

with propriety settle the difference between these parties by admonishing them to remain in the peace of Christ. Let each one rather do that, which, according to, his own conviction, he believes ought to be done, for neither of them dishonours the body and blood of the Lord, if they only rival each other in honouring this most salutary sacrament. *For the one, for the sake of honouring it, dares not partake every day; and the other, for the same reason, dares not omit it any day.*

When then, notwithstanding, we find the communion *restricted to particular days*, especially since the fifth century; this custom must not be traced back to the principle of liberty, but special reasons must have existed which rendered the celebration on certain days particularly useful and desirable.

Perhaps no one can give a better explanation of the matter than Chrysostom, who speaks repeatedly on this point, but especially in Homil. iii. in ep. ad Ephes. T. V. ed. Francof. p. 886. He first mentions the prejudice, that a person must go to communion on *Epiphany* and *Quadragesimal Days*, and affirms that not the time but the worthiness of the partaker is a matter of importance: The time of communion, he observes, is of no consequence; for neither Epiphany nor Quadragesima, but sincerity and purity of soul can make us worthy to partake. And then he blames the unbecoming thronging and crowding to the *Easter communion*, and the neglecting and undervaluing of the same on other days, and adds: Oh familiarity! oh presumption! *The daily sacrifice is in vain, in vain we stand by the altar, for no one partakes.* Because the frequenters of the daily communion were not numerous enough, while as yet the priests had not begun to commune alone, certain days in every week were appointed for that purpose. According to

Chrysostom there were *three* or *four* days appointed, or even so many as a person wished. According to Basil. M. Epist. 289, it is indeed good and useful to communicate every day, but since this was difficult, *four* days (Sunday, Wednesday, Friday, and Saturday) exclusive of the commemoration days of the Martyrs, were set apart for that purpose in Cappadocia. He mentions also the custom in Egypt and among the Eremites [hermits] to take home the consecrated elements, and to administer the communion to themselves. Which custom he also defends. *Eusebius* (Demonst. evan. lib. i. c. 10) relates that the observance in remembrance of Jesus was held *daily*.

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#### ANIMAL INSTINCT.

*Concluded from Page 147.*

All the actions, diversified and curious as they are, of the various tribes of animal beings, are referable to three sources of knowledge, power, and action. First, *Instinct*; an innate intelligence and skill, perfect for those particular actions for which it was the intended guide. Secondly, *Animal senses*, and a structure and organization of the frame and limbs, exactly adapted to effect the labours to which instinct guides; so that the bodily frame, senses, and organs form a most perfect instrument by which instinct works its curious labours. And, thirdly, some fainter ray of *rational understanding*, by which, in those few casual circumstances in which instinct can no longer guide, the creature is able to adapt its efforts to the immediate exigencies of its situation.

The instincts of animals are employed, first, for the procuring of food. This is one of their primary objects: and in how curious and diversified modes they are so employed it were endless to enumerate. In