

4 *Submersio Pharaonis et transitus populi*
 Unde maris rubri spatio divisa salubri
 Quæ mentem mundam facit a vitio notat undam.

Fourth window.

Care Deum tectus quasi vallis ad ima proceclus
 Mundat leprosum genus humanum vitiosum:
 Quæ lavat ecce Deus quæ mundat et hic Heliæ
 Est genus humanum Christi baptisate Sanum.

Seventh window.

Lex tibi piscina concordat sunt quia quina
 Ostia piscinæ, seu partes lex tibi quinx.
 Sanus ut ægrotum piscinæ motio lotum
 Sic cruce signatos mundat baptisate renatos.

Fide viventes signat animalia gentes;
 Quos mundat sacri *submersio trina* lavacri.

CHAP. XVIII.

Of Baptismal Fonts.

FONTS is a fount, or spring, and by a very natural transition it is frequently put for the stream, and *fontes* for streams, rills, rivulets, brooks, running waters. Buildings erected near such places took their names from them, as persons did from the names of the buildings. Thurstan, archbishop of York, in the twelfth century, founded a monastery near Rippon in Yorkshire, and named it *fontes*, or *monasterium de fontibus*: and in the thirteenth century the abbot of the house John *de fontibus* was bishop of Ely (1). It was for a similar reason that baptisteries, and baptismal churches, which were usually dedicated to John the Baptist, were called St. John *ad fontes* (2). A Saint John *ad fontes*

(1) LELANDI *Collectanea. Ex libro incerti auctoris de episcopis Ebor. Vol. ii. p. 338. A. D. 1132*, non procul a Ripun nobile monaster: quod fontes vocatur fundavit Thurstinus... *Vol. iii. p. 311. Ex primo libro hist. Guliel. parvi, canonici Novoburgensi cœnobii. In loco pascu* [Thurstinus archiepiscopus Ebor] collocavit [monachos numero 12 vel 13] et vocatur locus ille Fontes... *Plura de ist. Monast. vide Tom. iii. . . . Vol. ii. p. 602. Vita JOANNIS DE FONTIBUS Episcopi.*

(2) See page 39. Chap. xii. of *Baptisteries*.

was a sacred edifice, in which there was one baptistery or more, supplied by running water. The building was frequently called *ad fontes*, or simply *fontes*, and so by degrees the bath itself obtained the name of a *font*. When the baptism of infants became an established custom, it was unnecessary for the administrators to go into the water, and they contrived cisterns which they called fonts, in which they dipped the children without going into the water themselves. In the first baptisteries, both administrators and candidates went down steps into the bath. In after ages the administrators went up steps to a platform, on which stood a small bath which they called a font, into which they plunged children without going into water themselves. In modern practice, the font remains, but a basin of water set into the font serves the purpose, because it is not now supposed necessary either that the administrator should go into the water, or that the candidate should be immersed.

This in England was custom not law, for in the time of Queen Elizabeth the governours of the episcopal church in effect expressly prohibited sprinkling by forbidding the use of basons in publick baptism. "Last of all [the church-wardens] shall see, that in every church there be a holy founte, *not a bason*, wherein baptism may be ministered, and it be kept comely and clean (3)." "Item, that the font be not removed, nor that the curate do baptize *in parish churches* in any *basons*, nor in any other form than is already prescribed, &c. (4)." Sprinkling, therefore, was not allowed, except, as in the church of Rome, in cases of necessity at home, where a child born after one Sunday or festival was not like to live till the next.

That all fonts, fixed and moveable, were intended for the administration of baptism by dipping is allowed by antiquaries, and an history of a few may serve to convince any man that their opinion is well founded. Artificial fonts are comprehended in three classes, original, missionary, and ordinary parochial fonts.

About the middle of the fourth century, during the pontificate of Liberius, Damasus, who was afterwards Pope, constructed a baptismal font in the old vatican church at Rome (5). The spot had been a burial place, and stagnant waters rendered it offensive. Damasus caused the oozing waters to be traced to their spring, and by laying pipes under ground, received and carried the whole in a stream into the

(3) *A booke of certaine canons, concerning some parte of the discipline of the church of England. In the year of our Lord 1571. At London by John Daye. Cum privilegio. Sc. page 19.*

(4) *Advertisements partly for due order in the publique administration of common prayers, and using the holy sacraments: and partly for the apparel of all persons ecclesiastical, by vertue of the Queenes Majesties Letters, commanding the same the xv day of January, in the seventieth yeere of the reigne of our Sovereigne Lady Elizabeth, &c. Printed at London by Dawson, 1584.*

(5) CIAMPINI *De Sac. Edif. Cap. iv. De Vatican Basilic. Sect. iv. De altaribus, oratoriiis et aliis, quæ erant in transfuersis basilicæ novi. Tab. vii. Num. 31.*

church, where it fell into a large receptacle of beautiful alabaster marble, the undulated veins of which produced a pleasing effect in the water, as also did the reflection of the ornamented roof, the pannels and the altars of the chapel, for the figures above seemed to live and move in the transparent fluid below (6). Of this font which was truly and properly an ecclesiastical bath or baptiftery, the Catholicks tell two remarkable stories: They say, Pope Liberius in this font on a holy Saturday baptized of both sexes and of different ranks eight thousand eight hundred and ten catechumens (7). They add, that on another holy Saturday when Pope Damasus was baptizing here, the crowd was so great that a little boy was pushed into the font, and was drowned: that it was an hour before they could get the corpse out: that Damasus lifted up his eyes to heaven, and prayed God to restore him to life: that the boy was restored to life and perfect health: and that the restoration convinced the multitude of the power of God and the holiness of his servant the pope (8). Of such tales, chiefly does the pontifical consist: but these do not affect the history of the font itself, which is taken from other, and undoubted monuments (9). Near the font Pope Symmachus erected a magnificent altar, adorned with various emblems, and dedicated it to John the Baptist. It was commonly called the altar of St. John *ad fontes*. When it fell into decay two cardinals of the family of the Ursini repaired and endowed it (1).

(6) Non longe ab hujus altaris [S. Joannis ad fontes] gradibus, ut num 31 in medio magnum ac patulum labrum laxabat pretiosissima concha e marmore alabastrino, qua levi nitore, qua signis extantibus illustris. In hanc exco meatu per fistulas e solo undæ irrumpebant, quibus catechumeni baptizarentur.

PRUDENTII *perissephan.*

Dextra Petrum regio tectis tenet aureis receptum,	Interior tumuli pars est, ubi lapsibus sonoris Stagnum nivali volvitur profundo.
Canens oliva, murmurans fluente.	Omnicolor vitreas pictura superne pingit undas,
Namque supercilio faxi liquor ortus, excitavit Fontem perennem chrisimatis ferabem.	Musci relucent, et virescit aurum.
Nunc pretiosa ruit per marmora, lubricatque olivum,	Cyaneus latex umbram trahit imminentis ostræ.
Donec virenti fluctu et Colymbo	Credas moveri fluctibus lacunar
	Pastor oves adit, ipse illic gelidi rigore fontis Videt sitire quas fluente Christi.

(7) CIAMPINI *ut sup.*

(8) BARON. *Annal.* 384.

(9) CIAMP. *ut sup.* DAMASI *versicul. fragment in cryptis Vaticani.*

Cingebant latices montem teneroque meatu,	Aggeris immensi dejecit culmina montis,
Corpora multorum, cineres, atque ossa rigabant.	Intima sollicitæ scrutatus viscera terra,
Non tulit hoc Damasus, communi lege sepultos	Siccavit totum quidquid madefecerat humor,
Post requiem tristes iterum persolvere pœnas.	Invenit fontem, præbet qui dona salutis.
Protinus aggressus magnum superare laborem	Hæc curavit Mercurius Levita fidelis.

(1) *Ibid.* N. 30. Ab ara S. S. trium regum longe operosior, et pulchrior moles attollebatur, ut patet ad num. 39. *Ichograph. Tab. vii. cum vetustissimo altari, S. Joannis ad fontes vulgo appellato, &c.*

A font remarkable in ecclesiastical history, is that belonging to the church of Notre Dame, in which Clovis the first catholic, if not the first christian king of the Franks, was baptized. It stood without the church, and it is mentioned here for the sake of observing, that two opinions of baptism generally received are mere popular errors, expressly contradicted by this as well as by other ancient and authentick monuments.

It is commonly said, by such as allow immersion to have been the primitive mode of baptism, that dipping was exchanged for sprinkling on account of the coldness of the climates of some countries in connection with the Roman church. Here are two mistakes, the one that dipping was exchanged for sprinkling by choice: and the other that coldness of climate was the reason. It is not true that dipping was exchanged for sprinkling by choice before the reformation, for till after that period the ordinary baptism was trine immersion, and sprinkling was held valid only in cases of *necessity*. In this font Clovis was dipped three times in water at his baptism (2). Modern French writers observe with becoming dignity, that their first Christian king had too much spirit to submit to profess a religion before he had examined whether it were true; and that Vedaft and Remigius first instructed him in the doctrine of the holy trinity, which he afterward professed to believe by being thrice dipped at his baptism (3). More than three thousand Franks were baptized at the same season in the same manner: nor did sprinkling appear in France till more than two hundred and fifty years after the baptism of Clovis, and then it was invented, not as a mode of administering baptism in ordinary; but as a *private* relief in a case of necessity. The other opinion of the coldness of the climate operating toward the disuse of immersion is equally groundless. Hincmar, archbishop of Rheims, led all the first French historians into the error of believing that Clovis was baptized at Easter: but later historians have corrected this mistake by remarking that Avitus a contemporary writer better informed than Hincmar, who lived in the time of Charlemagne three hundred and fifty years after the event, Avitus, who was intimate with Clovis, and who wrote to compliment him on his baptism, expressly declares, he was baptized the night preceding Christmas-Day (4). Audofledis, the sister of Clovis was baptized at the same time by trine immersion, and no change of the mode of administration was made on account either of her sex, or her rank,

(2) CAR. LE COINTE *Annales An.* 496.

(3) *Hist. Littéraire De La France. Tom. iii. Clovis i. s. i.* Il avoit trop d'esprit pour le faire sans connoître par lui-même la vérité de la religion catholique. Quelques miracles opérés au tombeau de S. Martin contribuèrent beaucoup à lui ouvrir les yeux; et les instructions de S. Vaast et de S. Remi achevèrent le reste.

(4) AVITI *Episcop. Viennensis Epist. ad CLODOVEUM. De suscepta ab eo Christi fide, atque baptismo.*

or her health, which probably was doubtful, for she died soon after, or the season of the year (5). The baptism of this king was an event of so much consequence that it made a principal article in the history of his life: it was recorded in an epitaph on his tomb, and the baptistry is there called a font: a full proof therefore that font at that time signified a spacious bath (6). This at the church of Notre Dame, and that at the Vatican were original fonts. The fonts of missionaries make a class divisible into three: fonts of choice; fonts of necessity; and fonts of fancy. So for distinction-sake they may at present be named.

In the close of the seventh century some English and Irish monks went over to the Netherlands to convert the inhabitants of that country to catholicism (7). An accident at sea obliged them to land on an island which was called Fosteland, and which others name Helgoland or Heiligland. Here they found the inhabitants were idolaters, and among other superstitions they held a certain fountain, or pit at a spring head, in profound veneration, so that when they fetched water from it they observed a solemn silence. One of the missionaries determined by a publick action to break the charm and undeceive the solemn votaries of the fountain god. For this purpose he baptized three converts in the font in the name of the trinity, and the experiment succeeded among the common people (8). Rathbod, king of the Frieslanders, was offended, and persecuted them so that they fled. A few years after they returned to the charge, and one of them Wulfran, then bishop of Sens, succeeded so far as to engage Rathbod himself to agree to be baptized. The day appointed for the ceremony came, and the people with the priests proceeded with the royal convert to the font. When the service had been performed so far that the king had set one foot into the water, he stopped short, and with a stern dignity becoming his rank solemnly adjured the bishop in the name of Almighty God to inform him, whether his departed ancestors the ancient nobility and kings of Friesland were in that celestial region, which had been promised him

(5) REMIGII *Rhemorum Episc. Epist. ad CLOVVUM*. Consolatoria in obitu Albofredi sororis ejus quæ non multo post susceptum baptismum e vita migrarat.

(6) *Hist. Littéraire ut sup.*

Mox purgatus aquis, et Christi fonte renatus,
Fragrantem gessit, in safo chrismate crinem, &c.

AVITI *Epist. ut sup.* Conferebamus nobiscum, quale esset illud, cum adunatorum numerus pontificum, manus sancti ambitione servitii membra regia undis vitalibus confoveret: cum se Dei servis insectari timendum gentibus caput, &c.

(7) WILLIBRODI *vita apud MABILLON in Act. S. S. Ord. Benedicti. Sæc. iii. p. i. . . .*
S. VULFRAMI *vita. apud MABILLON ut sup.*

(8) ALCUIN. *apud SUR. Tom. vi. Nov. 7.* Qui locus a paganis tanta veneratione habebatur ut. . . nec quisquam gentilium etiam a fonte, qui ibi ebulliebat, aquam haurire nisi tacens presumebat. . . Vir Dei. . . tres homines in eo fonte cum invocatione sanctæ trinitatis baptizavit.

on condition he were baptized, or in that infernal gulf which he had been describing as the future abode of the unbaptized? Wulfran replied: Excellent prince, be not deceived: God hath a certain number of his elect. Your predecessors, former princes of the Frisians, dying unbaptized are undoubtedly damned: but henceforth whosoever believeth and is baptized shall be happy with Christ for ever in heaven. O, if that be the case, exclaimed Rathbod, withdrawing his foot from the font, I cannot consent to give up the company of my noble predecessors in exchange for that of a few poor people in your celestial region; or rather, I cannot admit your novel positions, but I prefer the ancient and universal opinions of my own nation (9). Having so said, he retired, refusing, says the historian, to be dipped in the font of regeneration: *fonte regenerationis noluit mergi*. By choice, therefore, sometimes missionaries baptized by immersion in open waters, and particularly at well or spring-heads, where the god of the stream was honoured by the Pagans. They thought it was an act of heroism, a carrying of the war into the very heart of the enemy's country.

By fonts of necessity are meant such convenient places to baptize in as missionaries made use of when they had not time or ability to erect regular chapels for artificial baths. The old chroniclers of this country say, the first missionaries from Rome baptized the Anglo-Saxons in rivers; and John Fox observes, that "Whereas Austin baptized them in rivers, it followeth, there was then no use of fonts:" but this is not quite accurate, for the monks called those parts of the rivers, in which they administered baptism, fonts. It is also remarkable, that Paulinus, chaplain of the Queen of Northumberland, when he had prevailed on Edwin her consort to profess the religion of the queen, hastily ran up a wooden booth at York, which he called St. Peter's church, and in which he catechized and baptized the king and many of the nobility. Edwin after his conversion began to build of stone a cathedral on the spot, the walls of which were erected round about the wooden building, that being left standing in the centre, probably for a baptistery for the use of persons of rank, who might not choose to expose themselves undressed before a gazing multitude (1). The same Paulinus baptized openly in the river Swale, "for," says Bede, "they could not build

(9) Hæc audiens Dux incredulus (nam ad fontem processerat, ut ferunt) a fonte pedem retraxit, dicens, &c....BARON. *Ann.* 697..719. Ex JONÆ. apud SUR. die 20. Martii. *Tom.* ii.

(1) BEDÆ *Hist. Eccles. Lib. ii. Cap. xiv.* Baptizatus est autem Eburaci [Eadwinus] die Sancto paschæ, pridie iduum Aprilium, in ecclesia S. Petri apostoli, quam ibidem ipse de ligno cum cathedraretur, atque ad percipiendum baptismum imbueretur, citato opere constraxit.... Curavit, docente eodem Paulino, majorem ipso in loco et augustiorem de lapide fabricare basilicam in cujus medio ipsum, quod prius fecerat, oratorium includeretur.

oratories or baptisteries there in the infancy of the church (2).” Edwin afterward inclosed several springs by the road side in the north, and set there large basins of brass to wash or to bathe in for the accommodation of travellers, and most likely by advice of the monks for the purpose of baptizing (3). Pope Gregory says, Austin baptized more than ten thousand persons on a Christmas-Day (4). Allowing this saint his usual privilege of affirming the thing that is not, in regard to the number of persons baptized, it is very credible he spoke truth in respect to the day, for he had no interest to serve but rather the contrary, for his interest in Italy was to set a gloss on Easter baptism: and the baptism of Clovis on the same day renders his testimony highly probable. If so, this is an additional proof that dipping was not exchanged for sprinkling on account of coldness of climate. It seems, then, Paulinus baptized in a river because he had no baptismal chapels: and he baptized king Edwin and his court in a temporary wooden oratory, because he had not any such baptistery as the wealth and elegance of the Greeks and Romans had erected. In the twelfth century Otho bishop of Bamberg baptized his converts in Pomerania in bathing tubs let into the ground, and surrounded with posts, ropes from post to post, and curtains hanging on the ropes (5). Within the curtains the people undressed, were baptized, and afterward dressed again. Many of these also were used for baptism in the depth of winter, and the baths and tents were warmed by stoves.

Among fonts of necessity such are to be placed as were allowed to be used in private houses in cases of necessity. In a statute of Edmund archbishop of Canterbury, it is ordered, that if a child should be baptized at home by a layman in case of necessity, the remaining water should be either cast into a fire, or carried to the church and poured into the baptistery: and the vessel in which the child had been baptized should be either burned, or appropriated to the use of the church (6). Canonists expound this statute by observing, that a true

(2) 30. diebus moraretur, quibus diebus a mane ad vesperam nihil aliud ageret [*Paulinus*] quam confluentem eo de cunctis viculis ac locis plebem Christi verbo salutis instruere, atque instructam in flumine Glein, qui proximus erat, lavacro remissionis ablucere. . . . In provincia Deirorum. . . . baptizabat in flumine Suala. . . . Nondum enim oratoria, vel baptisteria, in ipso exordio nascentis ibi ecclesie poterant edificari.

(3) *Lib. ii. Cap. xvi.*

(4) GREGOR. *i. Epist. Lib. vii. Ep. xxx.* EULOGIO. *Episc. Alexandrino.* In solennitate autem dominice nativitatis, quæ hac prima indictione transacta est, plusquam decem millia Angli ab eodem nunciati sunt fratre et coepiscopo [*Augustino*] baptizati.

(5) B. OTTONIS *vita apud CANISII Lecton. antiq.* . . . BOLLANDI *Acta Sanctor. mens. Julii Tom. i.*

(6) *De Baptismo, et ejus effectu.* Si vero puer a laico domi propter necessitatem fuerit baptizatus, aqua illa propter reverentiam baptismi vel fundatur in ignem, vel ad ecclesiam in baptisterium fundenda deferatur, et vas illud comburatur, vel ad usus ecclesie deputetur.

and proper baptism was trine immersion, by a priest, with orderly ceremonies, and nothing else: that, however, as baptism was essential to salvation, the church in her great clemency for infants allowed in case of danger of immediate death and consequent damnation, a priest, or a layman, or any body to baptize by pouring, or, even by sprinkling, yea, by touching a toe or a finger of the babe with water: that for these purposes a bathing tub was to be prepared and water if possible to dip, or if that could not be to use a part for sprinkling, on condition that the remaining water and the utensil were disposed of as above: and they add that the use to which the church applied such a vessel was that of washing in it surplices and altar cloths, and other ecclesiastical linen (7). Such a bathing-tub, or wash-trough is the *pelvis* of ancient ritualists, and it is with great inattention that the word is rendered basin, and with greater still that an argument for sprinkling is drawn from it (8). Dr. Johnson observes, that the Saxon word *Bæt*, *bat*, hath given rise to a great number of words in many languages (9). Ælfric in his glossary translates it by the Latin word *linter*, and he places it first in his list of names of ships and their accompaniments, for *bæt* with the Saxons, like *linter* with the Latins signified a little boat made of a tree hollowed or scooped out like a tray or trough (1). Such were the first boats of most nations. It was, therefore, with great propriety that the word *bæt* was put in after-times both for a wherry and a trough, for at first both were one and the same thing. Hence came the Saxon word *Bæð*, *baeth*, a bath, with its compounds and derivatives, as *Stanbaeth*, a stone bath, *Baethan* to wash, to bathe, and hence, most likely, came the modern English word *basin*; a word to this day so vague that it is necessary to describe a size by an affix, as *hand-basin*, *rock-basin*, *sea-basin*, and so on. Dr. Johnson says, *basin* is the true spelling according to etymology, not *basin*: but this is probable only to such as derive the word from French or Italian. Elegant modern writers retain the old spelling, and

(7) *LYNDWOOD Provinciale. Oxoniæ 1679. Lib. iii. tit. xxxiv. pag. 212.* De baptismo, et ejus effectu. Vas illud. Sc. in quo puer baptizatus est. Et hæc litera, ut videtur, innuit, quod baptismus debet fieri in aliquo vase, sic quod in aquam *mergi* possit baptizandus. . . . Usus ecclesiæ. Sc. ut in illo laventur vestimenta ecclesiæ, vel possunt talia vasa verti ad usum prælati ecclesiæ in aliquo ministerio honesto. . . . HINC MARI *Rhemensis capitula. An. 852. iii. De fontibus ac vasis ad corporalia, et pullas abluendas.*

(8) R. HOSPINIANI *De Orig. Templorum. Lib. ii. Cap. iv. De origine Baptisterii.* Panvinius in appendice ad Platinam affirmat, sed sine omni authore, veteres christianos, vasa, quibus in baptismo usi sint ad perfundendos homines aqua, *pelves* appellasse. Pelvim autem dictam volunt quidam a pelluendo, putantque sinum esse aquarium, in quo variæ res pelluantur. . . . *LYNDWOOD ut sup.* Talia lavari debent in Sacratio, videlicet, in pelvi ad hoc ordinato. . . . *Valia, i. e. Corporalia, indumenta sacerdotalia, &c.*

(9) *Dictionary* under the word *Bat*.

(1) ÆLFRICI *Glossarium, pag. 77. Nomina navium et instrumenta earum.* SOMNERI *Diç. Saxonico-Latino-Anglium: in verb. Bæt, Bat, Bæð, &c.*

it seems far more probable, as the word is of Saxon origin, that it was derived from bat-stone : as bat-stone, base-stone : bason. A bat-stone was a base-stone, or a concave or hollowed stone, the hole in which served as a socket to receive the foot of an upright pillar (2). However it were, all such vessels were fonts of necessity, and it is credible, various kinds, and different sizes were used as exigencies required.

By *fancy-fonts* are intended such as were erected and decorated with a variety of ornaments merely to serve the temporary purpose of one baptism. These are put into the class of missionary-fonts, because they do not imply a stated administrator : and because they were set up in places, where baptism was not ordinarily administered. It is at royal or noble christenings that these make their appearance. In these a baptizer was appointed to officiate for the time, and the ceremony was performed in royal or domestick chapels, or in conventual or collegiate churches, where no fonts were required because no parish and no cure of souls were annexed to them (3).

Always before the christening, and generally before the birth, of a royal child, a baptismal font was prepared. The church was hung with rich tapestry, or cloth of gold, called Arras, from the town of that name in Artois, where it was manufactured. The ceilings as well as the walls of the porch were covered with the same. The floor was boarded and carpeted. The altars were hung with rich embroidered cloths, and sumptuously furnished with images, and church-plate. In a conspicuous part of the church, an area was railed in, and on the rails was tacked with brass nails cloth of scarlet, or blue, or such colour as the mistress of the ceremonies directed, fringed or bordered according to her taste. Within the railing there were three open spaces : one faced the door of the church, and by this the company entered the area : the second faced the high altar at the upper end of the church, for the purpose of passing from the area to the altar : the third was opposite what they called the travers. Trave is a frame. A baptismal travers was an high frame of wood set on the floor like a skreen, and hung with curtains of coloured silks, satin, damask, or tapestry, plain, fringed, or embroidered, and set off at the top with deep valence, and corniche, like the tessel and head of a bed. The travers was a sort of retiring room for the ladies, who waited on the royal infant at his baptism, and it

(2) ARCHÆOLOGIA, Vol. ii. 1773. xxxv. *Governour Pownall's description of the Sepulchral monument at New Grange, near Drogheda, in the county of Meath, Ireland. Plate xxii. Rock-basin, &c.*

(3) LYNDWOOD *ubi sup.* EDMUNDI *canon.* Baptisterium habeatur in qualibet ecclesia baptismali. Sc. sive cathedrali sive parochiali, tali viz quæ habet *populum* : nam in ecclesia collegiata vel conventuali, quæ non habet *populum*, non debet esse baptisterium. . . Item, respectu capellarum, &c.

was furnished with chairs, cushions, pans of lighted well-burnt charcoal, basons, napkins, water warm and cold, perfumes, and so on, "ready for the chaunginge of the childe out of the clothes, and making it ready unto christendome:" and "afterward, to *washe* the childe if neade be, and to make him ready," cleanse him in case of accidents, and dress him after his baptisin. The case referred to often happened, and the manuals of the monks provided for it.

Infans in fontem si stercoreat ejice fontem :
Si dimittit in hunc urinam : quæstio non est (4).

From this accident, some acquired a nick-name, which went with them through life, as Cyprian, Copronymus and others. In the centre of the area a high platform was raised with steps carpeted all over. On a pedestal in the middle stood the font, by the side of which lay a broad step covered with scarlet cloth for the administrator to stand on. Sometimes an old font of stone was set, at other times a new one was made, but generally a silver font kept at Canterbury for the purpose was fetched and used on this occasion. Whatever it were, it was hung round withoutside with cloth of gold, and covered withinside and at bottom with raynes, that is soft linen gathered and puckered in many folds, and intended, no doubt, to prevent any accidental bruising of the tender babe. Over the font was a large and rich canopy of damask, satin, sarcenet, or raynes, bordered and valanced with fringe or cloth of gold. The whole was magnificent, and the taste of the ladies regulated every part, for before a queen lay in, "women were made all manner of officers for the month, as butlers, panthers, and so on." The ordinances now recited were chiefly drawn up by Margaret countess of Richmond and Derby, who placed all the decorations of the queen's lying-in-room, the royal bed, and the cradles, the nursery, the church, chapels, and altars; the habits of the prince, the font, the traverses and the rest with splendour and taste, properly disposing cloths, silks, velvets, linens, and trains, adjusting the places and sizes of ornaments; the colours of white, brown, blue, scarlet, purple, silver, gold, ermine, crimson, russet, stripes and shades; the appendages of silk-fringes, embroidery, lace, lawn, tassels, pommels, devices and coats of arms, so as to exhibit a superb apparatus of the magnificence and taste of the times (5). On such theatres a courtly prelate in imperial robes represented John the Baptist, the part

(4) RAYMUNDI *Summula. Fel. xviii. De Sacr. confirm. . . . Sine an. et loc. sed vetustiss.*

(5) LELANDI *Collectanea. Vol. 2. p. 179. Ordinaunces by Margaret Countesse of Richmond and Derby, as to what preparation is to be made against the deliverance of a Queen, as also for the christening of the child of which she shall be delivered. From a manuscript in the Harleian Library. A. 6679.*

part of Jesus was performed in crimson lined with ermine by a princely babe, the silver font set forth the river Jordan, and the noble mistress of the ceremonies with magick wand like a goddess created a scenery, supplied the place of a deity, and covered the beggarly elements of popes and councils from contempt.

At the baptism of Prince Edward, afterward king Edward VI. in the chapel of Hampton-Court, Archbishop Cranmer stood godfather for the prince, as he had done four years before for the Princess Elizabeth, who was born at Greenwich, and baptized in the conventual church of the Franciscan friars (6). Similar pomp was displayed at both, and the whole ceremonial is inserted in histories of the times. A detail would be tedious: but two or three remarks may not be impertinent.

The princess was born in September, the prince in October: but both were carried to church, and baptized in publick, and both by trine immersion, so that dipping had not then been exchanged for sprinkling on account of cold.

This was no novelty, as the practice of one royal family will prove. Prince Arthur, eldest son of Henry VII. was born at Winchester on the twentieth of October, fourteen hundred and eighty-six. The Sunday following he was carried in procession to the cathedral to be christened. Although the "*wether was to coulde and to fowle to have been at the west ende of the churche:*" yet an accident happened, which obliged the company to wait in the church "*iii owres largely and more.*" The Earl of Oxford had been appointed one of the three godfathers. His lordship was at Lavenham in Suffolk when the prince was born. A messenger was dispatched, and a time fixed for the baptism. His lordship set forward hoping to arrive in time: but as "*the season was al rayny,*" he could not reach Winchester so soon as he expected. The procession, however, set forward: news came the earl was near, yet he did not arrive. This was no inconvenience to the company, for there were traverses with fires in them in the church, and into one the prince was carried, while the nobility retired into others, and partook of spices, wines, and refreshments. At length a courier arrived with intelligence that Lord Oxford was "*within a myle.*" The bishop then began the service; for the Earl of Derby and Lord Maltravers had been appointed godfathers at the baptism, and the queen dowager godmother,

Vol. ii. p. 663. Baptizatio reginæ Elizabethæ apud Greenwich. Ex Ms. in coll. corp. Chr. Cantab. Miscel. G. num. 381. . . . P. 691. The maner of the christening of the child of the Lady Cicile, wivfe to John Erle of Este Friesland, called the Marques of Baruden, and sister to Eryke king of Sweden, which christening was don at the Queens Majesties Palleyes of Westminster, where her Grace then lay on Sunday the 30th of Sept. Anno 1565, in maner following.

(6) *Baptizatio Eliz. ut sup. . . . Vol. ii. p. 670. The christning of Prince Edward, the most dearest soune of King Henry VIII. of that name. . . . Antiquarian Repository, vol. iv. Procession to the christning of Prince Arthur, son to Henry VII.*