

they have been accustomed), that the north *side* means the north *end*; but we must not be too hasty in coming to the conclusion. The word "*side*" has not usually the meaning of the word "*end*." One of the most learned writers of the present day on liturgical matters is archdeacon Freeman. His works on the principles of divine service are placed on the list of books which almost all the bishops require to be read by their candidates for holy orders. He is regarded by all as a very high authority. "There is no reasonable doubt whatever," says he, "as to the intention of the English Church about the position of her celebrant in administering the holy communion." In order to make this matter plain, it is to be observed that the slab, or surface of the altar, or holy table, was always conceived of as divided into three portions of about equal size. The centre stone, called "the midst of the altar," was exclusively used for for actual celebration. The other portions were called "the left or north side," and "the right or south side,"—the term "*side*" being used with reference to "the middle portion." The most solemn parts of the rite, then were performed "at the middle of the table;" the subordinate parts at the northern portions. In all cases it certainly mean with the face turned eastward.

"The service says, 'the priest standing at the north side of the table shall say the Lord's prayer. Now this could not possibly in those days, when this order was framed, be understood to mean anything else than facing the left or northern portion of the table; because the terms north side, midst of the altar and south side were clearly understood as ritual terms, indicating special well known parts of the table.' Having by-me Freeman's work, I was curious enough to enquire on what *authorities* he made these statements, and I found as such; "the Syrian Liturgy of St. James;" "the ancient English communion offices by Maske," (who went over to the Church of Rome many years ago, and the Roman "Ritus Celebrandi Missam." In order to estimate aright the weight of Archdeacon Freeman's authority on this subject it should be known that, though he is described by Mr Darling as a "strong opponent of that much abused body of men—the extreme ritualists," yet he was one of the editors of the second edition of "The Directorium Anglicanum," which has been utterly repudiated by allsound churchmen. I am led to place little reliance upon Archdeacon Freeman's opinion, founded on such very questionable authorities, from the fact, that whilst the first Prayer Book following the Romish practice directed, that the priest "standing before the altar" should say the opening prayers of the communion office, the rubric now directs that they shall be said, "the