

This superstition was condemned by Epephanius, in as strong terms as if he had foreseen the hyperdulia or transcendant kind of service with which Romanists would one day worship the Virgin Mary, "What Scripture [says he] has delivered any thing concerning this? Which of the Prophets have permitted a man to be worshipped, that I may not say a woman? For a choice vessel she is indeed, but yet a woman—the body of Mary was holy indeed, but *not God*. The Virgin, indeed was a virgin and honourable, but not given to us for adoration, but one that did herself worship him who was born of her in the flesh, and [who] came down from heaven out of the bosom of his Father.

After blaming the Collyridians at considerable length for invoking the Virgin as a goddess, he sums up the whole in the following very emphatic terms. *Let Mary be in honour; but let the Father and the Son, and the Holy Spirit be worshipped. Let no one worship Mary.*

The worship of the Virgin Mary which had continued to spread between the 4th and the 9th centuries was in the 10th century carried much farther than before. Towards its close the custom become frequent in the Latin or Western Church, of celebrating Masses and abstaining from flesh on Saturdays, in honour of St. Mary.

In the next place the *Daily or Lesser Office of St. Mary* was introduced, which was subsequently confirmed by Pope Urban II, in the Council of Clermont in the 11th century.

And lastly, tolerably distinct traces of the Rosary and Crown of St. Mary, as they are called, or of praying according to a numerical arrangement, are to be found in this century. The Rosary consists of fifteen Pater Nosters, or repetitions of the Lord's Prayer and one hundred and fifty Ave Marias, or Salutation of the Virgin Mary; and the *Crown of St. Mary* consists of six or seven repetitions of the Lord's Prayer, and sixty or seventy Salutations.

Succeeding ages have witnessed the invention of additional superstitious services in honour of the Blessed Virgin."

On this subject the author of *Pagan Rome*—London, 1838,—pages 26, 27. says:—"From the crowd of their deities each Profes-