ideas rather confirm than disprove the persistence of those primitive conceptions themselves.

All Eastern liturgies, in their present form, are of later date than the surviving fragments of the earlier Western liturgies, and cannot form the basis of so sure an induction; but they entirely confirm the conclusions to which the Western liturgies lead. The main points in which the pre-medieval formularies of both the Eastern and the Western Churches agree in relation to the Christian sacrifice are the following. (1) It was an offering of the fruits of the earth to the Creator, in the belief that a special blessing would descend upon the offerers, and sometimes also in the belief that God would be propitiated by the offerings. The bread and wine are designated by all the names by which sacrifices are designated (*sacrificia, hostiae, libamina,* and at least once *sacrificium placationis)*, and the act of offering them by the ordinary term for offering a sacrifice (*immolatio).* (2) The offering of bread and wine was originally brought to the altar by the person who offered it, and placed by him in the hands of the presiding officer. In course of time there were two important changes in this respect : (*a*) the offerings of bread and wine were commuted for money, with which bread and wine were purchased by the church-officers; (*b*) the offerings were sometimes handed to the deacons and by them taken to the bishop at the altar, and sometimes, as at Rome, the bishop and deacons went round the church to collect them.@@1 (3) In offering the bread and wine the offerer offered, as in the ancient sacrifices, primarily for himself, but inasmuch as the offering was regarded as having a general propitiatory value he mentioned also the names of others in whom he was interested, and especially the departed, that they might rest in peace. Hence, after all the offerings had been col­lected, and before they were solemnIy offered to God, it became a custom to recite the names both of the offerers and of those for whom they offered, the names being arranged in two lists, which were known as diptychs. Almost all the old rituals have prayers to be said “ before the names,” “ after the names.” It was a further and perhaps much later development of the same idea that the good works of those who had previously enjoyed the favour of God were invoked to give additional weight to the prayer of the offerer. In the later series of Western rituals, beginning with that which is known as the *Leonine Sacramentary,* this practice is almost universal. (4) The placing of the bread and wine upon the altar was followed by the kiss of peace. (5) Then followed the actual offering of the gifts to God (*immolatio missae).* It was an act of adoration or thanksgiving, much longer in Eastern than in Western rituals, but in both classes of rituals beginning with the form “ Lift up your hearts,” and ending with the Ter Sanctus or Trisagion.@@2 The early MSS. of Western rituals indicate the importance which was attached to this part of the liturgy by the fact of its being written in a much more ornate way than the other parts, *e.g.* in gold uncial letters upon a purple ground, as distinguished from the vermilion cursive letters of the rest of the MS. With this the sacrifice proper was concluded. (6) But, since the divine injunction had been “ Do this in remembrance of me,” the sacrifice was immediately followed by a commemoration of the passion of Christ, and that again by an invocation of the Holy Spirit (*epiclesis)* that He would make the bread and wine to become the body and blood of Christ. Of this invocation, which is constant in all Eastern rituals, there are few, though sufficient, surviving traces in Western rituals.@@3 Then after a prayer for sanctification, or for worthy reception, followed the Lord’s Prayer, and after the Lord’s Prayer the communion.

In the course of the 8th and 9th centuries, by the operation

of causes which have not yet been fully investigated, the theory which is first found in Cyprian became the dominant belief of Western Christendom. The central point of the sacrificial idea was shifted from the offering of the fruits of the earth to the offering of the body and blood of Christ. The change is marked in the rituals by the duplication of the liturgical forms. The prayers of intercession and oblation, which in earlier times are found only in connexion with the former offering, are repeated in the course of the same service in connexion with the latter. The designations and epithets which are in earlier times applied to the fruits of the earth are applied to the body and blood. From that time until the Reformation the Christian sacrifice was all but universally regarded as the offering of the body and blood of Christ. The innumerable theories which were framed as to the precise nature of the offering and as to the precise change in the elements all implied that conception of it. It still remains as the accepted doctrine of the Church of Rome. For, although the council of Trent recognized fully the distinction which has been mentioned above between the Eucharist and the sacrifice of the mass, and treated of them in separate sessions (the former in Session xiii., the latter in Session xxfi.), it continued the medieval theory of the nature of the latter. The reaction against the medieval theory at the time of the Reformation took the form of a return to what had no doubt been an early belief, —the idea that the Christian sacrifice consists in the offering of a pure heart and of vocal thanksgiving. Luther at one period (in his treatise *De captiυitate Babylonica)* maintained, though not on historical grounds, that the offering of the oblations of the people was the real origin of the conception of the sacrifice of the mass; but he directed all the force of his vehement polemic against the idea that any other sacrifice could be efficacious besides the sacrifice of Christ. In the majority of Protestant communities the idea of a sacrifice has almost lapsed. That which among Catholics is most commonly regarded in its aspect as an offering and spoken of as the “ mass ” is usually regarded in its aspect as a participation in the symbols of Christ’s death and spoken of as the “ communion.” But it may be inferred from the considerable progress of the Anglo-Catholic revival in most English-speaking countries that the idea of sacrifice has not yet ceased to be an important element in the general conception of religion. ' (E. Ha.)

SACRILEGE, the violation or profanation of sacred things, a crime of varying scope in different religions. It is naturally much more general and accounted more dreadful in those primitive religions in which cultual objects play so great a part, than in more highly spiritualized religions where they tend to disappear. But wherever the idea of sacred exists, sacrilege is possible. The word itself comes from the Lat. *sacrilegium,* which originally meant merely the theft of sacred things, although already in Cicero’s time it had grown to include in popular speech any insult or injury to them.

The history of sacrilege reflects a large phase of the evolution of religion. In primitive religions inclusive of almost every serious offence even in fields now regarded as merely social or political, its scope is gradually lessened to a single part of one section of ecclesiastical criminology, following inversely the development of the idea of holiness from the concrete to the abstract, from fetishism to mysticism. The primitive defence against sacrilege lay directly in the nature of sacred things, those that held a curse for any violation or profanation. This brings us at once into the whole field of taboo (*q.υ.).* From it we pass without a break, merely narrowing the application as the con­ception of sacredness grew clearer and less associated with magic, into early criminal law with its physical sanctions. The Levitical code exacted of the offender reparation for the damage with the addition of one-fifth of the amount, and an expiatory sacrifice (Lev. v. 15, 16). Even the gold and silver ornaments of the images of false gods were not to be coveted nor appropriated for fear of being contaminated with the curse which they could impart (cf. Deut. vii. 25). The tragic story of the stoning of Achan, who stole some of the spoils of Jericho which Joshua had consecrated to the treasury of Yahweh, is one of the most

@@@1Of this proceeding an elaborate account exists in the very interesting document printed by Mabillon in his *Museum Italicum* as “ Ordo Romanus I.”; the small phials of wine which were brought were emptied into a large bowl, and the loaves of bread were collected in a bag.

@@@2 The elements of the form are preserved exactly in the liturgy of the Church of England.

@@@3 It is found, *e.g.*, in the second of Mone's masses from the Reichenau palimpsest, and in Mabillon's *Missale Gothicum,* No. 12 ; it is expressly mentioned by Isidore of Seville as the sixth element in the Eucharistic service, *De offic. eccles.* i. 15.