

Further, he argues against second marriages on the ground of the spiritual complications which will ensue, appealing in the following terms to a widower who is supposed to be again contemplating matrimony :

Two wives encompass the same husband, the one in the spirit, the other in the flesh. Neither can you hate your former wife; for whom you keep the affection that is even the most bound by religion, as of one who is now taken by God to Himself, for whose spirit you pray, for whom you yearly offer the oblations. So you will stand in the presence of God with as many wives as you commemorate in prayer, and you will offer sacrifice for two wives and you will commend the two unto Him through the priest.<sup>1</sup>

The fact that Tertullian was a Montanist when he wrote this cannot affect his evidence as to the prevalence of sacrifices offered for the dead. Moreover, St. Cyprian, whose testimony is only thirty or forty years later in date, abounds in allusions to the same class of observances. As Dr. H. B. Swete has well said in commenting on Cyprian's many references to this subject :

We see the clergy and people surrounding the primitive altar, we hear the name of the deceased read out by the deacon and the intercession offered for him by the bishop, we see the mourners go back to their homes comforted by the knowledge that their brother rests in the unity of the Church and in

<sup>1</sup> Tertullian, *De Exhort. Castitatis*, c. 51.