

of Leo the shepherd has supplied the flock of Christ with these copious waters.'

In the life of Pope Symmachus, by Anastasius the Librarian, we are informed that this holy Pontiff also erected a fountain at the church doors. 'Ante fores Basilicæ gradus fœgit in atrio et Cantharum.'

The same custom prevailed amongst the Greeks. In the 4th Chap. 10 Book of his Ecclesiastical History, Eusebius tells us that at the beauteous Temple which Paulinus had built at Tyre, he placed fountains to wash the hands of those who entered as symbols of sacred expiations: 'hunc sacramentum expiationum signa perdidit, fontes scilicet ex adverso Ecclesiæ structos, qui interius sacramenta ingressuris copiosos latices ad abluendum ministrarent.' (Loc. citat.) Paul the Silent in his description of the celebrated Sancta Sophia, mentions a fountain of this description in connection with that temple. We have before quoted St. Chrysostom, who, in different parts of his works alludes to this common usage in the Greek Church. To the texts already cited, we might add a passage from his 1st Homily on Matthew, from his 3rd Homily on the Epist. to the Ephesians, and from his 1xxii. on John, where, reproaching the faithful, for not practically realizing in the purification of their souls, that cleansing of which they were symbolically admonished by the waters at the Church door, he says: 'When we enter the Temple, we wash the hands, but not the heart.'

Hence, down to the present day the Greeks observe the rite of blessing and sprinkling Holy Water, as well as the Latins. The benediction of the water is confined, amongst them, to the First Sunday of the month, and after the blessing, the Rubric directs the Priest to sprinkle the water upon the Church and Congregation. (Goar. Euchol. Græcor. 441, 448, 451.)

But on the day of the Epiphany, which is celebrated as the Day of Christ's Baptism * nearly all the Oriental Christians, as well

* The three Epiphanies or manifestations of Christ, are alluded to in the *Antiphona* at *Magnificat* on this day, in the Roman Breviary: 'Tribus miraculis ordinatum diem sacrum colimus. Hic die stella Magos duxit ad prosepium. Hic die vinum ex aqua factum est ad nuptias. Hic die in Jordani a Johanne Christus baptizari voluit ut salvaret nos. Alleluia. The Baptism of Christ is also alluded to in the hymn, [from Zedulus, anno 412,] on this day:

Lavaera puri gurgitis
Celestis Agnus attingit, &c.