

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.
 { MARY CARUS.

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Editor: DR. PAUL CARUS

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THE INTERIOR OF THE MOSQUE OF OMAR, THE TRADITIONAL SITE OF SOLOMON'S TEMPLE.
Frontispiece to The Open Court.

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THE COMMUNION CEREMONY.

BY JAMES B. SMILEY.

PRIMITIVE man had many misconceptions. He did not distinguish between the attributes of an object and the object itself, and he entertained the idea that by obtaining and eating an object the powers and attributes which it possessed could be acquired. Thus we are told that the New Zealander "swallows his dead enemies' eyes that he may see the further,"¹ and that the Bulloms, of Africa, "hold that by possessing part of a successful person's body, gives them a portion of his good fortune."² So, also, "the Namaquas [of Africa] abstain from eating the flesh of hares because they think it would make them as faint-hearted as a hare. But they eat the flesh of the lion, or drink the blood of the leopard to get the courage and strength of these animals."³

This belief has been a clearly marked feature of much of the cannibalism of the world. Thus it is said that "among the Kimbunda of Western Africa, when a new king succeeds to the throne, a brave prisoner of war is killed in order that the king and nobles may eat his flesh, and so acquire his strength and courage."⁴ Of the North American Indians Parkman in his history of the *Jesuits in Canada* says of men they killed: "If the victim had shown courage, the heart was first roasted, cut into small pieces, and given to the young men and boys, who devoured it to increase their courage. The body was then divided, thrown into kettles, and eaten by the assembly, the head being the portion of the chief."⁵ When the heroic

¹ Spencer, *Sociology*, vol. i, p. 102.

² Spencer, *loc. cit.*

³ Frazer, *Golden Bough*, ii, 354.

⁴ *Ibid.*, 360.—For a large number of similar cases see *Golden Bough*, ii, 353-361. It is needless to give more here.

⁵ Parkman, *Jesuits in Canada*, xxxix.

Jesuit, Brébeuf, was tortured by the Iroquois Indians, Parkman says that they "laid open his breast and came in a crowd to drink the blood of so valiant an enemy, thinking to imbibe with it some portion of his courage. A chief then tore out his heart and devoured it."⁶ Here the savages eat the flesh and drink the blood of a victim in order to acquire his powers.

To further illustrate this point, and show how widespread this belief has been in the world, the following additional examples are given. "During the Taiping Chinese war an English merchant at Shanghai met his servant bringing home the liver of one of the rebels to eat it. . . .to give himself courage."⁷

The belief behind Australian eating of dead relatives is to save their strength, acquire their wisdom, etc. Small quantities of an enemy are eaten before burial because "they think it will impart strength to them."⁸ When a condemned man is killed the blood is washed from the weapon used, and it is believed to give those who drink it "double strength, courage and great nerve for any future occasion."⁹ Fat and soft parts are eaten because "they are believed to be the residence of the soul."¹⁰ Amongst the Luritcha tribe, in Australia, young children are killed and fed to an older but weakly child, "who is supposed thereby to gain the strength of the killed one."¹¹ Among some groups of the Arunta after a youth is circumcised the foreskin is eaten by a younger brother, "the idea at the present day being that it will strengthen him to grow tall and strong."¹² The Jumanas, of South America, believe that the soul resides in the bones. These they burn, grind to powder, mix with an intoxicating liquor, and drink, "that the dead may live again in them."¹³ The Chavantes, on the Uruguay, eat their dead children to get back their *souls*.¹⁴ By drinking of the powder made of the residuum of the stewed remains of the dead the Tarianas and Tucanos believe the virtues of the deceased are transmitted to them.¹⁵

Among the Dieyerie females eat of their relatives "for by so doing they are supposed to have a presence of their departed in

⁶ *Ibid.*, 289.

⁷ Letourneau, *Sociology*, 215.

⁸ S. Gason in *Journ. Anthro. Instit. of Great Brit.* xxiv, pp. 172, 173.

⁹ *Ibid.*

¹⁰ Smyth, *Victoria*, I, 245.

¹¹ Spencer and Gillen, *Native Tribes of Cent. Australia*, 52, 475.

¹² *Ibid.*, 251.

¹³ Martins, *Ethnographie Brasiliens*, 485.

¹⁴ Andrée, *Anthropophagie*, 50.

¹⁵ A. R. Wallace, *Travels on the Amazon*, 346.

their liver."¹⁶ Some Tatars, when the father is dead "burn the body and collect the ashes, which they keep as something precious. And every day when they eat they sprinkle their food with this powder." In ancient times the Tibetans ate their parents out of piety, "in order to give them no other sepulchre than their own bodies," but the custom ceased before 1250 A. D.¹⁷ In Russia the belief that by eating parts of a body virtue could be acquired, seems to have prevailed in early times. It was an ancient belief in Europe, which has survived to modern times, that the one who eats the heart of an unborn babe of the male sex can become imbued with his valor.¹⁸

Like many other customs found among savages in recent times, eating the dead to acquire their powers is a very ancient observance. In the pyramid of King Unas, who lived in Egypt about B. C. 3300, "funeral chapters are inscribed on the walls of the chambers and passages" which represent him as rising "as a soul in the form of the god who liveth upon his fathers and maketh food of his mothers." The soul of the dead king is represented as hunting "the gods in their meadows," and when caught he kills, cooks and eats them. Having devoured them it is said that "his strength is greater than that of any spiritual body (*sāhu*) in the horizon," and it adds that "he hath eaten the wisdom of every god, and . . . the souls and the spirits of the gods are in him." Although this inscription was written on the walls of the pyramid B. C. 3300 it referred to a custom which was then very ancient, as it belonged to "the pre-historic Egyptian, in his savage or semi-savage state."¹⁹ Here King Unas is represented as continuing in the spirit world a custom prevalent on earth, and killing and eating the gods to acquire their wisdom.

After the discovery of America by Columbus a ceremony was found among the Mexicans which probably grew out of the widespread belief above outlined, which we have seen existed in the world for thousands of years. It was thus described by Acosta, a Spanish author who visited America 1571 to 1586: "They took a captive, such as they thought good, and afore they sacrificed him unto their idol they gave him the name of the idol to whom he should be sacrificed, and appareled him with the same ornaments like their idol, saying that he did represent the same idol. And during the time that this representation lasted, which was for a

¹⁶ *Journ. of the Anthr. Inst. of Great Brit.*, XVII, 186.

¹⁷ Rubruck, *Journ. to the Eastern Parts*, 81, 151. Pub. of Hakluyt Society.

¹⁸ *Pop. Sci. Monthly*, vol. 54, pp. 216, 218, 219. See also the article by Prof. W. M. F. Petrie, "Eaten With Honor," in *Contemp. Review*, for June, 1897.

¹⁹ E. A. W. Budge, *Egyptian Ideas of the Future Life*, 171, 172.

year in some fetes, in others six months, and in others less, they revered and worshiped him in the same manner as the proper idol, and in the meantime he did eat, drink and was merry. When he went through the streets the people came forth to worship him, and every one brought him alms, with children and sick people that he might cure them, and bless them, suffering him to do all things at his pleasure, only he was accompanied by ten or twelve men lest he should flee. And he (to the end that he might be revered as he passed) sometimes sounded upon a small flute that the people might prepare to worship him." At the proper time he was sacrificed upon an altar, being stabbed by "the sovereign priest," who used "a great knife" made of a "large and sharp flint." His heart was cut out and first offered to the sun and then presented to the idol, and his body was eaten by the people who thus made "a solemn sacrifice of him."²⁰

Acosta also says that "the neighboring nations did the like, imitating the Mexicans in the customs and ceremonies of the services of their gods."²¹

As is well known, in early times spirits (gods) were believed to enter men so that they became god-possessed. In the Mexican ceremony a spirit was doubtless believed to enter the man selected for sacrifice and he became a god-man, and the people worshiped him and besought him to bless and cure their friends and children. Then he was killed and eaten, and so the people ate the god-man to acquire his powers. Many examples might be given.

"In the Pelew Islands it is thought that every god can take possession of a man and speak through him."²² "Of the South Sea Islands in general we are told that each island had a man who represented or personified the deity. Such men were called *gods*, and their substance was *confounded with that of the deity*."²³

A process of substitution has been common by which animals and images were substituted for human victims in religious ceremonies. Hence we find that other festivals were observed in Mexico in which an image took the place of the human victim. Such a ceremony took place during the winter solstice (December). The priests prepared a human image made of "various seeds kneaded with the blood of sacrificed children. Numerous religious purifyings and penances, washing with water, blood lettings, fasts, pro-

²⁰ Acosta, *Hak. Soc. Edi.*, 323, 348 to 351. The spelling is here modernized

²¹ *Ibid.*, 349.

²² Frazer, *Golden Bough*, i. 141.

²³ *Ibid.*, 140.

cessions, burnings of incense, sacrifices of quails and human beings, inaugurated the festival. One of Quetzalcoatl's priests then shot an arrow at this image of Huitzilpochtli, which penetrated the god (image) who was now considered as dead. His heart was cut out, as with human victims, and eaten by the king, the representative of God on earth. The body, however, was divided among the various quarters of the city, so that every man secured a piece. This was called *teoqualo*, 'the god who is eaten.'²⁴

It was the general belief in primitive times that a spirit, or god, took up his residence in an image or idol, and it was this indwelling spirit, *not* the image of wood or other substance, that the people worshiped. In the above case the people clearly believed that their god (a spirit) entered the image, and it was this spirit which they ate, for they said they *ate the god*.

Acosta describes another ceremony which took place in the month of May. A paste was made out of "the seede of beetes with rosted mays" and honey, and of this paste an idol was made "in the bignesse like to that of wood." This idol was carried to the temple and after certain ceremonies virgins came out of their convent and had pieces of the same paste made into "the fashion of great bones. . . . They called these morcells of paste the flesh and bones of Vitziliputzli." After the ceremonies were over the priests broke the idol of paste into pieces and "gave them to the people in manner of the communion, beginning with the greater and continuing unto the least, both men, women and little children, who received it with such tears, fears and reverence as it was an admirable thing, saying they did eat the *flesh and bones of God*, wherewith they were greved. Such as had any sick folkes demanded therof for them, and carried it with great reverence and veneration."²⁵

A somewhat similar ceremony was found in China. An image of straw was made, which the people said was an image of Confucius. Over this wine was poured (the substitute for blood) and then "all present drink of it and taste the sacrificial victim in order to participate in the grace of Confucius."²⁶

The following are a few other instances of this process of substitution, which has been world-wide. Sahagon, a Spanish Franciscan who went to Mexico in 1529 and lived there sixty years (1529-1590) and who completed his history about 1569, says that

²⁴ Bancroft, *Native Races*, iii, 315, and 323. Also, *Monarchia Indiana*, vol. 2, lib. 6, cap. 30, p. 71; *Diego Duran*, iii, 107. *Annual Rep. Bur. Eth.* Wash., vol. 9, p. 524.

²⁵ Acosta, *Hak. Soc. Edi.*, 356-361.

²⁶ Jevons, *Intro. to the Hist. of Relig.*, 148. Bastian, *Der Mensch*, iii, 154.

images of dough in human form were made of the Tlalocs, or mountain gods, and of Omacatl, the god of banquets, and consumed sacramentally.²⁷ Ibn K̄ataiba states that the Banu Hanifa (of India) made an image of their god out of a paste of dates, butter, milk and meal, and ate it sacramentally.²⁸

In ancient Egypt, at the City of the Sun, three men were sacrificed on the altar every day, but by order of King Amasis waxen images were substituted for the human victims.²⁹ "The favorite victims (for sacrifice) of the Saracens were young and beautiful captives, but if these were not to be had they contented themselves with a white and faultless camel."³⁰ Herodotus says that the Egyptians sacrificed pigs to the moon, and "the poor among them, through want of means, form pigs of dough, and, having baked them, offer them in sacrifice."³¹ When Mithridates besieged Cyzicus, and the people could not get a black cow to sacrifice to Persephone, they made a dough cow and placed it at the altar. At the Athenian festival of the Diasia, cakes shaped like animals were similarly sacrificed.³² In Rome at the feast of Compitalia, woolen images dedicated to the Latin Cybele were hung out, and were said to be substitutes for human victims.

In Wermland, in Sweden, a ceremony was found in which the farmer's wife used the last grain of the sheaf to bake a loaf in the shape of a little girl. This was divided among the household and eaten by them.³³ At La Palisse, in France, an image of a man, made of dough, was hung on a fir tree which was carried to the granary on the last harvest wagon. It was then taken to the mayor's house until the vintage was over, when the dough-man was broken in pieces and given to the people to eat.³⁴ (Evidently in an earlier ceremony a human victim was sacrificed, and here it is modified to a dough image.)

"In the Balkan Peninsula an edible image of the dead was carried in the funeral procession. When the body was buried the mourners ate this image above the grave, saying 'God rest him.'" "In Upper Bavaria when a man died and had been laid out, a cake

²⁷ Sahāgon, i, 15, 21 and ii, 16.

²⁸ Bastian, *Der Mensch*, iii, 157. Jevons, *Intro. Hist. of Relig.*, 216.

²⁹ Porphyry, *De abstinentia*, ii, 55.

³⁰ W. R. Smith, *Relig. of the Semites*, 343.

³¹ Herodotus, ii, 47.

³² Thuc. i, 126. See also Hermann, *Alterthümer*, ii, 159-161 for other examples.

³³ Mannhardt, *Mythologische Forschungen*, 179.

³⁴ Mannhardt, *Baumkultus*, 205. Jevons, *Intro. Hist. of Relig.*, 215.

was made of ordinary flour. The corpse was placed before the fire, and this cake, called the corpse cake, was placed upon the breast to rise. The dough, in rising, was believed to absorb all the virtues of the deceased, and the cake was afterwards eaten by his nearest relatives."³⁵ Here, in place of eating the relative, which we have seen was an early custom, dough is substituted—an evident modification of an earlier rite. The Peruvians made corn cakes, mixed with the blood of victims, which were distributed to be eaten as a mark of alliance with the Inca.³⁶

About 700 A. D. John of Osun, Patriarch of Armenia, wrote against the sect of the Paulicians, claiming that "they mix wheaten flour with the blood of infants and therewith celebrate their communion."³⁷ And it is said that certain African tribes believe that "on eating and drinking consecrated food they eat and drink the god himself."³⁸ Cicero said, "When we call corn Ceres and wine Bacchus we use a common figure of speech; but do you imagine that anybody is so insane as to believe that the thing he feeds on is a god?" Here Cicero expresses a rationalistic spirit, and rejects an early belief, current among the people.

Among the Tibetans a ceremony was found which was performed during the last three days of the year, and which they called "the ceremony of the sacrificial body of the dead year." It is evidently a survival of a prehistoric ceremony in which a human being was eaten. "The effigy of a man made out of dough, as lifelike as possible, and having inside a distinct heart and all the entrails filled with a red fluid" (representing blood) is prepared and placed in the center of the yard. Skeleton ghosts appear and seek to attack the effigy, but they are driven away by magic incantations etc. The second day a strange figure appears dressed up to represent "the main deity of the ancient Tibetans." To him the dough image is surrendered. "He dances round the figure of the man (made of dough) on the ground, stabs him, binds his feet in a snare, and at last cuts off his limbs, slits open his breast, takes out his bleeding heart, lungs and other intestines. At this moment a horde of monsters falls upon the remnants of the dismembered dough-man, and scatters them in all directions. The pieces are collected again in a silver basin and the Holy King of Religion, eating a morsel, throws

³⁵ *Pop. Sci. Monthly*, vol. 48, p. 411.

³⁶ *Ann. Rep. Bur. of Eth., Wash*, vol. 9, p. 527. Herrera, dec. 5, lib. 4, cap. 5, p. 92.

³⁷ Tylor, *Prim. Culture*, i, 77.

³⁸ Spencer, *Sociology*, i. 275.

them up in the air. This is the signal for the *finale*: the pieces are caught and fought for by the demons, and at last the crowd of spectators joins the general scramble for pieces of dough, representing human flesh, which they either eat or treasure up as talismans."³⁹

In ancient times the belief was common that trees and plants, as well as men and animals, were inhabited by spirits. Thus they were animate and sensitive. It is said that "old peasants in some parts of Austria still believe that forest trees are animate and will not allow an incision to be made in the bark without cause; they have heard from their fathers that the tree feels the cut not less than a wounded man when he is hurt. In felling a tree they beg its pardon." Similarly some savages beg the pardon of an animal when they kill it, in order to appease its offended spirit.⁴⁰ The Ojebways very seldom cut down green or living trees, "from the idea that it puts them in pain, and some of their medicine men profess to have heard the wailing of the trees under the axe." Believing in this way regarding the life of trees and plants, savages have thought the red juice which flowed from some plants when cut was their blood. Thus we are told that "some Indians dare not cut a certain plant, because there comes out a red juice which they take for the blood of the plant. In Samoa there was a grove of trees which no one dared hew down. Once some strangers tried to do so, but blood (red juice) flowed from the tree, and the sacrilegious stranger fell ill and died."⁴¹ Thus in sacrificial ceremonies the red juice of the grape, "the blood of the vine," would be used as well as the blood of animals and men. As animal and human sacrifice declined, the red juice of the grape (blood of the vine) would be commonly used as a substitute for the blood of the latter.

By a still further modification of this sacrificial ceremony the large human image of dough or meal would decline to a small cake or wafer. As the fetich worshiper believed that any spirit could reside in any object, "however small or insignificant," and relie worship was based on the belief that the spirit of a man would be present in even small "preserved parts of his body,"⁴² so a small cake or wafer might possess all the attributes of the large image. And in all these ceremonies each person ate only small fragments of the sacrificed man or dough idol. A ceremony

³⁹ *The Open Court*, vol. XI, pp. 496-498.

⁴⁰ Tyler, *Prim. Culture*, i, 467, 468; ii, 231, 235.

⁴¹ Frazer, *Golden Bough*, i, 172, 173. Other examples are also given there, which see.

⁴² Nassau, *Fetichism in West Africa*, 62, 75; Spencer, *Sociology*, i, 301.

was found in Mexico which is thus described by Bancroft, who quotes from the *Vatican Codex*.

"The Mexicans celebrated in this month (December) the festival of their first captain Vichilopuchitl. They celebrated at this time the festival of the wafer or cake. They made a cake of the meal of bledos, which they called tzolli, and having made it they spoke over it in their manner and broke it in pieces. These the high priest put into certain very clean vessels, and with a thorn of maguey, which resembles a thick needle, he took up with the utmost reverence single morsels, and put them into the mouth of each individual, in the manner of the communion—and I am willing to believe that these poor people have had the knowledge of our mode of communion or of the preaching of the Gospel; or perhaps the devil, most envious of the honor of God, may have led them into this superstition in order that by this ceremony he might be adored and served as Christ our Lord."⁴³

The striking similarity between these American ceremonies and the eucharistic service would naturally impress observers, and Acosta refers to it several times. Thus in one place he says: "That which is most admirable in the hatred and presumption of Satan is that he hath not only counterfeited in idolatry and sacrifice but also in ceremonies our sacraments, which Jesus Christ our Lord hath instituted and the Holy Church doth use, having especially pretended to imitate in some sort the sacrament of the Communion which is the most high and divine of all others, for the great error of infidels."⁴⁴

Similarly a Roman Catholic missionary among the Swahili, in Africa, saw a ceremony in which a human victim was slain and the flesh eaten sacramentally by the priests and others, and he was shocked and said that to him it appeared "a satanic imitation of the Communion."⁴⁵

The worship of Mithras antedated Christianity by several centuries, as it was well established in Persia at the time of Alexander the Great. On Mithraistic medals a sacred cup and wafers are

⁴³ Bancroft, *Native Races*, iii. 323.

⁴⁴ Acosta, *Hak. Soc. Edi.*, 354.

⁴⁵ Jevons, *Intro. to Hist. of Relig.*, 289.

The wafer, which is now eaten in the Communion, is called the "host"—from the Latin *hostia*, meaning victim or sacrifice.

In the study of geology it is found that certain strata crop out in some places so that there they can be more clearly seen and more easily studied than in others. So, also, in this ceremony, while various stages of its development are found in many different parts of the world, in Mexico various stages were found existing side by side showing its development more clearly than in any other place yet found.

shown, and some ceremony similar to the Christian eucharist was observed in their rites. The Church Fathers said it was the invention of devils. Thus Justin Martyr (about 150 A. D.), after referring to the ceremony in which Jesus is represented as saying of the bread "this is my body," and of the wine "this is my blood," continues:

"Which the wicked devils have imitated in the mysteries of Mithras, commanding *the same thing to be done*. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn."⁴⁶

Tertullian (who wrote about 190 to 210 A. D.) also says in his Prescription against Heretics, chap. XL:

"The question will arise, By whom is to be interpreted the sense of the passages which make for heresies? By the devil, of course, to whom pertain those wiles which pervert the truth, and who, by the mystic rites of his idols, vies even with *the essential portions of the sacraments of God*. . . . He, too, baptises some—that is his own believers and faithful followers; he promises the putting away of sins by a laver [of his own]: and if my memory still serves me, Mithra there [in the kingdom of Satan] set his marks on the foreheads of his soldiers; celebrates also the oblation of bread, and introduces an image of a resurrection. . . . Is it not clear to us that the devil imitated the well-known moroseness of the Jewish law? Since, therefore, he has shown such emulation in his great aim of expressing, in the concerns of his idolatry, those *very things of which consists the administration of Christ's sacraments*, it follows, of course, that the same being, possessing still the same genius, both set his heart upon, and succeeded in adapting to his profane and rival creed the very documents of divine things and of the Christian saints."

The Catholic missionary Huc, who visited Tibet about 1845, found there a ceremony which he called "the Buddhist Eucharist." The ceremony is described at length by Mr. I. A. Waddell, but his account is too long to quote in full here. He says: "This sacrament is celebrated with much pomp at stated periods, on a lucky day, about once a week in the larger temples, and attracts numerous votaries. Crowds throng to the temple to receive the coveted blessing."

The officiating priest, or Lama, prepares himself for the ceremony by fasting, bathing and prayer, etc. Among the accessories for the ceremony are, "wine of life, consisting of beer in a skull-

⁴⁶ Justin Martyr, in *Ante-Nicene Christian Library*, vol. ii, p. 65.

bowl"; "pills of life, made of flour, sugar and butter," wafers, made of "flour, butter and rice," a "divining dagger, with silk tassels," and a "divining bolt" and a "thunderbolt scepter" with a string attached.

To prepare himself for the ceremony the Lama applies "to his own bosom, over his heart" one end of a string, the other end of which runs to the thunderbolt scepter, resting in the lap of the "great image of Buddha Amitayas." And the account says: "Thus, through the string, as by a telegraph wire, passes the divine spirit, and the Lama must mentally conceive that his heart is in actual union with that of the god Amitayas, and that, for the time being, *he is himself that god.*"

Having thus become possessed by the spirit of the god Amitayas, so that he is "himself that god," he conducts the ceremonies. He makes an offering to the evil spirits to drive them away, offers prayers, etc. At the conclusion of the service the Lama "bestows his blessings, as the incarnate Amitayas as well as the other gods of longevity, by laying on of hands, and he distributes the consecrated water and food to the assembled multitude. . . . Each worshiper now receives from the skull-bowl a drop of the sacred wine which he piously swallows; and each also receives three of the holy pills (made of flour, sugar and butter) the plateful of which had been consecrated by the touch of the Lama. These pills must be swallowed on the spot."⁴⁷

Since the time of the Reformation the tendency of the Protestants has been to reject the doctrine of the "Real Presence" or "Transubstantiation," but among leading reformers like Zwingli, Luther and Calvin, there was considerable difference of opinion on this subject. Zwingli, from the first, was inclined to make the Communion merely a commemoration service, while Luther clung more to the Catholic view. These differences have been reflected more or less among different branches of the Protestants to the present day. The confessions of faith which were adopted were largely attempts to compromise different views, but on the whole the tendency of the Protestant churches has been to make the Communion largely commemorative. The Westminster Confession thus defined the question: "That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to scripture alone, but even to common sense and reason." The thirty-nine articles

⁴⁷ Waddell's *Lamaism*, pp. 444-448.

of the English Church say that "to such as with faith receive the same it is a partaking of the body of Christ," but they add: "The body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner."⁴⁸

Summary.—The evidence, a part of which we have tried to give above, appears to indicate that in the original form of this ceremony a man was believed to be possessed by a spirit (god) so that he became a man-god, and was worshiped. He was then killed, and eaten by the people, who sought in this way to acquire his powers.

Then the ceremony was modified, and an image of a man was made of dough, or some similar substance. Into this image a spirit (god) was believed to enter, and it was then "sacrificed," broken into pieces, and eaten by the people, imitating the method of eating the human victim. In Mexico this was called killing and eating the god.

By a further modification the dough image would decline to the small cake or wafer. But this wafer was believed to possess all the attributes of the sacrificed man or image. Also wine took the place of blood. In Christian countries this modified ceremony took the form of the Eucharist, and the earlier form disappeared. But the memory of its original form was still kept up by insisting that by some exercise of divine power the wafer was changed to real flesh, and the wine to real blood, so that in the modified, as well as in the original form, those partaking might eat the flesh and drink the blood of the sacrificed man-god. This appears to be the origin and real meaning of the doctrine of Transubstantiation⁴⁹ the history of which dates back to the age of primitive man. The doctrine is venerable when we consider its hoary antiquity, and we may

⁴⁸ That by the early Christian Church this ceremony was regarded as something *more* than a mere commemorative service seems clear, for Justin Martyr (who lived about 100 to 160 A. D.) says in his first apology, speaking of the bread and wine: "This food we call the Eucharist, of which none are allowed to be partakers but such only as are true believers, and have been baptized in the laver of regeneration for remission of sins, and live according to Christ's precepts; for we do not take this as common bread and common wine; but as Jesus Christ our Saviour was made flesh by the Logos of God, and had real flesh and blood for our salvation, so are we taught that this food, which the very same Logos blessed by prayer and thanksgiving, is turned into the nourishment and substance of our flesh and blood, and is in some sense *the flesh and blood of the incarnate Jesus.*"

⁴⁹ At the Council of Trent (1545-1563 A. D.) the Roman Catholic Church thus defined transubstantiation: "If any one shall say that in the most holy sacrament of the Eucharist there remains the substance of bread and wine together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, the species of bread and wine alone remaining—which conversion the Catholic Church most fittingly calls Transubstantiation—let him be anathema."

say that in the conception of faithful worshipers the present form has lost its original meaning. It has become a ceremony sanctioned by tradition and possessed of the mystery of religious awe. It should be said, however, that according to the logic of early ages the transformation of bread and wine to real flesh and blood was not considered miraculous and would not have seemed improbable. This is shown, for example, in the Mexican ceremony described above, in which pieces of paste shaped by the virgins were called "the flesh and bones of Vitziliputzli," and the people saw nothing improbable in the assertion, although it would be doubted in this age.

At the time of the Reformation the Protestant reformers rejected the doctrine of the "real presence" or "transubstantiation," and the ceremony was still further modified, so that it became the Protestant Communion Service. Instead of trying, like the Catholics, to eat the real flesh and drink the real blood of the sacrificed man-god, it then tended to become a commemorative observance.