

Mortis). (2) After death the *Commendatio Animæ* continued, consisting of P.'s (with appropriate Antiphons) and Colls. during which the body was prepared for interment. (3) The *Officium pro Defunctis* (Evensong, Mattins and Lauds). The Evensong was commonly known as the PLACEBO and the Mattins as the DIRIGE (from the first words of their respective Antiphons at the beginning of the offices). (4) The *Requiem Mass* (so called from the first word of the Introit *Requiem æternam dona eis, Domine, et lux perpetua luceat eis*, see *REQUIEM*), followed by a Commendation, the body being censed and sprinkled with holy water. (5) The actual Service of B. (*Inhumatio Defuncti*), praying that the good God would vouchsafe the departed eternal rest, closed a series of offices remarkable for tender pathos and love toward the departed.

The 1549 Rites departed from the mediæval use in many respects, but had their own intrinsic characteristics. The Order of B. was much shorter and was practically

5. The Order in 1549.

a compilation from the preceding offices, consisting of: (1) A *Procession* from the church-stile to the ch. (or grave), the present three Sents. being said or sung. (2) The *Burial Service* proper: (a) Sents. "Man that is born," etc., and "In the midst," etc.; (b) Commendation of the departed soul, followed by a Pr. taken from the order of HERMANN of Cologne. (3) *Office for the Dead*: (a) Psalms 116, 139, 146; (b) Lesson, 1 Cor. 15 20-58; (c) Lesser Lit., Lord's Pr., Versicles and Responses; (d) A long Pr. evidently culled from Sar. sources. (4) The *Funeral Eucharist*: (a) Introit, Ps. 42; (b) Collect, "O Merciful God" (as in PB, but slightly expanded at the end); (c) Epistle, 1 Thess. 4 13-18; (d) Gospel, John 6 37-40.

In 1552 there came a radical change. Almost all words relating to the departed were deliberately expunged from the HC,

6. Changes in 1552.

and the B. Service was so revised as to exclude all pr. for the dead, e.g., the commendation of both soul and body became merely the committal of the body. Such a change can only be explained by the influence of Calvin's teaching. Men who denied or ignored the Intermediate State could not pray either for those who had attained to heaven, or for those beyond the efficacy of prayer. [There is however another explanation, adopted by Bp. Chavasse at the Liv. Dioc. Conf., in 1910, viz., that in 1552 the principle was deliberately adopted of not authorising in the PB, intended for public use, any doctrine or devotional practice involving doctrine which could not be proved from Scripture. The slight alteration in 1662 noted below may be taken as indicating that this view was adhered to in 1662. See further, HOPE, G.H.] But even in the Pr. "Almighty God with Whom do live," etc., there was an oblique petition for the departed in the words "that we, with *this our brother and all other*¹ departed . . . may have our perfect consummation and bliss both in body and soul."

¹ Italicised words omitted in 1662.

Pss. and Suffrages were cut out, and the earth was to be cast upon the body "by some standing by," and not by the priest as in 1549 (an old ceremony inherited in a simplified form from the Latin rite).

The American Office is practically the same as that of the present PB with the following variations.

7. The American Office.

(a) There are "selections" only from the 39th and 90th Pss. (i.e., they are not complete). They are specifically allowed to be sung, an alternative *not given in our English PB*. (b) In the rubric before the Lesson, American modernity prefers the word "first" to "former"; and *after* the Lesson comes a rubric "Here may be sung a Hymn or Anthem; and, at the discretion of the Minister, the Creed, and such fitting Prayers as are elsewhere supplied in this Book, may be added" (three additional Pss. are given at end of Office, one taken from the Scottish Communion Office). (c) The "Committal" is an expansion of the English form and is suitable for use at sea. (d) One or both of the concluding Pss. may be used. (e) The word "Minister" replaces "Priest" throughout the rubrics.

The Irish Office (1877) has the two following peculiarities. (a) It has an enlarged prefatory

8. The Irish Office.

rubric: "Here it is to be noted, that the Office ensuing is not to be used for any that die unbaptised, or excommunicate, or in whose case a verdict shall have been found of *felo de se*. But if any be brought for B. who have died unbaptised, being infants of tender age, the offspring of Christian parents, and not having been withheld from Bapt. by wilful fault or neglect, or being persons known or certified to the Minister to have been at the time of their death prepared for or desirous of Bapt., the Minister shall in such cases read one of the following Pss. and Lessons, or such portion of them as he shall see fit, and the four sentences at the grave, concluding with the Lord's Pr., and the Benediction at the close of the office." (b) It provides an alternative Lesson, viz. 1 Thess. 4 13-18.

For B. of the Dead at Sea, see SEA, FORMS OF PRAYER TO BE USED AT.—Ob. H. E. SCOTT.

BURSE.—A square pocket or case, sometimes open on three sides, made of cardboard and covered with a rich material; introduced in the 14th cent. as a receptacle for the pall and corporas.—R3.

S. REDMAN.

CALENDAR.

- § 1. THE CHANGE OF STYLE.
- § 2. OLD STYLE PB TABLES.
- § 3. THE PASCHAL FULL MOON.
- § 4. THE GOLDEN NUMBER.
- § 5. GOLDEN NUMBERS IN OLD-STYLE CALENDAR — EMBOLISTIC MONTHS.
- § 6. DAY OF FULL MOON.
- § 7. THE SUNDAY LETTER (O.S.).
- § 8. CONSTRUCTION OF EASTER TABLES (O.S.).
- § 9. REFORMATION OF CALENDAR.
- § 10. CORRECTION OF SOLAR CYCLE.
- § 11. SECOND GENERAL TABLE IN PB.
- § 12. EASTER TABLES, 1500-1699.
- § 13. THIRD GENERAL TABLE IN PB.
- § 14. MODERN ROMAN SYSTEM. EFACTS.
- § 15. MATHEMATICAL FORMULÆ.

Not only the ecclesiastical but also the civil affairs of life are regulated by the C. which

is inserted in the PB with "Tables and rules for the moveable and immoveable Feasts, together with the days of Fasting and Abstinence throughout the whole year." This C. was inserted in accordance with the Statute 24, Geo. II, c. 23, 1751. By this statute it was directed that, the "Table to find Easter for ever," which had been printed in the PB since 1561, and also the column of the "Golden Numbers" which, with some changes, had been printed since 1552, both of which were in the PB of 1662 as established by 14 Car. II, c. 4, should henceforth be omitted and the New C. and tables should take their place.

The reason assigned was that in process of time the Old C. and tables had become "considerably erroneous," and in consequence the New C. and tables must be regarded not as superseding but as amending them.

It will be necessary therefore first to describe the structure of the Old Church C. as it is found in its most complete form in the *Sealed PB Tables*. Books and in the MS. annexed to the Act of Uniformity of 1662. Most unfortunately, in this, as was the case in the earlier editions of the PB, various errors apparently due to carelessness are to be found, and also from that date down to the present time these tables have been printed in a more or less mutilated and changed condition.

The C. of 1662 consisted of nine columns of which the first four only need be given in this article. As specimens these four columns are given in the annexed table for the months of January and March. The fifth column gave the dates of festivals and Saints' days, and the remaining four columns gave the daily morning and evening first and second lessons.

January hath xxxi days.				March hath xxxi days.			
The Moon hath xxx.				The Moon hath xxx.			
2	1	A	Kalend	3	1	d	Kalend
	2	b	4 No.		2	e	6 No.
10	3	c	3 No.	11	3	f	5 No.
	4	d	Pr. No.		4	g	4 No.
19	5	e	Nonæ	19	5	A	3 No.
8	6	f	8 Id.	8	6	b	Pr. No.
	7	g	7 Id.		7	c	Nonæ
16	8	A	6 Id.	16	8	d	8 Id.
5	9	b	5 Id.	5	9	e	7 Id.
	10	c	4 Id.		10	f	6 Id.
13	11	d	3 Id.	13	11	g	5 Id.
2	12	e	Pr. Id.	2	12	A	4 Id.
	13	f	Idus		13	b	3 Id.
10	14	g	19 Kl. Febr.	10	14	c	Pr. Id.
	15	A	18 Kl.		15	d	Idus
18	16	b	17 Kl.	18	16	e	17 Kl. April
7	17	c	16 Kl.	7	17	f	16 Kl.
	18	d	15 Kl.		18	g	15 Kl.
15	19	e	14 Kl.	15	19	A	14 Kl.
4	20	f	13 Kl.	4	20	b	13 Kl.
	21	g	12 Kl.		21	c	12 Kl.
12	22	A	11 Kl.	12	22	d	11 Kl.
1	23	b	10 Kl.	1	23	e	10 Kl.
	24	c	9 Kl.		24	f	9 Kl.
9	25	d	8 Kl.	9	25	g	8 Kl.
	26	e	7 Kl.		26	A	7 Kl.
17	27	f	6 Kl.	17	27	b	6 Kl.
6	28	g	5 Kl.	6	28	c	5 Kl.
	29	A	4 Kl.		29	d	4 Kl.
13	30	b	3 Kl.	13	30	e	3 Kl.
3	31	c	Prid. Kl.	3	31	f	Pr. Kl.

In the first column the "Golden Numbers" were placed. These numbers range from 1 to 19, referring to a cycle of 19 years in which time it was believed that the phases of the moon would recur to the same days in the C. This cycle was believed to have been discovered about B.C. 433 by Meton at Athens, and for this he received an Olympic Crown, and the cycle was inscribed in gold on the walls of the temple of Minerva. Meton may have learnt his astronomy in Egypt. In the 1662 C. the day opposite to which a number stands is the day on which a C. new moon falls in that particular year of the cycle.

In the column for January there are three dates on which the numbers are wrong: Jan. 1 should be 3; Jan. 3, 11; Jan. 30, 14. On May 1 also 2 should be 11, and, on July 26, 13 should be 14.

The second column contains the days of the month.

The third column contains letters by which the day of the week is indicated throughout the year.

The fourth column contains the Old Roman C., and this column is, without authority, always omitted from printed Prayer Books. By the revision of 1751 the only change that was made was that the Golden Numbers were transferred from the dates of the C. New Moons to the dates of the C. Full Moons, and were omitted altogether except from Mar. 21 to April 18 inclusive, because it is only these that are of use for finding the date of Easter on which the dates of all the moveable feasts, etc., depend, and because the Golden Numbers are now used for no other purpose. The third and fourth tables in the PB show how these feasts depend on Easter.

The Old Church C. was constructed on the hypothesis that there are exactly 365½ days in the year; this was assumed in the C. given to the Roman Empire by Julius Cæsar in B.C. 46, which was drawn up under the supervision of the Egyptian astronomer Sosigenes. The length of the year was taken as 365 days, but every fourth year this was made 366 by reckoning Feb. 24, 6 Kl. Mart, twice, whence the name *Bissextile*. This is still the case in the C. of the Roman Church, and was the case in the C. of the English Church until the revision of 1662, when the extra day was made Feb. 29. At this one point then the English and Roman Calendars do not now agree, and confusion has occurred in consequence as to the correct date of the Feast of St. Matthias. (See *FESTIVALS*, §29.)

Up to this point then the C., as the names given to the various months of the year testify, is that of Pagan, official Rome, and is based on the lengths of the year and the day only, whatever the earliest Roman systems may have been, since apparently originally the Kalends, Nones and Ides were intended to correspond to New Moon, 1st Quarter and Full Moon. On this C. depend the dates of the various Saints' days and Festivals and of Advent Sunday, which is always the nearest Sunday to Nov. 30, the feast of St. Andrew.

We next come to the part the moon plays in the construction of the C., because on to this

3. *The Paschal Full Moon.* solar Pagan C. was grafted a lunar one, which came to the Christian Church from an Eastern source on account of the connection of the Festival of Easter with the Jewish Passover as described in Exodus 12. The following passage from the letter sent (710) to Naitan, King of the Picts, as recorded in Bede's *Ecclesiastical History* 5 22, will explain how this came about:

"There are three rules in the Sacred Writings

on account of which it is not lawful for any human authority to change the time of keeping Easter which has been prescribed to us; two whereof are divinely established in the law of Moses; the third is added in the Gospel by means of the passion and resurrection of our Lord. For the law enjoined that the Passover should be kept in the first month of the year and the third week of that month, that is, from the fifteenth day to the one and twentieth day. It is added by apostolical institution from the Gospel that we are to wait for the Lord's Day in that third week and to keep the beginning of the Paschal time on the same. This threefold rule whosoever shall rightly observe will never err in fixing the Paschal feast."

Now this first month is the Jewish first month, and is by intention that month of which the full moon came next after the vernal equinox. It is also related to the following statement in the C. tables of the 1662 PB:

"Note that the Supputation of the year of Our Lord in the Church of England beginneth the five and twentieth day of March."

For at the time of the Julian reform, B.C. 46, the vernal equinox fell about 3 C. days later than the time it fell at the date of the Council of Nicaea, A.D. 325, *i.e.*, roughly, March 25. In the Julian year the equinox receded in the C. about 1 day in 129 years. Julius Cæsar assigned his New Year's Day to Jan. 1 because it was in B.C. 45 the first new moon after the Winter Solstice which he believed to be Dec. 25. This would bring the Spring Equinox to Mar. 25.

The Old C. was constructed on the hypothesis that in 19 years there are exactly 235 lunar months or lunations. Had this hypothesis been exactly true, then the whole cycle would have been completed in $4 \times 7 \times 19 = 532$ years, and after this period the years, days and phases of the moon, and therefore the dates of Easter, would have come round in exactly the same order. This cycle bears the name of Dionysius Exiguus, an abbot at Rome about 530, and therefore this is probably the date about which the Old C. took that complete form which it retained for over 1,000 years, although the gradually accumulating error was noted as early as 1223 by an unknown French writer. This C. put an end to the acute disputes about the date of Easter which had previously prevailed.

We will next see in what way the Golden Numbers were affixed to the Calendar.

Since A.D. 1 was the second year of the cycle, the Golden Number, or *Prime*, written in ancient Cs. in gold, is found by the following rule: "Add 1 to the date of the year. Divide by 19. The result gives the number of cycles of the moon that have elapsed since the Christian era. The remainder is the Golden Number, or, if there be no remainder, 19 is the Golden Number."

Dating January as the first month according to the Roman Official C., and reckoning by the old rule,

"In quo completur mensi lunatio detur," we shall be able by affixing the Golden Numbers throughout the year to find the date of Easter.

This was probably first done by Anatolius, a native of Alexandria and bishop of the Syrian Laodicea about 270, who first made use of the cycle of Meton for this purpose (see Eusebius, *EH.* vii. 3214-19). In the year 325 (the year of the Nicene Council) a new moon

fell on Jan. 1. The Golden Number of 325 is 3, therefore we place a 3 against Jan. 1. Since a lunation is nearly 29½ days, then counting from Jan. 1, we place a 3 opposite every 30th and 29th day alternately, and we thus reach Dec. 21, for $6 \times 30 + 6 \times 29 = 354$ days. There are $365 - 354 = 11$ days over. Hence the fourth year of the cycle has each of its months ending 11 days sooner, the first month ending on Jan. 19, the last on Dec. 9. We have now 22 days over. If we repeat this process for year 5 of the cycle we must have 33 days over. We therefore call this year a year of 13 months and call the extra month an embolistic month. Since the 19 years have 235 lunations, there must be in all $235 - 19 \times 12 = 235 - 228 = 7$ years with embolistic months. To make the cycle true to a day we must ignore the average value of the Bissextile day and reckon 6 of these embolistic years to contain 30 days and 1 to contain 29.

Different Cs. make a slight variation as to where these embolistic months should be inserted, but the rule was rigidly observed that the lunation in which the Paschal Moon fell must be kept as one of 29 days so as to ensure that that moon could not fall into a wrong nominal month, and the embolistic months were distributed amongst the 235 lunations at approximately even distances. In leap years the intercalated day caused a slight interference with the reckoning. Either three consecutive lunations actually contained 30 days each, or, what was undesirable, yet at times unavoidable, the March lunation had to include really 31 days.

For C. purposes the 14th day onward inclusive from each of these C. New Moons was reckoned as the full moon, although the actual full moon must fall on the 15th or even the 16th. This very ancient assumption is due to the fact that formerly "New Moon" meant first day of visibility, which is what modern astronomy would regard as the second or even third day of the moon's age.

If now the date of the Vernal Equinox be known, we can determine also the date of that Paschal full (14th day of the) moon which belongs to it. This is settled by fixing the date as Mar. 21. Leap year causes the date, even in the corrected C., to vibrate between Mar. 21 and 22. Nevertheless we ignore this and decide to always call the determining date of Mar. 21 the Vernal Equinox, and intend, as 24 Geo. II, c. 23, remarks, thereby to restore the C. to the condition it was in at the date of the Council of Nicaea.

By the third column in the C. which contains the letters we determine which dates in a given year are Sundays. Since $365 \div 7$ gives a remainder of 1, each ordinary year begins and ends with the same day of the week, the next year beginning with the next day. A.D. 1 began on Saturday and therefore ended on Saturday. A.D. 2 therefore began on a Sunday. Also every leap year the *letter leaps*, and $366 \div 7$ gives remainder 2.

5. Golden Numbers in Old-Style Calendar—Embolistic Months.

6. Day of Full Moon.

7. The Sunday Letter (O.S.).

Hence a simple rule arises which can be expressed in various forms. One form is as follows. Add to the number of the year its fourth part, omitting fractions (*i.e.*, the number of contained leap years), also the number 2; divide by 7, and take the remainder.

Then the following table will give the Sunday letter

6	5	4	3	2	1	0
F	G	A	B	C	D	E

for an ordinary year, and the second letter (the one in use after the intercalated day) for a leap year. This or these letters will give the Sundays throughout the year.

The reason why, in this particular form, these letters are affixed to these special numbers is that, by adding 2, we are taking the year B.C. 2, which actually began on a Wednesday, as our starting-point. Now, remembering that B.C. 1 is reckoned to precede A.D. 1 immediately, and that there was no intervening year 0, it follows from the table that, for B.C. 2, 0 corresponds to E, and that the first Sunday was Jan. 5, which, since the year began on a Wednesday, was the fact.

These calculations are sufficient to give a complete determination of the date of Easter. The old definition of Easter was probably drawn up by Bishop Cosin, as it agrees very closely with that given by him in his *Private Devotions* published in 1627. In 1751 the language was slightly modernised, but the meaning was unchanged.

We must next see how to construct the "Table to finde Easter for Ever," which was first printed in Queen Elizabeth's PB, 2nd edition (the New C. of 1561), and continued through the successive revisions down to 1662. If we lower the Golden Numbers as found in the first column of the C. each 14 places inclusive, these numbers are now opposite the places of the Paschal 14th's, the Ecclesiastical Full Moons. This is shown in the annexed table. The second table "To Finde Easter for Ever" contains merely the results drawn from the first table arranged in more convenient form for reference.

xvi	March	21	c
v	"	22	d
—	"	23	e
xiii	"	24	f
ii	"	25	g
—	"	26	A
x	"	27	b
—	"	28	c
xviii	"	29	d
vii	"	30	e
—	"	31	f
xv	April	1	g
iv	"	2	A
—	"	3	b
xii	"	4	c
i	"	5	d
—	"	6	e
ix	"	7	f
—	"	8	g
xvii	"	9	A
vi	"	10	b
—	"	11	c
xiv	"	12	d
iii	"	13	e
—	"	14	f
xi	"	15	g
—	"	16	A
xix	"	17	b
viii	"	18	c
—	"	19	d
—	"	20	e
—	"	21	f
—	"	22	g
—	"	23	A
—	"	24	b
—	"	25	c

TO FINDE EASTER FOR EVER.

The Golden Number.		A	B	C	D	E	F	G
i	Apr. 9	10		11	12	6	7	8
ii	Mar. 26	27		28	29	30	31	April 1
iii	Apr. 16	17		18	19	20	21	22
iv	Apr. 9	3		4	5	6	7	8
v	Mar. 26	27		28	29	23	24	25
vi	Apr. 16	17		11	12	13	14	15
vii	Apr. 2	3		4	5	6	Mar. 31	Apr. 1
viii	Apr. 23	24		25	19	20	21	22
ix	Apr. 9	10		11	12	13	14	8
x	Apr. 2	3	Mar. 28	29	30	31	Apr. 1	1
xi	Apr. 16	17		18	19	20	21	22
xii	Apr. 9	10		11	5	6	7	8
xiii	Mar. 26	27		28	29	30	31	25
xiv	Apr. 16	17		18	19	13	14	15
xv	Apr. 2	3		4	5	6	7	8
xvi	Mar. 26	27		28	22	23	24	25
xvii	Apr. 16	10		11	12	13	14	15
xviii	Apr. 2	3		4	5	Mar. 30	31	Apr. 1
xix	Apr. 23	24		18	19	20	21	22

The second table in the Reformed tables given in our modern PB, and headed "Another Table to Find Easter, etc.," is constructed from the first table printed there in exactly the same way, and thus these two tables are strictly comparable.

We must now turn to the reform of the Old Church C. The accumulation of small errors seems to have been first noted by

9. Reformation of Calendar. an unknown French writer, probably Vincentius of Beauvais, in 1223. In 1582 Pope Gregory XIII abolished the Old C. and referred to a work which should completely explain the New C., written by the Jesuit Clavius. This work, under the title of *Romani Calendarii a Gregorio XIII Pontifice Maximo restituti explicatio*, was published 1603. In England the Old Style continued. It was known that the new moon of the heavens fell five days inclusive before the new moon of the C., and it was customary to pass from the one to the other by words or phrases of five syllables such as those given in the Latin PB (1564) of Queen Elizabeth, *Sanc-ti-fi-ce-tur* or *Sol-est-in-cœ-lis*. In the Prayer Books of 1596, 1604 and 1637, however, the Golden Numbers were actually shifted five places, but their connection with the method of finding Easter was thereby disturbed, and the arrangement of 1552 and 1561 was restored in 1662.

In 1750 Lord Macclesfield published a paper on the subject in the *Philosophical Transactions* of the Royal Society, and this was obviously the basis of the Act of Parliament which reformed the C. of the English Church and nation the following year, some of his actual language recurring in it. The tables annexed to the Act were drawn up under the supervision of Bradley, the friend of Newton and Halley, Astronomer Royal at Greenwich, 1742-1762. In 1582 the C. was altered by means of a system of Epacts as set out in the Roman Breviary to which we shall return later on (see § 14), but these are made no use of in the English reform, which in

its table adheres to the old conservative system of Golden Numbers. It is this English system which we shall follow in the explanation of the New Calendar.

The Old Calendar was based on two assumptions which were not true. Therefore two errors, operating in reverse directions but not compensating each other, accumulated. The year is not exactly $365\frac{1}{4}$ days but a little less. Nineteen Julian years are not exactly 235 lunar months but a little more.

Considering the effect of the first error. The Vernal Equinox in 1582 fell on Mar. 11, ten days too early; in 1751 it fell on Mar. 10, eleven days too early. This was rectified by the violent step of destroying these nominal days. In the Roman C., Oct. 5, 1582, was called Oct. 15. In the English C., Sept. 3, 1752, was called Sept. 14.

Considering for the purposes of explanation the effect of this as relating to, say, 1600, which is the first date mentioned in the "General Tables" printed in our Prayer Books. We must note that it will immediately react on the Sunday letter, because the new Oct. 15 must have the same letter as the old Oct. 5. These letters recur in sevens, but $10 - 7 = 3$. Hence the Sunday letter must be shifted three places, and the rule already given for finding the Sunday letter in the Julian or Old C. must be amended for the Gregorian or New Style C. thus:

"For all years between A.D. 1500 and A.D. 1700 add to the number of the year its fourth part, also the number 2, divide by 7, take the remainder, which will give the Sunday letter according to the table."

Remainder ..	6	5	4	3	2	1	0
Old Style ..	F	G	A	B	C	D	E
New Style ..	B	C	D	E	F	G	A

For all years succeeding 1700 the rule is given in the PB as subsequently explained.

By this step the C. Vernal Equinox was violently brought back to Mar. 21, and steps were taken to prevent its receding therefrom in the future.

The rule was made, the C. year of $365\frac{1}{4}$ days being too long by about 3 days in 400 years, that 3 leap years should be counted as ordinary years in each period of 4 centuries. The years chosen were those centennial years in which, the two terminal cyphers being removed, the preceding figures should not be divisible by 4 without remainder.

Thus, A.D. 1600, 2000, 2400 would remain leap years, but 1700, 1800, 1900, 2100 would not be leap years. As this correction still leaves the year too long by about one day in each 3,600 years, it was proposed by Delambre at the time of the French Revolution that A.D. 3600, 7200, etc., should not be counted leap years. This reform, however, we leave to posterity. The

French revolutionary C. was dropped. The effect of this proposal on the Sunday letter is shown in the first of the General Tables printed in the Prayer Book. It is quite easy to construct this table backwards, and by this means show how the difference of the Sunday letter in the Old and New Styles arose in the preceding table.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
100	200	300	500	600	700	0
1000	1100	400	1300	1400	800	900
1900	1200	1300	1400	1500	1700	1800
2000	2100	2200	2300	1600	—	—
			2400	etc.		

We find by inspecting this table that the Old Style dominical letter system corresponds approximately with what would have been the New Style dominical letter system at the time of the Council of Nicaea, A.D. 325.

What the table effects is this, that every time a centennial leap year becomes an ordinary year, which it does 3 times in 400 years, the total number which has to be divided by 7 to get that remainder which determines the Sunday letter is reduced by one, the omitted bissextile day.

We must now consider the second general table given in the PB. In this table the third column combines in a single correcting

11. 2nd General Table in PB. number the result of two corrections—a solar correction for the length of the year, and a lunar correction for the length of the lunation or lunar month. The solar correction is intended to keep the year in correspondence with the sun so that the Vernal equinox should coincide with Mar. 21, which the astronomers who amended the C. in 1582 considered to be the date on which it fell at the time of the Council of Nicaea. The Alexandrian astronomers, who were contemporary, thought it fell on Mar. 23. Modern astronomers have decided that it then fell on Mar. 20. In our own C., on account of the disturbing factor of leap year, it vibrates every four years between Mar. 21 and 22.

The solar correction throws forward the days of the new moons, and therefore of the full moons, and therefore of the Paschal full moon, that is, the places of the Golden Numbers in the C., three days every four centuries.

The lunar correction operates the reverse way. The cycle of 19 Julian years is inexact, it is too long by an amount taken as 8 days, in 2,500 years. Therefore we must set back the places of the Golden Numbers one day at the end of each 300 years seven times, then one day at the end of each 400 years, and then repeat the series. The following table will illustrate how this gives rise to the table in our PB.

	Solar Correction.	Lunar Correction.	Resultant Number.
1600			= 0
1700	+ I		= 1
1800	+ I	- I	= 1
1900	+ I		= 2
2000			= 2
2100	+ I	- I	= 2
2200	+ I		= 3
2300	+ I		= 4
2400		- I	= 3
2500	+ I		= 4
2600	+ I		= 5
2700	+ I	- I	= 5
2800			= 5
2900	+ I		= 6
3000	+ I	- I	= 6
Etc.			

The table given in the PB is simply the first and fourth columns of this derived series.

It is perfectly easy to construct this table backwards, and the result is interesting; it will be found below traced backwards to A.D. I.

	Solar Correction.	Lunar Correction.	Resultant.	- 7.
0			= 0	- 7
100	+ I		= 1	- 6
200	+ I	- I	= 1	- 6
300	+ I		= 2	- 5
400			= 2	- 5
500	+ I	- I	= 2	- 5
600	+ I		= 3	- 4
700	+ I		= 4	- 3
800		- I	= 3	- 4
900	+ I		= 4	- 3
1000	+ I		= 5	- 2
1100	+ I	- I	= 5	- 2
1200			= 5	- 2
1300	+ I		= 6	- 1
1400	+ I	- I	= 6	- 1
1500	+ I		= 7	0
1600			= 7	0
1700	+ I		= 8	+ I
1800	+ I	- I	= 8	+ I

It must be noted that the gap between 1400 and 1800 is taken as the one-day period of 400 years following seven periods of 300 years.

These two tables are really consecutive, the subtraction of 7 being merely a convenient way of starting with 0 for the date of the Gregorian revision.

New Style 1500-1699	Old Style	March	
iii	xvi	21	c
—	v	22	d
—	—	23	e
—	xiii	24	f
xix	ii	25	g
viii	—	26	A
—	x	27	b
xvi	—	28	c
v	xviii	29	d
—	vii	30	e
xiii	—	31	f

TABLE FOR DOMINICAL LETTER.

	New	Old
0	A	E
1	G	D
2	F	C
3	E	B
4	D	A
5	C	G
6	B	F

New Style 1500-1699	Old Style	Apr. 1	
ii	xv	1	g
—	iv	2	A
x	—	3	b
—	xii	4	c
xviii	i	5	d
vii	—	6	e
—	ix	7	f
xv	—	8	g
—	xvii	9	A
—	vi	10	b
xii	—	11	c
i	xiv	12	d
—	iii	13	e
ix	—	14	f
—	xi	15	g
xvii	—	16	A
vi	xix	17	b
xiv	viii	18	c
—	—	19	d
—	—	20	e
—	—	21	f
—	—	22	g
—	—	23	A
—	—	24	b
—	—	25	c

In this table the Paschal tables in accordance with the Old and New Styles are placed side by side. Neglecting April 17 and 18 for the present, we observe that in all other cases the Golden Number in the revised C. has been moved down seven places. This seven is made up as follows: five places are taken with the deliberate intent of bringing back the C. to stand as it stood at the date of the Council of Nicaea; one place deliberately thrusts forward the date of the Paschal moon so as to ensure that it should never precede the moon of the heavens and come into conflict with the Jewish Passover; one place is an actual astronomical mistake due to an error in the tables then in existence (1582).

The Golden Numbers move one place further down in 1700, another place further down in 1900, and again another place in 2200. Table III, the last general table in our PB from which the special tables are all derived, shows their complete movement in accordance with the correction figures in Table II. This table it will not be necessary to reprint; it will be however convenient to refer to it whilst its peculiar structure is described.

Table III gives the thirty different positions of the Golden Numbers in the Paschal lunation. But, as it is necessary to ensure that the 13. 3rd General C. Moon should fall within that real Table in PB. period, that particular lunation is taken as 29 days only.

The adjustment is made in the four lowest lines of the table which are given up to April 17 and 18. These dates have each one line and a half assigned to them, so that the 30 different positions of the Golden Numbers are distributed over 31 horizontal lines, although in each vertical column there are only 30 numbers, and these 30 numbers are distributed over 29 actual days.

We must next observe that as the table is set out each figure reappears in the next vertical column which represents the next year of the nineteen-year lunar cycle eleven places further up, recommencing at the bottom of the column, although two of those places in the case of April 17 or 18 will be assigned to one day. This is because the year which each column represents consists of $6 \times 30 + 6 \times 29 = 354$ days, eleven days short of a solar year (the intercalary, Feb. 29, being ignored in spite of its producing from time to time what could not be dispensed with, and what Delambre called a "monstrosity in astronomy," a lunation of 31 days), these eleven day remainders accumulating until it is possible to throw out a 30 for an embolistic month. In the Table this rejected 30 represents 29 days on account of the coalescence of three places on the two dates April 17 and 18, and by the rejection of this 30 the date of the Calendar Full Moon is retained within the limits of the Table, that is, within the limits of the Paschal lunation.

Similarly, if we take any horizontal line of figures across the table, each number is the preceding

increased by 11, throwing out 30 whenever possible, and it is possible 6 times because there are 6 embolistic months of 30 days in a 19-year cycle. But in passing from year 19 back to year 1 of the next cycle the figure 11 in every case becomes 12, and this is because there is a missing day, the last embolistic month being not 30 but 29. The 19-year cycle of $365\frac{1}{4} \times 19$ days is equal to $(6 \times 30 + 6 \times 29) \times 19 + 6 \times 30 + 29$ days + 4 or 5 intercalary days on an average and within the limits of the corrections, because a 19-year cycle with 5 leap years has 6,940 days, and one with 4 leap years 6,939—an average of 6,939 $\frac{1}{4}$ days.

The final point to explain is why the half lines of April 17 and 18 are broken at such a point that the 19-year cycle becomes 11 + 8 = 19. This is an arrangement to prevent Easter Day ever coming twice on the same day within the same period of 19 years, as this is inconsistent with the notion of a cycle. In the same cycle of 19 years the places of the last eight Golden Numbers precede the places of the first eight Golden Numbers each in order by one day; this is easily seen in the table. This break at this point or at any point between the 8th and 11th years will prevent two different Golden Numbers falling on the same day of the month. This division, however, of the 19-year cycle into 11 + 8 is very ancient, Dionysius Exiguus (530) himself stating in his *Epistola ad Bonifacium*: "Decemnovennalis cyclos per ogdoadem et hendecadem in se revolvitur."

These considerations completely explain and account for the English arrangement of the C. It only relates to the finding of Easter, and the whole apparatus of Golden Numbers for finding all the New Moons, except the Paschal new and the full moon depending on it, was swept away in 1751. Careful and accurate astronomical and tidal tables based not on antiquity but on modern observation take their place in good modern almanacs.

It was proposed in the Recommendations of the Convocations of Canterbury and York contained in the Reports presented to the Queen in 1879 to sweep away the existing tables in the PB and to substitute others which can be seen in *The Convocation Prayer-Book*, published by John Murray, 1880. A certain amount of simplicity would be gained at the expense of much destruction of historical interest and completeness, and the change is not advisable. The proposed Tables do not extend beyond 1999.

We must now say a few words on the C. as it is found in the Roman Breviary. The apparatus of Golden Numbers was removed in 1582

14. Modern Roman System. Epacts. and their place was taken by Epacts. The Epact is a number denoting the age of the moon on Jan. 1 in each year. For ordinary years the Epact is found by adding 11 to the Epact of the preceding year except when passing from 19th back to 1st, when 12 must be added. Corrections to the Epact must also be made when in our General Table II the number in the third column changes. The Roman Brev. prints in the first column of its Calendar an Epact almanac—reckoning each month as nominally 30 days, and counting backwards from i to xxx or rather *.

In the hollow months, as they are called, two numbers, xxv and xxiv, are written on one date, the month is really 29 days, and the full and hollow months come alternately.

If we have an Epact Almanac and know the Epact of the year, to find the date of Easter when the Sunday letter is known is a mere matter of inspection. However, the English reform of 1751 was a conservative reform. We refused to adopt the Roman system of Epacts, although the definition of Epact is printed in English Prayer Books as early as 1578,

and although both in the 1662 PB and in the 1751 Revised Tables the Epact for each year is given in the Table of Movable Feasts.

The theory of the structure of the C. and the method of determining the date of Easter thereby have been reduced to mathematical

15. Mathema- formulæ by Gauss (1777-1855), and **tical Formule.** by Delambre (1749-1822) at the time of the French Revolution. Professor De Morgan, who wrote valuable papers on the subject in the *British Almanac* for 1845, 1846 and 1850, contributed also a paper to Stephens' *Commentary on the MS. Book of Common Prayer for Ireland*, E.H.S., pub. 1849. See also *The Theory and Use of the Church Calendar* by Rev. Samuel Seabury, New York, Pott, Young & Co., 1872.

The rule given below was supplied by a New York correspondent to *Nature*, April 20, 1876, and was reprinted in Butcher's *Ecclesiastical Calendar* (published by Hodges, Foster & Figgis, Dublin, 1877), where, however, $o + i$ should be $o + 1$, a troublesome misprint. No detailed proof was given.

TO FIND EASTER "FOR EVER" (IN GREGORIAN CALENDAR).

Divide	by	and call the Quotient	Remainder.
The Year of Our Lord	19	—	a
" " "	100	b	c
" " "	4	d	e
b + 8	25	f	—
b - f + i	3	g	—
19a + b - d - g + 15	30	—	h
" " "	4	i	k
32 + 2e + 2i - h - k	7	—	l
a + 11h + 22l	451	m	—
h + l - 7m + 114	31	n	o

Then n = number of month of the year.

$o + 1$ = the day of the month on which Easter falls.

Thus, for year 1911, a = 11, b = 19, c = 11, d = 4, e = 3, f = 1, g = 6, h = 23, i = 2, k = 3, l = 2, m = 0, n = 4, o = 15.

n = 4. April } Correct Gregorian date.¹

o = 15, ∴ $o + 1 = 16$ }
—C5-7. FREDC. F. GRENSTED.

CALVINIST.—The Calvinists accepted the opinions of John Calvin, the Genevan Reformer, on the doctrines of grace and the divine decrees concerning election and reprobation. Although divided into "supralapsarians," who held that God had foreordained the apostacy of Adam, and "sublapsarians," who taught that He had simply permitted it, they were united on what are known as the Five Points of Calvinism: (1) Predestination, including election to life eternal and reprobation to everlasting condemnation; (2) Particular Redemption of a certain

¹ In view of certain proposals for alteration of the C. now before the public, the following extracts from De Morgan's art. in the *British Almanac* for 1845 may be of interest.

"If the Parliament of this country were to fix Easter Sunday, which it could only do for the Protestant portion of the Empire" (and perhaps not for that), "the odds are that the confusion which would arise from the different sects keeping Easter at different times would counterbalance the advantage of the more simple reckoning" (p. 11).

"Every alteration of the C. is an additional trouble and risk of error in questions of history; the Gregorian reformation has done much in this way, another attempt would go near to render the chronology of the country in which it was made an unfathomable mystery" (p. 36).

chosen number by Christ's death; (3) Original sin; (4) Irresistible grace, or the effectual calling of the elect; (5) Final perseverance of the elect. Calvin's *Institutes* were published in 1536, and his book on Predestination in 1552, and his doctrinal views were soon adopted by the Reformed Churches. Practically all the Elizabethan churchmen, especially those who had been in exile on the Continent, held, if not always extreme, at least decided Calvinistic opinions. Calvin's *Institutes* became the recognised text-book at the universities, and Hooker complained that "men are daily accused of heresy for holding that which the Fathers held, and that they never are clear, if they find not somewhat in Calvin to justify themselves."¹

Heylin says that "when Laud commenced his university career it was safer to have been looked upon as a heathen or publican than as an anti-Calvinist."² This statement is borne out by the fact that an attempt in 1595 by a Cambridge divine to deny the Calvinistic doctrines of election and assurance led to the compilation of the "Lambeth Articles," which received the approval of Abp. Whitgift and a number of bps. and clergy at Lambeth, and were so strongly Calvinistic that one of them baldly stated that "It is not placed within the will and power of every man to be saved." Although these Arts. never received any eccles. authority, Abp. Whitgift declared them to be "sound doctrine and uniformly professed in this Ch. of Eng. and agreeable to the Articles of Religion."³

Early in the next cent., however, the teaching of Arminius, a Dutch Reformed divine, led to the rise of a new school of theologians, who taught, in opposition to the Calvinists, universal redemption, that election to eternal life was dependent on foreseen persevering faith, and that those united to Christ by faith might finally fall away from grace and be lost.⁴ These Arminian views were at first strongly condemned in England, and James I sent representatives to the Synod of Dort in 1618, when the doctrines of the "Remonstrants" were condemned, and the Five Points of Calvinism explicitly reaffirmed.⁵ Meanwhile, a violent and abusive controversy was waged between the two parties in the pulpits, until arrested by a Royal Proclamation, and soon after chiefly from political motives the Arminians began to be patronised first by James I and then by Charles I. Owing to the policy and support of Abp. Laud, the Arminians became so powerful that a largely successful attempt was made, by associating all the Calvinistic clergy with the non-conforming Puritans, to drive the Calvinists from the Ch. by means of an intolerant system of suspensions, fines and imprisonments. Thus one of the charges made against Montague by the Parliament in 1626 was that he "had endeavoured to

raise factions amongst the King's subjects by casting the odious and scandalous name of 'Puritan' upon those who conform to the doctrine and ceremonies of the Church."¹

At the Restoration the bitter controversy between Calvinists and Arminians had almost abated, and it was only renewed again for a short time by the Methodist revivalists in the next cent., when the adherents of Whitefield, who inclined to the views of the Calvinists, opposed Wesley and his followers who approximated to the teaching of the Arminians. [Cp. Figgis on *Calvinism and Arminianism in DECH.*—KI.]

C. SYDNEY CARTER.

CANDLES.—Constant Ch. tradition seems to have required that the altar Cs. must be of bees'-wax, though in the Ch. of Eng. there is probably no reason why some modification should not be used in poor chs. and in Cs. not actually burnt upon the Holy Table, e.g., those upon the pillars supporting the altar-curtains or hanging in *coronae* from the roof. Unbleached wax was often used at burials and probably in Lent, but there seems to have been no strictness as to this, Cs. provided in wills for use at funerals being frequently left for subsequent use at the altar. Cs. used to be made of wax throughout² and should be so now, the wooden and metal "stocks" (or sham Cs.) being a 19th cent. innovation without authority and utterly unworthy of God's house. Altar Cs. are mere adjuncts to the LORD'S TABLE, and should not be too high at any time, and they may well be burnt quite low. Properly made Cs., thicker at the bottom than at the top, have a more graceful appearance than straight ones. The shields placed on some modern altar Cs. are out of place, and are a mistaken adaptation of the armorial shields formerly hung upon the Cs. used at the funerals of armigerous persons.—R3.

F. C. EELES.

CANDLEMAS.—See FESTIVAL, § 13.

CANDLESTICKS.—Though the ceremonial use of LIGHTS is early, their stationary use in C. especially on the altar is comparatively late, altar C. not being at all general till the 13th cent. and then only two. Concurrently with this lingered the older uses of holding a torch near the altar to supply the light which mediæval Canon Law required at Mass, or placing candles in a hanging receptacle. Lights in early times were suspended from, or set upon, the ciborium-canopy over the altar (see LORD'S TABLE), and, when all that remained of the ciborium was the pyx-canopy and the pillars round the altar, candles were often placed upon the latter or in the hands of figures of angels standing on the pillars, while standard C. frequently stood on the pavement in front. Rich candelabra hanging from the roof were used to contain additional candles in the later Middle Ages, though less frequently in England than in Scotland, whither they were introduced from the Netherlands. Fine brass chandeliers of a later date, generally 18th cent., are common in England, e.g., St. Helen's, Abingdon, 1710, and chs. in and near Bristol. Among hanging candelabra we may reckon the *rowels*, or circular C. supporting numerous tapers, often hung before the rood in the later Middle Ages. The rood light, which was looked upon as very important, sometimes took the form of a lamp, sometimes of a candle fixed in the loft before the rood

¹ Rushworth, *Hist. Collections*, vol. i., p. 211 (1721).

² Except sometimes a Paschal when of great size (in which case it seems to have been made upon a wooden core), and certain kinds of torches.

¹ Preface, *Eccles. Pol.* 2 9, Pref. n. 2 (ed. *Everyman's Libr.*).

² *Life of Laud*, p. 52 (1668).

³ Whitgift's *Works*, 3 615.

⁴ Cp. Mosheim, *Eccles. Hist.*, cent. 17, sect. 2, pt. 2, c. 3.

⁵ Cp. *Judgment of the Synod of Dort* in Hall's *Harmony of the Protestant Confess. of Faith*.

or hanging from the roof. Such lights as those in the rowel were in addition to this, and of the same decorative nature as the numerous candles or torches burnt in the rood-loft, upon prickets or in basins of latten or pewter. In mediæval England the lights in the rood-loft were very numerous, those at the altar comparatively few.

Mediæval altar C. were small and few; there were rarely more than two actually set on the altar, behind the table of which the reredos rose immediately with the east window just above it. Large or numerous C. would have obscured the reredos if placed before it, and would have been useless and ineffective if set on the top of it. The two altar C. of normal mediæval use survived the Reformation, and came down to the 19th cent. in most cathedral and collegiate Chs. and in some parish Chs. Under the influence of the Renaissance their size increased, though not their number. The increase in the number of altar C. on the Continent in recent times has been largely due to the spread from Rome of the papal seven (modified to six), which seem to have been originally processional torches placed on the altar in the papal chapel in late mediæval times. The introduction of altar tabernacles and of gradines and shelves, with the services of Benediction and Exposition of the Blessed Sacrament, all assisted in the multiplying of altar C., and helped to produce C. with small branches to hold numerous tapers, a type common in modern France, and introduced into England, without authority or precedent, during the 19th cent. under the mistaken name of *vesper-lights*.

Two pairs of 13th cent. altar C., one 10½ in., the other 5½ in. high, remain at St. Thomas, Bristol; and a wonderfully rich 12th cent. candlestick from Gloucester is now in South Kensington Museum. Fine pairs of 17th and 18th cent. C. are not uncommon, and are often massive and beautiful, e.g., Rochester Cathedral, 1653; Norwich, 1665; Exeter, 1681; Durham, 1767; Trinity Coll., Cambridge, 1773. Among parish Chs. possessing old altar C. are: Hackness, Yorks., early 17th cent., enamelled; Halam, Notts., copper; Lutterworth, Leics.; Messing, Essex, wood gilt; Harthill, Yorks., 1675; St. Anne, Soho, London, given 1722. Swithland, Leics., and some others, have silver C. Southwell Cathedral has a pair of brass standard C., originally 4 ft. 6½ in. high, which formerly belonged to Newstead Priory.—R3.

F. C. EELES.

CANON, CANONRY.—In cathedral and collegiate churches the residentiary members of the chapter, other than the dean, whether "heretofore styled either prebendary, canon, canon residentiary or residentiary," are now (3-4 Vict., c. 113) called "Canons." There is no chapter in the dioceses of St. Albans, Liverpool, Newcastle, Southwell or Wakefield, although each bishop has now the right to appoint twenty-four honorary Canons. The Canons are maintained from the revenues of the Cathedral. Each of them is a corporation sole in respect of his prebend, beside being part of the corporation of the chapter.

On a vacancy in any see the Canons, in chapter with the dean, have the function of electing as bishop the person named in the letter missive enclosed in the royal *congé d'élire*. Two Canons, at least, should be present at every ordination (canon 31). The Canons are, with the dean, responsible for the fabric and services of the church (canons 24, 25, 43, 44), and are assisted in the choral part of the service by priests-vicars or vicars-choral, who at St. Paul's and Hereford and in cathedrals of the new foundation are called MINOR CANONS.

The Canons are appointed by the bishop of the

diocese, save in a few cases, e.g., the Crown appoints to the three Crown canonries of St. Paul's, and the canonries annexed by law to certain Regius professorships. Other canonries are annexed by statute to the headships of Pembroke College, Oxford, and St. Catherine's College, Cambridge.

In CATHEDRALS of the Old Foundation there are a large number of non-residentiary Canons, who are collated to their (nominal) prebends by the bishop, and share with the residentiary Canons the right of electing the proctors of the chapter (see CONVOCATION). In each cathedral of the New Foundation the bishop has power to appoint twenty-four honorary Canons; but these have no vote for proctors, although they vote in elections of commissioners under the Pluralities Act Amendment Act, 1885, and of assessors under the CLERGY DISCIPLINE ACT, 1892.

In several dioceses canonries are annexed to archdeaconries, carrying out one of the objects for which canonries were instituted, the formation of a council to help and advise the bishop.

By 36-7 Vict., c. 39, s. 3 (1873), the Ecclesiastical Commissioners may accept a plan for a new or revived canonry whose incumbent is charged with "any spiritual, ecclesiastical, eleemosynary, or educational duties for the benefit of the Church of England, and in connection with the diocese."

In the collegiate church of St. Michael, Coventry, which will, it is hoped, shortly assume the position of a cathedral church, the corporate body appointed in 1908 consists of the Bishop of Worcester (the diocesan) as dean, a subdean, the archdeacon of Coventry, nine clerical Canons and seven lay Canons. (Much learning on the subject of this article will be found in M. E. C. Walcott, *Cathedrals*, 1865, pp. 69 ff.)—A3.

R. J. WHITWELL.

CANON (IN MUSIC).—Among the various meanings attached to the word C. in matters ecclesiastical, its special musical

1. Definition. sense is apt to be forgotten. It is applied to a kind of composition framed so strictly according to *rule* (*κανόν*) as to justify the name; a strict C. consists of a composition for several voices or instruments in which one part repeats exactly that which another part has previously performed, the leading part then proceeding to something else. The number of vocal or instrumental parts employed is only limited by the skill of the composer. It is essential that the imitation of one part by another should be exact, whether the imitation be at the same or a different pitch.

To discuss the famous Masses and other things which were written "in C." by the great masters of the Polyphonic school of the 15th and

2. Brief Account. 16th cents. would occupy an undue amount of space, but the reader may be referred to the art. *Canon* in Grove's *Dictionary of Music and Musicians* for further information. The older writers were fond of puzzling musicians by not indicating clearly at what point in the first performer's part the second was to join in, and writing over the C. some enigmatical inscription containing the indication of the manner of performance. Thus, the inscription, "Mercy and Truth have met together," indicated that the two voices were to begin at different ends of the C. and meet in the middle. (See also art. *Inscriptions* in Grove's *Dict.*) But these complicated feats of mere ingenuity obviously could not call into play the higher qualities of the composer, and many of the older Cs. were quite without artistic merit. Not until the C. was developed into the

freer form of Fugue could the composer show his full individuality and taste, as this form allows episodes to be introduced, and in various ways sets the writer free from the strict laws of canonic writing. Very few Cs. have the beauty and suavity of the famous "Non nobis, Domine," ascribed to William Byrd, or, to come to later times, of those which appear, at every interval of the scale, in Bach's thirty variations for the harpsichord. In these latter, the parts in C. proceed above an independent bass part, and the same thing occurs in the C. which English Churchmen know best, the tune called Tallis's C. to "Glory to Thee, my God, this night." In this the tenor part copies exactly what the treble has sung four notes before, the other two parts being usually independent of the C. While Fugue is a development of C., allowing space for musical originality, all vocal rounds and catches are strictly canonical in structure, differentiated only by the character of their words, and both having as a general rule secular words. The round has often serious or sentimental words, and the catch is a distinctively English art-form in which, although the structure is strictly canonical, notes and rests are so arranged that, when the voices are singing together, the effect of the interchanging words or syllables gives a sense different from the plain meaning of the words as they would be written. Dr. Callcott's "How, Sophia" ("House a-fire") is a modern example of this form, but the older instances are by no means so harmless as this in their tendency.—92.

I. A. FULLER-MAITLAND.

CANON LAW.—The word *Canon* is used both of isolated provisions of Councils (generally confined to Ecumenical or General Councils), and also of that body of law which governs the Ch. It is used exclusively of eccles., as distinguished from civil or secular, laws. The *raison d'être* of CL. rests upon our Lord's commission to the Apostles (e.g., in Matt. 18 18) and consequently to their successors in the Ch. The view taken of that commission must affect the whole question of the authority of the CL. If it included a legislative and administrative function which should reside in the Ch. in all ages, then we have Scriptural authority for the existence of a body of eccles. regulations to guide the Christian in his life as a member of the Spiritual Community divinely instituted by Christ. The Eng. Ch. has consistently taken the view that our Lord founded a visible society on earth of which He himself is the head, and that he committed to that society legislative, administrative, and judicial functions (cp. Art. 20, and Exh.¹ in the Commn. Service, which well illustrates the continued belief on the part of the Reformers in the right of the Ch. to exercise discipline over the faithful). The Ch. founded by Christ is then a society having a regular constitution and government with visible rules and laws. Upon this belief rests the authority of the CL. which has been called the handmaid of theology, for, while the latter deals with the development of doctrine and the inner thought of the Ch., the former regulates the working of her constitution, the control of her officers, the administration of her Sacraments, and all that has to do with Christian practice. Launcelot, a canonist of the 16th cent., and author of *Institutiones Juris*

Canonici, describes its object as being to guide the faithful towards "eternal beatitude."

The relation of CL. to other branches of law is important.¹ It is defined by all authorities as "jus" rather than "lex," for it partakes rather of the fundamental principle of law than of a body of isolated legislative enactments, though these go to make up its composition. Gratian (Dist. 1, c. 2) distinguishes between the two words in this way; "jus nomen generale est, lex autem juris est species." From this we see that behind the former there is a notion of the sources from which all legislation proceeds. The correct name therefore for CL. is *Jus Canonicum*, i.e., a body or code of laws duly promulgated by the Ch. and deriving its authority not only from the fact of its enactment, but also because legislation, administration and the exercise of judicial functions are inherent elements in the nature of the Ch. as founded by Christ.

According to the principles of jurisprudence, law generally is divided into Divine (i.e., Fas) and human (i.e., Jus). The first 2. **Classification and Divisions.** is imposed *directly* by God, either because it is instilled by the promptings of Nature (cp. Justinian, *Inst.*, Liber 1, Tit. 2, "Jus Naturale est quod natura omnia animalia docuit"), or by direct revelation (cp. Gratian, *Decret.* I, Dist. I, c. 1 and 2). The second is imposed indirectly by God and directly through the agency of man. Of these two divisions CL. falls under the second. It is human law because, although based upon the Divine, it is framed and applied by man, and is enforceable by sanctions. It is Jus as distinguished from Fas, it adds something to natural law, and in view of this it falls under the description of positive law. Just as the Jus Gentium (Justinian, *Inst.*, Liber 1, Tit. 2) deals with man in relation to that part of law which is common to all people ("quod naturalis ratio inter omnes homines constituit"), and the Jus Civile considers him as a member of a particular organised human community, so the Jus Ecclesiasticum (or Canonicum) considers him as a member of the spiritual state, i.e., the Ch. Like the civil law in its sphere, it deals only with the external acts of the individual as they affect the community of Christian people.

The Jus Canonicum has much in common with the Jus Civile in regard to its division into public and private law, the first being that part which deals with the constitution of the Ch., and the second with the relation of that constitution to the individual member. It is otherwise divided into written and unwritten law, the former being composed of Holy Scripture, decrees, canons of councils and certain *Dicta Patronum*, etc., and the latter of traditions and customs which have received general acceptance. The third or subject division is into the Law of Persons (dealing with the hierarchy of Order and Jurisdiction), the Law of Things (dealing with the Order of Service, etc.), and the Law of Actions or Causes.

The sources may be divided into (1) legislative, (2) historical. (1) *The legislative source of CL.*, i.e., the authority by which it is promulgated,

¹ Sir George Bowyer in his *Readings at the Middle Temple* classifies it under the heading of Universal Public Law.

was anciently found in the whole body of the episcopate as successors of the apostles. To them belonged the initiative in

3. Sources. making laws for the Ch. The legislative power of the general body of the clergy and the laity lay merely in assent to the rules imposed.

By a gradual process of centralisation the legislative power of the episcopate was vested in the Bp. of Rome as the chief and representative of the successors of the apostles, and special authority attached to his Decretals and Constitutions. But it has been held that this does not affect the claim of the CL. to acceptance. The position of the Pope as the fount of all legislation has grown from that merely of proctor of the collective episcopate to that represented by the ultramontane claims which amount to a denial of the legislative function undoubtedly conferred upon each bp. at his consecration. It is only when the bps. of the whole Ch. meet in a General or Ecumenical Council that their legislation is held to be binding upon all Christian people.

Each bp. is, according to CL., the fount of legislation for his own diocese, the rules passed by him being called "statutes" as opposed to "laws." The bps. assembled in a National or Provincial Council have legislative authority over the nation or province which they represent, but their power is regarded as limited by the rule that they can enact nothing which is contrary to the voice of the whole episcopate assembled in a General Council or to the law which has been accepted and acted upon by the whole Church.

(2) *The historical sources* of CL., as far as that part of it which is written is concerned, are to be found in Holy Scripture, in the rules laid down by the apostles for the guidance of the Chs. founded by them, the canons of certain councils which have been adopted as binding by the Ch., the decrees¹ of the Popes, and the writings of the Fathers. The source of the unwritten law is found in certain traditions and customs which have universally been received and incorporated into the law.

A custom may interpret a canon, or it may have the greater force of dispensing from obedience to it. In order for a

4. Dispensary Power of Custom. (1) be reasonable, *i.e.*, not contrary to the general voice of the Ch., and tending towards holiness; (2) be received by the legislative authority having jurisdiction over that part of the Ch. in which it exists; and (3) have sufficient prescription (*cp. Decretal. Gregor. IX, Lib. 11, Tit. 26, "De Prescriptionibus"*).

The development of the law can be divided into three periods: (1) the *Jus Antiquum*, comprising all the law before the compilation of the *Corpus juris Canonici*; (2) the *Jus Novum*,

¹ A Decree is a decision of a general character, a *Decretal* a decision given on a particular case submitted, a *Rescript* a written reply upon some special matter given at request.

another name for the contents of the *Corpus*; (3) the *Jus Novissimum*, comprising all recent law and especially that promulgated at the Council of Trent.

1. During the earliest centuries very little attempt was made at codification of the traditions by which the several Chs. were governed. We

5. Jus Antiquum. may trace the collection of certain canons to such documents as the *Ancient Ch. Orders*, the *Didascalia*, the *Canons of Hippolytus*, the *Apostolic Constitutions*, and the *Apostolic Canons*; but only the last of these have ever been admitted into the CL. proper.

In the 5th cent. we get the first really complete set of canons known as the "*Codex Canonum Ecclesiae Universalis*," which was formally approved by the Council of Chalcedon in 451 A.D. It included the *Apostolic Canons*, the *Canons of the Councils of Ancyra, Neocaesarea, Nice, Antioch, Laodicea, Gangra, and Constantinople*. This collection, with the addition of letters of certain bps. which have received canonical recognition, still forms the code of the Eastern Ch. The first Western collection is that of *Dionysius Exiguus*, who combined the Greek collection with the decisions of the Roman Pontiffs of the 4th and 5th cents., and added the canons of certain African councils. Between the 6th and the 9th cent. in the West the codification was mainly confined to local Chs., notably the canons passed by the several Councils in Africa, Gaul and Spain.

Towards the end of the 9th cent. appeared the famous *False Decretals*. The volume, in

6. The False Decretals. addition to the former collection of *Dionysius Exiguus* and certain canons of Councils of the African and Gallican Chs. which have always been received as genuine, contained certain letters of the early Popes (notably *Clement*), which are now considered by all authorities to be spurious. The object of the forgery was undoubtedly to uphold the claim of the successor of *St. Peter* in the apostolic see to universal jurisdiction, which at the time of the publication was being first definitely put forward. What effect the publication of the *False Decretals* had upon the future development of CL. it is hard to determine. On the one hand, a wise rule, formulating previous custom and accepted everywhere, cannot be properly objected to on account of its papal origin. On the other hand, a decree imposed on the Ch. in virtue of an invalid conception of papal authority can hardly, on a sound view, carry much weight. There is no doubt, however, that at the time the forgeries were received without question, and that they were incorporated unhesitatingly in the later codes. Their authenticity was not seriously doubted until the 16th cent. Their influence in leading to a complete codification of the law is obvious. Between the 9th and the 12th cents. the name of *Ivo of Chartres* is conspicuous among canonists. The value of his work can hardly be over-estimated.

2. *Jus Novum* (the *Corpus juris Canonici*). The 12th cent. brings us to the first section of the *Corpus*, the *Decretum of Gratian*.

7. Gratian's Decretum. The other sections are known respectively as: the *Decretals of Gregory IX*, the *Sext*, the *Clementines*, the

Extravagantes of John XXII, and the Extravagantes Communes.

Gratian was a Benedictine of Bologna; his work was published about the year 1151 A.D. under the name of *Concordia Discordantium Canonum*. It is by far the most masterly piece of codification attempted up to that time, and the excellence of its arrangement and its exhaustive character ensured for it a popularity in the schools of CL. which surpassed that of any other part of the CL. It is divided into three sections: (a) 101 distinctions on different subjects, and treating of law generally and eccles. offices; (b) 36 causes or cases proposed and their solution according to canons and decisions quoted; and (c) a separate treatise entitled *De Consecratione*, dealing with the consecration of churches and with the celebration of the Eucharist, Bapt., and the Sacraments generally. As its full name implies, the work is an attempt to harmonise the canons under certain headings. It is interspersed with Gratian's own opinions and it freely makes use of the *False Decretals*. It has never received official authorisation on the part of the Ch., but it has been incorporated into the *Corpus juris Canonici*, and so by custom has won acceptance and authority.

Gratian had set an example which was followed by many canonists, and from his time began the interpretation of and commentaries upon the canons which led in 1234 to the publication of the *Decretals of Gregory IX*. The work was compiled by St. Raymond de Pennafort. It was a systematised edition of all the glosses upon the *Decretum of Gratian*, together with the *Decretals of Gregory IX*. It contained very little that was original and in no way superseded the *Decretum*. It is divided into five parts, and its contents are summarised by the line "judex, judicium, clerus, connubia, crimen." Innocent IV supplemented the collection of Gregory IX by the addition of 45 canons. *The Sext* was published by Boniface VIII in 1298 A.D.; its full title is *Liber Sextus Decretalium*. The work is divided into five books. It also contains the canons of two Councils held at Lyons in 1245 and 1274 respectively. *The Clementines (Corpus, pt. 4)* were published by Clement V in 1314, and contain in five books his own constitutions and the canons of the Council held in 1313 A.D. at Vienne. *The Extravagantes of John XXII*, containing his decretals arranged under fourteen titles, and the *Extravagantes Communes*, a collection of the decrees of the Popes from Urban IV to Sixtus IV (1483), complete the *Corpus juris Canonici*. The word "Extravagantes" was originally applied to all the collections which followed and were thus outside the *Decretum of Gratian*, but it has by usage been confined to the two last named.

In this body of law the canonist finds the chief material for his study. It is to him what the *Corpus juris Civilis* is to the civil lawyer.

3. *Jus Novissimum*. This begins with the decrees of the Council of Trent, but may be considered to include the *Institutiones juris Canonici*, the work of Launcelot of Bologna in 1559 at the request of Paul IV. Among the most noteworthy works of the period is the *Bullarium* of Benedict XIV; and two attempts were made after the Council of Trent to add to the *Corpus a Liber Septimus*, but neither received official sanction.

Before passing to the third section of this art., which deals with the validity of the CL.

10. English CL: Lyndwode.

in England, it will be well to deal shortly with the provincial law, i.e., the special canons, whether diocesan, provincial, or national, which governed the Eng. Ch. in matters which fall within the sphere of "local law." The earliest traces of this law are to be found in the Anglo-Saxon Canons and the *Pemientials* of e.g., Theodore of Canterbury (whose canons we also have) and Egbert of York, etc., though these in no sense can be considered as having received legal authorisation. Before the 15th cent. we get no complete code of the local canons; but in 1420 was published the famous work of William Lyndwode, containing the Constitutions of the several abps., from Stephen Langton (1209 A.D.) to Chichele (1433 A.D.). In arrangement it is unsurpassed, and its excellence from a purely legal point of view is admitted on all hands. It was issued under the name of *Provinciale seu Institutiones Angliæ*. The work contains five books (cp. § 8), each divided into titles, which comprise the constitutions of the several abps., with a lengthy gloss added by Lyndwode himself. This gloss is by far the most valuable part of the work. It was at first received only in the province of Canterbury, but in 1462 A.D. was adopted as authoritative by the Convocation of York also.

With the *Provinciale* are usually bound up the Legatine Constitutions of Otho and Othobon under the editorship of John of Acton. They comprise the constitutions passed by the two National Councils held in the years 1236 A.D. and 1268 A.D., under the presidency respectively of the two papal legates. They were adopted by the whole English Ch., and with Lyndwode's work they form the main body of our provincial CL., amplified by such small manuals as that of John de Burgh entitled *Pupilla Oculi* (vide Maitland's *Canon Law in the Ch. of Eng.*, 40), and by the later law of Convocation, though it is doubtful whether this last can technically be included in CL. proper.

The discussion of the question as to the exact amount of *validity* possessed in England by the CL. in pre-Reformation times has

11. Validity in England of Roman CL.

given rise to much controversy. Authorities have ranged themselves into two schools, the first holding that only such part of the foreign CL. was binding in England as was accepted and acted upon here; and the second, whose chief exponent is the late Professor Maitland, holding that the Eng. Ch. was bound by the CL. of the West because of its promulgation by the highest legislative authority of the Ch., and that it was not dependent upon inception. The evidence on both sides must be carefully weighed.

The question is whether the Eng. Ch. before the Reformation considered herself to be bound by that part of the *Corpus juris Canonici* which had been duly promulgated, or whether she was governed, independently of the Catholic

Ch. of the West, by her own provincial law alone. We are not concerned, except in a secondary degree, with the amount of authority accorded to the CL. by Parliament or the civil courts. If this fact is kept well in mind, it will serve to guard against the misconception that the anti-clerical and anti-papal legislation of the 14th cent. (e.g., Statute of Provisors, 1357 A.D., and Statute of Præmunire, 1353 A.D., etc.) has anything to do with the matter under examination. It is an undoubted fact that certain parts of the CL. were not allowed to be enforced by the State. This is clearly shown by the attitude adopted towards the Ch. by the Conqueror and the struggle between Henry II and Becket, etc. In England, as in other countries, the State put limits to the right of the Ch. to enforce certain of her laws.

In favour of the first view, Sir Mathew Hale says: "All the strength that either the papal or imperial laws have obtained in this realm is only because they have been admitted either by consent of Parliament, and so are part of the statute law of the Realm, or else by immemorial usage . . . and therefore so far as they are received and allowed here so far they obtain and no further." See Cawdry's case (1591 A.D., 5 Co. Rep. 1); 25 Hen. VIII, c. 21, s. 15; *Martin v. Mackonochie* (2 L. R. Adm. and Eccl., p. 116), the remarks of the Dean of Arches being to the same effect; Rep. of Eccles. Courts Com., 1883, which states that the CL. of Rome, although always regarded as of great authority, was not held to be binding in the courts; and finally it is clear that the CL. as a body was not received and never has been received as part of the common law of England (see Halsbury, *Laws of England* 2 377-380). The evidence is mostly drawn from Post-Reformation sources, and is primarily concerned with the possibility of enforcing the law in the civil courts, and in that sphere it has usually been rejected, though in 1848, in *Burder v. Mavor* (6 N. & C. 1), a case of plurality was decided upon the authority of a canon of the fourth Lateran Council of 1215 A.D. [The usual explanation given by lawyers is that CL. has no authority unless there is concurrent evidence of unbroken usage.] The modification by the papal court of the English law in regard to the legitimation of bastards by subsequent marriage of the parents was rejected by the Lords in Parliament in the reign of Henry III, in the oft-quoted words "Nolumus leges Angliæ mutari." Here again, however, the foreign CL. was rejected not by the Ch., but by the civil legislature.

We may sum up the evidence by saying that it has been held ever since the Reformation as a legal theory that no part of the foreign CL. was binding in England, except so much of it as was accepted and acted upon.

But, if we are to decide not what the civil authorities but what the canonists themselves held to bind the Eng. Ch., we must look into the works of Lyndwode and of John of Acton. There we shall find the theory of the Eng. Ch. as to the authority of the papal law. Professor Maitland (*op. cit.*) has come to the conclusion that there is no trace in the *Provinciale* of any suggestion that the Eng. Ch. was independent of the general

law of the West. It seems most satisfactory to follow his opinion, based as it is upon internal evidence, for it is clear that, if the English canonists had considered the papal law to have no binding force in England, some trace of such a theory would be found in the glosses written by them upon the provincial law, but when they are examined the evidence all points to an opposite conclusion.

A few instances may be taken from Lyndwode, following Maitland's plan. (1) Neither the work of Lyndwode nor of John of Acton professed to be an exhaustive treatment of eccles. law. In both there are ever-recurring references to the papal law and to foreign authorities, such as Johannes Andreae, and, e.g., such an important subject as marriage is dealt with by Lyndwode in four collected texts, no reference being made to the general nature of the Sacrament and the law governing its administration, but as an introduction we find the words, "Of these matters Innocentius has treated and yet more fully Johannes Andreae." It is obvious from this that Lyndwode could not have been the only authority used by the eccles. courts of the period in deciding matrimonial causes. (2) Both authorities assign to the Pope supreme legislative power, limited only by the inability to enact anything contrary to the fundamental principles of the Ch., and neither of them has a single passage suggestive of the view that a decretal can be set aside; and Lyndwode (p. 297, gloss. ad. v. decretalibus) maintains that they have the same force as canons of Councils. Moreover, he holds the view that a general council cannot be called without the papal sanction, and that the Pope is above all councils. (3) In the glosses upon the archiepiscopal constitutions we find them often described as *ultra vires*, as being contrary to the common law of the Ch. expressed in some decretal. His attitude is summed up in the words, "Tollere vel alterare non episcopus nec aliquis Papa inferior" (cp. also p. 154, gloss ad. v. adjiciendo).

This evidence leads to the view that during the centuries before the Reformation the law administered by the Ch. courts and canonists held to be binding by the canonists in England was that of the Western Ch., modified, in such matters as could legitimately be dealt with by "local law," by the provincial canons, and this view is confirmed by the care that was taken at the time of the Reformation to root out the study of CL. If that study had been confined to the English provincial law and those parts only of the foreign law that had been accepted, there would have been no danger in its continuance. (See further, CANONS, ORDER, and CCR, 1908; cp. E. G. Wood, *The Regal Power of the Ch.*, etc.) [Cp. also *DECH.*]—A4. R. S. EVES.

CANON OF THE LITURGY.—Throughout the Church both Eastern and Western the Liturgy, or Service of HC, has from the earliest times been considered as divided into two parts. In the East they were known as the *Mass of the Catechumens*, ending with the dismissals of the CATECHUMENS (see ANTE-COMMUNION) and others at a point after the Gospel; and the *Mass of the Faithful*, commencing after the dismissals with the Prayers of the

1 The Ordinary and Canon of the Mass.

12. Arguments pro and con.

13. For Invalidity. . . . and therefore so far as they are received and allowed here so far they obtain and no further." See Cawdry's case (1591 A.D., 5 Co. Rep. 1); 25 Hen. VIII, c. 21, s. 15; *Martin v. Mackonochie* (2 L. R. Adm. and Eccl., p. 116), the remarks of the Dean of Arches being to the same effect; Rep. of Eccles. Courts Com., 1883, which states that the CL. of Rome, although always regarded as of great authority, was not held to be binding in the courts; and finally it is clear that the CL. as a body was not received and never has been received as part of the common law of England (see Halsbury, *Laws of England* 2 377-380). The evidence is mostly drawn from Post-Reformation sources, and is primarily concerned with the possibility of enforcing the law in the civil courts, and in that sphere it has usually been rejected, though in 1848, in *Burder v. Mavor* (6 N. & C. 1), a case of plurality was decided upon the authority of a canon of the fourth Lateran Council of 1215 A.D. [The usual explanation given by lawyers is that CL. has no authority unless there is concurrent evidence of unbroken usage.] The modification by the papal court of the English law in regard to the legitimation of bastards by subsequent marriage of the parents was rejected by the Lords in Parliament in the reign of Henry III, in the oft-quoted words "Nolumus leges Angliæ mutari." Here again, however, the foreign CL. was rejected not by the Ch., but by the civil legislature.

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Faithful, the KISS OF PEACE and the OFFERTORY. The ANAPHORA, or C. proper, began with the SURSUM CORDA leading up to the PREFACE and SANCTUS. We are not further concerned with Eastern Liturgies here. In the West the twofold division was into the *Ordinary of the Mass*, including everything up to the *Sanctus*; and the *Canon of the Mass*, beginning after the *Sanctus* with the Prayer of Consecration (which commenced with the words *Te igitur*), and including the rest of the service to its close. In early days there was some variation as to the exact point where the C. was considered both to begin and to end; but those variations need not be described here, as we have practically only to do with the MISSAL as it existed in England, say in the first half of the 16th cent., with which the Reformers were familiar, and with which they had to deal. And that Missal was the Sarum Missal, the *Missale ad usum insignis et praeclaræ ecclesiæ Sarum*. It is true that other dioceses and cathedrals had their own Uses (see USE), of which York and Hereford were the most conspicuous. Abp. Cranmer, in his Pref. *Concerning the Service of the Church*, mentions also the Uses of Bangor and Lincoln; and others might be named. But the most remarkable and by far the most widespread of the English Uses was that of Salisbury or Sarum.

It had gradually come to prevail throughout England, Wales, Scotland and Ireland, predominating especially in the southern parts of England.

It must be understood that the Sarum Missal, like the Missals of all other English Uses, is essentially the Roman Missal, with variations. Those variations are numerous and important in the variable portions of the service, but in the invariable or nearly invariable portions, that is to say, in the Ordinary and C. of the Mass, they are confined to the earlier and later parts of the service. The text of the essential and central part of the C. exhibits only slight verbal variations from the text of the Consecration Prayer or C. of the Roman Missal, which had remained practically unchanged for something like a thousand years.

We append the Sarum and Roman Ordinary and Canon of the Mass in Latin, and the first complete English Order of HC. in parallel columns, with the view of calling attention to the similarities and to the variations in the Sarum Order of the Mass from the Roman Missal, and still more from the Communion Service in the PB. Our comparison is with the 1st PB of Edward VI (1549). The Sarum rubrics, which are lengthy and diffuse, have been occasionally consolidated and abbreviated. They are taken from the edition of 1526.

2. Parallel Tables.

ORDINARIUM MISSAE (SARUM).	ORDINARIUM MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p>1. <i>Ad missam dicendam, dum sacerdos induit se sacris vestibus, dicat Hymnum sequentem.</i></p> <p style="text-align: center;"><i>Hymnus.</i></p> <p>Veni, Creator Spiritus, mentes tuorum visita, imple superna gratia quae tu creasti pectora, etc.</p> <p>V. Emitte Spiritum tuum et creabuntur. R. Et renovabis faciem terræ.</p> <p>2. <i>Oratio.</i></p> <p>Deus, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum, purifica per infusionem Sancti Spiritus cogitationes cordis nostri ut te perfecte diligere et digne laudare mereamur. Per, etc.</p> <p>3. <i>Deinde sequatur Antiphona,</i> Introibo ad altare Dei. Judica me, Deus, et discerne, etc. (Ps. 43 = 42 Vulg.) <i>Totus Psalmus dicitur cum Gloria Patri.</i></p>	<p>1. (Different devotions are provided for the priest while vesting, consisting of a short prayer as each vestment is put on, and they are printed, not after the commencement of the Ordinary of the Mass, but at the beginning of the Missal.)</p> <p>2. (Om.)</p> <p>3. (As Sar., only said later at altar step.)</p>	<p>(The structure of the old Latin Liturgy was so altered in 1549, that a comparison between the old and the new forms of the Liturgy is difficult to present. The distinction between the <i>Ordinary</i> of the Mass and the <i>Canon</i> of the Mass was not formally retained, though it was virtually retained by the rubric at the close of the Service ordering the priest on Wednesdays and Fridays to say all things at the Altar until after the Offertory.)</p> <p>1. (The ancient vestments were retained, but no devotions were supplied to be used while vesting.)</p> <p>2. (This Coll., which in the Sar. Ordinary of the Mass occupies an earlier position among the preparatory prs., is said at the altar after the Introit.)</p> <p>3. (Om. No private preparatory devotions are provided for the Celebrant and assistant ministers.)</p>

ORDINARIUM MISSAE (SARUM).	ORDINARIUM MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p><i>Deinde dicitur Antiphona,</i> Introibo ad altare Dei, ad Deum qui laetificat iuventutem meam.</p>		
<p>4. Kyrie eleyson, Christe eleyson, Kyrie eleyson.</p>	4. (Om.)	4. (Om.)
<p>5. Pater noster, etc.</p>	5. (Om.)	5. (Om. here, but said at the altar with 2.)
<p>6. Ave Maria, etc.</p>	6. (Om.)	6. (Om.)
<p>7. <i>His finitis, et Officio Missae inchoato, cum post Officium Gloria Patri incipitur, accedat sacerdos cum suis ministris ad gradum altaris, et dicat ipse confessionem, diacono assistente a dextris et subdiacono a sinistris. Hoc modo incipiendo,</i> Et ne nos inducas in tentationem. Sed libera nos a malo.</p>	7. (The Rom. rubrics provide for either High or Low Mass. The Sar. rubrics involve Celebrant, Deacon and Subdeacon, and throughout imply a High Mass.)	7. (Om.)
<p>8. Confitemini Domino quoniam bonus : quoniam in saeculum misericordia ejus (Ps. 118 1=117 1 Vulg.). <i>Confessio.</i></p>	8. (Om.)	8. (Om.)
<p>9. Confiteor Deo, beatæ Mariæ, omnibus sanctis, et vobis, quia peccavi nimis cogitatione, locutione, et opere : mea culpa : precor sanctam Mariam, omnes sanctos Dei et vos orare pro me.</p>	9. (As Sar., with verbal variations.)	9. (Om.)
<p><i>Ministri respondeant,</i></p>		
<p>10. Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra; liberet vos ab omni malo; conservet, et confirmet in bono; et ad vitam perducat aeternam. <i>Sacerdos, Amen.</i></p>	10. (As Sar.)	10. (Om.)
<p><i>Et postea dicant,</i> Confiteor. <i>Quo dicto dicat sacerdos,</i> Misereatur, <i>ut supra. Deinde dicat sacerdos,</i></p>		
<p>11. Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ penitentiae, et emendationem vitæ, gratiam et consolationem Sancti Spiritus, tribuat vobis omnipotens et misericors Dominus.</p>	11. (As Sar.)	11. (Om.)
<p><i>Ministri respondeant, Amen.</i></p>		
<p>12. <i>Et sciendum est quod quicumque sacerdos officium exsequatur, semper episcopus si præsens fuerit ad gradum altaris dicat Confiteor, Misereatur, et Absolutionem.</i></p>	12. (Om.)	12. (Om.)
<p>13. <i>Deinde dicat sacerdos Versum,</i></p>		
<p>V. Adjutorium nostrum in nomine Domini,</p>		
<p>R. Qui fecit coelum et terram.</p>		
<p>V. Sit nomen Domini benedictum,</p>		
<p>R. Ex hoc nunc et usque in saeculum.</p>		
<p>Oremus.</p>		
<p>14. <i>Deinde, finitis precibus, sacerdos deosculetur diaconum, et postea subdiaconum ita dicens ;</i></p>		
<p>Habete osculum pacis et dilectionis, ut apti sitis sacrosancto altari, ad perficiendum officia divina.</p>	14. (Not in Roman. This kiss of peace in this position is peculiar, among Western Liturgies, to Sar.)	14. (Om.)
<p>15. . . . <i>deinde accedat sacerdos ad altare, et dicat in medio altaris, tacita voce, inclinatoque corpore et junctis manibus,</i> Oremus.</p>	15. (As Sar.)	15. (Om.)
<p>Aufer a nobis, quæsumus, Domine, cunctas iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus introire. Per.</p>		
<p>16. <i>Tunc erigat se sacerdos et osculetur altare, et hoc in medio, et signet se in facie sua ita dicens,</i></p>	16. (Om.)	16. (Om.)
<p>In nomine Patris et Filii et Spiritus Sancti. Amen.</p>		

ORDINARIUM MISSAE (SARUM).	ORDINARIUM MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
17. <i>Deinde ponat diaconus thus in thuribulum, et dicat prius sacerdoti, Benedicite.</i>	17. (As Sar., with verbal variations.)	17. (No mention of incense.)
Et sacerdos dicat, Dominus. Ab ipso benedicatur hoc incensum in cuius honore cremabitur. In nomine Patris, etc.	18. <i>Introitus.</i> 19. <i>Quo finito junctis manibus alternatim cum ministris (Celebrans) dicit :</i> Kyrie eleison (<i>ter</i>), Christe eleison (<i>ter</i>), Kyrie eleison (<i>ter</i>).	18. <i>Introit.</i> 19. <i>Ninefold Kyrie eleison in English.</i>
18. <i>Officium.</i> 19. (No explicit Rubric in Sar., but the ninefold Kyrie certainly came here as in Roman.)	20. (As Sar., without farses.)	20. (As Sar., without farses.)
Quo facto sacerdos et sui ministri in sedibus paratis se recipientes expectent usque ad Gloria in excelsis, quod incipiat semper in medio Altaris quoadocunque dicitur.	21. (As Sar.)	21. (As Sar., followed by a Coll. for the King.)
20. Gloria in excelsis, etc. (with farses glorifying Mary).	22. (As Sar.)	22. (As Sar.)
21. <i>Collects for the day.</i>	23. (As Sar.)	23. (Om.)
22. <i>Epistle.</i>	24. ¹ (As Sar.)	24. (As Sar.)
23. <i>Gradual.</i>	25. (As Sar.)	25. (As Sar.)
24. <i>Gospel.</i>	26. (As Sar.)	26. (Om.)
25. <i>Nicene Creed.</i> ¹	27. (As Sar.)	27. (As Sar.)
26. <i>Oremus</i>	28. <i>Postea dicit Oremus et Offertorium.</i>	28. <i>Offertory Sentences.</i>
(with no following prayer).	29. <i>Quo dicto, si est Missa solemnis, Diaconus porrigit Celebranti patenam cum Hostia : si privata, Sacerdos ipse accipit patenam cum Hostia quam offerens dicit :</i>	29. (Presentation of elements with no expressed verbal formulæ.)
27. <i>Offertory.</i> 28. <i>Postea sequatur Dominus vobiscum et Oremus. Deinde dicitur Offertorium.</i> 29. <i>Post Offertorium vero porrigat diaconus sacerdoti calicem cum patena et sacrificio, et osculetur manum ejus utraque vice. Ipse vero accipiens ab eo calicem diligenter ponat in loco suo debito super medium altare, et inclinato parumper elevet calicem utraque manu, offerens sacrificium Domino, dicendo hanc Orationem.</i>	30. <i>Suscipe, sancte Pater, omnipotens æternæ Deus, hanc immaculatam Hostiam quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis ; ut mihi et illis proficiat ad salutem in vitam æternam.</i>	Then shall the minister take so much Bread and Wine, as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the corporas or else in the paten, or in some other comely thing prepared for that purpose : And putting the wine into the chalice, or else in some fair or convenient cup, prepared for that use (if the chalice will not serve), putting thereto a little pure and clean water : And setting both the bread and wine upon the Altar (there being no accompanying formulæ of devotion).
30. <i>Suscipe, sancta Trinitas, hanc oblationem, quam ego indignus peccator offero in honore tuo, beatæ Mariæ et omnium sanctorum tuorum, pro peccatis et offensionibus meis : et pro salute vivorum et requie omnium fidelium defunctorum.</i>	31. <i>Deinde faciens crucem cum eadem patena, deponit Hostiam super corporale. Diaconus ministrat vinum, subdiaconus aquam in Calice ; vel si privata est Missa, utrumque infundit Sacerdos, et aquam miscendam in Calice bene + dicit, dicens :</i>	30. (Om.) 31. (Om.)
31. <i>In nomine Patris et Filii et Spiritus Sancti acceptum sit omnipotenti Deo hoc sacrificium novum.</i>	1 The following Pr. is appointed to be said by the deacon before reading the Gospel. It is not in Sar. : <i>Mundacor meum ac labia mea, omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito ; ita me tua grata miseratione dignare mundare, ut sanctum evangelium tuum digne valeam nuntiare. Per.</i>	1 The Sermon is after the Nicene Creed, as in Sarum.
1 There is no Rubric fixing the position of the Sermon (if any), but we know from other sources that it was preached at the Offertory after the Creed, and not after the Gospel as in the Roman. For the evidence see T. F. Simmons, <i>Lay Folks Mass Book</i> , p. 317.	The Sermon (if any) comes after the Gospel, and before the Creed.	

ORDINARIUM MISSAE (SARUM).	ORDINARIUM MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p>32. <i>Dictaque oratione, reponat calicem et cooperiat eum corporalibus, ponatque panem super corporalia decenter ante calicem vinum et aquam continentem; et osculetur patenam et reponat eam a dextris sacrificii super Altare, sub corporalibus parum cooperiando.</i></p>	<p>32. Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium ejus Divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus, Dominus noster. Qui tecum, etc.</p>	<p>32. (Om.)</p>
<p>34. (See below 46.)</p>	<p>33. <i>Postea accipit calicem et offert dicens:</i> Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam; ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.</p>	<p>33. (Om.)</p>
<p>34. (See below 46.)</p>	<p>34. <i>Deinde facit signum Crucis cum Calice, et illum ponit super Corporale, et palla cooperit: tum junctis manibus super Altare, aliquantulum inclinatus dicit:</i> In spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Dominus Deus.</p>	<p>34. (Om.)</p>
<p>35. <i>Erectus expandit manus, easque in altum porrectas jungens, elevatis ad cælum oculis, et statim demissis, dicit:</i></p>	<p>35. <i>Erectus expandit manus, easque in altum porrectas jungens, elevatis ad cælum oculis, et statim demissis, dicit:</i> Veni, sanctificator omnipotens, æterne Deus, benedicit oblata prosequendo et bene + dic hoc sacrificium tuo sancto nomini præparatum.</p>	<p>35. (Om.)</p>
<p>36. <i>Postea, si solemniter celebrat, benedicit incensum dicens:</i> Per intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi et omnium electorum suorum, incensum istud dignetur Dominus bene + dicere, et in odorem suavitatis accipere. Per.</p>	<p>36. <i>Postea, si solemniter celebrat, benedicit incensum dicens:</i> Per intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi et omnium electorum suorum, incensum istud dignetur Dominus bene + dicere, et in odorem suavitatis accipere. Per.</p>	<p>36. (Om.)</p>
<p>37. <i>Et accepto thuribulo a Diacono, incensat oblata modo in Rubricis generalibus præscripto dicens:</i> Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.</p>	<p>37. <i>Et accepto thuribulo a Diacono, incensat oblata modo in Rubricis generalibus præscripto dicens:</i> Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.</p>	<p>37. (Om.)</p>
<p>38. <i>Hoc peracto, accipiat thuribulum a diacono et thurificet sacrificium, videlicet ultra ter signum crucis faciens et in circuitu, et ex utraque parte calicis et sacrificii; deinde locum ter inter se et altare. Et dum thurificat dicat versum sequentem;</i> Dirigatur, Domine, ad te oratio mea, sicut incensum in conspectu tuo.</p>	<p>38. <i>Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis ut non declinet</i></p>	<p>38. (Om.)</p>

ORDINARIUM MISSAE (SARUM).	ORDINARIUM MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
	cor meum in verba malitiae, ad excusandas excusationes in peccatis.	
40. <i>His itaque peractis, eat sacerdos ad dextrum cornu altaris, et abluat manus dicens,</i>	39. <i>Dum reddiit thuribulum Diacono dicit : Accendat in nobis Dominus ignem sui amoris et flammam æternæ charitatis. Amen.</i>	39. (Om.)
42. <i>Munda me, Domine, ab omni inquinamento mentis et corporis; ut possim mundus implere opus sanctum Domini,</i>	40. <i>Interim sacerdos lavat manus dicens,</i>	40. (Om.)
43. <i>diacono interim ipsum altare in sinistro cornu thurificante, et reliquias more solito in circuitu.</i>	41. <i>Lavabo inter innocentes . . . te Domine (Ps. 26 6-12).</i>	41. (Om.)
44. <i>Ablutis manibus sacerdos revertat se ad Altare ad divinum officium exsequendum, et diaconus et subdiaconus in gradibus suis ordinate supradicto modo se teneant.</i>	42. (Om.)	42. (Om.)
45. <i>Deinde revertat se, et stans ante Altare, inclinatoque capite et corpore, junctis manibus dicat hanc Orationem,</i>	43. (Om.)	43. (Om.)
46. <i>In spiritu humilitatis et in animo contrito suscipiamur, Domine, a te : et sic fiat sacrificium nostrum in conspectu tuo, ut a te suscipiatur hodie, et placeat tibi, Domine Deus meus.</i>	44. (Om.)	44. (Om.)
47. (Om.)	45. <i>Deinde aliquantulum inclinatus in medio Altaris, junctis manibus super eo, dicit :</i>	45. (Om.)
	46. (See above 34.) 47. <i>Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri, et in honorem beatæ Mariæ semper Virginis et beati Joannis Baptistæ et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum, ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per.</i>	46, 47. (Om.)
48. <i>Et erigens se, deosculetur Altare a dextris sacrificii; et dans benedictionem ultra sacrificium, postea signet se dicens,</i>	48. <i>Postea osculatur Altare, et versus ad populum extendens et jungens manus voce paululum elevata dicit :</i>	48. (Om.)
49. <i>In nomine Patris, etc.</i>	49. (Om.)	49. (Om.)
50. <i>Deinde verat se sacerdos ad populum, et iacta voce dicat,</i>	50. <i>Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.</i>	50. (Om.)
Orate, fratres et sorores, pro me ut meum pariterque vestrum acceptum sit Domino Deo nostro sacrificium.	51. <i>Minister seu circumstantes respondent, alioquin ipsemet Sacerdos :</i>	51. (Om.)
51. <i>Responsio clerici privatim,</i>	52. <i>Suscipiat Dominus sacrificium de manibus tuis (vel meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.</i>	52. (Om.)
52. <i>Spiritus sancti gratia illuminet cor tuum et labia tua, et accipiat Dominus digne hoc sacrificium laudis de manibus tuis pro peccatis et offensionibus nostris.</i>	<i>Sacerdos submissa voce dicit, Amen.</i>	
53. <i>Et reversus ad Altare sacerdos Secretas Orationes dicat juxta numerum et ordinem</i>	53. <i>Deinde, manibus extensis, absolute sine Oremus</i>	53. (Om.)

ORDINARIUM MISSÆ (SARUM).	ORDINARIUM MISSÆ (ROMAN).	FIRST REFORMED PB OF 1549.
<p><i>ante-dictarum ante Epistolam, ita incipiens, Oremus.</i> <i>Quibus finitis, dicat sacerdos aperta voce, Per omnia sæcula sæculorum, manibus non levatis donec dicitur, Sursum corda.</i> <i>Hic elevet sacerdos manus dicens,</i> 54. V. Dominus vobiscum. R. Et cum spiritu tuo. V. Sursum corda. R. Habemus ad Dominum. V. Gratias agamus Domino Deo nostro. R. Dignum et justum est. Vere dignum et justum est æquum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli, cœlorumque virtutes ac beata seraphin socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes, Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth; pleni sunt cœli et terra gloria tua. Osanna in excelsis: benedictus qui venit in nomine Domini; Osanna in excelsis. (With ten Proper Prefaces.) 55. <i>Deinde confestim, manibus junctis, et elevatis oculis, incipiat,</i> Te igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus <i>corpore inclinato donec dicat ac petimus,</i> <i>hic erigens se sacerdos osculetur Altare a dextris sacrificii dicens,</i> uti accepta habeas et benedicas <i>hic faciat sacerdos tres cruces super calicem et panem dicendo,</i> haec do + na, haec mu + nera, haec sanc + ta sacrificia illibata, <i>factis signaculis super calicem, elevet manus suas, ita dicens,</i> Imprimis quæ tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. <i>id est, proprio episcopo tantum,</i> et Rege nostro N. <i>et dicuntur nominatim. Sequatur,</i> et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus. <i>Hic oret pro vivis.</i> Memento, Domine, famulorum famularumque tuarum N. et N.</p>	<p><i>subjungit Orationes Secretas. Quibus finitis, cum pervenerit ad conclusionem, clara voce dicit: Per omnia sæcula sæculorum.</i> 54. Dominus vobiscum (etc., to end of Sanctus, as in Sar.) (With ten Proper Prefaces.) 55. (The Rom. and Sar. Canons from "Te igitur" to the close of Pater Noster are identical throughout so far as the liturgical text is concerned, with a few and unimportant verbal variations noted below; but there is considerable and important variation in the rubrics affecting the position of the celebrant, and the ritual. Some of these points are of much interest, but are not entered upon here.) Om. et Rege nostro N.</p>	<p>FIRST REFORMED PB OF 1549. 54. (To the end of the Sanctus as Sar., with the substitution of "Glory be to thee, O Lord, in the highest" for the 2nd "Osanna in excelsis.") (With five Proper Prefaces.) 55. (The whole structure and wording of the Prayer of Consecration and its surroundings differ so widely from the Sar. and Rom. Canon Missæ that we print them here in full. Except as regards the words of Institution and the Lord's Prayer, parallel comparison is impossible.) <i>When the Clerks have done singing (the Sanctus) then shall the Priest or Deacon turn him to the people, and say,</i> Let us pray for the whole state of Christ's church. <i>Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:</i> Almighty and everliving God, which by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal church with the spirit of truth, unity and concord: And grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. Specially we beseech thee to save and defend thy servant Edward our King, that under him we may be Godly and quietly governed. And grant</p>

CANON MISSAE (SARUM).	CANON MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p><i>In qua oratione ordo debet attendi propter ordinem caritatis. Quinquies orat sacerdos ; primo pro se ipso ; secundo pro patre et matre, carnali videlicet et spiritali, et pro aliis parentibus ; tertio pro amicis specialibus, parochianis et aliis ; quarto pro omnibus adstantibus ; quinto pro omni populo Christiano ; et potest hic sacerdos omnes suos amicos Deo commendare. Consulo tamen, ut nullus ibidem nimis immoretur ; tum propter cordis distractionem, tum propter immissiones quæ possunt fieri per angelos malos, tum propter alia pericula.</i></p> <p>et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolunitatis suæ, tibi que reddunt vota sua aeterno Deo vivo et vero.</p> <p>Communicantes et memoriam venerantes, Inprimis gloriosæ semperque virginis</p> <p><i>inclinando parumper dicat</i></p> <p>Mariæ, genitricis Dei et Domini nostri Jesu Christi, sed et beatorum apostolorum ac martyrum tuorum Petri, Pauli, Andreae, Jacobi, Johannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi, Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.</p> <p><i>Hic respiciat sacerdos hostiam cum magna veneratione dicens,</i></p> <p>Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.</p>	<p><i>Om. que.</i></p> <p>+ et (et Pauli).</p>	<p>unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.</p> <p>Give grace (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments : and to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.</p> <p>And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness or any other adversity.</p> <p>And especially we commend unto thy merciful goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son : And here we do give unto thee most high praise and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world : And chiefly in the glorious and most blessed virgin Mary, mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples (O Lord) and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace : Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son may altogether be set on his right hand, and hear that his most joyful voice : Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world : grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.</p>

CANON MISSAE (SARUM).	CANON MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p><i>Hic iterum respiciat hostiam dicens,</i> Quam oblationem tu, Deus omnipotens, in omnibus, quaesumus <i>Hic faciat tres cruces super utrumque,</i> <i>cum dicat,</i> benedic + tam, ascrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris, ut nobis <i>Hic faciat crucem super panem, dicens,</i> cor + pus</p>	<p><i>Om. omnipotens.</i></p>	<p>O God, heavenly Father, which of thy tender mercy didst give thine only Son Jesu Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel com- mand us to celebrate, a per- petual memory of that his precious death until his coming again:</p>
<p><i>Hic super calicem,</i> et san + guis <i>junctisque manibus dicat,</i> fiat dilectissimi Filii tui Domini nostri Jesu Christi. <i>Hic erigat sacerdos manus et conjungat :</i> <i>et postea tergat digitos, et eleuet hostiam,</i> <i>dicens,</i> Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum <i>Hic eleuet oculos suos.</i> ad te Deum Patrem suum omnipotentem <i>Hic inclinet se et postea eleuet paululum</i> <i>dicens,</i> tibi gratias agens bene + dixit, fregit,</p>	<p></p>	<p>Hear us (O merciful Father) we beseech thee: and with thy holy Spirit and Word vouchsafe to bl + ess and sanc + tify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesu Christ.¹</p>
<p><i>Hic tangat hostiam dicens,</i> deditque discipulis suis, dicens, Accipite et manducate ex hoc omnes. Hoc est enim corpus meum. <i>Et debent ista verba proferri cum uno</i> <i>spiritu et sub una prolatione, nulla pau-</i> <i>satione interposita. Post hæc verba inclinet</i> <i>se sacerdos ad hostiam, et postea eleuet eam</i> <i>supra frontem, ut possit a populo videri, et</i> <i>reverenter illam reponat ante calicem in</i> <i>modum crucis per eandem factæ; et tunc</i> <i>discooperiat calicem et teneat inter manus</i> <i>suas, non disjungendo pollicem ab indice</i> <i>nisi dum facit benedictiones tantum, ita</i> <i>dicens,</i></p>	<p></p>	<p>Who in the same night that he was betrayed, took bread, <i>Here the Priest must take the</i> <i>bread into his hands,</i> and when he had blessed, and given thanks, he brake it, and gave it to his disciples saying: Take, eat, this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup, <i>Here the Priest shall</i> <i>take the cup into his hands,</i> and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins: Do this as oft as you shall drink it, in remembrance of me.</p>
<p>Simili modo posteaquam coenatum est accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas item tibi <i>Hic inclinet se, dicens,</i> gratias agens, bene + dixit, deditque discipulis suis, dicens, Accipite et bibite ex eo omnes. <i>Hic eleuet sacerdos parumper calicem, ita</i> <i>dicens,</i> Hic est enim calix sanguinis mei novi et aeterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.</p>	<p><i>Postquam.</i></p>	<p><i>These words before rehearsed</i> <i>are to be said, turning still to the</i> <i>Altar, without any elevation, or</i> <i>showing the Sacrament to the</i> <i>people.</i> Wherefore, O Lord and hea- venly Father, according to the Institution of thy dearly be- loved Son our Saviour Jesu Christ, we thy humble servants do celebrate, and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make: having in</p>
<p></p>	<p></p>	<p>¹ The insertion of the <i>Epiclesis</i>, or Invocation of the Holy Ghost upon the elements, is a remarkable feature. It has no counterpart in Sar. and Roman. It must have been borrowed from an Eastern source, where however its almost universal position is after, not before, the words of Institution. (See EUCHARISTIC CONSECRATION.)</p>

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<p><i>Hic elevet calicem usque ad pectus vel ultra caput dicens,</i> Haec quotiescunque feceritis, in mei memoriam facietis.</p>		
<p><i>Hic reponat calicem et fricet digitos suos ultra calicem propter micas, et cooperiat calicem. Deinde elevet brachia sua in modum crucis, junctis digitis usque ad haec verba de tuis donis ac datis.</i></p>		<p>remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ and through faith in his blood, we and all thy whole church may obtain remission of our sins and all other benefits of his passion.</p>
<p>Unde et memores, Domine, nos tui servi sed et plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in caelos gloriosæ ascensionis, offerimus praeclaræ majestati tuæ de tuis donis ac datis</p>	<p>Servi tui. Om. Dei.</p>	<p>And here we offer and present unto thee (O Lord) ourself, our souls and bodies, to be a reasonable holy and lively sacrifice unto thee: humbly beseeching thee that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them, and they in him.</p>
<p><i>Hic quinque cruces fiant: sed tres primæ cruces super Hostiam et calicem dicendo,</i> hostiam pu + ram, hostiam sanc + tam, hostiam immacu + latam,</p>		
<p><i>Quarta super panem, dicendo,</i> pa + nem sanctum vitae aeternae,</p>		
<p><i>Quinta super calicem, dicendo,</i> et cali + cem salutis perpetuae.</p>		
<p>Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicut accepta habere dignatus es munera pueri tui justî Abel, et sacrificium patriarchæ nostri Abrahamæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.</p>		<p>And although we be unworthy (through our manifold sins) to offer unto thee any Sacrifice, yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle, before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.</p>
<p><i>Hic sacerdos, corpore inclinato et cancellatis manibus, dicat</i> Supplices te rogamus usque ad hæc verba ex hac altaris participatione. <i>Et tunc erigat se, deosculans Altare a dextris sacrificii, et faciat signum crucis super hostiam et calicem et in facie sua, cum dicit</i> omni benedictione coelesti.</p>		
<p>Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum in conspectu divinæ majestatis tuæ, ut quotquot</p>		
<p><i>Hic erigens se, osculetur Altare a dextris sacrificii, dicens,</i></p>		
<p>ex hac Altaris participatione sacrosanctum Filii tui</p>		
<p><i>Hic faciat signum crucis super hostiam dicens,</i></p>		
<p>cor + pus</p>		
<p>et san + guinem sumpserimus, omni</p>		
<p><i>Hic signet se in facie dicens,</i> bene + dictione coelesti et gratia repleamur. Per.</p>		
<p><i>Hic oret pro mortuis.</i></p>		
<p>Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei et dormiunt in somno pacis; ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur. Per.</p>		
<p><i>Hic percussit pectus suum semel, dicens,</i> Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus, cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia,</p>		

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<p>et cum omnibus sanctis tuis, intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum. <i>Non dicitur</i>, Amen.</p>	<p><i>Om. cum.</i></p>	
<p>Per quem haec omnia, Domine, semper bona creas, <i>Hic sacerdos ter signet calicem, dicens, sancti + ficas, vivi + ficas, bene + dicis, et praestas nobis.</i></p>		
<p><i>Hic sacerdos discooperiat calicem, et faciat signaculum crucis cum hostia quinquies. Primo, ultra calicem ex utraque parte; secundo, calici aequale; tertio, infra calicem; quarto, sicut primo; quinto, ante calicem.</i></p>		
<p>Per ip + sum et cum ip + so et in ip + so est tibi Deo Patri omni + potenti in unitate Spiritus + Sancti omnis honor et gloria.</p>		
<p><i>Hic cooperiat sacerdos calicem, et teneat manus suas super Altare usque dum dicitur Pater Noster, etc., ita dicens,</i></p>		<p>Let us pray. As our Saviour Christ hath commanded and taught us, we are bold to say,</p>
<p>Per omnia saecula saeculorum. Amen. Oremus.</p>		<p>Our Father which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. <i>The Answer.</i> But deliver us from evil. Amen.</p>
<p>Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:</p>		<p>56. <i>Then shall the Priest say,</i> The peace of the Lord be always with you.</p>
<p><i>Hic accipiat diaconus patenam, eamque a dextris sacerdotis extento brachio in altum usque ad Da propitius pacem in diebus discooperiam teneat. Hic elevet sacerdos manus, dicens,</i></p>		<p><i>The Clerks.</i> And with thy spirit.</p>
<p>Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. <i>Chorus dicat,</i> Sed libera nos a malo. <i>Sacerdos privatim,</i> Amen.</p>		<p><i>The Priest.</i> Christ our paschal Lamb is offered up for us, once for all, when he bare our sins on his body upon the cross; for he is the very Lamb of God that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.</p>
<p>Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris; et intercedente beata et gloriosa semperque virgine Dei genetrice Maria et beatis apostolis tuis Petro et Paulo atque Andrea cum omnibus sanctis</p>	<p><i>Om. que.</i> <i>For 1st et read cum.</i> <i>For cum read et.</i></p>	<p><i>Here¹ the Priest shall turn him toward those that come to the holy Communion and shall say,</i></p>
<p><i>Hic committat diaconus patenam sacerdoti deosculans manum ejus; et sacerdos deosculetur patenam; postea ponat ad sinistrum oculum, deinde ad dextrum; postea faciat crucem cum patena ultra caput; et tunc reponat eam in locum suum, dicens,</i></p>		<p>You that do truly and earnestly repent you of your sins to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways:</p>
<p>Da propitius pacem in diebus nostris, ut ope misericordiae tuae adjuti et a peccato simus semper liberi et ab omni perturbatione securi.</p>		<p>¹ The following lengthy preparation of the communicants has no counterpart in the Sar. or Roman rite.</p>
<p><i>Hic discooperiat calicem et sumat corpus cum inclinatione, transponens in concavitate calicis, retinendo inter pollices et indices; et frangat in tres partes: prima fractio dum dicitur,</i></p>		
<p>Per eundem Dominum nostrum Jesum Christum Filium tuum</p>		
<p><i>Secunda fractio.</i></p>		
<p>Qui tecum vivit et regnat in unitate Spiritus Sancti Deus</p>		

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Hic teneat duas fracturas in sinistra manu, et tertiam fracturam in dextera manu in summitate calicis, ita dicens aperta voce,

Per omnia sæcula sæculorum.
Chorus respondeat, Amen.

56. *Hic faciat tres cruces infra calicem cum tertia parte hostiæ, dicens,*
Pax Domini + sit sem + per vo + bicum.

Chorus respondeat, Et cum spiritu tuo.
(From this point onward there is considerable variation between Sar. and Rom.)

57. *Ad Agnus Dei dicendum, accedant diaconus et subdiaconus ad sacerdotem, uterque a dextris, diaconus propior, subdiaconus remotior, et dicant privatim,*

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

In missis pro defunctis dicitur hoc modo,
Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Cum hac additione in tertia repetitione sempiternam.

58. *Hic cruce signando deponat dictam tertiam partem hostiæ in sacramentum sanguinis, sic dicendo,*

Hæc sacrosancta commixtio corporis et sanguinis Domini nostri Jesu Christi fiat mihi omnibusque sumentibus salus mentis et corporis, et ad vitam æternam promerendam et capescendam præparatio salutaris. Per eundem Christum Dominum nostrum. Amen.

59. *Antequam pax detur, dicat sacerdos, Domine, sancte Pater, omnipotens æterne Deus, da mihi hoc sacrosanctum corpus et sanguinem Filii tui Domini nostri Jesu Christi ita digne sumere, ut merear per hoc remissionem omnium peccatorum meorum accipere et tuo Sancto Spiritu repleri; et pacem tuam habere; quia tu es Deus solus et præter te non est alius, cujus regnum et imperium gloriosum sine fine permanet in sæcula sæculorum. Amen.*

Hic osculetur sacerdos corporalia in externa parte et summitatem calicis et postea iacuum, dicens,

Pax tibi et Ecclesiæ Dei.
R. Et cum spiritu tuo.

Diaconus a dextris sacerdotis ab eo pacem recipiat, et subdiacono porrigit. Deinde ad gradum chori ipse diaconus pacem portet

56. *Cum ipsa particula signat ter super calicem dicens, Pax + Domini sit + semper vobis + cum.*

R. Et cum spiritu tuo.

57. *Cooperit calicem, genuflectit, surgit, et inclinatus sacramento, junctis manibus et ter pectus percutiens, dicit,*

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

In Missis pro defunctis non dicitur miserere nobis, sed ejus loco dona eis requiem, et in tertio additur sempiternam.

58. *Particulam ipsam immittit in calicem dicens secreta:*

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

59. *Deinde junctis manibus super Altare inclinatus dicit sequentes Orationes:*

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

Si danda est pax, osculetur Altare et dans pacem dicit:

Pax tecum.
R. Et cum spiritu tuo.

In Missis Defunctorum non datur pax, neque dicitur præcedens Oratio.

draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to his holy church here gathered together in his Name, meekly kneeling upon your knees.

Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry for these our misdoings: the remembrance of them is grievous unto us, the burden of them is intolerable: have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name: Through Jesus Christ our Lord.

Then shall the Priest stand up, and turning himself to the people say thus,

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, which with hearty repentance and true faith turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life: through Jesus Christ our Lord. Amen.

Then shall the Priest also say, Hear what comfortable words our Saviour Christ saith to all that truly turn to him.

Come unto me all that travail, and be heavy laden, and I shall refresh you. So God loved the world that he gave his only-begotten Son to the end that all that believe in him, should not perish, but have life everlasting.

Hear also what Saint Paul sayeth.

This is a true saying, and

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rectoribus chori et ipsi pacem choro portent, uterque suæ parti incipiens a majoribus. In festis vero et feriis quando chorus non regitur, pax a diacono choro apportatur per duos extremos de secunda forma: caetera sicut prius.

60. *Post pacem datam dicat sacerdos orationes sequentes privatim antequam se communicet: tenendo hostiam duabus manibus.*

Deus Pater, fons et origo totius bonitatis, qui ductus misericordia Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti, quam ego indignus in manibus meis teneo,

Hic inclinet se sacerdos ad hostiam, dicens,

Te adoro, te glorifico, te tota mentis ac cordis intentione laudo et precor; ut nos famulos tuos non deseras, sed peccata nostra dimittas, quatenus tibi soli vivo ac vero Deo, puro corde et casto corpore, servire valeamus. Per, etc.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me, quæso, per hoc sacrosanctum corpus et hunc sanguinem tuum a cunctis iniquitatibus meis et ab universis malis; et fac me tuis semper obedire mandatis, et a te nunquam perpetuum separari permittas, Salvator mundi, Qui cum Deo Patre et eodem Spiritu Sancto visis et regnas Deus per omnia saecula sæculorum. Amen.

Corporis et sanguinis tui, Domine Jesu Christe, sacramentum quod licet indignus accipio, non sit mihi iudicio et condemnationi; sed tua prosit pietate corporis mei et animæ salutis. Amen.

Ad corpus dicat cum humilitione antequam percipiat,

61. Ave in æternum, sanctissima caro Christi, mihi ante omnia et super omnia summa dulcedo. Corpus Domini nostri Jesu Christi sit mihi peccatori via et vita.

In no + mine Patris et Filii et Spiritus Sancti. Amen.

Hic sumat corpus, cruce prius facta cum ipso corpore ante os. Deinde ad sanguinem cum magna devotione dicens,

Ave in æternum, cœlestis potus, mihi ante omnia et super omnia summa dulcedo. Corpus et sanguis Domini nostri Jesu Christi prosint mihi peccatori ad remedium sempiternum in vitam æternam. Amen.

In no + mine Patris et Filii et Spiritus Sancti. Amen.

62. *Hic sumat sanguinem: quo sumpto, inclinet se sacerdos et dicat cum devotione orationem sequentem,*

Gratias tibi ago, Domine, sancte Pater, omnipotens æterne Deus, qui me refecisti de sacratissimo corpore et sanguine Filii tui Domini nostri Jesu Christi; et precor, ut hoc sacramentum salutis nostræ quod sumpsi indignus peccator non veniat mihi

60. Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhaerere mandatis et a te nunquam separari permittas. Qui cum eodem Deo Patre, etc.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui visis et regnas, etc.

Genusflectit, surgit, et dicit, Panem cœlestem accipiam, et nomen Domini invocabo.

Deinde parum inclinatus, accipit ambas partes Hostiæ inter pollicem et indicem sinistræ manus et Patenam inter eundem indicem et medium, et dextera percutiens pectus, elevata aliquantulum voce, dicit ter devote et humiliter:

61. Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.

Postea dextera se signans cum Hostia super patenam dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Sumit reverenter ambas partes Hostiæ, jungit manus, et quiescit aliquantulum in meditatione sanctissimi Sacramenti.

62. *Deinde discooperit Calicem, genuflectit, colligit fragmenta, si quæ sint, extergit Patenam super Calicem interrim dicens,*

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini

worthy of all men to be received, that Jesus Christ came into this world to save sinners.

Hear also what Saint John saeyth.

If any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins.

Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them that shall receive the Communion, this prayer following,

We do not presume to come to this thy table (O merciful Lord), trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy table: but thou art the same Lord whose property is always to have mercy: grant us therefore (gracious Lord) so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood in these holy Mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.

61. *Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister), and after to the people.*

And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words:

The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

62. *And the Minister delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,*

The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

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ad iudicium, neque ad condemnationem pro meritis meis; sed ad profectum corporis mei et animæ salutem in vitam æternam. Amen.

63. *Qua dicta, eat sacerdos ad dextrum cornu altaris cum calice inter manus digitis adhuc conjunctis sicut prius; et accedat subdiaconus, et effundat in calicem vinum et aquam: et resinceret sacerdos manus suas ne aliquæ reliquæ corporis vel sanguinis remaneant in digitis vel in calice.*

Post primam abluionem dicitur hæc Oratio.

64. Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

65. *Hic lavet digitos in concavitate calicis cum vino infuso a subdiacono: quo hausto, sequatur oratio.*

Hæc nos communio, Domine, purget a crimine, et cœlestis remedii faciat esse consortes.

Post percèptionem abluionum ponat sacerdos calicem super patenam, ut sit quid remaneat stillet. Et postea, inclinando se, dicat,

66. Adoremus crucis signaculum: per quod salutis sumpsimus sacramentum.

Deinde lavet manus: diaconus interim corporalia complicit. Ablutis manibus, et redeunte sacerdote ad dextrum cornu altaris, diaconus calicem porrigit ori sacerdotis, si quid infusionis in eo remanserit resumentum.

67. *Postea vero dicat cum suis ministris Communionem.*

Deinde facto signo crucis in facie, vertat se sacerdos ad populum, elevatusque aliquantum brachiis, et junctis manibus, dicat,

Dominus vobiscum.

68. *Et iterum revertens se ad altare dicat, Oremus. Deinde dicat Postcommunione juxta numerum et ordinem antedictarum Orationum ante Epistolam. Finita ultima Postcommunione factioe signo crucis in fronte, iterum vertat se sacerdos ad populum, et dicat, Dominus vobiscum. Deinde diaconus,*

Benedicamus Domino.

Alio vero tempore dicitur

Ite, missa est.

Quotiescumque enim dicitur, Ite, missa est, semper dicitur ad populum convertendo; et cum dici debeat Benedicamus Domino (R. Deo gratias), vel Requiescant in pace, convertendo ad altare dicitur.

69. *His dictis, sacerdos, inclinato corpore junctisque manibus, tacita voce coram altari in medio dicat hanc Orationem.*

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invocabo. Laudans invocabo Dominum et ab inimicis meis salvus ero.

Accipit Calicem manu dextera, et eo se signans dicit,

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Sumit totum Sanguinem cum particula. Quo sumpto, si qui sunt communicandi, eos communicet antequam se purificet. Postea dicit,

64. Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

63. *Interim porrigit Calicem ministro, qui infundit in eo parum vini, quo se purificat, deinde prosequitur.*

Corpus tuum, Domine, quod sumpsimus, et sanguinem quem potavi adhaeret visceribus meis: et praesta, ut in me non remaneat scelearum macula, quem pura et sancta refecerunt sacramenta. Qui vivis, etc.

65. *Abluit digitos, extergit, et sumit abluionem, extergit os, et calicem, quem operit, et picato corporali collocat in altari, ut prius.*

66. (Om.)
67. *Deinde prosequitur Missam.*

68. *Dicto post ultimam Orationem, Dominus vobiscum. R. Et cum spiritu tuo, dicit pro Missæ qualitate vel Ite, missa est, vel Benedicamus Domino. R. Deo gratias.*

In Missis Defunctorum dicit: Requiescant in pace. R. Amen.

69. *Dicto Ite missa est vel Benedicamus Domino, Sacerdos inclinat se ante medium altaris, et manibus junctis super illud, dicit:*

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If there be a Deacon or other Priest, then shall he follow with the Chalice: and as the Priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood, in form before written.

57. *In the Communion time the Clerks shall sing,*

ii. O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

Beginning so soon as the Priest doth receive the holy Communion, and when the Communion is ended, then shall the Clerks sing the post-Communion.

67. *Sentences of holy scripture, to be said or sung, every day one, after the Holy Communion, called the post-Communion.*

(Here follow 22 texts from the NT.)

Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people and saying,

The Lord be with you.

Ans. And with thy spirit.

Priest. Let us pray.

Almighty and everliving God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and hast assured us (duly receiving the same) of thy favour and goodness towards us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in. Through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end.

CANON MISSAE (SARUM).	CANON MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p>Placeat tibi Sancta Trinitas, obsequium servitutis meae, et praesta ut hocsacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Qui vivis, etc.</p>	<p>Placeat tibi, sancta Trinitas, obsequium servitutis meae, et praesta ut sacrificium quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per, etc.</p>	
<p>70. (om.)</p>	<p>70. <i>Deinde osculatur altare, et elevatis oculis, extendens, elevans et jungens manus, caputque Crucis inclinans dicit</i> Benedicat vos omnipotens Deus, <i>et versus ad populum, semel tantum benedicens, etiam in Missis solemmibus, prosequitur</i>, Pater et Filius + et Spiritus Sanctus. Amen.</p>	<p>70. <i>Then the Priest, turning him to the people, shall let them depart with this blessing :</i> The peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you alway. <i>Then the people shall answer, Amen.</i></p>
<p>71. <i>Qua finita, erigat se sacerdos, signans se in facie sua dicens</i>, In nomine Patris, etc. <i>Et sic inclinatione facta, eo ordine quo prius accesserunt ad altare in principio missae, sic induti cum ceroferario et ceteris ministris redeant. . . . Sacerdos vero in redeundo dicat Evangelium</i> In principio, etc.</p>	<p>71. <i>Deinde in cornu Evangelii, dicto Dominus vobiscum et Initium vel Sequentia sancti Evangelii, signans altare, vel librum et se, ut supra in Evangelio missae, legit Evangelium secundum Joannem</i>, In principio, etc. (<i>Joan. 1 1-14</i>), <i>vel aliud Evang. ut dictum est in Rubricis generalibus. Cum dicit</i> Et verbum caro factum est, genuflectit. <i>In fine, R. Deo gratias.</i></p>	<p>71. (Om.)</p>
<p>72. (A gratiarum actio for the priest, etc., is added, which it is unnecessary to print here.)</p>	<p>72. (A somewhat similar gratiarum actio is provided in the Rom.)</p>	<p>72. (Om.)</p>

We are now in a position to compare the reformed with the unreformed C. of the Liturgy.

3. **Comparison of the Rites.** Taking the seventy-two paragraphs into which the text of the Liturgy has been somewhat arbitrarily split up, we shall find that the following are entirely omitted, and therefore unrepresented in the PB, viz. : Nos. 1, 3, 4, 6-17, 23, 26, 30-53, 58-60, 63-66, 68, 69, 71, 72. The following are retained either in their entirety or, where leaden type is employed, with some variation of text or position : Nos. 2, 5, 18, 19, 20, 21, 22, 24, 25, 27, 28, 29, 54, 55 (= Canon, with enormous dislocations and variations), 56, 57, 61, 62, 67, 70.

Among the more remarkable omissions the following may be mentioned. Whether in any case omission involves prohibition is a legal question upon which it is not our province to enter here. (a) All provision for the private devotions of the priest before and after service. It is difficult to suppose that all such devotions were forbidden ; they might be naturally omitted as not falling under the designation of, "Common Prayers." (b) All elevation of the Sacrament is not only omitted, but expressly prohibited (see rubric after Words of Institution). (c) The

number of crosses to be used or made in the course of the service is reduced from thirty-one (Rom.) or twenty-eight (Sar.) to two. (d) The Proper Prefaces are reduced in number from ten to five. This reduction, while it adds to the simplification of the service, is, from the point of view of liturgical enrichment, a distinct loss. (e) All directions for the use of Incense are omitted. (f) Also all directions for the use of the Lavabo.

Among the more notable new features in the PB of 1549 are : (a) The introduction of an *Epiklesis*, to which attention has been called in a foot-note. (b) The introduction of a new and lengthy, yet beautiful, form of preparation for Communicants, intervening between the *Pater Noster* at the end of the C. and the Communion of clergy and people. It extends from " You that do truly " to " his most precious blood. Amen."

There are a large number of minor alterations, variations, additions, and omissions, in the rubrics, ritual, and text of the component parts of the Liturgy, for which see COMMUNION (HOLY) and separate arts. on the various component parts.—Hb.

CANONICAL BOOKS.—The Christian Ch. has a collection of sacred books which is called "the Bible." This collection has been gradually formed by the Ch. for the use of her members. A book is "canonical" when it has been "canonised," *i.e.*, received into the "Canon," or official list of scriptures. Certain books, however, of the Bible are "apocryphal," or deuterocanonical, and are not to be regarded as on the same level as the canonical books. (See art. APOCRYPHA.)

The word *Canon*, from the Gk. *κανών*, meaning primarily "rod" or "measuring-line," acquired also the meanings "rule" and "catalogue." In the latter sense it was familiar to early Christianity from its use in the lists of state officials, festivals, etc., while, possibly, it gained also a further significance from the phrase "the Canon of the truth," as applied to the faith of the Ch. "Canonical," therefore, means accepted or recognised by the Ch., and in itself says nothing as to the authenticity or genuineness of the books in question. The terms *truth*, *inspiration*, and *canonicity*, require to be carefully distinguished.

The formation of the *Biblical Canon* was a gradual process. (a) The Jews seem to have been the first people to have had authoritative scriptures.

2. Formation. The grouping of the books of the OT into Law, Prophets, and Sacred Writings, is historical in as far as it shows the order of their official acceptance by the Jewish Ch. Ezra, on the return from exile, was probably responsible for the recognition of the Pentateuch; in our Lord's day we have references to the "Law and the Prophets"; while the Council of Jamnia, in A.D. 70, gave the Jewish Canon its final form, recognising our present books of the OT as books "which defile the hands," as being sacred, and excluding those writings which are only to be found in the LXX, or Canon of Alexandria, and are known to us as "the Apocrypha."

(b) *Christianity* adopted the Jewish Bible, taking her Canon from Alexandria rather than Palestine. To these scriptures she added by degrees books of a specifically Christian character. The Gospels, the Pauline Epistles, and the other writings of our NT, were gradually received, group by group, into the Canon. As with the Jewish Canon, controversy occurred with regard to certain books of the last group, but in course of time the Christian Canon was definitely, though never ecumenically, determined. Many motives would combine to induce the Ch. to come to some agreement as to her sacred books—the requirements of public reading and worship, the desire for universality as opposed to the esoteric faith of Gnosticism, the demand for apostolicity as against Montanism, and the necessity of having some final court of appeal in controversy. Canonical books were therefore not merely "books read in Church," but books which possessed ecclesiastical authority. The

end of the 2nd cent. was a time of many doctrinal disputes, and it is then that we find traces of a fixed Canon of the NT. Thus, Irenæus quotes as authoritative most of our books of the NT, though he does not mention Hebrews. The *Muratorian Fragment*, a list of NT books made in Rome at this time, acknowledges the four Gospels, Acts, 13 Eps. of St. Paul, Rev., but omits Hebrews, 1 and 2 Peter, James, and one of the three epistles of St. John. But a definite settlement of the Canon did not come until the 4th and 5th cents., when our present Bible came to be gradually recognised as canonical. (Eusebius has three lists of books, *i.e.*, those accepted by all, those disputed by some, and those rejected as spurious. Hebrews, James, 2 Peter, 2, 3 John, and Rev. were all still under discussion, though he himself is disposed to admit them to the Canon. In one place, *HE.* iii. 31, he rejects 2 Peter as spurious. Athanasius, Epiphanius, the 3rd Council of Carthage, Augustine, and Jerome, give lists of books which are identical with our NT.)

(c) *The Reformation* re-opened the question of canonicity by its insistence upon scriptural authority. Luther and Calvin, while criticising certain books of the Bible alike from the point of view of doctrine and edification, retained the whole Canon, with the Apocrypha, in their translations. The English reformers likewise made no change. On the other hand, the Council of Trent, by including the Apocrypha among the CB. of the OT, departed from the custom of the primitive Church.

Art. 6 discusses the question of the Canon of Scripture in view of "the Sufficiency of the Holy Scriptures for Salvation."

3. Anglican Attitude. It says: "In the name of Holy Scripture we do understand those *canonical books* of the Old and New Testament, of whose authority was never any doubt in the Church." After giving "the names and numbers of the *canonical books*," it enumerates "the other books," *i.e.*, the OT Apocrypha, and concludes with the words, "All the books of the New Testament, as they are commonly received, we do receive and account them for *canonical*."

With regard to the liturgical practice of the Ch. we have directions in Pref.² that "nothing is ordained to be read, but the very pure word of God, the holy scriptures, or that which is agreeable to the same," but the question of canonicity is not discussed, the Bible being regarded as the necessary companion to the PB ("the curates shall need none other books for their public service, but this book and the Bible," *ib.* 1549). In conclusion, we may say that the Ch. of Eng. is faithful to primitive tradition in her treatment of the books of the Bible. She recognises that their claim to authority rests not upon the opinion of the individual, but upon their recognition by the corporate consciousness of the Ch. And upon any theory of inspiration we have to allow for this "selective genius" manifested by the Ch.

through the long ages of her history. (See arts. APOCRYPHA, BIBLE IN PB, SCRIPTURE.)

Bibliography.—Hastings' *DB*, art. *Canon*; *do.* (1909), arts. *Canon of OT*, *Canon of NT*; C. E. Gregory, *Canon and Text of the NT*, 1907; E. C. S. Gibson, *The Thirty-nine Articles*, 1896; B. J. Kidd, *The Thirty-nine Articles*, 1899.—B5.

E. F. MORISON.

CANONICAL HOURS.—See HOURS OF PRAYER.

CANONISATION.—See SAINT, § 2.

CANONS.—The present art. deals only with Post-Reformation Canons. For earlier eccles. legislation see CANON LAW.

With the abolition of papal jurisdiction, the ordinances of popes became inoperative in this country; and it was held by the

1. Unauthorised
Draft
Canons. courts, with growing firmness, that the resolutions of general councils were not binding save so far as Eng. councils had expressly assented to them. The result was that the legal force, and even the content, of the surviving canon law was entirely unascertained. A code of eccles. law, substantive and adjective, became an absolute necessity. As a temporary expedient, it was provided (25 Hen. VIII. c. 9, s. 7) that existing C., etc., "which be not contrarynt nor repugnant to the lawes statutes and customes of this Realme, nor to the damage or hurte of the Kynges prerogatyve Royall," should continue to be used until a body of thirty-two commissioners should have produced a new code. It was further enacted, and is still the law, that no new C., etc., should be made or used without "the Kynges most Royal assent and lycence to make promulge and execute" them. The commissioners met and completed their work, but before it was ratified Henry died and the commission lapsed. Under Edward, Parliament authorised the commission to be reappointed; and again considerable progress was made, especially after the number of commissioners was reduced to eight, of whom Cranmer was most influential. They produced an ordered, coherent and intelligible body of eccles. law;¹ but the document was not ratified by Convocation, King, or Parliament. In 1571 it was printed² under the title, "*Reformatio Legum Ecclesiasticarum, ex autoritate primum Regis Henrici 8. inchoata: Deinde per Regem Edwardum 6. protracta, adauctaque in hunc modum, atque nunc ad pleniorum ipsarum reformationem in lucem dedita.*"³ But it did not receive any authorisation; and a partial and temporary expedient of the same year had no better success. This was *A Book of certaine Canons, concerningnyng some parte of the discipline of the*

*Churche of England.*¹ Though assented to by abps. and bps., it does not appear even to have been submitted to the lower house in either province.

Other "Articles" (Cardwell, *Synodalia* 1 132-163) were prepared by eccles. authority in 1575, 1585 and 1597, and the last-named received some sort of royal assent; but the Queen died without committing herself to any general scheme of eccles. law. It was reserved to Richard Bancroft to provide what had been attempted so often in the seventy years since the passing of the "Acte for the submission of the Clergie," and to produce the code which has bound the Ch. of Eng. from 1604 to the present day, with some slight alterations inserted in the last third of the 19th century.

The See of Canterbury being vacant, Bancroft, then Bp. of London, was appointed to preside in the Convocation of the southern

2. Canons of 1604. province which met on March 20th, 1604. "In the eleventh session (says Collier, *Hist.* 2 687) he delivered to the prolocutor a book of canons, which passed both houses, and were afterwards ratified by the King's Letters Patent. These canons, being a hundred and forty-one, were collected out of the Articles, Injunctions and Synodical Acts passed and published in the reigns of King Edward VI and Queen Elizabeth." Although thus ratified, and ordered by the King to be observed throughout both provinces, the C. were not in fact submitted to the Convocation of York till March 5, 1606, when, with the King's assent, they were read and approved. No sooner were the C. ratified than a strong agitation arose against them, and a bill passed the Commons in the following session declaring that no C. or constitution eccles. made in the last ten years, or thereafter to be made, should be of force to impeach or hurt any person in his life, liberty, lands or goods, unless first confirmed by the legislature. And the principle that laymen are not bound by any resolutions of church councils unless so confirmed was then and has ever since been upheld by the courts as a fixed basis of judicial decision. But they are binding on the clergy in *re ecclesiastica*, and on such of the laity as have expressly or impliedly agreed to be bound by them (*e.g.*, churchwardens in the duties of their office, lay rectors in questions of the repair of chancels, and other lay persons as regards offences in churches or churchyards).

Many canons are reiterations or declarations of ancient usages and laws of the Ch. which had previously been received as common law. Such rules obtain no additional force from being incorporated in Post-Reformation canons, and are binding only when proved to have been "received, observed and acted upon . . . from the earliest times of the Reformation, and . . . uniformly recognised and acted upon since the

¹ Latin text in Cardwell, *Synodalia* (1842) I III-131: Latin and English ed., W. E. Collins (S.P.C.K., 1899).

¹ A statement of some of its outstanding merits will be found in M. Fuller, *Throne of Canterbury* (1891), pp. 249 ff.

² The Preface states that parliamentary sanction would certainly have been given if Edward had survived.

³ Reprinted by E. Cardwell, Oxford, 1850; cp. Frere on *Reformatio Legum* in *DECH*, 1912.

Reformation" (*Exeter, Bishop of, v. Marshall, 1868, L.R. 3 H.L. 53-54.*)

A certain parliamentary recognition may be claimed for such canons as are directly mentioned in the PB, which is a statutory document:

3. **Attempts at Revision.** canons 26, 27, 28, 109, in rubrics bef. HC;
 canon 30, in Bapt.¹ last rubric;
 canon 31, in Ord. Pref., and Ord.¹ last rubric;
 canon 68, in Bur. 1st rubric:

and for the acts, conducts and habits mentioned in canons 75 and 109, as incorporated by the *Clergy Discipline Act, 1892.*

In the year 1640 seventeen canons (printed in Cardwell, *Synodalia* 1 380-415) were passed by the Convocations and received the assent of Charles I; but they were not duly made during the sitting of Parliament; and never had any binding authority in the church courts.

Again, after the revival of Convocation in the 19th cent., a committee of the lower house of the Convocation of Canterbury was appointed in June, 1866, "to examine the Constitutions and Canons Ecclesiastical, with a view to their amendment and adaptation to the present necessities of the Church." The reference was later enlarged to allow the production of "a body of new Canons suited to the present necessities of the Church," and a committee of the Convocation of York was associated in the work. A report (not distinguished by any great boldness of initiative) was presented in October, 1873. See *Chron. Conv. Cant., 1874, 150-1, 440.* The Report is appended to the volume, and was also published separately.

Editions of the CANONS OF 1604: Text only. Many contemporary edd. of the Constitutions and Canons in English will be found in the larger

4. **Bibliography.** libraries: they were frequently appended to folio prayer books. The Latin text was printed in 1604 by J. Norton (London 4°, BM. 5155. aa. 4). Both texts are in *A. Sparrow, Collection of Articles* (1675), and *E. Cardwell, Synodalia* (1842). A convenient modern edition, substituting the new C. of 1866 and 1888 for those superseded by them, and adding the new canon of 1892, is published by the S.P.C.K. *Editions, annotated:—* Davis, C.H., *The English Church Canons of 1604, with Notes . . . showing the Modification of each Canon by subsequent Acts of Parliament, etc.*, 8°, London, 1869; Walcott, M.E.C., *The Constitutions and Canons Ecclesiastical of the Church of England, referred to their original sources, etc.*, Oxford, 1874. Each of these answers the specific claim of its title, and both should be consulted by the student. The second has the great advantage of a good index. A copy of the C. of 1604 is always included in the large PBs to be found on the reading desks of our churches.—A4. R. J. WHITWELL.

CANONS OF 1604. (For information as to the external history, and legal force of these canons, see CANONS and the books cited. In the present art., the words following the Roman numeral indicate the headings under which the various canons were grouped by their compilers. Very brief notes are added in certain cases, specially where the canon has been amended.)

The Constitutions and Canons of 1604 are divided into fourteen sections, varying much in importance. The first section and the last are the natural outcome of the political and eccles. situation and show least dependence on

earlier enactments.¹ The anathemas of the former are aimed at the Puritans and other sectaries who would disintegrate the Church, those of the latter at Erastians and politicians who would degrade her to entire subordination to the State. The other sections are mainly gathered from existing formularies. As a help to understand the temper in which this compilation was made, and the intention of those who enacted and ratified it, canons 1, 2 and 139 are set out practically at length.

I. Of the Church of England. 1. *The King's supremacy over the Ch. of E. in causes Eccles., to be maintained.*² As our duty to the

1. **The Royal King's most Excellent Majesty Supremacy.** quireth, we first decree and ordain, that the Abp. of Canterbury (from time to time), all Bps. of this Province, all Deans, Archdeacons, Parsons, Vicars, and all other Eccles. persons, shall faithfully keep and observe and . . . cause to be observed and kept of others, all and singular Laws and Statutes, made for restoring to the Crown of this Kingdom, the ancient jurisdiction over the state Eccles., and abolishing of all foreign power repugnant to the same. Furthermore, all Eccles. persons, having cure of souls, and all other Preachers . . . shall . . . declare, four times every year (at the least) in their Sermons . . . That all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away and abolished: and that therefore no manner of obedience, or subjection within his Majesty's Realms and Dominions, is due unto any such foreign power: but that the King's power within his Realms of England, Scotland and Ireland, and all other his Dominions and Countries, is the highest power under God, to whom all men, as well inhabitants, as born within the same, do by God's Laws owe most loyalty and obedience, afore and above all other Powers and Potentates in earth.

2. **Impugners of the King's supremacy censured.** (As a specimen of the general formula³ of this section of the canons 2-12, this canon is printed in full.) Whosoever shall hereafter affirm that the King's Majesty hath not the same authority in causes Eccles. that the godly Kings had amongst the Jews, and Christian Emperors of the Primitive Ch., or impeach any part of his Regal supremacy in the said causes restored to the Crown, and by the Laws of this Realm therein established: let him be excommunicated *ipso facto*, and not restored but only by the Abp. after his repentance and public revocation of those his wicked errors.

3. **The Ch. of Eng. a true and Apostolical Ch.—** 4. **Impugners of the public worship of God established in the Ch. of Eng., censured.—**

2. **The Church of England.** 5. **Impugners of the Arts of Religion established in the Ch. of Eng., censured.—**

6. **Impugners of the Rites and Ceremonies established in the Ch. of Eng., censured.—** 7. **Impugners of the government of the Ch. of Eng. by Abps., Bps., etc., censured** (see EPISCOPACY).—8. **Impugners of the form of consecrating and ordering Abps., Bps., etc.**

¹ Canon 1 alone reproduces the language of the Injunctions of 1547 and 1559.

² These and the following titles and extracts are taken with spelling modernised, from a copy (4° Rawl. 236) of the "Constitutions and Canons Ecclesiastical . . . Imprinted At London by Robert Barker, Printer to the Kings most Excellent Maestie, Anno 1604," in the Bodleian Library.

³ This form is that usually adopted by Church Councils; e.g., those of Trent: "Si quis dixerit hominem suis operibus . . . posse justificari coram Deo anathema sit."

in the Ch. of Eng., censured (see ORDINAL).—9. *Authors of Schism in the Ch. of Eng., censured.*—10. *Maintainers of Schismatics in the Ch. of Eng., censured.*—11. *Maintainers of Conventicles, censured.*—12. *Maintainers of Constitutions made in Conventicles, censured.*

II. Of Divine Service, and Administration of the Sacraments. 13. *Due celebration of Sundays and Holy-days.*—14. *The prescript form of Divine Service to be used on Sundays and Holy-days.*—15. *The Litany to be read on Weds. and Fridays.*—16. *Colleges to use the prescript form of DS.*—17. *Students in Colleges to wear Surplices, in time of DS.*—18. *A reverence and attention to be used within the Church in time of DS.*

... All manner of persons . . . shall reverently kneel upon their knees when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief . . . and likewise when in time of DS. the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present . . . (see POSITION, BOWING).

19. *Loutherers not to be suffered near the Ch. in time of DS.*
20. *Bread and Wine to be provided against every Communion.*—21. *The Comm. to be thrice a year received.*—22. *Warning to be given beforehand for the Comm.*—23. *Students in Colleges to receive the Comm. four times a year.*—24. *Copes to be worn in Cath. Churches by those that administer the Comm.*

... The principal Minister using a decent Cope, and being assisted with the Gospeller and Epistler agreeably, according to the Advertisements published Anno 7 Elizabethæ.

25. *Surplices and Hoods to be worn in Cath. Churches, when there is no Comm.*—26. *Notorious offenders not to be admitted to the Comm.*—27. *Schismatics not to be admitted to the Comm.*

No Minister . . . shall wittingly administer (the Comm.) . . . to any that refuse to be present at public Prayers . . . nor to any that are common and notorious depravers of the Book of Common Prayer . . . or to any that have spoken against and depraved his Majesty's sovereign authority in causes Eccles. . . . Provided that every Minister so repelling any (as is specified . . . in this or in the next Precedent Constitution) shall, upon complaint, or being required by the Ordinary, signify the cause thereof unto him, and therein obey his Order and direction.

28. *Strangers not to be admitted to the Comm.*
29. *Fathers not to be Godfathers in Bapt., and children not Communicants.*¹—30. *The lawful use of the Cross in Baptism explained.* This, the only canon specifically referred to in the PB (Bapt. last Rubric), is a long and argumentative reply to those by whom, in spite of "his Majesty's most princely care and pains taken in the Conference at Hampton Court . . . the use of it (the cross) in Baptism is so greatly stuck at and impugned." After reasons for the retention of the sign, it is pointed out that: (a) the sign of the Cross in Baptism is no part of the substance of that Sacr.; (b) the infant baptised is, by virtue of Baptism, before it be signed with the sign of the Cross, received into the Congregation of Christ's flock; (c) the use of the sign being thus a thing indifferent, the true use of it should reverently be retained as prescribed by a lawful magistrate.

5. Of Baptism.

¹ In 1865 the Conv. of Cant. made and published a new canon, making it possible for fathers to be godfathers; but the canon did not receive the royal assent.

III. Ministers, their Ordination, function and charge. 31. *Four solemn times appointed for the making of Ministers* (see EMBER

6. Of Ordination. DAYS).—32. *None to be made Deacon and Minister, both in one day.*—33.

The Titles of such as are to be made Ministers. ("No person shall be admitted into Sacred Orders except he . . . exhibit . . . a Presentation"—or give other evidence that he is in a position to "attend the cure of souls," or is a Fellow of a College, etc.).—34. *The quality of such as are to be made Min.* This provides that a deacon must be 23 and a priest 24 years complete; and as to his faith and moral conduct being duly evidenced.—35. *The examination of such as are to be made Min.*

36. *Subscription required of such as are to be made Min.* No person is to be received into the Ministry

7. Of Subscription. or instituted or collated without a licence from the abb. or bp. of the diocese, nor without subscribing a declaration. The declaration provided in 1604 expressly required the declarant "willingly and *ex animo*" to subscribe three articles setting forth: (a) the royal supremacy; (b) that the PB and Ordinal contain nothing contrary to the word of God and that the declarant will use it; (c) that the declarant holds the 39 Arts. "to be agreeable to the word of God."

In 1865, by canon duly made and published by both Convocations, and ratified by Royal Letters Patent, a new declaration was substituted in these terms: "I, A.B., do solemnly make the following declaration:—I assent to the 39 Arts. of Religion, and to the Book of Common Prayer, and of Ordering of Bps., Priests, and Deacons; I believe the doctrine of the United Ch. of Eng. and Ireland, as therein set forth, to be agreeable to the Word of God; and in Public Prayer and Administration of the Sacraments I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority."

37. *Subscription before the Diocesan.*¹ None licensed as aforesaid may execute any eccles. function in a diocese to which he removes without making the same declaration in the presence of the bishop.

38. *Revolters after Subscription, censured.*

If any Min., after he hath "once subscribed to the said three articles,"¹ shall omit to use the form of Pr., or any of the Orders or Ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he do not reform and submit himself, let him be excommunicated: and then if he shall not submit himself within the space of another month, let him be deposed from the ministry.

39. *Cautions for institution of Ministers into Benefices.* (Production of Letters of Orders, etc.)—

8. Of Institution, Residence and Preaching. 40. *An oath against Simony at institution into Benefices.* By a fourth new canon of 1865, a declaration in the following terms is substituted for the oath:

"I, A.B., solemnly declare that I have not made by myself, or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever, which to the best of my knowledge or belief is simoniacal, touching or concerning the obtaining the preferment of . . . ; nor will I at any time hereafter perform or satisfy, in whole or in part, any such kind of payment, contract, or promise made by any other without my knowledge or consent."

¹ By canons also made in 1865, the terms of canon 36 were altered to correspond with the alteration of canon 37, and the words "made and subscribed the declaration aforesaid" were substituted for the words in quotation marks in canon 38.

41. *Licences for plurality of Benefices limited, and Residence enjoyed.*—42. *Residence of Deans in their Churches.*—43. *Deans and Prebendaries to Preach during their Residence.*—44. *Prebendaries to be resident upon their Benefices.*

45. *Beneficed preachers being resident upon their livings to preach every Sunday.*—46. *Beneficed men not preachers to procure monthly Sermons.*—47. *Absence of Beneficed men to be supplied by Curates that are allowed Preachers.*—48. *None to be Curates but allowed by the Bp.*—49. *Ministers not allowed Preachers, may not expound.*—50. *Strangers not admitted to Preach without showing their Licence.*—51. *Strangers not admitted to preach in Cath. Churches without sufficient authority.*—52. *The names of strange Preachers to be noted in a Book.*—53. *No public opposition between Preachers.*—54. *The Licences of Preachers refusing conformity, to be void.*—55. *The form of a prayer to be used by Preachers before their Sermons.* (See art. BIDDING PRAYER.)

56. *Preachers and Lecturers to read divine Service and administer the Sacraments twice a year at the least.*

9. Of Duties of Ministers.

—57. *The Sacraments not to be refused at the hands of unpreaching Ministers.*—58. *Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.*—59. *Min. to Catechize every Sunday.*—60. *Confirmation to be performed once in three years.*—61. *Min. to prepare children for Confirmation.*—62. *Min. not to Marry any persons without Banns or Licence.* This canon provided that "No Minister . . . join any . . . in Marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon . . . and likewise in time of Divine Service." By a canon duly made and ratified in 1887 (cp. 49-50 Vict., c. 14) these hours were extended to 3 p.m., and it was declared unnecessary for the celebration to take place in time of divine service.

63. *Min. of exempt Churches not to Marry without Banns or Licence.*—64. *Min. solemnly to bid Holy-days.*

Every Parson . . . shall . . . declare to the people every Sunday at the time appointed in the Communion Book, whether there be any Holy-days or Fasting days the week following.

65. *Min. solemnly to denounce Recusants and Excommunicates.*

. . . Every six months ensuing, as well in the Parish Church, as in the Cathedral . . . openly in time of Divine Service upon some Sunday.

66. *Min. to confer with Recusants.*—67. *Min. to visit the sick.*

And when any is passing out of this life, a Bell shall be tolled.

68. *Min. not to refuse to christen or bury.*—69. *Min. not to defer Christening, if the child be in danger.*—70. *Min. to keep a Register of Christenings, Weddings, and Burials.*

71. *Min. not to Preach or administer the Communion in private houses.*—72. *Min. not to appoint public or private Fasts, or Prophecies, or to exorcize, but by authority.*—73.

10. Sundry Rules for Ministers and Schoolmasters.

74. *Decency in apparel enjoined to Min.*

A prescript form of decent and comely apparel, to have them (the prelacy and clergy of the Churches) known to the people, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God. (Of some historical and antiquarian interest, now binding only in the spirit.)

75. *Sober conversation required in Min.* See art. CLERGY DISCIPLINE ACT, 1892, § 2 n.—76. *Min.*

at no time to forsake their calling. " . . . upon pain of excommunication." But now see Clerical Disabilities Act, 1870, 33-4 Vict., c. 91, and art. ORDERS (HOLY).

IV. *Schoolmasters.*¹ 77. *None to teach School without Licence.*—78. *Curates desirous to teach, to be licensed before others.*—79. *The duty of Schoolmasters.*

V. *Things Appertaining to Churches.* 80. *The great Bible and Book of Common Prayer to be had in every Ch.*

11. Of Churches and their Officers. Provided by the churchwardens at the charge of the parish.

81. *A font of Stone for Baptism in every Ch.*—82. *A decent Communion table in every Ch.*—83. *A pulpit to be provided in every Ch.*—84. *A Chest for Alms in every Ch.*—85. *Churches to be kept in sufficient reparations.*

A duty of the churchwardens, who shall also take care "that the Churchyards be well and sufficiently repaired, fenced, etc.; but especially they shall see that in every meeting of the Congregation, peace be well kept, and that all persons Excommunicated, and so denounced, be kept out of the Church."

86. *Churches to be surveyed, and the decays certified to the high Commissioners* (see art. REPAIRS).—87. *A Terrier of Glebe lands, and other Possessions belonging to Churches.*

To be taken by the view of honest men in every parish, by the appointment of the Bp., whereof the Minister to be one, and (it shall) be laid up in the Bp.'s Registry. !

88. *Churches not to be profaned.*

No . . . profane usage, to be kept in the Church, Chapel, or Churchyard, neither the Bells to be rung superstitiously . . . nor . . . without good cause to be allowed by the Minister.

VI. *Churchwardens or Questmen, and Sidemen, or Assistants.* 89. *The choice of Churchwardens and their account.*—90. *The choice of Sidemen and their joint office with Churchwardens.*

VII. *Parish Clerks.* 91. *Parish Clerks to be chosen by the Minister.*

VIII. *Eccles. Courts* belonging to the Archbishop's Jurisdiction.—92. *None to be Cited into divers Courts for probate of the same Will* (abrogated 20-1 Vict., c. 77: see WILL).—93. *The Courts.*

Rate of Bona notabilia liable to the Prerogative Court (abrogated, as above).—94. *None to be Cited into the Arches or Audience but dwellers within the Archbishop's Diocese or Peculiar.*—95. *The restraint of double Quarrels.*—96. *Inhibitions not to be granted without the subscription of an Advocate.*—97. *Inhibitions not to be granted until the Appeal be exhibited to the Judge.*—98. *Inhibitions not to be granted to factious Appellants, unless they first subscribe.*

99. *None to marry within the degrees prohibited.*—100. *None to marry under xxi years, without their Parents' consent.*—101. *By whom Licences to marry without Banns shall be granted, and to what sort of persons.*—

102. *Security to be taken at the granting of such Licences, and under what conditions.*

By a new canon of 1888 (see note on canon 62) it was provided that the licences should contain the condition that the marriage be celebrated between 8 a.m. and 3 p.m.

103. *Oaths to be taken for the Conditions.*—104. *An*

¹ "In the last few years a course of legislation has been inaugurated, and in many respects completed, by the Public Schools Act, the Endowed Schools Acts, and the Elementary Education Act, which leaves remaining very little of ecclesiastical jurisdiction over schools."—Phillimore, *Ecl. Law* (1895) 1625.

exception for those that are in Widowhood.—105. No Sentence for Divorce to be given upon the sole confession of the parties.

This, and canons 106-108, are abrogated by the Divorce Act, 1857 (20-1 Vict., c. 85).

106. No Sentence for Divorce to be given but in open Court.—107. In all Sentences for Divorce, bond to be taken for not marrying, during each other's life.—108. The penalty for Judges offending in the premises.

IX. Eccles. Courts belonging to the Jurisdiction of Bishops and Archdeacons, and the Proceedings in them.

14. Of Diocesan Courts, Judges and Officials.

109. Notorious Crimes and Scandals to be certified into Eccles. Courts by Presentment (see arts. CLERGY DISCIPLINE ACT, 1892, § 2 note; NOTORIOUS OFFENDERS; PRESENTMENT).—110. Schismatics to be presented.—111. Disturbers of divine Service to be presented (see 24-5 Vict., c. 32, ss. 1, 2).—112. Non-communicants at Easter to be presented.—113. Min. may present (Peccata notoria ministris jus est denunciare, privatim confessa reterege nefas).—114. Min. shall present Recusants.—115. Min. and Churchwardens not to be sued for presenting.—116. Churchwardens not bound to present oftener than twice a year.—117. Churchwardens not to be troubled for not presenting oftener than twice a year.—118. The old Churchwardens to make their Presentments before the new be sworn.—119. Convenient time to be assigned for framing Presentments.—120. None to be Cited into Ecclesiastical Courts by Process of Quorum nonina.—121. None to be Cited into several Courts for one crime.—122. No Sentence of deprivation or deposition to be pronounced against a Min., but by the Bp.—123. No Act to be sped but in open Court.—124. No Court to have more than one Seal.—125. Convenient places to be chosen for the keeping of Courts.—126. Peculiar and inferior Courts to exhibit the original copies of Wills into the Bp.'s Registry (abrogated 20-1 Vict., c. 77).

X. Judges Eccles. and their Surrogates. 127. The quality and oath of Judges (see CHANCELLOR, OFFICIAL PRINCIPAL).—128. The Quality of Surrogates.

XI. Proctors. 129. P. not to retain Causes, without the lawful assignment of the parties.—130. P. not to retain Causes without the counsel of an Advocate.—131. P. not to conclude in any Cause, without the knowledge of an Advocate.—132. P. prohibited the oath in animam Domini sui.—133. P. not to be clamorous in Court.

XII. Registrars. 134. Abuses to be reformed in Registrars.—135. A certain rate of Fees due to all Eccles. Officers.—136. A Table of the Rates and Fees to be set up in Courts and Registries.—137. The whole

Fees for showing letters of Orders, and other Licences due but once in every Bishop's time.

XIII. Apparitors. 138. The number of Apparitors restrained.

XIV. Authority of SYNODS. (With this group of canons, the Convocations revert to the formula of canons 2 to 12.) 139. A National Synod the Ch. representative. Whosoever shall hereafter affirm, that the Sacred Synod of this Nation, in the Name of Christ and by the King's Authority assembled, is not the true Ch. of Eng. by representation, let him be Excommunicated, and not restored, until he repent and publicly revoke that his wicked error.—140. Synods conclude as well the absent as the present.—141. Depravers of the Synod, censured.—A4.

R. J. WHITWELL.

CANONS, SOURCES OF.—Since the last art. was completed, it has been found possible to make room for a supplement illustrating the dependence of the C. of 1604, as noted above, upon previous documents. The need for such a codification as Bancroft accomplished may first be made clear by quoting an unfriendly, but by no means wholly unfair, Puritan protest against the complexity of the current eccles. law.

The *Second Adm. o Parl.*, 1572 (Frere, *PM*, p. 91), complains that "we are scarce come to the outward face of a Ch. rightly reformed. . . . It is so circumscribed and wrapt within the compass of such statutes, such penalties, such injunctions, such advertisements, such canons, such sober caveats, and such manifold pamphlets, that in manner it doth but peep out from behind the screen. The laws of the land, the PB, the Queen's Injns., the Commissioners' Advertisements, the bps.' late Canons (i.e., of 1571), Lyndwode's Provincials, every bp.'s arts. in his diocese, my Lord of Canterbury's sober caveats in his licences to preachers, and his high court of Prerogative or grave fatherly faculties, these . . . may not be . . . offended against but with more danger than to offend against the Bible." That this state of things was not novel may be inferred from a letter of the Council to preachers in 1548, which declares that "what is abolished, taken away, reformed and commanded it is easy [*sic*] to see by the acts of parl., the injns., proclamations, and homilies."

The annexed Table is mainly based upon Usher, *Reconstruction of the Eng. Ch.*, and Frere, *VAI*. Some, but not all, of the refs. have been checked.—A4.

G. HARFORD.

													NOTES AND REFERENCES.					
No. of Canon	Royal Injns. of 1536	Royal Injns. of 1538	Bonner's Injns. of 1542	Other parallels under Henry VIII	Royal Injns. of 1547	Royal Arts. of 1549	Other parallels under Edw. VI	Parallels under Mary	Royal Injns. of 1559	Advertisements of 1566	Canons of 1571	Canons of 1585	Whitgift's Stat. of 1587	Whitgift's Arts. of 1591	Bancroft's Orders of 1595	Canons of 1597	Other parallels under Eliz.	
1	36	38	42 42	H8 38	47	49	E6	M	59 59	66	71	85	87	91 91	95	97	El. 63	1 1538 Shaxton's Injn. 6; 1542 Bonner's Injn. 1; 1559 R. Injn. 1, and Form of Sub.; Art. 37; 5 Eliz. c. 1 s. 14; 1591 arts. in <i>Strype Whitgift</i> 2 59 f., and 1592 <i>Letter from Puritan Ministers</i> in <i>Strype Ann.</i> 4 120.
2														91			63	2 1 Eliz. c. 1; Art. 37; 1591 arts.; 1592 <i>Letter</i> , as above.
3														91			89	3 1589 Vis. art. 7, Roch. and Cant. (<i>Strype Whitgift</i> 1 593); 1591 arts.; 1592 <i>Letter</i> .

No. of Canon	Royal Injns. of 1536	Royal Injns. of 1538	Bonner's Injns. of 1542	Other parallels under Henry VIII	Royal Injns. of 1547	Royal Arts. of 1549	Other parallels under Edw. VI	Parallels under Mary	Royal Injns. of 1559	Advertisements of 1566	Canons of 1571	Canons of 1585	Whitgift's Stat. of 1587	Whitgift's Arts. of 1591	Bancroft's Orders of 1595	Canons of 1597	Other parallels under Eliz.	NOTES AND REFERENCES.
4	36	38	42	H8	47	49	E6	M	59	66	71	85	87	91	95	97	El.	4 1559 Form of Sub.; 1573 Proclamation in Cardwell <i>DA</i> 1 283 (cp. 240, 263); 13 Eliz. c. 12 s. 2; 1591 arts.; 1592 arts. proposed by Whitgift to imprisoned Puritans, Strype <i>Whitgift</i> 285.
5																	76	5 1571 Canons 1 3; 6 2; 13 Eliz. c. 12; 1576 Vis. art. 21; 1604 new declaration bef. 39 Arts.
6																		6 1571 Canons, 6 2; 1591 arts.
7														91				7 1591 arts; 1592 arts (as under Canon 4); cp. Strype <i>Whitgift</i> 1 387, 2 135.
8																		8 8 Eliz. c. 1; 1571 Canons 6 2.
9														91				9 Art. 34; 1591 arts.; 1592 <i>Letter</i> .
																		10 No direct precedent, but see Strype <i>Ann.</i> iii. 3 201; cp. Councils: Antioch (341) 2, 5, Chalcedon 18, Gangra (340) 5, 6.
11														91				11 1591 arts.
12																		12 1592 arts.
13					47				59									13 1547 R. Injn. 24; 1559 R. Injn. 20.
14																		14 1573 Proclamation in Cardwell <i>DA</i> 1 393; 1576 Vis. art. 1.
15					47	49		59										15 1547 R. Injn. 23 (end); 1549 (Royal) art. 7; 1559 R. Injn. 48+
16																		16 1567 Parker's Vis. arts. for Cath. and Coll. churches 3.
18						49		56	59									17 new. 1551 Hooper's Injn. 15
																		18 1549 (Royal) art., 4; 1559 R. Injn. 38 (order in church) cp. Hooper, 1551, arts. 15, 52 (Bowling at the Name, cp. 1556 Pates' Injn. 5).
19											71							19 1571 Canons 5 (not verbatim).
21																		20 new.
																		21 1576 Vis. art. 5 2.
23										66								22 new.
24										66								23 1566 Advt. 10 +.
25										66	71							24 1566 Advt. 11 +.
26			42															25 1566 Advt. 12 +; 1571 Canons 2 4 (alt.).
27																		26 1542 Bonner's Injn. 9; 1547 R. Injn. 25; 1559 R. Injn. 21.
28									59									27 1566 Advt. 15 (part).
29										66								28 1559 R. Injn. 33 (substance).
										66								29 1566 Advt. 16, 17 (substance).
																		30 new.
																		31 new: cp. Bacon <i>Considerations touching the Pacification of the Ch.</i> (1603).
33												85						32 new.
34										66	71	85						33 1575 arts. 6; 1583 arts. 7 +; 1585 Canons 1; 1597 Canons 1.
																		34 Lyndwode <i>Prov.</i> 1 5, 6, 9; 1566 Advt. 22 (one clause); 13 Eliz. c. 12; 1571 Canons 1 6 (letters dismissory, knowledge of Latin, and testimonials required); 1575 arts. 1 (age to be 23 or 24, Arts. to be subscribed, confession of faith in Latin); 1583 arts. 8 (substance); 1580 Canons 1; 1593 orders 1; 1595 Bp. of London's orders 2 (Wilkins' <i>Conc.</i> 4 348); 1597 Canons 1; 1601 Abp. of Cant.'s Letters (Wilkins' <i>Conc.</i> 4 366).
35												85						35 1585 Canons 1; 1593 orders 1597 Canons 1; Bacon <i>Considerations</i> .
36				37		51	58	59	59	66								36 1583 arts. 6. Cp. Usher <i>Reconstruction</i> (1910) for text of a series of forms of the following dates, 1537 (?), 1551 (2, cp. Strype <i>Crammer</i> 2 902), under Philip and Mary, 1559 (4, cp. 4 Strype <i>Ann.</i> 1 i 255 (inaccurate), b. Cardwell <i>DA</i> 1 240 ff., 263 ff.), 1566 (annexed to Advt., cp. Cardwell <i>DA</i> 1 330 f.), 1567, 1571, 1375 (3), 1575-6, 1579, 1583 (Whitgift's Three Arts. in Cardwell <i>DA</i> 1 468).
40				47				59										37-39 new.
																		40 1547 R. Injn. 31; 1559 R. Injn. 26 +.

No. of Canon	Royal Injns. of 1536	Royal Injns. of 1538	Bonner's Injns. of 1542	Other parallels under Henry VIII	Royal Injns. of 1547	Royal Arts. of 1549	Other parallels under Edw. VI	Parallels under Mary	Royal Injns. of 1559	Advertisements of 1566	Canons of 1571	Canons of 1585	Whitgift's Stat. of 1587	Whitgift's Arts. of 1591	Bancroft's Orders of 1595	Canons of 1597	Other parallels under Eliz.	NOTES AND REFERENCES.
41	36 36	38	42 42	H 38 38	47	49	E 6	M	59	66	71 71	85 85	87	91	95	97 97	El. 88	41 1536 R. Injn. 6; 1538 Lee's Injn. 13, Shaxton's Injn. 1; 1542 Bonner's Injn. 4; 1571 Canons 8; 1585 Canons 5; 1588 orders (Cardwell <i>D A 2</i> 16); 1597 Canons 2.
42									59		71						88	42 1559 R. Injn. 1; 1571 Canons 2 5 (substance); 1588.
43																	76	43 1576 Vis. arts. 4.
44																	76	44 1576 arts. 5.
45		38	42		47				59								86	45 1538 R. Injn. 6; 1542 Bonner's Injn. 2; 1559 R. Injn. 3; 1586 Orders 6.
46										66							75	46 1566 Advts. 7; 1575 arts. 10; 1586 orders 7 (alt).
47											71					97	47 1597 Canons 4 (altered).	
48											71					01	48 1571 Canons 5 9; 1601 Commissioners' orders 5 (Wilkins' <i>Conc.</i> 4 363).	
49										66	71							49 1566 Advts. 9 (part verbatim); 1571 Canons 6 1.
50		38			47				59									50 1538 R. Injn. 9; 1547 R. Injn. 10; 1559 R. Injn. 8.
51			42															51 1542 Bonner's Injn. 8, 19; 1571 Canons 2 6 (substance).
52																		52 1571 Canons 5 10 (substance).
55									59									53-4 new.
56																	79	55 1559 R. Injn. (end), ct. 1547 R. Injn. end. 56 1579 Letter of Privy Council to Abp. of Cant. (Wilkins' <i>Conc.</i> 4 292); cp. Hist. MSS. Com. Hatfield House 7 452.
57						49												57 1549 arts. 13. 58 new.
59			42		49			59									75	59 1537 Lee's Injn. 10; 1542 Bonner's Injn. 11; 1559 arts. 8; 1559 R. Injn. 44 (verbatim +); 1575 arts. 10; 1586 orders 4 (sense).
62																	97	60-1 new. 62 1593 orders 2; 1597 canons 5.
64									59									63 new.
65																	97	64 1559 R. Injn. (end +). 65 1597 Canons 8. 66 new.
67										66								67 1566 Advts. 19 (substance).
70		38			47				59									68-69 new. 70 1538 R. Injn. 12; 1547 R. Injn. 13, 30 (?); 1559 R. Injn. 10 +.
73																	60	71-72 new. 73 1560 Parker's Vis arts. 15 (cp. 'and ct. 1559 R. arts. 51); 1573 Proclamation.
74			42	37					59	66	71						83	74 1537 Lee's Injn. 13; Bonner's Injn. 12; 1559 R. Injn. 30 (supplying preface of Canon); 1566 Advts. 29-36 (supplying most of the substance); 1571 Canons 6 3; 1583 arts. 4.
75	36		42	38	47				59									75 1536 R. Injn. 8; 1538 Voysey's Injn. 13; 1542 Bonner's Injn. 15; 1547 R. Injn. 8; 1559 R. Injn. 7 (verbatim +).
77								57	59		71							76 new. 77 1557 Pole's arts. 41; 1559 R. Injn. 40 (nearly verb.); 1571 Canons 9 1 +.
79			42	38	47				59		71							78 new. 79 1538 Shaxton's arts. 10; 1542 Bonner's arts. 7; 1547 R. Injn. 34; 1559 R. Injn. 3 9; 1571 Canons 9 2 +.
80	36	38	42	37	47				59		71							80 1536 R. Injn. 7; 1538 R. Injn. 2, 3; 1547 R. Injn. 7; 1559 R. Injn. 6; 1571 Canons 5 3 (verb.); cp. 1537-Latimer's arts. and 1542 Bonner's Injn. 3 (requiring <i>Bps. Book</i>) also cp. 1571 Canons 1 8, 2 1.
81											66	71					61	81 1561 Order 5 (cp. 1561 Resol. 5 in <i>Frere VA 1 3 6</i>); 1563 Parker's arts. 5; 1566 Advt. 10; 1571 Canons 5 3.
82							50		59	66							65	82 1550 Ridley's arts. 5; 1551 Hooper's arts. 43; 1559 R. Injn. (end); 1565 Bentham's Injn 1; 1566 Advts. 13, 14; cp. also for tables of X Comts., 1560 R. Order 3.
83					47		50	59									60	83 1547 R. Injn. 28; 1550 Ridley's arts. 60; 1559 R. Injn. 24 (alt.); 1560 Parker's arts. 2; etc.

CANTICLE.—The word C. is derived from *canticulum*, but it is generally used as the equivalent of *canticum* (= ᾠδή), used in the Vulg. of Eph. 5 19 (cp. Col. 3 16), "canticis spiritualibus." It is defined by Jerome, Augustine, Basil and Chrysostom as that which is sung unaccompanied, in contrast with the *psalm* which is sung to an instrumental accompaniment; but Augustine himself acknowledges the inadequacy of the definition. Liturgically, the word is confined to sacred songs or ps., other than Pss., taken from the Bible, and used in the daily offices; this restricted use will be observed in the present article.

It is probable that passages from the OT, other than Pss., were used liturgically by the Jews before the Christian era. Our Lord's language about "living water" (John 7 38) seems to allude to the daily use of Isaiah 12 (which afterwards became one of the chief Cs. of the Ch.) during the feast of Tabernacles. There is a similar possible allusion in Rev. 15 3, where the redeemed, *standing on the sea of glass*, "sing the song of Moses the servant of God"; for Exodus 15, the song of the redeemed Israel on the shores the Red Sea, became the first C. on the Ch.'s list, the second (Deut. 32) being of undoubted Jewish use as a Sabbath hymn. And Philo's references to Jewish hymnody (esp. *De Vit. Cont.*, § 10, "ἀρχαῖον τινα" ἔμνον "τῶν πάλαι ποιητῶν") would cover such a use, which would readily account for its adoption by Christianity.

The chief Cs. of the Ch., used in both East and West, were the two songs of Moses (Ex. 15 and Deut. 32), that of Hannah (1 Sam. 2), the ps. of Habakkuk (c. 3), Isaiah (c. 12), Jonah (c. 2), and the Three Children (Dan. 3 LXX), the song of the Three Children (Dan. 3 LXX); and from the NT the *Magnificat* and *Benedictus*: to these were usually added the dirge of Hezekiah (Isaiah 38), the song of Zion (Isaiah 26), and the *Nunc Dimittis*. These, with two additions, form the collection added to the Pss. in Cod. A (5th cent.). Verecundus (6th cent.) refers to a similar collection used in Africa, remarking that its contents were not everywhere the same, and adds that it was ascribed to Ezra, who added it to the book of the Psalms.

The Roman Ch. confines itself (apart from the NT) to seven OT. Cs., one being used each day of the week at LAUDS. This arrangement seems to be an innovation, for the Eastern Church (as Nicetas witnesses, *de Psalm. bono*, c. 3), the Ambrosian use, and the Churches of Gaul and Ireland (*Bangor Antiphonary*) employed two or three Cs. at each service. Under the influence of this custom, the Eastern Church admitted a larger number of OT passages to its collection. In the same way St. Benedict, keeping to the Roman practice for Lauds, ordered three Cs., chosen by the abbot from the prophets, to be sung at the third NOCTURN on Sundays, which led to the formation at an early date of a list of thirty-six OT passages. The Mozarabic liturgy, which employed six Cs. for the night offices, was even richer, a list of eighty-four passages (including five from the NT), which were used at different seasons, having been compiled from different MSS.

The name C. occurs in the PB (apart from its use in the Calendar to describe the Song of Solomon) once only, being correctly applied to the BENEDICTE. It would be applicable

also to the MAGNIFICAT and NUNC DIMITTIS, which are, however, described by their proper names, and to the BENEDICTUS, 3. PB Use, which is loosely termed a *hymn*, a title correctly applied to the TE DEUM. The VENITE, *Jubilate, Cantate* and *Deus miseereatur* are rightly described as Psalms.

(Cabrol, *DAC*, art. *Cantiques*; Bäumer, *Geschichte des Breviers*; *DCA*, art. *Canticle*.)—D2.

M. LINTON SMITH.

CANTOR.—A technical name for those chosen to chant the Verses in responsories, antiphons, graduals, proses, and litanies.—Q1.

JAMES BADEN POWELL.

CAP.—Canons 18 and 74 of 1604, whilst directing that "no man shall cover his head in the church or chapel in the time of Divine Service, except he have some infirmity, in which case let him wear a night-cap or coif (*pileolo aut rica*)," require as part of the outdoor habit of the clergy the wearing of "square caps" (*pileis quadratis*). The square C. referred to in canon 74 has undergone several modifications and developments in regard to shape; from the comely form depicted in the portraits of Bp. Fox and Abp. Cranmer (National Gallery), it was during the 17th cent. developed into the shape shown in Vandyke's portrait of Abp. Laud and in the portraits of the Caroline divines with which we are familiar. In this form the square C. was of limp unstiffened material, and it was adorned with a tuft placed on the centre of the top of the C. This Caroline shape finally became the well-known college-cap or "mortar-board" of the present day, composed of a soft skull C., fixed to a stiffened square from which depends a tassel. This present form dates from about the middle of the 18th cent., though the tuft had not then given way to the tassel. The square C. appears to have been evolved by slow degrees from the hood, which for centuries had been worn upon the head and shoulders. There is no authority whatever for discarding the English square C., as the outdoor headgear of the clergy and others, in favour of any foreign variety, such as the modern Italian biretta. (See BIRETTA, also Robinson, *The Pileus Quadratus, St. Paul's Eccles. Soc. Trans.* 5 1 ff.)—R3.

V. STALEY.

CARNIVAL.—See LENT, § 3.

CAROL.—As a substantive, the word is used of any joyful song, especially of those intended to be sung at Christmas or Easter.

1. The Name. tide. As a verb, it is used in a less special sense, of joyful and often spontaneous singing, without special reference to religious festivals. The derivation seems rather uncertain; it is difficult to trace, it back further than the old French form *carole*. An ultimate derivation from the Greek *choros* has been suggested (see the *New Eng. Dict.*, s.v.). Until the end of the 15th cent. the idea of a ring-dance with or without vocal accompaniment was usually conveyed by the word, which seems to have acquired its special signification about 1500 or earlier, as the Privy Purse Expenses of Elizabeth of York (1502) contain an entry "for setting of a carrolle upon Christmas Day," and Wynkyn de Worde used *Christmas Carolles* as the title of a book in 1521. (It is worth while

mentioning that the thirteen "*English Carols of the Fifteenth Century*," edited by the present writer in 1891, though they are really Cs., are not so called in the MS. roll from which they were taken.) In ordinary usage the name C. describes the popular hymns in celebration of the Nativity, the primary intention of which was certainly extra-ecclesiastical.

The music of the Church up to the time of the Reformation was almost entirely without marked rhythm of any kind, and the element of rhythm was confined to dances or to secular songs of very primitive construction. The

2. History of the Carol.

single exception to the rule was the C., which combined a very distinct musical rhythm with words of a more or less definitely religious character. The rhythmic song in honour of Christmas goes back very much further than the name C. as a special term for it. The famous *Prose de l'Ane* which was sung at Beauvais and Sens as early as the 12th cent. (see *Noël* in Grove's *Dict.*) was connected, not with the Nativity, but with the Flight into Egypt, and was sung on the Festival of the Circumcision. A C. said to exist in a MS. of the 13th cent. is given by Joshua Sylvester in his *Garland of Christmas Carols*, 1861, but no clue is given to its identification further than the statement that the MS. is on a leaf in the middle of one of the MSS. in the British Museum! Of the 15th cent. Cs. already referred to, nine out of thirteen are in honour of the Blessed Virgin and in celebration of Christmas, one is in honour of St. Stephen, one in honour of St. John the Evangelist, one in celebration of the victory of Agincourt, while one, "Abyde, I hope it be the best," points a perfectly general moral. The proportion of these numbers is some slight indication of the great preponderance of Christmas Cs. over other kinds, and the French word *Noël*, or our own *Nowell*, would seem to be a more appropriate name for the whole class of compositions than the word C. which had another significance in earlier times, as has been already pointed out. The *Noël* was early turned into an elaborate art-form, and was employed with great skill by such men as Nanini and Marenzio in Italy, Sweelinck in the Netherlands, and our own William Byrd and Martin Peerson (whose "Upon my lap my Sovereign sits" is one of the most lovely Christmas motets in existence). But the C., strictly speaking, is far more simple and "popular" in style than most of these motets which have *Noël* for a refrain. The German C. *In dulci jubilo*, with its alternate lines of Latin and German, is a typical specimen and one of the finest. The date of the Oxford "Boar's Head C."—*Caput apri defero*—is quite uncertain, but we know that it was first printed by Wynkyn de Worde in his collection of *Christmas Carolles*, 1521.

At some time between 1546 and 1552 a volume of seven Cs. was printed by Richard Kele, and in 1661 appeared *New Carols for the Merry Time of Christmas*. One of our most representative Cs., "God

rest you merrie gentlemen," appears not to have been printed until it came out in Hone's *Political Christmas Carol*, about 1820. In 1822 the same writer published, in *Ancient Mysteries Described*, a list of 89 Cs. In the same year came out Davies Gilbert's *Some Ancient Christmas Carols*, and in 1833 William Sandys published an important collection of *Christmas Carols, Ancient and Modern*. The Rev. T. Helmore's *Carols for Christmas-tide* appeared in 1853.

Since that time many collections have been issued, as well as a crowd of newly-composed Cs., the best of which sometimes approach within measurable distance of the Cs. of the past. The necessary simplicity of the best examples of the older Cs. has attracted those composers whose technical skill is not on a level with their anxiety to obtain a popular success, and the average modern C. has few points in which it surpasses the average "ballad" of the present day. It is significant that hardly one of these modern Cs., although every Christmas season sees them turned out in great numbers, has obtained lasting or general popularity.¹—92.

J. A. FULLER-MAITLAND.

CARPET.—From very early times it has been customary for the Holy Table to stand always covered with a decent C., in addition to the "fair linen cloth" spread on it for the celebration of HC. According to St. Chrysostom (*Hom. in Matt.* 50.3) this C. was sometimes of silk ornamented with gold, and a purple one at Apamea in Syria is mentioned in a letter addressed to a Council of Constantinople in 536. In one of the earliest pictures of a Holy Table now existing (a 7th cent. mosaic in the ch. of S. Apollinare in Classe at Ravenna) it is entirely covered with a cloth having a symbol or design worked in front, which cannot therefore be merely the "fair linen cloth." The custom of having this C. is still the rule in both East and West, there being, we believe, no authority for the bare altars sometimes seen in Western churches. In the mediæval Eng. Ch. such Cs. were always used (except when the altars were stripped for the Good Friday services), as may be seen from MS. representations of them (*e.g.*, the two reproduced on p. 113 of *Some Principles and Services of the English PB*, edited by Dr. Wickham Legg). No change was made in this respect at the Reformation (except that the stripping of the altars was discontinued), and canon 82 of 1604 orders the use of "a carpet of silk or other decent stuff." The object intended is clearly reverence for the Holy Table, and the innovation of leaving it bare, introduced into this country in recent years, disregards this, as well as the custom of the Ch. Catholic and the express orders of the Ch. of England. In the illustration mentioned above, the sides, as well as the front, of the altars are covered (so also in the mosaic at Ravenna), and this is plainly the

¹ Besides the Cs. mentioned above, the following may be considered as thoroughly representative of the best kind of C. in existence: "The First Nowell," "Good King Wenceslaus," "The Seven Joys of Mary" (these three are easy Cs.); "In dulci jubilo" (arranged by R. L. de Pearsall), and Sweelinck's "Hodie Christus natus est" (these two are suitable for more elaborately trained choirs; both are provided with English words).

meaning of the canon. When the covering of the front is separate from that of the sides it is commonly called a *Frontal*, and the narrow detached strip at the top is the *Fronlet*. (See *DCA*, art. *Altar-Cloths.*)—R3.

J. W. TYRER.

CARPETING.—C. was introduced into Europe from the East, where it is used rather for sitting than for walking upon, hence the pile surface of the Turkish, Persian and Indian varieties. These are, however, much more durable than the European kinds, although the latter were invented especially for foot-wear. The best of all C. for wear, next to the Eastern, is the Axminster, made on the same principle as the Turkish, and cheaper (chenille for weft, the projecting threads forming the pile). A still cheaper substitute for C. is felt or matting. C. may be laid in the *SACRARIUM*; a strip should be placed in front of the rails for the use of communicants, two mats where the assistants kneel in the *Sacrarium*, and a long strip on the altar-step where the celebrant stands. Wherever, or for whatever purpose, C. is employed, two things should be borne in mind: (a) it should be chosen carefully and under good advice, so that its colouring may be in harmony with the surroundings (tiles, walls, furniture, curtains, etc.); (b) although it may to a certain extent neutralise the chilliness of stone or tiles, it always has the effect of deadening the sound of the voice of him who stands on it, as curtains lessen the resonance of a building. For this reason C. should not be laid in the pulpit, nor before the lectern.—R4.

G. VALE OWEN.

CASSOCK.—The ordinary under-robe worn by the Clergy, and generally used as an outdoor dress by the Clergy of the Church of England until the beginning of the 19th century. It is a long robe reaching to the ankle, with an upright collar, and in this country is usually made of black cloth. The English form of C. is double-breasted without buttons save at the shoulder, and is kept in position by a band, leathern-belt, or girdle. In the Church of Rome the colour of the C. varies according to the dignity of the wearer, and in the Church of England the bishops occasionally wear Cs. of purple. As an outdoor dress it generally fell into disuse in the 19th cent., although it still survives in the "bishop's apron," really a short C., and the present clerical coat is merely a C. with the skirts shortened. The 74th canon of 1604 required that the benefited clergy should not go out in public "in their doublet and hose without coats or Cassocks."

The C. is in no sense a purely Romish garb. Indeed the Roman clergy in this country are forbidden by English law to wear the C. in the street; this not from any antipathy to the C. but to prevent them from being mistaken for the clergy of the Church of England.

The use of the C. is not confined to the clergy, but is permitted by custom to choristers, ministers at the altar, and others.—R3.

J. O. COOP.

CASUIST.—See **DISCRETE AND LEARNED MINISTER.**

CASUISTRY.—C. may be defined as the

systematic and methodical application of general ethical principles to particular cases of conduct.

Hence it is in itself an entirely neutral term, inviting neither blame nor commendation. The deserts of any given system must be determined according to the truth or falsity of the principles on which it rests, and the trustworthiness or disingenuousness of the method of their application.

The dangerous corruptions to which C. is liable may be illustrated from the rebukes administered by our Lord to the Scribes and

Pharisees (Matt. 23 23). These blind guides exhibited an anxious scrupulosity about trifles, combined with a dull insensibility to

the true spirit of the law which they professed to teach (Mark 7 8-13). The Christian Church from the first repudiated the accumulated mass of burdensome tradition. But that the fault lay not with C. in itself but with its perversion and abuse is evident. Of all the Apostles St. Paul was the most vehement opponent of the old system. Yet it is he who in his answers to the questions of the Church at Corinth gives the clearest biblical example of a true C. purified and ennobled by the spirit of the new faith (1 Cor. chap. 7 ff.). To the case of marriage under certain circumstances and to the case of participation in meats offered to idols he applies the general principles of loyalty to Christ and of obedience to the law of charity. In the writings of the Christian Fathers appear many similar attempts to discover the right line of Christian conduct in special cases. But though treatises were written with reference to specific Christian obligations and the proper method of their observance in detail, as, e.g., by Tertullian, Cyprian and Ambrose, yet many centuries passed before anything like a system of Christian C. came into existence. The impulse towards the formation of a methodical arrangement of rules of Christian behaviour was given by the gradual development of the penitential discipline of the Church. In order that a certain degree of regularity might be secured in the imposition of penances, the decrees of synods and ecclesiastical authorities on these matters began to be collected and codified. Of this process the result is seen in such a work as the *Penitential* bearing the name of Archbishop Theodore, which fixes the length and severity of the penances suitable for various classes of sins (cp. Haddan & Stubbs, *Councils and Eccles. Documents*, vol. 3). The effort after exact arrangement by which scholastic philosophy set such store contributed during the Middle Ages to the development of C., and a further stage of the process was reached when definite collections of cases of conscience began to be compiled. About the year 1235 Raymond of Pennaforte produced a book, *Summa de Paenitentia et Matrimonio*, intended to assist the priest in the Confessional. The example thus set was widely followed. Works of a similar character or commentaries on the same became

common, and continued to be issued up to the time of the Reformation.

That great upheaval affected the development of C. both within and without the Roman Communion. The Jesuits, in their task of inspiring and directing the movement of the Counter-Reformation, adopted as one of their most effective instruments the exercise of influence through the confessional. A sinister result ensued. In too many cases the Jesuit, thinking to make things easy for the penitent, admitted into his practice as confessor a lamentable laxity. C. became in part degraded into the art of juggling with the moral sense and of providing by means of convenient excuses a licence for self-indulgence and a way of escape from the reproaches of conscience. Thus the very foundations of morality were undermined. No wonder that the whole system became the object of the righteous indignation of the moralist and the butt of the satirist. Often as the theme has been handled, it has never been treated with greater warmth of indignant contempt or with more caustic wit than by Pascal in the *Provincial Letters*. That work is the classical exposure of the dishonesty and hypocrisy of spurious Casuistry.

In the countries which adopted the Reformation eager partisans were influenced by a violent reaction against C. as a whole (cp. Calvin's *Institutes* 4 10). The Church of England however, in this matter as in others, seems to have desired to pursue a middle course. It is clearly in accordance with her mind, as expressed in the language of the PB, that her members, if they find themselves perplexed in conscience, may appeal to their parish priest for expert advice. When giving warning for the Celebration of HC the minister is required to invite anyone who cannot quiet his own conscience to come to him "or to some other discreet and learned Minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution together with ghostly counsel and advice." With the invitation to Conf. we are not here concerned; but we may be sure that the man who thus in virtue of his office proffers advice is under the strictest obligation to fit himself for the difficult task of giving it. That the duty was recognised at any rate in some quarters there is evidence to show. One of the earliest writers on C. after the breach with Rome was the Cambridge Professor, William Perkins (1558-1602), a Puritan divine, who in Fuller's words "first humbled the towering speculations of philosophers into practice and morality." George Herbert declares a knowledge of C. to be one of the necessary accomplishments of his Country Parson: "He greatly esteems also of cases of conscience wherein he is much versed" (*Priest to the Temple* 5). Spiritual counsel is of little use unless

it can be shown to be deduced from the first principles of the Christian life, and be accurately and closely adapted to the circumstances of the consultant. In order that it may be so the adviser must be equipped not only with adequate knowledge but also with the skill to use it. Tact, sympathy and spirituality of mind count for far more than mere acquaintance with theory and precedent.

The Church of England indicates the nature of the help to be given by insisting that it shall be counsel and advice rather than absolute direction. This point is of great importance. It is not the function of the minister, however proficient in C., to relieve the man with an unquiet conscience from the necessity of himself coming to a decision. To weaken the sense of individual responsibility in any way would be to hinder rather than to promote the spiritual development of the consultant. C., as it is sanctioned by the Church of England, is not the art of providing a ready-made answer to any difficulty of conscience, but the acquired skill to remove obscurities and perplexities and thus to set the moral issue in its naked clearness before a mind hitherto confused and distressed.

It is questionable whether books of C. can afford the conscience much help in the delicate task of discriminating between right and wrong. Hesitation as to the practical value of the discussion on paper of more or less imaginary cases will account for the scanty production of books of this kind by members of the Church of England. Among the works specifically devoted to the consideration of cases of conscience the following deserve mention: William Perkins, *Whole Treatise of the Cases of Conscience*, 1606; William Ames, *De Conscientia, ejus Jure et Casibus*, 1632; Bp. Hall, *Resolutions and Decisions of Diverse Practical Cases of Conscience*, 1649; Bp. Jeremy Taylor, *Ductor Dubitantium*, 1660; R. Baxter, *A Christian Directory or a Sum of Practical Theology and Cases of Conscience*, 1675. Of these books the most influential has probably been that of Bp. Jeremy Taylor. His preface contains certain observations which serve admirably to illustrate the peculiar character of Anglican C., in particular its reluctance to cite mere external authority such as decisions of doctors or even decrees of councils and synods, its endeavour to find Biblical ground for its conclusions, and its confident appeal to right reason. Literature of this kind has, however, fallen out of fashion. The practical bearing of the Christian religion upon conduct is now considered in treatises on Christian Ethics in general rather than illustrated by means of investigation into particular cases. The new method has advantages over the old. For in Ethics principles can be more thoroughly handled and their mutual connections more systematically set forth. Nevertheless, since principles apart from their application remain

3. Degradation of Casuistry

5. The Church of England View of Casuistry.

6. Works on Casuistry and Modern Ideas.

barren and unfruitful, there is truth in the assertion that "C. is the goal of Ethics."¹—*pe.*

G. C. JOYCE.

CATECHISING.—Catechising is *instruction by means of question and answer*; and is usually confined to such instruction in the principles of the Christian religion.

1. History of Catechising. Among the Jews it was regularly practised, and is enjoined by such passages as Deut. 6 7. A person was appointed for this purpose in every town, and at the age of thirteen children were brought to the Temple and publicly examined. It may have been with the intention of fulfilling this custom that our Lord presented himself to the doctors in the Temple, as narrated by St. Luke (Luke 2 46). It was only natural that C. should pass from the Jewish into the Christian Church. We find the word *κατηχεῖν* used several times in the NT (Luke 1 4, Rom. 2 18, Gal. 6 6, etc.). In the Primitive Church an officer was appointed in each place to instruct the Catechumens. (See **CATECHUMEN** and **CATECHIST**.)

Though C. was enjoined in mediæval times, *e.g.*, in the Sarum *Manual*: "Si infans sit, compatribus et commatribus injungatur ut doceant infantem *Pater Noster* et *Ave Maria* et *Credo in Deum*, vel doceri faciant"; yet this injunction seems to have been widely neglected, and great ignorance of even the simplest truths of the Christian religion was widely prevalent. The Injunctions of 1536 and 1538 enjoined upon the clergy to see that the young of their parishes were taught to say the *Credo*, the *Pater Noster* and the *Ten Commandments* in English and in their sermons they were to recite the same little by little till the whole was learned.

In the PB of 1549 the **CATECHISM** was inserted, and the following rubric marks a decided advance in the duty of C.: "The

2. Catechising in the PB. curate of every parish once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy day, half an hour before Evensong, openly in the church instruct and examine so many children of his parish sent unto him as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers, mothers, masters and dames, shall cause their children, servants and prentices (which are not yet confirmed) to come to the church at the day appointed, and obediently hear and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn." This rubric, with some verbal alterations, still remains in our present PB, except that the C. is now ordered to take place after the second Lesson at EP every Sunday and holy-day. Canon 59 is to the same effect.

In the latter part of the 17th cent. the Bps. made great efforts to revive the practice of C., which during the troublous times of the Civil War had fallen into disuse. Burnet, Tenison, Ken, Beveridge and Patrick, among others, insisted upon this duty. But there was great difficulty in carrying it out, partly on account of the popular taste of many for sermons rather than for C., and partly on account of the

lukewarmness of parents who would not trouble to send their children. "As to Catechising," writes Bishop Stillington, "it would be very well to have a warm injunction about it: but what if people will not send their children?" But, as we get further from the date of the Restoration, a distinct improvement is manifest. In 1704 Bp. Beveridge, writing to the clergy of St. Asaph to urge C., adds, "Not as if I thought this duty had been neglected among you: for I have heard to my great comfort that it is generally practised throughout the diocese every Lord's Day." Samuel Wesley required his curate to catechise every Sunday as a matter of course, and C. in Lent became a common custom (see *Abbey and Overton, Life in the English Church, 1660-1704*). In the 18th cent. the practice fell into general disuse, notwithstanding the efforts of individuals here and there to preserve it. The plurality of livings which had now become common was a fruitful cause of this neglect. Mention, however, should be made of the work of Bishop Wilson, who succeeded in making C. a recognised practice in the Isle of Man, and himself compiled the *Manx Catechism*. The spread of Sunday Schools also tended to discourage C., as it was felt that the children received religious instruction through their means. In the latter half of the 19th cent. there was a distinct revival of C., though many clergy prefer a children's service with short address. (For the introduction of what is known as the method of St. Sulpice, see **CATECHISM, THE SYSTEM**.)

Though the altered circumstances of our day make it difficult, if not impossible, to carry out the rubric and canon literally, yet there surely should be a loyal endeavour to comply with their spirit and see that the children of the Church are duly instructed in the truths of our holy religion. Some points may be briefly noted. (i) The instruction should be catechetical. A sermon or address has its value, but it is not such a valuable mode of instruction as Catechising. There can be no true teaching without co-operation between teacher and scholar. (ii) The catechist should, preferably, be one of the parish clergy. The value of personal contact can hardly be exaggerated. (iii) There is no place so good as the church. The atmosphere helps to raise the C. to a high level.

To put the questions in the Church Cat. and to hear the answers correctly given does not

satisfy the idea of Catechising. The Catechist should take a small part of the Cat. and put searching

questions upon it from different points of view, till he is satisfied that the children have thoroughly grasped its meaning. A few hints upon these questions may not be out of place.

(i) The question should be perfectly clear. There should be no doubt as to its meaning. (ii) It should be terse and not accompanied by unnecessary additions (*e.g.*, "Can anyone tell me?"). (iii) It should not merely demand the answer *yes* or *no*, as children can generally deduce from the tone of the questioner's voice which of these he requires. (iv) Questions should follow each other in logical sequence, each answer suggesting naturally the next question (*e.g.*, the questions on the Sacraments in the Church Cat.).

¹ Hastings Rashdall, *Theory of Good and Evil* 2 418.

Only a certain number of children—and they of about the same age—should be catechised each Sunday. It is impossible to deal effectively with too large a number. The children should not be allowed to answer all together but individually.

Lastly, a hope may be expressed that the clergy themselves should obtain some instruction in the art of questioning and class management, without which they can hardly hope to carry on this important work efficiently.—K6.

MORLEY STEVENSON.

CATECHISM, REVISION OF THE.—Though not expressly named in the Royal Letters of

Business, the Catechism cannot be left out in a comprehensive treatment of PB Revision. In the art. **1. The Catechism.** CATECHISM (THE CHURCH) its doctrinal and ethical value is sufficiently indicated. It is not, therefore, for correction of erroneous doctrine or faulty morals that revision is here recommended, but in the interests of its practical use. At present, partly from inherent defects, and partly from the altered usage of language since it was made, the Catechism is found in practice to be seriously inadequate for modern needs. It is not satisfactory either as an educational instrument, or as a means of spiritual enlightenment and training. It is neither as clear, as simple, or as edifying, as it ought to be. While the Ch. had her children under her exclusive charge, and competitive schools and subjects had not to be considered, the need for revision might be put on one side. But every year an improved educational method is transforming more and more completely all branches of instruction, and the teaching of distinctive religious formularies is being increasingly left to lay and clerical workers, untrained in the art of teaching. At this juncture, therefore, it is urgently necessary that Ch. pastors and teachers shall no longer be hindered, in communicating to the young a knowledge of the "things which a Christian should know and believe to his soul's health," by any unnecessary defectiveness of *form* in the authorised summary of fundamentals. As it is, the Ch. Catechism is blocked in use with what to children and uneducated persons, are grave grammatical obscurities; several portions of it are long aggregates of slenderly connected clauses which overtax both intelligence and memory; and the phrasing is often too technical to be edifying.

The difficulties in the way of religious thought and practice are so inevitably serious, that it is most important to make the mere *mental* part of the study of religion as little of a barrier as possible, so that all the powers of the soul may be free to grapple with the real issues. Other pieces of Tudor prose could be readily found, on which the sharper children might practise their wits. A Catechism to be learnt by every child should contain no single obscurity or ambiguity due to the forms of expression. It must in no part be merely childish, for it is to be the enduring foundation of the whole life and character. But its wording should be so simple and clear that none of it should be mere words to any

average thoughtful child. All of it should already help the child, and so lodge in his mind as true and good, that he may, as he grows, fit into this mould all after-discoveries of truth and goodness.

The clergy do not find it easy to be fair judges in this matter. Their own educational advantages, their special theological training, their long familiarity with the wording, and their deep love of the truths and principles so admirably set forth in the Ch. Catechism, all conspire to blind them to the oftentimes faulty structure and phrasing which hinder it from helping others. Let them, however, take the opinion of their Sunday School teachers, or recall the feeling of almost despair that must sometimes have beset them on fathoming the ignorance and misunderstanding of the duller candidates for Confirmation, let them try to estimate what proportion of the time, spent by themselves or skilled teachers over the Catechism-lessons in the Day School or elsewhere, was really occupied with religion, and how much with English vocabulary and grammar, explaining obscure connections, supplying gaps, and analysing paragraphs—and they will perhaps extend a measure of indulgence to an attempt which is likely to seem sacrilegious to some and Quixotic to others.¹

The arrangement here printed is put forward purely as a crystallisation of the suggestions and criticisms of many, and as illustrating the *kind* of changes that need making, and the ways in which the alterations may be effected. A few refs. are added to the PB sources from which some of the new words are derived, but the alterations will for the most part explain themselves. The text has been printed in full, so that the amount and effect of changes suggested may be clearly perceived, but, in order not to over-encumber it, refs. have not been added to the voluminous literature out of which the various alterations have been consciously or unconsciously drawn. Even if revision be delayed, the form given below may be found suggestive for unofficial use. The bulk of the formulary is slightly increased, but it is believed that the breaking up of the longer answers, the omission of certain clauses, and the fuller linking of question and answer will more than make up to learners for the added length. Much care has been taken in regard to the general teaching in Part I (which should be the foundation of the whole), to bring out the intimate and vital connection of it all with the learners' baptism as an epoch-marking religious event, and to bring home the real religious meaning and value in the present of the Sacrament of regeneration. It is inevitable that some of the alterations must at first seem to be wanton changes of sense or wording, and some to be destructive of the rhythm. But no change has been made without long consideration, and the reasons will on second thought perhaps gather weight, while the effect upon the rhythm may be usefully tested by taking the judgment of someone unfamiliar with the Ch. Catechism. It should, moreover, be recollected that the imaginary jury, by reference to whose verdict a Cat. must be tested, is not the small minority of highly educated people who love the form they know, and even enjoy the intellectual exercise of explaining it,

¹ The writer is encouraged by remembering the kindly approval which Bp. Stubbs of Oxford expressed of an earlier attempt of his to make the Catechism more simple and edifying.

but the coming generation of children whose secular curriculum is making heavier demands on time each year, and the untrained average parents and teachers who want something which, instead of needing continuous skilled explanation, shall *explain itself*, and which, instead of being badly and reluctantly learnt by rote, shall be well and easily recited because its meaning and value are clear.

A Catechism, that is to say, An instruction in the principal things which a Christian ought to know and believe to his soul's health,¹ to be learned by every person before he be brought to the Bp. to be confirmed by him.

Part I.—THE GENERAL TEACHING: Our Christian Calling.

Q. 1. What is your Christian Name?—A. (Each should give his full Christian Name.)

Q. 2. Who gave you this Name?—A. My Godparents named me³ at my Baptism.

Q. 3. What did God call you in your Baptism to be?—A. In my Baptism I was made a member of Christ, the child of God, and a partaker of the Kingdom of heaven.

Q. 4. What did your Godparents do for you at your Baptism?—A. They promised three things in my name.

Q. 5. What was the first thing you promised by them?—A. I promised, first, that I should renounce the devil, with all hatred, pride, and deceit; the vainglory and greed of the godless world; and all the sinful desires of the flesh.

Q. 6. What does this promise of renunciation (or renouncing) mean?—A. It means that I must refuse to follow or be led by the devil, the world, and the flesh,⁷ and must fight manfully against⁸ all that is evil.

Q. 7. What was the second thing you promised by your Godparents?—A. I promised, secondly, that I should believe all the Articles of the Christian Faith.

Q. 8. What does this promise of Faith mean?—A. It means that I should believe in the great and good God as my Father, my Saviour, and my Guide.⁹

Q. 9. What was the third thing you promised by your Godparents?—A. I promised, thirdly, that I should obey God's holy commandments, and walk in his ways every day of my life.

Q. 10. What does this promise of Obedience mean?

¹ Cp. Exh. 4 in Bapt.¹
² The inclusive term avoids the awkwardness in the PB text as said either by a boy or girl.

³ Cp. "Name this child" in Bapt.¹
⁴ Cp. A. 13 below.
⁵ Cp. last Pr. in Bapt.¹
⁶ Cp. A. 35 below.

⁷ Two pitfalls are avoided by adopting the very words of the first question to Sponsors: (1) the fallacy that "renounce" means to "give up," whereas innocent children from good homes cannot without unreality or over-subtlety profess to "give up" evil that they have never made their own; (2) the ambiguity arising from the alternative meanings, good or bad, of "world" and "flesh." The Christian does not without qualification "fight against" world or flesh, and he cannot strictly "give up" either. He must live in the world, and his spirit must act through the flesh all his life. But he must not let either world or flesh dictate to spirit or usurp God's throne. He must refuse to be led by the world, but he must seek to leaven and convert it. He must control the flesh as an indispensable servant, not erect it into a bad master.

⁸ Cp. words of Reception in Bapt.¹
⁹ Cp. v. 12 of *Veni Creator* in Ord.², and for 'great and good God' cp. Bp. Ken's *Exposition*.

—A. It means that I ought always to do what is right in the sight of God.¹⁰

Q. 11. Do you not think that you ought to be, lieve and do as you promised by your Godparents?—A. Yes, verily.

Q. 12. Are you ready so to do?—A. By God's help I will believe and do, as they have promised for me.

Q. 13. What is the state of God's faithful and obedient children?—A. They are safe under his care and guidance, and I heartily thank our heavenly Father that he hath called me to this state of salvation through Jesus Christ our Saviour.

Q. 14. How do you hope to continue in this state?—A. I pray unto God to give me his grace, that I may continue in the same safe and happy state unto my life's end.

Part II.—THE CREED: Our Belief.

Q. 15. Can you repeat the Articles of your Belief?—A.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: 1

AND in Jesus Christ his only Son our Lord, 2
 Who was conceived by the Holy Ghost, Born of the Virgin Mary, 3
 Suffered under Pontius Pilate, Was crucified, dead, and buried, 4
 He went down¹² into the world below; The third day he rose again from the dead, 5
 He ascended into heaven, and sitteth at the right hand of God the Father Almighty; 6
 From thence he shall come, to judge the living and the dead. 7

I BELIEVE in the Holy Ghost; 8
 The holy Catholick Church; The Communion of Saints; 9
 The Forgiveness of sins; 10
 The Resurrection of the Body; 11
 And the Life everlasting. Amen. 12

Q. 16. What do you mean when you say this Creed?—A. I mean that I believe in One God,¹⁵ the Father, the Son, and the Holy Ghost, in whose Name I was baptised.¹⁶

Q. 17. What do you learn about God in these Articles of your Belief?—A. First, I learn to believe that the Almighty and Merciful¹⁷ Father has made me and all the world; Secondly, that the Everlasting Son of the Father¹⁸

¹⁰ Cp. 3rd Coll. at MP.
¹¹ The text is oddly inconsistent, fluctuating between "you" and "thou." It would appear desirable to keep the more familiar and intelligible "you" throughout.
¹² Cp. Creed in Bapt.¹

¹³ A term which is uncoloured by narrowing or incongruous associations, and which at the same time sufficiently explains itself. It is adopted in the RV of the Ath. Cr.

¹⁴ "At" is the clearest word, and so should be substituted for "on" in MP. In any case both forms should agree.

¹⁵ Cp. Nicene Creed. The risk of tritheistic error is not slight, with the present text.

¹⁶ Cp. A. 3. It seems very needful that the relation of the Creed and the promise of Faith to the Baptismal formula should be explicitly taught at this point.

¹⁷ Cp. Gen. Conf. and many other prs. It seems desirable to substitute for terms, which, without Trinitarian definitions unsuitable at this stage, are apt to leave in the mind an indelible impression of tritheism, other terms, richer and more helpful in suggestion, and associating the Cat. with the devotional atmosphere of worship.
¹⁸ Cp. Te Deum.

has redeemed me and all mankind; Thirdly, that the ¹⁸Holy Ghost the Comforter¹⁸ sanctifies me, and ¹⁹all God's faithful people.¹⁹

Part III.—THE TEN COMMANDMENTS: Our Duty.

Q. 18. You said that your Godparents promised for you, that you should obey God's commandments. How many are they?—A. Ten.

Q. 19. What do you chiefly learn from the first four commandments?—A. I learn my duty towards God.

Q. 20. Repeat them in order, with the points of duty which they teach.—A.

I. Thou shalt have none other gods but me.

My first duty is to believe in God, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength.

II. Thou shalt not make to thyself any image or outward form, to worship or to trust in it.²⁰

My second duty is to worship God with body and soul, to give him thanks and praise, to put my whole trust in him, and to call upon him in prayer.

III. Thou shalt not take the Name of God in vain.²⁰

My third duty is to honour God's holy Name and his Word, and to order myself reverently in his House.

IV. Remember that thou keep holy the Lord's Day. Six days shalt thou labour and do all that thou hast to do.²⁰

My fourth duty is to serve God truly all the days of my life.

Q. 21. What do you chiefly learn from the last six Commandments?—A. I learn that my duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me.

Q. 22. Repeat the last six Commandments in order, with the duties which they teach, beginning with the fifth.—A.

V. Honour thy father and mother.

My fifth duty is to love, honour, and help my father and mother; To honour and obey the King, and his laws and officers; To submit myself to my pastors and teachers, and all who are set in authority over me; And to order myself modestly and respectfully to all my elders and betters.

VI. Thou shalt do no murder.

My sixth duty is to hurt nobody by word or deed, and to bear no malice or hatred in my heart.

VII. Thou shalt not commit adultery.

My seventh duty is to control the desires of the body, to guard against immodest behaviour, and to live a pure and temperate life.

¹⁹ Cp. Post-Com.² in HC.

²⁰ The modifications of form suggested in the text of the Decalogue for recitation simply apply the methods of *selection* and *alternative rendering* so largely utilised throughout the PB, and the clauses omitted are just those which are already passed over in the explanations of Duty. It is not generally known that the Cat. in the First PB of 1549 contained the X Coms. in an abridged form (see RITUAL, § 42, K3). The substitution of "Lord's Day" for "Sabbath" is purely selective, and involves no change: "the seventh day is the sabbath of the Lord thy

VIII. Thou shalt not steal.

My eighth duty is to be true and just in all my dealings, and to keep my hands from picking and stealing.

IX. Thou shalt not bear false witness.

My ninth duty is to tell the truth at all times, and to keep my tongue from evil speaking, lying, and slandering.

X. Thou shalt not covet.²⁰

My tenth duty is, not to covet other men's goods, but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

Q. 23. Can you tell me your whole duty in a single word?—A. My whole duty is love, for, if I really love God and my neighbour, I shall keep all the commandments.

Part IV.—THE LORD'S PRAYER: Our Prayer.

Q. 24. My good child, know this, that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his special grace; which you must learn at all times to call for by diligent prayer. Will you, therefore, let me hear if you can say the Lord's Prayer?—A.

Our Father, which art in heaven,

Hallowed be thy Name,
Thy Kingdom come,
Thy will be done,

In earth ²¹even as²¹ in heaven.

Give us this day our daily bread.
And forgive us our trespasses,

As we forgive them that trespass against us;
And lead us not into temptation;
But deliver us from evil. Amen.

Q. 25. To whom are you speaking in this Prayer?—A. I am speaking to my Lord God our heavenly Father, who is the giver of all that is good.

Q. 26. What do you ask in the first three petitions?—A. I ask God to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do.

Q. 27. What do you ask in the last part of the Lord's Prayer?—A. I ask God to send us all things needful for our souls and bodies; to be merciful unto us, and forgive us our sins; to save us in all dangers to soul or body; and to keep us from all sin and wickedness.²²

Q. 28. Why do you say, Amen, at the end of the Prayer?—A. I say, Amen, So be it, because I trust God will do what I ask, of his mercy and goodness, through our Lord Jesus Christ.

Part V.—THE TWO SACRAMENTS OF THE GOSPEL: Our Helps.

God." But, if it be thought undesirable so to vary the wording of the commandment, the 4th duty might include "to honour the Lord's Day." It is worth considering whether to the 7th Commandment there might not be added from the roth, and in harmony with Matt. 5, "neither shalt thou desire thy neighbour's wife." For the shortening of the tenth, see Rom. 13 9.

²¹ Cp. Revision or PB.

²² The two clauses of the text omitted here make the explanation of the last petition out of proportion with the rest, and overweight the whole A.

Q. 29. How many Sacraments hath Christ appointed in his Church?—A. Two only, as ²³needed by all for their souls' health, ²³ that is to say, Baptism, and the Lord's Supper or Holy Communion.

Q. 30. What do you ²⁴find in each of these Sacraments?—A. A ²⁴find an outward and visible sign of an inward and spiritual grace, appointed by Christ himself, as a ²⁶pledge to assure us of the gift of that grace, and a means by which we receive it.

Q. 31. How many parts are there in a Sacrament?—A. Two; the outward visible sign, and the inward spiritual grace.

Q. 32. What is the outward visible sign, or form, in Baptism?—A. Baptising in Water *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. 33. What is the inward and spiritual grace?—A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, we are, in our Baptism, made by grace the children of God.²⁶

Q. 34. What is required from those who are to be baptised?—A. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe in the love of God, declared by his Son Jesus Christ.

Q. 35. Why then are Infants baptised, when by reason of their tender age they cannot repent and believe?—A. Because by their Godparents they promise both to ²⁷renounce sin, and to believe in God and serve him²⁷; and this promise they ought to perform when they know right from wrong.

Q. 36. Why was the Sacrament of the Lord's Supper appointed?—A. For the continual remembrance of Christ's sacrifice upon the cross, and of the good which we receive by our union with him.²⁸

Q. 37. What is the outward part or sign of the Lord's Supper?—A. The receiving of Bread and Wine, as the Lord hath commanded.

Q. 38. What is the inward part, or thing signified?—A. The Body and Blood of Christ, which are verily taken and received by the faithful in the Lord's Supper.

Q. 39. What good do we receive by this Sacrament?—A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine.

Q. 40. What is required from those who come to the Lord's Supper?—A. To examine themselves, whether they (i) truly repent of their former sins,

²³ Unequivocal words, adapted from the sentence in Exh.⁴ of Bapt.¹ which defines the duty of Sponsors as being "chiefly (that they) shall provide that (the child) may learn (a) the Creed, the Lord's Prayer, and the Ten Commandments, and (b) all other things" (interpreted in the Catechism as at least prominently including knowledge about the Sacraments) "which a Christian ought to know and believe to his soul's health."

²⁴ This alteration makes the A. slightly more concrete in form, and also removes the ambiguity from the use of Sacrament in *this A.* for the sign as distinct from the grace, and in the *next* for the whole ordinance (see SACRAMENT, § 7). The rest of the A. is simply rearranged so as more effectively to bring out the meaning, which is further safeguarded by the next Q. and A.

²⁵ Note that the order, "sign—pledge—means," is needed to bring out the progress, from thought (aroused by the *sign*), through faith (quickened or produced by the *pledge*), to sacramental reception (made possible by the *means*).

²⁶ The difficult Hebraisms "children of wrath" and "children of grace" are replaced by a form of wording which (a) brings out better the contrast between nature and grace, and (b) is more easily related to A. 3 above.

²⁷ Cp. Exh.⁴ in Bapt.¹

²⁸ The A. is slightly modified in order to remove the awkwardness of the thrice repeated "of" in the first clause, and to make the whole clearer and more edifying. The wording of the PB rather suggests gains from a transaction than the joy and strength derived from that personal fellowship, which is of the very essence of the Sacrament (see LORD'S SUPPER, §2).

(2) have a living faith in God's mercy through Christ, with a thankful remembrance of his death; and (3) stedfastly purpose to lead a new life in charity with all men.²⁹—B1, K. G. HARFORD.

CATECHISM, THE CHURCH.—No form of Cat. had been in use in the English Ch. before the

Reformation, but several expositions of the Creed, the Lord's Prayer and the Ten Commandments had been put forth (Maskell's *Mon. Rit.*, vol. 2, p. xlv ff.). "Hath not the commandments of Almighty God, the articles of the Christian Faythe and the Lorde's Prayer been ever necessarily, since Christe's tyme, requyred of all both yonge and olde that professed Christe's name, yea though they were not learned to read" (Cranmer's *Catechism, Ep. to the Kyng*). Hence it is that we have still remaining in MS. so many short expositions in English of the Creed, the Lord's Prayer and the Ten Commandments, of which one of the most famous was written by Thoresby, Abp. of York, about 1370. Abp. T. Peckham, in his *Constitutions* at Lambeth, orders every parish Priest in his province to expound once every year to the people in the vulgar tongue the fourteen Arts. of the faith, the Ten Commandments, the two precepts of the Gospel, etc.

A Synodal statute of the diocese of Norwich, A.D. 1257, enjoins "all rectors and parish priests to teach the children of their people the Lord's Prayer and the Creed." The same is commanded to be taught by all parish priests to the laity in the last canon in the Synod of Exeter, 1257.

Marshall's *Prymer*, of which the earliest extant edition is 1534, though probably it was written before that date, contains a treatise, together with hymns, prayers, etc., and a dialogue wherein the child, asked certain questions, answereth to the same, beginning thus:—*The Question*—Speak, my dear child, what art thou? *The Ans.*—As concerning my first birth I am a creature of God, indued with wit and reason, the son of Adam; and as touching my new and second birth I knowledge myself to be a Christian.

The questions then deal with Baptism, the Creed and the Commandments.

The Institution of a Christian Man, drawn up in 1537 by a Committee of Bps., etc., appointed by the King, but not published by royal authority, is generally known as the *Bishops' Book*. It contained, among other things, expositions of the Creed, Commandments and Lord's Prayer, incorporating them from Marshall's *Prymer*. Notes and corrections to this, made between King Henry and Cranmer, led in 1543 to *A Necessary Doctrine and Erudition for any Christian Man*, called the *King's Book*. This was

²⁹ The numbering and rearranging of the clauses is to relate this answer to the "three things" promised at Baptism (Q 4—Q. 10), and, in a slighter degree, to the short Exh., "ye that do truly." "Repent" is properly substituted here for "renounce," since it is the need for repenting of *actual past sins* that is to be urged, not now the renunciation of *possible future sins*, which is sufficiently included in the positive closing resolve (3).

deliberated on in Convocation and assented to and approved by Parliament. The King's Preface ordered its use, and it was never repealed.

These three books, Marshall's *Prymer* and the *Bishop's* and *King's Books*, provided matter for the Ch. Cat.; and the Cat. in the

2. History.

First PB of Edward VI presented in a succinct form the truths contained in these expositions (see further, DOCTRINE); it formed part of the Confirmation Service, and went no further than the explanation of the Lord's Prayer. There are a few verbal differences between this Cat. and that in our present PB: but in the main they are the same (see RITUAL, *Synopsis of PBs*, § 42).

In 1604, the latter part dealing with the Sacraments was added. In 1662, two passages were altered as follows:—

(1604) "Water: wherein the person baptised is dipped or sprinkled with it. In the Name," etc. (1662) "Water: wherein the person is baptised In the Name," etc. (1604) "Yes: they do perform them by their Sureties who promise and vow them both in their names: which, when they come to age, themselves are bound to perform." (1662) "Because they promise them both by their sureties: which promise when they come to age, themselves are bound to perform."

In the proposed but abortive revision of 1689 it was suggested that the following questions and answers should be inserted after the Creed:

Q. What do you learn further in this Creed?
A. I learn that Christ hath had, still hath, and ever will have a Church somewhere on earth.

Q. What are you there taught concerning this Church?
A. I am taught that it is Catholic and universal, as it receives into it all nations upon the profession of the Christian faith in Baptism.

Q. What privileges belong to Christians by their being received into this Catholic Church?
A. First, the communion of saints, or fellowship of all true Christians in faith, hope and charity: Secondly, the forgiveness of sins, obtained by the sacrifice of Christ's death, and given to us upon faith in him and repentance from dead works: Thirdly, the rising again of our bodies at the last day to a state of glory: Fourthly, everlasting life with our Saviour in the Kingdom of heaven."

Some changes were also proposed in the arrangement of the Cat., and to the explanation of the 4th Commandment was to be added, "especially on Lord's Days."

In 1887 the following additions were approved by the Lower House of Convocation.

Q. What meanest thou by the Church?
A. I mean the Body of which Jesus Christ is the Head and of which I was made a member in my Baptism.

Q. How is the Church described in the Creeds?
A. It is described as One, Holy, Catholic and Apostolic.

Q. What meanest thou by each of these words?
A. I mean that the Church is One, as being one Body under the One Head: Holy, because the Holy Spirit dwells in it and sanctifies its members: Catholic, because it is for all nations and all times: Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

Q. We learn from Holy Scripture that in the Church the evil are mingled with the good: Will it

always be so? A. No: when our Lord comes again, He will cast the evil out of His Kingdom: will make his faithful servants perfect both in body and soul: and will present his whole Church to Himself without spot and blameless.

Q. What is the office and work of the Church on earth?
A. The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be his instrument for conveying grace to men, by the power of the Holy Ghost.

Q. How did our Lord provide for the government and continuance of the Church?
A. He gave authority to his Apostles to rule the Church: to minister his Word and Sacraments: and to ordain faithful men for the continuance of this Ministry until his coming again.

Q. What orders of Ministers have there been in the Church from the Apostles' time?
A. Bishops, Priests, and Deacons.

Q. What is the office of a Bishop?
A. The office of a Bishop is to be a chief Pastor and Ruler of the Church: to confer Holy Orders: to administer Confirmation: and to take the chief part in the ministry of the Word and Sacraments.

Q. What is the office of a Priest?
A. The office of a Priest is to preach the word of God: to baptise: to celebrate the Holy Communion: to pronounce Absolution and Blessing in God's Name: and to feed the flock committed by the Bishop to his charge.

Q. What is the office of a Deacon?
A. The office of a Deacon is to assist the Priest in Divine Service, and specially at the Holy Communion: to baptise infants in the absence of the Priest: to catechize: to preach, if authorised by the Bishop: and to search for the sick and the poor.

Q. What is required of members of the Church?
A. To endeavour by God's help to fulfil their baptismal vows: to make full use of the means of Grace: to remain steadfast in the communion of the Church: and to forward the work of the Church at home and abroad.

Q. Why is it our duty to belong to the Church of England?
A. Because the Church of England has inherited and retains the Doctrine and Ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

These additions, however, though approved by the Lower House of Convocation of Canterbury, were never authorised.

The authorship of the Cat. is wrapped in obscurity. The first part has been attributed to Dean Nowell, and the second, that dealing with the Sacraments, to Bp. Overall: but this cannot be received without qualification. Nowell published three Catechisms, the *Larger*, *Middle*, and *Little*; the two former in 1563.

The *Little Catechism* is very rare. There is a Latin version in the Library of Trinity College, Dublin; and of the English original, a fragment in the Bodleian Library; and a copy, minus leaves at the beginning and end, at Trinity College, Dublin. It has been inferred, with a high degree of probability, that it existed in 1559, and is the Cat. referred to in the *Interpretations* of 1560-1, but it can hardly be placed as early as 1549, for at that date Nowell was a Master at Westminster and was not made Dean till 1560.

Again, his monument in Old St. Paul's, while it mentions that he wrote three Cats., makes no reference to his having written the Cat. in the P.B. On the other hand, it must be confessed that the Ch. Cat. is almost identical with Nowell's *Little Cat.*, except that Nowell has some additional questions and answers after the "Duty to my neighbour." Isaac Walton speaks of Nowell as "the good old man" "who made that good, plain, unperplexed Cat., printed in our good, old service-book." Some have ascribed the authorship to Poynt, Bp. of Rochester, who wrote a Cat. in 1553. It has also been suggested that the "duties" were composed by Goodrich, Bp. of Ely, as two tables were set up in his palace at Ely on which the "duties" were inscribed.

With regard to the part on the Sacraments, it must be regarded as the work of Nowell, edited and slightly altered by Bishop Overall; Nowell being indebted for this part of his Cat. to Calvin's Genevan Cat. of 1541.

The following quotation from Nowell's *Little Catechism* will show the truth of this:

Q. "Quot in Ecclesia sua Sacramenta instituit Dominus? A. Duo. Baptismum et Coenam Domini.

Q. Quid est Sacramentum? A. Est externum et aspectabile signum, internam arcanamque spirituale gratiam representans, etc.

Q. Sacramentum quot partibus constat? A. Duabus: signo externo atque spectabili: et interna, invisibilique Gratia.

Q. Quod est in Baptismo signum externum? A. Aqua, in quam baptizatus intingitur, vel ea aspergitur, in nomine Patris et Filii et Spiritus Sancti."

The Cat. falls readily and naturally into five divisions. The first four questions and answers constitute the 1st div.; the other 4 expand more fully the truths contained in the first. The reference

4. Analysis.

to the duty of the Belief in Q. 4 is followed by the Creed, showing what we should believe: Obedience is explained by the Duty towards God and the Duty towards our neighbour: the need of prayer is met by the Lord's Prayer with its explanation: the reference to grace is expanded into instruction on the Sacraments as means of Grace.

Thus we get these five parts: (1) the Privileges and Profession of a Christian, (2) the Creed, (3) the Commandments, (4) the Lord's Prayer, (5) the Sacraments.

Unlike many other Catechisms, the Ch. Cat. begins by telling the child what God has done for him, and goes on to teach him what he should do for God. It leads from Privilege to Responsibility.

It would be a mistake to regard the Cat. as intended only for children. The principles which it teaches are principles

5. Doctrinal and Ethical Standard.

for life. A foundation is laid by it in childhood, upon which the religion of manhood may be securely built. There is a depth of meaning in its teaching, which is only fully apprehended in later life. Whether we regard the sober, weighty statement of doctrine, or the high standard of

ethical teaching, it would be hard to find any similar short compendium to surpass it. The fact that it has stood the test of more than three centuries, without any wish on the part of the Church to make any substantial change in it, is sufficient proof of this. As Abp. Benson said: "I believe that there never has been in the hands of any Ch. any manual representing the doctrines, the true spirit of the Bible, to compare with the Cat. of the Ch. of England."

It might be urged that a document drawn up so long ago would be out of touch with the thought and circumstances of the present day. But the fact that the Cat. deals with principles of truth and righteousness, which stand good just as much now as they did in former days, safeguards it from this danger. The importance of the individual, the life of principle, the necessity of faith, the idea of duty, are, and must always remain, factors in the lives of Christian people. The objections which are sometimes raised to certain phrases are due to a misconception of their meaning. Such a phrase as, "To order myself lowly and reverently to all my betters," is sometimes quoted as if it inculcated servility, whereas it only enjoins that respect which is due from every person to those in authority over him. The more the Cat. is studied, the more its clear teaching and high standard of practical morality will become evident.

Great stress is laid by many teachers upon the importance of the Cat. being committed to memory accurately. In a docu-

6. Methods of Teaching.

ment in which every word has been carefully weighed, and in which an apparently slight alteration may make a radical change in the meaning, accuracy is most needful; but it is well to put in a caution against learning the Cat. by heart before it has been carefully explained and thoroughly understood.

The principal objections to the Cat. have been raised by those who, for want of careful teaching, have read their own interpretation into it, and then found fault with the Cat. as thus interpreted.

It should also be borne in mind that a document of this character is not likely to be interesting to a child apart from the living voice and personal influence of the teacher; and interest is much increased if it is taught in connection with the Bible, each point in the Cat. being illustrated by a story from Holy Scripture. The teacher should thoroughly explain the exact meaning of certain terms and phrases, e.g., "renounce," "grace," "state of salvation." Let him also remember that, though primarily intended for children, it is capable of yielding fresh truths and new beauty to the student of any age. [See CATECHISM, REVISION OF, for a draft in which certain additions and changes of form are suggested in the interests of clearness and edification.]

(See Churton's *Life of Nowell*; A. W. Robinson, *The Church Catechism Explained*;

Reynolds, *Handbook to the PB*; Bp. Knox, *Pastors and Teachers*; Newbolt, *The Church Catechism.*—K. MORLEY STEVENSON.

CATECHISM, THE SYSTEM.—The C. is a term applied to a special method of Catechetical Instruction instituted by M. Olier, curé of St. Sulpice in Paris, in the 17th cent., and further developed by Bishop Dupanloup in a course of lectures delivered to his clergy in the diocese of Orleans in 1869 and published under the title of *The Ministry of Catechising*. The method is frequently called *The Method of St. Sulpice*.

About twenty years ago it was introduced into this country, and has established itself in a certain (though not a large) number of parishes. The system, as adopted in England, is a modification of the original system, which is too intricate and one may add too lengthy to be of practical use for English children. It is of this modified system that I now proceed to give an outline.

In the first place there is a good deal of system and method in the arrangement of the children.

2. The System.

They are marched from school to church. Each child has his appointed place and knows it. Each pew has a child at its head, who acts as a monitor or monitress for that seat. Over the whole section of boys and of girls is an officer, called an Intendant. Above the Intendant is the Assistant Catechist or Catechists, and, over the whole, the Catechist himself. It is hardly necessary to point out how these various officers help in the maintenance of order.

In the C. there are three Principal Exercises and three Secondary Exercises.

The Principal Exercises are:

- (1) The Questioning; (2) The Instruction; (3) The Reading of the Gospel and Homily.

The Secondary Exercises are: (4) The Admonitions; (5) The Hymns; (6) The Prayers.

(1) For the *Questioning*, the Catechist should have a plan before him showing the position and name of every child. He should address a

3. The Exercises.

child by name, and the child should rise in his place and answer. This plan is a great aid to attention, as every child feels that he may be called upon at any moment. The questions should first be directed to discover if the children have understood and remembered the lesson of the previous Sunday, and should then go on to the Church Cat. with its explanation, or to some lesson which has previously been prepared in the Sunday School.¹

(2) The second Principal Exercise is the *Instruction*. This is a short piece of definite teaching upon some Christian fact, doctrine or practice. The children take notes. The Catechist is careful to see that the title and heads of the instruction are noted down. The heads should be short, simple and clear, e.g.: "The Forgiveness of Sin: (1) What is sin? (2) What is forgiveness? (3) How is forgiveness found?" Some Catechists put the heads upon a blackboard.

¹ Objections arise from the vacant places of absent children and from the difficulty of keeping up the interest when the children questioned answer slowly or not at all.

Of this instruction the children write brief analyses during the week. These are revised by the Catechist and commented upon at the next Catechism. It is found that children take a proper pride in hearing their analyses commended. The gain from the point of view of the teacher is great, as the children are helped to clearness of thought and to strengthening of memory.

(3) The third and last of the Principal Exercises is the *Gospel and Homily*. The children stand while the Catechist reads the Gospel for the day. They then sit, and the Catechist gives a very brief address on some part of the Gospel. This address, as distinguished from the *Instruction*, should be hortatory and practical. It should aim at going right home to the hearts of the children. Let it be bright and interesting, but let it avoid the modern, unworthy custom of introducing anything that amuses and provokes laughter. Though the Method of St. Sulpice prescribes that the *Gospel* should always be read, the writer can see no reason why other suitable portions of Scripture should not be substituted by the Catechist.

(4) Turning to the Secondary Exercises we will speak first of the *Admonitions*. These really mean little

5. The Secondary Exercises.

more than short pieces of instruction and advice which may be given forth at the will of the Catechist, as opportunity offers. The Prayers may be sometimes prefaced by a wor or two on Pdrayer or on Reverence. Something in the report of the analyses may suggest a useful remark. A notice of a Church Season or Holy-day may lead to a simple explanation of what is commemorated. Let it not be thought that these are unimportant trifles. The apparently chance remark sometimes produces great effect. But the Catechist should not trust to such remarks suggesting themselves on the spur of the moment, but should think them out beforehand.

(5) There is no necessity to dwell upon the Exercise of *Hymns*. They naturally form a part of a children's service. The hymn should be given out distinctly and begun at once, after one chord on the organ. No time should be allowed for looking about.

(6) The Exercise of *Prayers* again needs but a word. Every effort should be made by suitable admonitions to inculcate reverence. A prayer at the beginning and one or two concluding prayers, with the Lord's Prayer, will be sufficient for the Catechism.

Such in brief outline is the system of the Catechism. Those who have tried it and thrown them-

6. The Benefits.

selves heartily into the system are usually strong in its praise. It has transformed the Children's Service from a too often ill-disciplined, inattentive gathering, into an orderly, reverent and well-instructed congregation. It has done more for the lasting spiritual welfare of parishes than any other method of parochial work. If only the clergy could be induced to take it up, we should see, by the grace of God, a wonderful revival in the Christian life of our people.

(Literature: Dupanloup, *The Ministry of Catechising*; Spencer Jones, *The Clergy and the Catechism*; R. E. Johnston, *Method of St. Sulpice for use in Sunday Schools.*)—K. MORLEY STEVENSON.

CATECHIST.—The early Church required instruction as a condition of Bapt., but had no definite order of teachers. During the actual preparation for, and during the week after, its

administration the Bp. usually gave a series of catechetical addresses to the accepted candidates, or *competentes*; but this duty was often delegated to others. The

1. Origin and History.

Catecheses of Cyril of Jerusalem were delivered in part while he was a deacon, and partly (as were those of Chrysostom at Antioch) when a priest. Augustine wrote his *De Catechizandis Rudibus* for Deogratias, a deacon. Optatus was commissioned by Cyprian to teach while a reader, and Origen was a young layman when he began to lecture in the Catechetical School of Alexandria. Thus, for the most part, the teaching of the Ch. arose from practical needs and was oral or catechetical. It dealt with OT History, Christian duties and doctrine, and the Sacraments. As a system of teaching it was inadequate, except at Alexandria, where it developed into an independent school of Christian Philosophy as part of a thorough system of education (cp. Westcott, *Religious Thought in the West*, p. 214 ff.). Its chief value lay in the fact that it developed the Christian Creeds and systematised the theology of the Ch., laying the foundation on which Augustine's *City of God*, Aquinas' *Summa*, and all our modern works of Systematic Theology could be built.

[Lay Cs. were not allowed to instruct their CATECHUMENS publicly in the ch., but in buildings appointed for that purpose, though often attached to the church. Such were the famous schools at Alexandria where Origen and others taught.]

After the 5th cent. the system of the Catechumenate declined, and with it disappeared the office of the Catechist. Throughout the Middle Ages many manuals were in use among the parish clergy, but it was the revival of learning and the increased interest in education and theology that made the drawing up of Cats. such a marked feature of the German Reformation. The PB Catechism was written as a basis of instruction for English children before Confirmation, and the clergy were ordered to catechise those sent to them every Sunday after the second lesson at EP. The Roman Church followed with the Catechism of the Council of Trent, intended for the clergy, on which the smaller diocesan catechisms in use at the present day are based.

The order of Cs. has been revived, or rather recreated, in the mission field, partly as an outcome of the needs of the Ch.

2. Revival.

working in heathen lands under conditions similar to those of the first three centuries, and partly because much of the work has to be done by members of native races, which are not yet able to supply many men for the priesthood.

At home, the work of Sunday Schools (so often valuable for the personal influence of voluntary teachers), of Children's Services which familiarise the children with the forms of worship that they learn about in the day school, of Confirmation Classes which aim at testing what has already been learned and at giving it a more spiritual and personal application, and of Bible Classes or Lectures for men and women, give scope for much teaching work, both clerical and lay.

Much attention is being given to the improvement of such work and to the training of

teachers by the application of methods worked out by experienced professional authorities. [Useful instruction is given in the Theological Colleges, and gatherings of clergy under the guidance of educational experts, to study teaching in various forms, have been held with good success.] The Society of the CATECHISM advocates a system based on that of St. Sulpice, on which the French Ch. has had to rely owing to the exclusion of all religious teaching from the public schools. It has been criticised as adhering to methods discredited by modern educational science (learning of set answers by heart, reliance on marks and prizes, etc.), and as ignoring the experience and work of English day schools that are dealing with the same problems and the same children, but it has undoubtedly proved a great advance on the methods of the ordinary undisciplined Sunday School or Children's Service.

For with the general progress of education the inadequacy of such methods becomes apparent. Christian teaching cannot be separated from Christian education, and the modern counterpart of the C. is the teacher in a Christian school, whether at home or in the mission field, or the special teacher who gives lessons in religion as part of the curriculum, while that of the Catechism is the carefully thought out and graded syllabus of religious instruction.

[Although the formal office does not now exist, yet the importance of being a good C. is as great as ever. The qualifications are:—(1) a thorough (not superficial) knowledge of the subject matter, (2) some mastery of the art of questioning, (3) sympathy with the child and a knowledge of the working of the child's mind. No doubt, it is an art to catechise well—partly a gift—but anyone who will take pains may do it in a degree, and constant practice will increase his dexterity (see CATECHISING).]

["He will aim above all things at making the children take an interest in the business themselves, and unite them, as far as possible, in a partnership in the investigation of the subject before them. Thus he will put to them what the lawyers call leading questions upon it—questions which partly suggest their own answers—and cheat them, as it were, into a persuasion that the εἴρηκα was in fact their own. He will make much of any word of truth or sagacity in the answer returned to him. He will lead them by the hand through a string of hints and queries, to narrow the ground still more and more, till he has eventually so hemmed the result in that it cannot escape them" (Blunt's *Duties of the Parish Priest*, p. 186).]

(a) For ancient Cs. see:—Bingham, *Antiquities* iii. 10; DCA, art. *Catechumens* (II). (b) For German Cs. see:—*New Schaff-Herzog Encyclopaedia*, art. *Catechism*. (c) For Cs.

4. Literature.

in Mission dioceses, see Literature given under MINOR ORDERS, esp. *Convocation Report on Readers*. (d) General Works:—World Missionary Conference, 1910, vol. 3, *Christian Education*; Hetty Lee, *New Methods in the Junior Sunday School*, and other publications of the National Society, including *The Year-Book of the Society of the Catechism*; J. Adams (Presbyterian), *Primer on Teaching*, T. & T.

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4. Canons versus Monks.

Losinga transferred his seat from Thetford to Norwich, and practically founded there a Benedictine monastery with the monks as members of his chapter. One more diocese was created in the following cent., and after that the English Church continued without any reorganisation until the time of Henry VIII. The county of Cumberland had become in the 12th cent. a recognised portion of the English kingdom, and in 1133 Adelulf was consecrated Bp. of Carlisle, and the Austin Canons who served the church thus became in like manner the members of his chapter.

Before we refer to the changes produced by the Reformation in the 16th cent., it will be best to describe the character of the chapters which served the C. churches and administered their revenues.

5. Mediæval Cathedral Chapters.

As the diocese became better organised and parish churches were increased in number, the administration and service of the C. church became impossible for the bishop himself to accomplish, and he was obliged to assign it to his chapter. Before the end of the 11th cent. we find that the secular Canons, such as those at Exeter, Wells and Salisbury, were organised under a provost or dean, and the services of the church and the estates of the church were definitely handed over to this body of responsible Canons. In the four C. churches served by monks, Canterbury, Winchester, Worcester and Durham, the bishop had become the titular abbot of the monastery, while the real head was the prior. Lanfranc introduced into English monasteries the system of Obedientiaris, monkish officers detailed for special duties in reference to the monastery and its church and also stewards of such moneys as should be assigned to these duties. As the endowments of the C. churches grew, this system was adopted for the secular chapters, and the Canons had assigned to them definite portions of estates or benefices for their personal maintenance. This system of division began in the 11th cent. and grew with the wealth of the Church. But the increase in the number of Canons demanded an organisation such as prevailed in Benedictine monasteries. Canons were appointed over certain branches of the work of the church, and, as such, were of superior dignity to those who had no special duties. The movement which created dignitaries of the C. church, as distinct from dignitaries of the Church generally, began probably in York about 1090 under the guidance of Archbishop Thomas, who himself had been treasurer at Rouen. We find under him a dean, precentor, chancellor and treasurer, designated as the *Quatuor Personæ*. At Lincoln, too, a simultaneous movement took place in the same year under Remigius, who created the posts of dean, precentor, chancellor, treasurer, seven archdeacons and a subdean. And immediately afterwards the same system was adopted at Salisbury by St. Osmund, who created a dean, precentor, chancellor, treasurer, four archdeacons, subdean and succentor. Other churches, such as Lichfield and Wells in 1136

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The clergy of the bishop's church before the 8th cent. came to be known as Canons, because of the rule of life which they observed as members of the bishop's household.

4. Canons versus Monks. About 760 Chrodegang, Bishop of Metz, drew up a series of rules which the clergy of his church were compelled to observe, and in consequence these clergy came to be known as the Canons of St. Chrodegang. They lived a semi-monastic life, having their meals in common and all sleeping in one dormitory. This rule was introduced into England by Leofric, Bishop of Crediton and Exeter, and Gisa, Bishop of Wells. In early English times the C. churches were served by Canons, but it is not known for certain the exact rule which these Canons were wont to observe. Bishops Dunstan and Oswald of Worcester and York, with Archbishop Odo of Canterbury, about 970, were anxious to make these rules stricter, and would have preferred to turn out the Canons and introduce monks for the service of the C. churches. At the time of the Norman Conquest then, the bishops' churches were served either by monks as at Canterbury, Winchester, Durham and perhaps Worcester; or by Canons of the order of St. Chrodegang, as at Wells and Exeter; or by secular Canons, as at York, London, Hereford, Selsey, Rochester, Lichfield, Ramsbury, Dorchester and Thetford. At the Council of Carthage in 534, it was enacted that no bishop was to place his *cathedra* or seat in the church of a monastery, i.e., to make a church of monks a C. church, and this rule prevailed generally in Western Europe. The exception to it in England is only apparent. Monks were introduced to serve the C. churches which had been served by Canons. Monasteries were not invaded, but monks whose discipline was stricter were invited to take the place of men whose rule was somewhat indefinite. When Lanfranc became Abp. of Canterbury in 1070, there was not only a considerable rearrangement of the C. churches, but the line also of demarcation between monks and secular Canons became more definite, seeing he did all he could to impose upon the English monks the rule of St. Benedict. So we find in 1072 the church in Crediton yielded to the church in Exeter, as already Selsey had given way in 1070 to Chichester; in 1078 Ramsbury gave way to Sarum, and in 1094 Dorchester gave way to Lincoln. All these churches were served by secular Canons, the only change being the removal of the bishop's seat from the one place to the other. At the end of the cent. however, a new see was created at Ely, where in 1092 Hervé was consecrated Bp., and the monastery of Ely became at once the seat of a Bp. and definitely Benedictine; while in 1095 Bishop

Losinga transferred his seat from Thetford to Norwich, and practically founded there a Benedictine monastery with the monks as members of his chapter. One more diocese was created in the following cent., and after that the English Church continued without any reorganisation until the time of Henry VIII. The county of Cumberland had become in the 12th cent. a recognised portion of the English kingdom, and in 1133 Adelulf was consecrated Bp. of Carlisle, and the Austin Canons who served the church thus became in like manner the members of his chapter.

Before we refer to the changes produced by the Reformation in the 16th cent., it will be best to describe the character of the chapters which served the C. churches and administered their revenues.

5. Mediæval Cathedral Chapters. As the diocese became better organised and parish churches were increased in number, the administration and service of the C. church became impossible for the bishop himself to accomplish, and he was obliged to assign it to his chapter. Before the end of the 11th cent. we find that the secular Canons, such as those at Exeter, Wells and Salisbury, were organised under a provost or dean, and the services of the church and the estates of the church were definitely handed over to this body of responsible Canons. In the four C. churches served by monks, Canterbury, Winchester, Worcester and Durham, the bishop had become the titular abbot of the monastery, while the real head was the prior. Lanfranc introduced into English monasteries the system of Obedientiaris, monkish officers detailed for special duties in reference to the monastery and its church and also stewards of such moneys as should be assigned to these duties. As the endowments of the C. churches grew, this system was adopted for the secular chapters, and the Canons had assigned to them definite portions of estates or benefices for their personal maintenance. This system of division began in the 11th cent. and grew with the wealth of the Church. But the increase in the number of Canons demanded an organisation such as prevailed in Benedictine monasteries. Canons were appointed over certain branches of the work of the church, and, as such, were of superior dignity to those who had no special duties. The movement which created dignitaries of the C. church, as distinct from dignitaries of the Church generally, began probably in York about 1090 under the guidance of Archbishop Thomas, who himself had been treasurer at Rouen. We find under him a dean, precentor, chancellor and treasurer, designated as the *Quatuor Personæ*. At Lincoln, too, a simultaneous movement took place in the same year under Remigius, who created the posts of dean, precentor, chancellor, treasurer, seven archdeacons and a subdean. And immediately afterwards the same system was adopted at Salisbury by St. Osmund, who created a dean, precentor, chancellor, treasurer, four archdeacons, subdean and succentor. Other churches, such as Lichfield and Wells in 1136

and Moray in 1214, followed this example, and bef. the end of the 12th cent. this plan became normal for all the C. churches of secular Canons. The appointment to all these posts, as to that of a simple Canon, lay with the bishop of the diocese, but the dean as the perpetual chairman of the chapter, the *primus inter pares* of the Canons, was chosen by the Canons from among their own body.

In two cases in England the Bp. became possessed of two C. churches. In 1088 John de Villula purchased the city of Bath from William II

6. Bishops with Two Cathedrals.

and transferred his throne from Wells to Bath. But, as Wells in the next cent. regained its rights, the Bp. found himself head of the monkish chapter at Bath and the secular chapter at Wells, both churches being of C. rank. In the great Mercian diocese of Lichfield much the same change occurred. Bp. Peter of Lichfield (1072-1085) obtained permission to forsake Lichfield and establish his C. church in Chester, and his successor, Robert de Lymsey (1086-1117), obtained a grant of the abbey of Coventry, and withdrew from Chester to Coventry. Soon after Lichfield regained its former position, and the Bp., as in Somerset, found himself with two chapters, those of the secular Canons of Lichfield and the Benedictine monks of Coventry.

The monastic chapters were governed by the rules of their order, *i.e.*, the rule of St. Benedict, the actual head of the monastery being the prior,

7. Government and Precedence.

elected as their head by the monks with the sanction and approval of the Bp. The secular chapters were presided over by the Dean, the chief of the Canons of the church. The order of precedence of the other dignitaries varied somewhat. The second in dignity was always the precentor, who had imposed upon him the observance of the *Consuetudinary* and *Ordinale* of the Church. Every matter concerning the choir and its services was his special care. At York, Lincoln and Salisbury the chancellor took the next place, and he was followed by the treasurer, the archdeacons and the two minor dignitaries of subdean and succentor. At Wells the Archdeacon of Wells followed the precentor, and the chancellor and others were immediately after the archdeacon. In addition to these officers whose residence was more or less perpetual, other of the Canons from time to time, because they were summoned or because they desired it and obtained a house to live in, were in residence and took part in the services of the C. church. They were bound not only by the link of mutual intercession, but also in many cases, as at London, Lincoln, Salisbury and Wells, by the bond of united praise, the Bp. and all the Canons having assigned to them certain Pss. or portions of Pss., which they were to say daily wherever they might be, so that the whole Psalter might be said by their fraternity of praise. The numerous chapels and chantries which during the 13th and 14th cents. were added to the C. churches demanded a large staff of additional priests. The absent Canon had his vicar, and these vicars were organised into a body attached to the C. church with their separate endowments and their distinct rights. In processions therefore, the order of precedence would be the Bp., the Dean, the dignitaries as arranged by the *Consuetudinary* of the church, the simple Canons, the vicars, the chantry priests, and the boys of the choir.¹

¹ In 1830 an Act was passed (4 & 5 V., c. 30) which created a body of Honorary Canons for the C. churches of the New (*i.e.*, Henry VIII's) Foundation and for any subsequent Foundations. These dignitaries are not in the same position as

In each diocese the Bp. was the Ordinary, and to him was attached the responsibility for the services in the parochial and C. churches of the diocese. All additions to the Eucharistic Office and all enrichment of the daily Brev. Offices were regulated by his decision. In certain features therefore the Eucharistic Office would in mediæval times be found to differ as a visitor went from diocese to diocese. This diversity is referred to in the Pref. of the PB, entitled *Concerning the Service of the Church*—"And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use." This reference does not include all the Diocesan Uses formerly in England, but it represents the confusion which certainly prevailed in the 14th cent. Before the end of the 15th cent. however, the Use of Salisbury had become generally the Use over the whole of the South of England, but the Use of Hereford and the Use of York were retained up to the appearance of the first PB of Edward VI. The differences were not indeed important, and the tendency to assimilate had long been at work, but the advantage of one PB for the whole Realm was at once recognised.

The great changes of the 16th cent., known as the Reformation, began with the Submission of the Clergy in 1531, after Convocation had been convicted under the PRÆMUNIRE ACT because of its recognition of Cardinal Wolsey as Papal Legate. During the years 1536-9 the monasteries were dissolved or surrendered, and the abolition of the monasteries not only destroyed the C. chapters, but also affected the C. churches, of Bath, Canterbury, Coventry, Winchester, Rochester, Worcester, Durham, Ely, Norwich and Carlisle. Not only the endowments but the very buildings themselves were surrendered to the Crown. It was necessary therefore that some re-endowment should be made, if these C. churches were to continue. An Act was therefore passed in 1539 (31 H. VIII, cap. 9) entitled "*An Act for the King to make Bishoppes*," and under it Canterbury, Winchester, Rochester, Worcester, Ely, Norwich, Durham and Carlisle were re-created as C. churches, the former monastic church becoming now only a C. church, and the government of the church being assigned to a body of four to six Canons with a Dean appointed by letters patent to rule over the church. In addition to these re-creations, five new additional sees were formed with the monastic churches of Bristol, Gloucester, Oxford, Chester and Peterborough as the new C. churches, and in the following year the former abbey church of Westminster became the C. church for the new diocese of West Middlesex. There were two other dioceses affected by the dissolution of the monasteries; Lichfield had lost Coventry, and Wells had lost Bath; and in

the prebendaries or Canons of the Old Foundation, since they have no freehold in the Church, nor have they any voice in the election of the bishop. In the diocese of Truro, however (50 V., st. 2, cap. 12), a General Chapter has been created which includes the Honorary Canons.

1541-2 an Act (33 H. VIII, cap. 30) was passed which confirmed to the secular chapter at Lichfield all the rights which formerly it had shared with Coventry, and in 1542-3 a similar Act (34-5 H. VIII, cap. 15) confirmed to the chapter at Wells those rights in which formerly the monks of Bath had shared. By the Act of 1539 the constitution of these new chapters was practically identical. Both the Bp. and the Dean were now of the patronage of the Crown. The Constitution was defined by Letters Patent (cp. 35 Eliz., cap. 3, which confirms them).

There remained the old chapters with their former constitutions untouched because they had been chapters of secular Canons:

10. Cathedrals of the Old Foundation.

London, Chichester, Salisbury, Wells, Exeter, Hereford, Lincoln, Lichfield and York, and the process by which they were brought into subjection to the Crown steadily went on. At Wells as early as 1537 (cp. *Wells Chapter MSS.*, D., f. 22), in the election by the Canons of Thomas Cromwell as their Dean, the influence of the Crown had begun. One by one these chapters were induced to accept nominees of the Crown, and these formally surrendered their office to the King, and as at Wells in 1547 (*W.C. MSS.*, E., fol. 18) the deaniship was re-created as a royal creation, the dean to be henceforth appointed by letters patent. This process naturally rendered doubtful the legal position of the corporate body which now came to be called the dean and chapter. Was the old chapter and the new dean the same corporate body as before? In Wells this question was answered in the affirmative by the Charter of Queen Elizabeth of 1592 (cp. *ut supra* Act of Eliz.), and during that reign the issue of charters to other cathedral chapters made the procedure of the chapter strictly legal.

In the 17th cent. all C. chapters were abolished by the Act of 1649 (Ordinance of 30 April, 1649), the estates of the C. churches were confiscated and the clergy dispersed.

11. Changes since the Reformation.

And so it continued until by the Act of 1660 (12 Car. II, c. 11, s. 48) they were re-created, and the endowments as far as possible restored to them. From that date little was done concerning the C. churches of England until the year 1836 (6 and 7 W. IV, c. 77), when an Act was passed which gave power to the Privy Council to reorganise the boundaries of a diocese by an Order, and which authorised the union of the dioceses of Bristol and Gloucester, St. Asaph and Bangor, Carlisle and the Isle of Man, and the creation of the two new sees of Ripon and Manchester, the two collegiate churches of Manchester and Ripon to be raised to the rank of C. churches. The diocese of Ripon was at once created, and a bishop consecrated for it that year, and the two dioceses of Gloucester and Bristol were united. The other sections of the Act remained in abeyance; and in 1838 (1 & 2 V., c. 30) the proposal to unite Carlisle and the Isle of Man was revoked, and the similar clause concerning Bangor and St. Asaph in 1847 (10 & 11 V., c. 108); and in 1848 (10 & 11

Vict., c. 108) the diocese of Manchester was formed out of the diocese of Chester. In 1884 (47 & 48 V., cap. 66) Gloucester and Bristol were again divided, a bishop being appointed to Bristol and the bp. of the united see retiring to Gloucester.

The four Welsh C. chapters form a group by themselves. They were never organised under monastic systems other than Celtic, and, since

12. The Welsh Cathedral Chapters.

the Welsh Church became an integral part of the English Church, the Welsh chapters have always been chapters of secular Canons. We know little of their earlier constitutions. The bishop was always the head of the chapter, and the office of dean is to this day in the patronage of the bishop. The right of the bishop in this respect was established by Llewelyn Ap Madre, Bishop of St. Asaph in 1357. At St. David's the dean is not instituted, the bishop holding in addition to his throne the stall the dean would usually hold, and not all the Canons here had endowments. These unendowed Canons, which are known as *curial*, include the King of England among their number as an *ex-officio* prebendary. The constitution of the chapters is similar to those of secular Canons in England, and the chief officers or obedientiaries or dignitaries of the church are the dean, archdeacons, treasurer, chancellor and precentor. The method of endowment of the dignitaries at Llandaff differed somewhat from that at St. David's, St. Asaph and Bangor. We know very little about the deans, since they were subordinate in chapter to the bishop; and during mediæval times Essic in 1120 is the only dean we know of at Llandaff. The link between the C. church and other churches in the diocese was strong, and members of the chapter received their endowments from the churches where they served. So at Bangor in addition to the dignitaries there are two prebendaries and two curial Canons; at St. Asaph six prebendaries and seven curial Canons; at St. David's six prebendaries and six curial Canons; and at Llandaff five prebendaries only.

In the first PB of Edward VI we find a rubric that "in all cathedral churches, the archdeacons, deans

13. Cathedral Ceremonial.

and prebendaries, being graduates, may use in the choir besides their surplices such hood as pertaineth to their several degrees which they have taken in any University within this realm." According to the Rubric before the Communion Office of 1549, in all churches, whether C. or parochial, the priest when he celebrated the HC was "to put upon him the vesture appointed for that ministration, that is to say, a white Albe plain with a Vestment or Cope." This was repealed in the PB of 1552, which ruled that the minister was to wear neither alb, vestment nor cope. This again was modified by the Advertisements of 1566, which enjoined that in the ministration of the HC in C. and collegiate churches the principal minister shall use a cope with gospeller and epistoler agreeably; and at all other times no copes to be used but surplices.

In 1604 the Convocation of the Province of Canterbury (can. 24) ordained that in all C. and collegiate churches the HC shall be ministered on principal feast days sometimes by the Bp., if he be present, and sometimes by the Dean, and sometimes by a Canon or Prebendary; the principal minister using a decent cope, and being assisted with the gospeller and epistoler agreeably.

It is clear that it was the intention of Queen Elizabeth and her adviser, Archbishop Parker, that he ceremonial of the Service for the HC in a C. should

be of a more dignified character than that observed in a parish church, and the possession by some C. churches of copes which have been long in use there preserves this tradition. The custom has however fallen into desuetude, and there are few C. churches where to-day the cope is to be seen as the vestment for the minister at the time of the HC.

The relation of the Bp. of the diocese to his C. church and chapter varies considerably in the churches of the old secular Foundation. In

14. The Bishop and his Cathedral.

mediæval times the frequent absences of the Bp. compelled him to make his Dean and Canons almost autonomous. In churches of the creation of Henry VIII the Bp. is the visitor, and he has power to inquire into the administration of his C. church.¹ In the old Foundations the old rights of independence in reference to the management of estates and the organisation of the church, with certain exceptions which vary in almost every church of the old Foundation, still exist. The right, however, which is inalienable from the office of the Bp. has never lapsed and has in many such churches, as at Lincoln, been again revived. The question of authority is complicated by the position of the Dean as holding an office under the Crown, a position which clearly limits the coercive power of the Bp., but it is certain that the *jus episcopale* is still valid over all the C. churches of England and only waits a favourable opportunity for its general assertion.—A2, A7, R6.

T. SCOTT HOLMES.

CATHOLIC.—See CHURCH, § 6.

CAUTION is ordered to be "put in" (*Solemn. Matrim., R. bef. Q.*) by any man alleging an impediment to a marriage "to the full value of such charges as the persons to be married do thereby sustain," unless he "will be bound and sufficient sureties with him." "Caution" probably meant here and in canon 107 "*realis cautio*"; as when a man engageth goods, or mortgageth lands for the performance" (Gibson, 1063); but such security is now obsolete.—A4.

R. J. WHITWELL.

CEMETERY.—This title (*κοιμητήριον*, place of slumber) was originally applied to the catacombs of Rome, which the early Christians used for the the burial of their dead. In its broadest significance it now denotes any place set apart for the burial of the dead, but it is generally used in a more special sense to denote a burial ground other than a churchyard.

Cs. in the special sense may be classified as (1) private, (2) public. (1) In general a private C. may be provided by anyone; and particular religious communities other than the Ch. of Eng. not infrequently provide private Cs. for their own use without obtaining any statutory authority. It is not, however, practicable to have a private C. consecrated in whole or in part, unless it be established under a private Act of Parliament. Cs. established under such special Acts closely correspond with public Cs. in their main features. (2) Public Cs. are established under the Burial Acts and other general Acts of Parliament, and are vested in and subject to the control of burial authorities constituted in a variety of ways. The burial authority may be, for instance:—(a) an elective burial board; (b) a parish council or parish meeting; (c) an urban or rural local authority; and the C. may be maintained for the benefit of a parish as such, but not

¹ Cp. Visitation of Cathedral Church of Bristol by the Lord Bishop of Bristol, 1905.

necessarily. Part of a C. may be reserved for the exclusive use of a particular denomination and, if so, a chapel may be built in that part at the expense of the denomination.

A C. may be consecrated in whole or in part: it is not necessary that the consecrated part should be actually fenced off from the unconsecrated, but sufficient boundary marks must be provided. In the consecrated ground the Ch. of Eng. has a special jurisdiction, e.g., as regards inscriptions.—oa.

HUGH R. P. GAMON.

CEMETERY CHAPEL.—There is no necessary reason why C. chapels should be the cold and formal places that they almost invariably are at present. Probably the most beautiful C. chapel that exists is that designed by the late G. F. Watts at Compton in Surrey, where the panels set forth in soft colours the imagery of the Unseen World and the emblems of Redemption. Of course ordinary chapels could not emulate the artistic wealth which is so remarkable at Compton, but pictures after great artists representing, for example, our Lord's entombment and Resurrection could be procured at no great cost. It is a common thing now for all who can afford the additional expense to arrange for the first part of the Office for the Burial of the Dead to be said in the parish church; then the funeral cortège proceeds to the C. for the interment, thus avoiding the use of the C. chapel. But in the majority of cases this is not possible. The mourners have to endure the chill of the chapel which has been designed on the lines of a board room or a police court. A funeral is an occasion when associations are peculiarly strong and tender, and those who can do so are glad to have the associations of their parish church. But for those who find this not possible, it would be a matter for thankfulness, not easy to express, to have the hallowed feelings awakened by sacred art.—R6.

H. GIBSON SMITH.

CENSER (or **THURIBLE**).—The vessel used for burning INCENSE.

CENSURES, ECCLESIASTICAL.—A general term for sentences of varying severity, grouped in App. A5.

CENTURY.—At the end of the 17th, 18th, and 19th cents. controversy arose as to whether the C. begins with the year ending 00 or with the year ending 01. In the year 1900 the Astronomer Royal wrote from Greenwich Observatory, Jan. 1, 1900:

"The twentieth century begins on January 1, 1901. It has been generally agreed to call the first day of the Christian era A.D. 1, not A.D. 0, and consequently the second century begins with A.D. 101, a hundred years after the beginning of the first year, and so on for succeeding centuries. . . ."—C6.

FREDC. F. GRENSED.

CEREMONIAL.—A prescribed or customary order of ceremonies. (See CEREMONY.)

CEREMONY.—This term, though used also loosely and in cognate or extended senses, properly denotes any action, posture, movement,