processus, Martinianus, and Swithun.	Visitation of Blessed Virgin Mary. SS. Processus and Martinianus.	SS. Cosmas and Damian. Vestment of Blessed Virgin Mary.
			2			
The Seven Brethren.	Translation and Ordination of St. Martin.	Translation and Ordination of St. Martin.	3	Translation of St. Martin.	Translation of St. Thomas the Martyr.	St. Hyacinthus. St. Andrew of Crete.
			4			
			5			
			6			
			7			
			8			
			9			
			10			
			11			
			12			
St. Cyricus.	Translation of St. Swithun. Translation of St. Osmund. St. Kenelm. St. Arnulph.	Translation of St. Thomas the Martyr. St. Grimbold. St. Everilda. The Seven Holy Brethren.	13	The Seven Holy Brethren, Martyrs.	St. Elizabeth of Portugal.	St. Procopius. St. Pancratius. The Forty-five Martyrs of Nicopolis.
			14			
			15			
			16			
			17			
			18			
			19			
			20			
			21			
			22			
St. James, brother of John.	St. Margaret. St. Praxedes. St. Mary Magdalen. St. Apollinaris. St. Christina. SS. James, Christopher, and Cucufatus. St. Anne. The Seven Sleepers. SS. Sampson and Pantaleon.	St. Margaret. St. Praxedes. SS. Mary Magdalen and Wandragesil. St. Apollinaris. St. Christina. SS. James and Christopher. St. Anne. St. Martha and the Seven Sleepers. SS. Sampson and Pantaleon.	23	St. Kenelm.	SS. John Gualbert, Nabor, and Felix. St. Anaclethus. St. Bonaventure. St. Swithun. Blessed Virgin Mary of Mount Carmel. St. Osmund. SS. Camillus de Lellis and Symphorosa, and her seven sons. St. Vincent of Paul. SS. Jerome, Emilian, and Margaret. SS. Henry, Emperor, and Praxedes. St. Mary Magdalen.	SS. Proclus and Hilary. St. Gabriel the Archangel. St. Aquila, Apostle. SS. Cyriacus and Julitta. St. Athenogenes. St. Marina [Margaret]. St. Æmilian.
			24			
			25			
			26			
			27			
			28			
			29			
			30			
			31			
			SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes.			
21						
SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	22	SS. James, Christopher, and Cucufatus. St. Anne.	St. Anne, Mother of the Blessed Virgin Mary. St. Pantaleon.	St. Mary Magdalen, the Ointment-bearer. St. Phocas. St. Christina. St. Anne.
			23			
SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	24	The Seven Sleepers.	St. Anne, Mother of the Blessed Virgin Mary. St. Pantaleon.	St. Mary Magdalen, the Ointment-bearer. St. Phocas. St. Christina. St. Anne.
			25			
SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	26	SS. Sampson and Pantaleon.	St. Anne, Mother of the Blessed Virgin Mary. St. Pantaleon.	St. Mary Magdalen, the Ointment-bearer. St. Phocas. St. Christina. St. Anne.
			27			
SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	28	SS. Sampson and Pantaleon.	St. Anne, Mother of the Blessed Virgin Mary. St. Pantaleon.	St. Mary Magdalen, the Ointment-bearer. St. Phocas. St. Christina. St. Anne.
			29			
SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	30	SS. Sampson and Pantaleon.	St. Anne, Mother of the Blessed Virgin Mary. St. Pantaleon.	St. Mary Magdalen, the Ointment-bearer. St. Phocas. St. Christina. St. Anne.
			31			
SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	SS. Felix, Simplex, Faustinus, and Beatrice. SS. Abdon and Sennes. St. Germanus.	31	St. Germanus.	St. Ignatius of Loyola.	St. Mary Magdalen, the Ointment-bearer. St. Phocas. St. Christina. St. Anne.
			32			

2] VISITATION OF THE BLESSED VIRGIN MARY.—This festival originated in France in the middle of the thirteenth century, and commemorates the visit of the Blessed Virgin to her cousin Elisabeth, as recorded in the Gospel for the day. The Council of Basle decided that it should be celebrated throughout the Western Church in 1441, but it was added to the York Calendar by the Convocation of that province as late as 1526, and then placed at April 2nd. [Sar. Ep. and Gosp.: Cant. ii. 1-4 and 10-14. St. Luke i. 39 and foll.]

*Calendars*—All. [York, April 2nd. Paris, June 27th.]

*Represented*—The two meeting and about to kiss or embrace one another. Elisabeth older than Mary.

4] TRANSLATION OF ST. MARTIN, BISHOP AND CONFESSOR.—St. Brice, the successor of St. Martin, built a chapel over his tomb within the present walls of Tours, but at that time five hundred and thirty paces from the city. St. Perpetuus, the sixth Bishop, about A.D. 470 founded a great basilica and monastery on the spot, and on July 4th translated St. Martin's remains to a sumptuous tomb behind the high altar. It is said that the body had been carried into Burgundy, as in England St. Cuthbert's body was borne from place to place, for fear of the Danes. The care of the tomb was committed to a fraternity which developed into the famous Chapter of St. Martin, of which the King of France was *ex officio* head under the title of Abbot. The Huguenots violated the tomb and burned the relics, with the exception of some portions which were recovered. The Sarum Calendar names also his consecration or "ordination" on this day, which is referred to in one of the lectures as "natalis episcopatus ejus." [Sar. Ep. and Gosp.: Eccus. xlv. 17, 20, 21-23; xlv. 6, 7, 15, 16. St. Luke xii. 32-34.]

*Calendars*—All except Roman and Monastic.

*Dedications of Churches*—See November 11th.

15] ST. SWITHUN, BISHOP OF WINCHESTER, TRANSLATION.—St. Swithun or Swithin was born in the kingdom of the West Saxons, and educated in the monastery attached to Winchester Cathedral, of which he became prior. Early in the ninth century he was ordained priest, and in A.D. 838 was consecrated to the See of Winchester. He devoted himself with great zeal to the work of his diocese, and was celebrated for his humility, austerity, and works of charity. He took great part in inducing King Ethelwulf to assign to the Church the perpetual donation of tithes. He died July 2, A.D. 862, and was buried at his own request on the north side of the church, in a mean place, where men might walk over him, and the rain water his grave. In A.D. 971 his bones were translated to a rich shrine within the church; but it is said that a most violent rain fell on the appointed day, and continued for thirty-nine days, whence St. Swithun, like St. Gervais in France [June 19th] and other saints in Belgium and other parts of Europe whose days fall in June and July, was supposed in some way to influence the weather. The Roman Martyrology mentions St. Swithun only on July 2nd, the day of his death; the Sarum Calendar only on the 15th, in honour of his translation. [Sar. Ep. and Gosp.: Heb. vii. 23-27. St. Luke xii. 35-40.]

*Calendar*—Sarum only.

*Dedications of Churches*—Fifty-one, and one with St. Nicolas.

*Represented*—As a Bishop.

20] ST. MARGARET, VIRGIN AND MARTYR, ANTIOCH.—According to the ancient martyrologies, she suffered at Antioch in Pisidia in the last general persecution; but, like St. George, she is one of those saints who have been universally honoured, while of their history we know very little. It is certain that from early ages her feast has been observed with singular honour alike in East and West, and this must point to some true story now lost. Her "Acts" were generally accepted in later times, but are manifestly fabulous. The Greeks commemorate her on the 17th under the name of Marina. The legend of her being swallowed by a dragon and bursting through his body may have arisen out of allusions to her victory over Satan, or to symbolical representations of the same, possibly helped by pagan representations of Aphrodite rising out of a fish, mistaken in later times for the Christian

saint. [Sar. Ep. and Gosp.: Eccus. li. 9-12. St. Matt. xiii. 44-52.]

*Calendars*—All.

*Dedications of Churches*—Two hundred and thirty-eight; six with other Saints. Some may be dedicated to St. Margaret of Scotland.

*Represented*—Crowned, piercing a dragon with a long cross or spear; with dragon and lamb; angel protecting her from dragon; with dragon chained; bursting through body of dragon, end of her robe in its mouth; trampling on dragon; grasping its head.

22] ST. MARY MAGDALEN.—The Western Church has generally assumed that Mary Magdalen, Mary of Bethany, and "the woman that was a sinner" were one and the same person, while the Eastern Church has held the three to be distinct. In the Roman Breviary the Office distinctly refers to all three. Sarum commemorates the penitent sinner as Mary Magdalen, using the text, "Mary hath chosen that good part," etc., perhaps only by way of adaptation. The Eastern view may have led to the removal of the Collect, with the Sarum Epistle and Gospel, from the First Book of Edward VI., and to the festival's ceasing to be one of the higher class. The Collect was, "Mercyfull father, geue vs grace, that we neuer presume to synne through the example of any creature, but if it shall chauce vs at any tyme to offende thy diuine maiestie: that then we may truely repent, and lament the same, after the example of Mary Magdalen, and by a lyuely faithe obtaine remission of all our synnes, throughe the onely merites of thy sonne our Saiour Christ." In a Litany of Dunkeld [A.D. 873-893] "St. Mary Magdalen" comes at the head of the virgins and widows, and St. Martha next, as if they were the sisters of Bethany. In the Greek Church St. Mary Magdalen is esteemed as the equal of the Apostles, as having been the first witness of the Resurrection. She is supposed to have retired to Ephesus with the Blessed Virgin and St. John, and to have been buried there. [Sar. Ep. and Gosp.: Prov. xxxi. 10-31. St. Luke vii. 36-50.]

*Calendars*—All except Paris.

*Dedications of Churches*—About one hundred and fifty.

*Represented*—With box of ointment; with boat and open book; with a skull; young, and with long hair.

25] ST. JAMES, APOSTLE AND MARTYR.—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—About three hundred and fifty.

*Represented*—In a rough pilgrim's tunic, with staff, shell, hat, baldric, and wallet, sometimes with shells on his tunic, baldric, and wallet, in allusion to the pilgrimages made to his shrine at Compostella.

26] ST. ANNE, MOTHER OF THE BLESSED VIRGIN MARY.—Holy Scripture gives us no information respecting the parentage of the Blessed Virgin, except that she was "of the house and lineage of David." The first mention of St. Anne is in the Apocryphal Gospel of St. James, which states that St. Anne and St. Joachim were both well stricken in years, with no hope of children, when Mary was given to them. Procopius of Cæsarea, who lived in the early part of the sixth century, mentions a church dedicated to St. Anne, "whom some believe to be the mother of the Virgin, and the grandmother of Christ," at Constantinople. The Greeks have three days of St. Anne in the year: On September 4th, with Joachim; December 9th, her conception; July 26th, her death. The first mention of her "cultus" in the West is in a letter of Urban VI. to the English prelates in 1378; the Feast of St. Joachim was appointed by Julius II. [1503-13], but expunged by Pius V. [1566-72]. The Feast of St. Joseph was appointed by Sixtus IV. [1471-84], but does not appear in English Calendars. It is quite reasonable to suppose that the names, at least of Joachim and Anne were traditionally known to the writer of the Apocryphal Gospel. [Sar. Ep. and Gosp.: Prov. xxxi. 10-31. St. Matt. i. 1-16.]

*Calendars*—All except Roman of 1582, added about 1584, but found in some earlier Roman Calendars. [Paris on 28th.]

*Dedications of Churches*—Twenty-three, one with St. Agnes.

*Represented*—Teaching the Blessed Virgin to read.

AUGUST hath 31 Days.

				A.D. 1871.				A.D. 1662.			
				MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Calendæ.	Lammas Day.	Prov. xxvii. to v. [23].	Rom. ii. to v. 17.	Prov. xxviii. to v. [15].	Matt. xvi. v. 24 to [xvii. v. 14].	Jer. xxix.	John xx.	Jer. xxx.	Heb. iv.
2	d	4. Non.		xxx. to v. 18.	ii. v. 17.	xxxi. v. 10.	xvii. v. 14.	xxxi.	xxi.	xxxii.	v.
3	e	3. Non.		Eccles. i. iii.	iii.	Eccles. ii. to v. 12.	xviii. to v. 21.	xxxiii.	Acts i. ii.	xxxiv.	vi.
4	f	Pr. Non.			iv.	iv.	xviii. v. 21 to xix. [v. 3].	xxxv.		xxxv.	vii.
5	g	Nonæ.		v.	v.	vi.	xix. v. 3 to v. 27.	xxxvii.	iii.	xxxviii.	viii.
6	A	8. Id.	Transfiguration of our Lord.	vii.	vi.	viii.	xix. v. 27 to xx. [v. 17].	xxxix.	iv.	xl.	ix.
7	b	7. Id.	Name of Jesus.	ix.	vii.	xi.	xx. v. 17.	xli.	v.	xlii.	x.
8	c	6. Id.		xii.	viii. to v. 18.	Jeremiah i. v. to v. 19.	xxi. to v. 23.	xliii.	vi.	xliv.	xi.
9	d	5. Id.		Jer. ii. to v. 14.	viii. v. 18.	v. to v. 19.	xxi. v. 23.	xliv. xlv.	vii.	xlvi.	xii.
10	e	4. Id.	St. Laurence, Archd. of Rome & M.	v. v. 19.	ix. to v. 19.	vi. to v. 22.	xxii. to v. 15.	xlviii.	viii.	xlix.	xiii.
11	f	3. Id.		vii. to v. 17.	ix. v. 19.	viii. v. 4.	xxii. v. 15 to v. 41.	l.	ix.	li.	James i.
12	g	Pr. Id.		ix. to v. 17.	x.	xiii. v. 8 to v. 24.	xxii. v. 41 to xxxiii. [v. 13].	lii.	x.	Lam. i.	ii.
13	A	Idus.		xv.	xi. to v. 25.	xvii. to v. 19.	xxiii. v. 13.	Lam. ii. iv.	xi.	iii.	iii.
14	b	19. Cal. Sept.		xviii. to v. 18.	xi. v. 25.	xix.	xxiv. to v. 29.	v.	xii.	v.	iii.
15	c	18. Cal.		xxi.	xii.	xxii. to v. 13.	xxv. v. 29.	Ezek. ii. vi.	xiii.	Ezek. iii. vii.	v.
16	d	17. Cal.		xxiii. v. 13.	xiii.	xxiii. to v. 16.	xxv. to v. 31.	xiii.	xiv.	viii.	1 Pet. i. ii.
17	e	16. Cal.		xxiv.	xiv. and xv. to v. [8].	xxv. to v. 15.	xxv. v. 31.		xv.	xix.	ii.
18	f	15. Cal.		xxvi.	xv. v. 8.	xxviii.	xxvi. to v. 31.	xviii.	xvi.	xxxiii.	iii.
19	g	14. Cal.		xxix. v. 4 to v. 20.	xvi.	xxx.	xxvi. v. 31 to v. 57.	xxxiv.	xvii.	Dan. i. iii.	iv.
20	A	13. Cal.		xxxi. to v. 15.	1 Cor. i. to v. 26.	xxxi. v. 15 to v. 38.	xxvi. v. 57.	Dan. ii. iv.	xviii.	iii.	v.
21	b	12. Cal.		xxxiii. to v. 14.	i. v. 26 and ii. iii.	xxxiii. v. 14.	xxvii. to v. 27.	v.	xix.	v.	2 Pet. i. ii.
22	c	11. Cal.		xxxv.	iv. to v. 18.	xxxvi. to v. 14.	xxvii. v. 27 to v. 57.	vi.	xx.	vii.	ii.
23	d	10. Cal.	Fast.	xxxvi. v. 14.	iv. v. 18 and v. vi.	xxxviii. to v. 14.	xxvii. v. 57.	viii.	xxi.	ix.	iii.
24	e	9. Cal.	St. Bartholomew, Apostle and Mart.				xxviii.		xxii.		1 John l. ii.
25	f	8. Cal.		xxxviii. v. 14.	vii. to v. 25.	xxxix.	Mark i. to v. 21.	x.	xxiii.	xi.	ii.
26	g	7. Cal.		l. to v. 21.	vii. v. 25.	li. v. 54.	i. v. 21.	xii.	xxiv.	Hos. i. iv.	iii.
27	A	6. Cal.		Ezek. i. v. 15.		vii. v. 25.	ii. to v. 23.	Hos. ii. [iii].	xxv.	iv.	iv.
28	b	5. Cal.	St. Augustine, Bishop of Hippo, Confessor and Doctor.	ii.	viii.	iii. to v. 15.	ii. v. 23 to iii. v. [13].	v. vi.	xxvi.	vii.	v.
29	c	4. Cal.	Beheading of St. John Baptist.	iii. v. 15.	ix.	viii.	iii. v. 13.	viii.	xxvii.	ix.	2, 3 John.
30	d	3. Cal.		ix.	x. and xi. v. l.	xi. v. 14.	iv. to v. 35.	x.	xxviii.	xi.	Jude.
31	e	Pr. Cal.		xii. v. 17.	xi. v. 2 to v. 17.	xiii. to v. 17.	iv. v. 35 to v. 21.	xii.	Matt. i.	xiii.	Rom. i.

## Comparative View of the Calendar for AUGUST.

BRIDE, A.D. 735.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN.	EASTERN.	
The Maccabees. St. Stephen, Pontiff.	St. Peter's Chains. St. Stephen, Pope and Martyr. Invention of St. Stephen, Proto-martyr.	St. Peter's Chains. St. Stephen, Pope and Martyr. Invention of St. Stephen, Proto-martyr.	1	St. Peter's Chains.	St. Peter's Chains, the Holy Machabees. SS. Alphonsus Liguori and Stephen.	The Seven Maccabees. Translation of St. Stephen, Proto-martyr.	
			2	St. Stephen, Pope and Martyr.			
			3	Invention of St. Stephen, Proto-martyr.	Finding of St. Stephen, Proto-martyr.		
	St. Oswald.	St. Oswald.	St. Oswald.	4		St. Dominic.	The Seven Holy Children at Ephesus.
				5	St. Oswald.	Dedication of the Church of the Blessed Virgin Mary ad Nives.	
SS. Sixtus, Felicissimus, and Agapetus.	Transfiguration, SS. Sixtus, Felicissimus, and Agapetus. Name of Jesus, St. Donatus.	Transfiguration, SS. Sixtus, Felicissimus, and Agapetus. Name of Jesus, St. Donatus.	6	SS. Sixtus, Felicissimus, and Agapetus.	Transfiguration of our Lord, SS. Xystus, Felicissimus, and Agapitus.	Transfiguration.	
			7	St. Donatus.	St. Cajetan.		
St. Laurence. St. Tiburtius.	St. Cyriacus and his fellow-martyrs. St. Romanus. St. Laurence. St. Tiburtius.	St. Cyriacus and his fellow-martyrs. St. Romanus. St. Laurence. St. Tiburtius.	8	St. Cyriacus.	SS. Cyriacus, Largus, and Smaragdus.	St. Matthias, Apostle. St. Laurence.	
			9		St. Romanus.		
St. Hippolytus and his fellow-martyrs. St. Eusebius.	St. Hippolytus and his fellow-martyrs. St. Eusebius.	St. Hippolytus and his fellow-martyrs. St. Eusebius.	10	St. Laurence.	St. Laurence.	St. Matthias, Apostle. St. Laurence.	
			11	SS. Tiburtius and Taurinus.	SS. Tiburtius and Susanna.		
Assumption of St. Mary.	St. Hippolytus and his fellow-martyrs. St. Eusebius. Assumption of the Blessed Virgin Mary.	St. Hippolytus and his fellow-martyrs. St. Eusebius. Assumption of the Blessed Virgin Mary.	12		St. Clare.	SS. Photius and Anicetus.	
			13	St. Hippolytus and his fellow-martyrs.	SS. Hippolytus and Cassian.		
St. Agapetus.	St. Eusebius. Assumption of the Blessed Virgin Mary.	St. Eusebius. Assumption of the Blessed Virgin Mary.	14	St. Eusebius.	St. Eusebius.	The "falling asleep" of the Blessed Virgin Mary.	
			15	Assumption of the Blessed Virgin Mary.	Assumption of the Blessed Virgin Mary.		
St. Timothy.	St. Agapetus. St. Magnus.	St. Agapetus. St. Magnus. St. Oswin.	16		St. Hyacinth.	St. Myron. SS. Florus and Laurus.	
			17				
St. Bartholomew.	St. Agapetus. St. Magnus.	St. Agapetus. St. Magnus. St. Oswin.	18	St. Agapetus.	St. Bernard. St. Jane Frances. SS. Timothy, Hippolytus, and Symphorian.	St. Thaddeus, Apostle. Samuel the Prophet.	
			19	St. Magnus.			
St. Bartholomew.	St. Timothy and Apollinaris. St. Bartholomew.	St. Timothy and Apollinaris. St. Bartholomew, Audoen [or Owen]. St. Hilda.	20		St. Philip Benitius.	St. Lupus.	
			21				
St. Augustine.	St. Bartholomew, Audoen [or Owen]. St. Hilda.	St. Bartholomew, Audoen [or Owen]. St. Hilda.	22		St. Bartholomew.	St. Eutyches.	
			23	SS. Timothy and Apollinaris.	St. Philip Benitius.		
Passion of St. John Baptist.	St. Bartholomew, Audoen [or Owen]. St. Hilda.	St. Bartholomew, Audoen [or Owen]. St. Hilda.	24	St. Bartholomew.	St. Bartholomew.	Translation of SS. Bartholomew and Titus.	
			25	Deposition of St. Thomas of Hereford.	St. Louis, King.		
St. Augustine.	St. Rufus. SS. Augustine of Hippo and Hermes.	St. Rufus. SS. Augustine of Hippo and Hermes.	26		St. Zephyrinus.	St. Rufus. St. Joseph Calasactius. SS. Augustin and Hermes.	
			27	St. Rufus.			
Passion of St. John Baptist.	St. Rufus. SS. Augustine of Hippo and Hermes.	St. Rufus. SS. Augustine of Hippo and Hermes.	28	SS. Augustine of Hippo and Hermes.	St. Joseph Calasactius.	St. Rufus. St. Joseph Calasactius. SS. Augustin and Hermes.	
			29	Beheading of St. John Baptist.	Decollation of St. John Baptist, St. Sabina.		
St. Augustine.	Beheading of St. John Baptist. SS. Felix and Adactus.	Beheading of St. John Baptist. SS. Felix and Adactus.	30	SS. Felix and Adactus.	SS. Rose of Lima, Felix, and Adactus.	Beheading of St. John Baptist. SS. Alexander, John, and Paul the younger. Patriarchs of Constantinople. Girdle of B. Virgin Mary.	
			31		St. Aidan, Bishop of Lindisfarne.		

1] LAMMAS DAY [ST. PETER AD VINCOLA].—The English name of this day is undoubtedly a later form of "Loaf-mass," from its being a feast of thanksgiving for the firstfruits of the harvest, when bread made of the new wheat was offered at the Mass. The blessing of new fruits took place in both Eastern and Western Churches on the 1st or the 6th of August, and probably took the place of a heathen custom of a similar kind. Such explanations as Vincula-mass, Lamb-mass, etc., cannot stand against the form of the word in the oldest English, viz. Hlaf-mæsse, i.e. "Loaf-mass," especially when it is taken in connection with the blessing of firstfruits. The old saying "At latter Lammas," i.e. never, is supposed to refer to the absence of an octave as compared with St. Peter's Day [June 29th]. The Western Church has long kept this day also in memory of the dedication of the famous Church of St. Peter ad Vincula in Rome, in which one of the chains which fell off St. Peter is said to be kept. St. Peter in Carcere is the dedication of another church in Rome over the Mamertine prison, where St. Peter is believed to have been confined.

*Calendars*—All have St. Peter ad Vincula with the Seven Maccabees, whose bodies are supposed to rest under the high altar of the Church of St. Peter ad Vincula in Rome.

*Dedications of Churches*—One, within the precincts of the Tower of London, to St. Peter ad Vincula.

6] TRANSFIGURATION OF OUR LORD.—This festival has long been kept in East and West, though not always on this day, in memory of the Transfiguration, and in the Greek Church it is called the Feast of Tabor, while our forefathers called it "The Overforming of our Lord on the Mount Tabor." Pope Calixtus III. issued a bull for its general observance on this day [A.D. 1457]. This festival has never ranked with the others of our Lord, being of much later institution, and its theological significance being less evident than that of the rest. The Transfiguration was, however, a type and earnest of our Lord's second coming in glory, and of the future glory of the risen bodies of His members. In the Sarum Missal the mass of the day is preceded by the blessing of the new grapes. There was a custom for the deacon to press a small quantity of fresh grape-juice into the chalice for Mass, probably a survival of an offering corresponding with that of Lammas Day [August 1st]. The Emperors of Constantinople, the Patriarch, and the members of the Court used to have a ceremonial presentation of grapes to one another in a vineyard. [Sar. Ep. and Gosp.: 2 St. Pet. i. 16-19. St. Matt. xvii. 1-9.]

*Calendars*—All except Hereford. [Cologne, ninth century, July 27th.]

7] NAME OF JESUS.—This festival does not appear to have been generally observed until the beginning of the sixteenth century. In 1498 it was kept with the Transfiguration on August 6th. Portions of St. Bernard's well-known hymn, "Jesu, dulcis memoria," were sung in the Sarum Offices and Mass. The special point which this day sets before us is, the peculiar sanctity of that Name at which every knee should bow, a sanctity in some respects analogous to that of the Sacred Name by which God was known to His people of old, but representing to us the love of the Saviour rather than the self-existence of the Godhead. On the "Seven Names," see December 17th. [Sar. Ep. and Gosp.: Acts iv. 8-12. St. Matt. i. 20-23.]

*Calendars*—Sarum, York, Aberdeen.

*Represented*—By the monogram ihc or ihs, Latin forms of IHC, the beginning of the old Greek IHCOYC.

10] ST. LAURENCE, ARCHDEACON OF ROME AND MARTYR.—Nothing is certainly known of St. Laurence's early years, but the Spaniards claim him as their countryman. He was ordained deacon by Sixtus or Xystus II., and soon afterwards appointed chief of the seven deacons who served in the Roman Church. The Christians were at this time undergoing the eighth general persecution, that of Valerian, and Sixtus was led to martyrdom A.D. 258. Laurence, his deacon, made a most affecting appeal to be allowed to suffer with his "father," whom he had so often assisted in offering the Holy Sacrifice. This did not come to pass; but within a week he drew on himself the fury of his persecutors by distributing the property of the Church among the poor Christians, and when asked to deliver it up, shewing Christ's poor instead as the true treasure. He was then laid on an iron frame like a gridiron, and slowly burned to death over live coals. He suffered with marvellous fortitude, praying for the conversion of Rome. Prudentius in a beautiful hymn ascribes the conversion of that city to the martyr's intercession. He is named in the earliest known Roman Calendar, A.D. 354, and

in the *Communicantes* in the Canon of the Mass. [Sar. Ep. and Gosp.: 2 Cor. ix. 6-10. St. John xii. 24-26.]

*Calendars*—All.

*Dedications of Churches*—About two hundred and fifty, and three with other Saints.

*Represented*—As a deacon, with gridiron, and with thurible, church and book, long cross-staff, or money-bag.

24] ST. BARTHOLOMEW, APOSTLE AND MARTYR.—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—About one hundred and fifty.

*Represented*—With a flaying-knife in his hand; sometimes a human skin on his arm.

28] ST. AUGUSTINE, BISHOP OF HIPPO, CONFESSOR AND DOCTOR.

—This great confessor and doctor of the Western Church was born at Tagaste, in Numidia, November 13, A.D. 354. His father was one Patricius, a pagan, and his mother the holy Christian Monica, commemorated as a saint in the Latin Church on May 4th. Augustine appears to have had a liberal education, but to have been early corrupted by theatres and other immoral influences in Carthage, whither he had been sent to learn rhetoric, etc. Here, at the age of eighteen, he became the father of a son named Adeodatus. Cicero's writings excited the philosophic spirit in his mind, and he at first thought he saw in Manichæism a solution of all difficulties. But it could afford him no lasting satisfaction. His discovery of the superficiality of Faustus the Manichæan prevented him from committing himself to Manichæism, and while in an unsettled state, he wrote, at the age of twenty-six, on "The Beautiful and the Fitting." In A.D. 383 he went to Rome to teach rhetoric, and there lived much among the Manichæes, whose heresy he at length quite abandoned, and joined the Academicians, only to find in the conflict of philosophies as much bewilderment as ever, and, on the whole, inclining to general scepticism. In A.D. 384 he removed to Milan, where he gradually fell under the influence of St. Ambrose, as also of his mother, who now came to live with him, with his friend Alypius, his brother Navigius, and his son Adeodatus. Her influence told for good on the young men in many ways. The mother of Adeodatus, with whom Augustine had so long lived, was cruelly sent back to Africa without her son at Monica's entreaty. Augustine had not yet found rest and strength in Christ, nor could he find them in Plato, whose works he read in a Latin translation. He could not long deny the existence of evil; the sins of which his own conscience was full cried out against such teaching. He consulted Simplician of Milan, listened to the discourses of St. Ambrose, conversed with Pontitian, an African Christian, studied St. Paul's Epistles, and went to church with Alypius. The story of St. Anthony went to the depths of his inmost soul. He felt that Christ and His Gospel were living powers. He longed for the pure and blessed life of those holy ones who followed Christ. But he had to struggle with his love of pleasure, his passions, his earthly ties. And as he lay down and wept, he heard a child's voice singing *Tolle, Lege*. The words went to his heart; he opened the roll of St. Paul's Epistles and read, "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" [Rom. xiii. 13, 14]. This was the turning-point. On Easter Eve, April 25, A.D. 387, he was baptized by St. Ambrose at Milan, together with Alypius and Adeodatus, and on the following day they were admitted to their first Communion. The legend that St. Ambrose and St. Augustine together composed the *Te Deum* on this occasion may have some foundation in fact. However this may be, Augustine was now happy. As he says himself, the notes of the hymns and canticles of the Church flowed in at his ears, and God's truth revealed itself in his heart, and he wept for joy; it was well for him to be there. But soon probably he would be involved in the conflict between Ambrose and Justina [April 4th]. Monica died too about this time, and the loud weeping of Adeodatus was checked by Augustine, who thought such a display of sorrow inconsistent with Christian hope. At length, however, nature prevailed, and Augustine also wept. They found comfort in praying for Monica, and "the sacrifice of our ransom was offered for her." So far we are mainly indebted to St. Augustine's own *Confessions* for the particulars of his life; the rest is gathered from a life of him by his friend Possidius, and from scattered allusions in his epistles, etc. Want of space forbids more than a very hasty glance at the remainder of his history. He was at Rome A.D. 388, and in 391 was ordained priest by Valerius, Bishop of Hippo, the city of the Numidian kings, but now more famous as the See of Augustine.



Here he preached a great deal for Valerius, and corrected an abuse of the *agapæ*, a custom of which we perhaps have a survival in the *panis benedictus* distributed in France. In A.D. 395 he was consecrated Bishop, and soon was much occupied in the famous ecclesiastical controversy with the Donatists, and had a literary correspondence with St. Jerome. From 412 to 418 he had to combat the heresy of Pelagius, and was himself led into exaggerated statements of doctrine, and into a persecuting policy. He seems to have forgotten how by an exercise of his own freewill he had himself cast off the old man and his deeds, and was disposed to attribute to Divine Grace a constraining power destructive of human freedom, and to have laid down maxims most dangerous to morality. He wrote a letter to Sixtus, priest of Rome, which gave rise to much controversy, the Gallican Church especially combating his views. In A.D. 427 he published "Retractions,"—not a recantation, but a survey and revision,—the result of a calmer consideration of former statements. In June A.D. 430, Hippo was besieged by the Arian Vandals, but Augustine ceased not to preach and to work till in August he was prostrated by fever, and on August 30th he died in his seventy-seventh year. In his last hours he repeated the Penitential Psalms with many tears, and had them fixed on the wall opposite to his bed. His body was buried at Hippo, removed to Sardinia fifty-six years after by exiled African Bishops, and A.D. 710 redeemed from the Saracens by Luitprand, King of the Lombards. Since then it has been at Pavia, but in 1837 some portions were sent to a church in Algeria, on the

ruined site of Hippo. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8-11. St. Matt. v. 13-19.]

*Calendars*—All.

*Dedications of Churches*—Twenty-nine, except any which may be to St. Augustine of Canterbury [May 26th].

*Represented*—With a burning heart, or a heart with one or two arrows; with an eagle.

29] BEHEADING OF ST. JOHN BAPTIST.—This minor festival of St. John Baptist commemorates his death as related in St. Matt. xiv. 1-12. It probably took place shortly before the Passover. The 29th of August is the day of the dedication of a basilica at Alexandria on the site of a temple of Serapis, in which basilica reputed relics of St. John Baptist were kept. Portions are shewn at Amiens, Rome, and elsewhere. One of the explanations of the name of "Halifax," the church of which parish is dedicated to St. John the Baptist, is that the *halig feax*, or holy hair, of the Baptist was shewn at a hermitage there: a tradition embodied in the present arms of the town, though there are, perhaps, other explanations at least as probable. The nativity of St. John the Baptist [June 24th] is observed as his greater festival, because of its miraculous character and its connection with that of our Blessed Lord. [Prov. x. 28-32, and xi. 3, 6, 8-11. St. Mark vi. 17-29.]

*Calendars*—All.

*Represented*—The headless body prostrate, the daughter of Herodias holding a charger with the head in it, and the executioner looking on.

SEPTEMBER hath 30 Days.

			A.D. 1871.				A.D. 1662.				
			MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.		
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
1	f	Calendæ.	Giles, Abbot and Confessor.	Ezekiel xiii. v. 17.	1 Cor. xi. v. 17.	Ezekiel xiv. to v. [12.	Mark v. v. 21.	Hos. xiv.	Matt. ii.	Joel i.	Rom. ii.
2	g	4. Non.		xiv. v. 12.	xii. to v. 28.	xvi. v. 44.	vi. to v. 14.	Joel ii.	iii.	iii.	iii.
3	A	3. Non.		xviii. to v. 1	xii. v. 28 and xiii.	xviii. v. 19.	vi. v. 14 to v. 30.	Amos i.	iv.	Amos ii.	iv.
4	b	Pr. Non.		xx. to v. 18.	xiv. to v. 20.	xx. v. 18 to v. 33.	vi. v. 30.	iii.	v.	iv.	v.
5	c	Nonæ.		xx. v. 33 to v. 44.	xiv. v. 20.	xxii. v. 23.	vii. to v. 24.	v.	vi.	vi.	vi.
6	d	8. Id.		xxiv. v. 15.	xv. to v. 35.	xxvi.	vii. v. 24 to viii. [v. 10.	vii.	vii.	viii.	vii.
7	e	7. Id.	Enurchus, Bishop of Orleans.	xxvii. to v. 26.	xv. v. 35.	xxvii. v. 26.	viii. v. 10 to ix. [v. 2.	ix.	viii.	Obadiah.	viii.
8	f	6. Id.	Nativity of the Blessed V. Mary.	xxviii. to v. 20.	xvi.	xxxi.	ix. v. 2 to v. 30.	Jonah i.	ix.	Jonah ii. [iii.	ix.
9	g	5. Id.		xxxii. to v. 17.	2 Cor. i. to v. 23.	xxxiii. to v. 21.	ix. v. 30.	iv.	x.	Micah i.	x.
10	A	4. Id.		xxxiii. v. 21.	i. v. 23 to ii. v. 14.	xxxiv. to v. 17.	x. to v. 32.	Micah ii.	xi.	iii.	xi.
11	b	3. Id.		xxxiv. v. 17.	ii. v. 14 and iii.	xxxvi. v. 16 to v. 33.	x. v. 32.	iii.	xii.	v.	xii.
12	c	Pr. Id.		xxxvii. to v. 15.	iv.	xxxvii. v. 15.	xi. to v. 27.	vi.	xiii.	vii.	xiii.
13	d	Idus.		xlvi. to v. 13.	v.	Daniel i.	xi. v. 27 to xii. v. [13.	Nah. i.	xiv.	Nah. ii.	xiv.
14	e	18. Cal. Oct.	Holy Cross Day.	Daniel ii. to v. 24.	vi. and vii. v. 1.	ii. v. 24.	xii. v. 13 to v. 35.	iii.	xv.	Hab. i.	xv.
15	f	17. Cal.		iii.	vii. v. 2.	iv. to v. 19.	xii. v. 35 to xiii. [v. 14.	Hab. ii.	xvi.	iii.	xvi.
16	g	16. Cal.		iv. v. 19.	viii.	v. to v. 17.	xiii. v. 14.	Zeph. i.	xvii.	Zeph. ii.	1 Cor. i.
17	A	15. Cal.	Lambert, Bishop and Martyr.	v. v. 17.	ix.	vi.	xiv. to v. 27.	iii.	xviii.	Hag. i.	ii.
18	b	14. Cal.		vii. to v. 15.	x.	vii. v. 15.	xiv. v. 27 to v. 53.	Hag. ii.	xix.	Zech. i.	iii.
19	c	13. Cal.		ix. to v. 20.	xi. to v. 30.	ix. v. 20.	xiv. v. 53.	Zech. ii. [iii.	xx.	iv. v.	iv.
20	d	12. Cal.	Fast.	x. to v. 20.	xi. v. 30 to xii. v. [14.	xii.	xv. to v. 42.	vi.	xxi.	vii.	v.
21	e	11. Cal.	St. Matthew, Ap., Evan., and Mar.		xii. v. 14 and xiii.		xv. v. 42 and xvi.		xxii.		vi.
22	f	10. Cal.		Hosea ii. v. 14.	Gal. i.	Hosea iv. to v. 13.	Luke i. to v. 26.	viii.	xxiii.	ix.	vii.
23	g	9. Cal.		v. v. 8 to vi. v. 7.	ii.	vii. v. 8.	i. v. 26 to v. 57.	x.	xxiv.	xi.	viii.
24	A	8. Cal.		viii.	iii.	ix.	i. v. 57.	xii.	xxv.	xiii.	ix.
25	b	7. Cal.		x.	iv. to v. 21.	xi. and xii. to v. [7.	ii. to v. 21.	xiv.	xxvi.	Mal. i.	x.
26	c	6. Cal.	St. Cyprian, Archbishop of Carthage and Martyr.	xiii. to v. 15.	iv. v. 21 to v. v. [13.	xiv.	ii. v. 21.	Mal. ii.	xxvii.	iii.	xi.
27	d	5. Cal.		Joel i.	v. v. 13.	Joel ii. to v. 15.	iii. to v. 23.	iv.	xxviii.	Tobit i.	xii.
28	e	4. Cal.		ii. v. 15 to v. 28.	vi.	ii. v. 28 to iii. v. 9.	iv. to v. 16.	Tobit ii.	Mark i.	iii.	xiii.
29	f	3. Cal.	St. Michael, and all Angels.						ii <sup>1</sup>		xiv. <sup>1</sup>
30	g	Pr. Cal.	St. Jerome, Pr., Conf., and Doct.	iii. v. 9.	Eph. i.	Amos i. and ii. to [v. 4.	iv. v. 16.	iv.	iii.	vi.	xv.

<sup>1</sup> There are proper Second Lessons for both Morning and Evening Prayer, and the ordinary ones were doubtless left in by mistake.

## Comparative View of the Calendar for SEPTEMBER.

BEDÉ, A.D. 735.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN.	EASTERN.
	SS. Giles and Priscus.	SS. Giles and Priscus.	1	SS. Giles and Priscus.	SS. Raymond Nonnatus, Giles, and the Twelve Brethren.	New Year's Day. Joshua. Simeon Stylites.
			2		St. Stephen, King.	St. John the Faster.
			3			St. Anthomius.
	Translation of St. Cuthbert.	Translation of St. Cuthbert.	4			Moses the Prophet.
	St. Bertinus.	St. Bertinus.	5	St. Bertinus.	St. Laurence Justinian.	Zacharias, Father of St. John Baptist.
			6			
Nativity of St. Mary.	Nativity of Blessed Virgin Mary.	St. Evurtius. Nativity of Blessed Virgin Mary.	7			
	St. Gorgonius.	St. Adrian. St. Gorgonius.	8	Nativity of Blessed Virgin Mary.	Nativity of Blessed Virgin Mary. St. Adrian.	Nativity of Blessed Virgin Mary.
			9	St. Gorgonius.	St. Gorgonius.	SS. Joachim and Anna.
			10		St. Nicolas of Tolentinum.	
SS. Prothus and Jacinthus.	SS. Prothus and Hyacinthus.	SS. Prothus and Hyacinthus.	11	SS. Prothus and Hyacinthus.	SS. Protus and Hyacinth.	
			12			
		St. Maurille, Archbishop of Rouen.	13			
SS. Cornelius and Cyprian.	Holy Cross Day. SS. Cornelius and Cyprian.	Holy Cross Day. SS. Cornelius and Cyprian.	14	Holy Cross Day. SS. Cornelius and Cyprian.	Exaltation of the Holy Cross.	Exaltation of the Holy Cross.
	St. Nicomedes.	St. Nicomedes.	15	St. Nicomedes.	St. Nicomedes.	St. Nicetas.
	St. Edith.	SS. Euphemia, Lucina, and Geminianus.	16	St. Euphemia.	SS. Cornelius and Cyprian, Euphemia, Lucy, and Geminianus.	St. Euphemia.
	St. Lambert.	St. Lambert.	17	St. Lambert.	Impression of the Sacred Wounds of St. Francis.	SS. Sophia and her daughters Pistis, Agape, and Elpis.
			18			
			19		St. Joseph of Cupertino.	
			20		St. Januarius and his Companions.	
St. Matthew.	SS. Matthew and Laudus.	St. Matthew.	21	St. Matthew.	St. Eustachius and his Companions.	St. Quadratus, Apostle.
St. Maurice and his fellow-martyrs.	St. Maurice and his fellow-martyrs.	St. Maurice and his fellow-martyrs.	22	St. Maurice and his fellow-martyrs.	St. Matthew.	St. Phocas.
	St. Thecla.	St. Thecla.	23	St. Thecla.	SS. Thomas of Villanova, Maurice and his Companions.	
			24		SS. Linus and Thecla.	Conception of St. John Baptist.
Conception of St. John Baptist.			25		Blessed Virgin Mary of Mercy.	St. Thecla.
	St. Firmin.	St. Firmin.	26	St. Firmin.		
SS. Cosmas and Damian.	SS. Cyprian and Justina.	SS. Cyprian and Justina.	27	SS. Cyprian and Justina.	SS. Cyprian and Justina.	St. Callistratus.
	SS. Cosmas and Damian.	SS. Cosmas and Damian.	28	SS. Cosmas and Damian.	SS. Cosmas and Damian.	
			29		St. Wenceslaus.	
St. Michael.	St. Michael.	St. Michael.	30	St. Michael.	St. Michael.	St. Cyriasus.
St. Jerome.	St. Jerome.	St. Jerome.	30	St. Jerome.	St. Jerome.	St. Gregory of Armenia.

1] GILES, ABBOT AND CONFESSOR.—The earlier part of the legend of St. Giles, or Ægidius, according to which he was an Athenian who came to Marseilles and became acquainted with St. Cæsarius of Arles, is given up by Mabillon and the Bollandists as fabulous. His "Lives" are all later than the eighth century, and are full of anachronisms and marvels. They contain a beautiful story which may be founded on fact, relating how one day Childebert III., King of the Franks [cir. A.D. 695-711], according to some, or Wamba, King of the Goths, according to others, was hunting in a forest, when the hunted doe fled for refuge into the cave of a hermit who had been nourished by her milk. They shot an arrow after the doe, and on entering the cave found Giles sheltering the poor beast, with the arrow in his own shoulder. Touched at the sight, the King had the wound dressed, became the hermit's friend, built a monastery on the site of the cave, and made Giles the Abbot. Afterwards the famous Charles Martel sent for him to Orleans to take refuge from the Saracens. In A.D. 721 they were driven back, and he returned to his abbey, where he died before A.D. 725. A considerable town called "St. Giles's" arose about the abbey, which was a great resort for pilgrims. The story of the hunted doe is given with the incident of the arrow in the Sarum, York, and Aberdeen Breviaries, without it in the Roman. St. Giles is esteemed as the patron of cripples from his alleged refusal to be cured of a lameness, hence churches dedicated to him are often at the original entrances to cities, where cripples were accustomed to gather together and beg. He was also the patron of Edinburgh, where a great image of him that had been carried in processions was destroyed by John Knox. [Sar. Ep. and Gosp.: Ecclus. xxxix. 5-9. St. Luke xi. 33-36.]

*Calendars*—All.

*Dedications of Churches*—One hundred and forty-six, and one with St. Martin.

*Represented*—With the hind and the arrow in various ways; with a milk-cup in his hand.

7] ENURCHUS, BISHOP OF ORLEANS.—The name of this Bishop as we have it is an erroneous reading of "Evertius," found in the Calendar of 1604, and repeated in all subsequent editions. He is variously described as a martyr and as a confessor, and by Tillemont identified with Eortius, who subscribed the acts of the Council of Valence A.D. 374. In the *Acta Sanctorum* he is placed under Constantine, but there are no trustworthy accounts of him, and it is impossible to say how he found a place in our Calendar. The York Breviary has three lections to this effect—that he was a subdeacon of the Roman Church who came to Orleans at the time of a contested election to the see, and was designated as Bishop by a dove lighting on his head, the power of working miracles following on his consecration. When he perceived his end to be drawing near, he feared that the former dissension would be renewed after his departure, and so chose one Anianus as his successor.

*Calendar*—York.

*Dedications of Churches*—None.

*Represented*—With the dove.

8] NATIVITY OF THE BLESSED VIRGIN MARY.—This festival, called "St. Mary's Mass in Harvest" [*Laus of Alfred the Great*, xx.], has a special Preface in the Sacramentary of St. Gregory, and was very generally celebrated in the middle ages with octave and vigil. As to the parentage of the Blessed Virgin, see July 26th. Nicephorus gives a description of her personal appearance and character, purporting to come from St. Epiphanius, who in the fourth century derived it from a still more ancient source. See BARING-GOULD'S *Lives of the Saints*. [Sar. Ep. and Gosp.: Ecclus. xxiv. 17-22, and Wisd. iv. 1-7, alternately through the Octave, the latter being always read on Sunday and the Octave Day. St. Matt. i. 1-16 through the week, and on the Octave Day. St. Luke xi. 27, 28.]

*Calendars*—All.

14] HOLY CROSS DAY.—This festival originally commemorated, as it has continued to do in the Eastern Church, that famous appearance of the "sign of the Son of Man in the heavens," which is said to have decided the conversion of the Emperor Constantine. But in Breviaries of the West the lections relate mainly to the recovery by the Emperor Heraclius [A.D. 629] of that supposed portion of the Cross which had been preserved in a richly-jewelled case at Jerusalem [see May 3rd], and carried away by Chosroes, King of the Persians. Heraclius entered Jerusalem barefoot and meanly clad, holding the precious reliquary in his arms. This being opened, the sacred wood was lifted up before the people, hence probably the feast is called the "Exaltation" of the Holy Cross,

though some attribute both the name and the observance of the day to the original exposition of the wood in Constantine's new basilica, A.D. 335. In A.D. 635 Heraclius had to retreat before the Mohammedans; and he then, foreseeing the speedy ruin of Jerusalem, carried the sacred treasure to Constantinople, after which its history becomes obscure. In the days when relics were multiplied, supposed particles of it were attached to other pieces of wood to preserve them, and these pieces in time came to be venerated as portions of the true Cross. The English name of this day was "Holy Rood Day in September," to distinguish it from "Holy Rood Day in May." [Sar. Ep. and Gosp.: Gal. v. 10-12, and vi. 12-14; St. John xii. 31-36.]

*Calendars*—All.

*Dedications of Churches*—One hundred and six, two with St. Mary and one with St. Faith. Holyrood Abbey and Palace in Edinburgh are named from the famous "Black Rood of Scotland," fabulously reported to have come down from heaven.

17] LAMBERT, BISHOP AND MARTYR.—St. Landebert or Lambert was born of Christian parents of rank and wealth at Maestricht, where, after a careful education, he was committed to the charge of St. Theodard, the Bishop, at whose death he succeeded to the see. When Childeric II., King of France, was dethroned and murdered, A.D. 673, Lambert, who was known to be his friend, was driven from his see by Ebroin, "Mayor" of Maestricht, and retired to the Monastery of Stavelot, where he spent seven years in strict monastic obedience, while Faramond, a Canon of Cologne, was put in his place as Bishop. In A.D. 681, however, Ebroin was murdered, the intruding Bishop expelled, and Lambert restored to his see. Here he laboured in converting the barbarous heathen inhabitants of that land of marshes, peat-mosses, and willow-holts, and multitudes came to his baptism. A hillock near the Meuse was long pointed out as a place where he used to sit and teach. About A.D. 709 Lambert's relations took it upon themselves to resent some invasion of the lands belonging to his see, and two members of a powerful family were put to death. Their relations in turn, resolving on revenge, and hearing that Lambert was at Liège, then a small place, fell upon him there and put him to death with a spear, as also his nephews Peter and Andeloc, who were trying to defend him. His sanctity of life led to his violent death being considered as a sort of martyrdom, as in the case of St. Edward the King [March 18th]. His body was sent in a boat to Maestricht, and buried in the Church of St. Peter. A church was built at Liège on the place of martyrdom, and thither his remains were translated A.D. 721 by his successor in the See of Maestricht, which see was now removed to Liège. Thus the village became a great city, as it is at this day. But the Cathedral Church of St. Lambert was utterly destroyed at the Revolution, and its site is now a market-place. In the present cathedral, formerly the Collegiate Church of St. Paul, part of the Saint's relics are preserved. [Sar. Ep. and Gosp.: Heb. v. 1-6. St. Matt. ix. 35-38, and x. 7, 8, 16.]

*Calendars*—All except Roman.

*Dedications of Churches*—Two.

*Represented*—With spear or dart in his hand or at his feet; sometimes a palm-branch; stabbed with javelins; beaten with a club.

21] ST. MATTHEW, APOSTLE, EVANGELIST, AND MARTYR.—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Twenty-five.

*Represented*—With a money-box or purse; with a spear, axe, or carpenter's square. As Evangelist, with a winged man.

26] ST. CYPRIAN, ARCHBISHOP OF CARTHAGE AND MARTYR.—This festival was originally kept, together with that of St. Cornelius, Bishop of Rome, on September 14th, but on account of Holy Cross Day was transferred to the 16th both in East and West. In our reformed Calendar the great St. Cyprian occupies the place of another of the same name, a converted magician of Antioch. Thascius Cyprianus was born at Carthage about the beginning of the third century. His father was in a position to give him a liberal education, and he became a professor of rhetoric. At the persuasion of Cæcilius, a presbyter, he became a Christian, though not without a struggle that reminds us of St. Augustine. Like that distinguished convert, he finally embraced the Faith with all his heart, and was baptized. He sold his goods to feed the poor, and applied himself to the study of Holy Scripture and other sacred writings, particularly those of Tertullian. Assuming the name of his spiritual father, he was styled Thascius Cæcilius Cyprianus. Not long after his baptism he was

ordained priest [A.D. 247], and soon after that was made Bishop of Carthage, not without the strenuous opposition of a small party headed by Novatus and Felicissimus. In the Decian persecution, A.D. 250, he used the liberty which our Lord had given [St. Matt. x. 23], and fled for the sake of his flock, in obedience, as he says, to a Divine intimation that he might thus at that time best glorify God. The heathen had furiously raged together, crying, "*Cyprianus ad leones, Cyprianus ad bestias*," also calling him *Coprianus*, from the Greek word for dung, thus fulfilling literally the words of St. Paul [1 Cor. iv. 13]. From his retirement he wrote many letters to his clergy and took a most active interest in the welfare of his people; and between the importunity of the lapsed to be at once restored to Church privileges, and the extreme doctrine of Novatian, that the lapsed could never be restored, he took so wise a course that many councils afterwards adopted it. He returned to Carthage after the Easter of A.D. 251, and held a synod, in which his own view was confirmed. During a dreadful pestilence which prevailed in A.D. 252 many blamed the Christians, and thought they could appease the gods by persecuting those who turned the people from them. But Cyprian won general goodwill and admiration by going about and doing works of charity among heathens as well as Christians. The African Church now had rest from without; but the endless question as to the lapsed was revived under countless perplexing forms; there was a dispute as to the age for infant baptism; and lastly, the important controversy as to the validity of baptism by heretics and schismatics. Cyprian held, and his doctrines were confirmed by a numerous council held at Carthage A.D. 255, that such baptisms were in all cases null and void, and hence his famous controversy with Stephen, Bishop of Rome, who held them to be valid if administered with the right words and matter. In all this we hear nothing of Papal Infallibility, or even Supremacy, nor of the Roman doctrine of "Intention." In A.D. 257 Cyprian was banished to Curubis, where he remained till the following year, when he was arrested in Carthage and commanded to sacrifice to the gods. On his refusal, the decree was read out that Cyprian should be slain with the sword, whereupon he responded, "*Deo gratias*." While he was led out to execution the people wept, and said they would be beheaded with him. Being brought into a field outside the city, he took off his outer garments, knelt down at the appointed place, and prayed. Soon his head was struck off by the sword, and the faithful took the clothes stained with his blood, and buried his body on the Mappalian Way. Two churches were afterwards built, one on the place of his burial, called Mappalia, the other on the place of his martyrdom, called Mensa Cypriana, because there, as in sacrifice, he had offered his life to God. In later times [A.D. 806] the body was removed to Arles, and later still to Compiègne, where it rested with that of St. Cornelius. The name of St. Cyprian is mentioned in the *Communicantes* in the Canon of the Mass. [Sar. Ep. and Gosp.: Wisd. v. 15-19. St. Matt. x. 23-25.]

*Calendars*—All except the Austin Canons, with St. Cornelius, on the 14th. In Hereford and Paris a commemoration only, with St. Cornelius, on the 14th. [See above.]

*Dedications of Churches*—One, Chaddesley, in Worcestershire.

*Represented*—With a gridiron and a sword.

29] ST. MICHAEL AND ALL ANGELS.—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—About six hundred.

*Represented*—St. Michael as an angelic warrior, often in armour, contending with the dragon; weighing souls in scales; with scales simply. The nine orders of angels have various characteristic attributes, for which we must refer to special works on Iconography. They generally, however, have the names of their orders on labels or otherwise. Those of greatest dignity have fully-developed crowns; while, to mark supposed degrees in rank, others have crowns less ornamented, or mere circlets with a single cross, or crosses over their foreheads only, or plain caps or wreaths on their heads.

30] ST. JEROME, PRIEST, CONFESSOR, AND DOCTOR.—St. Jerome was born in the earlier part of the fourth century, of Christian parents, somewhere on the confines of Dalmatia and Pannonia. He received a liberal education, and was designed for the legal profession. At Rome he was instructed by Donatus the famous grammarian, as well as by one Victorinus, whose conversion is related in St. Augustine's *Confessions*. At this time he was in the habit of attending the courts to hear the lawyers plead, and he also used to explore the catacombs. Strange to say, his baptism was deferred till he was quite a young man. Having been baptized, he made a journey into Gaul with his friend and fellow-student Bonosus, and passed some time at Treves, where he wrote his earliest

works, and became impressed with deep religious feeling and earnest Christian zeal. From about A.D. 370 to 372 he was at Aquileia with his friend Rufinus. In A.D. 373 he suddenly set out for the East with three friends, passing through Thrace, Bithynia, Galatia, Pontus, Cappadocia, and Cilicia. At Caesarea they saw the great St. Basil, and then journeyed to Antioch, where Jerome had a serious illness; and he was still suffering from ill-health there in the Lent of A.D. 374, when he did not consider himself exempted from the observation of the fast. He now abandoned the reading of profane authors, and gave himself to the study of divinity and the practice of asceticism, retiring with his books to a desert in Chalcis, where he severely chastised his body, and laboured hard to learn Hebrew. While he was yet in the desert the Meletian schism broke out. Jerome espoused the side of Paulinus, the Bishop recognized by Rome at Antioch, against that of Meletius recognized by the East. The East was distracted with controversy too as to the *hypostasis*; and being urged to accept the phrase, Jerome applied to Damasus, Bishop of Rome, early in A.D. 377, who in the following year sent an answer to Paulinus. The same year he came to Antioch, and was ordained priest by Paulinus on the strange condition that he should not be expected to act as such. In A.D. 380 he went to Constantinople, where he remained two or three years, pursuing his own studies, and hearing the eloquent instructions of Gregory Nazianzen. In A.D. 381 Meletius died, but his partisans carried on the old contention; and in A.D. 382 Damasus called Paulinus, with his followers and opponents, to Rome, where a council was held, and Jerome acted as secretary to Damasus. And now began that close friendship between the two which lasted till the death of the latter, at whose earnest request Jerome undertook that famous revision of the then received Latin versions of the Scriptures, which resulted in the Vulgate, as it afterwards came to be called, when some centuries after its author's death it had driven its elder rivals out of the field, and become the one recognized version of the Bible in the Latin churches. His growing fame drew around him a crowd of enthusiastic admirers, many of them noble ladies, to whom he represented as strongly as he could the heavenly graces of a single life. But he had so many enemies that he felt obliged to quit Rome after the death of Damasus in A.D. 384. He sailed in August A.D. 385 with several friends, and came to Antioch, having been hospitably received on the way by Epiphanius, Bishop of Salamis. He was now joined by Paula, a wealthy Roman widow, who came with a number of religious maidens. The whole party made a tour of the Holy Land, visited Egypt, returned to Palestine in A.D. 386, and settled at Bethlehem. Here Paula founded four monasteries, three for women and one for men, over which last Jerome presided. Here he passed the remainder of his life, engrossed in his pursuits; while, unhappily, his declining years were, as his earlier years had been, embittered by fierce controversies. One serious dispute he had with St. Augustine; and but for the gentleness and forbearance of the holy Bishop, it must have led to a breach between them. He was also engaged in a long war against Origenism, involving a quarrel between himself and his old friend Rufinus, who would not condemn the errors of Origen. We are sometimes repelled by faults of temper and other defects in St. Jerome's character; while yet in his lifelong devotion to great objects, and especially that of giving to the Western Church the best possible version of the Bible, his character rises to true sublimity. But his life's work was comparatively little thought of in his own day. An armed band of Pelagian heretics attacked his monastery at Bethlehem; he escaped with difficulty, and remained in hiding over two years. He returned A.D. 418; but, broken in body and mind, gradually failed in both, and died September 30, A.D. 420. He was buried at Bethlehem, and his body is said to have been translated to Rome in the thirteenth century. He has always been esteemed as the most learned and eloquent of the Latin Fathers; and his familiarity with Latin, Greek, and Hebrew, with ancient history and philosophy, and with the manners and scenery of the East, were invaluable to him as a translator and an expositor of Holy Scripture. His one hundred and forty-seven extant and genuine epistles, his treatises and commentaries, and his translations, have indeed well earned for him his title of one of the four doctors of the Western Church. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8-11. St. Matt. v. 13-19.]

*Calendars*—All.

*Dedications of Churches*—None.

*Represented*—With red hat and robe, later as a cardinal; with lion, ink-bottle, wallet and scroll, church, hour-glass, skull, stone; beating his breast with a stone, kneeling on thorns, or wearing a garment interwoven with thorns.

## OCTOBER hath 31 Days.

				A.D. 1871.				A.D. 1862.			
				MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Calendæ.	Remigius, Bishop of Rhemes.	Amos ii. v. 4 to iii. [v. 9.	Eph. ii.	Amos iv. v. 4.	Luke v. to v. 17.	Tobitvii.	Mark iv.	Tobit [viii.	1 Cor. [xvi.
2	b	6. Non.		v. to v. 18.	iii.	v. v. 18 to vi. v. 9.	v. v. 17.	ix.	v.	x.	2 Cor. i.
3	c	5. Non.		vii.	iv. to v. 25.	viii.	vi. to v. 20.	xi.	vi.	xii.	ii.
4	d	4. Non.		ix.	iv. v. 25 to v. v. 22.	Obadiah.	vi. v. 20.	xiii.	vii.	xiv.	iii.
5	e	3. Non.		Jonah i.	v. v. 22 to vi. v. [10.	Jonah ii.	vii. to v. 24.	Judith i.	viii.	Judithii.	iv.
6	f	Pr. Non.	Faith, Virgin and Martyr.	iii.	vi. v. 10.	iv.	vii. v. 24.	iii.	ix.	iv.	v.
7	g	Nonæ.		Micah i. to v. 10.	Phil. i.	Micah ii.	viii. to v. 26.	v.	x.	vi.	vi.
8	A	8. Id.		ii.	ii.	iv.	viii. v. 26.	vii.	xi.	viii.	vii.
9	b	7. Id.	St. Denys, Areopagite, B., and M.	v.	iii.	vi.	ix. to v. 28.	ix.	xii.	x.	viii.
10	c	6. Id.		vii.	iv.	Nahum i.	ix. v. 28 to v. 51.	xi.	xiii.	xii.	ix.
11	d	5. Id.		Nahum ii.	Col. i. to v. 21.	iii.	ix. v. 51 to x. v. 17.	xiii.	xiv.	xiv.	x.
12	e	4. Id.		Habakkuk i.	i. v. 21 to ii. v. 8.	Habakkuk ii.	x. v. 17.	xv.	xv.	xvi.	xi.
13	f	3. Id.	Translation of King Edward Confessor.	iii.	ii. v. 8.	Zephaniah i. to v. [14.	xi. to v. 29.	Wisd. i.	xvi.	Wisd. ii.	xii.
14	g	Pr. Id.		Zephaniah i. v. 14 [to ii. v. 4.	iii. to v. 18.	ii. v. 4.	xi. v. 29.	iii.	Luke i. to [v. 39.	iv.	xiii.
15	A	Idus.		iii.	iii. v. 18 and iv.	Haggai i.	xii. to v. 35.	v.	i. v. 39.	vi.	Galat. i.
16	b	17 Cal. Nov.		Haggai ii. to v. 10.	1 Thess. i.	ii. v. 10.	xii. v. 35.	vii.	ii.	viii.	ii.
17	c	16. Cal.	Ethelrede, Virgin.	Zechariah i. to v. [18.	ii.	Zechariah i. v. 18 [and ii.	xiii. to v. 18.	ix.	iii.	x.	iii.
18	d	15. Cal.	St. Luke, Evangelist.	iii.	iii.	iv.	xiii. v. 18.	xi.	iv.	xii.	iv.
19	e	14. Cal.		iv.	iv.	vi.	xiv. to v. 25.	xiii.	v.	xiii.	v.
20	f	13. Cal.		v.	v.		xiv. v. 25 to xv. [v. 11.		vi.	xiv.	vi.
21	g	12. Cal.		vii.	2 Thess. i.	viii. to v. 14.	xv. v. 11.	xv.	vii.	xvi.	Ephes. i.
22	A	11. Cal.		viii. v. 14.	ii.	ix. v. 9.	xvi.	xvii.	viii.	xviii.	ii.
23	b	10. Cal.		x.	iii.	xi.	xvii. to v. 20.	xix.	ix.	Ecclus. i.	iii.
24	c	9. Cal.		xii.	1 Tim. i. to v. 18.	xiii.	xvii. v. 20.	Eccclus.ii.	x.	iii.	iv.
25	d	8. Cal.	Crispin, Martyr.	xiv.	i. v. 18 and ii.	Malachi i.	xviii. to v. 31.	iv.	xi.	v.	v.
26	e	7. Cal.		Malachi ii.	iii.	iii. to v. 13.	xviii. v. 31 to xix. [v. 11.	vi.	xii.	vii.	vi.
27	f	6. Cal.	Fast.	iii. v. 13 and iv.	iv.	Wisdom i.	xix. v. 11 to v. 28.	viii.	xiii.	ix.	Phil. i.
28	g	5. Cal.	SS. Simon and Jude, A. and M.	Wisdom ii.	v.	iv. v. 7.	xix. v. 28.	x.	xiv.	x.	ii.
29	A	4. Cal.		vi. to v. 22.	vi.	vi. v. 22 to vii. v. [15.	xx. to v. 27.	xii.	xv.	xi.	iii.
30	b	3. Cal.			2 Tim. i.	viii. to v. 19.	xx. v. 27 to xxi. [v. 5.		xvi.	xiii.	iv.
31	c	Pr. Cal.	Fast.	vii. v. 15.	ii.		xxi. v. 5.	xiv.	xvii.	xv.	Colos. i.

## Comparative View of the Calendar for OCTOBER.

BEDÉ, A.D. 735.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN.	EASTERN.
St. Remedius.	SS. Remigius, Germanus, Vedast and Bavo, Melorus.	SS. Remigius, Germanus, Vedast and Bavo, Melorus.	1	SS. Remigius, Germanus, Vedast and Amandus, Piatius.	St. Remigius.	St. Ananias, Apostle.
"Passio duorum Heued- [dorum."	SS. Thomas of Hereford and Leodegar.	SS. Thomas of Hereford and Leodegar.	2	SS. Thomas of Hereford and Leodegar.	The Guardian Angels.	SS. Cyprian and Justina.
		St. Francis.	3		St. Thomas, Bishop of Hereford.	St. Dionysius the Areo- [pagite.
	St. Faith.	St. Faith.	5	St. Raphael the Archangel.	St. Francis of Assisium.	
	SS. Marcus and Marcellian.	SS. Marcus and Marcellian.	6	St. Faith.	SS. Placidus and Companions.	St. Thomas, Apostle.
		St. Pelagia.	7	SS. Osyth, Marcus, Marcellus, and Apuleius.	St. Bruno.	SS. Sergius and Bacchus.
SS. Marcellinus and Genu- us.	St. Dionysius and his fellow-martyrs.	SS. Dionysius and his fellow-martyrs, and John of Bridlington.	8		SS. Mark, Sergius, Bacchus, Marcellus, and Apuleius.	St. Pelagia.
		St. Paulinus, Geron, and his fellow-martyrs.	9	St. Dionysius and his fellow-martyrs Rusticus and Eleutherius.	St. Bridget.	St. James, son of Alphæ- us.
St. Paulinus.	St. Geron and his fellow-martyrs.	SS. Paulinus, Geron, and his fellow-martyrs.	10	St. Paulinus.	SS. Dionysius, Rusticus, and Eleutherius.	SS. Eulampius and Eu- lampia.
	St. Nicasius and his fellow-martyrs.	St. Nicasius and his fellow-martyrs.	11	St. Paulinus.	St. Francis Borgia.	St. Philip the Deacon.
		Deposition of St. Wilfrid.	12	St. Nicasius and his fellow-martyrs.	St. Wilfrid.	SS. Probus, Taracus, and Andronicus.
	Translation of St. Edward Confessor.	Translation of St. Edward Confessor.	13	St. Wilfrid.	St. Edward, King.	SS. Carpus and Papyrus.
	St. Calixtus.	St. Calixtus.	14	St. Edward, King and Confessor.	St. Callistus.	SS. Nazarius, Gervase, and Prothase.
	St. Wulfran.	St. Wulfran.	15	St. Calixtus.	St. Teresa.	St. Lucian of Antioch.
	St. Michael of the Mount.		16	Dedication of St. Michael.	St. Hedwiges.	St. Longinus the Centurion.
	St. Etheldreda.		17	Translation of St. Etheldreda.	St. Luke, Evangelist.	Hosea the Prophet.
St. Luke.	St. Luke.	St. Luke.	18	St. Luke.	St. Luke, Evangelist.	St. Luke, Apostle and Evangelist.
	St. Frideswide.		19	St. Luke.	St. Peter of Alcantara.	Joel the Prophet.
	The 11,000 Virgins.	St. Austreberta.	20	St. Frideswide.		St. Hilarion.
		The 11,000 Virgins.	21	The 11,000 Virgins.	SS. Ursula and Companions, and Hilarion.	The Seven Sleepers.
	St. Romanus.	St. Romanus of Rouen.	22	St. Romanus.	St. John Cantius.	St. James, Apostle and brother of God.
			23		Feast of our Most Holy Redeemer.	St. Arethas.
	SS. Crispin and Crispinian, and St. John of Beverley.	Translation of St. John of Beverley. SS. Crispin and Crispinian.	24		St. Raphael, Archangel.	SS. Marcianus and Mar- tyrius.
			25	Translation of St. Thomas of Hereford. SS. Crispin and Crispinian.	SS. John of Beverley, Chrysanthus, and Daria.	
			26		St. Evaristus	St. Demetrius.
SS. Simon and Jude.	SS. Simon and Jude.	SS. Simon and Jude.	27			
			28	SS. Simon and Jude.	SS. Simon and Jude.	
			29		Venerable Bede.	
	St. Quintin.	St. Germanus.	30			
		St. Quintin.	31	St. Quintin.		SS. Stachys, Amplias, Urbanus, etc.

1] **REMIGIUS, BISHOP OF RHEIMS.**—This saint, often called St. Remi, "Apostle and Patron of France," was born about A.D. 439, of noble parents, long after their other children, his birth having been foretold by one Montanus, a hermit. He received a suitable education, and was remarkable for holiness of life, so that he was made Bishop of Rheims in the twenty-third year of his age, and afterwards Primate of Gaul, whence Rheims became the Metropolitan See of France. He is chiefly known as having baptized Clovis, or Hlodwig, the first orthodox Christian King of the Franks, with such solemnity that the convert asked, "Patron, is this the kingdom of God?" At the font the holy bishop said, "Bend thy head gently, Sicambrian, burn what thou hast worshipped, worship what thou hast burned." Hence subsequent French kings were styled "Eldest Son of the Church" and "Most Christian King." Clovis had been, previous to embracing the Faith, under the influence of his Christian Queen Clothild, as Ethelbert of Kent had been under that of Queen Bertha; and his conversion, as in the case of our own first Christian King, was speedily followed by that of great numbers of his subjects. [See May 26th.] Remigius proved a helpful counsellor to Clovis, and together they founded three French sees. He died a natural death, January 13, A.D. 533, having administered the Holy Eucharist to his people but a few days before. His body was laid in the little Church of St. Christopher, in a place corresponding to the entrance to the choir of the present great basilica which bears his name, and which was consecrated by Pope Leo the Great October 2, A.D. 1049, the body of St. Remi having been solemnly translated on the previous day, which thenceforth superseded January 13th as his festival. The legend of the sacred ampul of chrism brought down from heaven by a white dove for the baptism of Clovis, and used for the anointing of the French kings until it was destroyed at the Revolution, is not heard of till nearly four hundred years after the death of St. Remi. This venerable relic was publicly broken in 1793, but a particle of the glass and some of the chrism are believed to have been preserved, and are still shewn in the treasury at the Cathedral Church of Notre Dame in Rheims, together with a new ampul made in imitation of the old one. The body of the saint is still enshrined at the Church of St. Remi. [Sar. Ep. and Gosp.: Heb. vii. 23-27. St. Luke xii. 35-40.]

*Calendars*—All.

*Dedications of Churches*—Seven, unless any be to St. Remigius of Lincoln.

*Represented*—With the ampul, or a dove bringing it to him.

6] **FAITH, VIRGIN AND MARTYR.**—The story of St. Faith, or Fides, is very like that of other early virgin martyrs. She was born of Christian parents, and while still very young brought to her trial. She suffered under the cruel Datian [see January 22nd] in the latter part of the third century at Agen, in Aquitaine. Refusing to sacrifice to Diana, she boldly confessed Christ notwithstanding the most horrible tortures, endeavouring, as she said, to shew herself worthy of her name. Having been beaten with rods, and bound to a brazen bed over burning coals, she was at last beheaded. Several spectators, rebuking the tyrant, and refusing to sacrifice, suffered with her. The Martyrologies mention another St. Faith under June 23rd as a martyr with her mother Sophia and her sisters Spes and Caritas. The three sisters were invoked in some York litanies. [Sar. Ep. and Gosp. Eccus. li. 9-12. St. Matt. xiii. 44-52.]

*Calendars*—Sarum, York, Hereford, Aberdeen, and Paris.

*Dedications of Churches*—Sixteen, and one with All Saints; also the crypt of old St. Paul's.

*Represented*—The three sisters as children holding swords.

9] **ST. DENYS, AREOPAGITE, BISHOP, AND MARTYR.**—All we know from Scripture of Dionysius the Areopagite is that he was a certain man of Athens, converted by the preaching of St. Paul [Acts xvii. 34]. Eusebius makes him to have been first Bishop of Athens, and according to a later tradition he suffered martyrdom there. The remarkable philosophical works long supposed to have been written by him are now generally considered to be the productions of some Neo-Platonists of the sixth century. His place in our Calendar is the result of what was a popular belief for many centuries, that the Areopagite and St. Denys of France were the same person, formerly Bishop of Athens, who having come to Rome was sent by St. Clement to preach in Gaul. This is the tradition of the Greek as well as of the Western Church, and was embodied in the Offices of the Mediæval Churches generally. According to this legend, St. Dionysius had as companions in work and in martyrdom Rusticus, a presbyter, and Eleutherius, a deacon. It first appears in the middle of

the fifth century. According to another version, the Dionysius sent by Clement, or the successors of the Apostles, was not the Areopagite; and according to Gregory of Tours, A.D. 570, he was sent to Paris under the consulship of Decius circa A.D. 253, and was slain with the sword, being Bishop of the Parisians circa A.D. 272, so that he was in that case a totally different person. The Augsburg Missal of 1555, the Paris Breviary of 1836, and probably other service-books, adopt this last account; while the present Roman Missal, Breviary, and Martyrology identify St. Denys of France with the Areopagite, the Breviary also attributing to him the *Celestial Hierarchy* and other works referred to above. The Eastern Church commemorates the Areopagite on October 3rd, on which day the Roman Martyrology mentions a Dionysius and his companions, who are identified with the Areopagite and his companions by Bæda and others down to Alban Butler, who adopts the account which places SS. Denys, Lucian, Quintin, Crispin, and others with them, in the third century [see January 8th], without any reference to the Breviary. St. Denys was one of the most popular saints of the Middle Ages, particularly in France, in which country he was venerated as one of its greatest apostles. According to the "Acts," he was exposed to wild beasts at Paris, cast into a fiery furnace, crucified, and finally with Rusticus and Eleutherius beheaded on the "Martyrs' Mount," Montmartre. The later story that St. Denys carried his head in his hands from Montmartre to the site of the Abbey of St. Denys doubtless arose out of symbolical representations originally intended to convey nothing more than that he was beheaded. [Sar. Ep. and Gosp.: Acts xvii. 16-34. St. Luke vi. 17-23.]

*Calendars*—All.

*Dedications of Churches*—Forty-three.

*Represented*—Headless, and carrying the bare or mitred head in his hand; sometimes not decapitated, bare or mitred, but still carrying a head in his hand.

13] **TRANSLATION OF KING EDWARD, CONFESSOR.**—Edward, or Edward, called "The Confessor," was elected to the English throne A.D. 1042, and died a natural death, January 5, 1066. The popular reverence for him, which culminated in his being regarded as the patron saint of England, was a matter of gradual growth, and arose in a great measure out of the mass of legend that gathered around his true history. At the same time he must have shewn personal qualities which won the affection of his people while he lived, and were remembered with reverence after his death. This popular esteem is the more noteworthy when we reflect that there was no one remarkable thing either in his life or in his death to account for it. Rather, in some respects, as, for example, in his strange love of hunting, he was not very saint-like. He was, however, devoted to religious exercises and to the founding of monasteries and churches. The great Abbey Church of St. Peter at Westminster was through him completed, and solemnly dedicated on the Feast of the Holy Innocents, A.D. 1065, but he was too sick to be present, and on the Eve of the Epiphany he died. On the following festival he was buried before the high altar in the new church, a great concourse of nobles and ecclesiastics being present. William I. adorned his tomb with silver and gold, and Archbishop Becket removed his body to a richer shrine, October 13, A.D. 1163. After the rebuilding of the church by Henry III. a sumptuous shrine was constructed; and the wreck of this, with later additions, still remains. The translation by St. Thomas is the one commemorated in the Calendar. The shrine was demolished by order of Henry VIII., and the body buried in the Abbey, but in 1557 it was replaced in the restored shrine with great pomp. The restoration of the festival of his former translation to our Calendar in 1561 shews the veneration in which his memory continued to be held, a veneration which was scarcely extinct even in 1760, when lying eulogists compared the devotion of George II. to that of St. Edward! Touching for the "king's evil" arose out of the belief that St. Edward could cure disease by his touch, and that the power remained with his posterity. It was last performed by Queen Anne, and a special Office for it is found in many Books of Common Prayer. The same power was attributed to the kings of France. A ring given by St. Edward in his last illness to the Abbot of Westminster was long preserved as a relic which could cure nervous diseases; a legend being attached to it. Succeeding kings blessed "cramp-rings" on Good Friday. [Sar. Ep. and Gosp.: Eccus. xxxix. 5-9. St. Luke xi. 33-36.] [See General Appendix.]

*Calendars*—Sarum, York, Hereford, Monastic.

*Dedications of Churches*—Twenty-one, either to him or to St. Edward the Martyr; one at Cambridge is to the Confessor.



*Represented*—With the ring, sometimes with a purse.

17] **ETHELDREDA, VIRGIN.**—Æthelthryth, Etheldreda, or Audrey, was one of four daughters of Anna, King of the East Angles, who were all esteemed to be saints, the others being Sexburga, Ethelburga, and Withburga. Of these Etheldreda was apparently the third. She was married against her will to Tunbert, an East Anglian prince, who bestowed on her the Isle of Ely as a dowry. The marriage remained merely nominal, and Tunbert soon died. His widow then retired to Ely in order to devote herself to the religious life. But in A.D. 660 she was obliged to become the wife of Prince Egfrid, son of Oswy, King of Northumbria. Nothing, however, would induce her to break her resolution of perpetual virginity; and when Egfrid came to the throne of his father, A.D. 670, he sought the help of the famous Wilfrid, or Wilfrith, to bring her over to his views. Wilfrid, however, appears to have secretly confirmed her in her own, and at last a divorce was effected. In A.D. 671 they parted, Egfrid to seek a more suitable wife, Etheldreda to take the veil at the hands of Wilfrid. Having continued for a year in the Monastery of Coldingham, she made her way to her best-loved Ely. She crossed the Humber at the Brough and Winteringham ferry, and stayed some little time at the adjacent village of West Halton, where her staff, as was believed, grew into the largest ash-tree in the neighbourhood, and where her memory is still preserved in the dedication of the church. Arriving at Ely, she established a religious house, over which Wilfrid made her Abbess. She now practised asceticism, as we learn from Bede, of the most rigid type, and at the same time made Ely a great religious centre for East Anglia. "She was taken to our Lord," says Bede, "in the midst of her flock, seven years after she had been made Abbess," A.D. 679, and she was buried, with those who had gone before, in a wooden coffin. In A.D. 695 her sister and successor St. Sexburga translated her body, placing it, entire and uncorrupt, in a Roman stone or marble coffin brought from Grantchester [Cambridge]. The body was afterwards enshrined in the existing cathedral; and on the 17th of October, the feast of her translation, pilgrims fared to her shrine from all quarters. Our word "tawdry"

is said to be derived from pilgrims' "signs" or other objects bought at "St. Audrey's Fair." [Sar. Ep. and Gosp. : 2 Cor. x. 17—xi. 2. St. Matt. xxv. 1-13.]

*Calendars*—Sarum, Hereford.

*Dedications of Churches*—Six, one destroyed. Ely Cathedral to her with St. Peter.

*Represented*—In monastic habit, but crowned, and with crosier, book, or budding staff.

18] **St. LUKE, EVANGELIST.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Seventeen, and one with All Saints.

*Represented*—With picture of Blessed Virgin Mary; as Evangelist, with winged ox.

25] **CRISPIN, MARTYR.**—Crispin and his brother Crispinian are celebrated among the band of missionaries who came from Rome with St. Denys, January 8th, 20th, and October 9th. Fixing their abode at Soissons, they preached and instructed the people by day, and when not so engaged exercised the trade of shoemaking for a maintenance. Hence they have been considered the tutelar saints or patrons of that craft, and of two famous societies in France called *Frères Cordonniers*. The two brothers were beheaded, October 25, A.D. 288, after severe tortures, under Riccius Varus, the Roman Governor of Soissons, during the progress of the Emperor Maximian through Gaul. In the sixth century a basilica was built and dedicated to them at Soissons, their probable place of interment, though there is a curious tradition in Kent that they were buried at Stones End, in that county. [Sar. Ep. and Gosp. : 1 Cor. iv. 9-14. St. Matt. x. 16-22.]

*Calendars*—All but Roman and Monastic.

*Dedications of Churches*—None.

*Represented*—Shoemaking; with shoemakers' tools, or strips of hide, or with a cornucopia full of boots and shoes.

28] **SS. SIMON AND JUDE, APOSTLES AND MARTYRS.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Two in their joint names.

*Represented*—*St. Simon* with a fish or two, an oar, a fuller's bat, usually a saw. *St. Jude* with a boat, ship, club, bat, inverted cross, halbert, or carpenter's square.

## NOVEMBER hath 30 Days.

				A.D. 1871.				A.D. 1662.			
				MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calendæ.	All Saints' Day.	Wisdom ix.	2 Tim. iii.	Wisdom xi. to v. 15.	Luke xxii. to v. 31.	Ecclus. [xvi.]	Luke [xviii.]	Ecclus. [xvii.]	Colos. ii.
2	e	4. Non.									
3	f	3. Non.		xi. v. 15 to xii. v. [3.]	iv.	xvii.	xxii. v. 31 to v. 54.	xviii.	xix.	xix.	iii.
4	g	Pr. Non.		Ecclus. i. to v. 14.	Titus i.	Ecclus. ii.	xxii. v. 54.	xx.	xx.	xxi.	iv.
5	A	Nonæ.	Baptists' Conspiracy.	iii. v. 17 to v. 30.	ii.	iv. v. 10.	xxiii. to v. 26.	xxii.	xxi.	xxiii.	1 Thes. i.
6	b	8. Id.	Leonard, Confessor.	v.	iii.	vii. v. 27.	xxiii. v. 26 to v. 50.	xxiv.	xxii.	xxv. <sup>a</sup>	ii.
7	c	7. Id.		x. v. 18.	Philemon.	xiv. to v. 20.	xxiii. v. 50 to xxiv. [v. 13.]	xxvii.	xxiii.	xxviii.	iii.
8	d	6. Id.		xv. v. 9.	Hebrews i.	xvi. v. 17.	xxiv. v. 13.	xxix.	xxiv.	xxx. <sup>b</sup>	iv.
9	e	5. Id.		xviii. to v. 15.	ii. and iii. to v. 7.	xviii. v. 15.	John i. to v. 29.	xxxii.	John i.	xxxii.	v.
10	f	4. Id.		xix. v. 13.	iii. v. 7 to iv. v. 14.	xxii. v. 6 to v. 24.	i. v. 29.	xxxiii.	ii.	xxxiv.	2 Thes. i.
11	g	3. Id.	St. Martin, Bishop and Confessor.	xxiv. to v. 24.	iv. v. 14 and v.	xxiv. v. 24.	ii.	xxxv.	iii.	xxxvi.	ii.
12	A	Pr. Id.		xxxiii. v. 7 to v. 23.	vi.	xxxiv. v. 15.	iii. to v. 22.	xxxvii.	iv.	xxxviii.	iii.
13	b	Idus.	Britius, Bishop.	xxxv.	vii.	xxxvii. v. 8 to v. 19.	iii. v. 22.	xxxix.	v.	xl.	1 Tim. i.
14	c	18. Cal. Dec.		xxxix. to v. 13.	viii.	xxxix. v. 13.	iv. to v. 31.	xli.	vi.	xlii.	ii. iii.
15	d	17. Cal.	Machutus, Bishop.	xli. to v. 14.	ix.	xlii. v. 15.	iv. v. 31.	xliii.	vii.	xliv.	iv.
16	e	16. Cal.		xliv. to v. 16.	x. to v. 19.	l. to v. 25.	v. to v. 24.	xlv.	viii.	xlvi. <sup>c</sup>	v.
17	f	15. Cal.	Hugh, Bishop of Lincoln.	li. v. 10.	x. v. 19.	Baruch iv. to v. 21.	v. v. 24.	xlvii.	ix.	xlviii.	vi.
18	g	14. Cal.		Baruch iv. v. 36 and [v.]	xi. to v. 17.	Isaiah i. to v. 21.	vi. to v. 22.	xlix.	x.	l.	2 Tim. i.
19	A	13. Cal.		Isaiah i. v. 21.	xi. v. 17.	ii.	vi. v. 22 to v. 41.	li.	xi.	Baruchi.	ii.
20	b	12. Cal.	Edmund, King and Martyr.	iii. to v. 16.	xii.	iv. v. 2.	vi. v. 41.	Baruch [ii.]	xii.	iii.	iii.
21	c	11. Cal.		v. to v. 18.	xiii.	v. v. 18.	vii. to v. 25.	iv.	xiii.	v.	iv.
22	d	10. Cal.	Cecilia, Virgin and Martyr.	vi.	James i.	vii. to v. 17.	vii. v. 25.	vi.	xiv.	Hist. of Sus.	Titus i.
23	e	9. Cal.	St. Clement I., Bp. of Rome and M.	viii. v. 5 to v. 18.	ii.	viii. v. 18 to ix. v. 8.	viii. to v. 31.	Bel. & Drag.	xv.	Isaiah i.	ii. iii.
24	f	8. Cal.		ix. v. 8 to x. v. 5.	iii.	x. v. 5 to v. 20.	viii. v. 31.	Isaiah ii.	xvi.	iii.	Philem.
25	g	7. Cal.	Katharine, Virgin and Martyr.	x. v. 20.	iv.	xi. to v. 10.	ix. to v. 39.	iv.	xvii.	v.	Heb. i.
26	A	6. Cal.		xi. v. 10.	v.	xii.	ix. v. 39 to x. v. [22.]	vi.	xviii.	vii.	ii.
27	b	5. Cal.		xiii.	1 Pet. i. to v. 22.	xiv. to v. 24.	x. v. 22.	viii.	xix.	ix.	iii.
28	c	4. Cal.		xvii.	i. v. 22 to ii. v. 11.	xviii.	xi. to v. 17.	x.	xx.	xi.	iv.
29	d	3. Cal.	Fast.	xix. to v. 16.	ii. v. 11 to iii. v. 8.	xix. v. 16.	xi. v. 17 to v. 47.	xii.	xxi.	xiii.	v.
30	e	Pr. Cal.	St. Andrew, Apostle and Martyr.					Acts i.			vi.

Note, that <sup>a</sup> Ecclus. xxv. is to be read only to verse 13. And <sup>b</sup> Ecclus. xxx. only to verse 18. And <sup>c</sup> Ecclus. xlvi. only to verse 20.

## Comparative View of the Calendar for NOVEMBER.

BEDÉ, A.D. 785.	Salisbury, A.D. 1514.	York, A.D. 1526.	DAY.	Hereford, A.D. 1502.	MODERN ROMAN.	EASTERN.
	All Saints. All Souls. SS. Winifred, Eustace.	All Saints All Souls. St. Eustace.	1	All Saints.	All Saints.	SS. Cosmas and Damian.
			2	All Souls.	Commemoration of the departed.	
			3	St. Winifred.	St. Winifred.	
			4		SS. Charles Borromeo, Vitalis, and Agricola.	SS. Joannicus, Nicander, and Hermeias.
	St. Leonard.	St. Leonard.	5			
		St. Willebrord.	6	St. Leonard.		St. Paul, Patr. of Const.
			7	St. Willebrord.		The 32 Martyrs of Melitene.
<b>The four Crowned Saints.</b>	The four Crowned Martyrs.	The four Crowned Martyrs.	8	The four Crowned Martyrs.	The four Crowned Martyrs.	SS. Michael, Gabriel, and all Angels.
	St. Theodore.	St. Theodore.	9	St. Theodore.	Dedication of our Saviour's Church.	St. Onesiphorus.
		St. Martin, Pope and Confessor.	10		SS. Andrew Avellius, Tryphon, Respi- cius, and Nympha.	SS. Olympas, Rhodion, Sospater, etc.
<b>St. Martin.</b>	St. Martin.	St. Martin, Bishop and Confessor, and St. Menna.	11	SS. Martin and Menna.	SS. Martin and Mennas.	SS. Menas, Victor, and Vincentius.
	St. Menna.		12		St. Martin, Bishop and Martyr.	
	St. Britius.	St. Britius.	13	St. Britius.	St. Didacus.	St. John Chrysostom.
	Translation of St. Erkenwald.		14	St. Dubricius.	St. Erconwald, Bishop of London.	St. Philip, Apostle.
	St. Machutus.	St. Machutus.	15	St. Machutus.	St. Gertrude.	St. Matthew, Apostle and Evangelist.
	St. Edmund, Archbishop.	St. Edmund, Archbishop.	16	St. Edmund, Archbishop.	St. Edmund, Archbishop.	St. Gregory Thaumaturgus.
	St. Hugh.	St. Anianus.	17	St. Anianus.	St. Hugh.	
			18		Dedication of Churches of SS. Peter and Paul.	Obadiah the Prophet.
	St. Edmund, King and Martyr.	St. Edmund, King and Martyr.	19		SS. Elizabeth and Pontianus.	
			20	St. Edmund, King and Martyr.	St. Edmund, King and Martyr.	
			21		Presentation of Blessed Virgin Mary.	Presentation of Blessed Virgin Mary.
<b>St. Cecilia.</b>	St. Cecilia.	St. Cecilia.	22	St. Cecilia.	St. Cecilia.	SS. Philemon and Cecilia.
<b>St. Clement.</b>	SS. Clement and Felicitas.	SS. Clement and Felicitas.	23	SS. Clement and Felicitas.	St. Clement.	
<b>St. Chrysogonus.</b>	St. Chrysogonus.	St. Chrysogonus.	24	St. Chrysogonus.	SS. John of the Cross and Chrysogonus.	SS. Clement of Rome and Peter of Alexandria.
	St. Katharine.	St. Katharine.	25	St. Katharine.	St. Catharine.	St. Catharine.
	St. Linus.	St. Liuis.	26	St. Linus.	St. Felix Valois.	
			27		St. Gregory Thaumaturgus.	St. James the Persian.
			28			
<b>St. Saturninus.</b>	SS. Saturninus and Sisinnius.	St. Saturninus.	29	St. Saturninus.	St. Saturninus.	St. Paramonus and 370 Martyrs.
<b>St. Andrew.</b>	St Andrew.	St. Andrew.	30	St. Andrew.	St. Andrew.	St. Andrew the Protoclete.

1] ALL SAINTS' DAY.—[See notes on Gosp. Ep. and Coll.]  
*Dedications of Churches*—Eleven hundred and forty-eight, also twenty-four with St. Mary, and eleven to other saints with All Saints.

5] See "State Services."

6] LEONARD, CONFESSOR.—This saint was born of noble Frankish parents in the court of Clovis, who stood sponsor for him at the font to do honour to his father. Having become a disciple of St. Remigius [October 1st], he resolved to embrace the religious life, notwithstanding the earnest dissuasion of the King. After remaining some time in the Monastery of Micy, near Orleans, he retired to a hermitage in a forest near Limoges, converting many on his way. He was not allowed to remain here alone, for many flocked to him, and a monastery arose on the spot, which was endowed by a successor of Clovis with as much of the forest as Leonard could ride round in a night on his ass. Here Leonard ruled at the head of a flourishing community till his death, about A. D. 559. He is said to have taken great interest in prisoners, and to have obtained leave from Clovis to release many; hence he is regarded as the patron of prisoners. He is also reputed to have been a deacon. [Sar. Ep. and Gosp.: Ecclus. xxxix. 5-9. St. Luke xi. 33-36.]

*Calendars*—All except Roman and Paris.

*Dedications of Churches*—About one hundred and fifty, one with St. John, and one with St. Mary.

*Represented*—As a monk or abbot, with chains, fetters, etc.

11] ST. MARTIN, BISHOP AND CONFESSOR.—This famous saint was born early in the fourth century at Sabaria, in Pannonia [Hungary], but brought up at Pavia. Both his parents were Pagans, but Martin at ten years old used to frequent the Christian churches and ask to be made a catechumen. His father, a military tribune, enrolled him in the army at fifteen, and he remained in this condition of life nearly three years before his baptism, free from the common vices of soldiers, and full of good works. Once in winter he met a poor man begging outside the gate of Amiens, and seeing him barely clad, cut off half of his own military cloak with his sword, and gave it to the beggar. The next night he saw a vision of Jesus clad in the same portion of his cloak, saying to angels standing by, "Martin, yet a catechumen, hath covered Me with this garment." When he had been baptized, and had served in the army about five years, he sought his discharge, saying, "I am Christ's soldier;" but being taunted with cowardice, he offered to stand before the line unarmed, and to march into the ranks of the enemy in the Name of the Lord Jesus and protected by the sign of the Cross. The next day the enemy sued for peace and surrendered, whereupon Martin got his discharge. On leaving the army, he sojourned with Hilary of Poitiers [January 13th], who ordained him exorcist; but being warned in a dream, he went to visit his parents, and converted his mother to the Faith. Here he was publicly flogged by Arian heretics, and had to retire to an island, where he lived on roots; here he took heliobore by mistake, and narrowly escaped being poisoned. On St. Hilary's return from exile [January 13th], Martin followed him to Gaul, and established a monastery near Poitiers. In A. D. 371 he was much sought after to be first Bishop of Tours. The neighbouring Bishops objected, but had to give way to the voice of the people. Martin lived as a monastic Bishop in a secluded spot two miles from Tours, with eighty disciples, who were cave-dwellers, while he himself lived in a wooden hut. As Bishop he shewed great zeal in demolishing temples and trees consecrated to Pagan worship; and, like St. Boniface [June 5th], he cut down a sacred tree in order to satisfy the rustics as to the truth of his religion. He also boldly rebuked and withstood the usurping Emperor Maximus, who condemned to death the heretic Priscillian and his immediate followers on the ground that it was a new and unheard-of iniquity for a secular judge to decide an ecclesiastical cause. During the last sixteen years of his life he lived in close retirement, where he had many supernatural visions; and on November 9, A. D. 401, he died at Candés, near Tours. On November 11th he was buried in a cemetery just outside Tours as it then was, and eleven years afterwards St. Brice, his successor, built a chapel over the tomb. [See July 4th.] St. Martin's cope [*cappa*] used to be carried into battle and kept in a tent where Mass was said, hence the term *capella*, chapel. In time a blue banner, divided to represent St. Martin's cloak, was carried instead, until it was superseded by the famous *Oriflamme*, the banner of St. Denys. [Sar. Ep. and Gosp.: Ecclus. xlv. 17, 20, 21-23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14-23.]

*Calendars*—All.

*Dedications of Churches*—One hundred and sixty.

*Represented*—On horseback, dividing his cloak for the beggar; as a Bishop; a Martinian goose by his side.

13] BRITTIUS, BISHOP.—St. Britius, or Brice, was brought up in St. Martin's Monastery near Tours, and was ordained deacon and priest by St. Martin. He had given much trouble by his disorderly conduct while young, and even after his ordination St. Martin had a mind to depose him; but he said, "If Christ endured Judas, why not I Brice?" and predicted that Brice would succeed him in the Bishopric, which came to pass. Even when he had become a Bishop grave charges were brought against him, and he either fled from Tours or was deposed for many years. The Sarum Breviary contains the legend that on his being accused of being the father of an infant, he adjured it by Christ to say if he were its father, and it replied, "Thou art not my father." And when the people ascribed this to magic he took burning coals in his *birrus* to St. Martin's tomb, saying, "As this vestment is unhurt by the fire, so is my body unpolluted." But the people of Tours would not believe him, and drove him from the Bishopric. He then went to Rome and related all to the Pope, was acquitted of the gravest charges, and returned to his see in the seventh year armed with Papal authority. In his latter days he acquired the reputation of a saint, and dying A. D. 444, was buried near St. Martin in the chapel he had himself built. [Sar. Ep. and Gosp.: Wisd. x. 10-14. St. Luke xix. 12-28.] [July 4th, October 11th.]

*Calendars*—All except Roman and Monastic.

*Dedications of Churches*—One in England, viz. Brize Norton, and that of Llanverres in North Wales.

*Represented*—Carrying burning coals in his vestment; an infant on the ground near him.

15] MACHUTUS, BISHOP.—Maelog, Malo, Mawes, Maclon, Maclovius, or Machutus, was a native of Wales, but trained in a monastery at Aleth [now St. Malo], in Brittany, under St. Brendan, from whom, when he grew up, he received the habit. Afterwards he became Bishop of Aleth, and converted the neighbouring islet of Aaron into a monastery. But the opposition of the local chiefs obliged him to leave his see, and he went to Saintes, where Leontius, the Bishop, gave him a cell at Brie, and here he remained till recalled to Aleth. Soon he had to flee again, and this time he settled with some monks from Brittany at Archambay, where he died November 15, A. D. 564. His relics were acquired by the Church of Aleth in the seventh century in a discreditable manner, and in A. D. 975 were taken to Paris, where they were lost at the Revolution. Many wonderful legends were related of him. [Sar. Ep. and Gosp.: Ecclus. xlv. 17, 20-23; xlv. 6, 7, 15, 16. St. Luke xix. 12-28.]

*Calendars*—Sarum, York, Hereford, Aberdeen.

*Dedications of Churches*—St. Mawes, in Cornwall.

*Represented*—As a Bishop.

17] HUGH, BISHOP OF LINCOLN.—Hugh of Avalon, or de Grenoble, was born of a noble Burgundian family, A. D. 1140. His mother died when he was eight years old; and his father then entering a monastery of regular canons near his castle, dedicated the child Hugh in the same place, committing him to the care of an aged brother of the house, who instructed him in sacred and secular learning. Having been ordained deacon at the age of nineteen, he resolved to join the then new order of Carthusians, one of the reformed Benedictine orders. His brother canons having in vain tried to keep him back, he escaped, and was admitted into the Grande Chartreuse, the first house of the order. In process of time he was ordained priest, made procurator of the monastery, and sent to England to govern the first Carthusian house in this country, which had been founded A. D. 1181 by Henry II. at Witham, in Somerset, but unsuccessfully managed by two previous priors. Under the care of Hugh the monastery became very prosperous. "The King, who for the opinion he had of his holiness, vsed often," says Godwin, "priuately to conferre with him, remembering how great wrong he had done the Church of Lincolne in so long keeping it without a Bishop, determined to make amends by giuing them a good one at last, and procured this Hugh before he vnderstood of any such thing toward, to be elected Bishop of that see. He gouerned very stoutly and with great seuerity, yet so, as he was more reuerenced and loued then feared. His excommunications were very terrible vnto all men, and the rather, for that it was noted, as I find deliuered, some notable calamity otherwise did lightly follow them. His Church of Lincolne he caused to be all new built from the foundation, a great and memorable worke, and not possible to be performed by him without infinite helpe." Indeed, as has been well said by another, "a more zealous and indefatigable prelate

than was Bishop Hugh of Lincoln seldom, if ever, presided over a see of our own or any other Christian land." He yearly visited Witham for devout retirement, living as a brother, with no mark of distinction but the Bishop's ring. He was overtaken by his last sickness on his way back from one of these sojournings, and died in London, November 17, A. D. 1200, as they were singing in his hearing the *Nunc dimittis* in the Office of Compline. He was solemnly buried in Lincoln Minster, the journey from London having taken six days. King John of England and King William of Scotland met at Lincoln and helped to carry the bier, three archbishops and nine bishops being also present, with a multitude of abbots and priors. Eighty years afterwards his body was solemnly deposited within its golden shrine in the "angel choir" behind the high altar, Edward I. and his Queen, the Archbishops of Canterbury and Edessa, many bishops, and two hundred and thirty knights being present. St. Hugh was one of the most popular English saints, and the day of the accession of Queen Elizabeth [November 17th] was commonly called "St. Hugh's Day." [Sar. Ep. and Gosp.: Ecclus. xlv. 1-5. St. Mark xiii. 33-37.]

*Calendars*—Sarum, Aberdeen.

*Dedications of Churches*—Quethiock, in Cornwall, unless it be to some local saint.

*Represented*—With a tame swan which he had; holding three flowers.

20] EDMUND, KING AND MARTYR.—This Eadmund, or Edmund, the last of the native under-kings of East Anglia, was placed on the throne at the age of fifteen years, in 855; and when the Danes invaded that province in 870, he fought against them, but was beaten and taken prisoner. They then offered him his life and his kingdom if he would forsake Christianity and reign under them. When he refused, they tied him to a tree and shot him with many arrows, and at last cut off his head, which they flung into a thicket. The following year, when the Danes had retired, the body was recovered, and the head found among the brambles, guarded, it was said, by a great grey wolf. Over his relics rose the famous Abbey of Bury St. Edmunds; and no figure was more common in the painted glass and on the rood-screens of East Anglia than that of this martyred King. He could scarcely have died the death of a martyr unless his life had been that of a confessor for Christ; and what we are told is that though he was very young, he was distinguished as a model prince by his religion and piety, his restoration of ruined churches, his good government, and his determined hostility to everything mean and bad. He was never married, and, like many monks and other devout persons, he learned the psalter by heart, and the book which he was said to have used was shewn at Bury. His name is connected with much that is legendary, and the Sarum Breviary has a grotesque account of the finding of the head, etc. [Sar. Ep. and Gosp.: Ecclus. xxxi. 8-11. St. Luke xiv. 26-33.]

*Calendars*—Sarum, York, Hereford.

*Dedications of Churches*—Fifty-five (fifteen being in East Anglia), unless any be to St. Edmund the Archbishop.

*Represented*—Crowned and pierced by many arrows; bound to a tree as above; a wolf guarding his body or crowned head; an arrow in his hand.

22] CECILIA, VIRGIN AND MARTYR.—Cæcilia, a Roman lady, was venerated as a virgin martyr at a very early period, and the martyrdom of her and of her three companions is referred to in the Martyrology attributed to St. Jerome, and in the earliest Missals and Breviaries. Yet it is very difficult to find her true date and place, so conflicting are the accounts. According to the earliest, she suffered in Sicily A. D. 176-180; according to another, in Rome A. D. 230; while the Greek Menologies say at Rome, in the time of Diocletian, A. D. 284-305. Nor have we any authentic accounts of her life and history. There was a church dedicated to her at Rome, where Pope Paschal I. placed her supposed body, removed from the Catacombs, in 821, and provided that the praises of God should be sung around her tomb day and night. Hence probably arose the legends that connect her name with sacred music, there being nothing of the kind in the earliest accounts of her. One circumstance related in the legendary "Acts" is that by her prayers she brought an angel down to convince her newly-married husband that she ought to lead a life of perpetual virginity. The Acts of St. Cecilia, though not genuine, have been remarkably confirmed as to substance by discoveries in the Catacombs, including that of her original tomb, probably, in a cemetery with many epitaphs of members of the Cæcilian family. [Sar. Ep. and Gosp.: Ecclus. li.

9-12. St. Matt. xiii. 44-52.] Her name occurs in the *Nobis quoque* in the Canon of the Mass.

*Calendars*—All.

*Dedications of Churches*—Two.

*Represented*—Crowned; bearing wreaths of roses or other flowers; a palm; a sword; an almond branch; a sprig of flowers; in later representations she is holding a portable organ or harp, or playing on an organ.

23] ST. CLEMENT I., BISHOP OF ROME AND MARTYR.—According to common tradition, the "fellow-labourer" mentioned by St. Paul [Phil. iv. 3] as having his name written in the Book of Life, is to be identified with the third of the Bishops of Rome, whose name is mentioned in the *Communicantes* in the Canon of the Mass. But so much legend has grown up around the name of Clement, and so little trustworthy information has come down to us, that we hardly know anything about him. From Rome the Roman Clement wrote his "First Epistle" to the Corinthians on the occasion of a schism towards the end of the first century, and is hence regarded as one of the "Apostolical Fathers." The second epistle ascribed to him is rather a homily, and must have been written at least a generation later than his time. Other epistles, and a mass of "Clementine literature," undoubtedly spurious, have been attributed to him. An account of his martyrdom, probably no earlier than the ninth century, tells how he was banished to the Crimea; and having converted the whole district by his miracles, was by Trajan's order cast into the sea with an anchor round his neck, an event pictured in frescoes of the tenth or eleventh century in the Church of St. Clement at Rome. So, too, the Sarum and Roman Breviaries. But no writer who speaks of the Bishop Clement describes him as a martyr until we come to Rufinus and Zosimus, about A. D. 400, and they do not mention the anchor story. [Sar. Ep. and Gosp.: Phil. iv. 1-3. St. Luke xix. 12-28.]

*Calendars*—All except the Parisian.

*Dedications of Churches*—Forty-seven, and one with St. Mary.

*Represented*—As Bishop or Pope, with double or triple cross; an anchor in his hand, to his neck, or at his feet; leaning on an anchor; a fountain springing up by him.

25] CATHARINE, VIRGIN AND MARTYR.—It would be hard to find a saint more generally revered than St. Catharine, or one of whom so little is really known, not one single fact related about her being reasonably certain. She has usually been identified with a nameless lady of Alexandria, of whom Eusebius [H. E. viii. 14] says that when she resisted the unallowed advances of the Emperor Maximian he punished her with banishment and deprivation of goods. With reference to the once popular legends of St. Catharine, Baronius himself says that silence is better than falsehood mixed with truth. The Sarum Breviary contains many more marvels than does the modern Roman, but the Parisian of 1836 contains none. In the Sarum and Roman Breviaries we are told that Catharine combined the study of the liberal arts with fervent faith, and prevailed in argument over the most learned philosophers, kindling in them the love of Christ so that they were content to die for His sake. Then Maximian caused her to be scourged and bruised with leaded whips and kept in prison for eleven days without food. Next she was put on a wheel with sharp blades, but at her prayers the wheel was broken, and then she was beheaded on the 25th of November. Her body was marvellously borne by angels to Mount Sinai, in Arabia. The Sarum Breviary tells of a river of oil that was seen to flow from her tomb, etc. The angels are now explained by Alban Butler and other Roman Catholic writers to have been monks. Her extraordinary popularity in France and England dates from the bringing of alleged relics of her from Mount Sinai to Rouen by one Simeon, a monk, who died A. D. 1035. She is accounted the patron of secular, as St. Jerome is of theological learning. [Sar. Ep. and Gosp.: Ecclus. li. 1-8. St. Matt. xiii. 44-52.]

*Calendars*—All.

*Dedications of Churches*—Fifty-one.

*Represented*—With a wheel or wheels, often spiked; with a sword, a book, a lamb, or a palm; carried by angels to Mount Sinai.

30] ST. ANDREW, APOSTLE AND MARTYR.—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Nearly six hundred, and three with other Saints.

*Represented*—With a cross saltire, or sometimes an ordinary cross in his hand.

DECEMBER hath 31 Days.

			A.D. 1871.				A.D. 1662.			
			MORNING PRAYER.		EVENING PRAYER.		MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ.	Isa. xxi. to v. 13.	1 Pet. iii. v. 8 to [iv. v. 7.	Isaiah xxii. to v. [15.	John xi. v. 47 to [xii. v. 20.	Isa. xiv.	Acts ii.	Isa. xv.	Heb. vii.
2	g	4. Non.	xxii. v. 15.	iv. v. 7.	xxiii.	xii. v. 20.	xvi.	iii.	xvii.	viii.
3	A	3. Non.	xxiv.	v.	xxv.	xiii. to v. 21.	xviii.	iv.	xix.	ix.
4	b	Pr. Non.	xxvi. to v. 20.	2 Pet. i.	xxvi. v. 20 and [xxvii.	xiii. v. 21.	xx. xxi.	v.	xxii.	x.
5	c	Nonæ.	xxviii. to v. 14.	ii.	xxviii. v. 14.	xiv.	xxiii.	vi.	xxiv.	xi.
6	d	8. Id.	xxix. to v. 9.	iii.	xxix. v. 9.	xv.	xxv.	vii. to [v. 30.	xxv.	xii.
7	e	7. Id.	xxx. to v. 18.	1 John i.	xxx. v. 18.	xvi. to v. 16.	xxvii.	vii. v. 30.	xxviii.	xiii.
8	f	6. Id.	xxxi.	ii. to v. 15.	xxxii.	xvi. v. 16.	xxix.	viii.	xxx.	James i.
9	g	5. Id.	xxxiii.	ii. v. 15.	xxxiv.	xvii.	xxxi.	ix.	xxxii.	ii.
10	A	4. Id.	xxxv.	iii. to v. 16.	xl. to v. 12.	xviii. to v. 28.	xxxiii.	x.	xxxiv.	iii.
11	b	3. Id.	xl. v. 12.	iii. v. 16 to iv. v. 7.	xli. to v. 17.	xviii. v. 28.	xxxv.	xi.	xxxvi.	iv.
12	c	Pr. Id.	xli. v. 17.	iv. v. 7.	xlii. to v. 18.	xix. to v. 25.	xxxvii.	xii.	xxxviii.	v.
13	d	Idus.	xliii. v. 18 to xliiii. [v. 8.	v.	xliiii. v. 8.	xix. v. 25.	xxxix.	xiii.	xl.	1 Pet. i.
14	e	19. Cal. Jan.	xliv. to v. 21.	2 John.	xliv. v. 21 to xlv. [v. 8.	xx. to v. 19.	xli.	xiv.	xlii.	ii.
15	f	18. Cal.	xl. v. 8.	3 John.	xlvi.	xx. v. 19.	xliii.	xv.	xliv.	iii.
16	g	17. Cal.	xlvi.	Jude.	xlviii.	xxi.	xliv.	xvi.	xlvi.	iv.
17	A	16. Cal.	xl. ix. to v. 13.	Rev. i.	xl. ix. v. 13.	Rev. ii. to v. 18.	xlv.	xvii.	xlviii.	v.
18	b	15. Cal.	l.	ii. v. 18 to iii. v. 7.	li. to v. 9.	iii. v. 7.	xlix.	xviii.	l.	2 Pet. i.
19	c	14. Cal.	li. v. 9.	iv.	li. to v. 13.	v.	li.	xix.	lii.	ii.
20	d	13. Cal.	lii. v. 13 and liii.	vi.	liv.	vii.	liii.	xx.	liv.	iii.
21	e	12. Cal.	Fast.	viii.	lvi.	x.	lv.	xxi.	lv.	1 John i.
22	f	11. Cal.	St. Thomas, Apostle and Martyr.	viii.	lviii.	xii.	lvii.	xxii.	lvii.	ii.
23	g	10. Cal.	Fast.	xi.	lviii.	xv.	lviii.	xxiii.	lviii.	iii.
24	A	9. Cal.	Fast.	xiv.	lx.	xv.	lix.	xxiv.	lx.	iv.
25	b	8. Cal.	Christmas Day.	xvi.	xvii.	xviii.				
26	c	7. Cal.	St. Stephen, the first Martyr.	xix. to v. 11.	lxii.	xix. v. 11.	lxi.	xxv.	lxii.	v.
27	d	6. Cal.	St. John, Apostle and Evangelist.	xx.	lxiv. and lxv. to [v. 8.	xxi. to v. 15.	lxiii.	xxvi.	lxiv.	2 John.
28	e	5. Cal.	Innocents' Day.					xxvii.		3 John.
29	f	4. Cal.								
30	g	3. Cal.								
31	A	Pr. Cal.	Silvester, Bishop of Rome.	xxi. v. 15 to xxii. [v. 6.	lxvi.	xxii. v. 6.	lxv.	xxviii.	lxvi.	Jude.

## Comparative View of the Calendar for DECEMBER.

BEDÉ, A. D. 735.	Salisbury, A. D. 1514.	York, A. D. 1526.	DAY.	Hereford, A. D. 1502.	MODERN ROMAN.	EASTERN.
		SS. Chrysantus and Daria.	1	SS. Chrysantus and Daria.		Nahum the Prophet.
			2		St. Bibiana.	Habakkuk the Prophet.
	St. Osmund.	St. Osmund.	3	St. Birinus.	St. Francis Xavier.	Zephaniah the Prophet.
			4	St. Osmund.	SS. Peter Chrysologus and Barbara.	SS. Barbara and John Damascene.
			5		SS. Birinus and Sabbas.	St. Sabbas.
	St. Nicolas.	St. Nicolas.	6	St. Nicolas.	St. Nicolas.	St. Nicolas.
			7		St. Ambrose.	St. Ambrose.
	Conception of Blessed Virgin Mary.	Conception of Blessed Virgin Mary.	8	Conception of Blessed Virgin Mary.	Conception of Blessed Virgin Mary.	
			9			Conception of St. Anne.
St. Damasus.			10			
			11	St. Damasus.	St. Damasus.	
	St. Lucy.	St. Lucy.	12			St. Spiridion.
			13	St. Lucy.	St. Lucy.	St. Lucy.
			14			
St. Ignatius.	O Sapientia.	O Sapientia.	15			St. Eleutherius.
			16	O Sapientia.	St. Eusebius.	Haggai the Prophet.
			17			Daniel the Prophet and the three children.
			18		Expectation of Blessed Virgin Mary.	St. Sebastian and his Com- panions.
			19			St. Boniface.
St. Thomas.	St Thomas.	St. Thomas.	20			St. Ignatius.
			21	St. Thomas.	St. Thomas.	St. Juliana.
St. Eugenia.			22			St. Anastasia.
			23			The Ten Martyrs of Crete.
			24			St. Eugenia.
Nativity of our Lord.	Nativity of our Lord.	Nativity of our Lord.	25	Nativity of our Lord.	Nativity of our Lord.	Nativity of our Lord.
St. Stephen.	St. Stephen, Proto-martyr.	St. Stephen, Proto-martyr.	26	St. Stephen, Proto-martyr.	St. Stephen, Proto-martyr.	SS. Mary and Joseph.
St. John, Evangelist.	St. John, Evangelist.	St. John, Evangelist.	27	St. John, Evangelist.	St. John, Evangelist.	St. Stephen.
Innocents.	Holy Innocents.	Holy Innocents.	28	Holy Innocents.	Holy Innocents.	20,000 Martyrs of Nico- media.
	St. Thomas, Archbishop of Canterbury.	St. Thomas, Archbishop of Canterbury.	29	St. Thomas, Archbishop of Canterbury.	St. Thomas of Canterbury.	Holy Innocents.
			30			
St. Silvester.	St. Silvester.	St. Silvester.	31	St. Silvester.	St. Silvester.	

6] **NICOLAS, BISHOP OF MYRA, IN LYCIA.**—The great fame of St. Nicolas, like that of St. Catharine, is founded on a vast mass of picturesque legend rather than on anything we now really know about him. The earliest accounts of him which we have were written about five hundred years after his death, if, as is stated, it is to be placed A. D. 342. But the great veneration in which he was undoubtedly held in the Greek and Latin Churches in early times points to something extraordinary in his life and character. The Liturgy of St. Chrysostom contains a prayer in which his name is mentioned with that of other famous Eastern Saints, shewing in what honour he has long been held in the East, and he is still venerated in Russia next after the Holy Mother of God. Justinian built a church in his honour at Constantinople about A. D. 430, indeed he was titular saint of four churches there. The most remarkable legends concerning him are that when a new-born babe he stood up for two hours in an ecstasy, and on Wednesdays and Fridays refused to suck. Being left as a young man with a considerable fortune, he flung a bag of gold successively to each of three daughters, that they might marry honourably. When ordained priest he sailed for the Holy Land, and averted shipwreck by his prayers in a storm. About A. D. 325 he was elected Bishop of Myra, and by the sign of the Cross restored to health a burned child. He is traditionally reported to have been present at the great Council of Nicaea, and is so represented in Eastern pictures of the Council. Here losing all patience with Arius, he dealt a violent blow at the jaw of that heretic, for which he had to undergo temporary deprivation and imprisonment. He is said to have obtained from the governor of Myra the release of three men imprisoned in a tower, the picture of which may have given rise to that of three children in a tub. The legend of his raising these children to life may be thus accounted for. He was much invoked by sailors, and accounted the patron of children. His tomb at Myra was much resorted to for a miraculous oil which flowed from it. In A. D. 1087 some merchants of Bari in southern Italy carried off the relics to their own city. The "Boy-bishop," pageants of the middle ages began on St. Nicolas' Day, and lasted till Childermas or Holy Innocents' Day. [Sar. Ep. and Gosp.: Ecclus. xlv. 17-23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14-23.]

#### Calendars—All.

*Dedications of Churches*—Three hundred and seventy-two, and seven with St. Mary, one with St. Swithun.

*Represented*—With three children in a tub, or kneeling before him; with three golden balls in various ways, sometimes on a book with three loaves; with an anchor, or a ship in the background.

8] **CONCEPTION OF THE BLESSED VIRGIN MARY.**—The observation of this festival began in the East in early times, but did not become general in the West till the fifteenth century. As the doctrine of the Immaculate Conception became more developed in the Roman Communion, the festival was from time to time elevated in rank. The term "Immaculate," however, was not used in the Missal or Breviary till 1854, when Pius IX. made the doctrine of the "Immaculate Conception" an article of faith. [Sar. Ep. and Gosp.: Ecclus. xxiv. 17-22. St. Matt. i. 1-16.]

#### Calendars—All.

13] **LUCY, VIRGIN AND MARTYR.**—We know nothing of St. Lucy, as the sole authority for her story is her fabulous "Acts," a Christian romance similar to the "Acts" of some other virgin martyrs, though probably based on facts. She was highly honoured at Rome in the sixth century, as appears from the Sacramentary of St. Gregory, and her name occurs in the *Nobis quoque* of the Mass. St. Aldhelm wrote much about her, not only in prose, but in his poem *De laude Virginitatis*. The legendary account of her is that she was the daughter of a Christian lady in Syracuse, named Eutychia, and born in the latter part of the third century. Being asked in marriage by a young nobleman of Syracuse who was a Pagan, she declined his suit, having fully resolved to consecrate her virginity to God. Her mother was not aware of this, and wished her to marry the youth; but being restored from dangerous sickness after the prayers of her daughter at the tomb of St. Agatha at Catania [February 5th], she no longer advocated the marriage. Lucy then sold all her goods to feed the poor, and openly professed her dedication to Christ. Her former lover now hated her, and accused her

to the Governor Paschasius in the Diocletian persecution. Boldly confessing Christ, she was condemned to infamy worse than death, but was delivered miraculously. Then they tried to burn her with the aid of pitch, oil, and fagots, but this attempt also failed. At last her throat was cut with a sword, and she died A. D. 303, predicting the peace of the Church, and announcing that Syracuse as well as Catania should have a virgin martyr. St. Lucy's Day regulates the Ember Days in December. [Sar. Ep. and Gosp.: Ecclus. li. 9-12. St. Matt. xiii. 44-52.]

#### Calendars—All.

*Dedications of Churches*—Two.

*Represented*—With eyes in a dish, or on a book; holding a dagger, pincers, or lamp; with a sword through her neck; in a caldron over a fire; oxen unable to drag her along; tormented by devils.

16] **O SAPIENTIA.**—The first of the seven antiphons of the Magnificat sung in preparation for Christmas. [See notes on Fourth Sunday in Advent.] The others were, on the 17th, O Adonai; 18th, O Radix Jesse; 19th, O Clavis David; 20th, O Oriens; 22nd, O Rex Gentium; 23rd, O Emmanuel (St. Thomas's Day having its own antiphon, O Thoma Didyme). These titles of Christ were sometimes called the "Seven Names." It has been maintained, with "much ingenuity," and more ignorance, that "O Sapientia" was a saint, one of the eleven thousand virgins alleged to have suffered with St. Ursula. [BRADY'S *Clavis Calendaria*, ii. 323.]

21] **ST. THOMAS, APOSTLE AND MARTYR.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Forty-five.

*Represented*—With a carpenter's square; with a spear or arrow. The square is associated with a legend of St. Thomas building a palace for an Eastern king.

25] **CHRISTMAS DAY.**—[See notes on Gosp. Ep. and Coll.]

*Represented*—The Nativity is pictured as having taken place in a stable; the ox and ass are invariably introduced [Isa. i. 3], also the "Star of Bethlehem" [St. Matt. ii. 9].

26] **ST. STEPHEN, THE FIRST MARTYR.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Forty, and one with St. Mary.

*Represented*—As a deacon, holding one or more stones in various ways.

27] **ST. JOHN, APOSTLE AND EVANGELIST.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—About two hundred and forty.

*Represented*—With a cup, out of which issue one or more serpents; with a palm branch; writing; as Evangelist, with an eagle; sometimes it holds his inkhorn in its beak as he writes.

28] **INNOCENTS' DAY.**—[See notes on Gosp. Ep. and Coll.]

*Dedications of Churches*—Four.

*Represented*—Being slain by Herod's executioners with swords or daggers, Herod seated in a throne looking on.

31] **SILVESTER, BISHOP OF ROME.**—Silvester succeeded Melchisedech as Bishop of Rome, January 31, A. D. 314. Constantine having defeated Maxentius two years before, and so gained political ascendancy for the Church. At his exhortation Constantine built many basilicas, and ornamented them in a splendid manner. The Roman Martyrology and Breviary say that Silvester baptized Constantine, which is an historical error not found in the Parisian or in the Sarum Breviary; the latter, however, does contain a curious legend of the Pagans making Silvester descend into a dragon's den in the Tarpeian rock, where St. Peter and other saints appeared to him, and he delivered Rome from the malignity of the dragon. There is no doubt that Silvester issued several regulations with regard to ritual, etc., but the famous "Donation of Constantine," which pretended to give the temporal sovereignty to Silvester and his successors, is well known to be a gross forgery of the eighth century. Silvester died December 31, A. D. 335, and was buried in the cemetery of Priscilla on the Salarian Way, whence his body was removed to a church dedicated to him in the seventh century. [Sar. Ep. and Gosp.: Ecclus. l. 1, 4, 5-12, 15, 21-23. St. Matt. xxv. 14-23.]

#### Calendars—All.

*Dedications of Churches*—One, that of Chevelstone, Devon.

*Represented*—As a Pope, baptizing Constantine; an ox by his side, referring to a story of his bringing to life an ox that had been killed by magic.