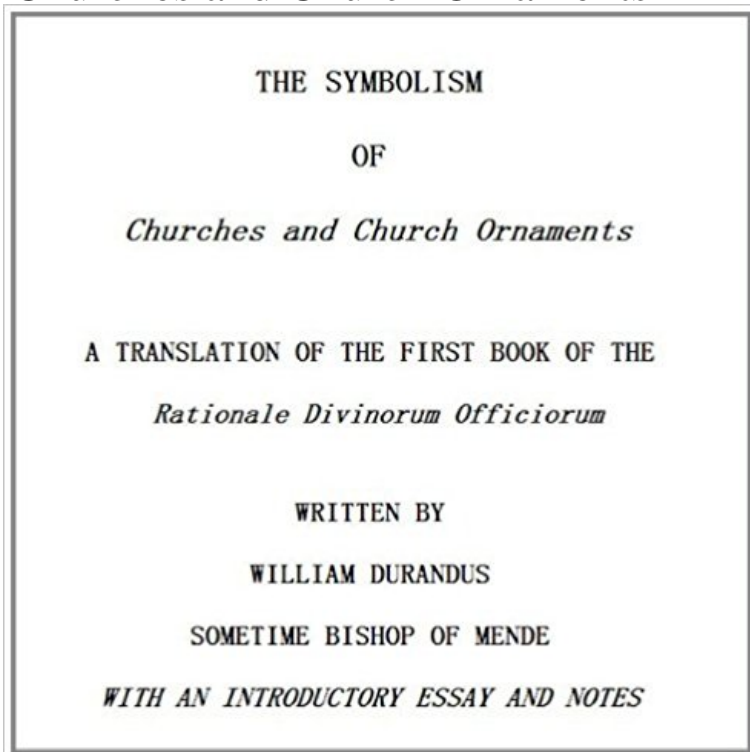


Churches and Church Ornaments



Rationale Divinorum Officiorum

Written, however, at a period when Christian Architecture had not attained its full glory, it necessarily leaves untouched many arrangements of similar tendency, subsequently adopted; addressed to those who had not yet learnt to doubt everything not formally proved, it assumes many points which may now seem to require confirmation: and composed for the use of a clergy habituated to a most figurative ritual, it passes over much as well known, which is now forgotten or neglected. On these accounts we have considered it necessary to prefix an Essay on the subject; in which we have endeavoured to prove that Catholic Architecture must necessarily be symbolical; to answer the more common objections to the system; and to elucidate it by reference to actual examples, and notices of the figurative arrangements of our own churches. We have also added notes, where any obscurity seemed {viii} to require explanation; and we have, both in them and in the Appendix, thrown together such passages from Martene, Belet, S. Isidore of Seville, Hugo de S. Victore, and other writers, as tended to explain and to enforce the remarks of Durandus.

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