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SCRIPTURE PROOF IN THE VIEW OF MODERNISTS.

That the views which modern critical theologians hold of the origin of the Scriptures practically destroy both the causative and the normative authority of the Bible, and render it useless—except in a secondary manner—for doctrine, for reproof, for correction, for instruction in righteousness, has been pointed out long ago by the opponents of modernism. It was reasonably claimed that men could not consistently collect proof-texts for divine things from the only Book in which those things are propounded, if they do not believe that Book to be divinely originated and divinely effectual. With the passing of the old Bible, plenary inspired and inerrant, the old *Schriftbeweis* must go; the support is knocked from under systematic theology; the study of Bible-history becomes a study of Hebrew folklore, and preaching from Bible-texts an act of pious reverence for the past.

What Bible Christians have anticipated and feared is declared with appalling candor by a representative of the critical school of modern Protestant theology. At the "January Conference" at Dorpat Prof. Dr. Karl Girgensohn, of the local university, spoke to the pastors present on "Scripture Proof, Formerly and Now, in Evangelical Dogmatics."¹) He beholds "a grave inner crisis" in Protestantism, "so powerful and thorough that disinterested bystanders—Catholic critics and

1) *Der Schriftbeweis in der evangelischen Dogmatik einst und jetzt.* Leipzig, 1914.

THE CORPUS CHRISTI FESTIVAL AND ITS DOCTRINE.

*(Concluded.)*THE DOCTRINE OF TRANSUBSTANTIATION IN ITS RELATION
TO THE CORPUS CHRISTI FESTIVAL.

The doctrine whose origin we have thus briefly sketched was the center, the very core, of the Roman Catholic dogma. It was a stronghold which had to be held at all costs, now that it had been established and its importance recognized. It cannot be surprising, then, that the idea of a festival for the glorification of this central dogma of Romanism and its attendant features was hailed with delight by the leaders of the Church. The doctrine itself was emphasized on the proposed festival, it was the "festum corporis Domini"; the host was magnified, the consecrated bread being exhibited before the assembled multitude; the power of the priests was demonstrated; and, finally, the adoration of the host was insisted upon and practised.

The theologians that passed on the feast may have gotten the original idea of the institution of such a festival from Liège, Robert de Torote probably being the father of the thought. The leaders of the Church gladly accepted the story of the vision of Juliana for the sake of the credulous laity; but there can be no doubt that the real and only reason for the institution of the festival of Corpus Christi was ecclesiastical polity, as outlined above.

This impression is strengthened when we consider, in addition to the foregoing, the question of indulgences in connection with the festival. Urban IV, in the bull *Transiturus*, establishing the festival, says concerning indulgences: "Nos enim Christi fideles ad colendum tantum festum et celebrandum donis volentes spiritualibus animare, omnibus vere poenitentibus et confessis, qui matutinali officio festi eiusdem in ecclesia, in qua idem celebrabitur, interfuerint, centum; qui vero Missae, totidem; qui autem in primis ipsius festi vespere interfuerint, similiter centum; qui vero in secundis, totidem; illis vero, qui

primae, tertiæ, sextæ, nonæ ac completorii officiis interfuerint, pro qualibet horarum ipsarum, quadraginta; illis autem, qui per octavas illius festi matutinalibus, vespertinis, Missæ ac prædictarum horarum officiis interfuerint, centum dies, singulis octavarum suarum diebus, in omnipotentis Dei misericordia ac beatorum apostolorum eius Petri et Pauli autoritate confisi, de injunctis sibi poenitentiis relaxamus." The sum of indulgences for the Corpus Christi day alone would, according to this, amount to 460 days. If, in addition to that, one attended matins, vespers, and mass, together with the canonical hours on any other day of the Corpus Christi octave, a hundred days for each day was granted. This fact explains the entry of "a thousand days' pardon" in some books and proclamations, this being, in a round sum, the total of the indulgences granted. The object of the special, unusually high pardon was to make the festival as attractive as possible to the great mass, to get the laity interested, and also to impress them with the greatness of the power of the pope and the priests. This last idea is emphasized very strongly to this day. This may also be sufficient to explain the Chester record of 1544, in which we are told that "Henry Fraunces . . . obtayned and gate of Clement, then beyng (bushop of Rome, a thousand) daies of pardon, and of the Bushop of Chester, at that time beyng xlti daies of pardon graunted from thensforth to every person, &c." (Chambers, Vol. II, 344.) If nothing else, it at least shows us what stress was laid on everything connected with the festival. How important this is from the standpoint of the clergy will be shown later.

This same reason of ecclesiastical polity, of a definite plan and object from the view-point of the Church, stands out very prominently also when we examine the Corpus Christi office as composed by Thomas of Aquinas. The idea of transubstantiation is defined: "The Word Incarnate, by a word, From bread His own flesh divine, And from pure wine His blood prepared." "After the paschal lamb, when the feast's course was run, Gave He His body entire to each single one."

In the Sacrament the substance of bread and wine is changed into the body and blood of Christ."

"That true bread to flesh is turned
Is in Christian dogma learned,
And to blood the holy wine."

There is also a full copy of that part of the bull *Transi-turus* treating of indulgences. The entire office of Corpus Christi seems to point to the reason for, and the object of, the festival as outlined above. Werner, in his *Der heilige Thomas von Aquinas*, makes the statement that the institution of the Corpus Christi festival was one of the chief purposes of Aquinas's life, and that he urged Urban IV to establish it. This, again, points to the same conclusion: that it was not veneration for a poor *religieuse* and her visions which prompted Urban IV to issue the order for the establishment of the Corpus Christi festival, but rather that this central festival of the Roman Church was the result of the consistent development of the dogma of transubstantiation and its attendant features. The argument, no doubt, was this: Since the institution of a festival as outlined will present the sum total of the plan of salvation with its central idea of a vicarious sacrifice, since it will enhance the glory of the Church and the power of the priests, we ought to have it, and with all the splendor and impressiveness we can summon to our aid.

The impressiveness of the festival was made necessary by its theological significance. And no one was better equipped to bring out the one by keeping the other constantly in mind than Thomas of Aquinas. His *Office for the Feast of Corpus Christi* is a liturgical masterpiece. And to understand fully the relation of doctrine and festival in this instance, we must have a good idea of the scope of the Corpus Christi office and its symbolism. That the concept of transubstantiation was sufficiently emphasized in the office, we have seen above. But the office embraces a good deal more. This is hinted at when the reason for the establishment is given: "In order that the faithful, by the entire office of the feast, might recall the

institution of so great a sacrament." Accordingly, the sacrificial character of the death of Christ is emphasized: "His body He offered as a sacrifice for our reconciliation on the altar of the cross to God the Father"; "To Thee, O Lord of earth and heaven, Be glory everlastingly, Who life for us hast likewise given." The fact that the vicarious sacrifice of Christ is given such prominence is significant, because the office thereby reaches backward to Adam and forward to eternal bliss. The salient points in the entire plan of redemption are touched upon. We have allusions to the Paschal Lamb, Christ the Paschal Lamb, the Sacrifice of a Kid on the Evening of the Paschal Festival, the Slaying of Isaac, the Offering Isaac Bore, King Melchizedek, King David, Treading the Press, the Holy Prophets, Bread from Heaven, Manna's Store, Bread Which the Lord Hath Given, the Going Out of Egypt, Elijah's Meal of the Hearth-Cakes, the Manger Birth, the Visit at Simon the Leper's, the Sacrifice on the Cross, the Lord's Supper. The fall of Adam is presupposed and implied in the entire office. That these allusions and quotations in the liturgy were by no means accidental or for the purpose of mere liturgical embellishment, is evident from the words of the office: "He [Christ] instituted this Sacrament as a perpetual memorial of His passion, the *fulfilment of olden types*, the greatest of the miracles He performed; and He left to those He saddened by His absence a singular consolation." In one of the hymns of the office we are told that the mystery of the Eucharist was

"In diverse types foreshown of yore,
In the offering Isaac bore,
In Paschal Lamb and manna's store,
To our sires contributed."

And besides giving a summary of the plan of redemption, the final end and object of salvation is plainly stated: "Since men desire meat and drink that they may neither hunger nor thirst, this, verily, none can bring about save only that meat and drink that maketh them who partake of it immortal and

incorruptible, namely, that fellowship of the saints where dwelleth peace and the fulness of perfect unity." "To Thee, O Lord of earth and heaven, Be glory everlastingly, who life for us hast likewise given, In our own Father's home to see." We may add, also, that the entire tendency of the office is toward this object, and the climax is wonderfully effective. O'Neill says of this work of St. Thomas: "The glory of the Sacrament was the object of his work." Werner is even more emphatic in his praise. He writes of the Corpus Christi office: "Man hat dies Werk mit Recht eine grossartige liturgische Epopoe genannt; in der Konzeption desselben offenbart sich die Meisterschaft eines erhabenen Geistes; in Wahl und Zusammenstellung seiner Bestandstuecke wurde die Idee des Festes erst zum vollstaendigen Ausdruck gebracht. Er feiert den Frieden und die Glorie des neuen Jerusalem, die aus geheimnisvollen Tiefen entstroemenden Quellen seiner fortgesetzten himmlischen Erneuerung, die gnadenreiche Herrlichkeit der Kirche des Neuen Bundes unter bildlicher Veranschaulichung durch die prophetischen Typen der Kirche des Alten Bundes und begeisterter Antizipation der zukuenftigen Glorie der im Genusse Gottes seligen Gemeinde der Heiligen." (p. 792.) Summing up these rather extravagant remarks, we have this plain fact that the office of Corpus Christi was to demonstrate and symbolize the glory of the Church, as based upon the plan of redemption shown in the Old and New Testaments, and, finally, the glory of the Church Triumphant. And another fact must not be overlooked. The concept of transubstantiation took the Savior out of the abstract and made Him concrete, especially to the unlearned mass; it took the purely spiritual aspect away, and made Him a physical being. This, of course, enhanced the effect of the festival a hundredfold. The "blood-miracles," in which, owing to the presence of bacteria, the wafer shows blood-red spots, and the "miracle of Bolsena," in which a few drops from a consecrated chalice, falling on the linen corporal, assumed the color of blood and the outline of the consecrated host (see *Schaff-*

Herzog Encyclopedia, s. v. "Miracle of Bolsena"), intensified this feeling. To the people everything that they saw before them became very real. And the pope (Urban IV), seeing in this unquestioning acceptance of the alleged miracles by the people the strongest bulwark of the Church against enemies and heretics, very prudently sought and obtained the approval and the unswerving allegiance of the laity. Other purposes of the Church, other objects of the Curia, may be carried out by the clergy or by clerical orders alone, but not the idea of the Corpus Christi festival. And the people, whose interest was sought, responded most nobly, especially when the Corpus Christi exercises were extended to include the procession, as we shall see presently.

THE GENERAL INTRODUCTION OF THE FESTIVAL AND THE ESTABLISHMENT OF THE PROCESSION.

We have, till now, given the history of the establishment of the Corpus Christi festival, endeavoring to present especially the real reason for its institution, as well as its purpose. The festival, as we have seen, had its inception at Liège, in Belgium. It may be that Pope Urban IV caused it to be celebrated in Rome, and as far as his personal influence extended. It was not till 1311, however, that the festival was officially accepted by the Church. And even then, on account of the difficulties in regard to the *Clementine Constitutions*, there may yet have been some hesitation. All this seems to have been changed by the action of John XXII, in 1316, when he removed all doubts in regard to the validity of the Decretals. The order to celebrate the festival was, from that time on, a part of the Canon Law, and while news and also papal orders of that day did not travel with the speed of electricity, yet the festival was rapidly introduced. We have several records of the second decade of the fourteenth century in France, and Alt, in his *Der christliche Kultus*, says that the festival was early accepted in Spain. Of Italy we may be quite sure, and there is also evidence from Germany to show the early celebration of the

new festival: Cologne, 1306; Worms, 1315; Strassburg, 1316. (See *Cath. Encycl.*) In regard to Great Britain, Spencer, in his *Corpus Christi Pageants in England*, says: "Of the growth and spread of the Corpus Christi feast on the Continent and in England we have very little authentic information. It is not even known when the procession was first introduced into England. Thomas Sprott, in his *Chronicles*, records that the festival was a confirmed institution by the year 1318." This remark is based on Davies, in his *York Records*. As a matter of fact, we have some pretty good and reliable information in regard to the introduction of the Corpus Christi feast in England. In the reports of the Historical MSS Commission (8th report, Vol. VII, under "Dean and Chapter of Canterbury," p. 321) there is the following entry: "Early in the fourteenth century the priors drew up fresh regulations for services in the church on festival days, and, the chapter having agreed that the new feast of Corpus Christi and the Oblation and Conception of the Virgin should be adopted at Canterbury, measures were taken for their orderly celebration." (*Ordinacio Capituli de festivitate Corporis Christi.*) By this article, dated 1317, Corpus Christi day was declared to be a principal feast. It was at the same time agreed that any monk absent from the special services appointed for the festival, should on the next day have "but half his commons in the refectory, and be forbidden to eat or drink elsewhere." This is surely one of the earliest records of the celebration of the feast anywhere. But there is another significant entry in *The Chronicles and Memorials of Great Britain and Ireland during the Middle Ages* (Vol. I, *Historia Monasterii Sancti Petri Gloucestriae*, p. 44): "Nota de festivitate Corporis Christi (1318). Anno Domini millesimo trecentesimo decimo octavo incoepit festivas de Corpore Christi generali celebrari per totam ecclesiam Anglicanam." These entries are so plain that comment is unnecessary. The festival of Corpus Christi had been discussed even before 1318, and was celebrated in 1317 at least at Canterbury, which makes it likely that it was held also at other

places, and from 1318 on it was generally celebrated throughout England.

Turning now to the question of the *Corpus Christi processio*, the difficulty of a dearth of records again presents itself. In spite of this fact, however, we are enabled to form a good idea of this very important feature of the day from the extant records. Religious processions were nothing unusual in the Church at that time. They had been in use on special occasions since the fourth century. Processions in times of drought, for the purpose of blessing the fields, as well as the mere marching through the streets, were a matter of custom. But the Corpus Christi festival, as originally planned, had no procession, neither as an integral nor as an attendant feature. Urban IV had made no provision for such an addition, nor does he even mention the idea in his bull of institution. In 1286, Durandus of Mende (1237—1296), bishop of Mende, Southern France, 1286—1296, published his *Rationale Divinorum Officiorum*. In this book he mentions all the processions which were then in use. That of Corpus Christi is not mentioned. When John XXII, in 1316, re-issued the Canon Law, containing also the papal decree for the celebration of the Corpus Christi day, he very cleverly added an order for an attendant procession, whether as an amendment to the original bull or in separate form is not quite evident. All authorities agree that the procession was ordered by this pope (1316—1334), and Binterim fixes the date as 1316 (*Denkwuerdigkeiten*, p. 289, and note). Now it may seem strange that the order for the institution of the festival, although announced at the Council of Vienna, was so long delayed in its execution. But the reason for this is, most probably, the following. Clement V had the decisions of the Council of Vienna and his own decretals collected (according to the traditional system) into five books, which he promulgated in 1313, apparently under the title of *Liber Septimus* (of the decretal collections), and sent to the University of Orleans. Then, however, he stopped its further

circulation and had it revised, so that it was sent to Paris and Bologna only by his successor, John XXII, in 1317. This collection afterward became known as the Clementine Constitutions. (See above.)

The procession seems to have been introduced at the same time, and, perhaps, to the same extent as the festival itself. A council held at Sens, in 1320, and one held at Paris, in 1323, both speak of the procession. After granting indulgences to those who observe abstinence and fasting on the vigil of Corpus Christi, they add these words: "As to the solemn procession made on the Thursday's feast, when the Holy Sacrament is carried, seeing that it appears to have been introduced in these our times by a sort of inspiration, we prescribe nothing at present, and leave all concerning it to the devotion of the clergy and the people." (Gueranger, *The Liturgical Year*, Vol. VII, P. 1, p. 287 ff.) It seems that the order of John XXII had merely named the procession as a part of the celebration, leaving the extent and the manner in which the procession should be held to the individual dioceses or parishes. It was implied, no doubt, that the procession be held at least in the churches as a part of the liturgical service. But whether the procession should also leave the church and march through the principal streets, and whether the clergy alone should participate, or whether the laymen should also be asked to join, that was placed entirely into the discretion of each diocese or parish. This latitude ought to be kept in mind, for it is a very important factor in the latter development of the festival. The procession is mentioned in an act of the Chapter of Tournai, in 1325, and in a manuscript of the Church of Chartres, in 1330. That the custom of carrying the sacramentarium through the streets was not a general one in the fourteenth century is seen from the *Chronicle* of Donatus Bossius of Milan, who tells us that on Thursday, the 24th of May, 1404, "there was carried, for the first time, solemnly, the body of Christ in the streets of Padua, which has since become the custom." In this city they had always held the

procession inside the churches (the dome of Padua being exceptionally spacious, there was sufficient room), but they followed the lead of other cities, and had the theophoric procession in the open. By the time of Popes Martin V (1429) and Eugenius IV (1433) the procession was in such general use that they, in their *Constitutions*, grant indulgences to those that are present at the carrying of the host.

If we now turn to England, we find evidences that the procession was held there very early in connection with the festival. The earliest record is that of *Ipswich*. "In 1325 the former Gild Merchant was reconstituted as a Gild of Corpus Christi. The constitution provides for a procession on Corpus Christi day, unless it is hindered 'pro qualitate temporis.'" (J. Wodderspoon, *Memorials of the Ancient Town of Ipswich*, p. 161.) The constitution is given complete in the Reports of the Historical MSS Commission (Vol. VIII, 9th report, 244 ff.). The Corpus Christi Gild at *London*, according to Spencer, who probably bases his notes on Davidson (*Corpus Christi Pageants*, p. 11), dates back to 1327. At *Lincoln*, the Gild of Tailors was founded in 1328, and we read in their ordinances: "All the bretheren and susteren shall go in procession on the feast of Corpus Christi." (Smith, *English Gilds*, 182.) Next in order comes *Beverley*, of which we are told: "The Gild of Corpus Christi, consisting primarily of priests, was founded at Beverley between 1330 and 1350 to regulate the procession." Its ordinances have been printed (Proceedings of the Soc. of Antiquaries, XV, 116), Selden Society, *Beverley Town Documents*, p. lix. In the ordinances of the Gild of Tylers, *Lincoln*, founded 1346, occurs the passage: "A feast shall be held on the festival of Corpus Christi." (Smith, *English Gilds*, p. 184), and it is very probable that the feast was held after the procession. The Corpus Christi Gild of *Hull* was founded on the 31st of May, 1358 (*Engl. Gilds*, 160). The Corpus Christi Gild at *Coventry* antedates the last mentioned by at least ten years. There is a confirmation of a license of mortmain granted to the gild under

date of the 26th of May, 1348, in which occurs the following passage: "On the feast of Corpus Christi all the bretheren and sisteren shall be clad in livery at their own cost, and shall carry viij torches around the body of Christ when it is borne through the town of Coventry." (L. c., 232.) There is at least one more interesting record from the fourteenth century: "The first entry [relating to the Corpus Christ festival] which occurs in the York records is of the reign of Richard II. On the 8th of May, 1388, William de Selby, then mayor, delivered to Stephen de Yolton 100 shillings, which Master Thomas de Bukton had given for furnishing four torches to be burned in the procession of the feast of Corpus Christi." (Davies, *York Records*, 230.) In 1408, the Corpus Christi Guild at York was founded. This was a very powerful gild, having, at one time, a membership of 14,850, including a great many nobles and influential people. (*Engl. Gilds*, p. 142, note.) These records show that the procession was adopted in England almost with the introduction of the festival, for in every case but that of Ipswich provision was made for a feature which was already acknowledged and in use, but needed better regulation and supervision. They also show the great interest which the people of England displayed from the very inception of the idea. This, again, is very significant for our argument as to the purpose of the festival.

Owing to the reasons given above, there was a great variety as to the *order* of the procession and the various degrees of splendor with which it was put forth in the several cities. Moreover, local conditions often made it necessary to make changes in the established order or mode. Ipswich offers the most complete records for the order of the procession in the earliest times. We are referred (*Hist. MSS Commission*, Vol. VIII, 9th report, p. 245) to a Liber Quartus of Richard Percyvale, "wherein is contained the constitucion for Corpus Christi Procession. — Anno MoCCCvicesimo quinto. The members of the Guild, the priores ecclesie Sanctae Trinitatis et ecclesie Sancti Petri in Gippewico, et omnes sacerdotes paro-

chiales ville praedictae ordinauimus firmiter per praesentes perpetuis temporibus, — In primis ordinamus quod singulis annis quinta feria post octavas Pentecostes quando sacrosancta ecclesia circa hoc sacramentum venerandum specialiter occupatur . . . unumquemque sacerdotem parochialem praecedentem cruce cum vexillis quotquot fuerint ad processionem solempnem in praedicta villa faciendam ad devocionem majorem fidelium excitandam et haereticorum pravitatem detestandam et sic cum tabernaculo nostro huic processioni specialiter deputato, in quo sacramentum Christi Corporis et Sanguinis continebitur et per ecclesiam S. Petri cum viris religiosis processuri &c.” With the host carried before them, and the clergy at the head of the procession, the members of the gild marched through the streets, one year from St. Trinity to St. Peter, the next year from St. Peter to St. Trinity. It is interesting to note the similarity of many passages in this constitution to corresponding passages in the bull *Transiturus* in the Decretals.

The records from Beverley are dated a century later. An entry of the year 1416, concerning the Barkers, provides: “Duas torchias deferendas coram Corpore Christi.” Leach translates this: “Two torches to be borne in procession in the feast of Corporis Christi.” The context does not make it quite clear whether these torches were to be carried by special bearers before the host, or whether the Barkers simply bore the expense of two torches which were carried at the head of their craft in the procession. The complete order of the procession is given in an entry 1430—1431. First came the clergy of the Corpus Christi Gild, then the gilds of various saints, then the craft-gilds, and, finally, several minor religious gilds. But they all were to march “*behind* the most holy Body of Christ.” The host, then, was carried at the *head* of the procession, according to the general order of processions. In 1498, the “Order of Procession on Corpus Christi Day” was much the same, the host evidently again being borne at the head of the procession, and followed by the twelve governors, the merchants, drapers, and the other craft-gilds. Of York, Davies gives this

account: "On the morrow of the Corpus Christi day the persons who were to join in the procession assembled at the great gates of the priory of the Holy Trinity in Micklegate. The parochial clergy of the city, in their surplices, walked first. The Master of the Gild, invested with a silken cope, appeared as 'praesidens principalis.' He was supported on either side by two of the clergy, who had previously filled the same office, and was attended by the six keepers of the gild, with silk stoles about their necks and white wands in their hands. The costly shrine was borne in the midst by the chaplain of the gild. After the ecclesiastics came the Lord Mayor, aldermen, and other members of the corporation in their robes of ceremony, attended by the city officers, . . . and followed by the officers and members of the numerous crafts or trade companies of the city with their banners and torches, taking their places according to a prescribed order of precedence. . . . From the priory gates they marched to the cathedral, where a sermon was preached in the chapter house." That this account of Davies is, at least in the main, correct appears from several entries. "Fifteenth year of Edward IV (1461—1483). Expenses at the feast of Corpus Christi include the reward of the Friar Preacher on the Friday next following, according to custom." (Davies, p. 43.) Three years later we have the entry: "Expenses at the feast of Corpus Christi . . . and 3 s. 4 d. paid to one preaching and delivering a sermon on the morrow of the said feast in the cathedral church of St. Peter of York, after the celebration of the procession, according to the like custom." (p. 77.) From a *comptus* of the reign of Henry VIII (1509—1547): "In processione generali in crastino Corporis Christi. . . . Clerico portanti crucem ante processionem ijd." (p. 246.) This agrees with the original ordinances of the York Corpus Christi Gild. (Smith, *English Gilds*, p. 141 f.) "They are bound to keep a solempne procession, the sacrament being in a shryne borne in the same through the city of York, yerely, the Fryday after Corpus Christi day; and the

day after, to have a solempne mass and dirige, to pray for the prosperity of brothers and sisters lyving and the souls departed.”

Of the greatest importance in this festival was the *participation of the laity*, and especially the craft-gilds. The interest of the laity was eagerly sought and assiduously fostered by the granting of indulgences and by a special degree of pomp and splendor in the festival. And the craft-gilds, which were at this time just about beginning to develop, responded nobly. It is very likely that the clergy alone took part in the original Corpus Christi procession, at the introduction of the festival in England. After the organizing of special Corpus Christi gilds, to which not only the parochial clergy, but, at least in later years, also laymen belonged, these gilds took charge of the procession. The way having thus been opened to the laity, the other craft-gilds either made application to be permitted to join in the procession, or were requested to do so by the Corpus Christi guild, for the purpose of enhancing the impression and the pomp of the procession. We are expressly told that the Gild of Tailors of Lincoln, founded 1328, went in the Corpus Christi procession. And if this newly organized gild could immediately participate in the procession, surely the older gilds would not stand back. And any new gild that might be organized would surely clamor for a like privilege. Some gilds were old even at the time of the introduction of the festival. The Merchant Guild of Beverley dates back to 1130, its earliest ordinances to 1210. The Weavers pointed back to 1209, the Bakers, Brewsters, and Butchers to 1279, with new ordinances in 1366. Moreover, when the monopoly of the Merchants was broken in 1335, other tradesmen had the opportunity of forming gilds. At Lincoln, the Fullers dated back to 1279. At Norwich the gilds were somewhat late in organizing, but even there the Tailors were organized in 1350, the Carpenters in 1375, the Peltyers in 1376, and the Saddlers and Spurriers in 1385.

Each gild, according to its age, its membership, and its wealth, wanted to be represented in the religious life of the community, which found its vent in all manner of processions and its culmination in the Corpus Christi celebration. In the middle of the fourteenth century, when the number of gilds was still small, the procession was indeed the most noteworthy of the year, but still comparatively insignificant in comparison with later days. It was with the rapidly growing number of wealthy gilds that the procession became the very brilliant affair which is described in the accounts of that period.

This gradual expansion of the procession and the accompanying splendor exerted an influence in various ways. One of the most significant changes was in regard to the *time of the procession*. Originally, the procession was held on the morning of Corpus Christi day in connection with the regular celebration of the festival. At Coventry the order was: procession, mass, plays, feast. At Ipswich the procession occurred early in the morning, as we have seen, followed by services. At Bristol the order for St. Katherine's festival was: plays on the eve of St. Katherine, procession in the morning of the festival day, mass after return from the procession. At Newcastle-on-Tyne the procession was held "by vij in morning," while the plays were in the afternoon. (Chambers, Vol. II, 385.) At Beverley the plays originally followed the procession, according to Leach (*Beverley Town Documents*, p. LIX); but there is an entry under date 1498: "Procession of Corpus Christi or of the morn after." At York, at one time, the plays were held on the vigil of Corpus Christi day (Wednesday), and the procession on the morning of the festival. This was after the sermon of Friar William Melton, in 1426. Later on, in the same century, however, we are told that the procession was held on the Friday after Corpus Christi, followed by services with a sermon in church, while the plays were presented on the festival day. Evidently the spirits which the clergy had summoned refused to remain subordinate.

Now as to the *purpose* of the solemn public theophoric procession we hardly need further testimony. The words of the bull of institution about emphasizing the central dogma of the Roman Church, and about "confounding the perfidy and insanity [lack of good sense] of the heretics," apply here also. This is evident from the constitution of the Ipswich Corpus Christi Guild, in which the object of the procession is stated: "Ad devocionem majorem fidelium excitandam et hereticorum pravitatem detestandam et sic cum tabernaculo nostro . . . processuri. . . ." That the displaying of the host and its worship with a special degree of splendor, including the idea of proselyting, was the purpose of the procession, is especially apparent also from the resolutions of the Council of Trent (1546—1563, sessio 13, c. 5, De Eucharistia): "The holy council declares that there has been most piously and religiously introduced into God's Church the practise that each year, on a certain special feast, the august and venerable Sacrament should be honored with singular veneration and solemnity, and that it should be reverently and with every honor carried in procession through the public roads and places. For it is most just that certain holidays should be appointed, whereon all Christians should, with special and unusual demonstrations, evince their gratitude and mindfulness toward their common Lord and Redeemer for this so unspeakable and truly divine favor, in which is represented His victory and triumph over death. And it was also necessary that thus invincible truth should triumph over lying and heresy, that her enemies, seeing all that splendor, and being in the midst of such great joy of the whole Church, should either grow wearied and acknowledge their being beaten and broken, or, being ashamed and confounded, should be converted." These words are so plain that further comment is unnecessary.

We are now in a position to *draw our conclusions* and make our applications from the material presented above. This summary would embrace the following:—

1) The festival of Corpus Christi was established as the result of a gradual development of the doctrine of transubstantiation and its attendant features, and culminating in the concept of a visible sacrifice, the adoration of the host, and the supreme power of the priests.

2) Its establishment being urged by the leaders of the Church, including principally Thomas of Aquin and Bonaventura, its chief purpose was the glorification of the Roman Church in its central dogma.

3) The procession which was established at the time of the general promulgation of the festival was originally held on Corpus Christi day, perhaps, in some cases, preceded by an early mass, and followed by services. In some cases the day of the procession was later changed to Wednesday or Friday, on account of the plays.

4) The order of the procession originally was: clergy with host, followed by the other participants, especially the craft-gilds.

5) The procession was held with different degrees of splendor, according to the wealth and importance of a diocese, city, or parish.

6) The craft-gilds, which joined the procession one after another, gradually came to exert a great influence in regard to everything connected with it. Since they were in the great majority and often very powerful in the community, their desire often became the law.

7) The purpose of the procession was: the public display of the host and its worship, the glorification of the Church, the impressing of the heretics with the power and splendor of the Church, and, finally, proselyting.

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