

in the day of judgment, I give the most holy Virgin the following lands in Astarac." Raymond de Lavedan, in 1253, left this clause in his will: "I give my land to St. Mary with all it bears towards heaven and contains in its depths." There are a thousand similar examples of illustrious barons of the olden times whose tombstones in the Virgin's chapel in many instances remain an enduring testimony of their devotion to Mary, though the building itself is demolished.

The confraternity of the Blessed Sacrament at Aubiet only admitted thirteen of the most notable persons of the town. Among other obligations, they had to accompany the Holy Eucharist when carried to any of the members who were ill, bare-headed, wearing surplices, and bearing lighted torches in their hands; to assemble in like robes on the first Thursday of every month; to follow the divine Host in procession; and every Thursday to attend a Mass of the *Corpus Domini* under the penalty of a fine. One peculiarity of this Mass was the *Kyrie Eleison*, which they sang with a thousand modulations:

KYRIE, *Pater aeternæ, fontana Deitas, ex quo manant flumina rerum*, ELEISON!*

KYRIE, *fons co-aeternæ lucis et claritas, lucem formans primo dierum*, ELEISON! †

KYRIE, *fons superne, redundans bonitas, panem mittens de cælo verum*, ELEISON! ‡

CHRISTE, *lucis fons, lux de luce prodiens; Dei pinguis mons, quo pascente vivit esuriens et impletur pane vivente*, ELEISON! §

* O Lord, Father eternal, Fountain of the Deity, whence flow all things, have mercy!

† O Lord, Fount and clearness of co-eternal light, who didst make light on the first of days, have mercy!

‡ O Lord, Fount supernal, goodness overflowing, sending down true bread from heaven, have mercy!

§ O Christ, Fountain of light, light from light proceeding; fruitful mount of God, on which feeding the hungry liveth and is filled with living bread, have mercy!

CHRISTE, *cordium via, vita, veritas; cibus mentium, in quo sistit summa suavitas et satiety consistit*, ELEISON!

CHRISTE, *sumptio tui sacri corporis est refectio vires præbens immensi roboris, et molesta salutis demens*, ELEISON!

KYRIE, *decus amborum, Patris Natiqæ, et duorum non duplex Spiritus; quo spirante lux datur morum*, ELEISON!*

KYRIE, *qui veritatis lumen es diffusum gratis, dictus Paraclitus, dans solamen his desolatis*, ELEISON!

KYRIE, *sana palatum, quo gustamus panem gratum et missum cælitus, in Mariæ per te formatum*, ELEISON! †

This is an example of the *tropus* or *farcus*, so common in the middle ages, which is a paraphrase or extension of the liturgy by inserting additional words between the important parts—as at the *Gloria in Excelsis*, the *Sanctus*, the *Agnus Dei*, etc.—the word *farsus*, *farcus*, or *farcitus*, as it was differently written by the monks of the middle ages, being derived from the Latin *farcire*, used by Pliny the naturalist, Apicius, and Cato the agriculturist, in the sense of filling, distending, enriching. Pope Adrian II. is said to have instituted these *farcis* to be sung in monasteries on solemn festivals. They were the *festivæ laudes* of the Romans. Others attribute them to the Greek church. These *farcis* were of three kinds in France: the usual liturgy being expanded by inserting additional words in Latin; or the text was Greek and the paraphrase in old French; or, again, the latter was in the vulgar tongue of

* O Christ, the way, the life, the truth of hearts; the food of minds, wherein abides the sweetest sweetness and fulness is contained, have mercy!

O Christ, the taking of thy sacred Body is a refreshment giving mighty strength, and removing every obstacle to salvation—have mercy!

O Lord, the beauty of both, of the Father and the Son, and the spirit of each, yet not twofold, by whose breath the light of all right things is given, have mercy!

† O Lord, who art the light of truth, freely spread abroad, thou who art called the Paraclete, giving consolation to those who are desolate, have mercy!

O Lord, purify our taste, that so we may enjoy the gracious bread sent down from heaven, formed by thee in Mary's womb—have mercy!

Oil and Oc. These paraphrases in the vulgar tongue became popular, not only in France, but in England and Germany. From them was derived the proverbial expression, *Se farcir de Grec et de Latin*—that is, to have the head full. These *tropes* or *farcies* of mixed French and Latin are still very common in southwestern France, especially in the popular Noëls, which are often rude lines in *patois* alternate with Latin, after the following style :

Born in a manger
Ex Maria Virgine,
 On the chilly straw
Absque legumine.

It is not surprising that, with daily High Masses and a perpetual round of imposing services, the people of Aubiet should feel the change when the place became impoverished, the number of priests diminished, and most of the churches destroyed at the invasion of the Huguenots. We are told that when the vicar was unable to sing High Mass on the festival of St. John the Baptist in 1623, there was universal murmuring, and the magistrates drew up a solemn protest against so unheard-of a scandal, which document is still extant.*

But the church of *Notre Dame de Pitié*, although profaned, was left

* "In the year 1623, and the 24th of June, in the town of Aubiet in Armagnac, in front of the parish church of said place, before noon, in the reign of the most Christian prince, Louis, by the grace of God King of France and Navarre, appeared before me the undersigned royal notary, and in presence of the witnesses whose names are hereunto affixed, Messrs. Jehan Gaillan, Jehan La Mothe, Jehan Gelotte, and Caillard Mailhos, consuls of said Aubiet, and Jehan Melloc, syndic, who, speaking and addressing his words to M. Jehan Castanet, priest and vicar of said church of Aubiet, represented to him, for want of a rector in said Aubiet, that from all time and all antiquity it had been the custom to celebrate in the parish church High Mass with deacon and sub-deacon on solemn days like the present; and whereas, because there was no one to aid him in performing the office, the divine service was omitted, the said consuls and syndic protest against the said Castanet, vicar aforesaid, etc.

"The said Castanet affirmed that he did everything in his power, but had no one to aid him."

standing. The admirable confraternity of the Blessed Sacrament soon revived, and with it many of the former solemnities. Père de Mongaillard tells us the *Kyrie eleison farci* was still chanted in his time.

We find a similar confraternity of the Blessed Sacrament at Touget, another village of Gascony, which suffered horribly from the religious wars. It was for a long time in possession of the Huguenots, who abolished the Catholic religion and ruined the churches. To repair these profanations the association was established, the statutes of which are still extant in the Gascon tongue. By these we learn that there were nine chaplains in honor of the nine choirs of angels; twelve laymen in honor of the twelve apostles; seventy-two other lay members in memory of the seventy-two disciples (husband and wife being counted as one); and seven pious widows in honor of the seven Dolors of the Blessed Virgin. They were all to be natives of the place, but "no ruffian, renegade, public usurer, or vicious person admitted among them." Every Thursday all the members were to attend High Mass in the parish church, robed in their surplices. They were to accompany the Host in solemn procession through the village, at stated times, tapers in hand; sing the Office of the Dead before the door of any deceased member, and attend the requiem Mass for his soul. These and various other pious obligations were encouraged by the bishop of Lombez, who granted certain indulgences of *vray pardon*, especially on the festivals of St. Germain, St. George, St. Vincent, and St. Fritz, whose relics were honored in the church.