

the first verse of that translation, which contains no thought answering to "Sancti" by introducing the words "with faith."

This expresses the teaching of our Church. But No. 262 of "The Book of Common Praise" reads:

"Draw nigh and take the Body of the Lord  
And drink the Holy Blood for you outpoured."

and the last verse, inserted in the two other hymns, is left out altogether. No faith now needed, no prayer for Christ's presence required. It all happens magically in virtue of mysterious words mumbled by a sacrificing priest "Ex Opere Operato" and Article XXIX must be made to read "The wicked, as they visibly press with their teeth the Sacrament of the Body and Blood of Christ, are verily partakers of Christ."

And further, in accordance with the analogy of Faith, we are invited to sing in another hymn, No. 237:

"'Tis done, that new and heavenly birth,  
Which recreates the sons of Earth,  
Has cleansed from guilt of Adam's sin.  
A soul which Jesus died to win."

And to Article XXXIX. must be added the following, which every clergyman will be expected to sign "Si Quis Dixerit, per ipsa novae legis Sacramenta ex opere operato non conferri gratiam, sed solam fidem Divinae promissionis ad gratiam consequendam sufficere, Anathema sit." Con. Trid. Sess. VII. Sac. Can. 8.

Leaving now the altered hymns, and coming to some of the inserted hymns, I am reminded of a recent correspondent in "The Church Times" who maintains that Dr. Pusey, in his Eirenicon, has pointed out that the definition of the doctrine of the Eucharist, formulated by the Council of Trent, is capable of agreement with the doctrine of the English Church. With this view, the compilers of the "Book of Common Praise" must agree since they give the three hymns of St. Thomas Aquinas:

"Verbum Supernum Prodiens" given as No. 247.

"Pange linguem Gloriosi corporis mysterium,," given as 268.

and "Adoro te, supplex, latens Deitas" given as No. 265.

Now Lord Selborne in the article, "Hymns" in the Encyclopedia Britannica remarks about these hymns. "Well known sacramental hymns of St. Thomas Aquinas, a group of remarkable composition, written by him for the new festival of Corpus Christi, of which he induced Pope Urban IV (1261-1265) to decree the observance: "In these hymns the doctrine of Transubstantiation is set forth with a wonderful degree of scholastic precision, and they exercised probably a not unimportant influence upon the general reception of that dogma."

.. True, the compilers of "The Book of Common Praise" do not give us these hymns in their entirety but as the hymns are the work of a genius and are powerful in thought, feeling and expression, the original sense still remains in them, in spite of the translator's efforts to veil it, and the compiler's skill in altering their true order and position.

The reason for inserting such hymns in certain hymnals is, it is frankly admitted, with the view of assimilating our Communion Service to that of the Church of Rome and propagating the doctrines of that Church through them, and the compilers of the Book of Common Praise have fallen into their trap,