

*lecto, duriter quidem increpans, quod malus homo esset, immoderatus serviens ventri et gulæ, benedicta aspersum aqua surgere, fecit sine mora, ita valentem, ut equum ascenderet, illico, &c.*' (Cap. xxiii.) During his last journey towards Rome, (he died at his beloved Clairvaux on the way.) St. Bernard likewise mentions that he cured a woman of a dreadful cancer, by sprinkling *Holy Water* upon it. This occurred in the North of England, at a place which St. Bernard calls Gisiburne. 'Ibi adducta est ad eam, mulier patiens morbum, quem cancerum vulgo appellant, ipso horrendum visu; et sanavit eam. Nam ubi aqua, cui benedixit, aspersa sunt ulcerum loca, dolorem non sensit. Die vero sequenti vix ulcera apparebant. (Id. c. xxx.) This miracle occurred in the year 1148, the very year of the Saint's death, who expired at Clairvaux on the 2nd of November. It was the same year that the celebrated Battle of the Standard, so disastrous to the Scotch, was fought between King David, who was the Uncle of Matilda, and Stephen the Norman, who had so craftily usurped the English throne soon after the death of Henry I.

But we have been led farther than we intended, both in time and place. Returning to France, and going back two centuries earlier, we have an important testimony respecting the custom of Blessing water, and sprinkling the people with it, which now prevails throughout the Catholic Church. In the *Capitulary* of Hincmar, Bishop of Rheims, anno 852, he gives the following direction in the 5th chapter: "On every Sunday, let each Priest in his own Church, before the solemnities of Mass, in a clean vessel, Bless the Holy Water, with which the people entering into the church are to be sprinkled; and let those who will, take some of it in clean vessels, and sprinkle it on their houses and fields, as well as on their food and their drink." "Omni die Dominico quisque Presbyter in sua Ecclesia ante Missarum solemnia aquam benedictam faciat in vase nitido, de qua populus intrans Ecclesiam aspergatur, et quivoverint in vasculis nitidis ex illa accipiant, et per mansiones et agros, necnon super cibos et potum suum conspergant."

We might add a brief but pertinent quotation from *Rabanus Maurus*, De Instit. Clericor. lib. ii. c. 55, in which he testifies that