

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 mediæval times the frequent absences of the Bp. compelled him to make his Dean and Canons almost autonomous.

14. The Bishop and his Cathedral.

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. GRENSTED.

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,

gesture, or outward usage, which accompanies the utterance of the words of a rite or form of service, or qualifies the rendering of it. That this is the sense in Pref.⁸, "Of Ceremonies" (see RITUAL, § 19), is confirmed by the contemporary documents printed under RITUAL LAW, § 6 (Art. 2 and Injn. 2). See further, CHRISTIAN RELIGION, § 15, and, more fully, RITUAL VI (Ceremonial)—B3. G. HARFORD.

CERTIFICATE (*a*) *Of death*.—At any funeral a C. of death obtained from the registrar of births and deaths must be delivered to the person who performs the funeral service or has charge of the burial, as the case may be, under a penalty of 40s. If the C. be not delivered, the person who ought to have received it must give notice of the burial in writing to the registrar within seven days under a penalty of £10. (*b*) *Of burial*.—Every burial must be registered in a book provided by the owner of the burial ground, and a certified copy of the entry may be obtained by anyone on payment of 2s. 7d. (See also DILAPIDATIONS.)—Oa. HUGH R. P. GAMON.

CHAIR.—(1) Among the furniture every vestry ought to possess should be two or three suitable chairs. (2) Modern churches are not infrequently provided with chairs for the seating of the congregation. Though these are neither so ecclesiastical or so convenient as pews or benches, yet they have the advantage of costing much less. When they are adopted, thin strips of wood ought to be nailed on the floor behind each row of Cs. and the Cs. fastened together to prevent confusion, noise and danger. Further, the successive rows ought not to be placed so near together as to render kneeling difficult or impossible. (3) For Bishop's C., see THRONE.—R5. J. W. TYRER.

CHALICE (Latin *calix*).—The cup in which the wine is consecrated in the HC, and from which the priest and people communicate. By a figure of speech C. is often used as synonymous with "the Communion of the Blood of Christ," e.g.:

"And oh, what transport of delight
From Thy pure Chalice floweth."

The word C. is used once in the present PB; in the last rubric in the Pr. of Consecration. Elsewhere, the word "*cup*" is used as its synonym. In the First PB "*Chalice*" occurs three times, in the Second PB not at all.

In the early Church Cs. of glass were often used, and less frequently Cs. of ivory, horn, wood and base metals. But a restriction to the

2. Material. precious metals was soon enforced by custom. St. Augustine and St. Chrysostom speak of Cs. of gold and silver. This custom became law, possibly at the Council of Rheims in 847. Cs. of the early Middle Ages, as those preserved at Nancy (10th cent.) and at Rheims (12th cent.), were set with many precious stones. In England the Council of Celchyth (787) forbade the use of horn Cs.: the canons of St. Dunstan prescribed metal. Finally, a decree included in the *Corpus Juris* ordered that if not of gold the C. must be of silver, or of pewter in cases of extreme poverty, and all other materials were prohibited. In the English Ch. aft. the Reformation pewter Cs. were frequently used in poor parishes.

Many of the early Cs. were two-handed cups. From the 11th cent. onward they were usually made with a wide, shallow bowl, a short stem with a knob, and a circular base broader than the bowl to ensure stability. In the 13th cent. the stem tended to be made longer, the bowl deeper and more conical, and in the 14th cent. the stem and knob were given an angular section, and the foot became hexagonal. In examples of the end of the 15th cent. little ornaments were added to the angles of the hexagonal foot. The Tudor type (1510-1536) had a less conical bowl, and a six-lobed foot.

From the Carolingian period onward the people were often communicated from the C.

by a silver pipe or reed (cp. **4. Use in the Communion of the People.** *Imitation of Christ* 4). After the 12th cent. COMMUNION IN ONE KIND gradually became the rule for the laity, and was finally authorised by the Council of Constance (1414-1418). When at the Reformation the C. was restored to the laity the old Cs. were found inconveniently small. Between 1560 and 1570, probably by direction of Abp. Parker, a "decent Communion cuppe" was substituted for the C. "heretofore used at Masse." The Elizabethan type has a deep, straight-sided bowl, a thick stem with a small knob, and a small domical foot. The 17th cent. Cs. have usually a baluster stem, and a deep bowl, conical or straight-sided.

The Rubric of the PB directs the minister to "deliver" the cup to the communicant, and canon 21 of 1604 employs the same word. The C. should therefore be given into the hands of the communicant. (See also PLATE.)—R3. E. HERMITAGE DAY.

CHALICE, MIXED.—See MIXED CHALICE.

CHANCEL.—That part of the church which contains the Holy Table. The name (from *cancelli* = screenwork) is due to the

1. The Place. fact that this part was, from the very earliest times, divided from the rest of the church by some kind of screen or barrier, the form and height of which have varied greatly at various periods and in different countries. In England any part of a church screened off and containing an altar was called a C., but the word generally designated that containing the principal, or high, altar. From the circumstance that in England the C. besides containing the altar also accommodated the persons who sang the Divine service, the word *Choir* or *QUIRE* was frequently used as a synonym for C., as in the rubrics of the first PB of Edw. VI. The C. is in most churches a distinct portion of the structure, of different width and height from the body of the church, and opening into it by an arch. The Cs. of English parish chs. in the Norman and Early English periods of architecture were, with some notable exceptions, of small size, intended only to contain the altar and accommodate the clerk or the few chanters who assisted the priest in singing the service. But, during the two centuries that preceded the Reformation beginning from the reign of

Edward III, many hundreds of Cs. in all parts of England were built or rebuilt on a larger plan, and fitted with choir-stalls for the accommodation of singers.

The ORNAMENTS RUBRIC directs that "the Morning and Evening Pr. shall be used in the accustomed place of the Church, 2. Chancel Chapel, or C." This direction assumed its present form in 1559.

In Edw. VI's First PB (1549) it was enjoined that these Offices were to be said by "the Priest, being in the Quire" (*i.e.*, the C.); but in place of this we find in the 2nd PB (1552)—"in such place of the Church, Chapel, or C. . . as the people may best hear." And it is here that we first find the clause that "the chancels shall remain, as they have done in time past," which was retained in 1559, and has continued down to the present time. The direction in 1559 seems intended to cover a certain latitude of practice as to the place where the Offices were to be said. During the reign of Elizabeth it became more and more usual to conduct the service from a reading-pew outside the C.—a practice which was in fact enjoined by some of the bishops. And, as the singers were by this time beginning to be very generally transferred to a West gallery, the chancels stood empty, or were utilised for the seats of the more influential parishioners. [Cp. RITUAL, § 95.]

The obligation of repairing the C. rests with the owner of the great tithes of the benefice.

Originally this would in every case be the priest of the parish, known as the RECTOR. But in course of time the great tithes in many parishes became appropriated to some religious house, and the priest, known as the VICAR, received only the small tithes. At the Reformation the tithes held by religious houses were transferred either to colleges at the Universities or to private individuals, but the obligation of keeping the C. in repair still rests, as it has always done, with the owners of the great tithes, whoever they may be.—R6.

3. Repair of Chancels.

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A. M. Y. BAYLAY.

CHANCELLOR OF A CATHEDRAL.—In a CATHEDRAL ch. of the Old FOUNDATION, the C. (sometimes specifically styled "of the church," or "of the choir") is the seal-keeper, and is writer and custodian of letters from and to the chapter. In many dioceses he is entrusted with a general superintendence of education, and specially of theological study.¹ The office must not be confounded with that of C. of a diocese.—A3.

R. J. WHITWELL.

CHANCELLOR OF A DIOCESE.—In every English diocese the bishop has, *virtute officii*, a CONSISTORY COURT. In this court the Chancellor of the Diocese sits as judge, authorised by a commission or patent under the seal of the bishop, whereby the latter usually commits all jurisdiction to him, whether voluntary or contentious, under two separate offices, those of VICAR GENERAL and OFFICIAL PRINCIPAL.

¹ See Walcott, *Cathedrals* 54 (1865).

Copies of the commissions in Eng. dioceses are printed in *Rep. Eccl. Courts Comm.*, 1881 (1883), ii, 659-698. Various forms of words practically reserving to the bp. the right to sit in the court to hear certain cases (see *R. v. Tristram*, L.R., 1902, 2 K.B. 816) appear in sixteen of these.¹ A bp. may be compelled to appoint a chancellor, and the metropolitan should appoint in case of his failure (*Godolphin* 81).

In the CLERGY DISCIPLINE ACT, 1892, § 12, "chancellor" is defined as "the judge of the Consistory Court, by whatever name known." Though nominated by the bp., the C. is, in the trial of cases under that Act, a king's judge, sitting in one of the king's courts. He must preside in the Consistory Court, and he alone is to determine any question of law; but he is not able to depose from holy orders, this being reserved to the bp., who must also pronounce sentences of deprivation and declarations of incapacity to hold preferment. By canon 127, a C. must be at least 26 years old, "learned in the civil and eccles. laws, and at the least a Master of Arts, or Bachelor of Law"; he must be "reasonably well practised in the course thereof, as likewise well affected and zealously bent to religion, touching whose life and manners no evil example is had"; he must take the Oath of allegiance and assent to the Arts. of Religion.

A bp. may (Cl. Disc. Act, 1892, § 10) appoint as deputy chancellor a barrister of not less than seven years' standing.

The number of persons qualified as above for the functions of C. is not large, and Whitaker's Almanack, 1910, shows that one person is C. of five dioceses, a second of four, and so in smaller numbers.—A5.

R. J. WHITWELL.

CHANCERY COURT OF YORK.—The provincial court of the northern Abp. is called the Chancery Court, and its judge is called the official principal or auditor. Under 37 and 38 Vict., c. 85, the judge of the Court of Arches is now what used to be the CC. of York.—A5.

R. J. WHITWELL.

CHANT, ANGLICAN.—This article will deal with the origin of the AC.,² and with its earlier history, which is still somewhat obscured. The evidence is the written record, which the destruction of books has left imperfect, interpreted by knowledge of conditions, and supplemented by probable inference. Whatever is here written applies only to the chanting of the Psalms and Canticles.

When Ed. VI's First PB ordered the Psalms to be sung in English,³ there was only one way in which that could be done, namely, to sing them, as the Latin Psalms had been sung, in unison to

¹ In all cases not *de facto* excepted he has ordinary jurisdiction, *iure proprio à non per deputatorem*.

² PLAINSONG is treated separately. For terminology of C. form see that art. and CHANTING.

³ It must not be overlooked that the realisation of Cranmer's design of putting the new wine into the old bottles was impeded not only by religious prejudice against Latin use, but also by the very condition of the Latin music, which was itself in a state of change and confusion.

the Gregorian tones. The incompatibility¹ between the new words and the old music was probably unsuspected; and with such tones as had but one note in mediation, and two in cadence, it was easy to make formal adaptation,

but with longer chants nothing could be done without notation. It cannot be guessed what experiments were actually tried, but Merbecke's book, which came out in the following year, though entirely unisonal, did not help in this as much as was perhaps expected of it: for (as if to show how little difficulty there was) he sets *Venite* to the 8th tone with short 1st ending, and then orders the same C. for both morning and evening Pss. and in three other places. In all his nine fully noted Canticles he uses but seven 'Cs., and wastes many pages in noting every verse of *Benedicite*, although the identical refrain covers all the musical movement, so that one verse would have sufficed. And, since there is neither record nor vestige of any book that pointed the Eng. Pss. to the Tones, it must be concluded that only the very simplest of the chant-tones can ever have been commonly used in the reformed service. Moreover, the notings of the Eng. Canticles that have survived show no sign of any progress towards a solution of the difficulties, such as must have come of continuous experience.

Quite distinct from this old unisonal fast chanting, there was another practice, that of singing the Tones in vocal harmony; and this had become variously elaborated, and may be divided into two kinds, according as (a) the C. form overruled the music, or (b) the music obliterated the C. and became more like a note-under-note motett than a C. The following setting of Tone VIII by Josquin Després² (died 1521) will illustrate the former kind (a):

Ex. 1.



Now this C. differs from the old tradition by being in four voice-parts on a harmonic system that fixes and enforces accents and time-values. The chanting is *wholly altered in character*, being slow and sustained; and, since the Recitation moved no faster than the rest of the C., it is somewhat stiff and tedious. When such settings were used for special Pss. or Cants., it became a custom that the *Cantors* should sing the alternate verses in unison, while the choir responded in their slower harmony, which could only justify itself by elaboration. These Modulations, as they were called, quickly came to take liberties with the *Canto fermo*, and in Italy

¹ This incompatibility is explained in art. CHANTING, § I.

² Ex. 1, reference lost. Ex. 2, from Bordes, with his barring: *Anthol. des Maîtres Rel. : Motets*, 69, where it is in notes of half value one tone lower. Ex. 3 is from Capes, *Select. from Palestrina*, p. 160.

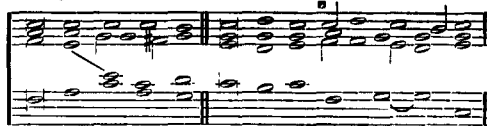
soon dispensed with it altogether, as in this later ex., by G. M. Nanino (d. 1603). It has no CF. and the Cantor takes up his tone on C ♯ after the chord of A maj.

Ex. 2.



The following is a *Miserere* by Palestrina, without CF.:

Ex. 3.



As for the other manner (b) in which the chant-form came to be obscured and ultimately lost in the elaboration of the setting, Day's book, *Certain Notes*, etc., which was published in 1560, and intended to supply part-music for more accomplished choirs, shows that this style of writing was much practised in England. It is the origin of our "Services," and has strictly no relation with the AC., nor would it be mentioned here but for the fact that the settings which Barnard has preserved of Pss. by Tallis and Byrd happen to be in a midway condition between (a) and (b), and are of importance because they not only show a tendency to fall into what ultimately came to be the AC. rhythm but even contain such Cs. The following exs. are taken from Bishop's scoring of Barnard, with the transcriber's barring:

Ex. 4.

O do well un-to thy ser-vant, that I may



live and keep thy word.



The above is from Tallis's 2nd Psalm; the whole is regular throughout, and his first Ps. is the same C. (Tone 1) differently harmonised, and these are indistinguishable from class (a). The ex. following is from Byrd's setting of Ps. 114. It has no CF. The extract given is used as a double C. at Wells Cathedral to this Psalm.

Ex. 5.

The sea saw that and fled; Jor-dan was



dri - ven back. The moun-tains skipp-ed like rams,



and the lit-tle hills.... like young sheep.



These compositions, though they seem pointing the way to our modern C., had probably no direct influence on its evolution, except in so far as that Ex. 4 may have produced Ex. 6. They are new experiments in setting Eng. Pss. The only AC. known to have been written at this date is Tallis's very beautiful *Quicumque*, which is in a different form, having two notes in mediation and one in cadence. Ex. 6 has been ascribed to Tallis, but is probably by Adrian Batten, more than fifty years later. Ang. single Cs. ascribed to composers of the Reformation period have no known authority, and may be assumed to be compilations of the last century.

To pass to the time of the Restoration: at this date we find the tradition of Church music so lost that knowledge of it was

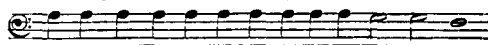
2. The Conditions confined to a few persons, who, in 1660.

for the instruction of the re-established choirs, published books so elementary as to prove that the practice of chanting was virtually extinct. The first of these by Lowe, in 1661, has two unisonal Cs. for the *Venite*, viz., the Ch. Ch. tune (Ex. 6), and the 8th Tone: then these again with Tallis's *Quicumque*, all in four parts, for the *Te D.* or *Benedictus*, with a direction that these last "may serve for the Psalms on Festival days, when the Quiremen are well skill'd in song." From the prominence of the "Ch. Ch. tune" in records of this date we may conclude that it had seen active service. The most probable tradition ascribes it to Batten, so that it may now have been some forty-five years old; and it has thus some title to the fatherhood of all AC., being a setting of the 1st Tone (like Ex. 4) in the Ang. form. It is misprinted in Lowe; the following is from a MS. by Dr. Aldrich:

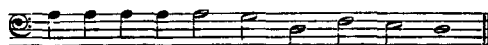
Ex. 6.



Lowe brought out a 2nd ed. of his book in 1664, and in the same year a 2nd ed. of Clifford's anthem-book was published. In both of these there are eleven Latin tones set without harmony to the first *v.* of the *Venite*, also one for Ps. 130, which is thus noted by Clifford—the Ps. is probably chosen because the refrain allowed the noting of one *v.* (bad or good) to serve for all.



O give thanks un-to the Lord, for he is gra-cious



and his mer-cy en-dur-eth for ev-er.

This specimen goes far to prove that there was no tradition from Merbecke. In the *Venite* he treats the words "our salvation" as five syllables, which was archaic. All is very clumsy. The harmonised Cs. in both books are Tallis's *Quicumque* (which is now called "Canterbury"), the "Ch. Ch.," and "the Imperial tune," which last is a setting of the 8th tone by Dr. Child, as follows:

Ex. 7.



From these two examples (6 and 7) it would seem as if the AC. form were already arrived at. This was not the case. Both these Cs., which should be compared with Ex. 1, must still have preserved the fiction of their original penultimate accent, though the harmony had destroyed it: and the common practice of setting out the C. to the first verse of *Venite*, which happens to have a penultimate accent on the word "salvation," was probably the unsuspected cause which prevented the acceptance of the final accent: and yet that word was apparently sung with almost any pronunciation except the spoken one, so that there was a fiction in the words as well as a fiction in the music. It was so confused a misunderstanding that it defies analysis. If only the second *v.* had come first it seems that the long-anticipated solution must have been earlier arrived at.

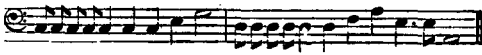
When the musicians returned from their string-concerts to the re-established choirs, their activity showed itself mainly in the composition of Anthems and Services, and the metrical Pss. soon began to divert attention from the beautiful prose Pss. But even where

3. Period of Experiment (to 1770).

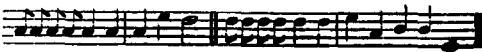
the Pss. were not chanted, the lack of Cs. for the Canticles made a pressing demand; and at least fifty or sixty original Cs. were quickly contributed. As these were after-

New Chants. wards all reduced to the subsequently prevailing form, it cannot be guessed, without more investigation of the old books, exactly through what stages the experiments passed. We must be content to show that there was not yet any agreement about the rhythm of the C., though we may suppose that our Exs. 6 and 7 were not without influence, and would have been accepted as models, if they had satisfied in practice. The following exs., copied from contemporary books, will illustrate the actual conditions.

The Cs. were still sometimes written without any bar except between the divisions, thus (Ch. Ch., Oxford):



or the Recit. notes were separated off thus (Brit. Mus.):



The second of the crotchets in the first Recit. was sometimes a moving note with moving bass; in such cases it became a part of the mediation, and, unless it made a triplet, drew the first crotchet also with it, when the C. took this form, the second Recit. renouncing its crotchets:



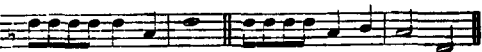
or, where the mediation was short, the divisions were made to correspond thus (Ch. Ch.):



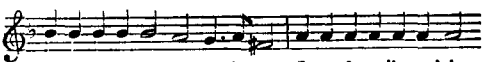
or the *alla breve* time was thus shown (Ch. Ch.):



or the penultimate accent was asserted in *alla breve* bars (Chichester):



In 1678 Playford prints Turner's chants thus:



O come, let us sing un-to the Lord, Let us heartily re-joyce

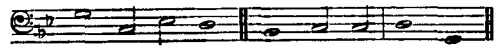


in the strength of our sal-va-ti-on.

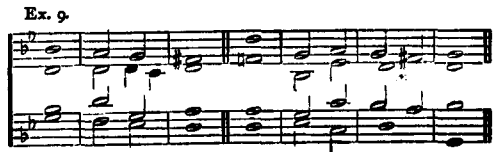
making the two divisions to correspond by taking two minims from the first recitation, and giving a choice between triple time and penultimate accent by writing two minims in each division as crochets, the whole C. being thus:



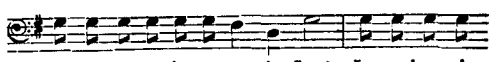
and so little did the common time accent please, that after Boyce in 1760 had so printed the Cs. in his *Cathedral Music*, i.e., with two minims to the bar, his continuator, Arnold, twenty years later repudiated it, and set out his Cs. thus:



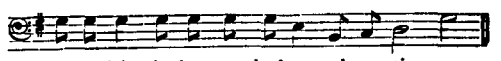
The only assertion that can safely be made is that it was out of the above experiments that our present chant-form arose, and that, when the beautiful minor C. attributed to Thos. Purcell had been set out as here shown, nothing more was done:



Now if this chant be compared with our Ex. 7 it will be found to have exactly the same relation towards it, as Ex. 2 has to Ex. 1. It is a free original composition in the style of the time and based on the older form. Only the style in favour in 1680 was not counterpoint but harmonised melody, and the poorest attempts in the current fashion were preferred to the best of the old. On the other hand, it is plain that the common-time barring (which was probably adopted for its assistance in dividing the words) and the rigid form are a confession of failure. It is evident that the experiments died out before they had attained their aim of finding an elastic form: they survived awhile in the "chanting tunes" set out for the Canticles in metrical Ps. books: and from them we may conclude that the chanting, so far as notation of words to music is concerned, was always very bad. Here is a specimen from a Bodleian MS. The whole of *Venite* is pointed in this style:



O come, let us sing un-to the Lord, Let us heart-i-



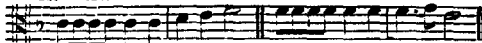
ly re-joyce in the strength of our sal-va-ti-on.

The problem still remains to be solved, and there is now plenty of experience.

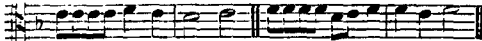
The double C. is merely two single chant-forms so composed that there is an antiphonal musical relation between them.

4. The Double Chant. The effect of varying the antiphonal response, which is a natural and beautiful evolution, was old, and fully heard in "Modulations," as in Exs. 2 and 5, and in many antiphonal settings of the Cants., whether Modulations or Faux Bourdons; and the choral antiphony was *semper et ubique* between the verses, not the halves of the verses. But our double C. arose, no doubt, under the influence of two overpowering modern motives; first, when the C. had become a harmonised melody, its ten notes were a forbidding limitation; secondly, the metrical Psalter in CM. verse suggested the double form, and those who composed for the prose version eagerly appropriated what they could of the musical form which rendered the shabby doggerel popular. There are two curious illustrations of the connection between the CM. Ps. tune and the double C.; the first is that in a book of metrical psalmody dating 1547 a double C. is actually contrived out of the 7th tone to serve as a common tune for all the metrical psalms. (It may be seen in Grove's *Dict.* under *Psalter*.) The second illustration is that Flintoff's double C. in G minor (about 1720) is an adaptation from a metrical Ps. tune. The earliest double C. found is that recorded in a counter-tenor choir-book at Oxford, most probably before 1700; it is thus:

Ex. 10.
1st Verse.



and Verse.



Good double Cs. were written at all periods; but too many have taken them in hand, and the books swarmed with compositions ridiculous for lack of taste, of musical skill and of religious feeling. Even musicians like Attwood and Battishill, who both wrote worthy Cs. in the style of their time, would sometimes excel in rollicking to meet the popular taste. What we now deem vulgar had an actual charm. Beckwith of Norwich, who, in 1808, published a book with C. to the first verse of every Ps., thus sets the 136th:

Ex. 11.

Sch - on king of the Amorites: For - en - dur - eth

for ev er: And Og the king of Basan:

For - en - du - reth for ev - er.

The sympathetic performance of this by the Eton boys was only a few years ago discontinued; but, though the more rollicking Cs. have disappeared, what may be called "rowdy" Cs. are favourites in our parish churches. The following by Woodward of Dublin, 1770, is a good example:

Ex. 12.

It is noisy and commonplace and distorts the words without compensation. Some of the florid chants are beautiful, the following setting (by Geo. Elvey?) of a C. by Robert Cooke (d. 1814) is such a one:

Ex. 13.

This C. is docked of a good many crotchets, which is an advantage on all grounds; but the singers for whom the florid chants of that period were composed plainly commanded more vocal execution than those for whom the corresponding books are now compiled. The

numerous cheap Psalters supply a fuller history of the development of the double C. than could be attempted here. A double C. is adapted to those verses which do not agree in pairs with the music by treating one half of it freely as a single Chant. A triple C. is justified by some psalms, e.g., 136. A quadruple C. (and some have been composed) seems a useless excrescence. There is now a sufficient body of dignified and almost romantic music to make the chanting of the Pss., especially as rendered in our cathedrals, one of the most stable charms of our national service.—Q2. ROBERT BRIDGES.

CHANTING.—This article deals with the theory and practice of singing the Pss. to Anglican Chants (for the use of Gregorian Chants see PLAINSONG).
1. English Accentuation. Some preliminary remarks on the ultimate accent are necessary. The Ang. Chant has a strong accent on its final note. The Latin Chant had a penultimate accent, due to the Latin speech-accent, with which the chant had grown up. English differs from Latin. In Latin no polysyllable is accented on the last, and the monosyllables are few, and rarely end a sentence. In English the accented finals are frequent (they are predominant in the Psalms¹), for the stressed monosyllables are common (nouns, verbs, and adjectives), and many polysyllables are accented on the last. Again, the Latin vowels are few and sonorous. In English the numerous vowels are some of them obscure, and when unaccented unable to sustain any significant note. All this created an incompatibility between the old music and the new words. The old penultimate accent was traditional and cannot but have had ample trial: no attempt at conciliation has ever succeeded, and as the result of practice the Anglican chant settled down to a final accent. Since this article is practical, and accepts actual conditions, there would be no need to explain further, if there were not recurrent attempts to reintroduce the Latin penultimate accent into our English C., the main argument in favour of it being the objection felt to breaking up the accented final of the music into crotchets distributed over a polysyllable, etc. In face of this it is expedient to show that the penultimate accent is no solution, and that the distribution of syllables over the final is correct.

If the penultimate accent of the chant were of any service, it should suit verses which end with a disyllable that has its first syllable both long and accented.
2. Penultimate Accent un-English. Now had harmony never been introduced, the Latin chant might possibly have been adaptable to such words; but the penultimate accent in music now implies harmonic movement, and the English words in question will not suffer anything so strong. E.g., Ps. 68 has many penultimate accents in

the finals of the verses, and it is commonly set to Tone 8, 2nd ending, which exactly suits *escape death* in v. 20. But experiment will show how other endings suffer. Of course all the monosyllables are tortured, but even the heavy paroxytones, e.g., *joyful, habitation, scarceness, wēary, preachers*, which the ending should suit, are also distorted. Henry Purcell, who had a genius for the expression of vocal units in music, and lacked no imaginative resource, and was almost lawless in his liberty, expresses such words in his verse-anthems either by repetition of the accented note, or by movement of a third on a fixed bass. The rule is that the harmonic bass does not move. His anthems are full of examples, and Handel's "*Comfort ye*" shows the practice perfectly. The speech accent of such words is distorted by having its vocal significance expressed by a dominant-tonic progression; and *any harmonic movement of sufficient strength to make a close is too much for them*. A "suspension" suits them; it is commonly sung in Handel's recitatives, which all follow Purcell's rule. The repetition then of the accented note is correct and good practice, and even Merbecke himself used it in his first experiments. Therefore the only objection is the musical objection that a full close should not have its final dissipated in small notes; and that is true;¹ but it is an objection not fully applicable to chant music, and untenable by those whose professed aim is to obtain the best speech expression. Its unpleasant effect in our C. is due to the chant being sung like a hymn-tune, which disregards everything but itself; and accordingly as that practice is given up (as I am about to urge) the objection must disappear; and indeed this treatment of the final should aid in obtaining the true C. effect.

The Ang. single chant is a one-line hymn-rhythm (see below), and the double chant has close affinity with the metrical psalm-tune (see CHANT). Besides this it is also the fact that the chant is commonly sung as a hymn-tune with licence to crowd or extend refractory syllables. It will be convenient to divide our description of the practice artificially under two heads, according as the chant is treated as a hymn-tune or as a chant.

If the chant be sung as a hymn-tune, the bar-accent and time of the music will be strictly observed, and will override the speech-accent

¹ This was Lucas Pearsall's objection, and those who share it may study his treatise in the *Sammelbände der internationalen Musikgesellschaft, Jan., 1907*. His system is adapted from Latin practice, and based on a theory that the Recitation should be recited and the Mediation and Cadence sung. The last syllable of each division goes to its last note, and the next accented syllable before it begins Mediation or Cadence. Thus a verse ending with *ever* might have four notes on *ev*, while verses like my Ex. 3b would not be dissimilar from my settings. Such opposite effects and inconsistencies are very apparent. The distinction too between reciting and singing twice in each verse is untenable, and the result, though generally sonorous, is a perpetual distortion of speech-rhythm. The *Free-rhythm Psalter*, which gives a penultimate accent to all chants, challenges notice by its title, but deserves no further criticism than that the title is a misnomer.

¹ Of the 2,508 verse-endings some 1,260 are accented finals and some 280 accented short penultimate, which must be treated as finals. This makes some 1,540 against 960 non-finals.

where they do not coincide and cannot be easily accommodated. Also the words that fall to the melody will be more important than those on the recitation-notes, for these will tend to be hurried or delayed in order to wrest the recitation note into time. If on the other hand the chant be sung as a chant, then the recitation will be as important as the melody, strict time-values will disappear, and interpretation of the melody will be guided by the words. In either case the aim is to bring the accents of words and music into correspondence, and where the words happen to fall into the hymn-tune rhythm there is practically no difference between the systems. To sing an Ang. chant as a hymn-tune is very easy, and as the practice of C. the Psalms was extended to unskilled choirs, this method naturally prevailed, and was degraded so as to make it still easier. On the other hand, to subordinate the strong melody to the irregular rhythms of the prose Psalms is extremely difficult, and few choirs are skilled enough to attain much proficiency. What is now esteemed the best C. is a modification of the hymn-tune method; and though it will appear that the freest C. may be attained by the use of time-fictions on that basis; yet for the sake of exposition it is best to keep to this artificial distinction. The chant will be considered as single, a double chant being only the same rhythm repeated.

Ex. 1.

1st division. 2nd division.

1st Recitat. Mediation. 2nd Recitat. Cadence.

1 2 3 4 5 6 7 8 9 10

This being the scheme of ten notes, with their received group-names, the first question is how they should be barred. As a matter of fact the chant is usually barred in common-time, with equal alternate accents, thus:

Ex. 2.

Præise him sun and moon; Præise him all ye stars and light.

This is the worst way because it introduces the greatest possible number of primary musical accents. It is plainly only suitable where, as in the verse chosen, the words happen to be weighty syllables with corresponding alternate accents. In such a case it is right and identical with free C.; but the cases are few. The Pss. were versified in order to obtain such lines of regular length with regular accents corresponding with the accents of common tunes. The prose version has not got them; and the more fixed accents a chant has, the less adaptable is it to the text.

A better way then will be to reduce its accents by barring it in *alla breve* time, with four notes instead of two in the bar; which gives the following rhythm:

Ex. 3.

(a) [the] Lord is my strength And . . defence of his a-nointed. 28 9

(b) Lord keep the city; The . . wak-eth but in vain. 127 2

This is the old favourite sapphic rhythm of *Nocte surgentes, Herzliebster Jesu*, Monk's *Abide with me*, etc. Though I believe that musicians are now generally agreed that this *alla breve* barring is the better account of the rhythm,¹ it seems a matter of taste, and the preference unhesitatingly given to it depends on its æsthetic superiority, and on the convenience of having half of the fixed accents reduced to a secondary and shifting condition. They can be used or not as required. And the advantage is in practice very convincing. None the less is it true that most of our chants were deliberately composed in alternate accent, and some of them are by their nature intractable; but they will generally yield, and are often surprisingly improved by being forced out of their obstinate intentions.

The words in recitation should be sung at the same pace as the words in melody; the melody should have a *slight* tendency to be the quicker, as if the sense had escaped from bonds into freedom rather than the reverse; and this hastening is most necessary in the 2nd Div. (see Ex. 1) in the four-note bar, where it assists the primary accent to override the forceful intrusion of the dominant preparing the close when that occurs inopportunately on the 8th note of the chant. In C. in *alla breve* time, if the accent on note 1 is required to assert itself against the secondary accent on note 2 (as in Ex. 3a), then it is necessary to have some syllable of the first Recitation marked in the word-books as the commencement of that bar, as is now the common plan: but observe that the *second recitation note is not in this condition*, and that in the second division of the chant, if the accent on note 6 is to have its full value, then the only syllable that needs a mark is the one chosen to commence the bar on that note. The whole of the 2nd Recitation is imagined as an extension of the 2nd bar, and to force a word into time-accent within it contradicts the rhythm and produces a strong accent on the 8th note.

A choir that has only got so far as this may chant the Pss. with good effect. They have choice of two rhythms, and, as either division can be in either rhythm, there are four variations, and with a hybrid 2nd division (made by commencing Div. 2 like Div. 1 in Ex. 3), there are six. But in proportion as excellence is attained there will be dissatisfaction with the verses that do not fit into the system. Whatever

¹ My old friend, Sir John Stainer, accepted it without qualification, although it is his books that have done perhaps most to establish the common-time practice. And he admitted to me that the system which he had adopted for the convenience of those who used his books was open to the reproach with which I charged it; and he approved of my contentions.

devices are sought to get rid of the false accents and the crowding and extension of syllables, which are constantly injuring the sense in any form of duple rhythm, these will all fall under the next head, *i.e.*, the practice of treating the chant as a chant.

The logical need is for devices which will make the chant-rhythm give way to the words without destroying the rhythmical unity or the harmonic structure.

7. Chant treated as a Chant.

It must be clearly perceived that what we are now engaged in is to adapt the values and accents of the musical notes to the fixed predetermined values and accents of the words; so that the words will determine the note-values and accents, not *vice versa*. The difficulty is to exhibit the speech-rhythm to the eye intelligibly in common terms of musical notation: the musical notation can only give the corresponding types of musical rhythm, the *free interpretation* of which will allow the syllables of the prose to keep their true natural speech-rhythm, with observation of accent and quantity.


I will take these devices in order of simplicity, as a preceptor might teach them; and will first treat of the first division

8. First Division.

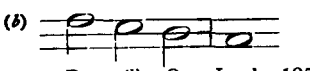
(see Ex. 1) which is comparatively easy.

The first thing to do is to shorten the recitation note when required, as:

Ex. 4. ¹

(a) 

But Gód hath heard me. 66 17

(b) 

Do wéll O Lord. 125 4

When such a shortened recitation-note is unaccented and followed by an accent, the Mediation falls into the rhythm of Ex. 2. But when it is accented it will cause a triplet, thus:

Ex. 5.

(a) 

Háste thee to help me. 38 22

and the full recitation note may be thus concluded:

(b) 

The fool bath síd in his heart. 14 1

The use of this triplet should not supersede the prevalent duple-time use of two crotchets (for two syllables) on the 2nd note, where this latter form gives the more correct rhythm.

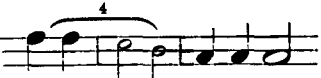
It will be convenient for exhibition of the pointing to bar the chant in all our examples in the form of

¹ The following examples will be written on this reduced stave of three lines, and transposed. The lowest line is *Do*, the top line *Sol*.

Ex. 2, that is, with two minims or a triplet in each bar; so that the first note of this triplet will be taken over from the Recitation across the bar into the Mediation, as shown in the last Ex. But observe that the use of the triplet has introduced a lesser value of the minim; and this lesser minim, or large crotchet, once introduced, will come in naturally of itself whenever required to lighten the rhythm of all grouped notes, and *even the regular bars of two notes*, which then become parts of a larger group, though it may not be always necessary to indicate the full group-structure in the notation. In the case of the simple barred triplet there is no occasion to distinguish this lesser minim, because there is no other interpretation of the barred triplet possible, and no one can misread it; but *in all other cases* it will be *written for distinction as a small minim*: and it must be remembered that this small minim is practically a crotchet; and that *small minims* and minims in triplet are *to be read as crotchets*.


Now, in such a simple chant as we have chosen, this first step is easy and perfectly convincing; and if we examine what we have done, it is merely this: we have thrown back the accent off the second note of the chant into the recitation (just as it is thrown back in *alla breve* barring, see Ex. 3), and we have *reduced notes 2 and 3 to unaccented crotchets*; and we have done this *because* the accents of the words were not "alternate," but separated by two syllables; and as this condition gave us the triplet, so a further separation of the speech-accents by 3, 4 or 5 short syllables (or their equivalents) will give us larger groups, and force the accent further back into the Recitation; and these larger groups will (with or without the aid of syncopation) fall into recognised musical forms almost as easy as the triplet. And just as the triplet shortened the minim-unit, so all the larger groups will have their units shortened, and will therefore be written as small minims, and read as crotchets. The fiction of the common-time barring is preserved as the easiest way of identifying the notes of the chant.

Groups of four are merely a hastening on light syllables of the ¹ usual *alla breve* rhythm of Ex. 3, familiar in the practice of all choirs who use that barring, *e.g.*:

Ex. 6. 

cause of mine in - i - qui - ty. 31 12 2

A group of five is quite natural and easy:

Ex. 7. 

síns un - to the Lord. 32 6
- máin for the un - god-ly. 32 11
strength un - to the bat-tle. 18 39

¹ This does not of course forbid or exclude the full *alla breve* type of four larger minims, where that is called for by weighty syllables as "Lord, keep the" in Ex. 3 b.

² In singing *mine* will come out longer than *in* by mutual accommodation.

and sixes are Turner's rhythm



(see CHANT, Ex. 8), that is, a large triplet of three full minim values, e.g.:

Ex. 8.

see-eth that I be a - vengèd. 18 48
hear of me they shall o - bey me. 18 45
é - ne-mies and o - ver - take them. 18 37

which are the simple speech-rhythms, expressed here in crotchets and easily read from a typical notation.

But the commonest type of all the larger groups kills the accent on note 2 of the chant by syncopation of the reciting note on some unaccented syllable which allows of extension, and this may be expressed thus¹:

11. Syncopated Recitation Note.

Ex. 9.

(a)

Thy téstimo - nies..... are..... won - der - ful. 119 129

which may for the sake of explanation be thus shown in crotchets:

(b)

Thy tes - ti - mo - nies are won - der - ful.

And thus would be read under this type such verses as these (I show the lesser triplet minims as crotchets):

(c)

6
flat - ter him with their mouth. 78 36

(d)

5
Con - si - der my com - plaint. 142 7

Though rarely if ever necessary in this first division, it may here be observed that notes 1, 2 and 3 of the chant can be sung without any accent at all (see Exs. 22, 23).

The above devices might be taught to a choir in two or three rehearsals. We will now proceed to the more difficult *second division*. It is here set out in common-time as in Ex. 2:

12. Second Division.

¹ This simple invention of Dr. Allen's is of the greatest value and with his syncopation of the cadence (see below) conquers the chant accent.

Ex. 10.

Ending.
5 6 7 8 9 10

As all the devices for the first division may be used to commence the second, these will carry us down to note 8 of the chant; and, since in our chosen chant the second division repeats the first one note lower, all our examples for the first division can be read as for the second division by taking them one note lower: we have therefore to consider only how to deal with the last three notes, 8, 9 and 10. (Triplets will of course be read as before as lesser minims or crotchets.)

Calling these three notes the "ending," and taking the notes 5, 6 and 7 in the common time of Ex. 2 for our basis, then our 13. The first ending is the common-time ending as there shown.

The second ending is made by borrowing a note by syncopation from note 7—as we have previously borrowed from the recitation (Ex. 9)—to make a triplet, thus:

Ex. 11.

This essential and simple device,¹ invented by Dr. Allen, finally and completely masters the most intractable part of the Anglican chant. Its use will be fully illustrated below.

The third ending is to make a triplet of 8, 9, by repeating 8. This is only a slight modification of the double crotchet and minim in common use, and a nearer representation of the best way of singing them, thus:

Ex. 12.

The fourth ending is to shorten notes 8 and 9 to lesser values, that is, to two crotchets, which is Turner's ending, and with Ex. 8 in the first division gives his whole chant. This ending is very useful:

Ex. 13.

In this large triplet (involving two bars) the two crotchets are written as lesser minims for the convenience of preserving the bar-fiction to the eye.

The combinations of the above simple elements, too numerous to be tabulated here, will express almost any speech-rhythm, and may be sufficiently understood from the following illustrations, and from the subsequent remarks on the restrictions

14. Illustrations.

¹ Byrd's syncopation, shown in Ex. 5 in the art. CHANT (ANGLICAN), may be compared. Pearsall devised a syncopation in this very place, but only by holding a syllable over the bar to cover notes 7 and 8.

which they impose on the chant-structure. These examples will show the whole of the second division in its more irregular forms.

Turner's ending:

Ex. 11.

When men rose up a - gainst us. 124 1
bring his sheaves with him. 126 7

Turner's ending with triplet:

Ex. 15.

No harm hap - pen un - to me. 10

Turner's large triplet taken (as in Div. 1) from the recitation note:

Ex. 16.

a rãmp - ing and a roa - ring li - on. 22 13

Alla breve barring commencing (as in Div. 1) in the recitation, in short values:

Ex. 17.

wrãth - ful - ly dis - plã - sãd at us. 124 2
rãst up - on thy hó - ly hill. 15 1

Double triplet:

Ex. 18.

and the stream had gone o - ver our soul. 124 3

Double triplet with Allen's syncopation:

Ex. 19.

un - der - stand and seek aft - er God. 14 3
that do - eth good, no not one. 14 2
my suc - cour haste thee to help me. 22 19
and the years that are past. 77 5 etc.

Allen's syncopation without triplet:

Ex. 20.

The Lord's seat is in heav'n. 11 4

The type

etc., which was explained under the first division may here be shown in the second:

Ex. 21.

(a)

against him and will set him at rest. 12 6

(b)

the cõve - tous whom God ab - horreth. 10 3

With the lesser minims written as crotchets, and recitation also noted, this would read thus:

(c)

the cõ - ve - tous whom God ab - hor - reth.

The following examples will show how in short verses the first three notes can be sung without any accent. The indication in the notation which we have used would be thus—

for such rhythms as these:

Ex. 22.

and our tãngue with joy. 126 2

Ex. 23.

(a)

where - òf we re - joice. 126 4

This last syncopation becomes as familiar as the common-time accent, just as in some popular waltzes, and would be heard as:

(b)

The elasticity is so great that the main question is how far it is practical to push it.

If the proper speech-accent be known to the singers, then very simple indications would suffice in the word books; and the Pss.

thus pointed could be sung to any simple chant. All "passing notes" must of course be excised, and musicians will know what progressions are forbidding; but there is a very simple test, for any chant will fulfil the required conditions if it can be taken not only in common time but also in the following rhythm, to exhibit which I will note Mornington's well-known chant in Eb. The original is somewhat offensively

maudlin, but it will be seen that without its passing notes and with its varied rhythms it is beautiful. The common-time form of course remains the constant basis:

Ex. 24.



Any chant that can be taken in the above rhythm will submit to all the various treatments which Dr. Allen's system imposes; to modern ears the triplet may be trusted even to override the common suspended 4th on the eighth note. Florid chants will not generally yield to speech-rhythms; most of them would have to be renounced; or if they are kept they must have their particular Pss. specially noted for them; and it is not too much to ask that a peculiar chant should have a special setting. Some peculiarities of course give peculiar opportunities, but C. that does not regard speech accent will never stand in competition against a system which observes it, when once its rich and incomparable beauty has been revealed.

After the bad practice which has so long obtained, and is inculcated in all the Church

Psalters, attention must be called to the importance of observing the actual relative duration or "quantities" of the syllables. *Righteousness* and *enemies*, for example, are not equivalent because they are both accented on the first syllable; nor are *weary* and *heavy* alike because written with the same vowels. Our pedantic and wrong spelling is a real obstacle: a Psalter printed in phonetics would automatically cure our C. of its worst faults. *Accented syllables*, whether long or short, should always have their natural speech-quantities respected, but the SHORT ARE MUCH MORE SENSITIVE THAN THE LONG. *Consider* and *battle* are not English words, and no one would *sing* their accented syllables long *unless he were taught to do so*. On the other hand, short unaccented syllables will often fill long unaccented places without distortion, and their extension is of great use, because it is a ready means of weakening an impending accent by syncopation. *In any group of notes*, even in the common-time bars, *the notes should be mutually accommodating* in their relative length values to suit the words that they carry. Nothing is worse in C. than strict time.

We have considered only how our English Pss. can be best chanted to our national music, and no precursor who has ever instructed a choir in good C. would suppose it possible for a congregation to join in such singing. But the nearer the C. can be brought to reproduce the speech-rhythm, the easier is it for a congregation to follow; indeed absolutely good C. would carry all the hearers with it, so they would almost

think that they were themselves singing. No one can sing the Pss. who does not know them by heart; all he can be expected to do is to follow; and the better the singing the nearer he will attend. Congregational singing of the Canticles is possible, and should be assured before the Pss. are attempted. But if it is desired that everyone should sing the Pss., then nicety must be relinquished, and all the musician can do is to play loudly on the organ. The old plainsong chants are more suitable than Ang. chants for congregational singing, but they are not generally popular nor likely to become so. Every musician would encourage congregational singing of hymns, but even that is rare; and practice shows that it is only well-known *tunes* that are heartily sung. That is why the Metrical Psalter superseded C.; and it is singing the chant as a hymn-tune that has won it its present popularity. Where congregational singing is the self-indulgence of a minority it should not be encouraged in the Pss., for their extreme beauty and profound devotional effect are thus wantonly sacrificed. It may be supposed that the present use, distressing as it is to those who consider either music or devotion, has been arrived at through some kind of popular evolution. Where it satisfies, it will probably continue; where it does not, the instructions in this article may help to amend it.—Q2.

ROBERT BRIDGES.

CHANTRY.—A C. is an endowment for the maintenance of a priest to say Mass at a specified altar on behalf of the departed relatives of the founder. We begin to hear of these foundations in the middle of the 13th cent. In 1256 Wm. de Kenny, Bp. of Ely, bequeathed 200 marks for the endowment of two chaplains to celebrate for his soul. The Mortmain Act, 1278, made it necessary to obtain the licence of the Crown for these foundations; and in 1281 we find such a licence granted for the foundation of a C. in the ch. of Caistor in Ormesby (C.P.R., p. 423, Jan. 18). These foundations increased enormously during the 14th and 15th cents., and the Calendars of Patent Rolls are full of records of licences for them. The earliest reference in literature is probably that of Chaucer, *Prol.* 509 (A.D. 1386), "and ran to Londone unto Seynte Paules. To seeken him a chaunterie for souls." There were nearly one hundred such foundations at St. Paul's, and at the dissolution there were thirty-five remaining, and fifty-four priests celebrating daily. By the Act of 1529 spiritual persons were forbidden to take any particular stipend or salary to sing for any soul. The Act of 1545 declared that there had been a covert surrender of these endowments to the representatives of the founders, and, in order to reduce them legally, these were henceforth to be vested in the Crown. Some of the Cs. had been scheduled in the Survey of 1535 and appear in the *Valor Ecclesiasticus*. The Act of 1545 ordered a systematic Survey and report, but the death of Henry VIII brought the work of the Commissioners to an end. By the Act of 1547 all Cs. and Colleges of Priests endowed for this purpose were given to the Crown, and the Royal Commission for the Survey and the Dissolution was appointed Feb. 13, 1548. Henry VIII had already suppressed 2,374 Cs., and of course all Cs. founded in monastic churches were swept away between 1536 and 1539. Yet during the reign of Q. Mary Cs. were founded, as at Wookey

in 1553, and by Sir John Byron of Clayton Hall in 1558, and the inquests concerning the disappearance of these endowments were still being held during the first ten years of the reign of Q. Elizabeth. C. priests had no cure of souls and were not as a rule licensed to hear Confessions. But in the 15th cent. we find that a good many of them were engaged in educational work, the forerunners of the headmasters of many of our old grammar schools.—A6.

T. SCOTT HOLMES.

CHAPEL.—The word C. is from Lat. *Capella*, which is usually derived from *Capa*, a cloak or ecclesiastical robe. The *Capella S.*

1. Name. *Martini* was the receptacle or chamber in which the relics of S. Martin were kept by the Frankish kings (cp. *Mon. Sangall.* 1 4, *de vita Car. Mag.*). The *Gemma Animæ* (c. 128) gives the derivation of *capellani* as “a *capa S. Martini appellati.*” *Capella* was at first the receptacle (*capsella*) in which the relics were kept, and then came to mean the chamber or building in which these were preserved. Constantine the Great (Eusebius, *Vit. Const.* 4 17) was the first emperor to erect a C. or *aedes sacra* in his palaces, and the 6th Council of Paris in 615 describes the *sacella Regis* as *Capella Palatina*. Ordericus Vitalis in his 12th bk. says of the King that “*sanctas sibi de capella sua reliquias deferri praecepit.*”

In the English Ch. there are several kinds of Cs. officially recognised, and it will be necessary to deal with these separately.

2. Kinds of Chapel. These are *private chapels* or oratories, *free chapels*, *chapels of ease*, *parochial chapels*, chapels attached to educational foundations, and, since the 16th cent., chapels attached to *proprietary cemeteries*, and *proprietary chapels* as distinct from private consecrated chapels.

The name C. however is given also to a *portion of a larger parish church*: and, though this title has perhaps little legal authority, it was and is for all that very real. It was a common feature of a mediæval English ch. to possess such attached

3. Chapels as Portions of Churches. These were anterior to the foundation of chantries, though they were generally used as CHANTRY Cs., and of course on some occasions they were built as part of the plan of the chantry foundation. It is probable that they arose out of a desire to maintain an early condition of things, and to retain the patronage of saints in whose honour at some former period distinct buildings had been erected, when chs. were small clusters of Cs. under separate dedications for the use of monastic communities. This was certainly the case at Iona, Clonmacnois and Glastonbury. As the desire for larger chs. grew and the old gave way to the new, these small Cs. were collected under the same roof, and the dedications were preserved in the additional altars erected in them. Cs. therefore in parish chs. were a necessary adjunct of the cultus of the saints, and it was a later usage to endow priests to say mortuary masses at the altars of these saints. Among these dedications the oldest in England is that in honour of the Virgin Mary. It is through a Lady C., as the C. came to be called, that we have one link between the English and the British Chs. The little wattle *ecclesiola* dedicated to the Virgin which,

at Glastonbury, survived the Saxon Conquest was of such antiquity that legend had already clung round it even in the 10th cent. In the Life of S. Dunstan (*Auctore B.*, Rolls Series, p. 7) we are told that this C. and another dedicated to St. Peter had not been constructed by the art of man, but that it was the heavenly Architect Himself Who “*hanc sibi sanctæ genetricis suæ Mariæ consecratam fore demonstravit.*” The earliest Lady C. is probably that of *Sancta Maria in Trastevere*, which according to the *Liber Pontificalis* was erected by Pope Callistus I (217-222), though Martinelli declares that St. Peter himself erected a ch. in honour of the Virgin in the *Via Latina*. The Bollandists assert that St. Augustine erected a C. in honour of the Virgin on a spot known as *Cratundene* in the Isle of Ely; and St. Mary's Church in Canterbury is assigned to the foundation of King Aethelwald (cp. Waterton, *Pietas Mariana*, p. 66, 1879). There was a C. of the Virgin Mary in the cloister of the cathedral ch. of Wells which was endowed by Bishop Gisa, 1067-1088, and undoubtedly this is one of the most ancient dedications of a C. in the Eng. Ch. With the dissolution of the Chantry (1547-8) these Cs. fell into desuetude, the screens which had divided them from the parish church were destroyed, and the area thus increased was filled perhaps with some municipal or faculty pew, or left for the tombs of wealthy parishioners. Within the last quarter of a cent. however the desire to use these Cs. has been revived. The chancel of the parish ch. has been regarded as needlessly large for frequent celebrations at which there are only a few communicants, and a second altar has been erected in some aisle or transept where services can be celebrated at other times than those when the whole parish assembles in the body of the ch. The earliest instance of the revival of a second altar as sanctioned by Ch. authority is that in Holy Trinity Church, Stroud Green; and the law concerning the erection of a second altar is given in the case of the Vicar of St. Peter's, Eaton Square, v. the Parishioners of St. Peter, which was argued in the London Consistory Court, Aug. 8th, 1894. Such altars are clearly not intended for the cultus of a saint, but rather for the convenience and religious needs of Ch. folk of to-day.

We must now consider the case of a C. as a separate building, distinct from the parish ch. In

England *Private Chapels* existed in the 8th cent., and the *Constitutions of Abp. Egbert of York* in 750 decreed that parish chs. were not to be injured by the rich of the parish diverting their tithes and offerings from them in order that they might maintain a priest for their C. of ease. In the *Domesday Survey*, 1084, among the possessions of the Abbey of Croycland was “*ligneam capellam sanctæ Mariæ per Spaldelying quæ Anglice Siohkym appellata.*” Private Cs. or oratories always created difficulties between their owners and the parish priests, or those eccles. corporations which held the advowson of the parish ch., and the possession of a portable altar and a papal licence enabled many an owner to evade his eccles. dues. Abp. Stratford endeavoured to regulate them by forbidding priests to say Mass in unconsecrated oratories or Cs. (Lyndwode, 3 23). The inconvenience of them in a definite scheme of diocesan organisation was early felt in the Gallican Ch., and the Second Council of Orleans (533, can. 15) decreed that those who possessed a private oratory were on the great yearly festivals of the Ch. to attend Mass and receive their communion in their parish chs. An early instance of dispute with regard to a C. is shown in the trial between the prior of Bruton and William le Oiseleur living in the hamlet of Christon, in the parish of Banwell. The ch. of Banwell had been

given in the 12th cent. to the Canons of Bruton, and the tenant-in-chief at Christon desired that his private C. should be free for his use. A final concord was arrived at in 1204, in which the tenant William le Oiseleur agreed to pay yearly, through the priest he maintained at Christon, 8s. to the prior of Bruton as rector of Banwell.

Free Chapels were those in the possession of the Crown or of those who had received them by way of grant from the Crown. They often went with the estate or manor where they were situated. They were places exempt from the ordinary jurisdiction of the eccles. authorities, the priests who were maintained by the holders of the manor or from ancient royal endowment being merely instituted by the Bp. of the diocese. Such Cs. existed at the Conquest, and are to be met with in the *Domesday Survey*. In the foundation charter of St. Martin's Monastery at Hastings William the Conqueror granted that the ch. and monastery were to be free from the jurisdiction of the Bp.—*i.e.*, of Chichester—"sicut mea dominica capella libera sit ab omni ejus exactione." The two most notable free Cs. of to-day are those of Westminster and Windsor, and in the Charter of Confirmation granted by Edward I to Westminster it is described as "quæ omnium capellarum nostrarum est domina et magistra." In the *Valor Ecclesiasticus*, 1535, and in the *Chantry Survey*, 1547, we meet with Cs. described as *libera* of which it is difficult, if not impossible, to trace the history. The Cs. attached to the Colleges at Oxford and Cambridge, and the Cs. of our large public schools such as Eton, Winchester and Harrow, are *libera* rather by custom than by any specific charter from the Crown. Some of them, however, are not consecrated, and are of the nature of proprietary Cs.; they could be turned to other uses.

Chapels of Ease and *Parochial Chapels* are allied to each other in that a C. of ease very often grew into a parochial C. Their relation to the parish and the parish ch. only varied in the degree of independence which they enjoyed. In regard to a parish, a C. of ease is described by J. de Janua as "parva ecclesia quæ nec habet baptismum nec cœmeterium." Another definition is that it has not its own priest. These Cs. had no parochial rights. They were for pr., instruction and the Holy Euch., but offerings made in them belonged to the parish ch. The parish priest or his vicar served them for the spiritual welfare of his parishioners, and not because he was bound to do so by Canon Law. If the parishioners in the distant hamlet needed his ministrations, they must arrange with him to help them in their C. We find however that Cs. of ease in process of time frequently grew into parochial Cs., as indeed we may say that the private C. or oratory of the lord of the manor often grew into a C. of ease for the parishioners. The tenants were so accustomed to worship in it that the C. became a public C., *i.e.*, a C. of ease to the parish ch. In the 14th and 15th cents. we have many instances where the C. of ease had its own warden, but this warden had to bring his account along with the wardens of the parish ch. to the yearly parish vestry. As the hamlet increased in size and in importance, the rivalry between the C. of ease and the parish ch. increased. The parishioners of the hamlet were prepared to maintain their own priest; they demanded, and at last obtained, a cemetery for their C. and the right to have their children baptised in the building where they worshipped, and so the C. of ease grew into a parochial C.; and in the 16th cent. the hamlet with its parochial C. became a new parish, and its

priest took the title, not of rector or vicar, terms which belonged only to the priests of the mother ch., but of perpetual curate. We find mention of parochial Cs. in 1491 (Act 6-7 Henry VII, c. 2), when it is stated that marriages may be solemnised in them. Later legislation has given to perpetual curates under certain conditions the title of vicar.

In the Act of 2 & 3 Edw. VI chs. are divided into two classes—common chs. and private Cs. or *oratoria*. With the greater freedom and laxer discipline of the 18th cent. another class of C. arose. We find it as early as 1735, and it was described as a *Proprietary Chapel*. Of course this differed very little from a private C. or oratory. The owner maintained the officiating minister, and these Cs. were open for prs. and public preaching. They were open for all, because of the regulations of the Conventicles Act which regulated the number of people who could gather together in private. They were not necessarily consecrated, and so could be bought and sold, pulled down, or used for secular purposes. Many of these however have been since their erection recognised by the eccles. authority and consecrated and have become the parochial Cs. of new eccles. districts; and those which still remain the property of their owners are rapidly disappearing before the better organisation of the Church.—A7.

T. SCOTT HOLMES.

CHAPLAIN.—(Lat. *capellanus*, from *capella*). The derivation from *capella* is certain: we may further probably derive

1. **Origin and History.** *capella*, which was the tent or canopy erected over an altar containing the relics carried with the army of the King of France in war-time, from the principal relic, the *capa* of St. Martin. This relic was naturally so used, being a *military* cloak. Later any priestly guardian of relics in the palace was named *capellanus*, as we should say "Court chaplain," and any sanctuary, *capella*. These Cs., whose number increased, officiated in the Royal chapel, and acted as confessors to the household, under an arch-chaplain, often a bp. or abbot, who was grand almoner to the King. Other kings, princes, nobles and bps. also appointed Cs. We even find a *capellanus curatus*, *i.e.*, a rector of a parish, with a *sub-capellanus* under him.

Cs. were attached to the Pope's (Sistine) Chapel in the Vatican. These are now distinguished as private, honorary, common, or supernumerary Cs., having various ceremonial duties.

Cs. were paid by canons of cathedrals to perform the duties of their offices, an abuse checked by the Council of Trent.

Cs. were appointed in cathedrals or other churches, under pious foundations, to "sing for souls" departed.

Cs. were licensed by bps. for convents of female religious. These must be secular priests, unless there be a lack of qualified clergy. RC. Cs. in the British army and navy are under the jurisdiction of the Abp. of Westminster.

In England there are 12 Cs. in ordinary to the King, who officiate in rotation at the Chapel

2. **English Usage.** Royal of St. James', besides honorary Cs. to the King, and Cs. of the household. The number of Cs. in ordinary used to be 36, but was reduced by

K. Edward VII. There is also a clerk of the closet, and a sub-dean of the Chapels Royal. Cs. to embassies and legations abroad, since the chapels are deemed to be on British soil, as extensions of the Foreign Office which is in London, are licensed by the Bishop of London.

In the House of Lords, one of the bps. officiates as C.—In the House of Commons, prayers are said by the C. to the Speaker.—Cs. “to the forces” in the army hold commissions, ranking as colonels, lieut.-colonels, majors, and captains. They report to the chaplain-general, by whom they are nominated. He ranks as major-general. They are appointed not to regiments or bodies of soldiers, but to stations, where they remain, though regiments are moved. Special Cs. for a certain district may be appointed by the Secretary of State for War.—Cs. in India rank as “civil servants,” appointed by the Secretary for India.—In the navy, Cs. have no official rank, and hold a special licence from the Abp. of Canterbury. The C. of Greenwich Hospital is “chaplain of the fleet.”—The C. to the high sheriff preaches the assize sermon before judges on circuit.

Bps. appoint examining Cs. to test the fitness of candidates for holy orders. A bp. has also a domestic C., who resides at the palace, assisting the bp. in his correspondence.—While the fellows of the colleges at Oxford and Cambridge were in holy orders, one of them, usually holding the office of dean, was responsible for services in chapel. Recently, the fellows elect a C., possibly a member of another college.—In public schools, the C. may be a master, frequently he is not. At Eton there are two, named “conducts.”—Cs. to religious communities are licensed by the Bp. of the diocese.

Workhouse Cs. are appointed by the overseers and guardians of the poor, as directed by the Local Government Board. Often they are parochial clergy. Sometimes an anti-clerical board refuses to appoint a C., and arranges a rota of dissenting ministers.—Prison Cs. are appointed by the Home Secretary.—Cs. to asylums are appointed by the asylums' board or managing committee.—Cs. are appointed to larger hospitals by the board of governors, to local hospitals (infectious or other) by the local authority.—At cemeteries, fixed Cs. are rare. Often the neighbouring clergy are in turn responsible for funerals; or the mourners are at liberty to bring any priest or minister to say the service.

All Cs. hold the bp.'s licence.—A3.

J. E. SWALLOW.

CHAPTER.—See CATHEDRAL.

CHARGE.—See VISITATION.

CHASTITY.—C. is coupled with TEMPERANCE and SOBERNESS in the Church Cat. to describe the positive duties involved by the negation of the 7th Commandment. The NT word rendered “chaste,” *ἀγρός*, means consecrated or holy, but, like the

English “chaste,” it has the limited significance of bodily purity. Almost from Apostolic days mischievous teaching arose, suggesting varying degrees of C., and attaching superior merit to celibacy. This teaching was based on such passages of Scripture as Matt. 19 12, 22 30, 1 Cor. 7 7 ff., etc. Our Lord's answer to the Sadducees expressly referred only to the future life, and said nothing of the marriage vow. St. Paul writes exceedingly cautiously, and the most that can be made of his teaching is that for particular work and under particular conditions celibacy may be preferable for some. But the fact that some of the Apostles were married, that possibly St. Paul himself was a widower (if he were a member of the Sanhedrin, he must have been married), and St. Paul's own teaching in the Pastoral Epistles, which represents marriage as the proper condition of the clergy, all tend seriously to militate against the teaching of some in the early Church on the subject, teaching which in its turn was seriously exaggerated in the mediæval Church.

Judaism honoured family life: heathenism, owing to the degradation of womanhood and the all too

2. Later Exaggerations. common practices of loathsome immorality, looked upon celibacy as an ideal. Extreme asceticism, therefore, seems to have entered the early Church either from the Essenes or from the heathen. Tatian and others tried to fasten the yoke of celibacy upon the Church, but Clement of Alexandria and Cyprian urged wiser counsels. The extreme practices gave birth to disgraceful scandals, and not least that of “*mulieres subintroductæ*,” i.e., sisters (1 Cor. 9 5) who lived in the closest relationship with clergy and male ascetics, with the assumption that their C. was retained. (See art. MARRIAGE.)

The 7th Commandment demands that Christians, whether married or unmarried, shall live pure lives, pure in word and thought and deed. The command implies the possibility, and the “sowing of wild oats” is a figment of the devil, if it is taught as a necessity. Perhaps the best definition of the word and its use is that of Jeremy Taylor: “C. is abstinence or continence; abstinence is that of virgins or widows; continence of married persons; chaste marriages are honourable and pleasing to God.”—K37.

F. S. GUY WARMAN.

CHASUBLE.—An oval-shaped garment with out sleeves and containing an aperture at the centre to admit the head, worn

1. Origin. over the alb by the priest at the celebration of HC. The C. may be of linen or of rich silk, and is generally, though not necessarily, embroidered at the back and in front with a Y-shaped cross. Originally, it was used as an outdoor garment both by clergy and laity, and is probably identical with the *paenula*, the circular robe which superseded the Roman *toga*. This robe was made so full that when the head was passed through the aperture it completely enveloped the wearer, and the name *casula*—diminutive of *casa*, a cottage—which it subsequently received, denotes that “like

a little hut it covers the entire person" (Isidore of Seville, *c.* 600, *De Eccles. Off.* 19 21). Aft. its outdoor use was discarded, the *casula*, in modified form, was retained by the clergy for use in the services of the Church, and is now worn by the celebrant in the service of HC only.

The C. is generally identified with the *vestment* prescribed in the First PB of Ed. VI to be worn by the priest or bishop celebrating

2. Legality. the HC, and those who at the present time wear it in the Church of England base their authority upon the ORNAMENTS RUBRIC. They declare that the canons of 1604, which prescribe the use of the cope in cathedrals and the surplice in parish churches, were prior to the final revision of the PB in 1662; and that at that revision, having before them all precedent legislation regarding the vestures of the clergy, the revisers deliberately retained the Ornaments Rubric in the PB [though with certain alterations]. The Puritans had strongly objected to its retention at the Savoy Conference in 1661 on the ground that: "this rubric seemeth to bring back the cope, alb, and other vestments forbidden by the common PB, v and vi, Edward VI," *i.e.*, the Second PB. This objection the bishops ignored, stating: "We think it fit that the rubric continue as it is" (*Cardwell's Conf.*, pp. 314, 351). It is argued, therefore, that the deliberate insertion of the Ornaments Rubric in its present form in spite of the Puritan interpretation and protest indicates the intention of the revisers that the use of the cope, alb, etc., should be permitted. The Privy Council has twice decided otherwise,¹ but its judgments have been ignored by many, and the C. is at the present time considerably in use in the Church of England.

The shape of the C. has undergone very considerable modification, and the form in use at the present time in the Roman Church bears

3. Shape. little or no resemblance to the graceful robe familiar to us on the tombs and old brasses of our churches. The oval Gothic shape generally used in the English Church at the present day, which reaches almost to the wrists and is usually some 48 inches long, has both dignity and antiquity in its favour.—R3. J. O. Coop.

CHILDERMAS.—See FESTIVAL, § 11.

CHILDREN, TRAINING OF.—"And that this child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession," etc. With these words the Church dismisses the newly-made Christian and his or her sponsors. But, of course, the Exhortation ought to be ringing in the ears of the father and mother. And how sad it is that so few read the Bapt. service; how different would be the conception of the life of a Christian were this often done.

The training of children; how can this best be carried on?

To us, the children of the Church, it should ever be connected with and start from the child's Bapt. He is a young tree planted in the garden of the Lord; he is a soldier of Christ; he is in a state of salvation, that is, of health and safety. And therefore the earliest religious teaching should be connected in the child's mind with the sense of love, joy, protection, an unseen Friend Who cares for the child. So, of course, it ought to be from his mother that he learns the pleasure and joy of all that these words mean.

If, as a child often will, he objects to say his prayers (which ought to be very, very simple), it is a pity to scold him, only he might be told that the Friend of Friends is disappointed, that it is so kind of that Friend to listen, and so on, at some other time of the day, not when he is tired and sleepy.

Then life ought to be happy for the child, and by degrees let treats, new toys, be connected with God Who has given him such kind friends. It is a great thing gradually to lead the child to think of God as connected with all the pleasures of life. So many people take this view of religion and impress it on the children: "If Thou should'st call me to resign what most I prize," etc.; and there grows up a feeling that God is only connected with the sad things of life.

Then in these early days the sense of brotherhood with his fellow-Christians can be implanted. All the little acts of unselfishness, consideration for servants and younger children, can be gradually taught as matters of course to Christ's children. Nothing should be more carefully guarded against than self-conscious piety. Certain things must grow to be matters of course to Christian children.

But what of direct religious teaching? First of all, we should teach children that our holy religion, which makes us so happy, is devotion to a Living Master. The first beginnings of Christian teaching should be talks about

our Lord, the little ones' Elder Brother. And then we can speak of the Father and of the Holy Spirit, and quite simply begin, "God the Father made me, God the Son bought me, God the Holy Spirit makes me good." Let us begin by showing the child a picture of our Lord blessing little children, or of Him as the Good Shepherd, and little by little show how God, Who loves us now, sent Jesus to teach us what God is. Little by little everything else will fall into its place. Only, begin from the known. The child knows what love is; he will love to hear there is someone who loves him and his mother too; then, little by little, will come the story of the life, and—then the death. Why did Jesus die? Then we shall, if we are wise, not talk about God, Jesus' Father, being angry, but we shall say that our Lord gave up His whole life to do God's will that we might learn to do so also, and that His goodness made men hate him and kill Him, and that God raised

2. The Earliest Training.

3. Direct Religious Teaching.

1. Baptism Its Basis.

¹ [See further, ORNAMENTS RUBRIC.]

Him up, and that God joins us to Jesus and forgives us because we belong to Jesus. Very slowly, bit by bit, come the stories of our Lord's life, then the story of His death, and His rising, and now we can turn to the OT. For where was our Lord born, and what was His mother? He was a Jew. Who were the Jews? Well, all this book, the OT, is about our Lord's own people, and the stories they told about their history. Then we can begin, if we like, with the stories of Abraham and Joseph, David and Daniel, and teach the child as he grows how God chooses nations to do special work, just as He chooses individuals. If he has begun Greek and Roman history, he will understand how the Greeks and Romans had their work, and he will see what is meant by the Jews being chosen by God to prepare for Christ. Of course all this will be filled in later. Then we can talk about sin, and say how mysterious it is, and how the Jews explained the entrance of sin.

And then the ethical training. We must connect the Creed we teach our children with the daily life. And so by degrees the idea of sin must come into our teaching. As the child passes into the boy or girl, it is not well to dwell on the emotional side of religion, but rather to kindle in the youthful mind the sense of hero-worship for Christ and the joy of bearing, of endurance. Then by degrees we ought to teach the sacredness of our bodies, again with reference to Bapt., and by degrees the meaning of the Fellowship into which Bapt. brought the boy and girl. Then we can show them in our religious lessons what sin really means; it is not only a matter of hurting ourselves and displeasing God, but also it hurts the whole Body of Christians. A schoolboy or girl grasps that idea from the analogy of school life. A boy's chivalry can be awakened early on behalf of women and girls.

Again, the idea of service should be little by little brought before children. From the first there should be awakened the feeling of being wanted by God. Then as the child grows up there will be recognition of the claim of God. The child should learn from his early days that it is the work of the Church to make people good, and he in his turn must do his share, in prayers, in alms, but above all in real service.

Finally, all the young life should lead up to Confirmation and First Communion. As children grow older, their prayers should grow also. Parents should see that the prayers they pray should be adapted to the growing intelligence, and should be a preparation for the great gifts awaiting them. The children should learn from their parents what a wonderful Gift God gives them through the laying-on of hands; they should feel that what was done in the Middle Ages, when boys were made knights, is a type or picture of the young soldier receiving the fullness of Gifts. And of the Eucharist we may just say they should

regard it, not as some privilege of advanced Christian Life, but as the Bread of Life to sustain them in the wilderness of this world.

Clearness of teaching on these points does prepare for facing modern difficulties. As children grow up they find that they are not committed to any particular theory of inspiration, of the Bible, or the Mosaic Cosmogony, but that they are committed to devotion to a Living Lord Whose ethical standard is of the loftiest, and Who supplies them with strength to meet their need.

The important thing in all training is not to teach a child to solve problems, but to make him realise that he has to do with a loving Saviour Who leads him to know God through the Holy Spirit; and it is life, the joyous, unspotted life of a Christian child, and a Christian boy or girl, which really best trains for the battle of belief and the struggle with the world, the flesh and the devil.—R3⁵. E. ROMANES.

CHIMERE.—The sleeveless robe, usually of black but occasionally of scarlet, worn by a bishop over the ROCHET. The origin of the C. as a portion of ecclesiastical dress is veiled in obscurity, but it is probable that it is derived from the DALMATIC or TUNICLE formerly worn by bishops. It resembles closely a garment worn by bps. in the Middle Ages called a *mantelletum*, which was similar to a COPE, but with openings at the sides for the arms to pass through. It also bears resemblance to the scarlet dress worn by doctors at the universities. Formerly a portion of outdoor dress, its original use no longer survives. The fashion of sewing lawn sleeves on the C., which obtained during the last cent., and which was quite incorrect, is now disappearing; the sleeves form part of the ROCHET.—R3.

J. O. COOP.

CHOIR.—Though, etymologically, the word *χορός* signifies a dance in its primary meaning, it has always meant also a body or band of persons, and that (as in the Greek plays) with a musical reference; a convenient word, therefore, for ecclesiastic use in denoting a body of singers principally, though it can properly include all persons engaged in C. ministries. In this article "C." is intended to refer to the musical portion of that ministry.

The existence of an ordered band of singers, "the sons of Kohath," a Levitical clan, in connection with the worship of Israel is in the OT traced back to the earliest times. The dignified development of the older Tabernacle services in the worship of the Temple, and the position held by the Temple C., need no comment. This development alone would have been sufficient guide to the Christian Church; but, through St. John's Apocalypse, it had its own vision of the heavenly pattern, after the perpetual worship—there in Heaven—of the "Lamb as it had been slain" had begun. It was natural therefore, as soon as the days of persecution were over, and its position became more settled, that the Church should develop its worship according to that pattern, and the

5. Confirmation and First Communion.

elders round the throne above should have their counterpart in the C. round the Holy Table below. As an Order in the Church, the "Singers" date from the early part of the 4th cent., and are mentioned as an existing body in the Council of Laodicea,¹ c. 361. Their primary duty seems to have been to regulate and encourage the chanting of the Psalmody of the Church; a term which would include all Canticles and other portions of divine service which could be musically rendered. From this beginning, the "C." of the Christian Church has sprung and continued, as a Ministry responsible for the Choral portion of the worship. Its function as a *Ministry* is evidenced by the old form of admission, "Take heed that thou believe in thy heart what thou singest with thy mouth, and that thou show forth in thy doings what thou believest in thy heart," a form dating from the Fourth Council of Carthage, A.D. 399. Thus, the name "singer," like the more modern "chorister," became a technical name for a distinct ministry, not merely meaning one who could sing. The existence of a C. is assumed in many places in the PB, and its members are sometimes (Matrim., Burial, Commn.) called *clerks*. (See CLERK.)

The efficiency of a choral body is provided for, at least in the cathedrals and collegiate churches of England, by a "foundation," which has continued in most cases practically the same since its institution, so that the choral services of those churches have never ceased to be more or less efficiently rendered. In many, great improvements have taken place in the last sixty years, and the choral worship, at one time only including the daily offices, is now extended to the HC.

Parochial Cs., restored or established so generally in the same period of time, stand on a different footing, as there is no "foundation" to ensure their efficiency and continuity, and in many cases they are voluntary. But this does not interfere with the fact that when once a man or boy has offered himself to the C. for God's service, and been admitted to it, he becomes part of a distinct ministry, and the regulations of that ministry are binding upon his honour. Rules for such Cs. should be simple; they must vary according to circumstances, but should be looked upon as requiring strict correspondence, because of the solemn duty involved. There is no doubt that all the adult members of a C. should be *bonâ fide* communicant members of the Church, and the realisation of their position, both men and boys, as a ministry and not as merely singers, is of great importance with regard to the efforts taken by those in authority to insure the true religious character and devotion of the Choir.

There is no doubt, whether from Jewish or early Christian precedent, that a C. should be composed of men and boys, and that its proper place is in

¹ This Council forbids all others to sing in church, beside the Canonical singers (Bingham, *Antiq.* viii, 54).

the chancel. A female element in an eccles. body of singers has only come into existence with the degenerate days of West-end gallery singers. But a supplement of female voices to the C. proper is a useful addition, and quite allowable, in places where boy trebles are a difficulty; they should be seated in the front seats of the nave, or in a chancel aisle behind the Choir.

There is no reason against a C. being paid for their work, where it can be done. In the case of the boys it ensures a very useful form of control for those who rule over C. matters; in the case of lay clerks it seems practically better to arrange the payment as a fixed quarterly stipend, by agreement, rather than by a computation of so many services attended; each lay clerk providing a deputy (approved by the authorities) in the case of necessary absence.

In all cases of payment in a parochial C., its members come under the primary control of the incumbent and churchwardens, as the official administrators of the church funds. But they remain, just as much as the voluntary C., in the control of the choirmaster in all musical duties, and of the incumbent—*quâ* incumbent—or of the precentor appointed by him (see PRECENTOR) in all matters pertaining to conduct and religious discipline. The C. habit has always been, from the earliest, a white linen garment. The Council of Narbonne, A.D. 589, speaks of the "white garment of linen, common to all the clergy," and still earlier is it referred to by St. Jerome (346-420 A.D.). It may have been at first identical with the "Albe," which, with a difference of sleeve, has more lately been called a *surplice* (superpellicium) or "overshipe," being, as its name indicates, necessarily worn over the "pellicia," "pelisse," or cassock, the ordinary clerical gown; but the "white garment" has continued throughout, as the sacred habit of the Choir. [For *Architectural Choir*, see QUIRE.]—QI.

JAMES BADEN POWELL.

CHRISM.—(Gr. *μύρον*, Lat. *chrisma*.) Two materials have been employed in the Christian Ch. for performing the rite of UNCTION: (1) olive oil; (2) olive oil mixed with balsam, spices, or some other fragrant substance (see Ex. 30 23-25). The latter is commonly called C. Its use for Unction at Confirm. is as old as the 4th cent. (*Apost. Constit.* 7 22), and may be still older. This Unction is of very early date (1st half of 2nd cent.—see Tertullian, *Adv. Marcion.* 1 14). But the terms in which Tertullian (*ib.*, and *De Bapt.* 7) and Cyprian (*Ep.* 70 2) speak of it render it uncertain whether the material used were C. or simple oil. By the 6th cent. the C. was solemnly consecrated by the Bp. on Maundy Th., so as to be ready for the Easter Bapts. And the consecration of the C. still takes place on that day during the Euch. service in both East and West. In Pre-Reformation England, C. was used on several other occasions besides Confirm., the principal being Post-Baptismal Unction, Consecr. of Bishops, Ordination of Priests, CONSECRATION OF CHURCHES, and CORONATION of Kings (the kings of England and France enjoying the special privilege of being anointed with C., and not, as other kings, with oil only). Of these Unctions only two survived the Reformation. (1) Post-Baptismal Unction was retained in the First PB of 1549 (see BAPTISMAL OFFICES, § 23), but was omitted in 1552. (2) The English Sovereign continues to be anointed at his Coronation. Since the Reformation simple oil has been generally used for this purpose. But in at least one instance (that of Charles I) it was C. (see *Coronation of King Charles I*, *HBS*, pp. 3, 4). For further information, see *DCA*, art. *Chiasm*.—R2.

J. W. TYRER.

CHRISOM.—The custom of clothing the newly-baptised in a white garment is as old as the 4th cent. (Eusebius, *Vit. Const.* 4 62; Ambrose, *De Myst.* 7), and signified the whiteness and purity which were henceforth to characterise their actions. It was continued through the Middle Ages, and appears under the name of C. in the First PB of 1549 (see **BAPTISMAL OFFICES**, § 23), but was omitted in 1552.—R2. J. W. TYRER.

CHRIST.—(See first, art. **JESUS**.) "Christ," "The Christ," "Messiah," "Anointed," is originally the official title of our Lord, as "Jesus" is His proper name. But name and title soon became so conjoined in the common designation "Jesus Christ" as practically to lose their separate force. "Christ" is mostly used as a title in the Gospels, frequently so in the Acts, seldom in the Epistles, and never in the PB. This process might seem to indicate in the consciousness of Christianity the gradual and finally complete blending of the human and the divine in Jesus Christ into a single and homogeneous conception. But in fact there is no warrant that—at least in the mind of organised Christianity—"Jesus" ever denoted only the human, or "Christ" only the divine, in the person of our Lord. "Jesus" does designate the historic man, but in the very proper name itself—irrespective of any title attached—Christianity, which simply accepts its Scriptures, reads "God our Saviour," "Our salvation, because our righteousness and our Life." The Jesus of the Church and the PB is not only in office and function but in Himself divine.

Again, "Christ," however it must express a divine office and function, by no means necessarily expresses a celestial or divine Person. It expressed no such pre-Christian idea. "The Anointed" expresses a human not a divine subject: it is Humanity not God that is anointed. Our NT Christology as much transcends as it fulfils any anticipation of it in the Messiahship of the OT. Jesus was Christ in His own transcendent sense of Anointer as well as Anointed. In Him we are anointed with nothing less than God Himself: our Chrisom or Baptism is with no impersonal spirit or life of God, but with God Himself, our Spirit and our Life. In the light then of the collective truth of the NT and of the Catholic mind of the Church, as reflected in the PB, what fullness of meaning and reality do we read in the name "Jesus Christ"? There are two parts in it, but the division is not into a human and historic Jesus and a celestial or divine Christ. In the first place, without question and without qualification, we see God in Him—God in Him as Jesus as well as God in Him as Christ, in His person as well as in His work. In the second place, we see in Him not only God in us, but equally ourselves in God—not only Deity as self-realised and self-expressed in humanity, but equally humanity as realising and expressing deity in itself. In Jesus as the personal presence and action of God in humanity, we acknowledge

the inherent divinity of the eternal Son and Word. In Jesus as humanity indwelt by God and self-fulfilled in God, the Deity we recognise is the communicated and imparted divinity of the Holy Ghost. It is in the second of these aspects that our Lord is more properly the Christ: Humanity baptised, anointed with Deity, Man made one with and partaker of God. Jesus Christ is our Prophet, Priest, and King—as revelation to us, fulfilment for us, enactment in us, of God our Righteousness, our Holiness, our Life. The Church does not know or worship God in the abstract or in the void. Neither does it know or worship Him only as He is immanent and personally unknowable in nature and in humanity. It truly knows and fully worships Him where alone He makes Himself personally knowable and known—objectively in the Incarnation of His Son, and subjectively in the Fellowship of His Spirit. (See further, art. on **INCARNATION**.)—K2². W. P. DU BOSE.

CHRISTIAN NAME.—See **NAME, CHRISTIAN**.

CHRISTIAN RELIGION, THE.—In the PB a particular conception of the CR. is embodied. It is proposed in this art. to supply what can be little more than a brief annotated list of twenty salient features, presenting a bird's-eye view of what will in the main be found elsewhere more fully treated.¹

The title of the PB gives a starting-point. As framed in 1549 and restored in 1662 (**RITUAL**, § 15), it recognises Common Prayer, 1. An ancient National Ch. Sacraments, and other Rites and Ceremonies, as belonging to the general heritage of "the Ch.", the specific form and contents of the book reflecting "the use of the Ch. of Eng." The CR. is a matter of social concern. It is bound up with the life of the community. It has its roots in the past. The particular local Ch. is but the national representative of a universal society, qualified and destined to occupy all lands, and reaching back through the centuries to the Ch. of Pentecost and the Apostolic age. Taking occasion by an unfortunate and temporary Royal emergency (the divorce suit of Henry VIII), the Realm and Ch. of Eng. in 1533-4 threw off, not communion with the Western Ch., but the usurped Papal jurisdiction, long asserted and commonly allowed under certain protests in England. The ease with which inter-communion was restored under Mary, and the delay of the Popes under Eliz. in declaring a state of schism, establish the real continuity of that ancient society, whose liberty was safeguarded in the first art. of the Great Charter (*Libera sit ecclesia Anglicana*), with the Ch. of Eng. whose worship is expressed in the PB.²—A1.

¹ The ref. letters at the end of the paragraphs direct to the Appendix, where kindred arts. and relevant literature are referred to.

² Note also that the diocesan, provincial, and national areas were maintained as the units of Church life, in opposition to the Congregational principle of the Separatists.

Almost concurrently with this resumption of the inherent right of local autonomy another change of a different kind was made.

2. The Open Bible. In the R. Injns. of 1538 (cp. Proclamation of 1541) the embargo on Eng. versions of Scripture was removed and it was ordered that a large Bible be placed in every ch. Henceforth, Englishmen who could read their mother tongue had at hand that written Word of God which up to mediæval times had been universally regarded as the supreme rule of faith and practice. By this standard he was now able to judge the current teachings and usages of the Eng. Ch. Here, too, was unsealed, for direct application by all, the pure fountain of the water of life.¹ For "what piety [can be attained] without truth? What truth, what saving truth, without the word of God? What word of God whereof we may be sure, without the Scripture?" So also its sober narratives made the CR. real and actual, by revealing it in its setting of history, pattern lives and solemn warnings illustrating the precepts and promises on which piety was based.—B2, B5.

When a new reign began in 1547, it was natural that an attempt should be made to carry out the project already cherished of providing forms of worship in the mother tongue.

3. An English PB. After the English Bible had been, for ten years, open before the eyes of the people, and read in their ears, it was possible and desirable to introduce an English PB.² A main object avowed in the reconstruction of the services was that the Bible, and more of it, and in a better order, might be read in Eng. The ideal set up was that of a single book, in place of many volumes. In 1662 this ideal was more nearly realised than before, both Psalter and Ordinal being formally incorporated. Moreover, there was to be but one book for the whole Ch., as a bond of unity between all the dioceses, in place of various uses. The end was reached by judicious selection and compression, with expansion at successive revisions in order to enrichment. Our one book, which has kept its identity through its successive revisions, in its various forms now binds the whole Anglican Communion in a unity the reality and strength of which was illustrated vividly by the Pan-Anglican Congress in 1908.³—B1.

Just as, instead of abolishing liturgical forms, the PB compilers adapted them so as to carry out their original intention and true idea, so, in regard to the Sacraments, the same course was pursued. Two, out of the seven which had come

¹ The translators in 1611 wrote that it is "translation . . . that removeth the cover of the well, that we may come by the water." (The quotation that follows above is also theirs.)

² The sober good sense of the leaders of the Eng. Ch. is shown by the absence of any serious proposal at any time to abandon the liturgical method in the supposed interests of freedom.

³ At this the project of the PB Dictionary was first outlined, and welcomed especially by those from far away.

to be called *par excellence* Sacraments, in the shape which they finally assumed had lost all title to the name. Unction of the sick, on special request of the sufferer, and with pr. for recovery, replaced Extreme Unction, and then disappeared altogether. Penance was represented by forms of public Confession and Absolution without appointed sign, and by optional private Conf., no form of Absol. being any longer provided after 1552. Orders, Matrimony, and Confirmation took rank as Apostolic, but still came into a lower category than the two "Sacraments of the Gospel"; and they all lost some of their appointed ceremonies. But, in spite of the abuses which had gathered round the Mass, and the risk of superstition in regard to Bapt., the sacramental principle was deliberately retained at the heart of the PB system.¹ And with it was secured the whole larger principle of the restrained, but serious, use of externals in religion, not ceremonies of various kinds only (see § 15 below), but ornaments, and stately and beautiful fabrics and fittings for worship. With the sacramental system also was secured a safeguard against Manichean disparagement of the body.—K5.

The first Sacrament to be provided with a vernacular form was the Lord's Supper, or Holy Communion, as it was now styled. Without waiting for an Eng. PB, an Order was provided for an Eng. Communion in both kinds to

5. A Scriptural Eucharist. follow the Latin Mass (1548). A complete reconstruction followed in the First PB of 1549, considerable changes in 1552 bringing the service practically to its present form. If the graver alterations are considered, it will be found that most of them had the aim of emphasising the fundamental Biblical idea of fellowship, or of weeding out any features which did not express some idea or *motif* for which unmistakable Scriptural warrant could be found. Some of these features, such as the Invocation and the solemn Commemoration, which were dropped in 1552, have been reintroduced in the American and Scottish offices. But, while the service as it stands contains every element which is *required* by NT parallels, it can be sympathetically used by those who approve as not only innocent, but as harmonious enrichments, certain supplementary developments, particularly those expressive of the Real Presence and the Eucharistic Sacrifice.²—H.

The doctrine of Bapt., though possessing difficulties of its own, did not demand reconsideration in the same way. And all that was needed was to state it in a form which robbed it of any appearance of attributing magical efficacy to the Sacrament, and to express it

¹ Protests of Anabaptists and Quakers against formalism and on behalf of an unorganised reliance upon the Spirit never did more than attract individuals from the Ch. The sacramental principle has never been seriously in question within the Ch.

² Bp. Gore, *The Body of Christ* (2), p. vii: "The Ang. Ch. . . admits a great deal which it does not, in its present formularies, explicitly teach."

in an Order which would emphasise the moral and spiritual aspects of the ordinance. Ceremonies were cut down, and exhortations were multiplied. But the two important points, the expression of the necessary and gracious Divine activity, and the welcoming of infants to the Sacrament, were made quite clear. It is the fault of parents who belong to the Eng. Ch. if their children reach the age of full human consciousness without the seal of their adoption into the family of the Heavenly Father, and the mark of their dependence on His redeeming love. The Order may be called *Apostolic*, both because it follows the lead of St. Paul when he pronounced the children of even one Christian parent to be "holy," and because its Scriptural phraseology and care for edification bear out apostolic allusions and examples.—I.

How far the PB is from a superstitious view of the effects of Bapt. is shown by its insistence on the need for Christian education, and its provision for the instruction and training of the baptised. In cases where Infant Bapt. has been omitted, the office for Adult Bapt. (1662) makes two requirements: (a) that the candidates be shown to be "sufficiently instructed in the principles of the CR.," and (b) that the responsibility be laid upon them "to prepare themselves with prayers and fasting for the receiving of this holy Sacrament" (RITUAL, § 41, J1¹).

After Bapt. has been administered to an infant, the Exh. to Godparents requires them to see (a) that the child be "taught . . . all . . . things which a Christian ought to know and believe to his soul's health"; and (b) that "this child be *virtuously brought up* to lead a godly and a Christian life." In each case the two elements are brought out, (a) the instruction of the mind, and (b) the discipline of the heart and will, by self-preparation in the case of adults, and by the training of their elders in the case of children. A Catechism was included from the first in the PB, and provision was made for regular catechising of young people by the curate. This provision was made more stringent in 1662 (cp. RITUAL, § 42, K6¹).—K.

Christened, taught, and trained, the boy (or girl) who has to face the world of life is offered in Confirmation a threefold gift.

8. A Priestly Laity. (1) He receives through the Laying on of Hands his ordination to the priesthood of the laity (cp. PRIESTHOOD).¹ (2) In the sign, symbolic of Divine commission, and accompanied by pr., he receives the seal of the Indwelling Spirit, not now first imparted, but pledged and given now in fuller measure for the fulfilment of the layman's share in the work of ministry. (3) By the whole rite he wins admission into the circle of duly-qualified communicants, and is invited to share in the Eucharistic Feast, and to offer with his brethren the sacrifice of praise and thanksgiving. The parallel with the services for Ordination of the

sacred ministers and for Coronation of the King is close, the same three factors being prominent in each: (1) the sign of Imposition of Hands (or Unction), (2) pr. for the Holy Ghost with special reference to the particular vocation in view, and (3) the invitation to draw near to the Lord's table in the character newly imparted, and win strength for service. When this part of the PB conception of the CR. is universally recognised, the life and work of the Ch. will be transformed.—L.

But the rank and file need leaders, and God Himself must have His ambassadors. So in the Eng. Ch. the continuance of the sacred ministry has been an obvious necessity. (1) They who have cure

of souls are still priests, but in a representative capacity as the appointed mouthpieces and agents of the priestly laity. Accordingly, in the Ordinals of 1550 and later, very great stress is laid upon the personal character and training of the candidates and the pastoral functions of the office, because the priest can only accomplish his ministry by bringing his people into a real fellowship of worship and service. (2) Christian ministers share also in the prophetic office of their Master, for it is made clear that the effective administration of the Sacraments requires that a faithful dispensing of the Word of God shall precede it. Authority to preach is, indeed, given in place of authority to offer the sacrifice of the Mass for the quick and the dead. (3) Even the Kingly office of Christ is reflected in the higher Orders of ministry, in the ordering of matters within their jurisdiction by bps. and priests, and by their administration of discipline.—T.

The essentially practical genius of Englishmen is also shown in the simplicity and yet sufficiency of the religious demands made upon the laity. The baptised child is to be trustful, obedient, thankful, prayerful.¹ The Object of his

trust is defined in the shortest and plainest of the Creeds, and he is asked to profess no more at Confirm., and in preparation for death. The matter of his obedience is set out in the plain and outspoken words of the Decalogue, and in the summaries of Christian Duty which apply them. Abundant material for Thanksgiving and Prayer is provided (1) in the Common Prayer with its full cycle of Scripture lessons, which he is required to attend "upon every Sunday, and other days ordained and used to be kept as Holy-days," and invited to profit by on other days, and (2) in the Holy Communion, which he is required to receive "three times in the year, of which Easter be one," and "to the often receiving of" which he is to be diligently exhorted. In particular, he must know how to use the Lord's Pr. as a compendium and model of prayer. When he

¹ In the 4th A., which sums up the "general teaching" of the Cat., Part I, all these are implied. "By God's help I will (believe and do . . .), and I heartily thank . . . and I pray unto God. . . ."

¹ No other Ch. gives to the laity so large a place in its worship.

marries, he takes the vow in ch., seeks there God's blessing, and, then or after, claims at the Lord's Table the spiritual food which shall strengthen him in the new state of life. When a child is born, he is to be christened without delay, three Communicants being associated as Sponsors with his natural guardians, and the mother has to make her thanksgiving with the accustomed offering at the ch. on resuming the ordinary activities of life. When any one is sick, notice is to be given to the minister of the parish, that he may assist in turning the enforced leisure and natural anxiety to spiritual use. Before he dies, he is not only to make his calling and election sure by self-examination, repentance, and faith, but he is to arrange his affairs, and make his will.—R.

To provide for breaches of the Rule of Life, some system of discipline is needed, and in the

11. A Sound Ideal of Discipline.

PB it is clearly indicated that self-discipline should be the normal method. Candidates for Bapt. or Confirm., and communicants drawing near to the Lord's Table, are warned that repentance and faith are the standing conditions for the reception of grace. The nature of repentance is clearly set forth, and is shown to demand reconciliation and restitution where others are involved. After 1552 even Common Pr. is fenced about with a full penitential introduction, and a similar section has always formed part of the Communion Service, in which the recitation of the Decalogue, with the refrain of prayer for forgiveness and amendment, further contributes to the same end. If self-discipline, aided by these public reminders and opportunities, fails, the duty is recognised of seeking in private "the benefit of absolution, together with ghostly counsel and advice" from the curate or "some other discreet and learned Minister of God's Word." Similar aid is to be furnished to the sick, if they need and desire it. Fridays and other fasting days help to set a seal of discipline upon the life. Ash Wed. and the whole season of Lent systematically provide for an annual course of self-discipline before Easter. And in case of notorious sin, scandalising the congregation, the right of repelling the offender from communion is reserved.—P.

Self-discipline is universally necessary, because the full benefits of the CR. can only be enjoyed, and its duties performed, by conscious and prepared individuals. But those full benefits can also only be imparted to individuals as members of the Christian Society. No pains can therefore be too great to secure that complete confidence shall prevail as to the validity and regularity of the commission by right of which the ministers of the Ch. dispense the means of grace. Agreement on this head is also a condition of effective unity. The Ch. of Eng., without categorically asserting the invalidity of the ministry in non-episcopal societies, has with scrupulous care continued the three Orders, and allows no one to minister in her churches

12. The Historic Episcopate.

who has not been episcopally ordained. Moreover the Historic Episcopate has been deliberately affirmed by more than one Lambeth Conference as one of the four *fundamental* conditions of reunion.¹ The adjective has been interpreted as connoting a view of the Episcopate which, without including any dogmatic and exclusive statement of the Divine right of bps., accepts the Order as an institution that has in the course of history acquired *de facto* the right to be regarded as the channel of lawful authority, and an indispensable element in a normal Ch. organisation.—T3.

Thus modestly, and without exaggerated boastings or anathemas, the Ch. of Eng. has safeguarded the "lawful authority" under which her ministers act. A similar moderation is shown in other matters where authority may be in question. Her Arts. were intended peacefully to comprehend all Christians not too gravely divergent in doctrine or practice to live and worship together. She bows to the authority of Scripture, where clearly expressed; but refuses to be bound by isolated texts, or doubtful passages. Some things she commands, some she only commends. She claims no infallibility, but asserts the right to bear authoritative witness in controversies of faith. In matters of policy, rites and ceremonies, times and seasons, she claims a larger liberty, but exercises it with jealous regard to the authority of the past. But she speaks sternly to those who set aside her "common order and discipline" (RITUAL, § 19, B3², and § 6).—U.

That which had come to be known as the Catholic Faith was the necessary expansion of the Threefold Name, into which Christians were baptised, needed in order to justify and protect that thoughtful trust in God as Creator, Redeemer, and Sanctifier, which is the mainspring of the CR. Of this Catholic Faith the Eng. Ch., as we have seen, regards the Apostles' Creed as the sufficient elementary expression. By enshrining the fuller Creed of the Councils in the Order for the Communion, a more developed statement has been provided for the use of instructed communicants. And by the occasional recitation of the *Quicumque Vult*, the clear-cut phrases of that valuable exposition have been made accessible to any who might need something more elaborate. At the same time in Art. 8 it is made clear that the Creeds are only endorsed on the ground that (and—presumably—so far as) "they may be proved by most certain warrants of holy Scripture."—K2.

One of the proper consequences of accepting a sacramental system was, we have seen, the honouring of the body and the full utilising of the externals of worship. One of the abuses of the mediæval Ch. had been its wanton multiplication of

15. Sufficient Ceremonial.

¹ Passed first in 1888, they were reaffirmed or assumed in 1897 and 1908.

ceremonies. Many of these were abolished in 1549 and in 1552. But the use of ceremonies was not allowed to drop because of the abuse of them. The sign of the cross was made more expressive at Bapt. by dispensing with it elsewhere. Bowing was restricted by custom to the mention of the name of Jesus in the Creed, or in the Gospel also, till canon 18 attempted to extend it. Standing and kneeling were, as of old, prescribed for the people as the attitudes of praise or profession of faith and confession or supplication, sitting being customary for attention to God's Word read and preached. And in the rubrics the attempt was made to supply directions for the ministers to use such ceremonies as would conduce to the seemly and reverent rendering of the service, without distracting the attention of the worshippers or ministers. These directions carry with them others by implication and analogy. Under ceremonial is naturally included the use of special articles, surplice, chalice, pulpit, and so forth, called "Ornaments" in the technical language of the Ch. law. What the ornaments or ceremonies should be may be matter of dispute. But it cannot be disputed that the PB conception of the CR. frankly makes room for both.—R.

Ceremonial is concerned with the visible expression of the CR. in space. Its relation to time is no less important. So the

16. The Christian Year. PB, while free from any Judaic Sabbatarianism, makes the Lord's

Day the key to its system for the hallowing of time. The full round of services (MP., Lit., HC, EP) is ordered for every Sunday. But these weekly festivals are strung, like pearls on a string, in significant groups, according to the gradually developed practice of the Ch. in earlier cents. From Advent to Trinity Sunday the entire historical and doctrinal wealth of the Christian Gospel is displayed in orderly sequence, focussed round the greater festivals. The other half of the year allows of the exhibition, in less formal arrangement, of the connected treasures of grace and truth in their more detailed application to life and conduct. The grace of the Son, the love of the Father, and the fellowship of the Spirit are first brought out in their distinction and in their unity. Then man's answering faith and hope and love are variously illustrated. As it were twined round the greater string, there goes a second circle of the retained holy-days, one or more names of saints coming up month by month for commemoration and humble imitation.—C.

The CR. is only perfected in heaven. But it is really begun on earth, and is meant to make earth an ante-chapel to the temple above. It has to do with persons, and with all persons. And in the missionary stage it may be propagated on more than one plan. But, as soon as the pastoral stage has been reached, and there are bodies of believers scattered over a country, and much more when all the population or most

17. The Parochial System.

of it is nominally Christian, some system must be taken as the basis of work. The Eng. Ch. has definitely retained the parochial, as distinct from the congregational, system. Not the persons who happen to attend a particular ch., but those who live within a certain area, have the right to a seat in their parish ch. and a share in the ministrations of the resident minister. In this way the natural bond of neighbourhood is taken up into the CR., and becomes the mutual obligation of parishioners to support the work and worship of their ch., and to help to make and keep each other Christian. Many difficult points of policy may arise about the appointment and tenure of the incumbent, the size of parishes, the modified congregationalism that has grown up in towns, the degree of episcopal control, and so forth. But any Ch. which has the slightest claim to be called national must start from some such territorial unit as the parish.—A7.

The PB began as a ritual directory for two provinces. It has become, in its various forms, and in many languages, the PB of a world-wide Communion. Of this process of expansion the adoption of the PB in Ireland (not, alas!

18. A World-wide Communion.

soon enough translated into Irish) in 1551, and the ill-fated Laudian experiment of 1637 in Scotland, were early examples. The 1662 service for Adult Bapt. was partly introduced for use in the "Plantations" (cp. RITUAL, § 17, B 14). Later developments need not be recounted. It has been proved that, with the administrative modifications and additions sanctioned by actual revision, as in America, Ireland, and Japan, or by local customary licence, as in most colonial and missionary dioceses, the PB embodies a permanently satisfying conception of the CR. Till it had undergone this trial, the PB might have been disparaged as an insular product. Having been successfully transplanted into so many different countries and conditions, it has been shown able to nourish a world-wide Communion.—A7.

The PBs. of the Irish and American Churches illustrate one more feature of the conception of the CR. which we are studying.

19. An Inherent Freedom of Polity.

We started (§ 1) with an ancient national Ch. as the primary factor in the historical situation. That Ch. has been legally for long cents. in close union with the State, so that the phrase "the order of this Ch. of Eng." (RITUAL, § 52, r2?) can be replaced (§ 53, r3^B) by "the order of this Realm." But all the references to the Realm as a concurrent party even in the external government of the Ch. have dropped out of the Irish and American PBs. The reason is that the peculiar relation with the State which is in exactly called "Establishment" (as if all permitted religious societies were not "established by the State") is only an accident of the Church's position, a happy accident—we may be inclined to say—but not an essential condition of its being, or even of its well-being. Each

Ch. in the Ang. Communion, that is to say, is essentially free to govern itself within the general laws of the country. But the Ch. of Eng., with some misgivings, exercises its freedom by maintaining, for the benefit of the State and Nation, the historical relation of co-ordination which at present exists. But should the tie at any time be severed, the result would only illustrate the claim here made to an inherent freedom of polity.—A1.

The last point to be noticed about the conception of the CR. found in the PB is that it is a uniting conception. If, that is, a similar list were made up of characteristic points, on the one hand of the Roman or Greek Ch., and on the other of the Presbyterian or Congregationalist denominations, hardly one of the Anglican points could be picked out that was not included on one side or the other. But no other Ch. in Christendom could be found which would have so much in common with what we may call the Catholic and the Protestant worlds. The Eng. Ch. has in common with the Catholics all that large part of her system which she has retained from ancient order and practice, whereas she, like the Protestant communities, has laid aside much which Rome and the East have as yet shown no signs of parting with. She is therefore in a position to hold out a hand as mediator on both sides—when the time comes. And it is obviously important not rashly to sacrifice for the sake of either what may eventually be of value in winning over the other.

Looking back upon the twenty points selected for review, we observe that they illustrate a quality to which the 1662 revisers "Via Media," of the PB expressly lay claim as characteristic of the Eng. Ch. and as reflected in the PB, that of Christian Moderation (see RITUAL, § 17, B1⁴). As our review has been designedly positive in character, it may be worth while to supplement it by a few illustrations of the PB conception of the CR. considered as a *Via Media*, not in the unworthy sense of a safe and easy path (escaping difficulties indeed, but by sacrifice of principles), but as the carefully surveyed central road, avoiding the dangerous detours of superstition on the one hand, and the seductive short cuts of fanaticism on the other.

1. The mediæval Ch. had an over-elaborate series of Latin service books. The Nonconformists rejected all liturgical forms. Our Reformers constructed the single Book of Common Pr. in English.

2. The adherents of the Papacy would have kept all Christendom under the centralised yoke of the Roman Curia. The Independents assigned fulness of authority to every petty congregation of Christians. In the PB was asserted the real and reasonable, though guarded, authority of National Churches.

3. The Council of Trent confirmed the aggregation of seven sacraments in an incongruous group. George Fox and the Quakers rejected all specific sacraments. The Eng. Ch. retained in undisputed supremacy the two Sacraments of the Gospel.

4. Rome allowed tradition and papal authority to override Holy Scripture. Many Protestant theologians retorted by idolising the letter of the Bible. The Anabaptists superseded the NT by the inner light. Our Ch. avoids defining inspiration, tries all truth by Scripture, and demands both piety and learning for its interpretation.

5. The Roman Ch. pronounces our ministers to be but laymen, and our sacraments to be invalid. The non-episcopal churches make light of the irregularity of their self-constituted ministries. The Ch. of Eng. adheres to the Historic Episcopate and the three Orders, but makes no untenable claims on their behalf.

6. At Rome, salvation turned too much on outward performances and the official act of the priest; at Wittenberg, too much on an inward persuasion of the individual; at Geneva, too much on a mysterious Divine decree. In the PB, the saving will of the Divine Father, Redeemer and Sanctifier, the ministerial explanation and announcement of the promise and the conditions of Absolution, the ratifying sacramental seals of Bapt. and the Lord's Supper, and the personal requirement of penitent faith, are balanced in due proportions as factors in the saving process.

A study of the Gospels would furnish much evidence that this balanced inclusion of essentials is a true reflection of the attitude of our Lord Himself towards the religious movements and authorities of His time. And not a few biographies of English Churchmen show that those who walk in this wisely-ordered middle way of our Ch. realise, in so doing, the even poise of spirit, the quiet force of character, the secret spring of influence, which belong as of right to those who in any worthy measure imitate the resolute moderation of their suffering Lord.

It remains only to say something about a kindred characteristic of the CR. as expressed in the PB. It is comprehensive.

22. The CR. Comprehensive. Substantial and not perfect agreement in belief and practice is required from worshippers. On certain fundamental points, such as the Incarnation of our Lord, the Work of the Holy Spirit, the forgiveness of penitent believers, the reality of sacramental grace, the supremacy and value of Scripture, the Divine commission of her ministry, the Eng. Ch. has spoken clearly. But outside this central zone the Ang. formularies are noticeably guarded and restrained in expression, and seem drawn so as to include as many as possible. Moreover, a large liberty of interpretation of the formularies has been customarily taken both by the clergy and the laity in regard alike to points of belief and practice, and has on several occasions been allowed by Courts. In this wide inclusiveness lies part of the strength of the Church.

On the other hand, her comprehensiveness is also a cause of weakness to the Ch. The unreconciled divergences are by many felt so acutely that they cannot act, and can scarcely worship, together. And it is important to realise that, while it is better to include the historic differences represented by the titles, High, Low, and Broad, than to suffer disruption

or provoke wholesale secession, there is no strength or virtue in mere divergence. The inclusion of the differences can only be justified by the belief that they are not final, or that, at least, they can be reduced to differences of emphasis and expression. Further, a resolute search requires to be carried on, by qualified men within each typical group, for the uniting principle or policy which will reconcile conflicting views or practices without undue sacrifices. The impression is growing that this search has made considerable progress recently, and that parties and individuals are nearer to one another than they were a generation ago.

The men of real learning are certainly drawing together, and are carrying with them a large body of the clergy, especially those in middle life. But in each wing there is an "Old Guard," made up of men who extend the assurance drawn from a lifetime of Christian experience to cover all the traditional tenets of their party, and a "Young Guard," including all the younger men who have absorbed without criticism the clear-cut but one-sided statements of the party to which they belong. It is doubtful whether the extremists are as numerous as they are vocal. But they do splendid work. And the hopes of closer internal unity depend very considerably upon the degree in which the moderate men and the students can overcome their indecision, their love of quiet, their sense of isolation, and their aloofness from practical affairs, so as to influence adequately their day and generation.—Kt. G. HARFORD.

CHRISTMAS.—See **FESTIVAL**, § 4. 5, 6, 7; **CHRISTMAS (RATIONALE OF SERVICES FOR)**.

CHRISTMAS (RATIONALE OF SERVICES FOR).—The subject on C. Day is of course the Incarnation. The morning *Lessons*

1. **Christmas Day.** are the well-known 9th Chapter of Isaiah and the story of the Nativity in St. Luke; while the evening *Lessons* are Is. 7 10-16 (the sign given to Ahaz), and Titus 3 4-8, which tells of the benefits to us of the Incarnation. This latter thought is continued in the *Collect* and expressed in "regeneration" and "renewal." The *Epistle* (Heb. 1 1) returns to the thought of Christ as the only begotten Son, and shows his superiority over the angels. This leads up to the great prologue of St. John used as the *Gospel* for the day (John 1 1), in which the eternal nature of the Word, His essential oneness with God, and His entrance into humanity are set forth. There is a special *Preface* in the HC Service, and special *Pss.* for the Day; and the Athanasian Cr. is appointed to be said.

The *Collect* for the Sunday following is the same as that for C. Day. The *Epistle* (Gal. 4 1) shows that Christ's Sonship implies

2. **The Sunday after Christmas.** our sonship by virtue of His Incarnation; we are no longer servants but sons, and, if sons, then heirs of God through Christ. The *Gospel* (Matt. 1 18) emphasises the leading thought in the Coll. by giving us St. Matthew's account of the Nativity. The proper *Preface* for C. is still used at HC.

The festival of the Circumcision naturally falls on the octave of C. In the *Collect* the

circumcision of the flesh is spiritualised into that of the spirit, and both lead on to the great lesson of obedience. The *Epistle* (Rom. 4 8) presents St. Paul's arguments against the necessity of carnal circumcision for admission into the number of the true children of Abraham; while the *Gospel* (Luke 2 15) shows how Christ, though greater than Abraham, became obedient to the outer rite that he might fulfil the law. The two sides of the same question are here represented in *Epistle* and *Gospel*.—G5.

F. L. H. MILLARD.

CHRYSOSTOM (ST., PRAYER OF).—St. Chrysostom, one of the greatest Fathers of the Eastern Ch., was born c. 347, became presbyter at Antioch 386, Archbishop of Constantinople 398, and died 407. He is credited (rightly or wrongly) with the composition of the normal Liturgy of the Greek Ch., from the present text of which this Pr. (being the Pr. of the Third Antiphon) is taken. In the earliest MS. (Barberini), however, it is found not in the Liturgy of Chrysostom, but in that of Basil.¹ The translation is by Cranmer, and first appeared in the Lit of 1544. In 1662 it was placed also at the end of MEP.—D3. J. W. TYRER.

CHURCH.—The word "Church" is necessarily one of very frequent occurrence in the

1. **Introductory.** PB. Some different usages may be distinguished. (1) In a few instances it is used of the building used for public worship; this occurs chiefly in rubrics, e.g., in the 4th rubric bef. HC, "in the body of the Church, or in the Chancel." (2) In some passages (e.g., in Pref. to Order of Confirm., "openly before the Church") it signifies the congregation assembled for worship. (3) When the Ch. of Eng. is signified, this limitation is generally expressed (e.g., Ord.² Q. 1), but occasionally the reference is to the Ch. of Eng. even where no such limitation is laid down (e.g., Pref. to Order of Confirm., "The Church hath thought good to order"). (4) In the vast majority of instances "Church" means the Ch. Universal. The epithet is sometimes supplied (e.g., Lit., "thy holy Church universal," and Post-Comm. Prayer, "thy whole Church"), or we have such a phrase as "Christ's Church," "the Church of God"; but even without any such addition the Catholic Ch. is usually signified; it is enough to refer to such Collects as Trin. 5, 15, 16, 22, 23, St. Simon and St. Jude. The two first usages hardly need comment, and the third is the subject of a separate art. (**CHURCH OF ENGLAND**). The present art. is concerned with the origin, constitution, and functions of the Universal Ch. With regard to the etymology of the English word "Church," it need only be said that, though the derivation is by

¹ Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὃ καὶ διὰ καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματι σου τὰς ἀληθεῖς παρέχειν ἐπαγγελίαμενος αὐτὸς καὶ γὺν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πληρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζῶνι αἰώνιον χαρίζομενος.

no means free from difficulty, the best etymologists now agree in accepting the connection with *κυριακόν* (*sc. δῶμα*) = "belonging to the Lord," the term being applied first to the fabric and then to the body of the faithful (see *NED*, *s.v.* "Church").

(1) *The Church in the New Testament.* In order to understand the origin and constitution of the Ch., it is essential to look back first to the method and injunctions of our Lord, and to the action of the Apostolic Ch., as recorded in the NT. "Church" is the translation of the Greek *ἐκκλησία*, which was used in classical Greek for an assembly of citizens, and in the LXX = Heb. *kāhāl*, the "congregation" of Israel. It does not mean a number of people "called out" of the world, but its previous usage made it the natural word to apply to the Christian community, whether assembled for worship or simply viewed collectively. The word occurs 115 times in the NT and is esp. frequent in Acts, Pauline Eps., and Rev. In the Gospels it occurs only in two passages of St. Matt. (16 18, 18 17), of which the latter implies that the disciples would form a congregation with powers of discipline, and the former points to an organised society of believers, built on a foundation of rock and indestructible. Christ's intention as to a Ch. must however be looked for not only where the word *ἐκκλησία* occurs, but in his action and teaching as to discipleship. Christ's method was not that of promiscuous preaching or working of miracles, nor did he compose any sacred book or code of laws. He made a few disciples, among whom there was an inner circle of Twelve Apostles. These he taught, tested, and trained, made witnesses of his Resurrection, and to them he gave the command to make disciples of all nations. For his disciples he instituted Sacraments; the one, Bapt., as a Sac. of initiation into the Ch.; the other, HC, as the means of preserving spiritual life among members of the Ch.: in both cases there was a visible token of membership in a visible society. Account must also be taken of his teaching as to the kingdom of God; and, though the idea of the kingdom is wider than that of the Ch., the Ch. may be regarded as the earthly anticipation of, and school of training for, the kingdom of God. This view of Christ's intention is confirmed by the action of the Apostles after Pentecost, and by the records of the Apostolic Ch. in the Acts and Eps. We do not find isolated believers, nor is the Ch. an afterthought. Every baptised believer is by Bapt. a member of a visible society, the Body of Christ. This society exists at first at Jerusalem, gradually it becomes conscious of its universal mission, and admits Gentiles on equal terms; as the Gospel spreads to Samaria, Antioch, Galatia, Asia, Greece, Rome, the centre of gravity shifts from Jerusalem, and in every city a local Ch. springs up. The word *ἐκκλησία* is used of these local Churches, even of a Ch. in a private household, and often occurs in the plural; but there is never any

hint of rival "Churches" in the same area. In St. Paul's Eps. we find a real discipline in the local Churches, and a real bond of union linking the different Churches, although there was as yet no developed system of government. St. Paul exercises his Apostolic authority, appeals to commands of Christ and to customs of other Churches, while the *esprit de corps* and sense of brotherhood and of separation from the world serve as incentives to discipline even in communities so imperfect as the Ch. of Corinth. There was intercommunication between different Churches, and the Apostolic authority was a bond of union between them. The universal *ἐκκλησία*, on which St. Paul dwells in Eph. and Col., is not an afterthought, or the result of the federation of a number of local *ἐκκλησῖαι*. In St. Paul's view the universal Ch. is the sum not of a number of local Churches, but of all individual Christians, and the local Ch. is the representative in each place of the whole Society. (See Hort, *Christian Ecclesia*, p. 168, though he seems to minimise apostolic authority, and to overestimate the independence of local *ἐκκλησῖαι*.)

Thus the Ch. in the NT is a visible and coherent, though as yet not fully organised, society of faithful believers, who are admitted by Bapt., and united by a common faith, a common worship, including the sacramental "breaking of bread" (Acts 2 42), and a common "way of life" (*ἡδός*). In relation to each other, members of the Ch. are "brothers," and as distinguished from those outside they are "saints" (*ἄγιοι*), *i.e.*, men set apart for God's service. They are subject by their own choice to discipline and authority, and we find the early stages of an organised ministry, apostles, "apostolic delegates" such as Timothy and Titus, presbyter-bishops, and deacons, while there is also a "charismatic" ministry of prophets, evangelists and teachers. (See *ORDERS, HOLY; EPISCOPACY*.) The Ch. is everywhere a witness to Christ; it is open to all the world without distinction of rank or nationality; it offers a spiritual home, a school of training in this life and of preparation for the life to come; and, in spite of obvious imperfections, it is "holy," as being the dwelling-place of the Holy Spirit, the temple of God, the Bride of Christ, and the Body of Christ.

(2) *The Period of Development—Patristic Doctrine of the Church* (A.D. 100-500). The four centuries which followed the Apostolic age were a period of growth and development. It was a time of continuous expansion both in respect of numbers and in geographical extent. In the 4th cent. the relations between the Ch. and the World underwent a momentous change; and during the whole period the ministry and the system of government and organisation were gradually developed; while at the same time the doctrine or theory of Ch. unity and order was discussed and systematised by a series of writers, among whom may be named Ignatius, Irenæus, Tertullian, Cyprian, Cyril of Jerusalem,

3. Patristic
Doctrine,
A.D. 100-500.

Optatus, Augustine, and Leo the Great. Both for practice and for theory the period is one of vital importance.

In the form of the Nicene Creed quoted by Epiphanius in 374 we find the words "one Holy, Catholic and Apostolic Church." The word "Holy" was unfortunately omitted in our version of the Creed, but, as the Apostles' Creed witnesses, this does not imply any disbelief in the *holiness* of the Ch. The clause summarises four leading characteristics or "notes" of the Ch.—*Unity, Holiness, Catholicity, Apostolicity*—on each of which stress was laid in patristic teaching, while the importance attached to them is clearly apparent in the actual development of Ch. history. It may be convenient to take these four "notes" in detail, as an examination of them will bring before us most of the leading features in the system and theory of the Church.

(a) We saw in the NT a real but unsystematised *Unity*. The obligation is clearly acknowledged, and measures are already taken to

4. Unity. secure unity; indeed, the dangers from HERESY and SCHISM are apparent in the 1st cent. These dangers became greatly accentuated as time went on, and stronger measures were necessary to secure unity, while the insistence on unity as a doctrinal truth was correspondingly emphasised by a whole series of theological writers, and called forth special treatises *De Unitate Ecclesiae* from Cyprian and Augustine. On the practical side, divisions were repressed by the exercise of discipline, including, in the last resort, separation from Catholic Communion. There was no attempt to secure unity through a spiritual despotism, or by the autocratic government of any single see, though Rome, as the metropolis of the ancient world, naturally acquired a primacy of honour and influence. Unity was not understood to involve absolute uniformity of ritual or custom, as is plainly shown by well-known utterances of St. Augustine and Gregory the Great, e.g., "in una fide nihil officit consuetudo diversa." It was only gradually that the expression of doctrinal belief came to assume uniform shape in the Creeds, though substantial unity of fundamental doctrines was from the first regarded as necessary. When persecution relaxed, and it became possible for Christians from different places to meet freely, Councils began to be held, first provincial, then ecumenical. In spite of the strifes and scandals connected with them, they served a great and providential purpose in maintaining unity, and the "Nicene" Creed, the most widely accepted of all the Creeds of Christendom, was itself the product of successive Councils. But the great instrument of unity was the Episcopate. In every city the bp. was the living symbol of unity, as well as the officer specially charged with maintaining it; and to be in visible communion with him was to be included in the unity of the Ch. Sacramental life was indeed regarded as having an essential connection with

unity, both internal and external. Bapt. was the beginning of union with Christ; the Holy Euch. was the means of maintaining this inner union with Christ, and through him with all fellow-Christians; and at the same time participation in these Sacraments was regarded as the sign and seal of external unity. The Episcopate everywhere was held to constitute a single body, each member of which had the same authority; and, although there are instances of individual bps. falling into schism, it is difficult to exaggerate the unifying influence which was exerted by the office. Reasons of space forbid the insertion of detailed references to patristic statements on the unity of the Ch.: many references will be found in Dr. Darwell Stone's book, *The Christian Church*, c. 5, where there is a valuable exposition of the patristic doctrine. Only one or two points can be noticed here. The insistence on unity is not confined to any one part of this period, or to any one portion of the Ch. It is found in Ignatius, Clement of Alexandria, and Dionysius of Alexandria, as strongly as in Cyprian's *De Unitate*, or St. Augustine's anti-Donatistic treatises; and the numerous and vehement assertions of it in the Ignatian Letters (e.g., *Philadelph.* 3, 4; *Smyrn.* 8) early in the 2nd cent. disprove the view that it was a comparatively late development. Cyprian did not stand alone in his view that outside the unity of the Church there was no salvation, though perhaps he states it more clearly than any other writer (*De Unit. Eccl.* 6, 7, 8), and such a view is more in harmony with his entire rejection of heretical Baptism than with the opposite principle which the Ch. finally accepted. Finally, it should be noted that, though schisms were formed, the *principle* of disunion was never defended; the schismatics regarded themselves as the true Ch., from which others had fallen away by the denial of some essential principle: they did not maintain the legitimacy of having rival Churches in the same area, or of establishing a new "Church" without historical continuity.

(b) *Holiness* is the second note of the Ch. Just as St. Paul could address the Christians at Corinth as "saints," although

5. Holiness. the Ch. of Corinth was troubled with factions and moral abuses, so throughout this period the ideal holiness of the Ch. was always maintained, and the obligation of holiness insisted on, while the actual imperfection of the Ch. was fully acknowledged. This imperfection became more manifest as time went on. Christianity became more hereditary and conventional. In times of persecution such Christians could not stand the strain, and yielded to some form of apostasy. When persecution relaxed, the evils of nominal Christianity appeared more plainly; when Christianity became the established and favoured religion, and still more when men were forced by persecution to become Christians, the moral standard was inevitably lowered. Hence there arose a series of "Puritan" protests against laxity,

and sects were formed which claimed the enforcement of a higher standard and a more vigorous discipline: hence also came the ascetic movement towards monasticism. Montanism, Novatianism, Donatism, and Priscillianism were all due to the wish to vindicate the holiness of the Ch. as an actual and not merely an ideal "note." The principle at issue is exemplified in the controversy with Montanism, and there can be no more forcible statement of the Puritan principle than is to be found in the later writings of Tertullian (*e.g., de Pudicitia, de Jeuniis, de Corona Militis*, etc.). On the other hand, the principles on which the Ch. acted in opposition to the exaggerated claims of the Puritans are clearly expounded in the treatises which St. Augustine wrote against the Donatists and in the writings of Optatus. St. Augustine laid special stress on the teaching of Christ in some of the parables of the Kingdom (*e.g., the Tares and the Draw Net*), and he refuted the Donatist view that the efficacy of Sacraments depends upon the personal sanctity of the minister by emphasizing the objective character of Sacraments. St. Augustine is the first writer in whom we find any explicit identification of the Kingdom of God with the Ch.; but, while he made this identification, he was always painfully conscious of the actual imperfections of the members of the Visible Ch.; and this feeling, combined with his doctrine of Predestination, led him to formulate the distinction between the *communio sanctorum*, the elect, and the *communio externa*, which includes unworthy as well as worthy members, though the former are only in the Kingdom until, like the tares, they are rooted out, and are not really of it (see Robertson, *Regnum Dei*, Lect. v). But this idea of a Visible Ch. with true and false members is a different thing from the later idea of an Invisible Ch. without any ecclesiastical unity, though both are attempts to explain the contrast between the ideal holiness of the Ch. and its actual shortcomings.

(c) After "holiness" comes *Catholicity*. The word *καθολική* does not occur in the NT as an epithet of the Ch.; indeed it

6. *Catholicity*. is not found there at all. The first instance of its application to the Ch. is in Ignatius (*ad Smyrn.* 8), "wherever Jesus Christ is, there is the *Catholic Church*." The sense here is simply that of "universal" as opposed to local or partial. Christ is represented as standing to the universal Ch. in the same relation as the bp. to each local Ch. The idea of the universality of the Ch. did not originate with Ignatius: it is already found in the NT, esp. in St. Paul's Eps., where there is a full consciousness of its universal mission and of its independence of national and racial limitations. The expression "Catholic Church" is found more than once in the *Martyrdom of Polycarp* in the middle of the 2nd cent., but the technical sense of the word cannot with certainty be traced back further than the *Muratorian Fragment* (about A.D. 200) and Clement of

Alexandria. In the 3rd and 4th centuries the technical usage spread, and under the pressure of schisms the word naturally underwent a slight change of signification. The heretical or schismatical bodies were contrasted with the Catholic Ch.; they were local and partial, the Ch. was one and universal, and maintained the *fides catholica*. Hence *Catholic* came to connote not merely universality, but orthodoxy as opposed to heresy, and unity as opposed to schism. In the 4th cent. patristic writers expanded the meaning of the word and read into it a fresh significance. The best-known passage occurs in St. Cyril of Jerusalem, who in his lectures on the Creed (*Catech.* 18 23) gives three reasons for the use of the epithet: (1) because the Ch. extends throughout the whole world; (2) because it teaches universally all the doctrines that man needs; (3) because it heals universally every kind of sin and possesses every form of virtue. The connection between the usage of the word and the growth of divisions in the Ch. is well illustrated by Pacian (A.D. 370), who asks how a man could distinguish the true Ch. in a city where there were different bodies of Christians, except by inquiring for the "Catholic Church." The Arian and Donatist controversies especially did much to draw out the significance of the word and to establish its technical use, and the letters and controversial writings of Augustine and others against the Donatists contain many discussions of the subject. It must not be forgotten that some writers (*e.g. Irenæus*) may be full of the idea of Catholicity without actually using the word. The foregoing remarks have been mainly concerned with the *theory* of Catholicity, but in the Ch. of the first five centuries the practical acknowledgment and application of the principle must not be overlooked. The process of geographical extension went on steadily, and, with the "establishment" of Christianity, the Ch. became the religious counterpart of the great imperial system of Rome. The proclamation of Theodosius, *De Fide Catholica*, limited the name Catholic to orthodox believers in agreement with the bps. of Rome and Alexandria, and branded all other Christians as heretics liable both to divine vengeance and to temporal punishment.

(d) The last of the four notes of the Ch. is *Apostolicity*. The exact meaning of this

7. *Apostolicity*. word does not lie on the surface, and it has been interpreted both in a looser and in a more definite sense. *Apostolic*, as an epithet of the Ch., might imply that the Ch. always preserved the ideals and principles of the Apostles, or that it is the same Ch. which was built upon the Apostles as on a foundation; or, in the light of patristic teaching on apostolical succession, it may be taken as definitely implying a continuous historical link with the Apostles through the ministry, and the recognition of the principle that ministerial authority cannot be delegated from below, but must be handed down so that

there may be no interruption of the ministerial commission received by the Apostles from above. For a full discussion of this question reference must be made to the article on APOSTOLIC SUCCESSION. The view which is taken of apostolical succession will naturally be affected by the view which is accepted as to the original apostolic commission. If it is held that the Apostles received no commission of government from Christ, but were only commissioned by Him to preach, and were afterwards entrusted with authority to govern by consent of the Church and "delegation from below," this view would naturally be adverse to apostolical succession as a necessary principle of Ch. order. But to the present writer it appears that such a view is erroneous, and that it is impossible to explain away such passages as those in which Clement of Rome at the end of the 1st cent., and Irenæus and Tertullian before the close of the 2nd, insist upon the principle of continuous succession from the Apostles (cp. the passages from these writers referred to in Dr. D. Stone, *The Christian Church*, pp. 141-3). It should also be remembered that, although apostolical succession has been associated with episcopacy and the threefold ministry, it is a more fundamental principle than either, and does not logically involve a particular theory of the development of the ministry. And in practice, whether the principle of succession does or does not represent the injunction of Christ, it was jealously observed in the Ch. throughout the world from the 2nd cent. until the Reformation.

(3) *Doctrine and System of the Church after the Division of Christendom.* In the previous section

8. Later Views.

some account has been given of the development of the system and theory of the Ch. in the undivided Christendom of the early centuries. It remains to trace briefly some variations due to the great divisions which subsequently took place. It is evident that such breaches of unity as the great Schism of East and West or the Reformation introduced anomalous conditions and created fresh problems, more far-reaching in their character than those which confronted the Early Ch. in dealing with successive heresies and schisms. It may be convenient to glance in turn at the views held in the Eastern Church, the Church of Rome, the Anglican Communion, and the non-episcopal bodies established at or since the Reformation.

A. Of the *Eastern Church* it may be said that, as in other respects, so in its doctrine of the Ch., it has maintained a conserva-

9. Eastern Church.

tive attitude. It has preserved the old patristic doctrine, and lays stress on each of the four notes of the Ch. It also emphasises very strongly the necessity of orthodox adherence to the faith; and this is expressed in the epithet *Orthodox* which forms part of the title of the Eastern Church. Moreover, it rigidly upholds the principles of succession and episcopacy. Divided as it is into independent Churches, it regards these different

branches as being sufficiently united by their common creed, by sacramental intercommunion, and by the episcopate. It regards the Ch. of Rome as having violated the unity of Christendom through her aggressive ambition, and condemns the abandonment of the principle of unity by Protestant bodies. The stricter writers of the Eastern Ch. would appear to class Anglicans with non-episcopal Protestants, and to exclude Anglicans, Protestants, and Roman Catholics alike from the Visible Ch., and therefore from the covenant of salvation. But there is no General Council of the whole Orthodox Eastern Ch., and there appear to be no authoritative and universally binding pronouncements on the subject.

B. *The Church of Rome* also maintains the four "notes" and the patristic doctrine of the Ch., but in respect of the unity of the Ch. Rome has put forward claims which are of vital importance.

10. Church of Rome.

This is not the place to discuss the growth of the Papal power on the historical basis of the Papal claims; on these points reference should be made to such works as F. W. Puller's *Primitive Saints and the See of Rome*, or Gore's *Roman Catholic Claims*. Briefly, the contention amounts to this—that, while Christ is the Head of the Ch., the Pope, as successor of St. Peter, is the Vicar of Christ, and therefore Head of the Ch. on earth. Consequently, communion with the See of Rome and obedience to the Bp. of Rome are made the tests of membership in the Universal Ch., and the Creed of Pope Pius IV acknowledges One Holy Catholic and Apostolic Roman Ch. According to this test the Orthodox Eastern Ch. and the Anglican Communion are excluded from the Catholic Ch. no less than Lutheran or Calvinistic bodies, though Rome so far makes a distinction as to acknowledge the validity of the ministry and the Sacraments in the Eastern Ch. The development of the Roman claims, which were intended to secure a centralised unity for Christendom, has in fact proved the most fatal source of disunion and disruption. They postulate a single visible Head for the Visible Ch., and for this visible Head universal authority, temporal as well as spiritual, was claimed in the Middle Ages, while at the Vatican Council of 1870 there was a formal declaration of Papal infallibility, which has proved to be a fresh obstacle in the way of restoring the unity of the Church.

C. *The Anglican theory* of the Ch. is more difficult to describe than either the Eastern or the Roman. Even in the cases

11. Anglican Views.

of the East and of Rome, theologians would vary to some extent in their statement of principles. In the case of the Ch. of Eng. there would be the widest possible variation in the views of the Ch. held by her members, and a very wide difference between theologians of repute within her borders. It is necessary therefore to turn to her official statements. It cannot be denied that these are incomplete and in some respects ambiguous.

In some cases indeed (*e.g.*, Arts. 19, 23) the ambiguity is no doubt intentional, and the lack of explicit statements in the *Cat.* on the subject of the Ch. may be ascribed to divergences of opinion. Yet there are certain general principles which are sufficiently clear, as being expressed or implied in the Thirty-nine Arts. or in the language of the *PB.* The Reformation in England was primarily a revolt against the Papal jurisdiction; hence we have in Art. 37 an explicit repudiation of that claim. In Art. 19 Rome is spoken of as one portion of the Ch., liable to error like other portions, but no countenance is given to the Puritan contention that Rome must be "un-churched" as "Antichrist" or the "Synagogue of Satan"; and, plainly, the position taken in the Arts. is that the Ch. of Eng. recognises the Roman and Eastern Communions as being like herself true members of the Ch. Catholic, while she condemns errors and abuses which had grown up within their borders. As to the validity of non-episcopal ministries and Sacraments the Arts. seem to be intentionally obscure (19, 23). On the other hand, the Arts. assert some central principles, *e.g.*, that the Ch. is a Visible Ch. (19, 26) in which good and evil are mingled; the Ordinal maintains the principles of succession, episcopacy and a threefold ministry; the use of the three Creeds testifies to unity in fundamental doctrine; and the Arts. (20, 34) enforce the claim, which is evident in the *PB.* as a whole, that a particular or national Ch. has power to decree or alter rites and ceremonies, though in doing so she is bound to respect the principles of tradition, edification, and conformity to Scripture. The authority of Scripture is indeed emphasised several times in the Arts. (6, 8, 20, 21, 34), which however avoid the Puritan extreme of rejecting all customs and ceremonies not explicitly prescribed in it. The title page of the *PB.* reflects the general position of the Ch. of Eng.: the Sacraments, rites, and ceremonies are those "of the Church" (Catholic) "according to the use of the Ch. of Eng.": local variation is regarded as compatible with Catholic continuity. Whether the Ch. of Eng. at the Reformation made changes which were inexpedient or were not really justifiable on her own principles is a different question, but there is no doubt as to her claim to have preserved the "notes" of the true Ch., and that claim is based on an appeal to primitive as opposed to later mediæval principles of Catholic unity. As we have already seen, the claim is not admitted by the Ch. of Rome, or by the Eastern Church.

D. *Protestant Theories of the Ch.* The Reformation was at first a revolt against the extravagant claims of Rome and against great practical abuses (*e.g.*, Indulgences, simony and moral corruption), and there was not in its early stages any deliberate desire to set up a new system of Ch. order in place of the Catholic system. But the Reformation soon liberated forces which gave birth to a number of new principles and

theories that proved irreconcilable with the existing order. It is not possible to include in a single formula all the different systems advocated or established by different Protestant bodies in England or on the Continent, but some characteristics may be observed as either universally or very commonly prevalent. (α) The jurisdiction of Rome was universally repudiated, and the hatred of Roman abuses often led to the rejection of customs and principles which were not peculiarly Roman but really Catholic. (β) The doctrine of a Visible Ch. was not absolutely rejected; it is found (*e.g.*) in Luther's writings and in the AUGSBURG CONFESSION; but there grew up alongside of it a tendency to emphasise the Invisible Ch. (consisting of the Elect, or the true saints) at the expense of the Visible. This tendency is most prominent in the countries affected by the Swiss Reformation. (γ) There was a general neglect or rejection of the established principles as to the ministry. In some Protestant bodies episcopacy disappeared altogether, and was replaced by Presbyterianism; in others the name and administrative functions were preserved, but the succession was not maintained. The Independents introduced the principle of congregational autonomy, which was more destructive of Ch. order than the Presbyterian system, and the Society of Friends dispensed altogether with both ministry and Sacraments, and relied on the illumination of the individual by the Holy Spirit. Thus experience has shown that abandonment of the principle of succession has produced a great variety of religious sects, based on conflicting principles, and ranging from an orderly Presbyterianism down to mere individualism, in which the idea of a Ch. reaches vanishing-point. (δ) One more characteristic must be noticed—the position given to Holy Scripture. When the authority of the Ch. was minimised or denied, it was natural that a substitute for it should be sought elsewhere, and this was found in the emphasis laid upon the Bible. It was a natural reaction, not without wholesome elements, but it was carried to excess in the Bibliolatry of the Puritans, who sought in the Bible a complete Ch. polity, system of worship, and code of morals. This view of the Bible has exercised a profound influence on popular religion in England, and, since the interpretation of the Bible was assigned to the individual rather than to the Ch., it has tended to produce the type of individualistic, undenominational religion now so prevalent among us, in which the individual selects whatever is congenial in Bible-teaching or Christian morality, and neglects the Sacraments and discipline of the Ch. and the doctrinal system of the Creeds, often regarding the very idea of a Ch. system (and still more the principle of ministerial succession) as mechanical and unspiritual.

In the preceding paragraphs some attempt has been made to trace the effects on the theory and system of the Ch. of various breaches of the principle of unity. A state of disunion is

inconsistent with the essential principle of the Ch., though unity does not imply uniformity or a centralised ecclesiastical despotism. Disunion therefore introduces

18. Conclusions.

anomalous conditions; difficult problems arise for which there is no clear solution, and hard cases for which no satisfactory provision can be made. Rigid theorists do not hesitate to apply their principles deductively without reference to these anomalous conditions; but in practice we cannot ignore (*e.g.*) such facts as that there is at present no appeal to a General Council, or that members of the Ch. of Eng. are debarred from communion in Roman Catholic countries, and that therefore provision must be made for them unless they are to join the Ch. of Rome. Among similar difficulties may be mentioned the questions whether "Church" should be used to denote any Christian denomination, and whether members of "separated" bodies should be reckoned as belonging to or as outside the Visible Ch. As to the former point, although the wider use may seem to concede the principle at stake, it is almost impossible to avoid it owing to reasons of convenience and courtesy, if not of legal claim: as to the latter, it appears to the present writer that, although the obligation of unity is clear and the principle of succession is historically true, there is a wider sense in which even those who contravene those principles may be said to be included in the Ch. For, if the Ch. was right in her deliberate decision that heretical and schismatical Baptism are valid, it would seem to involve the principle that the breach of unity and order does not wholly exclude men from a corporate relation to the Body of Christ. In this view a member of a separated body in England could not properly claim to take part in the affairs of the Ch. of Eng. while he remains in a state of separation, but he should not be regarded as altogether outside. His membership is, as it were, suspended by his own act, but has not ceased to exist.

(4) *The Church and the World.* (a) *The Universal Mission.* The preceding sections have

been concerned with the origin and nature of the Church; it remains to consider it in relation to the World, which is the scene of its operations. The epithet "Catholic" implies the universality of the mission of the Ch. This universal mission has generally been acknowledged, and is distinctly stated in the injunctions of Christ at the close of each of the Synoptic Gospels and in Acts 1 8, while it is implied in many other passages in the Gospels. Dr. Harnack has maintained that this universalism was not part of Christ's teaching, but an after-thought on the part of the Apostles: his view, however, seems to be arbitrary and *a priori*, and involves the re-writing of the Gospel record, while it seems impossible on his principles to account for the general acceptance of the universal mission which we find in the writings and recorded actions of the Apostles (*cp.* Harnack, *Mission and Expansion of Christianity*,

bk. 1, cc. 4, 5; Hort, *Judaistic Christianity*, pp. 35-41; Hobhouse, *The Church and the World*, pp. 348-350).

(b) *The Geographical Extension of the Church.* It would be impossible to trace in any detail

here the stages by which the Ch., in fulfilment of her universal mission, gradually extended the sphere of her work throughout the known world. In the Acts and the Eps. of St. Paul we have the incomplete record of the labours of the apostolic generation. A second stage is marked by the expansion which had been attained before the conversion of Constantine: of this a full and excellent account is given by Harnack (*ib.*, bk. 4). After this comes the spread of Christianity in the Roman Empire as the favoured religion, and afterwards as the officially prescribed religion; then the evangelisation of the barbarian races which overran Europe, a process spread over many centuries; the missionary efforts in the New World from the 16th cent. onwards; and the revived sense of missionary opportunity and obligation which is one of the features of our own time. The consciousness of her universal mission has sometimes seemed to be almost dormant in the Ch., but has never been wholly extinguished, and the degree of clearness with which it is realised is no unfair test of the vigour and health of the Church's life. (See further, FOREIGN MISSIONS.)

(c) *The Method of the Church in the Conversion of the World.* In the NT we see the Apostolic

Ch. embarking upon the task of converting the world by bearing witness to Christ and His Resurrection, by

preaching the good tidings of salvation, by making disciples of and baptising those who responded to their message. For nearly three centuries this task was carried on in the face of hostile opposition, if not of actual persecution; during that period Christianity could only make way on its merits, by carrying conviction to men's minds and consciences or by satisfying the religious instincts and cravings of their hearts. It cost much to become a Christian, and this acted as a check upon the promiscuous and nominal acceptance of Christianity. A new stage began with the conversion of Constantine. Christianity was first tolerated, then favoured, and finally enforced by law. The Ch. readily accepted this new condition of things, and saw in it the opportunity of accelerating the desired conversion of the world. Was this course right and inevitable, as has been generally supposed? The present writer can only answer the question in the negative, for he believes that the example and teaching of Christ point to an *intensive* rather than to an *extensive* method for the Ch., and that He laid stress on the voluntary nature of discipleship and its exacting character, while He discouraged promiscuous and half-hearted acceptance of His teaching. The result, moreover, of the new policy seems to have been a great lowering of the moral and spiritual standard of the Ch., and the adoption of methods

16. Methods of Extension.

14. The Church's Mission.

of coercion and persecution which lasted for many centuries. For the detailed justification of this view, reference must be made to *The Church and the World* (Bampton Lectures, 1909), especially Lectures iii, iv. At the same time it must be pointed out that historians have for the most part approved the alliance of the Ch. with the world under Constantine, regarding it as a providential arrangement by which the Roman Empire was Christianised before it fell, and the new barbarian races were brought under the educating and civilising influence of the Ch. But whichever view is correct, the Ch. began in the 4th cent. to pursue a more comprehensive method, and to attempt with the help of the secular power and of external motives to make itself co-extensive with the world.

(d) *Church and State*. The problem of the relations of Church and State may be said in a sense to date back to the time of Constantine. A relation like that which we describe as "establishment"

17. Church and State. began with his legislation. The Emperors gave patronage and protection, and exercised a power of control, e.g., in the settlement of disputes and the suppression of heresy. The Catholic Ch. ultimately became the sole recognised religion of the Empire. At a later stage the rise of the Papal claims led to an encroachment on the temporal sphere by the spiritual power; but according to both the Papal and the Imperial theories in the Middle Ages there was the closest possible connection between the Ch. and the Empire, and the temporal power, if not subject to the spiritual, was bound to support and defend it. The Reformation destroyed alike the unity of Christendom and the reality of the mediæval Empire, but it did not at first dissolve the intimate relation of Church and State; it only made the nation the religious unit, and subjected each national Ch. to the religious policy of the ruler. The policy of religious toleration was a later, and a very slow, development; and it has introduced into the relations of Ch. and State many anomalies which still exist and many problems which are still unsolved. Thus (e.g.) in England "Establishment" dates back to a time of religious coercion and uniformity; it now exists under conditions of complete toleration and the utmost diversity, and the Ch. is legally subject to the control of a Parliament composed of men who may hold any form of belief, or none. This is not the place to discuss the advantages and disadvantages of an ESTABLISHED CH.: it is only necessary to draw attention to the immense change which has been caused by the prevalence of religious toleration and equality in the relations of Ch. and State.

LITERATURE. HORT, *The Christian Ecclesia*, and *Judaistic Christianity*; Harnack, *Mission and Expansion of Christianity* (Eng. Trans.); Gore, *The Church and the Ministry*; T. M. Lindsay, *The Church and the Ministry* (from a Presbyterian standpoint); A. J. Mason, *Principles of Ecclesiastical*

Unity; Darwell Stone, *The Christian Church*; T. A. Lacey, *The Unity of the Church, as treated by English Theologians*. On the relations of the Ch. to the World and the State, see the present writer's Bampton Lectures (1909), *The Church and the World in Idea and in History*; and for the view opposed to his, cp. H. Hensley Henson, *The National Church*; J. H. B. Masterman, *The Rights and Responsibilities of National Churches*; Bp. Creighton, *The National Church*.—A2. WALTER HOBHOUSE.

CHURCH (BUILDING OF).—In building a C. at the present day it is rarely desirable to make any considerable deviation from the plan that has, with slight modifications, been used for centuries. First, it is desirable, unless

the position makes this impossible, that worshippers should face towards the east, as has been the general English custom. Ordinarily, no better arrangement can be made than that of a nave with aisles, and a chancel also with aisles. A square-ended CHANCEL is most in accordance with English custom, and it is the most economical form both as to space and cost. In a large and lofty building an apsidal chancel is very dignified, if the C. has a vaulted roof. Without this there is little beauty in an APSE. The ALTAR (LORD'S TABLE) should never be placed flat against the apse wall, but should stand clear on the chord of the latter. Further, the full beauty of the apse is only obtained when an aisle is carried round it, and it thus stands upon an open arcade.

The TRANSEPT was most in use in conventual and collegiate Cs., where it was of practical convenience in affording room for a series of chapels facing eastwards. The symbolism of the cruciform plan no doubt helped its popularity. One chapel may now well be formed on the east side of a transept, and, in town Cs. with frequent services, if a second chapel were placed against the opposite transept, a congregation could assemble there without disturbing an earlier service in the first chapel not quite completed. A chamber for the ORGAN, opening both towards chancel and transept, is a good position for sound, especially if it is placed on an upper level above a chapel.

In the earlier periods of Gothic architecture chancels were always entered by an arch from the nave. Later, this was omitted, and nave and chancel were covered by one continuous roof. "In times past" there was always a high open SCREEN of stone or wood at the chancel entrance, and further emphasis can also be given to the chancel by richer decoration of the roof.

As the first object of a C. is Worship, all its arrangements should be made towards this end. The Altar, as that to which all should tend, should be sufficiently raised to give it dignity. This is best done by placing steps in proximity to it rather than by having many of them at the entrance of the chancel. It should be in length about one-third of the breadth of the chancel, and rarely less than 8 ft. 6 in. long and 2 ft. 6 in.

to 3 ft. broad. Its height should be about 3 ft. $\frac{1}{2}$ in. It should be of the best materials, but of not too elaborate design, as it is directed by canon 82 to be covered with "a CARPET of silk," etc.

On the south side of the Sacarium there should be placed a CRESCENCE Table for the altar cruets, alms dish, etc. A PISCINA is often placed near it, but, whether this is done or not, a piscina should be provided in the Sacristy. These, like the Font, should be made to empty into a soak-away and not into a common drain.

Above the altar is the REREDOS, which now, as in old times, must take very different shapes in different places. St. Albans and Carlisle, Wells and All Souls', Oxford, call for very varying treatment. It should be remembered that the early low-silled east window probably gave place to the heightened Reredos on account of the painful glare of light which resulted from the older usage.

At the chancel gate there need not be more than one or two steps. In old days the floors of the nave and chancel were often on the same level. In front of the Altar there should be a foot-pace quite 3 ft. broad, and the two steps adjacent to it should be of sufficient breadth for the accommodation of the assisting ministers. Between these steps and the place for Communion there should be a clear space at least 4 ft. broad to allow for the ministrations of the clergy; and again there should be another 5 ft. between the rail or desk for communicants and the ends of the singers' seats. *It is of importance that the rail should never stand above more than one step.* If there are two or more it adds to the labour of the ministrants, and is dangerous for the feeble.

Further west are the singers' seats in two or three rows on each side of the chancel. They must not be too high, or kneeling is made difficult, and it is better that books should be held in the singers' hands when standing. This tends to an upright position, and the latter again is good for the voice. Two ft. are a sufficient height for boys' desks. In old times the chancel seats were *returned*, that is to say, one row of seats was placed with its back to the Screen and facing eastwards. This arrangement is often adopted now. It may be noted here that the position of these stalls is a reason why formerly the chancel floor was not raised above the nave.

The chancel SCREEN is now often only a low parapet wall, but the adoption of the old high Screen is much to be desired. It adds dignity to the church. *Gates* at the chancel entrance are often a necessity when Cs. are left open.

We now come to the NAVE. This should not be less than 24 ft. wide, and it should have a central passage at least 5 ft. broad.

2. The Nave and its Fittings. An even greater width is desirable. Chairs may then be placed at the ends of the rows of seats, and these can be removed at times of weddings, funerals,

etc. The Litany desk (FALDSTOOL) should be placed in this passage near the chancel gate.

It is well that there should be *doors* towards the west end of both aisles. These, to prevent draughts, should be double. They should open on a wide cross-passage passing behind the west end of the seating. To the west of this at the end of the Nave is generally the best position for the FONT. It is sufficiently near the church entrance, and is also convenient for administration of Bapt. in the presence of the congregation. As fresh water is now used at each time of Bapt., there must be a drain to the Font which should be connected with a soak-away under the floor. It is directed by canon 81 that the Font shall be of stone. If it is of porous stone, it should be lined with lead. Unrepealed directions order that there should be a cover for the Font, and that it should be kept locked.

A passage, 3 ft. wide at least, should be provided in each AISLE. As mentioned before, the aisles should be continued along the sides of the chancel. This provides a path for communicants to retire from the chancel without having to face those approaching up the nave. There should also be a cross-passage in front of the chancel-screen.

The PULPIT is ordinarily best placed at one side of the east end of the nave, but in very large churches it may be placed against one of the piers of the nave arcade. A sounding board, besides being useful, may be dignified. The LECTERN should be placed on the opposite side to the pulpit, and not in the centre of the chancel.

The PEWS should be placed far enough apart for kneeling purposes. For this about 3 ft. are required with a length of 20 in. for each person. The height of the backs (which are better nearly upright) should be 32 inches, and the tops should be flat without any projections. Shelves for books should be placed fairly low down, or they hit against the chests of those kneeling against them. Trouble is often caused by pews being closed in down to the ground. This adds greatly to the labour of sweeping.

The position of the ORGAN has been touched on in speaking of the transepts. Whether there are transepts or not, it is very desirable that the organ should be raised up, and that the console should be placed on the floor where the player may hear what he is doing and keep in touch with the singers.

The Vestries (see VESTRY) are generally better as subsidiary buildings than as portions of the main structure. They are places

3. The Vestries. where business has to be transacted, and this should be removed from the hearing of those in the church. Clergy and choir should have separate vestries. There should be communication between them, besides access to the C. and to the chancel, and also outside entrances. [It is convenient that the choir vestry should be amply large, so as to serve also as a meeting place for various purposes.]

Leaving the plan and arrangements, something may be said as to the *Structure*. As a C. is built

for the highest of all purposes and is intended to last for generations, it should be built of the very best materials obtainable. Dressed stone is one of the best, but it should be remembered that Bath stone soon perishes out of doors in towns. Brick is very durable, but, though it has been used internally by well-known architects, it can hardly be considered suitable for such purposes. After a time it presents a dingy appearance and, should wall decoration be desired, it is a very intractable surface to deal with. Next to dressed stone a plaster surface seems the most desirable for inside purposes.

Most often a church has a CLERESTORY standing above the aisles, but in other cases nave and aisles approximate in height. If sufficient window space is provided, this arrangement has much to commend it. If the walls are of sufficient height, it gives a sense of spaciousness. Frequently a fairly lofty nave is flanked by insignificant aisles, and there is a tendency now to sacrifice height in the interest of economy. In this we have something to learn from contemporary usage on the Continent.

While the mediæval open timber roofs are among the architectural gems of the country, it is seldom desirable to follow this type at the present time. We can rarely afford to work in oak or chestnut, and we must use our material less lavishly. Better effect can be obtained by barrel or waggon roofs with moulded ribs surrounding boarded or plastered panels. With carved bosses and coloured decoration great richness of effect can be produced. The internal ceiling is also a protection against extreme heat or cold. The finest of all roofing is a vaulted one, but it must be real vaulting and not a plaster sham. Wooden vaulting was used in old times, but care was taken that it should not be an imitation of stone.

For an outer covering, lead or copper is the best. Lead must be so secured that, while it can expand and contract freely, it cannot "creep." It may be seen hanging over the eaves of some old roofs like metallic icicles. Boarding under the lead must be ventilated to prevent dry-rot, and, if oak boarding is placed in contact with lead, the latter will perish. Tiles should be used with discrimination, as many sorts are liable to decay, and, if not very carefully laid, they are not always watertight. Slates, when copper-nailed, are safer if less picturesque. Those of a green or silver-grey tint are to be preferred to those of the colour usually called "slate."

Gutters are often a source of trouble. Where they have to be formed behind parapets or between gables, they should be of lead weighing seven or eight pounds to the square foot. Recently asphalt has been used for this purpose and also for flat roofs. It must be laid by special workmen, and its great advantage is the absence of all joints through which water can work its way. Asphalt as a roof-covering seems likely to be much used, and this will probably leave its influence on design. A flat roof-covering will entail a fairly flat ceiling, and the latter will call for more lofty walls than are needed for a high-pitched roof.

As to floors, while tiles have a fine appearance, they are cold, slippery and noisy. Nothing, however, is more dignified than a marble pavement in black and white squares. Wood block solid floors are very generally used under seats, and for passages have none of the disadvantages of tiles. By paying more attention to the pattern, and by the use of woods of different colour, better effect could be obtained than is usually done.

Little can be said as to *Ventilation*, but it should not depend on windows only. There should be up-cast shafts for the admission of fresh air, and

shafts in the ceiling for the extraction of foul air. An inner ceiling is a help in this matter. Fresh air inlets are better out of sight, or they will soon be closed. Where air can be warmed before it enters the building it is an advantage. (For *Heating and Lighting*, see FITTINGS.)—R6. H. B. WALTERS.

CHURCH DISCIPLINE ACT, 1840.— (3 and 4 Vict., c. 86).

This Act was passed during Lord Melbourne's administration to provide one uniform course of procedure in criminal suits and proceedings against clerks for offences against eccles. law (§ 23). If complaint is made of any such offence, or if scandal or evil report of such an offence exist, or (if he think of it) *mero motu*, the bp. of the diocese may: (a) with the consent of the clerk and complainant (if any), himself pronounce sentence, without further proceedings; (b) after hearing and considering the complaint, issue a commission to five persons (one being his vicar-general or an archdeacon or rural dean) to inquire as to the grounds of the complaint or report. If the commission report that there is a *prima facie* case for proceedings, the bp. may try the case himself with assessors (§ 11), or appoint a commissary for its trial; (c) by *Letters of Request* send the case direct for trial by the court of the province. This is, in fact, the course usually adopted. Where the bp. is patron of any preferment held by the party accused, all action in the case, except letters of request, must be by the archbishop.

Appeal from the bp. lies to the provincial court, and from the latter to the judicial committee of the privy council (§ 15). Pending trial, the bp. may inhibit the clerk (see INHIBITION).

A suit founded on a conviction for a common law offence must be commenced within six months of the conviction: other suits within two years of the commission of the offence. The scope of the Act includes, *inter alia*, simony, the promulgation of erroneous doctrine, unlawful repulsion from communion, as well as the use of unauthorised ritual. The procedure, but not the substantive law, was modified by the *Public Worship Regulation Act, 1874*.

Offences against morality are taken out of the scope of this Act by the CLERGY DISCIPLINE ACT, 1892, § 14 (3), *Bowman v. Lax*, L.R., 1910, P. 300.—A4. R. J. WHITWELL.

CHURCH MILITANT (PRAYER FOR THE).

—The Prayer for the Church Militant corresponds to the Great Intercession

1. *Its Origin.* of the early Liturgies. In the Eastern Liturgies it occurs generally in close connection with the Consecration, on the principle that the Pr. of Consecration is the great central act of pleading the Merits of Christ through Whose mediation all Intercession is offered. In the Roman Mass it occurs partly before and partly after the Consecration. In the Scottish Communion Office it comes after Consecration, but it precedes Consecration in all the English PBs. In the Gallican and Mozarabic it is found in the same position as in our present PB (*Hammond, Lit.*, p. 315 ff.).

A Pr. for the whole state of Christ's Church has from time immemorial naturally formed part of the Service which expresses the Communion of all Saints with God in Christ, and therefore with one another (cp. 1 Tim. 2 1-3 and *Barry's Teachers' PB, s.v.*).

In 1549 the Pr. followed the Pre-Reformation usage of including the dead as well as the living.

It was then "for the whole state of Christ's Church," and it ended with a special thanksgiving for the grace and virtue declared in all Saints, especially the "most blessed Virgin Mary," and "the Holy Patriarchs, Prophets, Apostles and Martyrs"; and it had a commendation to God of those departed in faith, with pr. that He would "grant them mercy and everlasting peace," and that we and they may at the Great Day "be set on His right hand." In 1552 all this was deleted, the words "militant here on earth" were added to "for the whole state of Christ's Church," and the Pr. ended with the petition for those in "adversity." In 1662 it was proposed to begin with the words "Let us pray for the good estate of the Catholic Church of Christ," but the proposition was not accepted. The closing sentence, however, commemorating the faithful departed was inserted, taking the place of the fuller form of 1549. On this subject consult the Coll. aft. the Lord's Pr. in the Burial Service; Barry's *Teachers' PB*, s.v.; Cosin's *Works*, v, pp. 169, 373, 379; Wheatley on the *PB*, pp. 277-9; Wickham Legg, *The Burial Service* (SPCK), p. 17; Blunt's *Annotated BCP*, p. 380; Jacobson, *Fragmentary Illustrations of BCP* (Bp. Wren), p. 77; Procter and Frere, *BCP*, p. 482; and also Dowden's *Annotated Scottish CO.*, pp. 217-18. The Pr. in its present form naturally falls into three main divisions, viz., (1) the Oblation; (2) the Commemoration of the living, including all sorts and conditions of men; (3) the Commemoration of the faithful departed.

We add a few notes on special points. "*Militant here in earth.*" The Church here on earth is a Church

3. Special Points. Militant, i.e., at war with sin, as distinguished from the Church hereafter in heaven, which will be Triumphant and at rest. The words "*and oblations,*" which were added to "*alms*" in 1662, have been variously interpreted. According to some, "*oblations*" mean what was given for the clergy, or all offerings of the people other than alms for the poor. According to others, the fact that the words were inserted in 1662 along with the preceding rubric, "the priest shall then place upon the Table... Bread and Wine," when taken in connection with the fact that the Scottish rubric of 1637, from which the revisers clearly borrowed, directs the priest to "offer up" the bread and wine, seems to point to a reference to the elements. But, on the other hand, the Scotch Office of 1637 directs that the deacon or churchwarden "shall reverently bring the said bason with the *oblations* therein," and afterwards the Priest "shall offer up," etc. Bishop Patrick, in his *Mensa Mystica* (1667, *Works* 1 115) and his *Christian Sacrifice* (1670, *Works* 1 377), interprets the word *oblations* of the elements, but the primary reference seems to be to the "other devotions of the people." (See Dowden's *Further Studies in the PB*, 1908, p. 176; Simmon's *Alms and Oblations*, reprinted from the *Churchman*, 1882; *CQR*, April, 1884; Procter and Frere, *BCP*, pp. 482-3.)

"*Indifferently,*" i.e., impartially; so in Amer. *PB*. "*Lively,*" i.e., living; cp. 1 Pet. 2 5.

The Pr. for the Church Militant ends the Introductory or ANTE-COMMUNION SERVICE.—HI.

J. F. KEATING.

CHURCH OF ENGLAND.—See ENGLAND, CHURCH OF. (For other Chs. cp. App. A1.)

CHURCH RATES.—The claim made upon parishioners to contribute towards the upkeep of the parish ch. dates from very early times; indeed CR., as they existed in England from time immemorial, are only a particular development of the universally recognised obligation that the members of the Ch. should take their share in the upkeep of the fabric and the cost of divine service.

This obligation may be regarded as contemporaneous with the Ch. itself, and not of the Christian Ch. only, but of the Jewish Ch. also. The prescribed contribution for the maintenance of the Jewish Tabernacle (Ex. 30 12-16) passed into the similar claim for the upkeep of the Temple Services, which our Blessed Lord both recognised and obeyed (Matt. 17 24-27). The antiquity of CR. in the Eng. Ch. is proved by a passage in a letter written by Canute on his return from Rome, A.D. 1026, in which he entreats "all my bishops and all the sheriffs by the fidelity which they owe to me and to God, that the Ch. dues, according to the ancient laws, may be paid before my return; namely, the plough alms, the tithes of cattle of the present year, the Peter pence, the tithes of fruit in the middle of August, and the *kirch-shot* at the feast of St. Martin's to the parish Church" (Spelman, *Concil.*, 537).

Beginning with the claim on all parishioners to bear the cost of repair of the nave of the parish ch. and the fences of the graveyard, the scope of the CR. was gradually enlarged till it included also the provision of the necessary requirements for divine service.

Up to the time of their abolition in 1869 the payment of CR. was recognised as a common law obligation, and was confirmed by statute law. The levying of CR. was by vote of the Parish Vestry, and the amount was recoverable at law. Compulsory CR. were abolished by 32 and 33 Vict., c. 109. It still remains within the power of the Vestry to levy a rate for the same purposes as heretofore, though it has no power to enforce its payment, and in many county parishes this method is welcomed as the fairest and most satisfactory way of meeting primary obligations of parochial finance. See also EXPENSES (CHURCH).—A6. G. R. BULLOCK-WEBSTER.

CHURCHING OF WOMEN.—The full title of this service has been since 1552 "The Thank-

giving of Women after Childbirth, commonly called The Churching of Women," but, as often, the "common" phrase has persisted on the lips of the people. Its contents are: (a) Exh.; (b) Psalm of Thanksgiving, 116 (for deliverance from peril), or 127 (for the gift of the child); (c) Lesser Lit., Lord's Pr., *Vv.*; (d) Pr. of Thanksgiving.

The office ends abruptly, as it should be followed by the HC whereat the woman is to receive.

The rubrical direction "decently apparelled" is related to the old custom of wearing a white veil, which in the early 17th cent. was still obligatory, but which was evidently neglected under the Commonwealth. Abp. Grindal (1571)

required penance bef. this service could be used for an unmarried woman. The dropping of the title "Purification of Women" in 1552 did not pacify the Puritans, who thought the occasion unworthy of special thanksgiving. Consequently Hooker (*Eccles. Polity* 5 74) answered this cavil.

The C. of Women has its roots in the Jewish rite of Purification (see Lev. 12; cp. Lk. 2 22), but it retains no trace of the Levitical idea of

2. **Its Sources.** uncleanness attaching to the mother as the result of childbirth. The dominant thought is one of thanksgiving for deliverance from peril.

The PB office is mainly derived from the Sar. Manual, Pss. 121, 128 being replaced by 116 and 127, and an Exh. added. The *Vv.* practically reproduce the Sar. But the aspersion of the woman with holy water and her formal introduction into the church by the priest have been omitted.¹—MIO.

H. E. SCOTT.

CHURCHWARDEN.—Cs. are the responsible lay church functionaries of a parish.² Officers

1. **Powers and Duties.** having the care of the church ornaments and utensils are mentioned by Optatus and St.

Augustine under the name of *seniores ecclesiastici*, and have from early times existed throughout Christendom. They are referred to as *guardiani ecclesie* in Lyndwode's *Provinciale* in the 15th cent., and have ever since been known in England by the name of Cs. But in the canons they are also called *questmen*, with reference to their duty of inquiring after and presenting for censure parishioners guilty of heresy or other ecclesiastical offences. This duty had been originally assigned to independent questmen, who were also called *synodmen*, from attending the diocesan synod to make their presentments. But in course of time the title *synodmen*, corrupted into *sidemen* or *sidesmen*, became attached to the assistants of the churchwardens (can. 90), while the churchwardens themselves became the questmen. From the 16th cent. until recently the churchwardens of ancient parishes were charged under various statutes with the administration of the poor law and other civil duties.

The bells, bell-ropes, church plate and other moveables of the church, money given for the church, and church account books are under their care and in their possession as a quasi-corporation. They are charged with the care and maintenance in good repair and order of the church (including, except where the rector is bound to repair it, the chancel) and of the churchyard and its fences (can. 85), but only so far as they have funds for the purpose; and the freehold of the church and churchyard is not in them but is either in the rector or in the incumbent. Consequently, as against the incumbent they have no right to the key of the church, but only to access to the church for the performance of their duties. They were formerly supplied with

funds by church rates, but must now depend on voluntary endowments or contributions. So far as they have funds, they must provide the necessaries for divine service, books for entering the names of preachers and registering baptisms, marriages, burials and banns of marriage, and a Table of the Prohibited Degrees of Marriage (cans. 52, 70, 80-84, 99; Marriage Act, 1823, s. 6). But they cannot remove, alter or add anything in the church or churchyard without a faculty (see FACULTY). If they do so, they are guilty of an ecclesiastical offence, for which they may be prosecuted in the ecclesiastical courts and be censured and condemned in costs. They have a joint control with the incumbent as to the ringing of the bells (can. 88). As the officers of the bishop for the purpose, and under his directions in case of disputes, they arrange the seating of the parishioners in the church, including the chancel, subject to the rector's right to seats in the chancel and to the existence of any private pews or aisles (cp. art. PEW); and they have the duty of keeping order in the church and churchyard during divine service and at other times (cans. 19, 85, 90). They can remove from the church persons guilty of misbehaviour during divine service, and can apprehend and take before a justice of the peace a person guilty of violent or indecent behaviour in a church or churchyard with a view to his summary conviction for brawling. But they cannot interfere with the conduct of divine service by the minister, unless he is guilty of such unseemly conduct as would amount to the technical offence of brawling (cp. art. BRAWLING). The collecting of money in church is under their control; and money given at the OFFERTORY before the Prayer for the Church Militant in the Communion Office is at the disposal of the incumbent and churchwardens jointly, or, if they disagree, of the Ordinary. But money collected in church at other times is under the control of the incumbent unless it is collected for church expenses, in which case it is entrusted to the churchwardens.

When a vacancy occurs in the benefice, they are usually appointed sequestrators and, as such, receive the income, and provide thereout, under the bishop's directions, for the ministrations of the parish, and hand over any balance to the new incumbent on his admission to the benefice. On receiving the prescribed notice of his intended admission from the bishop, they post it up at the church door and after leaving it there for a month return it to the bishop. In the few parishes in which the right of appointing the incumbent is vested in the parishioners, the churchwardens conduct the election.

At the expiration of their year of office they are bound to render an account of the money received and expended by them and to hand over to their successors all money, books and church property then in their possession (can. 89).

Churchwardens, whether of ancient or of new ecclesiastical parishes, ought to be resident householders of the parish of full age; and a

¹ "Deinde inducat eam sacerdos per manum dextram in ecclesiam, dicens Ingredere in templum Dei ut habeas vitam aeternam et vivas in saecula saeculorum. Amen." (Sar.)

² See further, Smith's *Law of Churchwardens and Sidesmen*.

non-resident churchwarden can be removed by legal proceedings. A woman can hold the office. Jews, aliens, and persons

2. Qualifications.

convicted of felony, fraud or perjury, are disqualified from serving; and in new ecclesiastical parishes the churchwardens must be members of the Church of England. In ancient parishes persons chosen for the office can be compelled to serve, either in person or, in the case of Roman Catholics and Protestant dissenters, by deputy, unless they can claim exemption on the ground of being peers, members of Parliament, ministers of the Church of England or of some other religious body, Quakers, practising lawyers or medical men, or of serving in some public, military, naval, judicial or civil capacity. But all such persons, if chosen and otherwise qualified, are at liberty to serve, should they so desire.

In ancient parishes, unless there is a local custom to the contrary, two churchwardens are annually chosen at the Easter

3. Appointment.

vestry by the incumbent and parishioners jointly or, if they cannot agree, one by the incumbent and the other by the parishioners (cans. 89, 90), that is to say, the inhabitant householders or occupiers of rateable hereditaments in the parish of both sexes. If a poll is demanded, their voting power depends on the annual value of their rateable holding, which entitles them to one vote if under £50 and, if above that figure, to one vote for every complete £25 of the assessment up to £150, but in no case may any one have more than six votes. The incumbent, having nominated his own warden, cannot also vote as a parishioner; but, perhaps, in the event of a tie, would, as chairman of the vestry, be entitled to a casting vote. By custom, however, there may be only one churchwarden or more than two, and the parishioners may elect both churchwardens, or the right of appointment may be otherwise vested. In new ecclesiastical parishes at a meeting in the nature of a vestry, held at Easter in every year, the incumbent nominates one warden and the parishioners elect another. In case of a poll each parishioner has one vote only. Where there is an independent church without a parish or district attached, the minister selects one warden and the pew-renters the other, or, if there are no rented pews, the minister appoints both. In every case the duties of the parson's warden and of the people's warden, as they are popularly called, are identical, and neither of them has legal precedence over the other. But churchwardens are always eligible for re-appointment, and one who has continuously held office longer than his colleague is properly regarded as the senior. They are chosen for one year, but their office lasts until their successors, after being appointed, are admitted by the archdeacon at his annual visitation or, in the year of an episcopal visitation, by the bishop or his chancellor. For this purpose the newly

elected churchwardens attend at the visitation and pay for it the parochial fee of 18s., and make and sign a declaration that they will faithfully and diligently perform the duties of their office for the year for which they are appointed. Until this has been done, they are not actually in office. At the same time the outgoing wardens send in their written replies to questions as to the church and parish, and make any presentments in relation thereto which circumstances require. A C. who is elected ought to be readmitted on his re-election, but the readmission is not absolutely necessary to the validity of his subsequent acts. If there is a disputed election and the case is not absolutely clear, both claimants are admitted, and their respective rights are left to be determined by legal proceedings. Sometimes this can be conveniently done by one bringing a county court action against the other for the possession of the church books. A C. cannot resign office during the year, but he vacates it on a conviction for treason or felony followed by a sentence to imprisonment with hard labour or exceeding twelve months, or to a heavier punishment, and he may be removed from it for misconduct or on ceasing to reside in the parish. A vacancy by death during the year is not usually filled up unless both wardens die.

A contract by a C. binds himself personally, irrespective of his term of office, unless he expressly limits his liability to such parochial funds as he may have in hand to meet it; and the contract does not bind his colleague, unless a party to it, nor his successors in office. Cs. are liable for neglect in not keeping the church or churchyard in repair or in not providing for the services of the church so far as it is their duty to do so, and so far as they have funds in hand for the purpose. But they are under no obligation to incur expenses which they have no money in hand to meet.

They are also liable to criminal proceedings in the ecclesiastical courts and to monition and censure and condemnation in costs, if they are guilty of any other gross neglect or misfeasance in discharging the duties of their office.—A3. P. V. SMITH.

CHURCHYARD.—By a C. is meant a portion of land adjacent to a church, and dedicated to the purpose of the burial of the

1. Sanctity of a Churchyard.

This dedication is formally effected by the bishop's CONSECRATION of it. The sanctity of the mortal remains of the blessed dead is clearly assumed by the institution of Cs.—an institution which dates from the 6th cent. It is not necessary to suppose that our reverence for the bodies of the departed is based only on the belief that the same material frames will be raised to life in the general Resurrection—a belief not generally held in the literal sense now. Christians likewise remember that man was made in the image of God and that the human form was that

assumed by the Son of God, who also was laid in a sepulchre. Nor do they forget the commendation uttered by our Lord on her who anointed His Feet with precious ointment "against my burial."

Such being our feeling with regard to our Cs., we next inquire how we can best give it expression.

2. Plants and Flowers. Two dominant thoughts are suggested by the resting-place of our dead:—(1) the solemnity of eternity, and (2) the blessed hope of everlasting life. The British Christians symbolically represented (1) in their Cs. by planting yew trees—some of which still survive after thirteen cents, and mark the sites of Celtic graveyards. This custom still remains, and other evergreens have been added on the same principle. (2) is suitably suggested by living flowers. Artificial flowers should be discouraged, if not prohibited—they can mean nothing except that those who lay them on the grave do not wish to have the trouble of coming from time to time with fresh flowers. Purple and white hyacinths in spring, forget-me-nots, roses, lilies, and other symbolical flowers tell their own tale of loving care.

The names of the departed are usually inscribed on monuments of various forms and materials.

Marble is very apt to perish in the English climate, even when carefully tended. Granite and Portland stone are more suitable in this country. A recumbent cross is the most satisfactory form of monument. Upright headstones, unless supported on a brick foundation, sink away from their positions and present an unsightly appearance collectively. It is usual to prohibit monuments exceeding a certain height.

One or two further points may be noted. The drainage of a C. should be carefully attended to.

When a C. is first laid out a map is drawn to scale by the surveyor, marking the sites of the grave-spaces and the course of the drains. This map should be most strictly followed in digging the graves. It should also be remembered that willows and poplars are undesirable in a C. because their roots get into the drains and block them. The consequence is that graves when opened will be found to contain water which flows in as fast as it is baled away. Sycamores are undesirable for another reason—their roots penetrate into the coffins.

At least 4 ft. of earth should rest on the coffin-lid of an adult, 3 ft. on that of a child under eight. No fund is so easy to raise as a fund for keeping a C. in good order. Well kept turf, well chosen trees and shrubs, absence of weeds, simple and appropriate flowers, all contribute to the general effect of peace and reverent care.—oe.

H. GIBSON SMITH.

CHURCHYARDS, LAW OF.—A parish ch., usually has a burial ground adjacent to it, which is known as the churchyard. The C.,

1. Status. like the site of the ch. itself, is consecrated ground. Old Cs. are presumed to have been properly consecrated; when new Cs. or additions to old Cs. are made, a ceremony of CONSECRATION takes place. In earlier days the practice of burying the dead in the ch. commonly obtained; but subsequently such interment was reserved for specially holy or important persons, and land adjoining the ch. was enclosed as a burial ground for more ordinary people. Now no one may be buried in the

interior of the ch., except in the enjoyment of a prescriptive right, unless a Faculty be obtained.

The freehold of the C. is normally vested in the rector or incumbent of the parish; but his rights over the soil are severely qualified, and he may not use the C. for any purpose inconsistent with the object of its consecration. He has however the right to cut, mow and graze the herbage growing there, and to fell the trees there for the purpose of repairing the ch. or the parsonage. Certain indefinite powers of control over the C. may be exercised by the churchwardens; it is their duty to see to the fencing and repair of the C., and they may intervene to prevent irreverent behaviour there.

Every inhabitant of a parish or person dying within its bounds has a right to be buried in

parish C. The right to burial however does not imply the right to designate the particular part of the C. where the burial is to take place. On that point the incumbent and churchwardens have a discretion. And in general an exclusive right to the use of a vault or any portion of the C. can only be secured by a Faculty; but under the Acts of Parliament, granting special facilities for the extension of existing Cs., the grantor of additional land is enabled to reserve an exclusive right of burial in a part of the added territory. Nor does the right to burial include the right to erect a monument. In strictness a Faculty is required; but a Faculty is seldom sought for that purpose, the leave of the incumbent or churchwardens being regarded as a sufficient authority. A monument erected in a C. remains the property of the person who has set it up during his life, and then it would seem pass to the heirs of the dead person in whose honour it was erected.

No fee for burial in a C. is due at Common Law, but in any particular parish it may be due by immemorial custom. Such burial fees are usually payable to the incumbent; though they may be payable to the churchwardens, or partly to the one and partly to the other. But in any case no burial fees are payable where no service is done. Besides the ordinary burial fees, special fees are generally paid in respect of the erection of monuments, construction of vaults, or the like, or on the burial in the C. of strangers to the parish. It has been recently decided that an incumbent who has a beneficial occupation of the C. by reason of fees received in respect of exclusive rights of burial or the erection of monuments there is liable to be rated to the Poor Law.—oe.

HUGH R. P. GAMON.

CIRCUMCISION.—See **FESTIVAL**, § 12; **CHRISTMAS (RATIONALE)**, § 3.

CITATION by a written document served on the proposed defendant is a necessary preliminary to any eccles. cause. It is a judicial act whereby he is summoned to appear and answer. It must set forth:—(1) the name of the judge and the style of his court; (2) the name of the party cited; (3) the day and place where he is to appear; (4) the cause of suit; (5) the name of the party suing and the nature of his interest. It must state the diocese of the defendant in order to show (canon 94) that he is not cited out of the diocese where he dwells. In cases of heresy, the abp. may (Stat. 23 Hen. VIII, c. 9, § 2) summon any person in his province, if the bp. (a) consent or (b) has failed to do justice. Cs. must be taken out for named individuals (canon 120). But a general C. of all persons interested (and to the incumbent and churchwardens personally, if not parties to the application) must be issued before the grant of a **FACULTY**; and a "citation against opposers" must be

set up on the door of the church in which the archiepiscopal confirmation of a bp.'s election is to be held.

Citation is the name given also to the summons to elect proctors in convocation.—A5.

R. J. WHITWELL.

CLERESTORY.—A range of windows placed above the roof of an aisle or other subordinate building.

In important churches it was a serious problem to mediæval builders to carry a stone vault upon a tall C. Its solution was found by reinforcing the clerestories with flying buttresses. But in an ordinary parish church with a timber roof the construction of a C. is not a difficult matter, and in the 15th cent. clerestories and flat roofs were frequently added to older churches. Nevertheless many churches, especially in the West Country, are without clerestories, while in certain districts their use is almost universal.—R6.

C. A. NICHOLSON.

CLERGY.—The word is derived from Gk κληρος = "lot," as used in LXX, Num. 18 20, Deut. 10 9, 18 1, 2; of Levi, "The Lord is his portion"; and Deut. 32 9, "The Lord's portion is his people." So in NT Acts 1 17. The double sense in which the word is used, viz.: (1) "those who are chosen to belong in a special way to the Lord," and (2) "those, the lot of whose inheritance is the Lord," is noted by St. Jerome in *Nepot.* (cp. St. Aug., *Enarr. in Pss.* 77 19).

"Clerus," of the clergy, is first found in Tertullian (200 A.D.). In his time a sacerdotal view of the ministry had become current in the Church (see Lightfoot, *Phil.*, pp. 181 ff, criticised by Moberly, *Ministerial Priesthood*). At first it was applied to the threefold ministry, and in later times all members of the Minor Orders who had received the tonsure were included; as were, later still, members of religious orders, and even any educated man.

To distinguish them from the laity, their dress must be sober in shape and colour. Trade, stage-plays, gambling, arms, and female society, were forbidden them. They claimed immunity from civil courts, and trial by Canon Law. Such privileges are everywhere abolished, as in England, A.D. 1768. (Bibliography: Vacant, *Dict. de Théol. Cathol.*, fasc. 18, pp. 225 ff.; Bingham, *Antiq.* i. 5 7.)—A3, 1.

J. E. SWALLOW.

CLERGY, DISABILITIES, IMMUNITIES AND PRIVILEGES OF.—Before the conversion of the Empire the clergy naturally had neither privileges nor disabilities in virtue of their office. After the conversion of Constantine they were made supreme in eccles. questions, and bps. could not be summoned as witnesses in the courts, or put on oath privately, nor could priests be examined by torture. The decisions of bps. in civil cases were recognised, and they acquired special privileges of intercession for condemned criminals and for the weak and oppressed. They also had various rights of affording sanctuary and of censorship. They were, moreover, exempt from the poll-tax and certain other charges, and were for a time made free from all bearing of civil office, till this led men to take Minor Orders to escape from public service. The tendency of later times was to exempt them from all political burdens, but to retain those that were bound up with the possession of property. These rights, as recognised in the codes of Theodosius and Justinian, became part of Roman law and passed from Byzantium to the West, and out of them was built up the whole structure of Canon Law.

At the present day Canon Law is concerned almost entirely with eccles. matters, and secular

disabilities, and immunities are few. The clergy are by Common Law not bound to serve in any temporal office, even if holding lands which otherwise would involve an obligation to do so. By Canon Law secular offices and employments are forbidden them, though kings may appoint them to such. They are not bound to serve in war. As to their persons, they are not liable to arrest and may not be obstructed in going to or coming from divine service. They are exempt from serving on juries. A clergyman cannot be an approver, nor be amerced after the quality of his spiritual benefice, but after his lay tenement and after the quality of his offence. The sheriff cannot levy of his eccles. goods, and he is exempted from paying toll at turnpikes when on parochial duty, though he is not free from other tolls and charges. How far sermons not printed and published are public acts, and therefore not exempt from criticism, does not appear to be settled.

The clergy cannot sit in the House of Commons. This was originally forbidden on the ground that they formed a separate estate of the realm and sat in Conv., and is now a disability in virtue of a special Act passed in 1801. Nor may they be elected mayors, councillors, or aldermen of municipal boroughs, though they may act as Justices of the Peace and Guardians of the Poor, and may hold the office of chairman, alderman, or councillor of a County Council, or of mayor, alderman, or councillor of a Metropolitan Borough. A clergyman may not, without the consent of his bishop, take a farm of above 80 acres, nor may he engage directly in trade. The necessary business involved in keeping a school does not come under this definition.

By the Clerical Disabilities Act, 1870 (33 and 34 Vict., c. 91), a clergyman can execute a deed of relinquishment of his clerical profession and become a layman in the eyes of the law, thereby divesting himself of all privileges and disabilities attached to Holy Orders. Such a course is directly forbidden by canon 76, and it should be remembered that if he takes advantage of the Act, though Holy Orders are indelible, it will be impossible for him to exercise his spiritual functions again in England, though the Colonies still offer him a field of work.

(DCA, art. *Immunities and Privileges of the Clergy*; Bingham, *Antiquities*, v. 2, 3; Phillimore, *Eccles. Law*, 2nd ed., 1 473, 2 909; P. V. Smith, *The Ch. Handbook*, 1907.)—TA.

CLEMENT F. ROGERS.

CLERGY DISCIPLINE ACT, 1892.—This statute was passed in Lord Salisbury's second administration to provide a simpler course of procedure for dealing with offences against morality on the part of the clergy.

1. The first section of the Act obliges the bp. to declare void the preferment (if any) of a clerk

in holy orders against whom judgment has been given by a temporal Court in respect of any of the undernamed temporal offences, and to vacate

1. Convicted Offenders.

the licence of any unbeneficed clerk similarly adjudged; (a) if sentenced to imprisonment with hard labour, on indictment for felony or misdemeanour; (b) if a bastardy order is made upon him; (c) if in a divorce or matrimonial cause he is found to have committed adultery; (d) if a judicial separation order, or (e) a separation order under the Matrimonial Causes Act, 1878,¹ is made against him. The declaration must be made within twenty-one days "after the date at which the conviction, order, or finding becomes conclusive." If not so made, it shall be made by the archbishop.

2. The second part of the Act provides for the case of a clerk: (a) convicted by a temporal court of an eccles. offence,² or

2. Eccles. Procedure. (b) alleged to have been guilty of an "immoral act, immoral conduct or immoral habit,"³ or "of any offence against the laws ecclesiastical" (e.g., simony, non-residence, the pursuit of certain secular employments), "being an offence against morality and not being a question of doctrine or ritual." In either case the clerk may be prosecuted by any of his parishioners, or by his bp. But if, in the opinion of the bp., a complaint made against the clergyman be too vague or frivolous to justify the proceedings, he must disallow the prosecution. If the prosecution is not disallowed, the clergyman may elect to submit himself to the bp. without a hearing before the CONSISTORY COURT, and thereupon the bp. has power, with the written consent of the clergyman and of the party complaining, to pronounce such sentence as he sees fit, not exceeding the

¹ This is construed strictly, and an order under the Summary Jurisdiction (Married Women) Act, 1895, for separation on the ground of "persistent cruelty," does not entitle the bishop to act (Sweet v. Bp. of Ely, L.R., 1902, 2 Ch. 508).

² "Innocent behaviour during the celebration of divine service" is such an offence (Girt v. Fillingham, L. R., 1901, P. 176). They have been also held to include conduct "dangerous to the reputation and unworthy of the character of ministers of religion" (Sweet v. Young, L.R., 1902, P. 37; see also L.R., 1904, A.C. 266).

³ By § 12 the words in quotation-marks "shall include such acts, conduct, and habits as are proscribed by" canons 75 and 109, of which the text is as follows.

"75. Sober conversation required in Ministers. No Eccl. person shall at any time, other than for their honest necessities, resort to any Taverns or Alehouses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending their time idly by day or by night, playing at Dice, Cards, or Tables (backgammon), or any other unlawful games: but at all times convenient, they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God, having always in mind that they ought to excel all others in purity of life, and should be examples to the people, to live well and Christianly, under pain of Eccles. censures to be inflicted with severity, according to the qualities of their offences."

"109. Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment. If any offend their brethren, either by Adultery, Whoredom, Incest, or Drunkenness, or by Swearing, Ribaldry, Usury, and any other uncleanness and wickedness of life, the Churchwardens or Questmen and Sidemen in their next Presentments to their Ordinaries, shall faithfully present all and every of the said offenders, to the intent that they and every of them may be punished by the severity of the Laws, according to their deserts, and such notorious offenders shall not be admitted to the holy Communion till they be reformed."

sentence which might be pronounced in due course of law.

Failing settlement in one of these ways, the cause will be tried by the *Consistory Court* with assessors, the Chancellor of the Diocese presiding, and deciding questions of law, questions of fact being decided by (a) his assessors unanimously, or (b) the Chancellor and a majority of the assessors.

Assessors for the purposes of the Act are appointed triennially in each diocese: (a) three elected from their own number by the chapter, prebendaries and honorary canons of the cathedral; (b) four elected from their own number by the beneficed clergy of each arch-deaconry; (c) five elected from the justices of the peace of each county by quarter sessions.

When the presence of assessors is required, three clergymen and two laymen shall be chosen out of the assessors on the list by ballot conducted by the registrar.

If a clergyman is adjudged guilty, primary regard is to be given to the interest of the parish concerned, and he may be deprived or suspended for a definite term.

4. Sentences. If a clergyman wilfully disobeys a sentence under the Act, the Consistory Court may condemn him to be deprived as well as to other eccles. censures, but imprisonment under a writ *de contumace capiendo* is not to result from such sentence.¹ If by virtue of the Act, or of any sentence passed thereunder, the preferment of a clergyman becomes vacant, and if it appears to the bishop that he ought also to be deposed from holy orders, the bishop may, by sentence and without any further formality, depose him (s. 8). In this way the offender will be absolutely and for ever prevented from holding any preferment for which holy orders are an essential qualification.

Either party to a case may appeal either to the provincial court or direct to the Judicial Committee of the Privy Council.

5. Appeals. the decision of the latter court being final. But an appeal on the facts must have preliminary leave from the appellate court.—A. R. J. WHITWELL.

CLERK.—(Lat. *clericus*.) Since the days of St. Augustine, the C. has existed in England as a Ch. minister and one of the clergy, inferior to those in holy orders, but appointed by the priest without the sanction of the bp. (Concil. Carthag. IV, canon 10). His office was to assist the priest in all possible ways, and could only be performed by a man of education and some knowledge of Latin. His main duties were four.

¹ An additional canon was in 1892 made and duly ratified as follows:

"If any beneficed priest shall, by reason of any crime or immorality proved against him, become legally disqualified for holding preferment, it shall be the duty of the bp. of the diocese wherein his benefice is situate to declare without further trial the benefice with cure of souls (if any) vacant, and if it should not be so declared vacant within twenty-one days it shall be declared vacant by the abb. of the province or under his authority."

(i) *To sing, e.g., the Grail and Alleluia at Mass, and the Pss., Cants. and Responds in the Divine office.* He was therefore often entitled "psalmista," and appointed ruler of the choir. His musical gifts were noted until the middle of the 18th cent., and he gave out the hymns "to the praise and glory of God" until the middle of the 19th cent., sometimes reading each verse before it was sung.

(ii) *To read the Epistle, if no sub-deacon were present.* For this purpose, after the Reformation, the *Clerk's Book of 1549* contains some of the Epistles, e.g., for Communion of the Sick and Burial of the Dead. In the middle of the 19th cent. the clerk in some places still read the Epistle and first Lesson.

(iii) *To teach in school the children of the parishioners, a duty which was not invariably performed.*

(iv) *To assist in ministering sacraments and sacramentals.* For this purpose, one of the Cs. must always be present in the parish, and ready to accompany the priest, especially when he anointed and communicated the sick, carrying a light and the stole and oil-flask. The *Clerk's Book of 1549*, besides the Epistle, gives the C.'s part in responding at the Litany, singing Introit, Gloria, Creed, Offertory and Communion Anthems, and Agnus Dei, at HC; Pss. and Responses at Holy Matrimony; Anthems, Pss. and Responses at the Visitation of the Sick with Ps. after anointing; Introits at the Communion of the Sick and Burial, with introductory verses and two Anthems in the Burial Service; Ps. at Purification of Women; *Miserere* and Anthem, "Turn thou us," on Ash-Wednesday.

Lesser duties were: (1) *To ring the bells*; also to see that they were in good order and provide ropes

2. Minor Duties.

and grease. Bells were rung before mattins, high mass (and at the sacring), and evensong; also at funerals, on All Souls' Eve, passing bells, and when the bp., king, queen, or prince, came. (2) *To light the candles and lamps in the sanctuary, the portable tapers, and those on the rood beam.* (3) *To fold up the vestments, and have them washed and mended, keeping them with the vessels of the altar, books, jewels and other ornaments.* (4) *To vest the altars, bringing out of the store all the ornaments required for festivals or ferial days, and replace them in store after use.* (5) *To provide fuel and fire, whenever incense was to be used, and also for the blessing of fire on Easter Eve.* (6) *To keep the ch. clean, sweeping it regularly and looking to the gutters and pipes, especially after snow.* (After the Reformation, Bishops' Visitation Articles inquire if this be done.) (7) *To light the lanterns and sconces in the church in winter time, and "do them out" again.* An extinguisher is still in some places called a "douter." (8) *To serve the priest at low Mass, and, as above, to read the Epistle.* In rare instances, this was still the custom in the first half of the 19th century.

In addition to the above, which are given in the Statutes of St. Mary Ottery, may be noted: *To open and shut the doors*; before closing the ch., he is often required to search it, for fear of sleepers. *To carry the pax round the church* for the people to kiss, as ordered in all ancient English marriage rites. *To keep*

the registers of baptisms, marriages, and burials, at any rate after 1536 A.D. *To provide water* on Maundy Thursday for washing the altars, and on Easter Eve and Whitsun Eve for the hallowing of the font; also on Sundays for the holy water. The C. carried holy water and holy bread each week to every household in the parish, receiving a fee as part of his stipend. Thus the C. in parish churches performed duties which properly belonged to the offices of sub-deacon, acolyte, reader, and door-keeper. In some churches the Cs. were called deacons, and occasionally were in deacons' orders, and for lack of others properly qualified were sometimes men of position.

The C. has been usually appointed by the vicar of the parish, though the parishioners have occasionally maintained the custom

3. Status.

of election. He held a freehold, and could only be dismissed by a suit in the eccles. court, until the Act of 1844 empowered the archdeacon, on cause shown, to remove him. Sometimes the vicar has appointed a friend or assistant curate to the office, its duties being performed by a deputy. An assistant curate's tenure of the office is on the same terms as that of his curacy. Between the Reformation and the Restoration, parish Cs. sometimes presumed to administer the chalice, to baptise infants, to say the service, to church women, and bury the dead; the churcing and burial occasionally with the bishop's licence. Down to the middle of the 19th cent. he not only announced the hymns, but gave out other notices which sometimes concerned secular business. During service, the C. was vested in surplice or rochet, and his seat was near the parson's. Where, in later days, a "three-decker" was erected, he occupied the lowest stage. In small parishes there was but one C., and it is not clear whether the second (when there were two) performed the sexton's duties, or whether the C. or Cs. were always assisted by a sexton. The C. performed the duties which elsewhere fell to sacristan, collet, and server, the sexton those of verger, or beadle. A C.'s wages sometimes included house and garden, with rights to offerings in kind and fees, e.g., for marriages and burials.

(Bibliography: Dr. Wickham Legg, *The Clerk's Book of 1549, HBS*; Phillimore, *The Book of Church Law*.)—A3. J. E. SWALLOW.

COADJUTOR.—A term applied to an assistant bp. to whom some defined share of the responsibility of the Diocesan is assigned. Right of succession is usual, but not invariable, except where, as in some Ag. churches, the right is established by canon.—A3. G. HARFORD.

COLLATION.—The term used of the act of the bp., which takes the place of presentation and admission in the case of a benefice in his own gift.—1a. G. HARFORD.

COLLECTION.—See ALMS; CHURCHWARDEN, § 1; OFFERTORY.

COLLECTS.—The Collect is a special feature in the worship of Western Christianity, and in its simplest, purest form we seem able to trace

its origin to the early Roman Church, whether Leo the Great (†461) be its first author, as is commonly held, or not. The longer and fuller "Gallican" forms bear more resemblance to the prayers of the Eastern Churches, though their use at time of service conforms more or less to that of Rome. Practically, all the C. of the PB which are ancient (*i.e.*, of Pre-Reformation date) are translations more or less free of "Roman" C., whilst those that were composed in 1549 or 1662 have a tendency (it may be unconscious) to exhibit some of the characteristics of the "Gallican" type.

The word in "Roman" Latin is usually *collecta*, and in the "Gallican" books *collectio*, but the former is only a low Latin form of the latter (just as *Missa* = *Missio*, *Ascensa* = *Ascensio*, etc.), and therefore it is unlikely that the original sense of the one term is different from that of the other, even though the form *collectio* is used freely of almost any of the prayers in the Liturgy, and not only of what are technically called the C. in "Roman" books, whilst only the form *collecta* appears in the phrase *ad collectam*, which suggests the most probable origin of the term. According to this theory *collecta* first signified either the congregation (*συναξίς*) or the service for which it was assembled: hence the *pr. ad collectam* was that which summed up the silent petitions of the people in service time, which had been previously "bidden" under various heads, and thus *collecta* (*collectio*) came gradually to be used of the *pr.* itself. No doubt the act of so gathering up the people's petitions was sometimes called *colligere orationem*, and that gave rise to another theory of the origin of the term as if it were the "collected" *pr.*; but this is far less plausible than the former explanation. The idea that the Coll. is so called because it condenses the teaching of the day (*e.g.*, in its Epistle and Gospel) is merely fanciful and not borne out by the facts of the case. Still less reasonable is the idea that it is the *pr.* which demands a "collected" mind in those who offer it.

So much by way of general introduction. When we turn to the C. of the PB, we find that, with some exceptions, the term

2. Collects in PB. is confined to the C. properly so called of the HC service, *viz.*, "the C. of the Day or season."

The whole body of the prayers which partake of the nature of a Coll. in the PB may be classed in three groups, which represent three types or stages in development, *viz.* (a) those which are ancient or Pre-Reformation, and those put forth (b) in 1549, (c) in 1662. Nearly two-thirds belong to the first group, while the second contains nearly four-fifths of the remainder, though one must remember that many of the older C. have received important additions or modifications in 1549 or 1662, or at both dates.

The first group may again be divided into three sub-groups: *viz.* (i) those C. which can be

traced back to the earliest Sacramentary, the so-called "Leonian" (Leo.)¹; (ii) those which are found in the "Gelasian"² Sacramentary (Gel.); (iii) those which were in use in the "Sarum" books (Sar.)³. But here again it must be borne in mind that practically all (i) and (ii) are included in (iii), and all (i) in (ii), but not all (iii) in (ii), nor all (ii) in (i). Six or seven C. are found in the "Leonian" book, about twenty in the "Gel.," and at least forty-five come from the Sar. service books (chiefly from the Missal, but in one or two cases from the Brev. or Manual).

As has often been pointed out, in spite of an infinite variety of detail, the Coll. is in general constructed on a threefold plan:

3. Structure. (a) the Invocation, (b) the Petition, (c) the Pleading of Christ's Name, or the Ascription of Glory to the Godhead.

As to (a), the general rule is that God the Father is invoked; but in the PB there are three C. now addressed to the Son, *viz.*, those for St. Stephen's Day, the 3rd Sunday in Adv. and the 1st Sunday in Lent, while the Coll. for Trin. Sunday is probably intended to be addressed to the Blessed Trinity in Unity rather than to the First Person. The Invocation is often but not always enlarged or enriched by mention of one or other of the Divine attributes or actions and—especially in the later specimens—there is frequently a more or less direct employment of Holy Scripture. The older the Coll., the less direct and the more subtle as a rule is the appeal to the Bible, and the more recent its composition is, the more direct and the fuller is its use of Scripture. Compare, for instance, the 2nd Good Friday Coll., which is originally Gel., with that for the 6th Sunday after Epiph. (composed in 1662); it is obvious that the thoughts of the ancient *pr.* are drawn from Bible sources, whereas in the modern prayer there is a masterly and explicit employment of almost the very words of 1 John 3 2, 3, 8 (from the Epistle of the Day).

Then as to (b), which forms the main body of the *pr.*, we often find appended to the particular boon asked for a statement of the happy effect which may be expected from it. Take, for instance, the Coll. for the 2nd Sunday in Lent: here the Petition is "Keep us both outwardly . . . and inwardly," and the effect desired "that we may be defended from all adversities . . . to the body and from all evil thoughts . . . (in) the soul." The same conditions under which the Bible is used or referred to are found in this part of the Coll. as have been noted in the Invocation.

Lastly, as to (c), the commonest, simplest, and probably most ancient form of ending is

¹ This is a MS. of the early 7th cent., but a large portion of its contents belongs no doubt to earlier times.

² Gelasius was Bishop of Rome at the end of the 5th cent., but whether the books which bear his name really contain his recension is not at all certain.

³ The term "Sarum" rather than "Gregorian" (Greg.) is generally used as covering nearly the same idea and at the same time being more intelligible to English Churchmen.

"through Jesus Christ our Lord." To this is added "the same (Thy Son)" before "Jesus," if the Second Person has been mentioned in the clause just before. There are also a large number of smaller variations and additions to the form "through J.C. our Lord," which it is unnecessary to give in detail. At the great Festivals an Ascription of glory is added to or substituted for this ending, as an inspection of the C. for Christmas, Easter, Ascension, and Whitsunday will show. (See also C. for 1st Sunday in Adv. and Septuagesima.) Of the three C. mentioned above as addressed to Christ, two (for 3rd Sunday in Adv. and 1st Sunday in Lent) end with an adaptation of the form of Ascription found in the Festival C., and the third (for St. Stephen's Day) has a scriptural ending entirely unlike other endings (see also Coll. for 4th Sunday in Adv., which was originally and more appropriately addressed to the Son).

We can now proceed to take the variable Communion C. one by one, and briefly consider their history and contents. (For the fixed C. or prayers of this and other services see the arts. on those services themselves *in loco*.)

4. Notes on the Collects.

Adv., 1st Sunday, 1549, one of the finest of our Reformers' efforts. Except in its direct employment of Scripture (*viz.*, Rom. 13 12 from the Ep. of the Day) and its slight redundancy of expression, it reminds one of the very best ancient C. "Observe how skilfully the writer has combined in it the two lines of Adv. meditation, the retrospect of the First with the anticipation of the Second Advent" (Goulburn), and also how full of Christian faith and doctrine it is throughout, without which in due proportion our prayers must fail in expression and force.

2nd Sunday, 1549, built up out of materials in the Epistle of the Day (Rom. 15 4, 5, 13).

Both the opening and the ending are unique: (1) "Blessed Lord" represents the Greek *εὐλογητός* (Lat. *benedictus*)—an epithet confined to God in NT—as distinguished from "the blessed hope" mentioned lower down (Gk. *μακάριος*, Lat. *beatus*); (2) strictly speaking, there is no mediation-ending, since "the hope of everlasting life," which the Scriptures contain, is happily described as consisting *in*, not granted *through*, Him of Whom they speak, a fitting sequel of thought to the preceding Collect.

3rd Sunday, substituted (1662) for the translation of the old Sar. Coll. which had stood since 1549 (*viz.*, "Lord, we beseech thee give ear to our prayers, and by thy gracious visitation lighten the darkness of our heart by our Lord Jesus Christ"). There was nothing to object to in this, but it was a little colourless, and the new Coll. introduces a new thought of great value which fits in very well with those of the two preceding C. and is obviously suitable for us at an Ember tide, which this week is. It lays

stress on the Christian Ministry being the living agents of God's Word and Sacraments in preparing men for the Second Advent, as the Baptist did for the First. We notice that the method of employing Scripture (*viz.*, the Epistle of the Day, 1 Cor. 4 1 ff.) is even more direct and exact in 1662 than it is in 1549. For Invocation see above (§ 3).

4th Sunday. A free and expanded translation of a Gel. Coll. which runs thus in the Sar. books:

8.
4th Sunday. Excita Domine potentiam tuam (cp. Ps. 80 2 Vulg.) et veni et magna nobis virtute succurre, ut per auxilium gratiae tuae quod nostra peccata praepediunt, indulgentia tuae propitiationis acceleret. Qui vivis, etc.

We note (1) the change from the Second to the First Person of the Trinity, and these additions "among us," (1549); "and wickedness," "sore let and" (1549); "in running . . . before us" (1662), cp. Heb. 12 1, 2; "and mercy" (1549); "help and" (omitted 1549, restored 1662); "through the satisfaction," etc. (1549).

Christmas, 1549. The phrase "as at this time," substituted (1662) for "this day," which rendered the Coll. rather unsuitable

9. Christmas. for use during the Octave as directed, and was also needlessly definite as to the date of the Nativity. The whole pr. is an admirable summary of PB teaching as to the necessity of growth in holiness (sanctification) following upon baptismal regeneration (for which see esp. the Priest's Exh. before Lord's Prayer in Bapt. of Infants). The Irish and Amer. PBs also retain the translation of the Sar. (also Gel.) Coll. for the Vigil which appeared in 1549, for use at the first of two celebrations (if there be two) on this Festival.

Deus qui nos redemptionis nostrae annua expectatione lactificas, praesta ut Unigenitum tuum, quem redemptorem laeti suscipimus, venientem quoque iudicem securi videamus Dominum nostrum Jesum Christum filium tuum. Qui tecum, etc.

St. Stephen. The present Coll. may almost be said to be the creation of the Revisers in 1662, though it is based on the

10. St. Stephen. 1549 translation of the old Sar. Collect.

Da nobis quaesumus Domine imitari quod colimus ut discamus et inimicos diligere: quia eius natalicia celebramus qui novit etiam per persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum (Acts 7 60). Qui tecum, etc.

Neither in the original, as we see, nor in the first translation, was the Second Person addressed as now.

St. John Evang. Translated (1549) from the Sar. Coll., but with the important clause added (1662), "may so walk . . . truth

11. St. John Evang. that," and the last clause altered from "may attain to thy everlasting gifts" to its present form, the idea of "light," which is prominent in the Epistle (1 John 1 2, 5, 7), being thus carried on right to the end of the prayer.

Eclesiam tuam quaesumus Domine benignus illustra ut beati Johannis Apostoli tui et Evangelistae illuminata doctrinis ad dona perveniat sempiterna per Dominum.

Holy Innocents. The Gel. Coll., which had appeared (1549) more literally translated than usual, was almost entirely remodelled (1662), the reference to Ps. 8 2 in the Invocation being suggested by the old Sar. Officium of the Day.

12. Holy Innocents.

Deus cuius hodierna die praekonium innocentes martyres non loquendo sed moriendo confessi sunt, omnia in nobis vitiorum mala mortifica ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur per Dominum.

Circumcision, 1549, but to some extent suggested by a "Greg." Benediction (Menard, p. 13). Note (1) that "the" was put for "thy" before "Spirit"

13. Circumcision.

(1662), which is in better agreement with St. Paul's meaning in Rom. 2 28, 29, from which no doubt the expression arises; only then it should be "spirit," not "Spirit"; (2) that the "we" before "may obey" is an interpolation of the printers, who did not understand the grammar of the sentence.

Epiph. Sar. trans. (1549), but less happily than usual, as the antithesis between faith and sight in the last clause is now

14. Epiphany. obscured.

Deus qui hodierna die Unigenitum tuum gentibus stella duce revelasti: concede propitius ut qui iam te ex fide cognovimus, usque ad contemplandam speciem tuae celsitudinis perducamur per eundem.

1st Sunday after Epiph. Sar. trans. (1549), but with (a) several additions, viz., "and grant," "and know," "grace and,"

15. 1st Sunday aft. Epiph. "faithfully"; (b) two inadequate renderings, viz., "prayers" for vota (= desires or vows), and "mercifully" for caelesti pietate¹ (= with heavenly compassion).

Vota quaesumus Domine supplicantis populi caelesti pietate prosequere: ut et quae agenda sunt videant et ad implenda quae viderint convalescant per Dominum.

2nd Sunday. Sar. (1549). Three points may be noticed: (a) simul is omitted in our version; (b) "govern" represents not the usual gubernare (= to steer ships), but moderari

(= to bridle horses or tongue); (c) "all the days of our life" is an improvement on nostris temporibus (= in, or to, our times).

Omnipotens sempiternae Deus qui caelestia simul et terrena moderaris: supplicationes populi tui clementer exaudi et pacem tuam nostris concede temporibus per.

3rd Sunday. Sar. (1549). See Coll. for 3rd Sunday in Lent. Note (a) the addition of "in all our dangers and necessities" and of "help and"; (b) the omission of maiestatis.

17. 3rd Sunday.

Omnipotens sempiternae Deus infirmitatem

¹ *Pius* and *pietas* express the tender relations that exist between father and son.

nostram propitius respice: atque ad protegendum nos dexteram tuae maiestatis extende per Dominum.

4th Sunday. Sar. (1549), but in 1662 (a) "for man's frailness" was altered to "by reason . . . nature," "uprightly" to "upright"; (b) the original petition "Grant to us the health

of body and soul that all those things which we suffer for sin by thy help we may well pass and overcome through Christ our Lord" was wholly altered and made to assume its present form. The prayer is still well illustrated by the first part of the Gospel (Matt. 8 23 ff.).

Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis ut ea quae pro peccatis nostris patimur te adiuvante vincamus per Dominum.

5th Sunday. Sar., 1549. The first part identical with the first part of Coll. for 22nd Sunday aft. Trin. though differently

19. 5th Sunday.

rendered; in both cases inaccurately, as continua pietate custodi means "guard with (thy) continual protection," not "keep in continual godliness" or "continually in thy true religion" (see foot-note to § 15). The remainder, however, is admirably translated and full of beauty.

Familiam tuam quaesumus Domine continua pietate custodi: ut quae in sola spe gratiae caelestis innititur, tua semper protectione muniatur per Dominum.

6th Sunday. Composed in 1662, no separate provision having been made for this Sunday

20. 6th Sunday.

before. It is based on two verses of the Epistle (1 John 3 8, 3), and skilfully made appropriate for the

approach of either Lent or Adv. (see Rubric). Septuagesima. Sar. (1549). The expression "by thy goodness" represents nothing in the

Latin. The doxological ending was with some propriety added by the Reformers.

Preces populi tui quaesumus Domine clementer exaudi: ut qui iuste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur per Dominum.

Sexagesima. Sar. (1549). The point of interest here is that the original Coll. alludes to the

22. Sexagesima.

protection of St. Paul (cp. 1 Tim. 2 7 and 2 Tim. 1 11), no doubt in reference to the ancient Roman "station" on this Sunday being *ad sanctum Paulum* (still retained in Roman Missal); the Reformers very properly removed this allusion and put merely "by thy power" in its place.

Deus qui conspicias quia ex nulla nostra actione confidimus: concede propitius; ut contra omnia adversa doctoris gentium protectione muniatur per Dominum.

Quinquagesima, 1549; based on the Epistle 1 Cor. 13 1 (cp. Coll. for 14th Sunday aft. Trin.).

23. Quinquagesima.

On the eve of the Lenten Fast it is most fitting that we should ask for the gift of true charity, without which all our efforts are unavailing.

Ash-Wednesday. Practically new in 1549, nothing but the first clause of the Invocation coming from mediæval sources (viz., from the Sar. Benediction of Ashes: *Omnipotens sempiterna Deus qui . . . nihil odisti eorum quae fecisti, dissimulas peccata hominum propter paenitentiam*—cp. Wisdom 11 24). The Petition is based on Ps. 51 10, 17.

Lent, 1st Sunday, 1549. The Invocation (for which see § 3) refers to Matt. 4 2 (from the Gospel). Note (1) the important comment on the Lord's Fast "for our sake" and (2) the wise moderation inculcated, "*such abstinence that,*" etc. For "motions" cp. Rom. 7 5 (AV) and Hastings' *DB*, s.v.

2nd Sunday. Sar. (1549). The enlargement of the Invocation "no power . . . ourselves" brings out more clearly the connection with the Gospel (Matt. 15, esp. v. 25). The gain is likewise great from the expansion of the Petition.

Deus qui conspicis omni nos virtute destitui: interioris exteriorisque custodi ut ab omnibus adversitatibus muniamur in corpore et a pravis cogitationibus mundemur in mente per Dominum.

3rd Sunday. Sar. (1549). Note the happy addition of "hearty" to "desires" and the extension of the final clause by the phrase "against all our enemies," which is perhaps suggested by the Gospel (Luke 11 14 ff.) and also serves to give variety to a prayer which has much in common with that for 3rd Sunday aft. Epiph. (*q.v.*).

Quaesumus omnipotens Deus vota humilium respice, atque ad defensionem nostram dexteram tuae maiestatis extende per Dominum.

4th Sunday. Sar. (1549). Cp. the Coll. for Septuagesima. In 1662 affligimur, which is common to both C. and was in 1549 translated "are punished" in both places, was here skilfully modified into "deserve to be punished," in order doubtless to fit in with the thought of "Refreshment" Sunday (Dies Refectionis), which also underlies respiremus (= mercifully be relieved) in the Petition.

Concede quaesumus omnipotens Deus ut qui ex merito nostrae actionis affligimur, tuae gratiae consolatione respiremus per Dominum.

5th Sunday. Sar. (1549). A rather colourless Coll. for "Passion" Sunday, for which in 1689 Bp. Patrick was instructed to substitute a fuller and more appropriate one. The one he produced was characteristic of the period (see Goulburn 1 289, and Blunt, *Annot. Bk. of CP* 1 95), but, though good in its way, it was not adopted after all.

Quaesumus omnipotens Deus familiam tuam propitiis respice: ut te largiente regatur in corpore et te servante custodiatur in mente per Dominum.¹

¹ The forced antithesis of the Petition and the alliterative subtleties of the original are to be noticed.

6th Sunday. Gel. (1549). While the magnificence of the original Invocation is much enhanced by the translators, it may be doubted whether they were as happy as usual in their rendering of the Petition, which should run "mercifully grant that we may be enabled both to learn the lessons of his patience and to be partakers of his resurrection." Even so it is not quite easy to see why only patience should be learnt from the far larger example of Christ's humility (see Epistle, Phil. 2 7, etc.).

(+ *Omnipotens sempiterna Sar.*) Deus qui humano generi ad imitandum humilitatis exemplum Salvatorem nostrum carnem sumere et crucem subire fecisti: concede propitiis ut et patientiae eius habere documentum (-ta Sar.) et resurrectionis eius consortia mereamur Christi Domini nostri, qui tecum vivit, etc.

Good Friday. (N.B.—Only the first of these three C. was directed to be used at Mattins in 1549; the others were to be added at H.C.)

31. Good Friday I. Sar. (1549). The pr. "super populum" for Wednesday bef. Easter, substituted for the old Good Friday Coll., which was open to objection. The reference to the betrayal made it specially appropriate to its former use.

Respice Domine quaesumus super hanc familiam tuam pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium et crucis subire tormentum, qui tecum vivit, etc.

II. One of a series of prayers in Gel. and Sar. books interspersed between the biddings of the special Good Friday Lit., somewhat freely translated (1549). Note that the true and proper order is "sanctified and governed," not *vice versa*; also that the following additions were made, "and prayers," "in thy holy Church," "vocation and ministry" (? = gradibus), "and godly."

Omnipotens sempiterna Deus cuius spiritu totum corpus ecclesiae sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes; ut gratiae tuae munere ab omnibus tibi gradibus fideliter serviat per Dominum.

III. In part a sort of cento of three other prs. in the same series, put together and welded into a fine intercession (1549), though the wisdom may be doubted of still retaining in one chain "Jews, Turks, Infidels and Hereticks."

Omnipotens sempiterna Deus qui salvas omnes homines et neminem vis perire: respice ad animas diabolica fraude deceptas; ut omni haeretica pravitate deposita errantium corda respiciant et ad veritatis tuae redeant unitatem per Dominum.

Omnipotens sempiterna Deus qui etiam Iudaeam perfidiam a tua misericordia non repellis: exaudi preces nostras quas pro illius populi obcaecatione deferimus; ut agnita veritatis tuae luce quae Christus est a suis tenebris eruatur per eundem.

Omnipotens sempiterna Deus qui non vis mortem peccatorum sed vitam semper inquiris: suscipe propitiis orationem nostram; et libera eos ab idolorum cultura; et aggrega ecclesiae tuae

sanctae ad laudem et gloriam nominis tui per Dominum.

(N.B. — The italics mark the parallel expressions to our Collect.)

Easter Even. Added (1662), being a free adaptation of the Coll. in the Scottish Liturgy (1637). Scriptural allusions as

usual are numerous (see esp. Rom. 6 *passim*). The contents are suggested by the fact that this was one of the chief occasions of Bapt. in the ancient Church.

Easter Sunday. A free expansion (1549) of the Sar. Coll., which was itself a modification (in the Greg. books) of the Gel. form.

32. Easter Day. Though we now have here an admirable pr. on the subject of Grace (cp. 17th Sunday aft. Trin.), yet it will be seen below that the Gel. Petition is really more in accordance with the season.

Deus qui (+hodierna die Sar.) per Unigenitum tuum aeternitatis nobis aditum devicta morte reserasti :

<p>(Gel.) da nobis quaesumus ut qui resurrectionis dominicae solemniam colimus per innovationem tui Spiritus a morte animae resurgamus per Dominum.</p>	<p>(Greg.) vota nostra quae praeveniendo adspiras etiam adiuvando prosequere per eundem.</p>
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The Irish and Amer. PBs give for the first Communion (if there be two) this day a Sar. Coll., which in 1549 was to be said bef. Mattins with the last two of the present three "Anthems."

Deus qui pro nobis Filium tuum crucis patibulum subire voluisti ut inimici a nobis expelleres potestatem: concede nobis famulis tuis ut resurrectionis gratiam consequamur per eundem.

1st Sunday after Easter. Composed (1549) the 2nd Communion on Easter Day and for the Tuesday after as well as for this

34. 1st Sunday after Easter. The form of Invocation ("Almighty Father") is unique among the C. For the Scripture ref. see Rom. 4 25 and 1 Cor. 5 7, 8 (old Ep. for Easter Day). "Truth" is prob. governed by "in," not "of," but see Goulburn *in loc.*

2nd Sunday, (1549). A masterly adaptation of 1 Pet. 2 21 (from Epistle). N.B.— "Only" was "holy" until 1596, apparently by a misprint.

3rd Sunday. First appears, though in a rather corrupt text, in Leo. A reference to Easter Bapt. is still to be traced throughout. The idea of "fellowship" introduced (1549).

35. 2nd Sunday. *Deus qui errantibus ut in viam possint redire (+ iustitiae Greg.) veritatis tuae lumen ostendis: da cunctis qui Christiana professione censentur et illa respuere quae huic inimica sunt nomini et ea quae sunt apta sectari per Dominum.*

4th Sunday. Gel. (1549). First clause altered to its present form (1662) from "which dost make the minds of all faithful men to be of one will" (an exact translation). The ground of the

Petition was thus materially altered and rendered more obvious.

Deus qui fidelium mentes unius efficis voluntatis: da populis tuis id amare quod praecipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia per Dominum.

5th Sunday. Gel. (1549). The addition of "holy" and "merciful" improves the rhythm, if not the sense, but the reasons

38. 5th Sunday. for translating both bona and recta by "good" are not clear. The general connection with the Epistle (James 1 22 ff.) is obvious.

Deus a quo cuncta bona procedunt: largire supplicibus tuis ut cogitemus te inspirante quae recta sunt et te gubernante eadem faciamus per Dominum.

Ascension Day. Sar. The Gel. Coll. expresses the same thought in very different words. The original Petition was expanded

39. Ascension Day. (1549) by the addition of "heart and," and "thither ascend . . . continually": but hodierna die is omitted and likewise redemptorem nostrum, and (in a measure) in caelestibus.

Concede quaesumus omnipotens Deus ut qui hodierna die Unigenitum tuum redemptorem nostrum ad caelos ascendisse credimus, ipsi quoque mente in caelestibus habitemus per eundem.

Sunday aft. Ascension. From an unique source, viz., the Sar. Antiphon for Vespers on Ascension Day, which was how-

40. Sunday aft. Ascension. ever addressed directly to Christ. For "comfortless" (lit. "orphans") cp. John 14 18. The second clause of the Petition was much altered (1549) from the original (which was based on Acts 1 4 and John 14 17, 15 26).

O rex gloriae, Domine virtutum, qui triumphator hodie super omnes caelos ascendisti: ne derelinquas nos orphanos sed mitte promissum Patris in nos spiritum veritatis.

Whit-Sunday. Sar. "A pr. for light and love" (Goulburn), very excellently translated

41. Whit-Sunday. (1549) with two significant additions, viz., "in all things" and "holy (comfort)." "As upon this day" was afterwards changed to "as at this time."

Deus qui hodierna die corda fidelium sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere et de eius semper consolatione gaudere per, etc., in unitate eiusdem, etc.

Trinity Sunday. Sar. (1549). The addition of "grace" is of value; not so the alteration of the Petition (1662) from

42. Trinity Sunday. "through the steadfastness of this faith we may evermore be defended from all adversity" to its present form; for thereby the use of steadfastness in the Faith as a defence from adversity is almost obliterated. The Coll. seems to spring from a period when Trinitarian doctrine was a source of danger to

those who held it (e.g., under the Arian barbarians in the 6th cent.).

Omnipotens sempiterna Deus qui dedisti famulis tuis in confessione verae fidei aeternae Trinitatis gloriam agnoscere et in potentia maiestatis adorare! Unitatem: quaesumus ut eiusdem fidei firmitate ab omnibus semper muniamur adversis qui vivis.

1st Sunday aft. Trin. Gel. (1549). A beautiful pr. and thoroughly well rendered, save that "trust" should rather be "hope"
43. 1st Sunday aft. Trin. (so also in 4th Sunday) and "prayers" is somewhat weak for invocationibus. For the second part of Petition cp. vv. 7 and 21 of Epistle (1 John 4).

Deus in te sperantium fortitudo adesto propitius invocationibus nostris: et quia sine te nihil potest mortalium infirmitas, praesta auxilium gratiae tuae ut in exsequendis mandatis tuis et voluntate tibi et actione placeamus per Dominum.

2nd Sunday. Gel. for Sunday aft. Ascension, more literally translated (1549); reconstructed and expanded into its present form (1662).

44. 2nd Sunday.

Sancti nominis tui Domine timorem pariter et amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis quos in soliditate tuae dilectionis instituis per Dominum. (Notice the play here on destituis and instituis.)

3rd Sunday. Sar. The rather awkward rendering of 1549 received various improvements in 1662, esp. by the addition of the last clause, "and comforted . . . adversities"; but the expressive word deprecationem (= pr. against impending evils) is still not represented and "graciously" would be better for benignus than "mercifully" (which usually stands for propitius).

45. 3rd Sunday.

Deprecationem nostram quaesumus Domine benignus exaudi: et quibus supplicandi praestans affectum, tribue defensionis auxilium per Dominum.

4th Sunday. Sar. (1549). The following points may be noticed: (1) "trust" should rather be "hope" (as in 1st Sunday, *q.v.*); (2) the addition of "increase and" is a great help to the meaning of "multiply," and so is "finally" to the meaning of "lose"; (3) the omission of "good" before "things" widens the scope of the Petition, though perhaps it weakens its point.

46. 4th Sunday.

Protector in te sperantium Deus, sine quo nihil est validum nihil sanctum: multiplica super nos misericordiam tuam ut te rectore te duce sic transeamus per bona temporalia ut non amittamus aeterna (cp. 2 Cor. 4 18) per Dominum.

5th Sunday. Leo. (1549). The English version asks that the joyful service of the Church may be the result of the world's peaceful ordering, whereas the original only asks with less force for the two things co-ordinately. "It seems to have been suggested by the disasters of the dying Empire"

47. 5th Sunday.

(Bright, *Anc. Coll.*, p. 208). See Coll. for Trin. Sunday.

Da nobis (+ quaesumus *Greg.*) Domine Deus noster ut et mundi cursus pacifice nobis tuo ordine dirigatur et ecclesia tua tranquilla devotione laetetur per Dominum.

6th Sunday. Gel. Various points of interest are here: (1) the Invocation is based on 1 Cor. 2 9 (Is. 64 4); but (2) the original uses the phrase "the things which eye hath not seen," while the 1549 book uses " (the things which) have not entered into man's heart"; (3) the original phrase *tui amoris affectum* is here simply rendered "such love toward thee," whereas in 3rd Sunday aft. Trin. *supplicandi affectum* is more vigorously rendered "a hearty desire to pray"; (4) the Latin has both in omnibus and super omnia; in 1549 only the former was retained, in 1662 the latter was substituted.

Deus qui diligentibus te bona invisibilia praeparasti: infunde cordibus nostris tui amoris affectum ut te in omnibus et super omnia diligentes promissiones tuas quae omne desiderium superant consequamur per Dominum.

7th Sunday. Gel. (1549). One of our most forcible C. as it stands, but a paraphrase rather than a translation. We pray here that the Love of God may be implanted, grow and flourish like a healthy plant in the garden of the soul.

49. 7th Sunday.

Deus virtutum cuius est totum quod est optimum: insere pectoribus nostris tui amoris et praesta ut in nobis religionis augmento quae sunt bona nutrias ac vigilantis (pietatis *Greg.*) studio quae sunt nutrita custodias per Dominum.

8th Sunday. Gel. (1549). The faulty rendering of the Invocation, "God whose providence is never deceived," was corrected by a skilful paraphrase (1662), and nothing could be more satisfactory than the present pr. and its application of sound doctrine as to God's Providence.

50. 8th Sunday.

Deus cuius providentia in sui dispositione non fallitur te supplices exoramus ut noxia cuncta submoveas et omnia nobis profutura concedas per Dominum.

9th Sunday. Leo. In 1549 the first part of the Petition was translated literally "that we who cannot be without thee," but altered to its present clearer form (1662), when "enabled" was also substituted for "able" further on.

51. 9th Sunday.

Largire nobis Domine quaesumus (+ semper *Gel.* and *Greg.*) spiritum cogitandi quae bona (recta *Gel.* and *Greg.*) sunt promptius (propitius *Gel.* and *Greg.*) et agendi ut qui sine te esse non possumus secundum te vivere valeamus per Dominum.

10th Sunday. Leo. The Invocation and Petition were altered in the Gel. book more or less to the form used in Sar. and translated (1549). A most valuable request that we may pray aright.

52. 10th Sunday.

(Leo.)

Ad aures misericordiae tuae Domine supplicium vota perveniunt et ut possimus impetrare quae poscimus fac nos semper tibi placita postulare per Dominum.

(Sar.)

Pateant aures misericordiae tuae Domine precibus supplicantium et ut petentibus desiderata concedas, fac eos quae tibi placita sunt postulare per.

11th Sunday. Gel. In 1549 the Petition was more literally translated thus: "Give unto us abundantly thy grace that we running to thy promises may be made partakers of thy heavenly treasure." This was altered and expanded into its present excellent form (1662).

53. 11th Sunday.

Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas: multiplica super nos (cp. 4th S. aft. Trin.) gratiam tuam ut ad tua promissa currentes caelestium bonorum facias esse consortes per Dominum.

12th Sunday. Gel. (but the Leo. book has a parallel pr. containing one clause which—by a happy coincidence, for the MS. had not then been discovered—

54. 12th Sunday.

appears in the version of 1549, "qui plura praestas quam petimus aut mere-mur"). The first clause in the Invocation, "always more ready . . . pray," hardly represents the original *abundantia pietatis tuae*. The present end of the Petition was substituted (1662) for "that that our prayer dare not presume to ask."

Omnipotens sempiternae Deus qui *abundantia pietatis tuae et merita supplicium excedis et vota: effunde super nos misericordiam, tuam ut dimittas quae conscientia metuit et adicias quod oratio non praesumit per Dominum.*

13th Sunday. Leo. The somewhat more literal rendering of the Petition (1549), "we may so run to thy heavenly promises (cp. 11th Sunday) that we fail not finally to attain the same," was more freely paraphrased into its present form (1662), and "merits of" was then added. It is now an admirable pr. for the grace of faithful service.

55. 13th Sunday.

Omnipotens et misericors Deus de cuius munere venit ut tibi a fidelibus tuis digne et laudabiliter serviatur: tribue nobis quaesumus ut ad promissiones tuas sine offensione curramus per Dominum.

14th Sunday. Leo. (1549). A little reflection will reveal a certain connection here with the present Epistle and Gospel; cp. also 1 Cor. 13.

56. 14th Sunday.

Omnipotens sempiternae Deus da nobis fidei spei et caritatis augmentum et ut mereamur assequi quod promittis fac nos amare quod praecipis per Dominum.

15th Sunday. Gel. (1549). An admirable version, except that "mercy" is rather weak for the unusual word *propitiatus*

57. 15th Sunday.

(cp. Luke 18 13) and "frailty" for *mortalitas* (= liability to die).

Custodi Domine quaesumus ecclesiam tuam propitiatione perpetua et quia sine te labitur humana mortalitas tuis semper auxiliis et

abstrahatur a noxiis et ad salutaria dirigatur per Dominum.

16th Sunday. Gel. (1549). The triple play on words (*mundet, muniat, munere*) of the Latin

58. 16th Sunday.

has of necessity been lost in translation. The simple *sine te* (= "without thee" in the last Coll.) has been enlarged into "without thy succour" here, and "goodness" added to "help" in representing *munere*. "Continued" would, perhaps, be better than "continual" and "preserve" should certainly be "govern."

Ecclesiam tuam Domine miseratione continuata mundet et muniat et quia sine te non potest salva consistere tuo semper munere gubernetur per Dominum.

17th Sunday. Sar. (1549). The doctrine of grace could hardly be better summarised than

59. 17th Sunday.

it is here, as (a) originating all goodness; and (b) carrying it forward into right action (cp. C. for Easter Day, for Peace at Evensong, and "Prevent us," etc., at end of HC).

Tua nos Domine quaesumus gratia semper et praeveniat et sequatur ac bonis operibus iugiter praestet esse intentos per Dominum.

18th Sunday. Gel. The first limb of the Petition was literally rendered (1549) "to avoid the infections of the devil,"

60. 18th Sunday.

then changed and expanded into its present form (1662). Obviously the infectious nature of sin, which needs to be avoided, is a more unusual and subtle but not less valuable thought than the present.

Da quaesumus Domine populo tuo diabolica vitare contagia et te solum Deum pura mente sectari per Dominum.

19th Sunday. Gel. (1549). The reference to the Holy Spirit was introduced (1662); before

61. 19th Sunday.

that the Petition ran: "Grant that the working of Thy mercy" (a rather bald rendering of the Latin phrase). "Rule" is a valuable addition to the simple "direct" of the original.

Dirigat corda nostra quaesumus Domine tuae miserationis operatio quia tibi sine te placere non possumus per Dominum.

20th Sunday. Gel. (1549). Three small additions were made (1662): "O" before

62. 20th Sunday.

"Almighty," "most" before "merciful," and "we beseech thee" after "us"; and one happy and important change, viz., "cheerfully" for "with free hearts." The result is a beautiful pr., if somewhat more commonplace and less forcible than the original.

Omnipotens et misericors Deus universa nobis adversantia propitiatus exclude: ut mente et corpore pariter expediti quae tua sunt liberis mentibus exsequamur per Dominum.

21st Sunday. Gel. (1549). Another very exquisite pr., though again several points in the Latin are barely if at all represented,

63. 21st Sunday.

e.g., *largire* = bountifully grant, *placatus* = being appeased (cp. *propitiatus* in last Coll.); *indulgentiam* is

more "favour" than "pardon," pariter (= at the same time) is omitted.

Largire quaesumus Domine fidelibus tuis indulgentiam placatus et pacem: ut pariter ab omnibus mundentur offensis et secura tibi mente deserviant per Dominum.

22nd Sunday. Sar. (1549). Two points in the rendering are to be noted: (a) "in continual godliness" should be "with Thy continual fatherly pity" (so in 5th Sunday aft. Epiph., *q.v.*); (b) "devoutly . . . Name" is a good but perhaps over-free translation for the literal "devoted to Thy Name in good actions."

Familiam tuam quaesumus Domine continua pietate custodi: ut a cunctis adversitatibus te protegente sit libera et in bonis actibus tuo nomini sit devota per Dominum.

23rd Sunday. Sar. (1549). No important changes since. "Be ready to hear" is a happy expansion of *adesto*, but the telling echo of the same word in *piis, pietatis*, and the order of the clauses might have been retained: "the godly (or devout) prayers . . . being thyself the Author of all godliness (or devotion)."

Deus refugium nostrum et virtus, adesto piis ecclesiae tuae precibus, auctor ipse pietatis; et praesta ut quod fideliter petimus, efficaciter consequamur per Dominum.

24th Sunday. Sar. (1549). The archaic "assoil" was changed to "absolve" and "all" transferred to its present place from before "those sins" (1662). The thought is a fine one that the assurance of the Divine forgiveness is a necessary preliminary to our being set free from the bondage of our sins.

Absolve quaesumus Domine tuorum delicta populorum et a peccatorum nostrorum nexibus quae pro nostra fragilitate contraximus tua benignitate liberemur per Dominum.

25th Sunday. Sar. (1549). A most suitable prayer, as it now stands, in preparation for Adv., but hardly to be called a translation of the Latin except in the latter clause. The original does not contain (a) any repetition of "plenteously," nor (b) any direct reference to good works on our part, nor (c) to our being rewarded. A more exact rendering of the latter part would be: "that the more plenteously we carry into effect the Divine working (of the Spirit), the greater assistance we may obtain from Thy fatherly goodness."

Excita quaesumus Domine tuorum fidelium voluntates: ut divini operis fructum propensius exsequentes pietatis tuae remedia maiora percipiant per Dominum.

St. Andrew. The Sar. Coll. was discarded (1549) for a new one, which based its Petition to bear troubles patiently on the tradition of the Apostle's crucifixion. This was again rejected (1552) for the present one, which bases its Petition to give up ourselves to the obedient

fulfilment of God's Will on his call to follow Christ very readily obeyed; and this has scriptural authority (*e.g.*, Matt. 4:18 ff., John 1:40).

St. Thomas (1549). The Apostle's doubt (recorded in the Gospel, John 20:24 ff.) which turned out for the more confirmation of the faith is made the occasion for enforcing the lesson that they have a special blessing, who having not seen yet have believed.

Conversion of St. Paul. In 1549 a fairly literal rendering of the Sar. Coll. was given, but this was amplified almost out of knowledge into its present shape (1662). The main idea however of St. Paul's being converted to become the teacher of the Gentiles is still kept prominent (*cp.* Coll. for Sexagesima).

Deus qui universum mundum beati Pauli apostoli tui praedicatione docuisti: da nobis quaesumus ut qui eius hodie conversionem colimus per eius ad te exempla gradiamur per Dominum.

Purification of B.V.M. Sar., in part Gel. (1549). "Everlasting" was changed to "everliving" (after 1604?). The Petition

71. Purification of B.V.M. until 1662 ran: "So grant that we may be presented unto Thee with pure and clear minds." The pr. well suits the new title of the day, "Presentation of Christ in the Temple" (inserted 1662), which is in accordance with its oldest title, *Hypapante* (= meeting).

Omnipotens sempiterna Deus maiestatem tuam supplices exoramus ut sicut unigenitus Filius tuus hodierna die cum nostra carnis substantia in templo est praesentatus, ita nos facias purificatis tibi mentibus praesentari per eundem.

St. Matthias (1549). "In" afterwards changed to "into," "Mathie" into "Matthias," and "thy twelve" into "the twelve." The appeal of Acts 1:24 to the Son (*cp.* John 6:70) is here transferred to the Father; and the same transference is found in other C. (*e.g.*, St. Peter and St. Matthew). For "false Apostles" *cp.* 2 Cor. 11:13 and Rev. 2:1, 2.

Annunciation of B.V.M. Sar. (1549). This was the Post-Communion Coll., not that of the Day which contained doubtful doctrine. Nothing could be more appropriate, however, for a festival which, with rare exceptions, stands between Christmas and Easter, but always in the near neighbourhood of Good Friday.

Gratiam tuam quaesumus Domine mentibus nostris infunde: ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem eius et crucem ad resurrectionis gloriam perducamur per eundem.

St. Mark (1549). The Petition, based on Eph. 4:14 (from the Epistle), originally ran: "Give us grace so to be established by Thy holy Gospel that we be not like children carried away," etc.

69. St. Thomas.

64. 22nd Sunday.

65. 23rd Sunday.

66. 24th Sunday.

67. 25th Sunday.

68. St. Andrew.

SS. Philip and James (1549). The Invocation rests on John 17 3 and the Petition on John 14 6 (from the Gospel). The present ending, "that following," etc., dates from 1662; before that it ran somewhat feebly, if not lamely, "as thou hast taught St. Philip and other the Apostles."

St. Barnabas (1549), slightly touched up, 1662. The description of Barnabas in the Invocation is suggested by Acts 11 24 (from the Epistle). For the " manifold gifts " see 1 Cor. 12 1-11 and Rom. 12 6-8.

Nat. of St. John Bapt. (1549). The misleading "penance" was changed to "repentance" (1662); see Luke 3 3, 8, etc. Note that "wonderfully" means "miraculously" (see Luke 1); "constantly" means "with constancy (or firmness)."

As to "patiently," the Reformers appear to have held either that the incident recorded in Matt. 11 2 ff. was not a sign of impatience, or that our Lord's message in reply availed to restore his patience, which remained with him afterwards till the end.

St. Peter (1549). For the Invocation see on St. Matthias. The earnest (= thrice repeated) command is recorded in John

21 15-17. Goulburn does well to point out (2 309) that "they" should be taken to include clergy as well as people (see 1 Pet. 5 4). Even so the unity of the petition (usually a striking feature of a Coll.) is a little marred by a reference to the *people's* duty of obedience.

St. Mary Magdalene (July 22). A new Coll. appeared (1549) for this festival, but has been withdrawn (with Ep. and Gospel) since 1552, presumably because only Apostles or those most intimately concerned in our Lord's Work and Person were then admitted to a special commemoration.

"Merciful Father, give us grace that we never presume to sin through the example of any creature, but if it shall chance us at any time to offend thy divine majesty that then we may truly repent and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins: through the only merits of thy Son, our Saviour Christ."

St. James (1549). We learn from the Gospels that the father Zebedee was alive and was able to hire servants (Mark 1 20) and engage partners (Luke 5 10), and adroit use is made of these facts to impress on us that neither family nor business ties must stand in the way of following Christ.

Transfiguration of Christ (Aug. 6). The Amer. PB inserts a Coll. for this important commemoration, which runs as follows:

"O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured in raiment white and glistening:

Mercifully grant that we being delivered from the disquietude of this world may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God, world without end."

St. Bartholomew. The Invocation was new in 1549, but the Petition, which was then a literal rendering of that in the Sar. Coll. ("to love that he believed and to preach that he taught"), was altered to its present more satisfactory form (1662). The efficacious preaching of this Apostle is specially mentioned by Eusebius in his *HE* (v. 10 3).

Onnipotens sempiterne Deus qui huius diei venerandam sanctamque laetitiam in beati Bartholomaei apostoli tui festivitate tribuisti: da ecclesiae tuae quaesumus et amare quod credidit et praedicare quod docuit per Dominum.

St. Matthew (1549). Here the attributing of the Son's action to the Father is less absolute than in the case of St.

Matthias or St. Peter (see John 5 19, 14 10). The Petition is naturally suggested by the evil reputation under which tax-gatherers commonly lay, and carries the lesson of the Coll. for St. James, as it were, a stage farther.

St. Michael and All Angels. Sar. (1549). "All" was omitted before "Angels" and "they" which always, etc., may by thy appointment," etc., altered to the present wording (1662). The phrase "by thy appointment" is an important addition to the original, but there seems no good reason for rendering dispensas by the perfect nor for omitting *vita nostra*.

Deus qui miro ordine angelorum ministeria hominumque dispensas: concede propitius ut a quibus tibi ministrantibus in caelo semper assistitur, ab his in terra *vita nostra* muniat per Dominum.

St. Luke (1549). "An Evangelist and" was added before "Physician," and "it may please thee by, etc., of his doctrine

to heal all, etc., through thy Son," etc., altered to the present form (1662). Dean Goulburn has some judicious remarks in defence of the statements about St. Luke here which, if not completely convincing, are well worthy of being considered (2 349 ff.).

SS. Simon and Jude (1549). "The congregation" changed to "thy Church" (1662). The teaching of the Coll. is based on

Eph. 2 20 ff. (cp. Is. 28 16), which is not, however, from the Epistle of the Day. For "unity of Spirit" cp. Eph. 4 3, 4.

All Saints (1549). "Holy (Saints)" altered to "blessed (Saints)," "virtues" to "virtuous," and "all" between "for" and

"them" omitted (1662). Note that (a) "the elect" = "the baptised" (as in Catechism "me and all the elect

75. SS. Philip and James.

76. St. Barnabas.

77. Nat. of St. John Bapt.

78. St. Peter.

79. St. Mary Magdalene (July 22).

80. St. James.

81. Transfiguration of Christ (Aug. 6).

82. St. Bartholomew.

83. St. Matthew.

84. St. Michael and All Angels.

85. St. Luke.

86. SS. Simon and Jude.

87. All Saints.

people of God," and Art. 17); (b) "virtuous and godly" = "moral and spiritual."

At the end of the Communion Service, after the Blessing, is printed a series of six excellent C. for use "as often as occasion shall serve."

88. Collects after Communion Office. They were first placed there (1549), partly, we may presume, though not entirely to represent the former "Post-Communion" prayers, and have so remained untouched ever since. Three of them are ancient, viz., the first two and the fourth.

(1) Gel., from a Missa for one going on a journey, to which its language is most appropriate. In the Sar. use it is in the Missa for pilgrims and also after Prime.

Adesto Domine supplicationibus nostris et viam famulorum tuorum in salutis tue prosperitate dispone ut inter omnes (+ viae et Sar.) vitae huius varietates tuo semper protegantur auxilio per Dominum.

(2) Also from the Sar. office at end of Prime. Since 1662 it is likewise the concluding pr. at Confirmation.

Dirigere et sanctificare et regere dignare Domine Deus quaesumus corda et corpora nostra in Ige tua et in operibus mandatorum tuorum ut hic et in aeternum te auxiliante sani et salvi esse mereamur per Dominum.

(4) From the Sar. Missa for 2nd Saturday in Lent, but the final clause and other enrichments are due to our Reformers. Note that its ancient connection with the Spring Embertide is retained by its being placed as the "Post-Communion" in our present Ordinal.

Actiones nostras quaesumus Domine et aspirando praevieni et adiuvando prosequere: ut cuncta nostra operatio et a te semper incipiat et per te coepta finiatur per Dominum.

(3), (5) and (6) were new (1549). Of these (3) is based on James 1 21 ff.; (5), which Dean Comber called "a pr. to supply the Defects of our other Devotions," is based on Matt. 6 8, Rom. 8 26, etc.; and (6) on John 14 13, 14, 16 23, 1 John 5 14, 15, etc.¹

By far the most valuable sources of instruction are Dean Goulburn, *The Collects* (2 vols.), Rivingtons, 1880, and Dr. Bright's article in the *Prayer Book Commentary*, S.P.C.K., 1905 (pp. 82 ff.), to which should be added the latter author's *Ancient Collects*, Parker, Oxford, 1887. The various books on the PB (e.g., Proctor and Frere, Barry, Blunt, etc.) all contain a certain amount of information.—G.

CHARLES LETT FELTOE.

COLLEGE.—A few distinctive points of usage may be noted. The 12 Apostles are called "the apostolic C.," and the seventy cardinals who form the Pope's Council and elect to the papacy from their own number are styled "the sacred college." The term has been used for "a

¹ The Coll at the beginning of the office of HC, commonly called the *Coll. for Purity*, is not in Gel., but occurs in Sar. as part of the priest's preparation for Mass. The translation dates from 1540. The original Latin will be found in CANON OF THE LITURGY, § 2, near the beginning of the *Ordinarium Missae* (Sarum).

community or corporation of clergy living together on a foundation for religious service," etc.—A3.

G. HARFORD.

COLLEGIATE CHURCH.—"A ch. which is endowed for a body corporate or chapter, but has no bishop's see" (*NED*), like Westminster Abbey, and St. George's Chapel, Windsor. Eton College Chapel has also been styled a collegiate ch., because connected with a college.—A7.

G. HARFORD.

COLLET.—(Sarum Missal *Acolitus*.) He attended on the Sacred Ministers at High Mass, e.g., at the Epistle, and preparation of the chalice. He brought the sacred vessels to the credence, placed the corporas on the altar, and carried out the vessels after the ablutions. On festivals he carried the Cross in the procession and at the Gospel (see CLERK and ACOLYTE).—A3.

J. E. SWALLOW.

COLONIAL CLERGY ACT (37 and 38 Vict., c. 77).—This Act regulates the right of those ordained in colonial churches to officiate or receive preferment in England. The value of its provisions has been variously estimated.—A4.

G. HARFORD.

COLOURS.—To see moral, spiritual, or mystical significance in the C. which distinguish the objects of our sight seems to be

1. **General Considerations.** a natural instinct in man. Full scope is given to this instinct in the language of the Bible. In the ordering of matters concerned with the services of the Tabernacle and Temple under the Old Law some importance is attached to the C. to be employed in the making of vestments and other things; hence it is no matter for surprise to find that, when ordinances of worship under the New Law came to be arranged, the C. of vestments, altar-hangings and such-like matters became a subject for ecclesiastical regulation.

In the Eastern Churches down to the 13th cent. only two C. were used: *White*, both for Feasts and ordinary occasions; *Red*, for Fast and funerals. At the present day in the East no strict rule as to C. is observed.

Some writers maintain that originally only these two C. were employed in the West; the first indication of a more elaborate scheme of

2. **Colours in the East.** C. is found in a work by Pope Innocent III (1198-1216). He describes the use of the Roman Church in his day, and says that four C. were used: *White*, on Feasts of Virgins and Confessors; *Red*, for Apostles and Martyrs; *Black*, on fasting days, for the dead, during Advent, and from Septuagesima to Easter; *Green*, on ferial days.¹ This scheme seems to leave most of the chief days and times of observance unprovided for; in course of years it was greatly developed in the Roman Church, and a cognate development took place in all Latin Churches. We cannot stay here to trace that development in general, we must confine ourselves to the consideration of the shape it had taken in England at the time of the compilation of our PB.

In 1542 the Southern Convocation enjoined the observance of the Sar. Use on the whole Province of Canterbury. Of course this did not affect the Province of York where other Uses prevailed. This ordinance of Convocation does not, however, help us much to

3. **Colours in the West.**

¹ Benedict XIV, *De Missae Sacrificio*, Sectio i. 52.

a knowledge of the actual use of our Church as to C. in the middle of the 16th cent.

To begin with, our knowledge of Sar. Use as to C. is very incomplete. The Rubric on C. in the Missal prescribes: *White*, for the whole of Eastertide whatever the day (except on the Invention of the Cross), on Feasts and commemorations of the Blessed Virgin, of St. John (27 Dec.), of St. Michael, and at the Dedication of a Church; *Red*, on all Sundays out of Eastertide, on Ash-Wednesday and Maundy Thursday, on both Feasts of the Cross, and on Feasts of Martyrs, Apostles and Evangelists out of Eastertide; *Yellow*, on Feasts of Confessors; *Black*, for the Dead. From other Rubrics we gather that *Red* was used on Good Friday, but we have no information as to the C. for Advent, Christmas, the Epiphany, the Ascension, Pentecost, Trinity Sunday, Corpus Christi, or All Saints.

Uncertainty is increased by what we learn from Clement Maydeston, the well-known authority on the practical carrying out of the Sar. Rite (15th cent.); he assures us very positively that the Sar. Rubrics were of two kinds: (1) those that regulated the text of the Offices; these were regarded as of universal obligation wherever the Sar. Rite was used; (2) those which concerned Vestments and other ceremonial matters; these were for the most part considered to be binding only on the clergy of the church of Salisbury. How did this affect the use of the Sar. scheme of C.? We do not know.

The Inventories of Church Ornaments and other documents which describe the actual use of vestments, etc., do not make things clearer. We find evidence of the use of C. not named in rubrics and in ways not contemplated by liturgical books; one thing is put beyond doubt, that throughout England *White* vestments were provided as appropriate for use in Lent; no rubrical or liturgical authority can be produced for this.

When we turn to diocesan Uses (other than that of Sar.) we find only fragmentary records. The Wells scheme of C. (1340) is, however, fairly complete; it shows affinity with, but not complete conformity to, the Use of Sarum. The Easter Colour is

5. Colours in other English Uses.

Red. But the most complete records which we have of English usage as to C. are to be found in the *Ordinale* of Bishop Grandisson of Exeter (c. 1337), and in the Pontificals of Bishop Clifford of London (1406-21) and of Archbishop Chichele of Canterbury (1414-43). These schemes were evidently intended to be for diocesan guidance, and are plainly stated to be arranged *juxta morem Curie Romanæ*; they agree in general with each other and with the present Roman Use, but they differ from it and from each other in a number of details. To describe and discuss these variations would be interesting, but would carry us far beyond our limits; we must be content to sketch Bishop Clifford's (London) Use.

White was to be used at Christmas; on St. John's Day (27 Dec.); on the Circumcision and the Vigil and Day of the Epiphany; on Maundy Thursday; on Easter Eve and during all Eastertide; on the Ascension; on Trinity Sunday; on Corpus Christi Day; on the Nativity of St. John the Baptist; on Feasts of the Blessed Virgin, of Angels, and of Virgins; on All Saints' Day; at the Dedication of a Church; and during the Octaves of any of the above named Feasts.

Red was to be used on the Vigil and throughout the Week of Pentecost; on all Feasts of Apostles, Evangelists and Martyrs, except the Beheading of St. John the Baptist and Holy Innocents' Day, when *Violet* was to be used; but *Red* was to be used

on the Octave of the Innocents, and on both Feasts of the Cross.

Yellow was to be used on Feasts of Confessors and on St. Mary Magdalen's Day. (It is noted that the Roman Colour for Confessors is *White*.)

Violet = *Purple* was to be used during Advent; from Septuagesima till Maundy Thursday (or Passion Sunday, on and after which *Red* or *Black* was perhaps sometimes used); on Rogation and Ember Days (not in Whitsun-Week); and on Vigils. *Green* = *Yellow* was to be used from the Octave of the Epiphany till Septuagesima and from Trinity to Advent, on all Sundays and Ferias.

Black = *Violet* was to be used at Offices for the Dead; and on Good Friday, but on this day *Red* might be used until after the Solemn Prayers.

Documentary evidence makes it certain that at the date of the origin of our PB (1) no one order of C. was of obligatory use throughout the Church of England, (2) that in practice an almost unlimited variety of use was at least tolerated. Any scheme of liturgical C. arranged on the lines indicated by the Sar. and other Rubrics, by the schemes in the Pontificals, by the Consuetudinaries and other such-like documents, or in the Inventories, may fairly claim to represent the tradition of the Church of England.

In the matter of liturgical C. the Church of England in no way differed from the neighbouring continental Churches, in the records of which we find the same lines as to C. followed as in our own Church, with like variations and uncertainties. It was not until the impulse towards centralisation (one of the results of the course taken by things at the Council of Trent) had made great progress that, even within the limits of the Roman Communion, it was thought necessary to insist on strict uniformity in the use of liturgical C., and even yet there exists within these limits more variety in practice than many are aware of.—R4. THOS. I. BALL.

COMFORTABLE WORDS.—These extracts from Scripture, except the first, are based on

HERMANN'S CONSULTATION (1543).

1. Their Source. John 3 35, 36 and Acts 10 43. In

Hermann the sentences come *between* the Conf. and the Absol. The first sentence appears in Hermann's preliminary discourse on the Lord's Supper (fol. 87, verso; cp. Dowden, *Workmanship*, p. 26-7). The expression "*comfortable*" seems to have been suggested by Hermann's words, "*Höret den Evangelischen Trost*" (Dowden, *Further Studies*, p. 46). For its use in the sense of "*comforting*" cp. Ps. 54 6, 69 17 (PBV).

In all the reformed Service Books, including the *Order of Communion*, the words follow the Absol.

2. Their Position and Meaning. Their object is to hearten the penitent with "*the comfortable salve of God's Word*," and to affix its seal to the Church's Absol. But in 1549, as in

the Scotch Office of 1764, the whole section came, not as at present *before* Consecration, but *between* Consecration and Communion. We may note that in Hermann only *one* of the sentences is directed to be used at a time.—H2. J. F. KEATING.

COMMANDMENTS, TABLES OF. — See TABLES OF COMMANDMENTS.

COMMANDMENTS (THE TEN).—The position of the Ten C. in the Communion Office is peculiar to the Anglican Service-books. They were introduced in 1552, and correspond to the Lectons from the OI in the Liturgies; e.g., in the Syrian Rite (Brightman, *Liturgies*, p. xlvii) the reading of "the Law and the Prophets" is directed, and was very general until the 7th cent. at least. Their introduction in 1552 was as a standard of self-examination, and was partly, no doubt, a consequence of the abolition of obligatory private Conf. before Communion.

The direction that the celebrant should turn to the people in rehearsing them was adopted from the Scottish Rite of 1637 at the suggestion of Bishop Wren, of Norwich.

In the English Nonjurors' Office (1718, printed in Hall's *Fragmenta Liturgica*) the summary of the Law (Mt. 22 37-40) is substituted for the Decalogue, and it occurs likewise in the Scottish (1764) and American (1789) Offices, in the former case as an alternative, in the latter as a permissible addition to the Decalogue. The Amer. PB of 1892 sanctions the omission of the Decalogue "provided it be said once on each Sunday," and adds "whenever it is omitted the Minister shall say the Summary of the Law."—HI. J. F. KEATING.

COMMEMORATION.—Some have supposed the word Cs. occurring in the Pref. "Concerning the Service, etc.," to mean the short office, consisting of antiphon, V., R. and Coll., used either to commemorate a festival when it fell on a day on which it could not be fully observed, or in honour of some saint, some sacred mystery, etc. But in England such an office was not called a C. (as it is in the Roman Brev.) but a Memorial (Lat. *memoria*). Here the word Cs. means certain votive offices which were allowed, on one or more week-days in each week, to be used to the exclusion of the office proper for that day: an abuse which grievously interfered with the due recitation of the Psalter and the orderly reading of Scripture. In the Sarum Brev., beside the C. of our Lady every Sat., Cs. were allowed on one, if not two, other week-days in each week, of the patron saint of the place, the patron saint of the diocese, etc.—HB. A. M. Y. BAYLAY.

COMMENDATORY LETTERS.—The importance of giving letters of commendation by the clergy to those of their people migrating from one parish to another has always been recognised. And yet, strange to say, it is a much neglected duty, owing, it may be, to the fact that the parishioner leaving does not think it necessary to have an introduction of a spiritual nature, and therefore takes no trouble to inform his parish priest of his moving to another district. Sometimes, too, it may be that the clergyman himself does not think of it or deem it necessary; but, whatever the cause may be, it is to be regretted that both clergy and laity do not more generally use this method of introduction. The help afforded by this means to a new-comer settling in a fresh parish can scarcely be

over-estimated, and no doubt many are lost to the Church through the neglect of this obvious duty. And, if letters of commendation are necessary for the Church at home, *a fortiori* are they necessary for the Church abroad. Emigrants leaving the Mother Country for the Greater Britain beyond the seas should never quit these shores without carrying with them some communication from their clergy; it will be found most helpful to a stranger in a strange land far from home and kindred. Clergy in our Colonies complain that they do not hear of the arrival of the new settlers, chiefly because the emigrant has no letter of introduction from the Church at home. At most of the ports where our emigrants land the SPCK. has placed a Chaplain to welcome them in the Church's name, and to guide them by good advice. The emigrant would be greatly helped by having some document to show the port Chaplain that he is a member of the Church of England. Suitable forms of Commendatory Letters may be obtained from the SPCK.—TE. J. BRIDGER.

COMMUNION.—A special service for use on Ash-Wed., intended to take the place of (1) the benediction and distribution of ashes, and (2) the ejection of penitents.

The order of these ancient services was as follows. Aft. Sext there was to be a sermon; then the seven Penitential Pss. were said, kneeling, followed by the Lesser Lit., the Lord's Pr., versicles, responses and Collects. After this came the blessing of ashes, which were then put on the heads of all present, beginning with those of highest dignity. Then, if any persons were to be put to open penance, they were conducted down to the door of the church, and were put out by the officiant—viz., the bishop or his deputy—having been presented to him for this purpose by the archdeacon or some other priest. Those who were thus ejected on Ash-Wed. were solemnly readmitted on Maundy Thursday.

In the C. service in the PB the address at the beginning seems to represent the sermon. From the way in which it refers to the expulsion of penitents, it would seem that that part of the old Ash-Wed. services had fallen into disuse. The insertion of the cursings against sinners was a novelty, as regards the services on this day. But there was in the Middle Ages (see Myrk's *Instructions for Parish Priests*, line 675 ff.; also No. 609, *Paston Letters*, Gairdner's ed., 1895) a form of anathema against sins of various kinds, which was to be read out solemnly in church twice or thrice in the year, with tolling of bells and extinction of lights at the pronouncement of the sentence of cursing, which in all probability suggested this feature in the C. service, and may possibly also account for its being (from 1552 onwards) suggested for use on other days. The rest of the Penitential Pss. having been allotted to MP and EP on Ash Wed., only the 51st is here said. The V. and R. that follow the Lord's Pr. are those of the ancient service, and the Coll.¹ is the first of the seven formerly

¹ "Exaudi, Domine, preces nostras et confitentium tibi parce peccatis, ut quos conscientiae reatus accusat, indulgentiae tuae miseratio absolvat. Per." (*Gel.*)

said in this place. The next pr. is founded partly on others of the old Colls. and partly on the pr. said at the blessing of ashes. The Conf. of sins that follows was originally an antiphon; the conclusion, "Through the merits, etc. . . Amen," and the form of blessing aft. it, were only added, at Cosin's instance, in 1662. As at first arranged, the C. service would be followed by HC without any break, exactly as Mass followed the corresponding services in the older rite.—pb. A. M. Y. BAYLAY.

COMMISSARY.—A clergyman selected by a bp. or other official as his deputy for certain specified purposes. A bp. serving abroad usually appoints one or more home clergymen as his C. or Cs., but the arrangement does not always work well in practice, from lack of leisure, knowledge, or discretion.—A3. G. HARFORD.

COMMIXTURE (ἐπιμιξις, commixtio).—C. is the name given to the ceremony of putting a particle of the consecrated bread into the chalice, this mystically signifying our Lord's resurrection. It occurs in all the traditional Liturgies both Eastern and Western, and can be traced back at any rate to the 8th cent. It must be distinguished from *Intinction*, "the infusion of the whole contents of the paten into the chalice with a view to the communion of the people in both species at once" (Brightman, *Eastern Liturgies*, p. 582), from which however it has probably arisen. The ceremony of C. has formed no part of the Ch. of Eng. services since 1549.—nc J. W. TYRER.

COMMON PRAYER.—Prayer is said to be *Common*, when two or more people join in the same prs. (cp. "*common supplications*" in Pr. of St. Chrysostom).

1. Common Prayer. The Book of *Common Prayer* is usually understood to mean the book which contains all the services authorised for use in the Church of England: but it is to be noted that the full name of the book as printed on the title page has no less than four other names associated in it. The five names are:—(1) *Common Prayer*; (2) *Administration of Sacraments*; (3) *Other Rites and Ceremonies*; (4) *The Psalter or Psalms of David*; (5) *The form or manner of making, ordaining and consecrating of Bishops, Priests and Deacons*.

The five parts thus indicated in the title page represent five of the Service Books which were in use prior to the Revision of 1549: viz., I *Breviary*, II *Missal*, III *Manual*, IV *Psalter*, V *Pontifical*. The intention of the revisers at that time was expressed in a sentence of their Pref. which was omitted in 1662: "by this Order the Curates shall need none other books for their public service, but this book, and the Bible: by the means whereof, the people shall not be at so great charge for books, as in times past they have been." They therefore included in the BCP all the services usual in a parish ch., viz., the above (1), (2) and (3), leaving out the Pss. because they could be sung from the Bible; the PB of 1549 ended with the Communion. The Bible of 1539 known as the

Great Bible still provides the Pss. for the services: hence, after other Versions were printed (1568, 1611), people required in ch. both the new Version for the Lessons and the *Great Bible* for the Psalms. The printers, therefore, began the practice of adding the Pss. at the end of the PB. The revisers of 1662 adopted this plan when retaining for the Pss. the Version of 1539, and adopting for the Lessons, Eps. and Gospels that of 1611 (see Pref., *Order how Psalter, etc.*). The Pss. used to be printed with a separate title page, as follows: "The Psalter, or Psalms of David, after the Translation of the Great Bible. Pointed as they are to be sung or said in Churches." But this was cancelled in the *Sealed Books*, though the phrase about the *Great Bible* retained its place in many editions till 1708, and that as to the *Pointing* till 1801 or later.

Of the five parts indicated on the title page, this art. is concerned with MEP only.

MEP are services derived directly from the Day Hours of the Sar. and other Latin Breviaries. They are so much alike in structure that we are apt to overlook the very great differences which exist between them. Both

the similarity in structure and the differences in detail are qualities which they inherit from the Latin Services. The Pss., Lessons, Cants., and Second and Third Colls. are always different. Indeed, on Lit. Days, the only parts which are the same in both are the Conf. with its adjuncts, Versicles, *Preces*, Coll. of the Day, and two final Prs., together with the Lord's Pr. (twice).¹ But the structure is always the same, as follows: I (*Introductory*)—(a) Sents., Exh., Conf., Absol., II (*Praise*)—(b) Lord's Pr.; (c) Versicles (forming a short Ps.), Ps. 95 (MP only), Pss.; (d) Two Lessons (OT and NT), each with Cant.; (e) Ap. Creed: III (*Prayer*)—(f) Lesser Lit., Lord's Pr., and *Preces* (6 couplets); (g) Three Colls., three or more Prs. (or the Lit.), Pr. of St. Chrysostom, and "The Grace."

We may here note that the service is varied throughout by several forms of interchange. The Conf., Lord's Pr. and Creed are said by all; the Pss. and Cants. antiphonally; the Lessons are read by a single voice; the *Preces* are said responsorially; the Colls. and Prs. by a single voice, with the people's *Amen*. This interchange secures interest by its variety and helps the people to preserve due attention (see Hooker, *EP* 5 30).

I. (a) The introductory part of MEP may be compared to the Vestibule of a great Reception Room. That which disqualifies

3. The Introductory Portion. a man for waiting upon God is unforgiven sin: hence his first need is to divest himself of his sins by Confession; thus Ezra (9 6), Daniel (9 4-19), St. Peter (Luke 5 8), Isaiah (6 5-7), Jeremiah (14 20, 21), the Publican in the parable (Luke 18 9-14). The Exh. is a sermon, with eleven

¹ [The Pr. for Parl. and Gen. Th. will also be often reduplicated.]

texts, setting forth this need, and the Absol. admits the penitent to the presence of God. Cosin, in 1619, rightly described this part as a preparation to the Service.

II. (b) The Service proper begins with the Lord's Prayer. As the summary of all that follows, the Lord's Pr. assumes

4. The Praise-Portion. the character of Praise or Prayer or Thanksgiving in accordance with its place. The elementary idea of worship contemplates two who are parties to it—God and the worshippers. *Thy Kingdom come* is said as *Praise* when we think of God and the glorious majesty of His Being and Power; it is said as *Prayer* when we think of our poverty of motive or of the slow advance of Christian consistency. These, then, are the two sides of Worship—*Praise* and *Prayer*. Because God and the worshippers are the two parties to it, everything must fall under one or other of these. It is *Praise* when we are thinking mainly of God; and it is *Prayer* when we are thinking of man and man's needs or defects. The whole of the Lord's Pr. can thus be used as Praise in accordance with the intention of the worshippers; or the whole of it can be used as Prayer. In the former case the Doxology is appended (added in 1662); in the latter the Lesser Lit. is prefixed. Thus, without a rubric, unity of intention is secured.

(c) The portion of Worship which is thus begun with the Lord's Pr. includes Pss., Lessons and Cants., Creed. There is a progress herein; for the acknowledgment of God as revealed to the Psalmist and in the OT passes on to the fuller revelation of the NT, and finds its climax in the Creed where the whole Bible-thought of God is condensed and offered in plain confession of eternal facts. Each of these stages has its own Doxology: for the Pss., *Gloria Patri*; for each Lesson, a *Canticle*; for the Creed, the *Amen*: and the climax is marked by the consensus of all voices in the recitation of the Creed and its *Amen*.

The four Versicles and Responses ("O Lord, open" etc.) form a link between the Lord's Pr. and the Praises which follow. VENITE (Ps. 95) is the first Ps. every morning and was formerly said with an INVITATORY, which was an anthem or antiphon, varying with the season. Thence *Venite* is sometimes called the *Invitatory* Psalm. The Communion furnishes an instance of a Ps. used as Pr. (cp. also *Preces*, Lit.). But here the Pss. are used as Praises of God in his works and providence.

(d) The OT Lesson takes up this thought and develops it; lections which speak of Creation, Control or Providence may suitably be followed by the Cant. *Benedicite*; those which display the Promise, or Need, of a Saviour by the Cant. *Te Deum*.

The NT Lesson advances to the fuller revelation of Christ, presenting either some feature of His Coming and Work, His Life on earth, Death, Resurrection, Ascension; or of some

event or truth resulting therefrom. The Cant. *Benedictus* is a fitting conclusion for lections of the former kind, *Jubilate* for those of the latter. Similar provision of appropriate Cants. is made for EP, *Magnificat* corresponding to *Te Deum*, *Cantate Domino to Benedicite*, *Nunc Dimittis to Benedictus*, and *Deus Misereatur to Jubilate*. Thus, the twofold character of the Lessons in either Testament is provided for both at Mattins and at Evensong.

(e) The essential attributes of God in Three Persons are summarised in the Creed. Whatever the OT has set forth concerning the Unity, or concerning Sin and Salvation, and whatever the NT has added about the Son of God and about the Holy Spirit, all is stated in miniature in the Creed. It is therefore a fit crown to the Praise-portion of MEP. The agreement of all voices at this stage and the addition of *Amen* by all are to be noted. It should be noted also that the Apostles' Creed is that which exhibits least consciousness of contention concerning the great verities of the Faith. Just as when Moses, anticipating dispute and opposition, asked (Ex. 3 13) the Name of Him whose messenger and agent he was himself to be, and received the answer "I AM," so here we are contemplating God as HE IS, and praising Him in His essential Being; we are not here replying to the doubts and misgivings of opposition and contention.

"The Lord be with you," "And with thy spirit." This mutual Salutation may be taken as the close of the Praise-portion of the service. Formerly it occurred more frequently, but it has been omitted in all places except where it marks plainly the beginning of a new section, and encourages to new effort of worship. The conventional adoption of it as the *God be wi' ye*, or *Good-bye*, of those who are parting was nearly reached when the revision of the PB was in progress, and it seems to us most probable that it is here placed as an *Adieu*. Nevertheless, it may by some be regarded as the beginning of the Prayer-portion; by others again as a link which partakes of both characters. (See DOMINUS VOBISCUM.)

III. (f) The words, *Let us pray*, mark the beginning of the Prayers, and the Lord's Pr. has its place here as their summary.

5. The Prayer-Portion. Prefixed to it is the Lesser Lit., which fixes the intention of the Lord's Pr. (viz., supplication). The *Preces* now consist of 6 couplets, anticipating, with brief interjectional petitions, the subject-matter of the 6 Colls. which follow. The Lit. still furnishes two examples of a Coll. anticipated by Verse and Respond. In MEP the Verses and Responds are grouped together, instead of being distributed to the several Collects. The first couplet corresponds generally to the Coll. of the Day; the 2nd, 3rd and 4th to the Prs. for the King, Royal Family, and Clergy and People; the 5th to the Coll. for Peace; the 6th to the Coll. for Grace to live well. (See VERSICLE.)

(g) The three Colls.,¹ the first varying with the season or day, the others fixed, which follow the *Preces*, ask for spiritual gifts. There was in 1549 no order to add anything after the Colls. The Salutation and Benediction were omitted; yet it seems likely that prs. were intended to be added. The rubric of 1552, ordering certain optional Prs., uses the phrase "after the Colls.," as if it were a recognised place for insertions: the addition of *Memorials* (see *COMMEMORATION*) in the Day Hours would explain why the need of a rubric about it was overlooked. There are three sets of Prs. now provided for use "after the Collects," or "before the two final prayers": (a) Prs. for the Sovereign, Royal Family, Clergy and People (these were, before 1662, printed before the two final Prs. of the Lit.); (b) "PRAYERS AND THANKSGIVINGS upon several occasions" now printed after the Lit. (two of these were, in 1549, printed after HC); (c) Six Prayers now printed after HC. It is clear that these, although allotted to different pages of the book, must be regarded as one series from which a selection is to be made for MEP. It was, doubtless, intended that the three printed before the Pr. of St. Chrysostom should be always used except when Lit. follows Mattins. The six prayers after HC belong partly to the sphere of COLLECTS, and partly to that of final prayers. Those after the Lit., like the Prs. for the Sovereign, etc., are intercessory. The Minister has therefore the duty of determining the *order* of the Prs. which he selects. But the LITANY is the fullest form for use as the continuation of Mattins. [See also STATE PRAYERS.]

We must now consider the History of the PB services of Mattins and Evensong. They are compilations from, and abbreviations and simplifications of, the seven (or eight) HOURS OF PRAYER observed in English monasteries before the Reformation.

These, in turn, were developments of prayer-customs which date back to NT times, being part of the Christian inheritance from the Temple and the Synagogue. In Acts 6 7 we read that a great company of the Priests were obedient to the faith: naturally they would bring into Christian use such customs of Temple or Synagogue worship as lent themselves to the faith and worship of the Church. Already Peter and John (Acts 3 1) are reported as going to the Temple at the 9th hour because it was the "hour of prayer." At that same hour (Acts 10 3) Cornelius received the answer to his prayers whereby he was instructed to

¹ The invariable Colls. (2nd and 3rd) at MEP are taken from early sources, three from the *Gelasian* Sacramentary, the fourth (3rd Coll. MP) from the *Gregorian*; all, of course, are found in the *Sarum*. We append the original Latin. (1) Deus, auctor pacis et amator, quem nosse vivere, cui servire regnare est, protege ab omnibus impugnationibus supplices tuos: ut qui defensione tua fidimus, nullius hostilitatis arma timeamus. Per. (2) Domine sancte, Pater omnipotens, aeternae Deus, qui nos ad principium hujus diei pervenire fecisti; tu nos hodie salva virtute; et concede ut in hac die ad nullum declinemus peccatum, nec ullum incurramus periculum, sed semper ad tuam justitiam faciendam omnis nostra actio tuo moderamine dirigatur. Per. (3) Deus, a quo sancta desideria et recta consilia et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem; ut et corda mandatis tuis dedita et, hostium sublata formidine, tempora sint tua protectione tranquilla. Per. (4) Illumina, quaesumus Domine, tenebras nostras, et totius noctis insidias repelle propitius. Per.

send for St. Peter. St. Peter's preparation for this summons took place when on the next day (Acts 10 9) he "went up upon the housetop to pray about the 6th hour." The first gift of the Holy Spirit on the day of Pentecost was when "they were all together in one place" at "the 3rd hour of the day" (Acts 2 1, 15). These Hours of Prayer—the 3rd, 6th, and 9th—were apparently observed by Peter and John and Cornelius and the rest in some continued relation to the Temple worship. This agrees with Ps. 55 18, "In the evening and morning and at noon-day will I pray" (PBV), and explains Dan. 6 10. Thus the division of the day of twelve hours into four parts came to be associated with the 3rd, 6th, 9th, and 12th hours, reckoning from sunrise to sunset, and hence arose a system of day services, appropriated not to the end of each interval, but to such place in the space of three hours as suited the different communities.

Something of the same kind appears to have been the history of night services during the twelve hours between sunset and sunrise. St. Jerome (*Ep.* 22) writes of five day-services (terce, sext, none, twilight, and vespers) and adds "twice or thrice in the nights." Mark 13 35 (cp. Luke 12 38) names four divisions of the night, but we have not found any connection between these night watches and stated times of prayer. Paul and Silas in prison at Philippi were praying and singing hymns unto God (Acts 16 25) about midnight when the earthquake released them. The unusual circumstances, and the probable disorder of such a prison, forbid us to infer from this that there was at that date a custom of holding a midnight service. It is more likely that disturbance made by the other prisoners had given occasion to the two Christians to occupy themselves in prayer and praise. Such occurrences were, doubtless, frequent; and they must have contributed to the formation of the habit mentioned by St. Jerome: his language implying, in its turn, that there were no fixed hours and no settled services during the night. And, although stricter rules were attempted, the night services tended to become introductory to Mattins.

Naturally enough, in religious communities these Hours of Prayer were adopted and developed. We cannot here enter into the history of that development. It must suffice to give a brief description of the *Sarum Hours*¹ as they existed in England bef. the Reformation.

The Hours were fixed (or seven) in number: (1) *Nocturns*, (2) *Lauds*—the two being sometimes reckoned as only one Hour, *Mattins*—(3) *Prime*, (4) *Terce*, (5) *Sext*, (6) *None*, (7) *Vespers*, (8) *Compline*.

Each Hour began with the Lord's Pr.: "*Ante initium Horarum dicitur semper Oratio Dominica.*" The Pss. were the foundation upon which the whole system was built: Lessons, or a short passage from the Bible (*Capitulum*), followed the Pss. in each of the Hours: and the Lord's Pr. with other Prs. formed the conclusion. The Nocturns and Vespers of every week shared between them the whole Book of Pss., excepting about 24 which occupied special positions in the other Hours (see *PSALTER, LITURGICAL USE OF*). By uniting two Pss. under one *Gloria*, 90 out of the first 108 psalms were arranged under 45 portions, 9 such portions being allotted to Sunday, on which day there were 9 Lectons, and the rest to the week-days. Thus Nocturns consisted

¹ The Bp. is and was the fountain of authority for the liturgical use of a diocese: and, for many years before the joint revision of 1549, the Bps. of other Eng. dioceses had inclined to the imitation and adoption of the customs and usages of Salisbury (*Sarum*—see *USE*).

of Pss. and Lessons concluding with *Te Deum*, and were preliminary to Lauds. Lauds began with selected Pss., after which was a *Capitulum*, a Metrical Hymn and *Benedictus*, ending with the Lesser Lit., Lord's Pr., and other prayers. At Prime, Terce, Sext, and None, the Metrical Hymn preceded the Pss., and *Quicumque vult* followed them at Prime, which had also Lesser Lit., Lord's Pr., Versicles (with Conf.), and Prayers. Vespers were similar to Lauds in most respects, but the Pss. were "in course," 5 each day (109-150); the Cant. was *Magnificat*. Compline had similar arrangements, its Canticle being *Nunc Dimittis*. Thus the Psalter provided two courses (1-108, 109-150) for Nocturns and Vespers, and those omitted "in course" were allotted to the other Hours.

It will appear from this brief description that the Services of Matins and Evensong, which

**8. Sacrum
Hours
Simplified.**

are now in the PB, are the free rendering of those Latin Services into English words, and into a more manageable system. The Pref. of the PB still mentions several important particulars of the break-down of the Daily Hours. The weekly reading of the Pss. and the yearly reading of the Bible had failed through the frequent interruptions due to Festivals. The Antiphons and Verses with Responds, beautifully chosen and most devotional in the mind and mouth of the well-instructed, were too intricate for others. The Latin language added a very serious hindrance to worship: it had always been thought necessary to use the vernacular for parts of the Marriage Service, and now it was recognised that the same necessity applied in various degrees to *all* the services. But a still greater evil existed: the Hours had been designed for use every day. In order to relieve the pressure of so great a task, two or more of them had, by custom or carelessness, been said together. In many places the duty of saying them was neglected by the clergy, or performed with slackness and irregularity. Cardinal Quignon (see QUIGNON'S BREVIARY) had under the direction of the Pope published two attempts to revise the Brev. in 1535 and 1536: a comparison of his reforms with those effected in Eng. in 1549 is of the greatest interest. These Eng. changes must now be indicated.

The Pref. of 1549 declared the aims of the revision to be:—(1) regular use of the Daily Services in Ch., (2) intelligent response of the congregation, (3) continuity of Pss. and Lessons. The methods adopted to carry out these aims were:—(1) *simplification* (including translation into English, abolition of interruptions, diminution of number of rules), (2) *completeness* (the whole Psalter and virtually the whole Bible to be read in Ch.), (3) *uniformity* in all the dioceses. [Cp. RITUAL, § 18.]

In order to secure the regular use of the Daily Services, they were combined into two—Morning Prayer (or Mattins) and Evening Prayer (or Evensong). Nocturns and Lauds were already so closely related that we often doubt whether to speak of them as two services or as one: their joint name is Mattins.

Prime also, following Lauds so closely in time, had become all but united to it. The union of these three services was thus suggested by previous practice. A similar course was similarly recommended with regard to Vespers and Compline. The revisers of 1549, therefore, adopted these combinations, and omitted the three Hours (Terce, Sext and None) which consisted mainly of the daily recitation of the 119th Psalm.

The combination of Nocturns, Lauds and Prime had already brought together into one service, on Sundays and Festivals, the Ps. *Venite* at the beginning, *Jubilate* and *Benedicite* amongst the Pss., *Te Deum* after the Lessons, and *Benedictus* after the *Capitulum*. In re-arranging the Pss. and Lessons these older provisions were kept in mind, *Te Deum* taking its place after the First Lesson, *Benedictus* after the Second; *Benedicite* was made alternative to the former, and (in 1552) *Jubilate* alternative to the latter. In like manner the combination of Vespers and Compline brought together *Magnificat* and *Nunc Dimittis*, now allotted severally to the First and Second Lessons; another of the daily Pss. at Lauds—*Deus misereatur*—was (in 1552) made alternative to *Nunc Dimittis*; and *Cantate Domino*, which had formerly been only sung in course on Saturdays, was (in 1552) given a special place as alternative to *Magnificat*.

The adjustment of the Lessons to these re-arrangements was performed by a return to the old system which had become disorganised through the multiplication of Festivals. In order, however, to relieve the length of the Morning Lessons (Nocturns), the continuous reading of the Bible was divided between the Morning Service and the Evening, where it took the places of the *Capitula* of Vespers and Compline. There was ancient precedent for the arrangement that an OT Lesson should be followed by one from the NT. Further, the provision for Festivals, although it had been responsible for the disturbance of the continuous reading of the Bible, was retained by the simple expedient of spaces in the Calendar for Special Lessons. Of course, Sundays and such Festivals as have not fixed dates remained to interrupt the course: but the proportion of interruptions became a small fraction; the course was restored to its place as the rule, to which the special Lessons were the exception.

The break-down of the Hours has been attributed as much to the length of time which they occupied in the lives of those who were busy and earnest as to the indifference of others. It was important to make a substantial reduction of the number of Pss. said at Nocturns, particularly now that Lauds and Prime were added to it. The old plan had failed to secure the weekly recitation of the Psalter. It was therefore re-arranged on a simpler scheme in a monthly course with only four interruptions, *viz.*, Christmas Day, Easter Day, Ascension Day,

**9. Lessons
and Psalms
Re-arranged.**

Whitsun Day (to which Ash Wed. and Good Fr. were added in 1662).

The effect of the re-arrangements was that the ancient structure of each service was retained, together with the original design of saying the Psalter and reading the Bible in course. Adaptation to the Christian seasons had formerly been attained by varying Antiphons, *Capitula*, etc. These were not included in the revised services, because of the interruption and complication which they caused.

It will now be evident that the MEP of 1549 are lineally descended from the Day Hours.

10. General Results. The general plan—Lord's Pr., *Venite*, Pss., Lessons with Cants., Prs.—is that of the Day Hours; the recitation of the whole Psalter and the reading of the whole Bible were planned, not to supplant, but to fulfil the original intention; the Cants. were allotted nearly to their old positions, and when, in 1552, alternative Pss. were, in three instances, provided, all but one of them were chosen from those to which special places had been allotted in the Hours. Similar regard for ancient use also governed the order of the Prs. after the Lessons and Canticles. The general structure—Lesser Lit., Lord's Pr., *Preces*, Coll., Memorials—was retained. In 1549 even the Creed was left in its old place after the Lesser Lit.; but the *Preces* were reduced in number, and the Conf. and Absol.

omitted. In 1552 this omission was remedied by placing them as an introduction to the whole Service, and at the same time the Creed was placed bef. the Lesser Lit. The Colls. were increased by the inclusion, as Second Colls., of those for Peace; but no provision was made, in 1549 or 1552, for the concluding Prayers after the Colls., for Memorials, or for any other manner of concluding the Services. It was probably left to the guidance of ancient custom, or reserved (like the Calendar) for some future revision.

It is instructive to compare one of the old Brevs. with a PB in which the rubrics are printed red, in order to realise the diminution of the rubrics. By means of (1) general rules prefixed or appended to the whole book or to particular services, and (2) the omission of variable Antiphons and some of the alternative provisions, the redness of the pages was reduced materially. (3) Another alteration conducing to simplicity was the reduction of the number of Holy-days. Indeed, the question of what are called BLACK-LETTER DAYS was postponed in 1549 and not really dealt with until 1604.

The following Table will show how the various Hours were combined to form MEP. It will be noted that the amalgamation was carried out, so to speak, laterally; by the union of Pss. with Pss., Lesson and Cant. with *Capitulum* and Cant., Prs. with Prayers.

11. Comparative Table.

I. MORNING.

NOCTURNS.	LAUDS.	PRIME.	MATTINS (1549).	MP (1662).
1. Lord's Pr.	1. Lord's Pr.	1. Lord's Pr.	1. Lord's Pr.	15. Conf., Absol., etc.
2. Versicles and <i>Gloria</i> .	2. Versicles and <i>Gloria</i> .	2. Versicles and <i>Gloria</i> .	2. Versicles and <i>Gloria</i> .	1. Lord's Pr.
3. <i>Venite</i> .			3. <i>Venite</i> .	2. Versicles and <i>Gloria</i> .
4. Pss. } in course (three sets),	6. Pss. (special).	6. Pss. (special).	4. Pss. (in course).	3. <i>Venite</i> .
5. Lessons }				4. Pss. (in course).
7. <i>Te Deum</i> .	8. <i>Benedicite</i> .	11. <i>Quicumque vult</i> .	5. 1st Lesson (OT).	5. 1st Lesson (OT).
	6. Pss. (special).		7. <i>Te Deum</i> , or	7. <i>Te Deum</i> , or
	9. <i>Capitulum</i> .	9. <i>Capitulum</i> .	8. <i>Benedicite</i> .	8. <i>Benedicite</i> .
	10. <i>Benedictus</i> .		5. 2nd Lesson (NT).	5. 2nd Lesson (NT).
			10. <i>Benedictus</i> — with (11) <i>Quicumque vult</i> (on 6 great Festivals).	10. <i>Benedictus</i> , or
				6. <i>Jubilate</i> .
				14. Apostles' Creed; or (11) <i>Quicumque vult</i> (on 13 Festivals).
				12. Lesser Lit.
		12. Lesser Lit.	12. Lesser Lit.	
		13. Lord's Pr.	14. Apostles' Creed.	13. Lord's Pr.
		14. Apostles' Creed.	13. Lord's Pr.	15. <i>Preces</i> , as in 1549.
		15. <i>Preces</i> (with Conf. and Absol.).	15. <i>Preces</i> (without Conf. or Absol.).	16. 1st Coll. } as 17. 2nd Coll. } in 18. 3rd Coll. } 1549.
	16. Coll. (of the day).		16. 1st Coll. (of the day).	
	17. Memorials.		17. 2nd Coll. (for Peace—from Memorials at Lauds).	
			18. 3rd Coll. (for Grace—from Prime).	
		18. Coll. (of Prime).		
	19. Concluding Versicles.	19. Concluding Versicles.		17. Concluding Prayers.
				20. "The grace."

II. EVENING.

VESPERS.	COMPLINE.	EVENSONG (1549).	EP (1662).
1. Lord's Pr.	1. Lord's Pr.	1. Lord's Pr.	12. Conf., Absol., etc.
2. Versicles and Gloria.	2. Versicles and Gloria.	2. Versicles and Gloria.	1. Lord's Pr.
3. Pss. (in course).	4. Pss. (special).	3. Pss. (in course).	2. Versicles and Gloria.
5. Capitulum.	5. Capitulum.	5. 1st Lesson (OT).	3. Pss. (in course).
6. Hymn.	6. Hymn.		5. 1st Lesson (OT).
7. <i>Magnificat</i> .		7. <i>Magnificat</i> .	7. <i>Magnificat</i> , or } 4. <i>Cantate</i> . }
	8. <i>Nunc Dimittis</i> .	5. 2nd Lesson (NT).	5. 2nd Lesson (NT).
		8. <i>Nunc Dimittis</i> .	8. <i>Nunc Dimittis</i> , or } 4. <i>Deus misereatur</i> . }
	9. Lesser Lit.	9. Lesser Lit.	11. Apostles' Creed.
	10. Lord's Pr.	11. Apostles' Creed.	9. Lesser Lit.
	11. Apostles' Creed.	10. Lord's Pr.	10. Lord's Pr.
	12. <i>Preces</i> (with Conf. and Absol.).	12. <i>Preces</i> (without Conf. or Absol.).	12. <i>Preces</i> (as in 1549).
13. Coll. (of the day).		13. 1st Coll. (of the day).	13. 1st Coll. } as
14. Memorials.		14. 2nd Coll. (for Peace— from Memorials at Vespers).	14. 2nd Coll. } in
	15. Coll. (of Compline).	15. 3rd Coll. (for Aid— from Compline).	15. 3rd Coll. } 1549.
16. Concluding Versicles.	16. Concluding Versicles.		16. Concluding Prayers.
			17. "The grace."

MEP were styled *Mattins* and *Evensong* in the revision of 1549; and these names are retained in the Tables of Proper Lessons and Proper Psalms. They formed a single chapter until 1662, when they were printed separately with a common heading—"The Order for MEP daily to be said and used throughout the year." The present plan of printing out in full the Order for EP was adopted in 1662. Previously, Evensong was ordered by rubrics which referred back to Mattins, except where the difference was complete (Cants. and Colls.). That plan still survives in the rubric of MP directing *Gloria Patri* to be said after all Pss. and Cants. of MEP (except *Te Deum*).

In 1552 a Conf. and Absol. (which had been omitted from the *Preces* in 1549) were prefixed to MEP, but the rubric "Then shall the Minister begin the Lord's Prayer" continued to mark the beginning of the Praise-service. In 1662, when the rubric was altered to its present form, a printers' direction was written in the margin of Cosin's book: "Place here a fleuron." "Set here a fayre compartment before this Title." The "fayre compartment" was at first placed and printed after the Absolution, and there is no authority for its omission.

In separating MEP (1662) the rubrics for Evensong, which had formerly referred back to Mattins, were now printed as at Mattins. Thus the first rubric for Mattins, "At the beginning both of MP, and likewise of EP, the Minister shall read, etc.," was now divided and made a first rubric for each Service. The rubric before the Evening Colls., "Then shall follow the Creed with other prayers as is before appointed at MP after *Benedictus*, etc.," was dropped, and the printer was directed to print the whole text: "as at MP all to be inserted here word for word to ye end of ye suffrages—thy holy spirit from us."

It may be observed that a slight difference in the phrase—"shall never alter" (MP), "without alteration" (EP)—was retained, evidently without any difference of meaning. The words "all kneeling" were at this time added to the rubric of MP, but this addition was not made in correcting for EP; it is, of course, an accidental omission.

"In Quires and places where they sing here followeth

the Anthem." This rubric was added after the Colls. in 1662. At the same time the five concluding prayers were brought to this place from the latter part of the Lit.; and the rubric referring to the use of the Lit. was inserted. We must regard all these as provisions for prs. after the Colls. The ANTHEM was, however, captured by the musicians and used for praise and prayer alike; it should here be a pr. (cp. the ancient Anthems).

The Creed, Lord's Pr., and Cants. appear to have been so well known in Latin that in 1549 the rubrics contained the direction that they were to be said "in English"—a phrase still found in our present PBs in three cases (*Te Deum*, *Magn.*, *Nunc Dim.*).

A curious doubt appears to have arisen in the 17th cent. as to whether the Absol. were to be said by the Priest, standing or kneeling. Hence it was made quite clear in 1662, by a fresh rubric, that the Priest was to stand while pronouncing it.

The Scottish PB of 1637 and the Irish PB follow pretty closely, so far as MEP are concerned, the PBs of 1552 and 1662 respectively.

The chief variations are the following.
I. In the Scottish PB:—(a) the Absol. is partially rewritten; (b) the Lord's Pr. has the Doxology always appended; (c) "The Lord's name be praised" is added (so in 1662); (d) the Pss. are taken from the AV; (e) Ps. 23 is substituted for *Benedicite*; (f) the Lit. (or its five final Prs.) is added at MP aft. the 3rd Coll. (so in 1662).
II. In the Irish PB:—(a) Ps. 148 may be used instead of *Te Deum* or *Benedicite*; (b) the rubric ordering the recitation of *Quicunque nult* on certain days is left out; (c) at MP, the Lesser Lit. and Lord's Pr. following may be omitted when the Lit. is said; (d) at EP, the 2nd of the 6 Colls. at end of HC may be used instead of "Lighten our darkness"; (e) among the concluding Prs. is one "for the Chief Governour or Governours of Ireland."

The Order for MEP, as contained in the Amer. PB of 1789, had many striking differences from that of the Eng. PB, among these being the omission of *Magnificat* and *Nunc American PB*. *Dimittis* at EP. The revision of 1802, however, reverted to the Eng. use in this and some other respects, and the most important variations are

now the following:—(a) a considerable number of additional opening SENTENCES; (b) at EP, permission to omit the Exh. and substitute "Let us humbly confess our sins unto Almighty God"; (c) the use, as an alternative, of the Absol. from HC; (d) omission of "O God, make speed to save us," "O Lord, make haste to help us"; (e) omission of the last four verses of the *Venite* and, in their place, insertion of Ps. 96 9, 13; (f) permission to omit the *Gloria Patri* aft. each Ps., provided it is always said at the end of the Pss., and to substitute for it, at EP, the *Gloria in excelsis*; (g) at EP, Ps. 92 1-4 and Ps. 103 1-4, 20-22, allowed to be used as alternative Cants.; (h) permission to say the Nicene instead of the Apostles' Creed, and omission of *Quicumque vult*; (i) omission of the Lesser Lit. and 2nd Lord's Pr.; (k) at MP, omission of the *Preces*, except the first and last couplets, and, when HC follows, of the Coll. for the day; (l) necessary omission of all mention of the King and Royal Family; (m) addition, after 3rd Coll., of "A Pr. for the President of the United States and all in Civil Authority"; (n) the "Pr. for all Conditions of Men" and the "General Thanksgiving" placed bef. the Pr. of St. Chrysostom.

(On Irish and Amer. Services see further, RITUAL: for variations allowed by the Act of Uniformity Amendment Act, 1872, see SHORTENED SERVICES ACT: and, for further information on the whole subject, consult Blunt, *Annotated PB*; Procter and Frere, *New History of the BCP*; and other *Commentaries* on the PB).—D.E. PERCIVAL JACKSON.

COMMUNICANT.—(i) A person who at a particular celebration receives the Sacrament; (ii) one who is living in sacramental communion with God through Christ. The PB orders that every parishioner "shall communicate at the least three times in the year, of which Easter to be one." A roll would therefore naturally be made up from those who communicate at Easter, *i.e.*, on Easter Sunday or during the week following.

The compiling of such a roll is of importance if the body of Cs. is regarded as constituting the Congregation which elects a Church Council. All who intend to approach the altar should be asked to send in their names on a form provided for the purpose. Those temporarily absent should be asked to say where they intend to communicate, and those living outside the parish should get the form countersigned by the vicar of the parish in which they live. The intention to communicate should be accepted, and no attempt should be made to see if the intention is fulfilled; the responsibility of a false statement must rest with the person who makes it. The communicants' roll should be made up from these notices, and failure to send one in for two consecutive years should remove a name automatically. There is little danger of people communicating for the sake of "qualifying" for a vote or office, if it is recognised that to be on the list involves obligations and not privileges. "Communicants' teas" or social gatherings should be carefully avoided, unless it is made quite clear that they are self-supporting, and that no material advantage is gained by being a C. The counting of numbers of Cs. and publishing statistics is, to say the least, a questionable practice.—A2.

CLEMENT F. ROGERS.

COMMUNION, HOLY.

Sections—

- I. 1. THE PRIMITIVE SERVICE OF HC.
2. THE ANCIENT LITURGIES.
3. EASTERN LITURGIES CLASSIFIED.
4. WESTERN LITURGIES.
5. THE HISPANO-GALLICAN RITE.
6. THE ROMAN RITE.
7. THE ANCIENT ENGLISH RITE.
- II. 8. VARIATIONS BETWEEN OFFICES OF 1549 AND 1662.
9. REASONS FOR THESE VARIATIONS.
- III. 10. THE PRAYER OF CONSECRATION.
11. ITS INTRODUCTORY PART.
12. THE INVOCATION.
13. THE RECITAL OF THE INSTITUTION.
14. THE FRACTION.
- IV. 15. BIBLIOGRAPHY.

I. HC, which is the most distinctively Christian service, has been celebrated from the earliest times with the greatest reverence, devotion and care. No complete form of service earlier than the second half of the 4th cent. has come down to us, and there is

considerable doubt as to whether the Liturgy was committed to writing before that time. But there are many references to it and some descriptions of it with a few quotations of Euch. formulæ in certain Ante-Nicene documents, such as the *Didache* and the *Canons of Hippolytus* and in the pages of some Ante-Nicene writers such as Justin Martyr, St. Cyprian and others. We cannot here quote the various passages referred to,¹ but the general result of their consideration is to establish the conclusion that the ancient Liturgies, as they are called, and as we possess them, though no doubt enlarged and elaborated from time to time, fairly represent the form of Euch. service in use in the Christian Church from the earliest times.

Before considering our own Anglican Liturgy, or Service of HC, something must be said about these ancient Liturgies. There is great wealth of material, and only a summary description of them will be possible.

There are now considered to be six main families of Liturgy, four of them being of Eastern and two of Western origin and use. They are labelled by the names of the Apostles or Saints with whom the Liturgies have been traditionally connected, or by the names of the countries or cities in which they have been or are still in use.

Group i. The Syrian rite, associated with the name of St. James. This group includes the Clementine Liturgy (so called from being contained in the 8th book of the

3. Eastern Liturgies Classified. *Apostolic Constitutions*, which claim in their title, though erroneously, to have been compiled by St. Clement, the third Bishop of Rome after SS. Peter and Paul); the Greek Liturgy of St. James; and the Syriac Liturgy of

¹ They will be found put together in chapter 3 of the *Liturgy and Ritual of the Ante-Nicene Church*, SPCK., 1897.

St. James. No less than sixty-four more Liturgies of this group have existed, the titles of most of which are given by F. E. Brightman (*Eastern Liturgies*, pp. lviii-lxii); and Latin translations of them may be read in Renaudot's *Liturgiarum Orientalium Collectio*, Frankfurt, 1847.

Group ii. The *Egyptian* rite, associated with the name of *St. Mark*. This group includes the Greek Liturgies of *St. Mark*, *St. Basil*, and *St. Gregory*, and the Coptic Liturgies of *St. Basil*, *St. Gregory*, *St. Cyril* or *St. Mark*, the Liturgy of the *Ethiopic Church Ordinances*, and the Liturgy of the Abyssinian Jacobites known as the Liturgy of the Apostles, together with a few less-known Liturgies.

Group iii. The *Persian* rite, associated with the names of *SS. Adæus* (i.e., *Thaddæus*) and *Maris*. One Liturgy bears their joint names, the two other extant Liturgies of this group are those of *Theodore* of Mopsuestia and *Nestorius*. The Liturgy of the Christians of *St. Thomas*, on the Malabar coast of India, originated in this group, but it was largely assimilated to the Roman rite by Portuguese Jesuits at the Synod of Diamper in 1599.

Group iv. The *Byzantine* rite, associated chiefly with the names of *St. Basil* and *St. Chrysostom*. The Greek Liturgies of *St. Chrysostom*, *St. Basil*, and *St. Gregory Dialogus* or *The Presanctified*, are the existing representatives of this rite. The Greek Liturgy of *St. Peter* is merely the Roman Canon of the Mass inserted in a Byzantine framework, and seems to have been in use at one time by some Greek communities in Italy. The *Armenian* Liturgy also belongs to this group, the form of it now in use being connected with the name of *St. Athanasius*.

We now pass on to the two Western groups of Liturgies, which, if we except a few borrowed Greek words and sentences, are found universally and only in Latin, so far as the liturgical text is concerned, though the vernacular of various Western countries occasionally occurs in rubrics.

Group v. The *Hispano-Gallican* rite, associated with the name of *St. John the Divine*. This group, which once prevailed widely in Western Europe, has been almost universally superseded by the Liturgy of the Church of Rome. Where it survives it has been more or less assimilated to the Roman pattern. It prevailed once throughout Northern Italy, France, Spain, Great Britain, and Ireland. There are various theories as to its origin, and the point is still undecided. It has been supposed to be an importation at a very early date from Asia Minor, and, because Ephesus was the residence there of *St. John*, it has been termed *Ephesine*. But there is no proof forthcoming of such an origin, and the term *Ephesine* and the theory which it connotes are being abandoned. Another theory is that it represents a survival of the original Roman liturgy, before the present Roman Canon of the Mass took shape. Another theory is that it is an importation into Western Christendom from the East through a Milanese channel. This is the latest theory, and has the support of Duchesne (*Christian Worship*, SPCK., London, 1904, 2nd ed., p. 94).

Among the proofs or traces of Eastern influence or affinity are the following. (a) Various proclamations made by the deacon, including that of *silentium facite* before the Epistle. (b) The presence of a third lesson preceding the Epistle, taken from the OT. (c) The occasional presence of *preces*, or a series of short intercessions, resembling the Greek *Ektene* or Deacon's Litany. (d) The position of the Kiss of PEACE at an early point in the service, before the

Canon, instead of in the Roman position after the Pr. of Consecration. (e) The exclamation, "*sancta sanctis*," or "Holy things to holy people," occurring in the Mozarabic rite, and being the counterpart of the Eastern exclamation, "*Tà áγια τοις áγιοις*." (f) Frequent instances of the *Epiklesis*, or Invocation of the Holy Ghost, in its regular Eastern position, after the words of Institution. The following is only one out of many examples. It is taken from a 5th cent. Gallican Missal: "We beseech thee that thou wouldest bless with thy blessing this sacrifice, and pour upon it the dew of the Holy Spirit, that it may be a pure, true and perfect (*legitima*) eucharist to all who receive it through," etc. (*Missale Richenovense*, No. v, ed. of J. M. Neale and G. H. Forbes, p. 15). On the other hand, the great variability of its parts and the immense number of its Proper Prefaces ally it to the Western Families of Liturgy.

The chief Liturgies belonging to this group are the following:

(1) The *Mozarabic* Liturgy. This was the national Liturgy of the Spanish Church till the close of the 11th cent., when the Roman Liturgy was forcibly substituted for it. It however lingered on, till in the 16th cent. Cardinal Ximenes, anxious to prevent its becoming quite obsolete, had its books restored and printed, and founded a college of priests at Toledo to perpetuate its use. It survives now only in several churches in Toledo, and in one chapel at Salamanca, and even there not without some Roman modifications of its original text and ritual.

(2) The *Old Gallican* Liturgy. This was the national Liturgy of the Church of Gaul, or France, till the commencement of the 9th cent., when it was suppressed by order of Charlemagne, who directed the Roman rite to be everywhere substituted in its place. It then practically disappeared from sight until three ancient Gallican Sacramentaries were discovered and published by Thomasius in 1680 under the titles of *Missale Gothicum*, *Vetus Missale Gallicanum* and *Missale Francorum*; and a fourth was published by Mabillon in 1687 under the title of *Sacramentarium Gallicanum*. Fragmentary discoveries have been made since then. None discovered fragments of eleven old Gallican Masses, and published them at Carlsruhe in 1850. They were published again by J. M. Neale and G. H. Forbes under the title of *Missale Richenovense* (Burntisland, 1855). Other fragments from *St. Gall* have been published by Bunsen (*Analecta Ante-Nicaena* 3 263-6), and by Mai from the Ambrosian Library at Milan (*Script. Vet. Vat. Col. iii. 2 247*). A single page discovered in Gonville and Caius College, Cambridge, was published in *Zeitschrift für Kath. Theologie* 6 370. These documents, illustrated by early Gallican canons, and by allusions in the writings of *St. Gregory of Tours* and other early Gallican writers, notably in two letters of *St. Germain* of Paris, enable us to reconstruct the greater part of this ancient Liturgy.

(3) The *Ambrosian* Liturgy. This Liturgy has for a long time past become so assimilated to the Roman rite that by many liturgiologists it is placed in group vi; but if we consider the important variations from the Roman rite which still exist, and the yet more important variations which confront us in the older printed and MS. copies of the Ambrosian Missal, we shall detect in it an original member of group v. Charlemagne adopted the same policy towards the Milanese as towards the Gallican Church. He carried off all the Ambrosian church books which he could obtain, with the view of substituting Roman books in their place; but he was foiled, partly through the attachment of the Lombards to their own rites, partly through the intercession of a

Gallican bishop named Eugenius (Mabillon, *Mus. Ital.* i. 2 106). The tradition preserved in the older Proper Preface for St. Barnabas' Day, attributing the composition of this liturgy to that saint, cannot be proved, and is not likely to be true.

(4) The *Celtic Liturgy*. Only fragments remain of the liturgy of the ancient Celtic Church of Great Britain and Ireland,¹ but they are sufficient to prove that it was of the Hispano-Gallican type, and that it would be placed in this group v.

Group vi. The *Roman Rite*, associated with the name of *St. Peter*. There is only one Liturgy to be

enumerated under this group, viz., the **6. The Roman Rite.** Liturgy of the Church of Rome. This, though originally local in character and use, has come to be nearly co-extensive with the Roman Church, sometimes superseding earlier national Liturgies, as in Gaul and Spain, sometimes incorporating more or less of the ancient ritual of local churches into itself, and producing from such incorporation a sub-class of distinct Uses, as in England, France, and elsewhere. These subordinate Uses, so far as they are connected with dioceses rather than with monastic Orders, have for the most part become, or are rapidly becoming, extinct, the genius and policy of Rome being in favour, as far as possible, of uniformity.

The date, origin, and early history of the Roman Liturgy are obscure. The first Christians at Rome were a Greek-speaking community, and their Liturgy must have been Greek, and is possibly represented in the Clementine Liturgy, although that Liturgy has no claim to the title of Clementine, and no discovered connection with St. Clement, the early bishop of Rome. But the date when Greek ceased to be the vernacular of Roman Christians, when and by whom the present Latin Liturgy was composed, and whether it is an original composition, or, as its structure seems to imply, a survival of some earlier form of Liturgy—these are questions which are waiting for solution, and to which no certain answer can at present be given.

The Liturgy in use in the Church of England from its foundation in 597 by St. Augustine was the Roman Liturgy, modified

in unessential points, especially after the Norman Conquest, by the introduction of Gallican features and peculiarities, which, grafted on to a Roman groundwork, constitute a Missal of the Sarum, or of some other less widely spread local Use, such as York, Hereford, etc.

The great difference in order and in language between the Sarum Missal and First Reformed PB of 1549 has been shown by the use of parallel columns in the art. CANON OF THE LITURGY.

II. The PB of 1662, that is to say, our present PB, which, subject to certain revisions and alterations, dates from 1552, exhibits the following important variations in the Office of HC from the PB of 1549. There are in addition a great many textual variations, some of little, some of great importance, of which no account can be given here,² but the important variations, chiefly structural, are the following:

7. The Ancient English Rite. after the Norman Conquest, by the introduction of Gallican features and peculiarities, which, grafted on to a Roman groundwork, constitute a Missal of the Sarum, or of some other less widely spread local Use, such as York, Hereford, etc.

8. Variations between the Roman and Sarum Offices of 1549 and 1662. important variations in the Office of HC from the PB of 1549. There are in addition a great many textual variations, some of little, some of great importance, of which no account can be given here,² but the important variations, chiefly structural, are the following:

¹ They have been collected and printed in the *Liturgy and Ritual of the Celtic Church*, Clar. Press, Oxford, 1881.

² [See full variorum test of these rubrics under RITUAL § 36-38.]

(1) Abolition of the INTROIT.

(2) Expansion and farsing of the ninefold *Kyrie eleison* with the ten COMMANDMENTS, a tenth KYRIE being added for the purpose.

(3) Removal of GLORIA IN EXCELSIS from its original position early in the service to a late post-communion position.

(4) Placing the Prayer for the CHURCH MILITANT next after the OFFERTORY, instead of next after the SANCTUS and immediately preceding and leading up to the Words of Institution.

(5) Placing the short Invitation, CONFESSION, ABSOLUTION and COMFORTABLE WORDS after the Pr. for the Ch. Militant instead of after the Pr. of Consecration.

(6) Placing the SURSUM CORDA and PREFACE after the Comfortable Words instead of next after the Offertory.

(7) Omission of the BENEDICTUS QUI VENIT after the SANCTUS.

(8) Placing the Prayer of HUMBLE ACCESS before the Pr. of Consecration, instead of after it and just before the act of Communion.

(9) Alteration, by enlargement, of the WORDS OF ADMINISTRATION, combining the formulæ of 1549 and 1552.

(10) Omission of the AGNUS DEI.

(11) Omission of the 22 Post-Communions.

(12) Position of the LORD'S PRAYER after the Communion of the people, instead of at the end of the Canon, before the Communion.

(13) The Pr. of Oblation removed from its position at the close of the Pr. of Consecration, and transferred to the POST-COMMUNION, where it is made an alternative to a Pr. of Thanksgiving.

(14) Omission of rubric ordering all things to be said at the altar until after the Offertory, though there be none to communicate with the priest, on Wednesdays and Fridays.

(15) Omission of rubric ordering the use of round UNLEAVENED BREAD without all manner of print.

(16) Omission of rubric directing the priest to place the Sacrament of Christ's Body in the mouths of the people, instead of in their hands.

(N.B.—The rubric ordering RESERVATION for the sick, also omitted, is not found here, but in the service for the Communion of the Sick.)

The liturgical differences between the First PB of Edward VI in 1549 and the Sarum Missal which it superseded were great and

important (see CANON OF THE LITURGY), and the further differences between the PB of 1549 and

that of 1662 were likewise, as will be seen by the above list, great and important. It looks as if there was a desire to introduce changes for changes' sake, and to make the new service as unlike the old as possible. Nevertheless, the changes were made by men who were steeped in the ancient service books, and who understood what they were doing. And we believe that all the above changes, with one exception, may be justified by the desire for abbreviation or simplification, or by some kind of liturgical

precedent, or by their own inherent beauty. Let us take these changes *seriatim*.

(1) This promotes simplification, and is no loss, because, without being printed under each Sunday and Festival, Introits can always be supplied from the Psalter or Hymn-book.

(2) This may be explained and defended in two ways. (a) The Commandments may be regarded as the invariable OT section of the English rite taken from the 20th chapter of Exodus. In the ancient Gallican and Mozarabic Liturgies, as in the Ambrosian Liturgy to-day, a lesson from the OT always preceded the Epistle and Gospel. (b) Again in the Sarum Missal, on the greater festivals, the ninefold *Kyrie eleison* was farsed, that is to say, sentences were interspersed, not taken directly from Holy Scripture, but referring to events recorded in Holy Scripture, or bearing on special events commemorated on different days; and, in three out of the nine sets of farsed *Kyries*, a tenth and concluding sentence was added. It seems very probable that this feature in the older Service-book suggested the arrangement of the Commandments and *Kyries* in the reformed PB.

(3) There seems to be no liturgical precedent for the altered position of *Gloria in excelsis*, but there is great beauty in it, and it seems more appropriate after Consecration and Communion than before. Bishop Jeremy Taylor comments thus upon it: "Observe that in the prudent institution of our Church, to hold forth the consolation we have in Christ, after the participation of his body and blood in the blessed Sacrament, it teacheth us to break out altogether into a jubilee, 'Glory be to God on high: we praise thee, we bless thee, we glorify thee,' etc. For when we are full of that holy feast, and have eaten angels' food, we fall into the tune of angels, and signify immediately before we depart, how much our spirit rejoiceth in God our Saviour" (*Works*, ed. 1822, 1 130).

(4) The Pr. for the Church Militant corresponds in its range of subjects to the great Intercession for quick and dead, an integral portion of every ancient Liturgy. Its position was very varied. In the Hispano-Gallican family of Liturgies, with which, in some of its forms, the Reformers were acquainted and from which they drew, it occurred at or just after the Offertory.

(5) (6) (8) The new position of all this Preparation of the Communicants may not seem so suitable as the position in 1549; but it has the grand effect of leading up to the Consecration Pr. and Administration as the central features of the service, in exact analogy with the Office for Holy Baptism.

(7) The omission of the *Benedictus* at the conclusion of the *Triumphal Hymn* (or *Tersanctus*) finds a precedent in the Clementine Liturgy, and in all the Liturgies of the Alexandrian family.

(9) Cp. the Sar. formula in the Office for the Communion of the Sick, "Corpus Domini nostri Jesu Christi custodiat corpus tuum et animam tuam in vitam aeternam." There was no form provided in the mediæval Missals for the Administration of the Chalice. In the Canon of the Mass itself (Sar.) there was no provision for the communion of any save the celebrant.

(10) There is liturgical precedent for the omission of the *Agnus Dei* in the Clementine and other Eastern Liturgies, and in Western Liturgies of the Hispano-Gallican group.

(11) These Post-Communions were not Colls., as their title might lead one to suppose, but short passages of Holy Scripture, twenty-two in number, one of which was to be said or sung after communion of priest and people. There is no exact liturgical

precedent, but similar verses are provided to be sung during communion in the Mozarabic and early Irish Liturgies (*Lit. and Rit. of the Celtic Church*, pp. 177, 242). Their loss is easily supplied, if desired, from the same source.

(12) The Lord's Pr. occupies this Post-COMMUNION position elsewhere only in the Ethiopic Liturgy. It is made to follow the principal act of the HC in our PB, as it does in the Services of Holy Bapt., Confirm., Matrimony, and Burial of the Dead. It is just when we have knit ourselves together in the highest act of Christian union, and have received a fresh token of the spirit of adoption, that we can most appropriately unite in saying "Our Father, which art in heaven."

(13) This is the most indefensible and inexplicable of all the changes made in the Service. In every ancient Liturgy, as in the PB of 1549 and in the present Scottish and American Communion Offices, the Oblation comes in what is obviously its appropriate place, in the Pr. of Consecration and before Communion. The only possible explanation seems to be that our Reformers may have thought that it was after reception rather than before reception, when all have united themselves in the closest band of union, that we can most appropriately offer the Pr. that "we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion." But this dislocation cannot affect the validity of the whole service. The act of Oblation, whether verbally expressed or not, is necessarily involved in the Pr. of Consecration, and in the presentation and celebration of the Euch. service. There was no verbally expressed oblation, so far as we know, in the first celebration of the Euch. in the upper chamber at Jerusalem: but the oblation was there. In this Pr. our Church must be considered to recognise the oblation rather than make it.

(14) What was ordered on Wednesdays and Fridays is still ordered on Sundays and Holy-days, if there be no Communion, by the first rubric after the Blessing. There is plentiful mediæval evidence for the practice of a *Missa sicca* or *Missa Catechumenorum*, or Table Prayers, or ANTE-COMMUNION (see Dr. W. Legg, *Three Chapters in recent Liturgical Research*, London, 1903).

(15) (16) The omissions of these rubrical directions gave freedom, and did not necessarily involve prohibition. But the use of unleavened or wafer bread has been held to be forbidden under the fifth rubric at the end of the Service. Still the wording, "it shall suffice," etc., seems to indicate non-enforcement rather than suppression of the old custom¹; and this was the view taken in the Injunctions of 1559 and in the correspondence thereon. There is now also, since 1552, a direct order, in the rubric preceding the formula of administration, to place the consecrated Bread in the hands of communicants. This is in accordance with primitive practice for which there is the clearest evidence from the 2nd cent. downward (see Scudamore, *NE*, 2nd ed., p. 721).

III. The only constituent part of the Service for Holy Communion to be treated of in this article is the Pr. of Consecration (for other parts see separate arts.). Compactness and completeness seem to be its distinguishing marks. Singularly unlike the Roman Canon of the Mass, and the Anaphora of Eastern Liturgies, so far as length and structure are concerned, it at the same time singularly resembles the Consecration Pr. of the Hispano-Gallican group

10. The Prayer of Consecration.

¹ [But see editorial note on UNLEAVENED BREAD.]

of Western Liturgies, as may be seen by the Mozarabic text printed below.¹ It clearly consists of three parts.

(a) The *Introductory part*—from "Almighty God" to "until his coming again"—containing a recital of the work of Redemption by Christ's oblation of Himself on Calvary, and of his command for its perpetual commemoration. This

11. Its Introductory Part.

is extraordinarily brief in comparison, for example, with the commemoration of the work of Redemption, preceding the commemoration of the Institution of the Sacr., in the Clementine Liturgy (Hammond, *Liturgies E. and W.*, pp. 16, 17). The word "memory" in 1549 was equivalent to "memorial," and is used in that sense in the Injunctions of King Edward VI in 1547 (Cardwell, *Documentary Annals*, Oxford, 1844, I 14), and in the Device for Alteration of Religion in 1558 (Burnet, *History of the Reformation*, Oxford, 1865, 5 593).

(b) The *Invocation* from "Hear us" to "blessed Body and Blood." This is, as to position and form, though not in exact words, equivalent to the following passage of the Sarum Canon of the Mass, redundant in its accumulation of adjectives: "Quam oblationem tu, Deus omnipotens, in omnibus, quaesumus, bene + dictam, ascrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris, ut nobis cor + pus et san + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi."

12. The Invocation.

Neither the English nor the Latin passage can be considered as equivalent to the Eastern *Epiklesis*, which always invokes the descent of the Holy Ghost upon the elements and is always placed after and not before the words of Institution;² yet identification is sometimes claimed, and might seem to be corroborated by such a passage as the following occurring in a Mozarabic *Epiklesis* under the title of *Post Prædicationem*: "Completes igitur atque servantes precepta Unigeniti Filii tui, precamur, omnipotens Pater, ut his creaturis superpositis altario tuo sanctificationis munus infundas; ut per transfusionem celestis atque invisibilis sacramenti, panis hic transmutatus in carnem, et calix transformatus in sanguinem, sit offerentibus

¹ It may be of interest to print the Mozarabic Consecration Pr. from an 11th cent. MS. de Silos, recently discovered and printed by D. M. Férotin. It is headed *Missa Secreta*, and comes between a *Post Sanctus* and a *Post-Prædicationem*.

"Dominus noster Jesus Christus in qua nocte tradebatur accepit panem, et benedixit, et gratias egit, ac fregit, deditque discipulis suis, dicens: Accipite et manducate: Hoc est corpus meum quod pro vobis tradetur. Hoc facite in meam commemora + tionem.

"Similiter et calicem postquam cenavit, dicens: Hic calix novum testamentum est, quod pro multis effundetur in remissione peccatorum. Et hoc facite quotienscunque biberitis in meam commemora + tionem. Quotienscunque manducaveritis panem hunc et calicem istum biberitis, mortem Domini annuntiabitis donec veniat in claritate de celis.

"R. Sic credimus Domine Jesu" (*Liber Ordinum*, Paris, 1904, p. 238).

The points in which this text differs from the Roman and approximates to the Anglican *textus receptus* of the Pr. of Consecration are very marked, and will be easily discovered.

² A recently discovered fragment is possibly an exception.

gratia et sumentibus medicina" (Migne, *PL* 85 650). (See EUCHARISTIC CONSECRATION.)

(c) The *Recital of the Words and Actions of Institution*, accompanied by the prescribed

13. The Recital of the Institution. MANUAL ACTS on the part of the priest. Two features in the Anglican recital call for notice. (A)

The employment of the present tense, in the phrases "which is given," "which is shed." (B) The Roman Canon, following St. Matthew and St. Mark, has only "Hoc est corpus meum." The Anglican Canon adds "which is given for you," following St. Luke, "διδόμενον" (Luke 22 19), "quod pro vobis datur" (Vulg.); and St. Paul, "κλάμενον" (1 Cor. 11 24), "quod pro vobis tradetur" (Vulg.). The majority of Eastern Liturgies have the addition in the present tense: "θρῆπτόμενον," "κλάμενον," "διδόμενον," "διαδιδόμενον"; but the Coptic Liturgies of St. Cyril and St. Basil employ the future tense. No old Gallican Canon has survived. The Mozarabic has the addition but in the future tense—*tradetur*. In the Consecration of the chalice, the Roman Canon, following the Vulg., employs the future tense *effundetur*; the Anglican Canon following the Greek text of the first three Evangelists has the present tense, "which is shed" "ἐκχυνόμενον." All the Eastern Liturgies except the Coptic St. Cyril and St. Basil employ the present tense: "ἐκχυνόμενον, ἐκχεόμενον, ἐκχεόμενον καὶ διαδιδόμενον." The only instance of a present tense in the West is "effunditur" in the *Sacramentarium Gallicanum* and in the *Sacramentarium Gellonense*; but this may be a mere blunder, due to the frequent confusion in early MSS. between "e" and "i." As the compilers of the English Pr. of Consecration in 1549 evidently drew their *Epiklesis*—immediately preceding the Words of Institution—from an Eastern source, they may have adopted their present tenses from the same quarter. NT usage would influence them strongly in favour of so doing.

One point may need further remark and explanation, namely, the omission of any equivalent to "*et benedixit*." This brings its language into closer conformity with Holy Scripture; into exact conformity with Luke 22 19 and 1 Cor. 11 24, and into near conformity with Matt. 26 26-28 and Mark 14 22-24, where either *εὐλογήσας* or *εὐχαριστήσας* is employed, but not both expressions at once. There is no doctrinal meaning or consequence in the omission of "*et benedixit*."

The solemn act of breaking of bread, known as the FRACTION, not for distribution to the communicants, but as sym-

14. The Fraction.

bolic of Christ's death and passion, is a marked feature in all Liturgies. It was formerly a separate ritual act at a later point in the service, but the Reformers abolished it as a separate rite, and incorporated it in the Pr. of Consecration to accompany the words "he brake it." This seems a most appropriate position, and we are not astonished to find that there is evidence for the

custom of Fraction at this point in rubrics of various mediæval Missals. There is an echo of the custom in the Sarum rubric at this point, "Hic tangat hostiam." This subject is treated, as so many subjects are, with a wealth of illustration, in Scudamore's *NE*, 2nd ed., p. 606.

IV. *Bibliography*.—It is impossible here to give anything like an adequate or complete Bibliography of the enormous number of books bearing on this subject. Space forbids us to mention any devotional Manuals, or Commentaries on the BCP, or treatises on some special Liturgy. And of the rest we must confine ourselves to a few prominent or representative works.

A.—*Works, wholly or partially, on HC in the early Ch.*:—J. Bingham, *Antiquities of the Christian Church* (reprinted in 2 vols., Reeves and Turner, 1878); F. Probst, *Liturgie der drei ersten christlichen Jahrhunderte*, Tübingen, 1870; F. E. Warren, *Liturgy and Ritual of the Ante-Nicene Church*, SPCK., 1897; A. J. (now Bp.) Maclean, *Recent Discoveries illustrating early Christian Life and Worship*, SPCK., 1904.

B.—*Texts of Liturgies*. The most accessible text-books for Liturgies in general are:—H. A. Daniel, *Codex Liturgicus*, 4 vols., Leipzig, 1847; C. E. Hammond, *Liturgies Eastern and Western*, Oxford, 1878. The texts of the most important Eastern Liturgies will be found in:—E. Renaudot, *Liturgiarum Orientalium Collectio* (reprinted Frankfurt, 1847, 2 vols.); C. A. Swainson, *The Greek Liturgies*, Cambridge, 1884; Brightman, *Liturgies Eastern and Western*, Oxford, 1896 (vol. i only, containing the Eastern Liturgies, as yet published). A handy translation of the Greek Liturgies is contained in Neale and Littledale's *Liturgies of St. Mark*, etc. The largest collection of ancient Western Liturgies is in L. A. Muratori's *Liturgia Romana Vetus* (2 vols.); and the Liturgies it contains (with others) will be found reprinted in the various vols. of Migne's *Patrologia*.

C.—*Other Books*:—E. Burbidge, *Liturgies and Offices of the Church*, London, 1885; T. Comber, *Companion to the Temple*, vol. iii, Oxford, 1841; J. (the late Bp.) Dowden, *The Workmanship of the Prayer Book*, London, 1899, and *Further Studies in The Prayer Book*, London, 1908; T. W. (now Bp.) Drury, *Two Studies in the Book of Common Prayer*, London, 1901, and *Elevation in the Eucharist, its History and Rationale*, Cambridge, 1907; W. Maskell, *The Ancient Liturgy of the Church of England*, 3rd ed., Oxford, 1882; W. Palmer, *Origines Liturgicæ*, 2 vols., Oxford, 1839; J. Parker, *The First Prayer-Book of Edward VI.*, Oxford, 1877; W. E. Scudamore, *Notitia Eucharistica*, 2nd. ed., London, 1876.—Hb. F. E. WARREN.

☞ COMMUNION IN ONE KIND.—The refusal of the Cup to the lay-people, which is characteristic of the Ch. of Rome and which forms the subject of Art. 30, is more correctly the restriction of the Cup to the celebrant. Though according to Roman custom, which enjoins upon every priest the duty of saying mass daily, the one is tantamount to the other, and was so treated in the struggles of the 15th and 16th centuries, the distinction is not unimportant, pointing as it does to the origin of the practice, which was intended to guard the contents of the chalice from risk of accident, and not to

mark a difference between clergy and laity. As no mass may be celebrated without the communion of the officiating priest in both kinds, the witness to the reception of the cup as integral to the rite is maintained even where it is denied to be so. For the same line of argument which justifies abstinence on the part of the people is equally applicable to the priest, and the instinct which recognises that the full communion of the congregation with its Lord in the Sacrament cannot be realised if the cup be withheld from the representative lips of its minister ought to have prevailed to prevent a departure from the principles of the Institution in the case of the individual members.

This perverse custom of the Western Church, conflicting with what would at least seem to be the plain reading of the NT, began to spread from about the beginning of the 12th century, was discountenanced by authority and definitely forbidden by more than one pope. But, when it had become too strong for authority and the demand for its suppression was made by those who on other grounds were hostile to the papacy, it was enjoined by the Council of Constance in 1415, and finally reaffirmed and justified by the Council of Trent (1551). The motive behind it was doubtless a false reverence for the consecrated species, coincident with the growth of the materialistic conception of the Presence, at length stereotyped in TRANSUBSTANTIATION, deductions from which ultimately became the ground upon which the practice was made to rest.

The action of the court of Rome in the matter is characteristic of the papacy. There is something sophistical in every argument advanced to cover and enforce a tradition which it was no longer convenient to resist, and which the hostility of the Reformers made it at last a point of honour to maintain. Because the anti-papal party, appealing to the NT, held that all Christians ought to receive in either kind, the statement was met by Trent with an anathema. Constance, while admitting that the Cup had been given to His disciples at the Last Supper by Christ, claimed for the Church a regulative authority, by which it might be withheld from the people. Trent justified it on the ground: (a) that, while the Sacrament is divinely instituted and therefore unchangeable, the accessories of its celebration may be modified by the Church, which would apply equally to the withdrawal of the Bread from the people or might even dispense the celebrant himself from communion, and ignores the fact that "Drink ye all of it," addressed to the apostles when not themselves the ministers of the rite¹, is as much a part of the Institution and therefore of the Sacrament as the benediction of the cup itself: (b) that, inasmuch as the living Christ must be present wherever His Body is, any further act of communion is rendered superfluous by the reception of the Sacrament of the Body; which is an audacious attempt to override the terms of a divine mystery by the conclusions of a rationalising theory; and to which it might rather be objected, if it were admissible

¹ The Louvain editors did not see this, when they interpolated the text so as to read "Drink, all ye twelve, of this."

to press arguments, that there was no communion at all, because it is through eating the Flesh of the Son of Man and drinking His Blood, that is, through union with Christ, not in His Incarnation, but in His Death and Sacrifice, that we are one with Him and He with us.—H.C.

J. G. SIMPSON.

COMMUNION, MANNER OF.—The rubrics in the PB relating to the giving of the HC to the communicants are in entire accord with the practice of the ancient Ch. "Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner." It may be noted that the Puritan abuse of the minister not receiving himself, or else receiving last, is here excluded. The rubric goes on: "and after that to the people also in order, into their hands, all meekly kneeling." The delivery to communicants "in order" is very ancient and universal in the Ch.; used in regard to the laity, the phrase "in order" might have suggested the separation of the sexes and of married folk from single. The delivery of both kinds to all is plainly enforced, and "into their hands" ensures that the communicants will receive the Sacr. of the body of Christ in the hand in the primitive way and not in the mouth or the fingers, and it naturally follows that they must also take the chalice in their hands. It is also clear that the WORDS OF ADMINISTRATION must be said to each communicant; "when he delivereth the Bread to any one, he shall say." The expression "the Minister that delivereth the Cup," implies that this may be done by another than the celebrant; normally of course by the deacon, as specified in the *Order of Communion* of 1548 and the First PB (1549): "If there be a Deacon or other Priest, then shall he follow with the Chalice."

The words "all meekly kneeling" order the continuation of the mediæval custom which had long been the use of all the

2. Kneeling. West, so far as the laity were concerned. The maintenance of this reverent custom was bitterly resented by the Puritans, who opposed it by a demand, not for the primitive and Eastern custom of standing, but for the innovation of sitting, in supposed, though inaccurate, imitation of the Last Supper (Cardwell, *Conferences*, pp. 310, 321, 354), a strict reproduction of the conditions of which would logically have excluded women! All through the struggle with the Puritans, even the celebrant received kneeling, a custom enforced in the 17th cent., as we learn from Visitation Arts., but which has now largely died out, and appears contrary to the continuous practice of all the rest of the Ch. In primitive times the communicants received standing with some gesture of reverence (Cyril Jer., *Cat. Myst.* 5 21, 22), as they still do in the East. (See further, POSTURE OF REVERENCE, § 2.)

That the Euch. was delivered into the hands of communicants is clear even from the time of

Tertullian (*De Idol.* 7). St. Cyril of Jerusalem, in the middle of the 4th cent., instructs the newly-baptised: "When you draw near, do not come with your palms wide open, or your fingers apart; but making your left hand a support for your right . . . and making your palm hollow, receive the Body of Christ" (*l.c.*). Later on, at, or perhaps bef., the beginning of the Middle Ages, the practice grew up of administering both kinds together with a SPOON; this known as Intinction (see COMMIXTURE), has remained the use of the Orthodox East for the laity, and survived in the West till the 12th cent., although there was at times a strong Western feeling against it. In the 8th and 9th cents. in the West the custom spread from Rome of giving communion from the chalice by means of a reed or metal tube, and about the same time, or a little later, there also grew up the practice of placing the consecrated host directly in the mouth of the communicants, a practice which was ordered in the First PB, and is still the use of the Roman Church.

In the Middle Ages, under the influence of Euch. controversy with certain real or supposed

heretics, such as Berengarius, some-
4. Denial of the Chalice. what materialistic views began to be current in the West regarding the real presence of our Lord in the Euch., coupled with a superstitious dread of the loss of any particle. Hence arose the gradual withdrawal of the chalice, first from the laity on certain occasions, then in the smaller chs., afterwards in the larger chs., and finally from almost all but the celebrant. This was helped by the custom of giving communicants unconsecrated wine to drink aft. communion, a practice which was latterly sometimes mistaken for communion with the chalice, and, though common in France in the 17th cent., was suppressed in many places for that very reason. The chalice began to be withdrawn in the 12th cent.; St. Thomas Aquinas, writing in the 13th, speaks of it as a precaution observed in some chs., and also as the custom of many chs. In 1287 the Synod of Exeter, adopting a Durham canon of 1220, ordered priests to "instruct the Laity that under the species of bread they receive that which hung on the Cross, and that in the Cup they take that which was shed from the Body of Christ." In the 14th cent. such survivals of communion in both kinds became more and more uncommon, and in 1415 the administration in one kind only was so far universal that the Council of Constance decreed it as a law. Here and there partial survivals remained, as at St. Denys, Paris, where as late as 1759 the deacon and subdeacon received in both kinds on Sundays and Festivals. There was also the important exception of Bohemia, where the attempted enforcement of the decree led to a schism, and where in consequence communion in both kinds was allowed for a time—a

permission granted also by the Council of Trent. The spread of Intinction in the West in the early Middle Ages was no doubt due to the same fear of losing particles of the Euch., which afterwards led to the withdrawal of the chalice. (See also COMMUNION IN ONE KIND.)

In a few chs., such as St. Michael's and Holy Rood, Southampton, the use has continuously survived of the HOUSELLING CLOTH, *i.e.*, a white linen cloth now placed upon the altar rails, but anciently held before the communicants, so as to catch any crumbs. The RAILS seem to be a 17th cent. introduction to guard against Puritan irreverence. In some places till recently the communicants entered the chancel at the words "Draw near with faith" in the EXHORTATION (SHORT). In Scotland, in the older congregations of Aberdeenshire, the whole railful remains kneeling until the last person has received; it has likewise been traditional there, since the times of the Non-jurors, for communicants to receive with hands crossed, as directed by St. Cyril, and for the women to have a clean handkerchief on the left hand (this latter custom is now all but obsolete). Each railful was generally dismissed with a kind of blessing.

In the Orthodox Eastern Ch. the celebrant in receiving from the chalice drinks thrice, and then gives communion in both kinds separately to the deacon. Other priests present then approach the Holy Table and take the Euch. from it themselves, going behind to consume it. The people are communicated outside the screen, standing; the priest holding the chalice with the particles of the consecrated bread in it. He places both kinds together in the communicants' mouths with the spoon, the deacon standing by and holding one end of the silk PURIFICATOR beneath each communicant's chin, and afterwards wiping the communicant's mouth with the other end.—R2. F. C. EELES.

COMMUNION OF THE SICK.—See SICK, COMMUNION OF.

COMMUNION, PREPARATION FOR.—See under PREPARATION.

COMMUNION TABLE.—See ALTAR, LORD'S TABLE.

COMPLINE.—The last of the HOURS OF PRAYER, recited before going to rest. Originally said in the dormitory, but transferred to the choir by St. Benedict. Its name (*completorium*) indicates its character, as completing the daily series of offices.—B2. A. M. Y. BAYLAY.

CONCORD.—See PEACE AND CONCORD.

CONCURRENCE.—See OCCURRENCE.

CONFERENCE.—See COUNCIL.

CONFESSION.—[This art. refers to Liturgical forms only. For doctrine, etc., see REPENTANCE.] In the Pre-Reformation services only one form of public C. of sin was used, *viz.*, the CONFITEOR. In the "Order of Communion" (1548) an entirely new form was provided. This was incorporated into the service for HC in the 1st PB (1549) being placed aft. the Consecration, and was retained in 1552 though in a new position, coming much earlier in the service. In this position it has remained ever since. In 1552 another and much longer form

of public C. was prefixed to the office for MP, with a direction that it should also be used bef. EP. This has been retained ever since, and in 1662 was printed in full bef. EP. In the Confiteor, when used liturgically, C. of sin was first made by the officiant, and the congregation pronounced a short precatory form of Absol., then the congregation made their C. in the same form, and the officiant pronounced the same Absol., followed by an additional one, which included both himself and the congregation. This *reciprocal* form of C. was not retained in either of the forms introduced at the Reformation. The C. in HC is now directed to be said "by one of the ministers"; but until 1662 the direction ran thus: "either by one of them (the communicants) or else by one of the Ministers, or by the Priest himself": so that in any case it was to be said by one person only, on behalf of all the communicants. Some have thought that this is the meaning of the rubric as it stands now, but the wording hardly seems to support this view. The C. bef. MP and EP is to be said "after" the Minister—no doubt, clause by clause—this being originally prescribed because it was a new form, unfamiliar to the people, many of whom at that time were unable to read. Cosin (1662) wished to alter "after" into "with," but his suggestion was not adopted by the revisers. The wording of the C. in HC was in part suggested by Daye's translation of HERMANN'S CONSULTATION, and the phrase, "by thought, word, and deed," seems to be the only feature retained from the old *Confiteor*. The C. bef. MP and EP is the composition of the revisers of 1552. In the VS, though C. of sins is recommended, no form of C. is provided. In the prayers to be used at sea, the form of C. is that from the HC.—Pb.

A. M. Y. BAYLAY.

CONFESSIONS OF FAITH.—See ARTICLES OF RELIGION, § I.

CONFESSOR.—Anyone who confesses Christ in the face of persecution. From the time of Cyprian the word began to be used of "one who avows his religion in the face of danger, but does not suffer martyrdom" (*NED*). Later on, voluntary asceticism succeeded to confessorship in this sense, and "C. became the general title for ascetic in the old service books" (Wordsworth, *Ministry of Grace*, p. 209); hence our Edward the Confessor. Holy men are associated with martyrs in 4th cent. commemorations (Duchesne, *Christian Worship*, pp. 142, 173, 284, 420). In the *Gel. Sacramentary* 1 41, "Cs." are placed between the doorkeepers and virgins, and may perhaps be singers. In the *Canons of Hippolytus* 6 43-47, such persons are to be held in equal honour with presbyters, and some persons have argued that they were therefore allowed to act as such without ordination.—A3. CLEMENT F. ROGERS.

CONFIRMATION (or Laying on of Hands).—C. is the Western name for the rite, and has been traced back to the 5th cent. In the English "order," after imposition of hands, the bishop prays for those "upon whom (after the example of

thy holy Apostles) we have now laid our hands"; canon 60 also refers to the action as "a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times." Can this be justified? Benediction by laying on of hands was familiar to the Jews and would naturally be taken over by the Jewish-Christian community. In the OT, apart from blessing with this outward sign (Joseph's sons), it was used also for the transferring of authority and spiritual endowment (Joshua, Levites, etc.). The infant Church utilised this inherited symbolic act, after prayer, for separating members for a special work (the Seven for ministry, Barnabas and Saul for missionary effort). Brief reference must be made to such laying on of hands by the Apostles as may be regarded as corresponding to C. After the Pentecostal outpouring, which needed no human agent, immediate mention of the act is not made, but two typical cases are given later.

(i) Acts 8 12 ff. Peter and John were sent to the city of Samaria to complete the work of Philip, who had baptised the converts, but seemingly the expected phenomena of the reception of the Holy Ghost had not followed. After prayer, "then laid they their hands on them, and they received (the) Holy Spirit one by one." (ii) Acts 19 1 ff. When Paul entered upon his sojourn at Ephesus he found some disciples from whom he discovered that they had not "heard of holy Spirit." Teaching was followed by Bapt., and that, probably after prayer, by imposition of hands, when the Pentecostal tongues and prophecy were at once manifested. The conditions seem to have been exceptional, yet there is nothing to imply definitely that Paul's action was abnormal: there is a presumption that such imposition would follow for those baptised by the Apostle's helpers, and that external effects had come to be looked for, if they were not the rule. It is noteworthy that the unexpected bestowal of the Pentecostal gift upon Gentiles (Acts 10 44 ff.) was followed by Baptism, just as the laying on of Ananias' hands upon Saul by extraordinary commission for the receiving of the same gift (9 17) was also succeeded by Baptism.

Heb. 6 1 ff. cannot be regarded as affording quite so certain a mention of the rite among Christian fundamentals. The plural "teaching of baptisms" seems to imply instruction about various washings rather than the rite as such, while "laying on of hands," the second of two complementary parts of perfection (6 1) or enlightenment (6 4), would include, if not be limited to, what we call C. (cp. 2 3 f., 6 4, 10 29).

Apparently the visible extraordinary effects of the illapse of the Spirit ceased very early. Paul's own policy (1 Cor. 12) would tend to check their display: they passed into greater disrepute with Montanist excesses, yet have continued to recur at times of revival to our own days. This fact does not affect the operation of the Divine indwelling (which Paul especially taught) for the continual guiding and strengthening of personal Christian life.

Other passages which may refer to C. are 2 Tim. 1 6 f. (laying on), 2 Cor. 1 22, Eph. 1 13, 4 30 (sealing), and perhaps to the dual rite 1 Thess. 1 6, 4 8, 2 Thess. 2 13, Gal. 3 5, 4 6, Rom. 5 5, 8 15, 1 Cor. 2 12, 6 11, 12 13, 2 Cor. 5 5, 11 4, Tit. 3 5, for the most part implying a definite time of giving and receiving. Outside

Pauline writings, Ja. 4 5, 1 Jn. 2 20, 27 (anointing), 3 24 are apposite for the gift of the Spirit.

It appears to be an inference fully justifiable that prayer and the outward sign, coupled locally, it may be, with anointing, formed the normal complement of Baptism in the apostolic age. From the time of Leo the rite has been supposed to be due to an injunction of the risen Lord (Acts 1 3).

It is no easy matter to state the nature of the mysterious gift in C., especially as in early times the laying on of hands was so closely

2. The Gift. associated with Bapt. Now that the rites have been so long separated in the West, it would appear true to say that the Holy Spirit is given in both, in different ways and for different purposes. The primitive adult Baptism was followed by the conscious abiding of the Spirit in the one incorporated by the Spirit into the holy fellowship.

Space forbids any catena of patristic quotations referring to this part of the subject, but it would not be far wrong to admit that, even where the two rites are closely related, it is with imposition of hands that the reception of the Spirit for continued dwelling in the Christian is associated (cp. e.g., Tert., Cypr., Ambr., Aug., Pacian, Leo, for the West; Origen and Cyr. Jer. probably, Athan., Cyril, Chrys., in the East). Sometimes gift and sign (unction) are identified (Hippol., Cyr. Jer.).

The relation of our formularies to this question is touched on in the art. HOLY GHOST, but that C. is truly the perfection or completion of Bapt. is a doctrine that has never been lost to view in the English Church, and this is the teaching of the Eastern churches still as to the corresponding Unction. The later and less definite Roman doctrine of C. as augmenting grace seems to be due to the forged Decretals and St. Thomas Aquinas, as well as to the gradual separation of the rites. The whole discussion concerning the gift is rather academic than practical. The spiritual coming of Christ, however designated, is in accordance with the human capacity to receive: experience is more than logic. On the subject of the "sevenfold gift" various treatises and manuals on C. may be consulted.¹

In NT times the minister of C. was ordinarily one of the Twelve, or an apostle like Paul, or one with a special commission like

3. The Minister. Ananias. Bef. episcopacy became universal, it is natural to suppose that, in parts of the Church with a less fixed organisation, missionary leaders having a quasi-apostolic office such as the prophets of early days administered the symbolic rite of imposition of hands. When a more settled condition is found to exist, the Bp.—as president of the local community—is regularly the minister.

This has remained in principle the custom of the Western Church. Although in periods of rapid growth

¹ The emphasis of the Reformers on the grace of strength as a special feature of the gift may be seen in the original opening rubric, "that they may receive strength and defence," and in the later alterations in the Bp.'s Pr., "Strengthen them, etc.," and in the words spoken over each candidate, "Defend, etc."

presbyteral C. seems to have been common (Gallican, Irish), yet the normal transmitter of "the Comforter Spirit" was the bishop, and that with laying on of hands and anointing on the brow. As to the Eastern Church, unction gradually gained prominence and then took the place of imposition of hands, while administration that was once episcopal became presbyteral, only with episcopally consecrated chrism, as it is to this day, though the custom is admittedly due to "the successors of the Apostles."

There is no doubt that in restricting the act to the bishop the Church of England has adhered to a usage that is primitive, as also that the PB is scriptural and apostolic in the mode of administration ordered—prayer and laying on of hands—and in discarding later and local customs (chrism, cross, blow, etc.).

To trace the various phases of the C. service up to 1549 would take up too much space: suffice it to say that probably

4. The Order.

from the 4th cent. onwards C. in the West followed upon Bapt. (with presbyteral unction) at a less or greater interval, and its essential elements were the prayer¹ for the Holy Spirit's sevenfold gift (which has changed its form but little through Sacramentary and Pontifical) and the episcopal signing of the brow with chrism. The Sarum rite merely placed versicles before and a Collect and the Blessing after the necessary acts.

For the First PB the Reformers boldly restored the primitive imposition of hands, omitting the chrism and praying rather for inward unction, while retaining the sign of the cross on the brow before the laying on of the bishop's hand upon the head. The beautiful closing Collect was abbreviated from that in Hermann's Order of C. In 1552 both the petition for inward unction and the sign of the cross were eliminated, while the present prayer at the act of imposition was substituted. (The Crossing seems to have been sometimes retained; it is permissive now in the Scottish office.)

At the last revision the service was separated from the first part of the Catechism which had preceded it, and therefore at the close of the title "come to years of discretion" was substituted for "able to render an account of their faith according to the Catechism following." The early portion of the long rubrics before the Cat. was incorporated in the Preface which now opens the Order, and, in lieu of the bishop "apposing" the candidates, the solemn question and answer succeed it. By this the divine side of the rite has been regrettably obscured, because "ratifying and confirming" takes up "ratify and confirm" of the Preface due to the substitution (1552) of "confirm" for "confess" in the second rubric, thus bringing the human aspect forward, which in the Lutheran service is predominant. But the great importance of the change in relinquishing the unction which had been primary, and setting the

¹ "Deus omnipotens Pater Domini nostri Jesu Christi, qui regenerasti famulos tuos ex aqua et Spiritu sancto, quique dististi eis remissionem omnium peccatorum, tu, Domine, emitte in eos Spiritum Sanctum tuum Paraclitum, et da eis spiritum sapientiae et intellectus, spiritum consilii et fortitudinis, spiritum scientiae et pietatis; adimple eos spiritu timoris Domini in nomine Domini nostri Jesu Christi, cum quo vivis et regnas Deus semper cum Spiritu Sancto, per omnia saecula saeculorum" (*Gal.*).

renewal of the Bapt. promises thus in the forefront, must not be underestimated.

Further, the fitting addition of the Lord's Prayer rendered the ensuing portion of the office more normal, and a Collect from the close of the Communion service follows the prayer for the Spirit before the Blessing. The final rubric makes it plain that the confirmed alone have the full rights of Christian citizenship.

Here perhaps attention should be called to the 3rd rubric at the end of the Cat. demanding a sponsor to be witness of C.¹ This wholly admirable rule of spiritual kinship and guardianship is regaining its due observance. In the mediæval rite the duty of the sponsor was to bind linen upon the head of the confirmed to retain for a while the unction. (For adults and such as have not had sponsors the Scottish office permits the substitution of an address for the Preface and the modifying of the question. A partial adaptation is made in the American order.)

Apart from the present service it should be noted that Art. 25 seems to imply that C. comes either "from the corrupt following of the Apostles," or is a "state of life" approved in Scripture. The wording is loose: neither description is strictly true. It may be the order as formerly known with ceremonial accretions and loss of the primitive imposition of hands that was then in view. The contradiction was marked by the Puritans. In the Homily of Common Pr. and Sacrs., C. appears among the rites and ceremonies retained, with the human side emphasised; "C. of children, by examining them of their knowledge in the Articles of the faith, and joining thereto the prayers of the Church for them," and is apparently classed among "ordinances for the instruction, comfort, and edification of Christ's Church."

Just a few words about some related ceremonies and usages.

(1) *Chrism*. Although the simplest form and matter have been retained for the rite in our branch of the Church, it has passed through various phases of ceremonial. The most ancient usage, perhaps dating from the apostolic age, relinquished in 1549 was that of unction with CHRISM. Apart from the anointing of the sick, this action is alluded to literally or symbolically in close connection with sealing and the gift of the Spirit (2 Cor. 1:21 f.), and the anointing received is linked with "teaching" and "truth," which are the Spirit's care (1 Jn. 2:20, 27). Uction is referred to by the early Fathers, apparently in relation to the twofold initiatory rite (Theoph., Tert., Hippol., Cypr.). The common custom of anointing may have suggested its emblematic usage for the Christian's priesthood after the cleansing at incorporation. Chrism is primitive, and its use has remained for C. both in East and West. In the Roman West it has ousted the actual imposition, and further than this, though hallowed by bishops, it is administered in the Eastern churches by presbyters.

(2) *Cross*. The chrism upon the brow was at the same time a sealing with the sign of the cross, and from the close of the Middle Ages in the Latin Church this act has been succeeded by a blow on the cheek. In early times the crossing was prior to the act of imposition of hands, and both East and West have retained it with the unction. At the end of the pr. for the sevenfold Spirit in the Sarum rite the petition ran "Sign them with the sign of the holy cross, confirm them with the chrism of salvation

¹ Cp. Bapt.³ Exh. to Godparents.

unto eternal life," or similar phrasing, followed by the act and words, "I sign thee . . . with the sign of the cross, and confirm thee with the chrism of salvation. In the name," etc. (The change in 1549 is noted in § 4.)

(3) *Dress.* Just as the white robe (CHRISM) used to be delivered at Bapt., and was worn for C. and for some days after, when the rites were hardly separate, so it is still fitting that females at least should be clad in white. Dress and veil should be of the simplest, and similar, if it might be, for all; rather than that elaborate clothing, even though it be white, which frequently mars the seemliness and simplicity that should mark the appearance and demeanour of the candidates.

(4) *Adjuncts to the Service.* If the clergy have duly and sympathetically prepared the candidates in heart and mind, there should be little need of an episcopal address bef. imposition of hands. Afterwards, considering the exhaustion following upon the frequently protracted nerve strain, short, pithy guidance and spiritual encouragement which will live in the memory of the young people and sustain their ideals are required; further instruction should precede first Communion.

No hymn as such, not even the *Veni Creator*, should separate the Bp.'s Prayer from the act of laying on of hands. Verses from some fitting hymn or a special Litany may be used during the movement of batches of candidates, but hymns suited to adolescence with its exuberant vitality are wanting in Church hymn-books.

In primitive times the majority of those baptised and confirmed were doubtless adults,

in most cases receiving the rite of initiation at Easter or Whitsuntide.

6. Age.

Infant Bapt. appears to have occurred in the 1st cent. (*e.g.*, Polycarp), and Infant C. is a well-known custom in the 3rd; but when Bapt. in infancy became established (5th cent.), C. began to be separated, whether from the absence of a bp. or other reason. In the East, though the rites were distinguished, they were administered together, but voices were raised on behalf of preparatory instruction before C., and the custom was admittedly not apostolic.

It is striking that the Church of England, which boldly demanded years of discretion in 1549, had retained early C. longer than Continental dioceses; *e.g.*, several English synods in the 13th cent. required the bringing of infants under two, three or seven years, while the tendency of that time abroad to make seven the lowest age grew steadily, and this was the limit fixed by the Council of Trent. Not only did the compilers of the PB say "it is most mete to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin" (3rd Rubric), but also "it is agreeable with the usage of the Church in times past" that they should be "of perfect age" and "should openly

profess their own faith" (4th). Thus, candidates must be at least of the age of childhood, but this limit has tended to be raised, from the Injunctions of 1559 (twelve or thirteen) onwards. Seeing that originally "years of discretion" were the normal age, such a return to primitive usage is quite within the right of a national Church; but no fixed rule can be made, individual cases of late or early development must be considered, once the subjective aspect is recognised. Even if the candidates be adults, "children" in the religious sense, preferably to "servants," they remain. [Cp. AGE, CANONICAL.]

The revelation through modern religious psychology supports the demand "that the Spirit of God may prevent youthful lusts," and suggests very plainly the beginning of adolescence as the time during which positive direction is most needed to control and develop the religious sense which marks the period of unfolding life. Then the final visual appeal of a symbolic and impressive office means much, often unconsciously, for the guiding of the new energies, intellectual, religious and social, which, controlled by the "gifts" received with joy and thanksgiving, will serve to produce the "fruits" of the Spirit. It seems essential that the training for C. and the sacramental rite itself should normally precede the height (at sixteen approximately) of religious manifestation in the adolescent. This relation of physical development to religious instruction has been far from sufficiently recognised and utilised. Nor can the drift after school-age be stemmed, unless the young life be won to the Christian ideal before leaving the formative influences of parents, teachers and clergy for the outer world of work.

On PREPARATION but few words need to be said. Much has been written on the subject,

and lines of treatment cannot be laid down here. Faith and life,

creed and conduct, form the two-fold instruction. Nothing can be better than the course of teaching which the Cat. suggests, and the mode of its presentation depends on the age, needs and circumstances of the candidates. Nor would it be easy to improve on the Cat. as an outline for self-examination in the personal preparation of prayer. The desire for grace for all the needs of life must be aroused and the necessity of it felt, as well as the responsibility for the fulfilment of the baptismal vows appreciated.

The social side of the religious life demands more emphasis, especially as so little provision is made on the whole for the outflow of youthful energy: definite opportunity of Christian service should be afforded. Moreover, though a preliminary general confession has never been obligatory, a complete and sympathetic frankness is needful for the individual training of the soul to allay the fears of the developing religious life. The guidance will continue during the instruction before first Communion which should naturally follow Confirmation.

Among modern works the data are set forth by Mason, *The Relation of Confirm. to Bapt.*; Wirgman, *The Doctrine of C.*; also Hall, *Confirmation*; and recently Chase, *C. in the Apostolic Age*. On the side of the psychology of adolescence, see Dr. G. S. Hall, *Adolescence*, most full, esp. 2 265 ff., dealing with Confirmation.—L. E. W. WINSTANLEY.

CONFITEOR.—The first word of the Latin form of Conf. of sins, whether made in the public offices of pr., or in private. The C. was said in public bef. Mass, at Prime and at Compline. The form in common use in England ran thus: "I confess to God, Blessed Mary, all Saints, and to you, that I have sinned exceedingly in thought, word, and deed, by my own fault. I beseech holy Mary, all the Saints of God, and you, to pray for me." "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" (*Sarum Missal*, etc.).—**Pb.**
A. M. Y. BAYLAY.

CONGÉ D'ÉLIRE. — See ELECTION OF BISHOPS.

CONGREGATION.—A term used as synonymous with "the people." In Art. 19 the Ch. is defined as "a C. of FAITHFUL," i.e., baptised, men; the newly-baptised child is received "into the C. of Christ's flock"; the C. is offended by notorious and evil livers and satisfied by their repentance; the General Confession is "said of the whole C." It is assumed that the whole people is Christian, and that all come to worship. This conception of a visible Ch., coterminous with the nation, is the Christian counterpart of the OT Jewish idea, which appears constantly in the Psalms (cp. Hastings' *DB*, art. *Congregation*), and was adopted in the PB in conscious opposition to the Puritan and Congregationalist theories of an invisible Ch. of the elect, or of the Faithful in the subjective sense.

As a consequence, the C. was considered to be represented by the ratepayers' Vestry and by the Churchwardens elected by it. It was natural that the Government should seek to secure uniformity in Ch. services (see RITUAL, § 10-13). On the other hand, worship is regarded in the PB as offered by the whole body ("we have erred and strayed," "we offer and present unto Thee"); the PRIESTHOOD, though authorised and duly ordained, is ministerial and representative; the vernacular is used; and, while the Greek liturgy has four agents—the priest, the deacon, the choirs, and the people—and the First PB apportioned many parts to "the clerks," our whole present service is antiphonal between priest and people.

This identification was possible before the rise of dissent, and in country parishes; but the change to industrialism, with its increase of population and growth of town life, has caused a return to a condition of things more like that of Pre-Constantinian days. Church-goers are a minority, and include mere attendants as well as communicants, as then they were composed of catechumens as well as of the "faithful." Mapping out of areas is more than ever necessary, but the bounds of parishes no longer represent natural divisions. People choose their own places of worship, and a C. has come to mean either those who on one particular occasion

are worshipping together, or those who do so habitually.

This causes no great practical difficulty till questions of self-government by representative

4. How to Define Membership.

COUNCILS arise, and a definition is required of a layman as a member of a C. Often there is no organisation other than the Vestry and its elected churchwardens and sidesmen, but obviously a money qualification, limited to heads of houses, who need not even be baptised, is unsatisfactory. Hardly less objectionable is it to identify the C. with seat-holders who pay for sittings. In some cases, a roll of the C. is drawn up in which people ask to have their names inscribed, but clearly it is not possible to leave the matter subject to the mere choice of individuals without conditions or responsibilities. In some, the C. is held to be composed of all who are baptised (or baptised and confirmed) and of full age, but, apart from the difficulty of compiling a list of such, the Ch. knows nothing of the legal qualifications of age. In some, the list is restricted to those residing in the parish, but often many of the workers and supporters of the ch. come from outside. Against the somewhat complicated definition [see further, *FRANCHISE*] of the qualifications of parochial electors for the Representative Ch. Council all the above objections can be raised, and it is difficult to see what is gained by making it a special qualification to refuse the means of grace when no impediment exists. The only workable solution of the problem would seem to be to follow the practice of the primitive Ch., implied in the wording of the PB, which identifies the C. with the body of communicants (see *COMMUNICANT*).

The difficulty of interparochialism disappears as soon as the difference is recognised between the duties of the Ch. to the world and that of Christians to the Ch.

5. Relation of C. to Parish.

The former are in large part organised territorially, by dioceses and parishes. A particular C. accepts the duties of ensuring the administration of the sacraments, the opportunities of public worship and instruction, care for the poor, etc., for all within the area of the parish. So far the parochial system has remained untouched. But Churchmen wishing to support the Ch. by prayer, alms, or personal service, are at liberty to do so where they will, and to affiliate themselves to any C. they wish. Where, however, they do not associate themselves with their own parish ch., but with some other, it should be with the cognisance of the Vicar of the parish in which they live, and their certificate of membership, where existing, should be countersigned as a discharge of his obligations towards them. (Cp. Publications of the Church Reform League, Church House, Westminster, S.W.)

As a result of the growth of towns, smaller areas in them tend to become homogeneous. In the country all classes are represented, and each individual has a definite social relationship

to the others ; while in large towns parishes are filled with people of one class and often of one occupation. Thus they can be classed as " poor," " middle class," or " well-to-do " ; but in each case parochial work tends to become specialised. This is intensified by the modified congregationalism described above, since worshippers of one school of thought tend to collect at one ch. Moreover, in the country, everyone must be reckoned with, while in large towns whole masses must be ignored. This allows of great developments in organisation, music, preaching, education, ritual, etc., in town parishes. On the other hand, it makes a country parish in many ways a better training ground for normal work. Methods of parish work have for the most part originated in the country, and their adaptation to town conditions, and the scientific construction of new methods suited for the special conditions of city life, are among the most pressing problems of the day.—A2.

CLEMENT F. ROGERS.

CONGREGATIONALISTS. — See INDEPENDENTS.

CONSAUQUINITY. — See PROHIBITED DEGREES.

CONSCIENCE.—C. (*συνείδησις*, conscientia, a " knowledge with oneself " of the better or the worse) is the power by which we pass judgment on the inner spring of our actions, and to some extent on the actions themselves. " The notions of right and wrong as peculiar to moral cognition are unique and unanalysable " (H. Sidgwick).

Thus, questions of the *origin* of C. are not relevant. Herbert Spencer's doctrine is that " experiences of utility, organised and consolidated during all past generations of the human race, have been producing nervous modifications, which, by continued transmission and accumulation, have become in us certain faculties of moral intuition." ¹ Even if this account of the evolution of C. be true, which may be questioned, yet the new elements contributed by evolution are true elements and often of vast importance. We do not discredit the powers of reason, on the ground that they may be developed out of quite rudimentary instincts.

(1) C. acts as our guide, showing us what is God's will. It is the inner witness to the eternal moral law of God (Rom. 2 14, 15; cp. Jer. 31 31-33, Heb. 8 8-12).

2. Functions of Conscience. By the schoolmen a distinction is made between *synteresis*, i.e., the practical intellect, the *potentia* or *habitus* of moral principles, and *scientia*, i.e., the application of these to the individual act.

(2) C. is the judge of our inner state. It may acquit us, so that we have a " good C." (Acts 23 1), or it may convince us of sin. It is this function of C. to which the PB chiefly refers.

C. must be strengthened by obedience to its

dictates. It may be blunted or even perverted through disobedience (1 Tim. 4 2). And it needs to be *enlightened* through earnest thought and study, under the guidance of the Holy Spirit; e.g., St. Paul always followed his conscience (Acts 23 1), but before his conversion his C. was in the dark (Acts 26 9). The same Apostle prays that his converts may grow in that " perception " (Phil. 1 9, 10, *ἀσθησις*), by which they will " approve things that are excellent." There is no better education for conscience than the contemplation of the character of Christ, as the Holy Spirit reveals it to us (John 16 14, 15). We cannot limit the means which the Holy Spirit uses: His illumination may come especially through the Church¹ and its Ministry: thus, the Priest is exhorted at his ordination to try and bring the people committed to his charge to " that ripeness and perfectness of age in Christ that there be no place . . . either for error in religion or viciousness in life." The aim of the priest should be so to instruct and influence his flock that each member of it may have a strong and enlightened C. of his own.

Peace may be brought to an unquiet C. by the consciousness of God's forgiveness, which implies removal of the sin and restoration to fellowship with God (Heb. 9 14). The first Exhortation in the HC shows how this peace may be gained through Jesus Christ. Repentance is required, including self-examination, contrition, confession, amendment, and, if necessary, restitution. But if a person cannot " quiet his C." by these normal means but requires " further comfort and counsel," he should come to " some 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 to the quieting of his Conscience."

So in the VS, " the sick person shall be moved to make a special Confession of his sins if he feel his C. troubled with any weighty matter: after which Confession the Priest shall absolve him, if he humbly and heartily desire it."—K3. It is Christ's *Truth* which instructs the C., and Christ's *Grace* which cleanses it. He may do the work immediately, or through the agency of His Church. [For Cases of C., see CASUISTRY.]

Literature: Butler's *Sermons*; Martineau, *Types of Ethical Theory*; Sidgwick, *Methods of Ethics*. For theories of evolution of C., see Herbert Spencer's *Data of Ethics*, and Paulsen's *System of Ethics*.—K 3.

J. A. KEMPTHORNE.

CONSECRATION OF BISHOPS.—See ORDINAL.

CONSECRATION OF CHURCHES AND CHURCHYARDS.—The term *consecration* has

¹ On 1 Pet. 3 21 Swete (*Holy Spirit in NT*, p. 325) writes: " Baptism saved them, not the external use of water, but that re-awakening of the C. to the call of God which the Resurrection of the Lord had brought through the gift of the Spirit in the sacramental act."

¹ Spencer's Letter to Mill, *ap. Bain's Mental and Moral Science*, p. 721; Paulsen, *Syst. of Eth.*, pp. 340 ff.

for many years been applied to the ceremony by which a church is set apart for the worship of God. Strictly, the proper term is

1. Preliminary. *dedication*, the word *consecration* being confined to such objects as sacred vessels, and *benediction* to other objects, especially persons. The effect of the ceremony, performed by the Bishop as the representative of God, is to separate the building from profane and common uses, to accept it on behalf of God, and devote it to His worship as a place wherein He vouchsafes His continual presence and accepts the devotions of the faithful.

God is everywhere present, yet Jacob (Gen. 28 18) and Solomon (1 Kings 8) set apart places hallowed for worship and communion with God. The "Upper

2. History. Room" was regarded as a sacred building (Cyril Jer., *Catech.* 16 4). The martyrology ascribed to St. Jerome (D'Achéry, *Spicel.* 4) has an entry "Romae, dedicatio primae ecclesiae a beato Petro constructae et consecratae." The first authentic accounts we have regard the cathedral at Tyre and the church of Constantine at Jerusalem (Euseb., *HE.* x, 3, 4, *Vit. Const.* 4 43, 45), yet these give little detail. Sermons were preached, and the holy mysteries solemnly celebrated. Down to 538 the Roman Church had no ritual for the dedication of churches. A church was dedicated by the fact that Mass had been solemnly said in it. There were two kinds of churches, those for ordinary worship, and those which enclosed the tomb of a martyr. A practice grew up and became general of placing in a small cavity in the altars of churches of the former class relics (often unimportant) of a Saint buried elsewhere. Failing these, portions of the Gospel and, down to the 13th cent., consecrated hosts were used. The inclusion of the relics was, ceremonially, a funeral service. In the earliest type of Roman rites, this, with the blessing of altar furniture, was only the introduction to the Mass. Another (Gallican) type corresponds with the ceremonies of baptism and confirmation. The altar and the church are consecrated by ablutions and anointing. Only after the altar had been consecrated were relics introduced. Later Pontificals (from the 8th cent.) combine the two types, not always skilfully. English Pontificals, down to the 14th cent., do not speak of the use of relics, which they term *mos Romanus*, as indispensable. The Byzantine use corresponds with the Gallican in many respects. All coincide in making the Eucharist a necessary feature of the C. An additional ceremony was the formation by the Bishop's staff of the letters of the Roman and Gk. alphabets on rows of sand laid down diagonally between the corners of the nave; and, before his entrance, the Bishop thrice struck the closed door of the church, with the words, "Lift up your heads, O ye gates," etc., and twelve crosses, both within and without the walls, were anointed with chrism, a candle being lit beside each of them.

The first noteworthy post-Reformation form

is Bp. Andrewes' (Winton), 1620. After Ps. 24 came the prayer of David (1 Chr. 29 10), a prayer

to the three Divine Persons separately, and to the B. Trinity, asking for the presence of God to "accept, sanctify, and bless this place to be a Sanctuary for the most High, and a church of the living God . . . that it may be the House of God to Him, and to us the gate of heaven." The Bp., in procession, visited and laid his hands on the font, pulpit, lectern, and altar with special prayers—dedicated the holy vessels and ornaments of the altar "that . . . may be . . . consecrated . . . these Patens and Chalices which I offer . . . may be accepted by thee . . . continue hallowed vessels in thy house"; with prayers at the place of marriage; and at the pavement, for such as shall be buried beneath it; and in the churchyard. Next, in the Sanctuary, that "this place . . . may be hallowed by the sanctifying power of thy holy Spirit," and for worshippers in prayer, oblation, song and hearing. MP followed: Pss. 84, 122, 132; Lessons, Gen. 28 10, Jn. 2 13. After third Coll. a long prayer for separation of the Church to various sacred purposes. At the close of Lit. that God, "who dwellest not in temples made with hands," may grant his presence here. At HC after Coll. for Day, "Most bl. Saviour, . . . presence on F. of dedication . . . consecrate us unto an holy Temple . . . dwelling in our hearts by faith." Ep., 1 Cor. 3 16; Gosp., Jn. 10 22. Then a prayer, reciting Solomon's dedication of the Temple, from 1 Kings 8 27 ff., 2 Chr. 7 12-16. The Act of C. was promulgated by the Bp. seated and covered, who signed and laid it on the altar. "Offero hic Tibi, O B. Trinitas, Ecclesiam jam Tuam et Nominis Tuo consecratam. . . ." Next a prayer for blessing upon "this day's action." After the *Gloria*, a Blessing of God's Name and prayer for the founder of the Church.

The Irish form (1666. *Imprimatur.* Ia. Armach.: Mich. Dublin) provides short lessons at various parts of the church, a "dedication of a material altar," a solemn presentation of ornaments: "Grant that these gifts may be received into the lot and right of God and of religion . . . sanctify this house and these gifts . . . by the effusion of thine holiness." Also a prayer from the close of the Epistle of St. Clement, "the Anathematism" (from Pss. 79, 83, 129), and an "Euphemism" (from Pss. 150, 68, 87, 99, 100).

A form was drawn up and amended, but left unfinished, by Convocation in 1712 and 1715. This was commonly used by Bishops until the middle of the 19th cent., and was reprinted in 1833 by Archd. Clerke, with a few verbal alterations. It is largely indebted to Bp. Andrewes, shortening the lengthy prayers, omitting those of David and Solomon, changing the position of many which it retains, and leaving out the procession to the different parts of the church: thus minimising the effect of "the genius and liturgical instinct of Bp. Andrewes," and reducing the service to the level of "the staid and reserved attitude of the

religion of the eighteenth century" (Bp. Wordsworth).

The petition to consecrate the church is received by the Bp. at the W. door. Ps. 24 is sung in procession: the instrument of donation and endowment is presented to the Bishop, seated, who lays it on the altar: an introduction, on the setting apart from common uses of houses for the worship of God: a prayer (kneeling) claiming the presence of God with "us who . . . consecrate this place to the honour of thy great Name; separating . . . it from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy word, for celebrating thy holy sacraments, for offering . . . the sacrifices of prayer and thanksgiving, for blessing thy people . . . and for all other holy offices." The Bp. stands and turns to the people to pray for all to be baptised, confirmed, communicated, hearers of God's word, those to be married, those who give thanks, confess their sins, or ask for necessities. The Sentence of C. is read, signed and laid on the altar. MP: Pss. 84, 122, 132; Lessons, 1 Kings 8 22-62, Heb. 10 19-26; after Collect for the day, Collect¹ on presence of Christ at Feast of Dedication; after Thanksgiving, Prayer¹ for founder. Then HC: Introit, Ps. 26 6-8; Collect for acceptance of Dedication . . . prospering of this undertaking . . . "reverence and awful apprehension of thy Divine Majesty"; Ep., 2 Cor. 6 14-17; Gosp., Jn. 2 13-18; after Creed Ps. 100; before Blessing, Prayer¹ for blessing on the "performance of this day."

The authorised form of the Amer. Church (1799) varies from this in changes of expression, the omission of petition to the Bishop and second

4. American and Irish PBs. Coll. at MP; in the Lessons, Gen. 28 10, Rev. 21 10; and in placing Prayer for founder before MP. Later editions (1889 and 1892) remove a rubric which recognised the omission of HC. The Irish PB (1878) varies the order and some expressions in the prayers said facing the people, with prayer for those to be ordained, instead of for those who give thanks; omits Prayer for founder and second Coll. at MP; places Coll. for day after special Coll. at HC; Ep., Eph. 2 13; and Coll. for Unity as second Postcommun.

In 1887 and 1898 Bp. John Wordsworth revised the form (52, Church Historical Society). After petition, procession round church (and churchyard). Special features: Prayer for entrance of Angels, three knocks

5. Modern Forms. on closed door with Staff, delivery of keys to Bp., "Peace be to this House from God our heavenly Father . . . from His Son, who is our Peace . . . from the Holy Ghost the Comforter," the laying of the Keys on the altar with prayer, pause for silent prayer, *Veni Creator*, Litany and prayer (from Gk. Euchologion), procession with short lessons and prayers, at the Font ("bless this font, which we . . . hallow . . . that it may be a laver of new birth"), the Chancel-Steps, Lectern, Pulpit, Clergy Stalls, Choir Seats, Sanctuary Steps ("hallow this Table as Thine own, for the purposes of that heavenly mystery; grant that the memorial of His death may here be made . . . the sacrifice of praise and thanksgiving be offered . . ."). The ornaments being placed on the holy Table, V. "Be ye clean, ye that bear the vessels of the Lord"; *Aus.* "I will wash

my hands . . . so will I go to Thine altar" ("grant that these vessels . . . may be hallowed by Thy blessing"), prayer for communicants. *Ant.* "Christ hath reconciled us unto God in one body by the Cross, having slain the enmity thereby. Surely the Lord is in this place. This is none other than the House of God and this is the gate of Heaven." Series of prayers.¹ *Ant.* "Behold, a ladder set up on the earth, and the top of it reached to Heaven, and behold the Angels. . . . Surely, the Lord . . . gate of Heaven." At HC three Collects (2nd for founder, 3rd Michaelmas), special Postcommun.

This form has been to a large extent followed in other dioceses. Birmingham adds prayer for the entrance of God into the House, a special invocation beginning with *Sursum corda*, a Sentence of C. ("By virtue of our sacred office in the Church of God, we do now consecrate, and for ever set apart from all profane and common uses, this House of God, under the name of — and to the glory of the ever-blessed Trinity, Father, Son and Holy Ghost"), and a Eucharistic Collect (transl. of "O Deus, qui invisibiliter"). The first part of the Litany is also sung in procession round the interior of the Church. London (1903) adds to the Litany (first part) two suffrages: "That it may please Thee to bless this place, and to give Thy holy Angels charge over it," "That it may please Thee to bless and hallow this Church to be consecrated to Thine honour in the name of —." All provide for a procession round the outside of the Church, and Bp. Wordsworth insists on the celebration of HC by the consecrating Bp. as indispensable. If the C. be late in the day, HC must follow next morning. Winchester reprints a modified form of Bp. Andrewes' rite. A more elaborate form, with translations of many ancient Collects, was used, 1903, by the Bp. of London at St. Cyprian's, N.W.

In olden days, a cemetery, having four crosses erected at each corner (sometimes a fifth in the middle) each bearing three lighted candles, was sprinkled by the Bishop, in procession, with holy water, Ps. 51 (50) and a Lit. being sung. Prs. were recited towards E., W., S. and N., that it might be cleansed, blessed, consecrated and hallowed, and that the souls and bodies of the faithful therein buried might rest in peace, and might, reunited after the resurrection, enjoy eternal bliss. Ps. 141 (140) was sung, the cemetery censed, and a blessing given. Mass was then said in the church.

Bp. Andrewes, as part of C. of churchyard, prayed for the "perfect consummation and bliss" of those to be buried, and that God, who had taught us the difference between the spirits of man and beast, and to choose places of rest for the bodies of His saints, might accept the dedication of the cemetery. Bp. J. Wordsworth (procession having taken place previously, with Pss. 16, 23, 49, 115, or 139) recites Ps. 23 4, 16 11 and 17 15, and, after the Lord's Prayer, asks our Lord, the Resurrection and the Life, that those whose bodies will be buried here may rest in the hope of resurrection to eternal life. A blessing is invoked to sanctify and keep holy this fit resting-place for the bodies of the Saints. Some dioceses add the declaration by the Bp. that he "consecrates this ground to be the

¹ Based on Bp. Andrewes.

resting-place of the dead." The sentence of C. is then read and signed by the Bishop. The Irish form adds three prayers for mourners.—S4. J. E. SWALLOW.

CONSECRATION OF ELEMENTS (IN HC).—See EUCHARISTIC CONSECRATION.

CONSECRATION, PRAYER OF.—See COMMUNION, HOLY, § 10-14.

CONSENT TO MARRY.—Canon 100 provides that "No Children (*liberis*) under (*qui nondum compleverint*) the age of one and twenty years complete shall contract themselves or marry without the consent of their parents or of their guardians (*tutorum*) and governors if their parents be deceased."

The consent required to the issue of a Marriage Licence to a minor (not being a Widow or Widower) is prescribed by Statute as under:

1. During the lifetime of the Father: The Father *solus*.

2. After the death of the Father: The Mother if surviving, either

(a) Alone, when no guardian had been appointed by the Father; or

(b) Jointly with any guardian appointed by the Father; or

(c) When no guardian has been so appointed and in the event of any guardian so appointed being deceased or refusing to act—jointly with any guardian or guardians appointed by the Chancery Division of the High Court.

3. After the death of both Father and Mother: The guardians appointed by the Father and (or) Mother.

Where appointed by both parents guardians must act jointly.

4. Where guardians have been appointed by the Court without the intervention of the parents or when both the parents are dead:

The guardian or guardians so appointed.

There is no *statutory* obligation to obtain consent in the case of a Marriage after Banns, but it is enacted that a public dissent renders the publication of Banns void.

Consent need not be in writing nor a formal act, but may be collected from all the circumstances and may be retracted. It is prudent to obtain a written consent or personal assurance in all cases. Guardians must each consent, and—if unable to agree—may apply to the Chancery Division for its direction. If the Father be non-compos, or the Mother and (or) guardian be non-compos or beyond the seas or unreasonably or from undue motives withhold their consent, application may be made to the Chancery Court. It seems a pity that the Mother is not authorised to consent without application to the Court where the Father is non-compos or beyond the seas.—MA. T. H. ARDEN.

CONSISTORY COURT.—The ordinary court of justice of a diocesan bp., held in his cath. ch., formerly presided over by himself, with some of his clergy as assessors or assistants; but now by the CHANCELLOR OF THE DIOCESE in his capacity of OFFICIAL PRINCIPAL, or by some other COMMISSARY appointed by the bp. Such a court exists as of course in every diocese of England, and has cognisance of all eccles. matters arising within its limits. In the case of the diocese of Canterbury it is called the *Commissary Court*. Such jurisdiction was originally

exercised by the ARCHDEACON; but, later, episcopal commissions to archdeacons imposed limitations of both territory and powers. The Consistory Court is a court of appeal from the archdeacon's court; and has original jurisdiction in all matters civil and criminal that the bp. cannot, or does not, delegate to his archdeacons. Before the Reformation appeals to Rome at the first opening of a cause very frequently ousted its powers, the pope appointing judges delegate for the hearing and decision of the particular cause; and then, as now, the court's powers were often ousted by an appeal to the Provincial Court.¹

The Chancellor of the diocese sits in the Consistory Court as ORDINARY, uncontrolled by the bp.: consequently the latter may sue in his own court, e.g., in a civil suit under the Pluralities Act, 1838, where the penalties are recoverable by a person authorised by the bp. The appeal from the CC. is to the Provincial Court (in Canterbury the *Court of Arches*, in York the *Chancery Court*). As to appeals under the CLERGY DISCIPLINE ACT, 1892, see that heading.

Until 31 Dec., 1857, CCs. had within their dioceses concurrent jurisdiction with the Provincial Courts in matters and causes testamentary and in cases of intestacy (see now 20-1 Vict., cc. 77, 85). Their inherent jurisdiction in matrimonial and divorce proceedings, which was at the same time transferred to the Divorce Court, had been concentrated, from the time of Elizabeth, in the CC. of London.²

One result of the CHURCH DISCIPLINE ACT, 1840, was practically to put an end to the criminal jurisdiction of CCs. over clerks; but this has been revived by the Clergy Discipline Act, 1892, in the case of "an offence against morality . . . not being a question of doctrine or ritual." If a question of fact (other than that of the conviction of the defendant by a temporal court) arises in such a case, and if either party so requires, it must be decided in the prescribed manner with the concurrence of Assessors, as set out above under that heading.

A bishop may appoint a commissary who will have all necessary powers to preside over a CC. at a distant part of the diocese (canon 125) to avoid trouble and vexation to parties in places so remote that the Chancellor cannot conveniently call them to the episcopal consistory. Such a commissary's powers are limited by the terms of his appointment: he is not an Ordinary.

In recent years objection has been taken by some to the jurisdiction of the Consistory Court. It is admitted to be itself a truly Eccles. Court, validly constituted; but its jurisdiction has been declined (e.g., Oxford, *Bishop v. Henly*, 1907, P. 88; 1909, P. 37) on the ground that the final appeal from it is

¹ This is now effected by *Letters of Request*: see, e.g., 3 and 4 Vict., c. 86, § 13.

² In other respects, the jurisdiction of CCs. over laymen—which had dwindled to occasional proceedings for Church rates (abolished 1868, 31-2 Vict., c. 109)—had long been obsolete. A single belated attempt of a CC. to cite a lay offender "to appear and answer touching and concerning his soul's health, etc.," occurred in 1876 (L.R., 1 P.D. 487).

to the privy council (which is not recognised by the protesters), and that the law that it must administer is therefore not church law. Rules of procedure of the CC. of London were issued in 1877 and 1878 (Stat. Rules and Orders, 1904, IV. Eccl. Court, Eng. r). The rules of other courts vary considerably: see a list in Phillimore 2 998-1000. Solicitors have the full right of practising in all CCs. (40-1 Vict., c. 25, § 17).—A.S. R. J. WHITWELL.

CONSUBSTANTIATION.—See LORD'S SUPPER, § 12.

CONTRITION.—See REPENTANCE, § 3.

CONVERSION.—The word C. only occurs in the PB in connection with "the C. of St. Paul," and in the third Good Friday Coll.

1. Name. The fact is certainly there. C. is the conscious turning of the soul from self to God, from sin to righteousness; to this home-coming of a sinner into right relation with God the PB bears constant witness.

C. should be the first step in the regenerate life. The new life, which is given at the new birth, comes from the one Life-giver,

2. Conversion and Regeneration. Normally it is given at Bapt. (John 3 3, 5, Tit. 3 5).¹ Since the Sacraments are "normal means of Salvation," the gift can only become effective when the soul responds to it with Repentance and Faith. Both these spiritual acts are represented in C.: it is a turning away from sin, and a trustful surrender to God. C. comes of God's grace, but it requires the co-operation of man's free will.

In NT *ἐπιστρέφειν* is sometimes used intransitively, representing the act of the sinner who turns (Luke 22 32, Acts 3 19; also—after Is. 6 10—Matt. 13 15, Mark 4 12, John 12 40); sometimes transitively, with reference to God who turns him (Luke 1 16, Acts 26 18, Jas. 5 19, 20, 1 Pet. 2 25).

Both are combined in the cry of Ephraim (Jer. 31 18, echoed in the Communion Service), "*ἐπιστρέψον με καὶ ἐπιστρέψα*."

C. implies a shifting of the centre of interest from self to God. Self may be represented by gross self-indulgence (as in the case of the woman who was a sinner, Luke 7 36-48), or covetousness (e.g., Zacchæus, Luke 19 1-10), or self-satisfaction and self-will (e.g., Saul of Tarsus).

This willing acceptance of the sovereignty of our Lord may be the result of a sudden crisis, or it may be gradual. The PB seems to regard the latter course as normal. "The child of God often begins at once to correspond to the privilege bestowed upon it, and freely turns from what is wrong to what is right, as a flower bud turns from the shade towards the sun."² On the other hand, the old Adam is busy in most children, and the surroundings in which many of them live do not help this happy, steady growth. Moreover, it is a fact of experience

3. Gradual or Sudden.

"The child of God often begins at once to correspond to the privilege bestowed upon it, and freely turns from what is wrong to what is right, as a flower bud turns from the shade towards the sun."² On the other hand, the old Adam is busy in most children, and the surroundings in which many of them live do not help this happy, steady growth. Moreover, it is a fact of experience

¹ See SACRAMENTS, § 8, 9; REGENERATION; BAPTISM, § 10-14.

² Mason, *Ministry of Conversion*, p. 11. As regards steady progress in later life, "it is a matter of observation that those who have been taught to look to HC as the instrument of grace and sanctification arrive at the same spiritual condition by a safer, calmer and saner process than that of the Methodist" Inge, *Truth and Falsehood in Religion*, p. 81).

that the age of adolescence is often a time of moral and spiritual crisis. The Church enables us to take full advantage of this in Confirmation. Very many date their self-surrender to God and conscious acceptance of Christ as King from the time when they received special gifts of the Spirit. Of course, there have also been wonderful examples of real C. in later life.

It is the whole man—intellect, affections, will—that turns to God. Nothing can be more mischievous than a mere awaking of emotional excitement. The tactics of the Revivalist are sometimes those of the Hypnotist. There is an important place in our Church life for special missions, but a wise mission-preacher seeks for a change of will resulting in lasting Christian character, and uses the appeal to conscience rather than to the emotions.

Some interesting investigations have been made as to the psychological processes which precede and accompany C. Much stress is laid on the workings of the "subliminal consciousness." There are processes of the mind at work below the margin of our conscious thought. "Spontaneous awakenings may often be the fructification of that which has been going on" in this subconscious region. It is often at the moment of self-surrender that these forces become effective. Doubtless God can act upon this subconscious self quite as freely as on our conscious thoughts and volitions.

5. The Psychology of Conversion.

Literature: St. Augustine, *Confessions*; Mason, *Ministry of Conversion*; James, *Varieties of Religious Experience*; Starbuck, *Psychology of Religion*; Coe, *The Spiritual Life*.—Pd. J. A. KEMPTHORNE.

CONVERSION OF ST. PAUL.—See FESTIVAL, § 28; SAINTS' DAYS, § 6.

CONVOCATION.—Convocation is the usual short title of the eccles. assembly which canon 139 describes as "the Sacred

1. Introductory. Synod of the nation, in the name of Christ and by the King's authority assembled," "the true Ch. of Eng. by representation."

The history of this assembly and its connection with primitive forms of synodical action as well as with Parl. have been traced by well-known writers with great care and in much detail. A few broad facts only need now be stated: (1) its continuity, in respect of constitution and representation, from Pre-Reformation times to the present day; (2) the momentous change brought about in 1664 when, under Archbishop Sheldon, the clergy surrendered the privilege of taxing their own body and allowed themselves, for taxing purposes, to be dealt with by Parl. alone; (3) the virtual suppression of the assembly by means of continual prorogations, a consequence of the Bangorian controversy, dating from Feb. 14, 1718; and (4) the revival of its deliberative and, to a very limited extent, of its legislative action, dating from the year 1852. From that year its sessions have been

regular and the transaction of its business continuous.

In practice, for many centuries there have been as two Convs., the Conv. of the Province of Cant., and the Conv. of the Province of York, each presided over by its own Abp. Both these

2. Constitution. Convs. consist of Bps., Deans, Archdeacons, and Proctors for Chapters and Clergy; both are formally cited under a Royal writ with each new Parl., and formally dissolved when each Parl. ends; both sit generally in two Houses, the Upper House consisting of Diocesan Bps. only, and the Lower House consisting of Deans (with the addition of the Provost of Eton in the Cant. Conv.), Archdeacons and Proctors. In both also the President has large, though undefined, powers of directing and controlling the times and order of business. There is, however, one noticeable difference between the two Lower Houses, viz., as to the number of Proctors for the Clergy. In the case of Canterbury there can only be two Proctors for each diocese, although in some cases (the majority) the whole of the benefited clergy elect, while in a few cases the clergy elect by archdeaconries, and in one case, the diocese of Lichfield, the six elected by the three archdeaconries elect two of their number to represent the whole diocese. In the case of York, on the other hand, the clergy of each archdeaconry elect two Proctors. One necessary consequence of this difference is that in Cant. if, under an Order in Council, an addition is made to the number of Archdeacons by the creation of a new archdeaconry, this does not add to the number of Proctors for the clergy, who still remain two for the whole diocese. In York, however, the creation of a new archdeaconry adds two more to the number of Proctors for clergy elected for the particular diocese.

All diocesan Bps., Deans and Archdeacons (also the Provost of Eton in Cant.), are members of the Conv. *ex officio*, and are formally and individually cited to attend each Conv. Bps. Suffragan and others in episcopal orders are not members of either Upper House, but, not infrequently, are members of a Lower House as Deans, Archdeacons, or Proctors.

The Lower House of each Province elects, to preside over its sessions and to be the medium of communication with the President

3. Officers. and the Upper House, one of its members who is entitled "the Prolocutor." He is elected, or re-elected, with each new Conv., and he is presented to the President that his election may be confirmed, before he enters upon the discharge of his duties. Upon the Prolocutor rests the responsibility of the conduct of business in the Lower House under the President of the whole Conv. In York another officer is appointed called the Synod Clerk, who also is a member of the Conv.; in Canterbury the President appoints an officer who is designated the Actuary, and his duty is to keep an accurate minute of proceedings in

the Lower House. The President of each Conv. also appoints a Registrar who is in attendance in the Upper House.

Both Convs. assemble in session during the time when Parl. is sitting and not when it is recess. The sessions, however, do

4. Sessions. not cover any lengthy period. Usually they extend to ten or twelve days in all in one year, three or four at each of the following dates: (1) soon after the opening of Parl., (2) at the end of April or the beginning of May, (3) during the first week in July. Occasionally a fourth group of sessions has been held during an autumn session of Parl.

The work of preparing business for the sessions rests in theory with each President and each

5. Preparation of Business. Prolocutor, but in practice is carried out to a large extent by means of Committees and Joint Committees, which can sit at any time irrespective of Parl. being in session. These Committees and Joint Committees draw up and present Reports, and have permission to distribute their Reports but not to publish them, before they are presented. After they have been presented, either the Reports themselves, or the resolutions appended to them dealing with the subject-matter, form the basis of discussion in the House or Houses. There is constant inter-communication between the two Houses in regard to Reports and Resolutions, and frequently a discussion in the Lower House takes the form of a resolution to concur or otherwise with resolutions previously discussed in the Upper House and sent down with a request for such concurrence. If such resolutions are agreed to first in the Lower House, they are sent up through the Prolocutor to the Upper House with a respectful request that the President and the Bps. will consider them.

Other means of starting discussions are by motions *ad hoc* following upon a Petition or a statement, and, in the Lower House, by the presenting of a *Gravamen* which, after discussion, may or may not become an *Articulus Cleri*. An *Articulus Cleri* is sent up from the House itself, a *Gravamen* which does not become an *Articulus Cleri* is sent up signed by a member or members if the right is claimed by the signatories. From time to time it is thought advisable by the President that the whole Conv. should meet in Full Synod, and on such occasions the President presides. There have been also occasions, though rare, when the two Convs. have deliberated together.

To these legally constituted Convs. of the Clergy were added in recent times the Houses

6. Houses of Laymen. of Laymen which, however, are not summoned or dissolved by Royal writ, and are bodies voluntarily assisting in obedience to a voluntarily framed and accepted constitution, sanctioned by the respective legal Convocations.

A further development of this important voluntary addition to the Convs. is the Representative

Church Council, which consists of the Upper and Lower Houses of the two Convs. together with the two Houses of Laymen.

7. Representative Ch. Council. The Council sits and debates as one body, but under its constitution—one voluntarily drafted and accepted—a vote by Houses may be demanded, the three Houses being (1) the House of Bps. (the Upper Houses of the two Provinces), (2) the House of Clergy (the Lower Houses of the same), and (3) the House of Laymen (the two separate Houses of Laymen voting together).

At the time of the assembling of a new Parl. the Conv. of Canterbury meets according to long-established custom first of all in St. Paul's Cathedral. The Lit. is there solemnly chanted, the Bp. of Salisbury as Preceptor of the Province officiating, and a sermon in Latin is preached by some member of the Lower House chosen by the President for the occasion.

8. Opening of Session. The members of both Houses then repair to the south choir aisle where the return to the Royal writ and other legal documents are read, and the President directs the members of the Lower House to withdraw for the purpose of electing a Prolocutor and, at the same time, names the day and place for the presentation of the Prolocutor so elected that his election may be formally confirmed. This election takes place without delay, sometimes in the same south aisle, at other times in another part of the Cathedral. At this election, by long prescriptive right, the Dean of St. Paul's presides, or some other member duly appointed as his substitute. With the election and the choice of two members to present the Prolocutor to the President the proceedings end, and the Conv. is prorogued to meet at Westminster on the day and at the time appointed by the President.

The proceedings on this day appointed begin with a celebration of the HC in the Chapel of K. Henry VII in Westminster Abbey. The President, Bps. and members of the Lower House assemble in the Jerusalem Chamber and walk in procession to the Chapel. After the service they proceed to the Church House, and the Upper and Lower Houses assemble separately, unless it should be deemed fit by the President that for any reason the Conv. should first of all assemble in Full Synod. In either case, whether the Conv. meets in Full Synod or as the Upper and Lower Houses, the first business is the presentation of the Prolocutor. The Latin language is used by all concerned in the ceremony of presenting him, as well as in that of the confirmation of his election.

The regulation of proceedings in the Upper House is entirely in the hands of the President, and there are no Standing Orders. The House

9. Procedure. not infrequently sits in Committee of the whole House when reporters are not present, and it rests with the President to decide when the Conv. should be prorogued and when it should sit again. Strictly speaking, the Lower House has no right to continue sitting after the schedule of prorogation has been placed in the hands of the Prolocutor, but this rule is often relaxed to further the conduct of business and the convenience of members. The President nominates all members of Committees of the Upper House, and it rests with him also to direct the appointment of Joint Committees, to determine the number of members of the Upper House to serve on any Joint Committee, and to require the Lower House to nominate two members of that House for each member of the Upper House. The Prolocutor is the channel of communication between the two Houses, and often

attends with his assessors either at the request of the Lower House or in compliance with a summons from the President.

The conduct of business in the Lower House is regulated by the Standing Orders. These date in part from a time anterior to the silencing of the Conv. in the early 18th cent., but they have been frequently altered and amended since Conv. was allowed to sit again, and they are necessarily somewhat difficult of interpretation without occasional reference to the practice of Conv. as embodied in the decisions of successive Prolocutors. All questions of order rest for solution absolutely with the Prolocutor for the time being, but at the beginning of each session the Prolocutor nominates a body of assessors with whom he consults when difficult points arise. These assessors accompany him when he proceeds to the Upper House either by request of the Lower House or in obedience to the President's command.

At the beginning of each session the members are "preconized" by the Actuary, *i.e.*, the Deans, Provost, Archdeacons and Proctors

10. Order of Proceedings. are called upon to say each in turn whether they are present. Of late years it has been the custom to print a Roll of Attendances with the last number of the *Chronicle of Convocation* in each year. After Preconization the Prolocutor names the assessors, and the business proceeds according to the directions of the Standing Orders. The minutes of each session's (*i.e.*, each day's) proceedings are read after the appointment of assessors on the following day. They are then confirmed and "according to the ancient practice of Conv.," ordered to be reduced into Acts. But at the end of the last of a group of sessions, before the Conv. is prorogued, the minutes of that day are read, confirmed and ordered to be reduced into Acts as the last of the day's proceedings. When the Prolocutor has to proceed to the Upper House another member may preside during his absence, but no vote of the House may be taken.

The necessity for some reform of the Conv. of Canterbury, especially as regards the number of Proctors elected to represent

11. Reform. the clergy and the admission of unbeneficed clergy to the ranks of the electors, was one of the first subjects to occupy the attention of the members after the revival for business purposes in the middle of the last century, and has continued to be discussed from time to time up to the present day. Between the years 1854 and 1902 the subject was discussed at length and with great care many times over, and every method of raising it allowed by the Standing Orders was tried again and again. The proposals embodied in the Reports of different Committees and Joint Committees in regard to a wider representation may be briefly summarised under two heads: (1) those which sought to carry a Declaratory Bill through the Houses of Parliament, giving power to the Conv. under certain careful regulations to reform itself in this respect; (2) those which have tried to procure the necessary sanctions for a definite reform of the representation on lines worked out in detail in the shape of a Draft Bill or otherwise. The simpler question (from one point of view) of the admission of unbeneficed clergy to vote at elections for Proctors has never been forgotten in these proposals, but is to a certain extent separate

from them, insomuch as it has been claimed as a right, or considered as a possibility, even under the existing conditions of representation. The hindrances to carrying out any scheme of reform have been due neither to want of accord between the two Houses, nor to acute differences in the Lower House itself, but to the general consensus of competent legal opinion against the possibility of the changes proposed. And thus a reform generally acknowledged to be wise and necessary remains still to be carried out. [For books, and fuller details, cp. *DECH.*—A2.]

J. E. STOCKS.

COPE.—A large cloak of silk or other material, semicircular in shape and fastened across the breast by a metal clasp (morse) or, more commonly, by a band. It is usually adorned with a broad orphrey, or strip of embroidery, along the front edge, and a hood of varying shape hangs from the shoulders. Formerly the C. was intended chiefly for outdoor use in processions and Lits., and on wet days the hood—now merely an ornament, usually shield-shaped—was drawn up over the head; hence the name *pluviale* by which it was also known. It was worn by all orders of the clergy, and occasionally by choristers, in the Western Church.

The rubrics of the First PB of Edward VI required a C. or Vestment to be used by the celebrating priest at the service of HC, and by a bishop executing any public ministration in the church; but this use was forbidden by the Second PB of 1552. The 24th canon of 1604 prescribes the use of the C. by the bishop or principal minister at the ministration of HC, but only in cathedral and collegiate churches. The C. was in continuous use in Durham Cathedral and in Westminster Abbey until the middle of the 18th cent., and is at the present day used regularly at the celebration of HC in Lichfield Cathedral. It is probable that its use has never died out since the Reformation. It is worn by bishops and other dignitaries at the Coronation of the sovereign and on other state occasions.

Those of the parochial clergy who use the C. in the Church of England at the present day base their authority for so doing, as in the case of other Vestments, upon the ORNAMENTS RUBRIC, the retention of which at the revision of 1662 they declare to have superseded the canon of 1604. The C. is therefore worn by such clergy, not at the ministration of HC¹, but at Festal Evensong, in Processions, and occasionally at Weddings and Baptisms. By many of the bishops it is worn at Ordinations, Confirmations, and other occasions of their public ministration. See RITUAL LAW, §§ 29 f; B2.—R3. J. O. COOP.

CORONATION.—Government from the beginnings of human society has been regarded as possessing a religious character, and the royal office as especially sacred. In Homer, *e.g.*, the sceptred king is the shepherd of the people, receiving his glory from heaven. Christianity, while more sharply distinguishing temporal from

ecclesiastical rule, has nevertheless added a higher consecration to loyalty. In J. H. Newman's phrase, "The pageant of earthly regality has the semblance and benediction of the Eternal King." The appropriateness of inaugurating a new reign with religious rites has, therefore, been recognised from an early date. But the C. of our kings bears traces also of military, democratic and feudal ideas. Crowning is in itself but the most honourable of a number of investitures. In the earliest Anglo-Saxon Ordo the prelates place a helmet (*galerus*) on the king's brows. But the "corona" was originally at Rome a garland (afterwards golden) received by a successful commander (*imperator*) from his soldiery; subsequently, the imperial guard created the emperor of their choice with *corona* and purple robe (Ammonius Marcell. 20 4). The diadem (*e.g.*, as offered to Julius Cæsar) was an importation from the East, and resented as symbolising autocratic and supernatural kingship. Enthronement was originally the Teutonic *levatio* (*elevare in regem*), or raising of the new ruler upon a shield (Tacitus, *Hist.* 4 15)—the rubric still says: "The King is lifted up into his throne." The Franks and Lombards delivered also a spear, "pro sceptro." Christianity infused a religious significance into these and other ceremonies. But the first emperor to seek an actual consecration was Theodosius, c. 379, who dreamed he saw Meletius, Bishop of Antioch, putting a crown and royal robe on him (Theodoret, *HE*—5-6). The earliest example in the West is the "ordination" and "benediction" with laying on of hands (this phrase is actually found in the English crowning of a consort until George II in 1727; cp. Confirmation) of King Aidan by St. Columba at Iona on the Stone of Destiny, now part of the C. chair. It was done by command of an angel, bearing the crystal book of the "Ordination of Kings." Crowning is not mentioned, nor yet unction. But when the regal "sacrosancta unctio" is first mentioned (in Spain, 636) it was evidently no novelty. Saxon monarchs are found receiving the holy anointing early in the 8th cent., but they used the style "Dei gratia" still earlier. In France unction, whether borrowed from England or copied from the OT, seems to have begun with Pepin the Little, 752. Henceforth the sacring and anointing rather than the C. of our kings is usually spoken of. They are "hallowed to king," "eled to king"—as in the OT. The mystical associations of kingship are deepened, and pr. is made for the Lord's anointed that he "may nourish and teach, defend and duly order the Church of the Anglo-Saxons"—theocratic phrases imported into France, probably through Alcuin.

The English C. Service is of extraordinary interest as practically the sole survival of the ancient Western rite. In spite of the much defacement, it has come down to us essentially unaltered from before the period of Ethelred, and this unique continuity has persisted through changes of dynasty

¹ [But according to the First PB of Edward VI, which is referred to in the Ornaments Rubric, the C. is, except in the case of bishops, ordered to be worn at HC, and at no other service.]

2. The English Rite.

and times of great political and social upheaval. The Reformation aimed at the exaltation rather than the depression of monarchy, and the Revolution of 1688 endeavoured to disguise itself as much as possible under ancient forms. The utilitarian tendencies of the Reform era would have abolished, and did sorely mutilate, the rite; but the counter-stream of romanticism was already strong enough to save it. At an earlier epoch the Conqueror took care to be crowned with the English rite beside the tomb of the Confessor, and mediæval weakness of title ever sought to strengthen itself by the time-honoured supernatural sanctions. Even Cromwell was inaugurated (in Westminster Hall) on the Scottish Stone of Fate. Since Edward I brought the *Regale Scotiæ* to Westminster, the English coronations have by it been linked with far-off Celtic ones.

The earliest extant English Ordo (Archbishop Egbert's—*Martene de Antiq. Eccles. Rit.* ii, 10) is earlier than 736. Its character is essentially benedictory. In a later and fuller English Rite. Order (called by Ethelred's name, *HBS*, vol. 19), "benedictio" has become "consecratio," as though the king's office were committed to him by the rite itself. (Until Edward VI a king's regnal years were counted from his Sacring.) The language is more theocratic, but, on the other hand, the monarch now promises to observe the precepts of governance traditionally laid down. A third Order (Norman or early Plantagenet) is marked by the first appearance of the sacred CHRISM or compounded balsam, in addition to the simple oil of anointing (for the distinction cp. Exod. 30 23-25 and Luke 7 46). The latter answered to the *oleum infirmorum* and the *oleum catechumenorum* consecrated each Maundy Thursday; the former to the chrisim hallowed for confirmations and ordinations. Only the Kings of England and of France received the twofold unction, those of Jerusalem and Sicily and also the Emperor being hallowed with olive oil only. A fourth C. Order, set forth in the famous *Liber Regalis* preserved at Westminster (*HBS*, vol. 5), while returning in some features to an earlier model, brought the rite to an elaborate perfection which remained the basis of all subsequent coronations. (Copies were printed for the use of the compilers even of the 1821 coronation.) No vital change was introduced in the 16th cent., Edward VI and Elizabeth being both crowned, with slight omissions, according to the *Liber Regalis* and with the Latin Mass. The Lit. however was sung on both occasions in English, and Elizabeth, finding that Oglethorpe—the only bishop who would consecrate her—insisted despite her prohibition on elevating the Host, withdrew before Mass began into her traverse. This at least is Prof. Pollard's interpretation (*Eng. Hist. Rev.*, Jan., 1910, p. 129) of her remark (April, 1571) to the French ambassador, "qu'elle avoit esté couronnée et sacrée sellon les cérémonies de l'esglise catholique, et par évêques catholiques, sans toutefois assister à la messe." At Edward's C. eleven mitred bishops had assisted; at Elizabeth's also there were copes, crucifixes and incense. The next C. was that of James I, forty-five years later. Then, if ever, radical remodelling might have been expected. But a conservative reaction against Calvinism had begun, and the old service was used pretty much in its integrity, save that it was in English and that the reformed Order of HC in both kinds was used. Even in this some ancient details were retained, such

as the houselling towel, a special Offertory, Secret and Communion, personal oblations, and the service of the Sovereign himself, subdeacon-wise, at the altar-step. Incense (the "perfuming-pan") was still used in the procession, and so continued till the 19th cent. On the other hand, there was henceforth only one anointing, viz., with chrisim, and this was not the miraculous unguent given by our Lady to St. Thomas of Canterbury for the C. of the English sovereigns—though the rubric speaks of "the Ampull wherein is the oyle with which anciently the Kings and Queens have been annointed"—for it seems to have come to an end. Mary Tudor, because of the Interdict, had received a supply from overseas. If there were any defects in James I's C.—possibly the anointing was not done "in formâ crucis"—they were set right in the very careful Order drawn up for Charles I (*HBS*, vol. 2). "My lords," said Laud at his trial, "I had liturgies all I could get, both antient and modern." The charges of innovation brought against him by Prynne, and since repeated uncritically by Stanley, were easily disproved. At the Restoration another opportunity occurred, had it been desired, for modifying the character of the C., the feudal system being in 1660 legally abrogated. But the services of "grand sergeantry" were expressly excepted from this abolition, and the knightly and quasi-mystical investitures of the Sovereign, his Vigil and that of the Companions of the Bath—who, on St. George's Day, 1661, for the last time rode with their Sovereign from the Tower to Westminster—were carefully retained. This C., Clarendon records, was performed "with the greatest solemnity and glory that ever any had been." It is really from the next reign, and not from the Reformation, the Great Rebellion or the Revolution, that the rite suffered its first serious impairment. When Sancroft was bidden " (keeping to the *Essentia*) to abridge the extrem length" of the C., it was understood that "abridgement" was a euphemism. For the first time the Euch. was omitted. James had only brought himself with the greatest reluctance to accept C. from Anglican prelates—at this time disappeared the words, after "us unworthy," "yet consecrated by the authority of the holy Apostles"—and to meet his scruples the high, sacramental language of the service was lowered, as well as certain lofty expressions about the nursing-fatherhood of the King as the bountiful comforter of the Church and of holy societies. "The Bread" was substituted for "the Body" in the Administration rubric. The "ornaments"—sword, ring, or crown—were no longer hallowed, and with the blessing of the "Ring of England" disappeared also the curious petition—referring to the *charisma* of blessing cramp-rings belonging to the possessor of St. Edward's sapphire—that "whatsoever he shall sanctify may be holy." The double C. of 1689 (*HBS*, vol. 19) restored, of course, the celebration of the Euch.—though William was an unconfirmed Calvinist—for resentful and jealous eyes were fixed on the new reign, and Compton, reverting to early precedents, made the Celebration not the sequel to the C. ceremonies but their organic framework. The sacring of a king, like that of a bishop (which it resembles in a number of particulars), now comes between Creed and Offertory. The Lit., with *Veni Creator, Sursum corda* and a consecratory Pref., had been displaced in 1689 from just before the anointing, but *Veni Creator* and a consecratory pr. were now restored to that place. The pr. contained a new feature, the explicit petition, "Regard, we beseech Thee, the supplications of Thy congregation. Bless this Oyl," with a direction to the archbishop to lay his hand

upon the ampulla. Analogous words had in 1662 taken the place, just before the administration of Bapt., of the preliminary *benedictio fontis* discontinued in 1552; and it seems clear that Compton intended the new formula to take the place of the consecrating of the balm on the morning of the C. by a member of the Westminster Chapter, if a bishop—usually the dean was one. In 1702 however these words disappeared, but the direction for the manual act remains to this day. It should be added that Compton introduced an explicit statement of the grace bestowed by the anointing, viz., the Spirit's sevenfold gift—"as in Confirmation," Grosseteste had answered an inquirer centuries earlier. In 1689 the places anointed were reduced to three—head, breast and hands. The crowning was put at the end of the investitures, and a new ceremony was borrowed from the consecration of a bishop—the delivery of the Bible, previously carried with the regalia and the sacred vessels in the procession. Bale has a story of Edward VI, when he saw Curtana and the swords of spiritual and temporal justice, asking for a fourth sword, the Word of God, and Macaulay, Stanley and others unnecessarily accuse James II of omitting this ceremony, which had no existence. The William and Mary rubric did not mention the vestures which have usually been worn, such as the alb (*colobium sindonis*), the supertunica or dalmatic, and the armill or stole. The C. no longer took place on a holy-day. An important change was made in the Oath—vulgarly confused with the Accession Declaration which is usually made in Parliament. The promise to "keep and confirm to the people of England the laws and customs to them granted by the Kings of England, your lawfull and religious Predecessors," disappeared, and the promise to hold and keep the laws and rightful (*droiturelles*) customs which the folk and people (Henry VIII, noblys) of the kingdom shall have chosen (*aliter*, shall have) was modernised. Then followed a vow to maintain the laws of God, the true profession of the Gospel (Tudor addition), and "the Protestant Reformed Religion established by Law," as well as the rights and franchises of the clergy—the phrase, "granted to them by the glorious King, St. Edward," being omitted. Synodical objection had been made to the word "Protestant," but it was argued that a Romanist sovereign might put a "false and sūdolous construction" on the sentence without it. It is balanced by the phrase, "defence of the Catholick faith," in the delivery of the Ring. The present Oath contains also an engagement to "preserve inviolably the Settlement of the Church of England, and the Doctrine, Worship, Discipline and Government thereof." At this C. the Commons, with their Speaker, were given a prominent place in the north transept; at a later date they actually had a gallery built for them over the high altar. But they have no constitutional recognition in the Solemnity.

From 1689 to 1821 the service underwent very little change, though a Mattin office substituted in 1689 for the King's Vigil was discontinued, and the "trunk-hose C." of George IV was one of quite feudal splendour, albeit shorn of some ecclesiastical features. At William IV's accession the Reform agitation was at its height, the *Times* spoke of the C. as a barbarous ceremony, "compounded of the worst dregs of popery and feudalism," and Lord Grey urged the King to declare it unsuited to modern ideas. Under pressure from Archbishop Howley the King consented to be crowned as a concession to scrupulous consciences, but the cost was to be as small as possible, and the ceremony confined to the service in church. The very ancient ceremonies in Westminster Hall before the C. were abolished, as

well as the subsequent Banquet with all its picturesque chivalric services, the Champion and the rest, though these are expressly only in abeyance; also the great liturgical Procession of the King and his Consort (under canopies borne by the barons of the Cinque Ports), his nobles, judges and high estates of the realm, on a raised flower-strewn platform from the Hall to the Abbey church, with standards flying, trumpets blowing, drums beating, perfumes burning, richly vested choirs singing psalms and antiphons, prelates in copes bearing the sacred vessels, and great officers of State the Regalia. In the service itself some minor changes were made. The King was anointed only on the head and hands, Queen Adelaide only on the head. There was no girding with the Sword, no houselling Pall, no ceremonial gloves or under-vestures—the King wore an admiral's uniform with trousers—no kiss received from the consecrating prelates (*osculum episcoporum*); the crown of St. Edward was not exchanged at the end of the service for the crown imperial, and the tone of the ps. was in several places lowered. The C. of seven years later was on similar lines, but a procession from Buckingham Palace to the Abbey did something to supply an outdoor spectacular element, and revived in a modern form the ancient Progress from the Tower on the day before the C. In 1902 the King and Queen made a progress through London on a later day. The last-mentioned C. was carried out with much care and reverence, but the expectation that features abandoned in 1831 would be restored was disappointed, save that King Edward VII was anointed on the breast, as well as on his head and palms, the Sword was girt upon him, and the vestures were specified in the rubric. The first Oblation (a rich pall and ingot of gold) was merged in the royal Oblation at the Offertory, and a very important alteration was made by the Fealty of the Bishops and the Homage and *Sustentatio coronae* of the Princes and Peers, being performed by the first only of each Order. An equally inevitable change was the discontinuance of the Princely Largess, a relic of Byzantine donatives, but given afterwards a spiritual symbolism as a type of the gifts of the enthroned Christ. The ancient Secret was retained at the Offertory, but for some reason the Proper Preface was omitted. The Bishop's "Caps" are not mentioned—until James II mitres seem to have been used. The King's Imperial Crown is spoken of, but, owing to his recent illness, his Majesty is said only to have worn the lighter St. Edward's Crown—in the rubrics the Confessor is again called "Saint." His name clings to the *ornamenta* (including the Chair of Anointing) used in the service, though the ancient jewels and vestures, some of which may actually have been his, were destroyed in 1649 by the Long Parliament. The whole of the high solemnity centres round St. Edward's shrine, the symbol, in our fathers' eyes, of the nation's continuity.

The parts of the rite are briefly these: Processional Entrance and Anthem (*laetatus sum*); humble Adoration to the Altar;

4. Description of Rite.

Recognition, or Presentation of the Sovereign to the Homagers (anciently to the People) from the four sides of the Theatre, and Acclamation; First Oblation and Pr. (*Deus humilitum*); Delivery of Regalia to the Archbishop at the Altar; Lit. sung by two Bishops in Copes; Introit and Order of HC as far as the Sermon, during which the King sits covered "on the south side of the Altar"; Oath, the King first sitting, and then kneeling

at the Altar-step with his hand upon the Holy Gospel which he kisses and retires to his seat; the Anointing, introduced by *Veni Creator* and a Consecratory Pr., after which, while *Unxerunt Salamonem* is sung, the King, disrobed and uncovered, goes with his supporters and high officers to St. Edward's Chair placed before the Altar, and, while four Knights of the Garter hold over him a rich pall, is anointed by the Archbishop, assisted by the Dean of Westminster, in the form of a cross, certain words being said at each anointing. Kings of France and some English ones knelt for the unction. The King then kneels at a faldstool and receives the Archbishop's blessing; after which he sits, and the Dean of Westminster puts on him the Colobium Sindonis and Supertunica, with girdle. This, the most mystical part of the rite, is followed by the knightly investitures performed by the Lord Great Chamberlain, and the deliveries of: (1) the Golden Spurs; (2) the Sword, "brought from the Altar of God," and, after he has been girded with it, offered by the King at the Altar-step, and redeemed; (3) the Armilla or Stole and Imperial Mantle, and Orb with the Cross (brought from the Altar and returned to it); (4) the Ring, the Glove, and Sceptres, with Cross and Dove; (5) the Crown, first presented with pr. at the Altar and then put "reverently" on the King's head by the Archbishop, assisted by other Bishops. Then follow Acclamations, Trumpets, Tower Guns, the Peers and Kings of Arms meanwhile covering themselves with their coronets; Pr. and Anthem (*Confortare*); Delivery of the Holy Bible, which is "reverently placed again upon the Holy Altar"; Solemn Benediction; Te D., during which the King goes in state to the "Chair of Repose" below his Throne on the Theatre; Inthronization; Fealty and Homage; Supporting of the Crown; Anthem, drums, trumpets, and acclamation; Consort's C.; Resumption of the Order of HC, the King uncrowned offering Bread and Wine; also gold. After communicating, the King and Queen resume their Crowns and Sceptres and repair to their Thrones. When the Blessing has been given, the King and Queen pass in full state through the Area or Sacarium, north and south of the High Altar, into St. Edward's Chapel, when the Regalia are laid on the Altar. Arrayed in robes of purple velvet, crowned and carrying, the King, Orb and Sceptre with Cross, and the Queen, Sceptre with Cross and Ivory Rod with Dove, they proceed through the church to the West door. Since the exclusion of Westminster Hall from the solemnity, a temporary annexe has been built at the West end of the church. Westminster has not always been the scene of coronations, which took place in early Saxon times at Kingston-on-Thames, and have been celebrated also at Winchester, London, Oxford, Gloucester and Bath.

The present service of C. of a Queen Consort, despite some modernisation, is substantially

the rite used a thousand years ago. After the Homage of the Nobles to the King, the Consort arises from the Chair on the Theatre

5. Coronation of a Queen Consort. and goes, supported by two Bishops, to the Altar-steps, where the Archbishop — in 1902 of York, but this was an innovation—says a consecratory pr. over her. She then arises and "cometh to the place of her Anointing," nearer to St. Edward's Chair. Four Peeresses holding a rich pall over her as she kneels, "the Archbishop poureth the Holy Oil upon the Crown of her head," the hair of which should be flowing; but until Queen Adelaide the Queens of England, like those of France and none other, were anointed also on the breast, the Great Lady Assistant first opening the apparel. Until the 17th cent. oil was used for the former anointing, chrism for the second. The Stuart Orders specified the form of a cross. The Queen then receives the Ring (like the King, on the fourth finger of the *right* hand), and her Crown brought from the Altar, whereupon the Peeresses cover themselves with their Coronets. This is followed by the delivery of the Sceptre and the Ivory Rod, after which the Queen is conducted to her Throne beside the King's, "bowing herself reverently to his Majesty as she passeth by him." The Byzantine emperors themselves crowned their Consorts, as the Tsar still does (cp. Esth. 2 17). The Queens of France were crowned not at Rheims but at St. Denys. It has been disputed whether an English Queen Consort has a right of C., apart from the "demand" of the Sovereign. Caroline of Brunswick was turned away from the Abbey doors in 1821; Henrietta Maria, in 1626, declined an Anglican C.; Anne of Denmark—like King John—would not communicate; Henry VII deferred the sacring of his bride, Elizabeth of York, for fourteen months after his own, that he might not seem to owe his authority to his alliance with her. The earliest record of a Queen Consort's C. is that of Judith, Queen of Ethelwulf in 856. The unprecedented ceremony of a double C. took place in 1689, when a chair was made for Mary resembling that of her husband. Anne's spouse had no part in her Coronation [Cp. *DECH.*]—s3.

DOUGLAS MACLEANE.

CORPORAL PRESENCE.—See BLACK RUBRIC.

CORPORAS.—Beside the "fair white linen cloth," as our rubric terms it, it has been long customary to spread another cloth on the altar on which the bread may be consecrated as the *Sacr. Corpus Domini*; hence the name of the cloth, "*corporas*" or "*corporal*"; this cloth was also sometimes called the "*pall*." Before the 5th cent. strict rules were laid down to secure that the C. should be of fine white linen only, in memory of the Saviour's winding-sheet; hence the name *sindon* for the C. in the Ambrosian Missal. Originally the C. covered the whole altar slab; subsequently it was reduced in size, but was still large enough to be used to cover over the Chalice and Hosts which lay on it; at last it was divided into two, one part becoming a cloth of some 20 in. square, on which the

elements are placed for consecration; the other part, forming a cloth some 6 or 7 in. square, and generally called "the pall," being used to cover the Chalice. The PB of 1549 directed that at the Offertory the bread for consecration should be laid "upon the corporas,¹ or else in the paten"; the pall is not mentioned, because at that time the division of the corporas had not taken place in England. A sort of portfolio, covered with silk, called the corporas-case or BURSE, was and is used to keep C. neat and clean. Anciently the C. was dedicated to its sacred use by a form of prayer.—R3.

T. I. BALL.

CORPORATION.—A C., whether lay or eccles., may be either "aggregate" or "sole," that is, either an organised group of two or more persons, or a single individual. In the former case the combination is regarded by the law as equally an entity with the latter, and in both cases the C. is invested with rights and responsibilities, arising out of the special objects of its existence, distinct from those of the persons concerned in their private capacity. Every C. aggregate, besides having a corporate name, under which legal proceedings may be taken by or against it, is bound to have a common seal, for the authentication of the documents which it issues and as a guarantee of *bona fides*, the seal being accepted as evidence of intentions and obligations in all disputes that happen to come before the law courts. Conspicuous among bodies of this kind are the ECCLESIASTICAL COMMISSION, the *Corporation of the Sons of the Clergy*, the administrators of QUEEN ANNE'S BOUNTY, and the *Society for the Propagation of the Gospel*. Formerly, such Cs. could only be established by charter from the Crown or Act of Parliament, unless the title had been won by immemorial prescription. The changed conditions of modern times have, however, led to various enactments during recent years, which allow of the formation of similar societies apart from either authority, and with much the same character as Cs. strictly so called. In England churchwardens are regarded as *quasi*-corporations, though they have no common seal, and do not come within the legal definition.

A "corporation sole," as the term implies, consists of one person, such as the sovereign, the bp. of a diocese, and the vicar of a parish. All eccles. bodies of this nature and many others are liable to visitation, for the obvious reasons of securing efficiency, and keeping them within their powers, the rights of visitors being determined by the special character of the institutions concerned. The Crown is the legal visitor of the abps.; each abp. the visitor of the bps. in his province; and each bp. the visitor of the Cs. eccles. in his diocese.—A3.

G. WORLEY.

COTTA.—The name given to a short surplice reaching to the waist and edged at the sleeves and round the bottom with lace. It is a purely Roman vestment, and is warranted neither by authority nor by custom in the Church of England.—R3.

J. O. COOP.

COUNCIL.—Ch. Cs. are usually divided into five classes, viz.: *General* when representing several different nations, becoming

1. Origin and Purpose. *Ecumenical* when representative of, and accepted by, the whole

Ch., *National*, *Provincial*, or *Diocesan*, if

confined to a single nation, province, or diocese. The advantage, not to say the necessity, of such consultative meetings for the purpose of government and organisation is sufficiently obvious; and no less so for the consideration of doctrinal questions, especially when, upon the intrusion of heresy, it becomes desirable to ascertain the collective mind of Theologians upon the point at issue, and to have an authoritative pronouncement upon it for the guidance of the faithful. Under the Old Covenant provision was made for such necessities in the great C. of the *Sanhedrin*, which met at Jerusalem; the subordinate local courts answering much the same purposes as some of the modern diocesan and parochial institutions.

The earliest recorded Council of the Christian Ch. assembled under the presidency of St. James to consider the debatable question of circumcision, and, after full discussion, decided against the imposition of the rite on Gentile Converts.¹

The Holy Orthodox Eastern Ch. recognises seven Ecumenical Councils as representing the whole of Christendom, viz.:

2. General Councils.

(1) A.D. 325, Nicaea, condemned Arian heresy, and promulgated Nicene Creed; (2) A.D. 381, Constantinople, condemned Macedonian and other heresies, and reaffirmed the Creed; (3) A.D. 431, Ephesus, condemned Nestorian heresy; (4) A.D. 451, Chalcedon, condemned Eutychian heresy; (5) A.D. 553, Constantinople, condemned the survival of heresies previously mentioned; (6) A.D. 680, Constantinople, condemned the Monothelites; (7) A.D. 787, Nicaea, defined veneration due to images.

The Roman Church adds the following:— (8) A.D. 869, Constantinople, deposed Photius; (9) A.D. 1095, Clermont, first Crusade decreed; (10) A.D. 1123, Rome (1st Lateran), confirmed Concordat of Worms; (11) A.D. 1139, Rome (2nd Lateran), condemned errors of Arnold of Brescia and others; (12) A.D. 1179, Rome (3rd Lateran), condemned the Albigenses and Waldenses; (13) A.D. 1215, Rome (4th Lateran), repetition of the previous Council, with further steps to the same end; (14) A.D. 1245, Lyons, deposition of Frederick II, and defensive measures against Mohammedans; (15) A.D. 1274, Lyons, attempted reconciliation of E. and W. Churches; (16) A.D. 1311, Vienne in Dauphiné, suppression of the Knights Templars; (17) A.D. 1414-18, Constance, condemned doctrines of Wycliffe and Huss, and healed the papal schism; (18) A.D. 1431, Basle, further attempted union of E. and W. Churches, and proposal of certain reforms; (19) A.D. 1438-42, Ferrara-Florence, continuation of preceding Council; (20) A.D. 1512-17, Rome (5th Lateran), annulled the Pragmatic Sanction, and confirmed the bull "Unam Sanctam"; (21) A.D. 1545-63, Trent, formulated most of the distinctive RC. doctrines; (22) A.D. 1869 (adjourned

¹ [The C. is thus one of the "Ornaments of the Church" in use "by authority of Parliament in the second year of the reign of K. Ed. VI," and therefore strictly legal, though the paten may now not be dispensed with.]

¹ The conciliar element in Ch. polity is further considered under ORDER.

1870), Rome (the Vatican), decreed papal infallibility.¹

Whatever difference of opinion there may have been, and still is, amongst English divines, as to the authority of later Cs., there has been an almost unanimous agreement in accepting the decisions of the first four. The fifth and sixth have been received with some hesitation and reserve, which may perhaps be accounted for by the fact that these, as supplementary to the preceding two, were virtually included in them. But on the whole the English Ch. may be considered at one with the Eastern in recognising the validity of the seven great Cs. as truly Ecumenical, though the last of the number, as occupied with a purely local controversy (the Iconoclastic), is not one which concerns her.

In all these cases, to which the 8th may be added, the summons came from the civil ruler of the Empire—a precedent which has been followed in our own branch of the Ch. by making "the commandment and will of Princes" an indispensable condition to such assemblies (see Art. 21). The Ch. of Rome, on the other hand, has set this principle aside, on the decision of the 5th Lateran C. (Sess. xi), which so far asserted the Church's independence of the State as to give the right of convocation and dissolution to the Pope for the time being. For the management of its own affairs, provision is made in the Ch. of Eng. by the councils known as CONVOCATIONS, which are subject to the fore-mentioned condition, in that they cannot be summoned without authority from the Crown, or enact any new canons without the royal licence, prerogatives secured by the statute of 25 Henry VIII, c. 19.

Etymologically, there is scarcely any perceptible difference in the terms for the various kinds of Cs. held in this country, all practically indicating the same thing, viz.: an assembly of people, whether clergy or laity, or both combined, for mutual consultation. In modern language and practice, however, a special significance has been acquired in each case, more or less accurately defining the nature, functions, and authority of the respective bodies, as will be seen from the following examples, chosen for their bearing on the history of the National Ch. and of the PB.

The Lambeth Conference, held at the official seat of the Abp. of Cant. which gives it its name, dates from 1867. The assembly so

4. Lambeth Conference. called was then convened for the first time, in response to a very general desire in the Episcopate of the ANGLICAN COMMUNION for opportunities of mutual consultation with the Primate, on such problems of the day as might present themselves for discussion, and admitted of settlement within the Ch., or on which her representatives might offer their advice. The experiment was repeated in 1878, and has since become a regular

¹ For an extensive and detailed study of the subject, the reader may be referred to the collections of councils by Hardouin (12 vols., Paris, 1715), and by Mansi (31 vols., Florence, 1759); also to Bishop Hefele's *Concilien Geschichte* (7 vols., Freiburg), partly translated into Eng. (T. and T. Clark).

institution, held at intervals of ten years, with a marked increase in the attendance of bishops, which rose from under 80 on the first occasion to 242 in 1908, with a corresponding development of interest and influence in the meetings. These are purely consultative and advisory, but the resolutions there passed cannot but carry great weight, as embodying the collective opinion of the Anglican Episcopate on the questions at issue.

[The proceedings of the first three have been collected in a volume, those of the last two vols. in pamphlet form. In each case there is an Encyclical letter summing up the conclusions of the Conference, a series of resolutions embodying the points explicitly agreed upon, and the reports of the committees on the groups of questions specially considered.]

The Pan-Anglican Congress, held in June, 1908, was, as its name implies, a representative

5. Pan-Anglican Congress.

gathering of the Eng. Ch. and of the Churches in communion therewith throughout the world. Otherwise, it may be described as an extension, for a particular purpose and occasion, of the Lambeth Conference, out of which it arose, and in connection with which it was arranged to take place in the same year that the Conference was assembled for its decennial meeting. Preparation was made for it about six years before, in the letter addressed by the United Boards of Missions of Canterbury and York on Dec. 15, 1902, to the Abps. and Bps. of the Anglican Communion, inviting them to the Congress, with a prospectus of the scheme, which included a thank-offering, to be presented at the final service in St. Paul's Cathedral, and used for the propagation of the Christian Faith throughout the British Empire and its dependencies. The Congress was not in the least intended as a demonstration of Anglicanism; on the contrary, it was approached in a spirit of prayer and humility, and the inaugural service, held in Westminster Abbey on June 16th, was distinctly of a penitential character, consisting mainly of intercessory prayer and confession of sin. The rest of the week was devoted to the reading of papers and discussions upon them, the subjects having been selected from those suggested by the delegates as the most urgent at the time, and most likely to further the cause of religion and civilisation permanently. The concluding service on June 24th was attended by some two hundred and fifty English and Colonial bishops, and, although the offering fell short of that originally proposed, the respectable sum of £333,208 was collected, and presented at the altar for the purposes designed. [Cp. *DECH.*]

The Church Congress, held for the first time as an experiment at Cambridge in the year

6. Church Congress.

1861, has since become an annual institution, meeting at a different centre each year, for the objects stated in the circular issued by its Standing Committee in 1905, when it was placed upon a firm permanent basis by a thorough revision of

its rules and constitution. The objects were then clearly set forth as follows :

" To bring together members of the Ch. of Eng., and of Churches in communion with her, for such free deliberation and exchange of opinion and experience as shall tend to the increase of the practical efficiency of the Ch., to the consolidation and extension of her work and influence, to the discovery and removal of abuse or defect, to the promotion of unity and mutual understanding and the deepening of spiritual life amongst her members, and to the arousing of a wider interest in these subjects among clergy and laity in different parts of the country."

The meetings are held early in October—usually in some important town or cathedral city—and the proceedings are inaugurated by a service and sermon in one or more of the principal churches, followed during the week by a series of papers and discussions on the topics selected, full particulars of which are given in the programme distributed on each occasion. For permanent reference, as a contribution to the history of the National Ch., the papers and speeches are afterwards printed *in extenso* in a yearly volume.

Diocesan Conferences, consisting of clergy and laity, are an institution less than fifty years old. The motive lies in a recognition of the principle that the

7. Diocesan Conferences.

laity are, equally with the priesthood, an integral part of the Christian body, as has all along been recognised in the Reformed Ch. of Eng. and provided for in her constitution, though for a long period more or less obscured. In 1902, when the scheme had been generally developed, the objects were set forth in a report of the Cant. Conv. for that year, wherein it is expressed that :

" If the lay churchmen in every parish and in every diocese, as well as in the country as a whole, could have a legal position assured to them, whereby they might be consulted as churchmen on questions of finance, education, discipline, and general policy, and be able to give effect to their wishes, through their participation in assemblies having certain legislative functions, their whole attitude in Ch. questions would probably be changed, in that they would be restored to the healthy participation in the work of the Body, which is the token and the privilege of living membership therein."

The Conferences are usually composed of *ex-officio* and elected members, both clerical and lay, the bishop of the diocese being the president by virtue of his office ; and the meetings are, as a rule, convened by him once a year, the right of dissolution resting in his hands, the length of the session depending upon circumstances, and the procedure upon the arrangements made in each case by a standing committee.

Similar objects are answered by the REPRESENTATIVE CHURCH COUNCIL, the PAROCHIAL CHURCH COUNCILS, and the RURIDECANAL CONFERENCE. The "House of Laymen" (one for each province) is, as its name implies, composed entirely of lay members, and the clergy take no part in its deliberations, though the annual meetings are usually opened by the respective Archbishops.

[The Hampton Court and Savoy Conferences were specially convened and constituted by royal authority to consider demands made for alterations in the PB (see further HISTORY OF PB, § 15-17). Both included divines favouring the Presbyterian system.

Round Table Conferences were held at Fulham Palace at the invitation of Bp. Creighton to consider, as between differing schools of thought within the Ch. of Eng., the questions of Confession and Absolution, and the Christian Priesthood. (See REPENTANCE and PRIESTHOOD.)

The Mildmay Conference (founded by the Rev. S. Pennefather, vicar of St. Jude's, Mildmay Park) and the Keswick Convention for the promotion of practical holiness (founded by Canon T. D. Harford Battersby and Mr. R. Wilson) still unite Church-people and orthodox Nonconformists in pursuit of devotional and practical ends. There is no open discussion at these. Christian Conferences exist in several provincial towns where current questions of difference or difficulty are discussed by members of various denominations. The Edinburgh World's Missionary Conference in 1910 united in a remarkable manner all sections of the Christian Ch., except the Roman and Eastern Communions, in a frank, thorough and prayerful consideration of the problems of modern missions.—G. H.]—A2. G. WORLEY.

COURTS.—Some of the main conceptions which underlie the later development of Ch.

1. Primitive Usage.

law may be discovered in the NT. (a) The Ch. exercised a discipline in criminal cases (1 Cor. 5, 1 Tim. 1 20), either (i) in a manner wholly fatherly (later, *in interno foro episcopi*), " that the spirit may be saved in the day of the Lord " ; or (ii) where the accused did not submit himself (*in externo foro*) with a view to the purity of the Ch., " Know ye not that a little leaven leaveneth the whole lump." (b) The Ch. also exercised a quasi-disciplinary office in matters of a more temporal character which was of necessity based upon the willingness of the disputants to accept her arbitration (Matt. 18 15-17, 1 Cor. 6 1-8).¹

The Ch. did not become a *collegium licitum* until the reign of Constantine. The sanctions, therefore, of her judicial authority were for three centuries purely spiritual.

An exception, however, must be made in the case of Paul of Samosata, who was in A.D. 269 deposed by a synod from the see of Antioch. On his refusal to leave " the house of the church " the matter was brought before the Emperor Aurelian, who decided that the house should be given to those to whom it was assigned by the bps. of Rome and Italy. Similarly, half a century later, when Caecilian and the Donatist Majorinus claimed the see of Carthage, Constantine appointed the bp. of Rome and other bps. to report on the charges brought against Caecilian. The case was a second time at the Emperor's command investigated by the eccles. authorities at the council of Arles (A.D. 314), and finally reinvestigated by the Emperor himself, who complained that the appellants *relinquentes coelestia secularia perquirunt*.

While the appeals to the Emperor were often

¹ For a recent survey of this branch of the subject see Harnack, *Constitution and Law of the Church*, 1910, pp. 142 ff., 206 ff.

related to matters which were certainly within his province, we may observe even at this time the beginnings of the confusion of the spiritual and the secular. Heresy was sometimes punished with exile. There was early a tendency for the bp. to judge clergy who were accused of civil offences. In such cases there was an inevitable tendency to confuse the sentence which he passed in the exercise of a delegated civil jurisdiction with the exercise of his authority as the representative of the internal discipline of the Ch. itself.

The consensual quasi-jurisdiction of the bp. as arbitrator was recognised by Constantine, who decreed that judgments in such cases should be irreversible, and his legislation on the subject was adopted in substance by Justinian. It may be traced down to the time of Charlemagne, who fundamentally altered its character and still further confused the relations of the Ch. with the State by giving to either party the right to bring the case before the bishop.

A third source of ecclesiastical jurisdiction was the surrender to the Ch. of certain classes of matters, irrespective of the persons of the litigants being peculiarly suitable for her cognisance.

With the 4th cent. began the gradual formulation of a system of appeals. The fifth canon of Nicaea allows a cleric or layman who has been excommunicated by his bp. to appeal to the provincial synod. There is as yet no appeal for a bp. from the decision of his comprovincials. But, in the case of St. Athanasius, there were appeals from the judgment of the synod of Tyre which was reversed by a Roman synod and was confirmed at Antioch. The synod which met in the last place passed some legislation of permanent importance and laid the foundation of the system of the patriarchates by laying upon the metropolitan the duty of conveying bps. from neighbouring provinces. In A.D. 347 the Council of Sardica endeavoured to establish in cases of bps. a system of appeals in which the Ch. of Rome played a great part. These canons were rejected in the East and in Africa. The 5th cent. saw the constitution of the great patriarchates. In the East the new Rome, Constantinople, acquired "like old Rome" special pre-eminence. Our own islands now abandoned by the Empire were independent of any patriarchate.

Along with this internal development there was a development of the jurisdiction received from the State over spiritual

4. Extended Jurisdiction. persons. Small civil offences were brought within the cognisance of diocesan synods in 376. Justinian ordained that for eccles. offences trials should take place before bps., metropolitans, synods or patriarchs; as regards civil matters prosecutors are allowed, though they are not compelled ("since there are civil tribunals"), to bring the case before the bp. (*Cod.* i, 4 29; *Novell.* 83 is more precise). The lay judge tries, but sends the convicted cleric to

be degraded by the bp. before sentence is executed. *Novell.* 123 provides an alternative procedure. The trial may be before the bp. who degrades and sends the convicted person to the lay judge for punishment. But as early as the 6th cent. some capitularies of Frank kings forbid the judging of clerks by laymen.

It is clear, then, that the system which was inherited by the Anglo-Saxon Ch. had already gravely deviated from the norm of apostolic and primitive Christianity. It has developed one-sidedly and received an admixture of alien elements which obscured at once primitive conceptions of Ch. authority and the principles on which the relations of Ch. and State are, as a rule, best adjusted.

On English soil a new source of confusion entered. The sheriff and bp. sat side by side on the same bench, and the juxtaposition of jurisdictions must have obscured their distinction. Yet we must not exaggerate the confusion. If "in the most august assembly the bp. and alderman should be present, the one should interpret to the people the law of God, the other the laws of men" (*Leges Edg.*, c. 5), and purely spiritual courts sat before the Conquest. Thus, under a law of the 10th cent. a priest was fined for referring to laymen a cause which should have come before consecrated persons, and there are allusions to summonses before synods. Disputes between clerks are of eccles. cognisance (*cp.* Makower, p. 392 f.).

The council of Clovesho had decided that appeals should lie to the synod of the province. The only appeal to Rome in Saxon times was that of Wilfrid, who appealed twice successfully against the division of his diocese. The Pope's decisions in his favour were ignored.

Confusion, however, was caused by the gradual growth of a system under which temporal penalties such as scourging, banishment, seclusion in a monastery, fines, were inflicted in commutation of excommunication. It is not clear how far these were willingly accepted or inflicted *in invitato*. The *forum externum* of the bishops is confused with the *forum interum* on the one hand, and with his civil jurisdiction on the other.

About A.D. 1070 William I laid the basis of the future development of the Ch. courts by ordaining that cases which concerned the government of souls should be tried

6. After the Conquest. not in the temporal but in the bp.'s court and that the bp.'s summons to attend should be enforced by the State. From the accession of Stephen clerks were amenable only to eccles. courts (*Mak.*, p. 392). Thenceforward the Ch. persistently endeavoured to extend the competence of her courts, in respect both to persons and causes. Henry II in 1164 endeavoured in the *Constitutions of Clarendon* to regulate the matter, but his compromise was rejected by the Pope who won an almost complete victory. In the 13th cent. privilege of clergy was granted to all who could read, but could not be pleaded by a clerk who was "bigamous" (*i.e.*, by consecutive marriages).

This privilege limited the forms of punishment, but it was subject to exceptions which made it possible for the royal officers to secure respect for civil enactments (Mak., p. 404).

By art. 8 of the *Constitutions of Clarendon* an appeal lay from the archdeacon to the bp., from the bp. to the abp., and in default of justice from the abp. to the King who was to order the suit to be determined in the abp.'s court, beyond which (to Rome) it was not to go without the assent of the King. This was in effect the Gallican *Appel comme d'abus*, which might resemble either the prohibition of our King's Bench against an excess of jurisdiction of the Ch. court or be a review of its procedure. The secular judge in such cases remitted the cases to the Ch. court for retrial by another judge (*Ecl. Courts Comm. Rep. 1 173*).

The subjects of the jurisdiction of the Ch. courts were as follows:—(1) *Matrimony* (as a sacrament). The Ch. rule that

7. Range of Courts.

subsequent marriage legitimatised bastards was settled in the 12th cent. But the secular courts took the opposite view; Ch. and State failed to agree at the Council of Merton in 1236. (2) *Wills*; this only affected personalty. (3) *Ch. lands* (subject to *Constitutions of Clarendon*). (4) *Benefices*; but advowsons were real property and excluded. (5) *Tithes*; suits were in secular courts until Henry II (cp. Mak., p. 431). (6) *Fabrics, ritual*. (7) *Pious gifts*, until the development of Chancery. (8) *Contract*, as based on promissory oaths. (9) *Criminal jurisdiction over laymen*: non-indictable sexual offences, defamation, offences against clerks, brawling, etc., heresy, witchcraft, schism, apostasy. (10) To these offences add, for clergy, *neglect of clerical duties*.

It is clear that the disciplinary action of the Ch. as a spiritual society had been completely confused by secular privileges, duties and activities. Excommunication had become the means of

8. Confusion of Spheres.

executing secular judgments, and strong effort was made to use it for the enforcement of pecuniary compensations and so for the extension of the competency of Ch. courts in civil cases. In some cases they possessed technically or virtually punitive power. Thus under the Statutes against heresy the death penalty followed automatically on the judgment of the Ch. court.

Bishop Stubbs describes as follows the machinery which was devised for the benefit of the soul of the delinquent, a phrase which is at once scathing irony

9. Verdict of Bp. Stubbs.

and the expression of a serious claim: "The Courts had their own methods derived in great measure from Roman laws, with a whole apparatus of citations, libels and witness; the process of purgation, penance, and, in default of proper satisfaction, excommunication and its resulting penalties enforced by temporal law. . . . If the delinquent held out for forty days the King's court . . . ordered the sheriff to imprison him. The proceedings furnished employment for a great machinery of judicature. . . . (p. 373). The spiritual courts, while they imposed spiritual penalties, recognised perfunctory purgations, and accepted

pecuniary fines, really secured the peccant clerk and immoral layman. . . . The Ch. courts became centres of corruption which archbishops, legates and councils tried to reform and failed, choosing rather to acquiesce in the failure than to allow the intrusion of the secular power. . . . Strange to say, part of the evil survived the Reformation itself. . . . To this the Ch. of Eng. owes the vexatious procedure of the ecclesiastical tribunals and the consequent reaction which gave such strength to Puritanism: nay Puritanism was itself leavened with the same influences" (*Const. Hist. 3 403*; cp. Bacon, *Considerations touching the Purification . . . of the Ch.*, Spedding 10 III).

Henry VII restricted some of the worst abuses of benefit of clergy, and early in the next

10. The Reformation and After.

reign in the Standish case his son showed himself to be against the principle. The right was gradually restricted and disappeared altogether in 1827. The competence of Ch. courts in civil cases was only slowly reduced. Two heretics were burnt in 1612 under the writ *de heretico comburendo*, a writ which survived until 1677, and Toleration was incompletely decreed in 1689. The courts in Whiston's case (1711) affirmed that the mediæval rights of Convocations in cases of heresy had not lapsed. Serious offences against morality are now of temporal cognisance, but the Ch. courts are still competent against laymen. There was an incest case in the Court of Arches in 1829, at York in 1829 a suit for incontinence and another in 1830 for immoral conduct. Many cases were removed from the Ch. courts by statute in 1562-3, tithes 1836, probate and matrimony 1857, brawling 1860. 31 Eliz. made simony a civil offence but did not touch the powers of the Ch. courts. In 1813 their right to excommunicate was restrained, the civil penalty being limited to six months' imprisonment. The textbooks omit an interesting point. Under 9 & 10 Vict., c. 59, the liability of persons who do not attend Ch. to eccles. censure under 5 & 6 Edw. VI, c. 1, is reaffirmed, a saving clause being inserted for the benefit of dissenters who usually attend a chapel.

The greatest change made at the Reformation was the prohibition of appeals to the Pope and

11. The Royal Supremacy.

the substitution of appeals to the Crown. In 1531 Convocations acknowledged the King to be "the single protector, the one Supreme Lord and, so far as the law of Christ allowed, also the supreme head of the Church and Anglican clergy." The great Statute of Appeals (1533) declared the independence of the realm and defined the position of the clergy thus:

"Whereas . . . this realm of England is an empire . . . governed by one supreme head and king, having the dignity and royal estate of the imperial crown of the same, unto whom a body politic, compact of all sorts and degrees of people, divided in terms, and by names of spirituality and temporality, be bounden and ought to bear, next to God, a natural and humble obedience, he being also institute and furnished by plenary . . . power . . . to render justice to all manner of folk . . . in all causes . . . without restraint to any foreign princes or potentates

of the world; the body spiritual whereof having power, when any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, by that part of the said body politic, called the spirituality, now being usually called the English Church, which always hath been found . . . sufficient and meet of itself without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties."

According to this Act, the immediate occasion of which was Catherine's appeal to Rome in the divorce suit, all "causes

12. Right of Appeal Unlimited.

testamentary, causes of matrimony and divorces, right of tithes, oblations and obventions" should be heard in the King's courts spiritual and temporal; appeals should lie to the abp. without any further process except in appeals touching the King which were to lie to the Upper House of Convocation. Bp. Stubbs has argued (*E.C. Comm.* 139) that this Act did not "explicitly make any matter capable of appeal that was not so before; and, if heresy and misconduct of divine service were not matters of appeal before, they are not now made so." But against the Bp. must be set the evidence of Mr. Droop (294-96, 430). (See also the learned but too controversial *Lay Judges in Church Courts* of Mr. J. T. Tomlinson.)

The intention of Parliament to include appeals of all kinds seems to be made clear by the Act of the following year, the Act of Submission of the Clergy and Restraint of Appeals (25 Hen. VIII, c. 19, repealed by 1 & 2 Phil. and Mar., c. 8, and revived by 1 Eliz., c. 1). This Act expressly applies to "all manner of appeals" and grants an appeal for lack of justice to the king in Chancery, whereon the King was on each occasion to appoint a Commission to review the case whose decision was to be final.

The inferior Church courts were not affected by the Reformation except that under 37 Hen. VIII, c. 17, married lay doctors of civil law were empowered to exercise eccles. jurisdiction. It was intended to revise the eccles. law of the Ch. of Eng., and in the draft scheme called *Reformatio Legum Ecclesiasticarum* which never became law it was provided that "whenever the cause was of grave importance the appeal devolving on the King should be heard by the Provincial Council or in lesser cases by four bishops" (c. iii).

The Commissions of *judices delegati* thus created were termed collectively the "High Court of Delegates in Ecclesiastical

13. Courts of Final Appeal.

and Maritime Causes." The Elizabethan lawyers maintained that, by virtue of the supremacy as they understood it, the Crown could re-hear the case *de novo*. The appeals to Rome had always been subject to the possibility of such a review by the Popes (Stubbs, *E.C. Comm.* 147). The commissions always included delegates from Doctors' Commons. Between the years 1586 and 1838 there were only 193 cases of appeal to the delegates in matters which involved doctrine and

discipline (*ib.*); and of these only seven appeals can be shown to have even remotely involved any question of doctrine. In five of these proceedings were discontinued, in one the appeal was rejected, and in one the decision varied the decree in a minor point, confirming the decision of the diocesan court. The report of the Royal Commission issued in 1830 showed that, although the proceedings of the delegates were somewhat expensive and dilatory, no substantial charge of injustice could be laid against them. They seldom reversed the decision of the provincial courts. There was a balance of opinion in favour of the continuance of the court (*ib.*, p. 48). But in 1832 the powers of the delegates were transferred to the King in Council and in the following year to a "Judicial Committee of the Privy Council" then constituted. The reasons given for the substitution of the Privy Council are chiefly the superior qualifications of its members, the permanent existence of the tribunal, and the publicity given to the reasons of the judgments (*E.C. Comm.* 1, p. xlv). This last point turned out to be a grave drawback. Under the *Church Discipline Act* an episcopal member of the Privy Council is for the purpose of eccles. appeals a member of the judicial committee. Under the *Appellate Jurisdiction Act, 1876*, a definite number of abps. and bps. are assessors in eccles. causes.

Allusion must also be made to the following courts: *The Court of High Commission* was created by 1 Eliz., c. 1, for the execution of the supreme eccles. jurisdiction which belonged to the Crown under the Supremacy Acts. It was abolished by the Long Parliament in Act 16 Chas. I, c. 11.

The archiepiscopal *Courts of Audience* became obsolete at the beginning of the 18th cent.

14. Other Courts.

Originally the abp. sat in them in person, and afterwards when his official took his place as judge he often acted as assessor (Makower, p. 461).

The *Prerogative Court* was originally a division of the ordinary archiepiscopal court, which became independent. It was competent for testamentary and probate cases.

The *Archdeacon's Court* rested until 1836 upon usage, but its full competence was established by 6 & 7 Will. IV, c. 77. The archdeacon may act in person or through his official.

The court of the *Rural Dean* was destroyed by the archidiaconal court, except in so far as it survives in the jurisdictions of the deans of Jersey, the Arches, Bocking and Croydon.

Under the *CHURCH DISCIPLINE ACT* of 1840 the bp., on the application of one of the complaining parties or if he himself thinks fit, issues a commission of five persons of whom one is his vicar-general or an archdeacon or rural dean. The Commission decides whether there is *prima facie* ground for further proceedings.

Under the *CLERGY DISCIPLINE ACT* of 1892 five persons are members of the consistory court for the purpose of deciding on questions of fact, the decision being either the unanimous

decision of the assessors or that of the chancellor with the majority of the assessors. The assessors are three clergy chosen by ballot from a list of elected clergy and two laymen from a list of lay magistrates elected by the court of quarter sessions.

Under this Act the bp. may pronounce sentence by consent of the two parties without further proceedings. Under a clause of the *Public Worship Regulation Act* which has never been put into operation the bp. by consent of the parties may judge without appeal.

The King's Courts take cognisance of eccles. offences not only in appeal but also as courts of first instance under the Acts of Uniformity, the penalty for the third offence under these Acts being still imprisonment for life (1 Eliz., c. 2). The last prosecution was in 1795. Again, doctrinal and other ecclesiastical questions may be raised indirectly in the King's Bench as under the old writ *quare impedit* upon a refusal of the bp. to institute. In such cases the ultimate appeal is to the Lords.

The power of the temporal court to restrain the eccles. within the limits of its jurisdiction is exercised by a writ of prohibition. By *circumspecte agatis* (13 Edw. I, c. 4), the writ is not to be quoted in spiritual cases. The prohibition may issue either in respect of the court or in respect of the matter of the suit or in respect of an obvious denial of justice in the conduct of the suit (Phillimore, *Ch. Law*, p. 1112 f.).

An extremely interesting court and trial in that court remain to be mentioned. In 1888 the Ch. Association petitioned Abp. Benson to cite and try Edward King, bp. of Lincoln, for certain ritual acts alleged to be illegal. The Abp.'s court had only sat once since the Reformation, viz., in 1699, in the case of Watson, Bp. of St. David's, who was deprived for simony. If the Abp. had disclaimed jurisdiction he might have been compelled to exercise it by *mandamus* from the Queen's Bench. If he vetoed the case, he would have assumed a jurisdiction which might have been denied on appeal. He decided neither to assume nor decline jurisdiction and did not issue the citation, thus throwing upon the prosecution the onus of establishing the jurisdiction. The judicial committee of the Privy Council unanimously affirmed the jurisdiction, laid it down that it should be exercised in person, giving no opinion as to whether the abp. was bound to exercise it, and advised the Crown to remit the case to the abp.

The bp. appeared as respondent under protest claiming the primitive right of trial before the Metropolitan in his provincial synod, with the advice and consent of his fellow-bps. The abp. affirmed the validity of his own jurisdiction. He held that the canons of the first four general Councils are still part of the law of England as regards faith and doctrine, and in other matters so far as they were applicable and not contrariant to the law of the Ch. and the realm. The court

could not satisfy itself that the authority of early Ch. councils established that the trial of a bp. ought to rest with a synod of bps. only; that the authority of the first four councils is doctrinal not disciplinary, and not binding as a scheme of judicature on the Ch. at large. He did not deny the authority of a provincial synod, but decided that the archiepiscopal jurisdiction in the case of suffragans had been from time to time continuously exercised in various forms. The abp. took the bold course of criticising and revising judgments of the Privy Council, which in 1892 confirmed the abp.'s judgments on all points except one which it left undecided (*Eng. Ch. 19th Cent.*, F. W. Cornish, 2362 f.).

The willingness of the Privy Council to revise its eccles. decisions is a fact of great importance. The usage is now established by the Privy Council itself that in eccles. suits there is no finality in any judgment of the Crown.

The history of the attitude of the Ch. to the appeal to the Crown must be briefly indicated.

In 1531 the clergy under threat of **16. The Church and the Royal Supremacy.** PRÆMUNIRE submitted in the form cited above, refusing the unqualified statement prepared by the King.

The title "Supreme Head" was continued by Edw. VI and affirmed in the 36th Edwardian Art. The consent of Convocation which the Privy Council claimed for these Arts. was probably never given. The Council in effect forged the Church's signature and in doing so recognised the rights which it violated. The use of the title occurs in Mary's first proclamations, but was repealed in 1554 and never re-enacted. In 1559 a new Act was passed which gave the Crown the title "supreme governor" and large eccles. powers. But, when some of the clergy scrupled to take the oath enjoined by the Act, the Queen put forth an explanation in *An Admonition to simple men deceived by the malicious*, which was appended to the Injunctions of 1559. This document restrains the Henrican conception, which it professes to approve, to a claim to the authority "of ancient time due to the Imperial Crown to rule over all manner of persons . . . of what estate either ecclesiastical or temporal soever they be so as no other foreign power shall or ought to have any superiority over them." These Injunctions mark a change in the Royal policy which may be described as the substitution of visitatorial supervision for constant intervention in ordinary administration. The distinction may be compared to the distinction between the *appel comme d'abus* and the appeal to the King in Chancery or in Council. In the 37th Art. the Ch. accepted the Governorship as defined in the Injunctions. In the first canon of 1604 she accepts the "statutes made restoring to the Crown the ancient jurisdiction over the State ecclesiastical and abolishing of all foreign power repugnant to the same." [Cp. SUPREMACY, ROYAL.]

It may be claimed for the Court of Delegates

that it possessed such spiritual authority as is implied by its recognition and acceptance by the Ch. and for the Privy Council that it inherited whatever spiritual authority belonged to its predecessor, for no difference of principle can be said to distinguish the two methods of the royal justice. Apart from this the special report of the Commission which recommended the transfer was signed by the Abp. of Canterbury and three bps. The bps. in the Lords can "agree together" "without the sacrifice of any principle being made by any one." The Abp., "on the part of the clergy, gave his cordial approbation" (June, 1840). The history of the subject proves that the State has not been in this matter guilty of any deliberate attack upon the spiritual prerogatives of the Ch. The present situation has arisen *per incuriam*.

On the other hand, it cannot be asserted that the Ch. ever conceded the principle which logically follows—that a secular court

17. Objections to the Privy Council. may determine matters of faith. In the General Report of the Commission of 1830 nine pages are devoted to eccles. including doctrinal offences, and an appeal is mentioned to the abp., nothing being said about the Privy Council. The battle raged round the question of the personal jurisdiction of the bp. in the Diocesan Court. The question of the Court of Appeal received very little attention (*Ec. Courts Comm. Rep.* 1, p. xlv).

It is probable that much of the feeling which has been aroused against the Privy Council is due to its paradoxical interpretation of the *Ornaments Rubric* rather than to its actual constitution. But it is also probable that, if a genuine court of the Church had tried Mr. Ridsdale, almost the same group of men would have arrived at the same judgment.

On the other hand, it is also true that there are grave objections to the Privy Council as a Final Court of Appeal in spiritual cases. Lord Brougham admitted in the House of Lords that his bill had injured "to a certain extent the security which the Ch. had possessed for the soundness of her doctrines," and that the Lord Chancellor agreed with him. He added that "he could not help feeling that the Judicial Committee of Privy Council had been framed without the expectation of eccles. questions being brought before it. It was created for the consideration of a totally different class of cases, and he had no doubt that if it had been constituted with a view to such cases as the present (the Gorham case) some other arrangement would have been made" (Hans. iii. 111 629).

The theoretical objections to a secular court of Final Appeal cannot be ignored and were perceived by men like Bp. Blomfield and John Keble at an early date. The former said in the Lords in 1850: "It is competent to decide all questions of eccles. law, but not matters of divine truth; for this office it is not qualified,

with reference either to the Church's original constitution or to the personal qualification of the judges." Hooker, it must be remembered, described as "absurd" the view that kings and queens in their own proper persons are by judicial decision to determine questions which arise about matters of faith (*Eccl. Pol.* viii. 81; *Rep. R. Comm. Eccl. Disc.*, § 356).

The point which is now clearly seen and strongly felt is that the decisions of a law court

are often not merely automatic and declaratory. A personal element enters into all interpretation, and,

when a judge applies a law to cases not contemplated by the legislator, he does more than interpret the law, he carries the principles expressed in the relevant legislation to points which the legislator did not contemplate. He interprets not the words but the mind of the legislator. His action differs in degree but not in essence from the action of the Ch. when she interprets the NT. A judgment, therefore, is often more and sometimes is much more than a mere declaration and in so far as it is more it is a legislative act. A series of such legislative acts made in the name of a religious society by an external authority may easily misrepresent its mind, and in the case of a society which has no remedy in speedy legislative action the results may easily by accumulation become serious. This argument which weighed heavily with Dean Church and Mr. Gladstone cannot be dismissed as merely *doctrinaire* or clericalist. Mr. Llewellyn Davies admitted to the Courts Commission the legislative action of the judge (4765). It has at any rate much to do with the present paralysis of the disciplinary action of the Ch. (*Rep. R.C. Ec. Disc.*, § 356), and no one will doubt the unanimous judgment of the Commissioners who has read the evidence, and especially that of Abp. Davidson, which is not only authoritative but also intrinsically by far the weightiest contribution to the discussion of the Ch. controversy problem which has yet been made (*Min. Evidence* 2 12846 f.).

We now turn to the question of remedies.

(1) It must be noticed that the difficulty pointed out in the last paragraph has been

20. Suggested Remedies. lessened by the willingness of the Privy Council to revise its decisions.

This of course involves the inconvenience of uncertain law, but it greatly diminishes the possibility of the construction of a judicial tradition and the risk of a *process* of legislation by judicial decisions.

(2) A possible way out of the difficulty may be found in a clear distinction between the civil and temporal results of a decision (*e.g.*, between the cure of souls and the right to the emoluments of a benefice). Mr. Justice Phillimore told the Courts Commission that he contended for the entire exclusion of the civil power from the passing of any spiritual censures. So far as the temporal incidents were concerned he would "not only admit but would almost invoke the civil power" (1399). "The State might revise

the sentence before allowing it to have any civil effect. He compared the Code Napoléon" (1371). Similarly Lord Halifax (967), Dean Church (6941-4), Chancellor Christie (7260), Canon Liddon (7402-5). Something like this seems to be the law in the Diocese of Easton (Adelaide), (*Rep. E. Cis. Comm.* 2 633).

(3) There seems to be no incompatibility between the objects of the two contending sections who offered evidence to the Courts Commission. The one insisted that the court must receive spiritual authority from the Ch., the other that there should be security for judicial methods and impartiality. Now it has been shown above that English law virtually provides an *appel comme d'abus*, and no one could object to the strengthening of the law in this respect.

If this is regarded by many as an inadequate protection, it would seem to be possible that the bps. or the abp. representing them and the Lord Chancellor might agree upon persons who were suitable both from a judicial and an ecclesiastical point of view. Dean Church in his evidence said that the bps. "may delegate their power of course" (6910). "The presence of duly commissioned laymen would not make the court cease to be spiritual" (6954). Mr. Mackonochie "would obey any court constituted by spiritual authority or resign" (6131, 8). So Wilkinson (1790), Body (3640), cp. Gedge (4274), Littledale (4882).

(4) It is important to observe not only that, as has been already pointed out, the difficulty of eccles. legislation exacerbates the problem of the judicature, but also that the courts have encroached upon the administrative functions of the Ch. A judge determines whether an incumbent has been guilty of scandalous conduct or negligence in such a sense as to compel the infliction of a penalty, when it should rather be the duty of an administrator to administer the law (subject to due safeguards) with regard to the interest of the parish. Again, ritual grievances would but seldom be remedied by the enforcement of the law, as Gladstone pointed out in the debates on the P.W.R. Act. In Abp. Tait's original draft of that Act, the Bp. could act on administrative lines in co-operation with a Diocesan Council and subject to a final appeal to the Abp. (*Life* 2 19r).

The Recommendations of the Eccles. Courts Commission (1883) may be thus summarised. (1) The retention of the bp.'s veto and the

21. The 1883 Courts Commission. substitution of deprivation for imprisonment. (2) The appeal in the Abp.'s court should be heard either by his official principal or by himself with his principal as assessor. He may appoint not more than five assessors from the bps. of the province. (3) The final appeal to be heard exclusively by lay judges who should declare themselves members of the Ch. of Eng. (4) The lay judges should do no more than determine whether impugned opinions or practices are in such conflict with the formularies as to require correction. Only the actual decree in the particular case should be binding, and not the reasoning by which it is supported. (5) The judges should

have the power to consult the abp. and bps. of the province or both provinces in the same form as the House of Lords consults the judges and on the demand of one of their number shall be bound to consult them.

The *Report of the R. Comm. on Eccles. Discipline* (1906)¹ is of much greater weight than its

22. The 1906 predecessor inasmuch as it is Ch. Disc. unanimous. Technically it is a Commission. State document for which the Ch. is not responsible. In reality it has the highest possible claims upon the respect of clergy and laity of all schools of thought.

The report when noting causes of the failure to check irregularities observes that: (1) "It has proved impracticable to obtain complete obedience to the Acts of Uniformity in one particular direction, partly because it is not now, and never has been, demanded in other directions" (§ 355). (2) "Another strongly operative cause of the failure to secure obedience to the law has been the constitution of the Court of Final Appeal. . . . Without being itself a Ch. Court and without pretending to possess spiritual jurisdiction, it has the duty of revising, where necessary, judgments given in Ch. Courts possessing spiritual jurisdiction" (§ 356).

The Commissioners conclude that: (1) the "law of public worship in the Ch. of Eng. is too narrow for the religious life of the present generation." "The Ch. has had to work under regulations fitted for a different condition of things, without that power of self-adjustment which is inherent in the conception of a living Ch., and is, as a matter of fact, possessed by the Established Ch. of Scotland." "An adequate power of self-adjustment . . . would secure obedience . . . and justify the Ch. in insisting on the obedience of all" (§ 399). (2) "The machinery for discipline has broken down." "The law gives no right to discriminate between small and great matters" (§ 402).

They make the following mutually dependent recommendations: (1) That certain disciplinary

measures be taken. (2) That "letters of business be issued to Convocations with instructions (a) to consider the preparation of a new rubric regulating ornaments. . . (b) to frame changes in the PB which "may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Ch. of Eng. seems to demand." (3) That within prescribed limits the abps. and bps. should be enabled to sanction and regulate additional services, etc. (4) Increased power to refuse institution. (5) The recommendations of the Eccles. Courts Commission in 1883 . . . should be carried into effect, with one modification—to substitute for the proposal of the earlier commission (numbered 5 above) the following: "Where, in an appeal before the Final Court which involves charges of heresy or breach of ritual, any question touching the doctrine or use of the Ch. of Eng. shall be in controversy, which question is not in the opinion of the Court governed by the plain language of documents having the force of Acts of Parliament, and involves the doctrine or use of the Ch. of Eng. proper to be applied to the facts found by the Court, such question shall be referred to an Assembly of the Abps. and Bps. of both Provinces, who shall be entitled to call in such advice as they may think fit; and the opinion of the majority of such assembly

¹ The commission consisted of the following members: Lord St. Aldwyn, the Abp. of Canterbury, Lord Northampton, the Bps. of Oxford and Gloucester, Lord Alverstone, C.J., Sir J. Kennaway, Mr. J. G. Talbot, Sir S. Hoare, Sir Edw. Cartre, Sir Lewis Dibdin, Bp. (now) Drury, Mr. G. W. Prothero, Mr. G. Harwood.

of the abps. and bps. with regard to any question so submitted to them shall be binding on the Court for the purposes of the said appeal." (6) An alteration of penalties. (7) The abolition of the episcopal veto and the repeal of the P.W.R. Act. (8) The power of the bp. by monition or otherwise to order the removal of ornaments, etc. (9) Visitations, inspections and articles of inquiry should be made more effective. (10) Subdivision of dioceses.

A series of cases, of which the most noteworthy was *Re the Bishop of Natal* (A.D. 1864), decided that in colonies possessing self-governing legislatures letters patent were of no value, and soon after the Crown ceased to issue them in the remaining colonies.

24. Other Anglican Churches.

The judicial procedures of Anglican Churches abroad is summarised in the *Rep. of the Ec. Cts Comm. 2*, p. 617. The details vary greatly. (1) Cases of misconduct are generally treated otherwise than cases of heresy or ritual. (2) Usually the bp. or a diocesan committee determines whether the case shall proceed, or sometimes the diocesan committee takes over the conduct of the case. (3) The bp. or a chancellor tries with varying provisions for assessors. In most American dioceses trials are before boards of triers who consist with one exception of presbyters. The bishop often has power to order a new trial. In very many important dioceses the bp. may suspend the accused during proceedings, a most important provision. In Eng. a clergyman generally and perhaps reasonably assumed to be guilty of scandalous conduct probably exercises his ministry for twelve months before he is convicted. (4) The final appeal in Ireland is to the Court of the General Synod, which consists of one abp., one bp. chosen by the abp., and three laymen selected by ballot from a list of laymen selected by the General Synod from among persons exercising judicial functions in certain named courts. Usually the appeal is to the House of Bps. In U.S.A. the Ch. as a whole is inadequately organised, and there are no provincial appeals. (5) No courts outside England seem to have power to proceed against laymen who are expressly exempted by the enabling Act under which the Courts of Melbourne and Ballarat are constituted.

During the twelve centuries which elapsed between the civil recognition of the Ch. and the Reformation the ever-increasing confusion of spiritual with secular authority and the Romanisation and clericalisation of Ch. law almost entirely destroyed the primitive conception of Ch. discipline, and in the case of the discipline of the laity made it so unintelligible to the conscience that such discipline as survived the Reformation was incapable of adaptation to changing circumstances and gradually perished. It follows that its restoration must be brought about by the revival not of some mediæval group of canons, but of that corporate activity and corporate conscience of the Ch. to which, for instance, St. Paul and St. Ignatius appealed.

In so far as the Ang. Communion is concerned, if we exclude the missionary dioceses, it is at present exercised only informally, though not altogether ineffectively, by the public opinion created by the Christian conscience. Thus, for instance, there has been an improvement of the standard demanded of wardens and sidesmen. When, however, we turn to the missionary dioceses we observe that the administration of lay

discipline is one of the functions of the organised corporate life of the whole Ch. I do not suggest that the experience of the mission field is so valid for that of European Churches that the canons of missionary churches can be adopted by them *en bloc*. But the matter which is adduced below illustrates the kind of way in which the restoration of lay-discipline may perhaps come about under conditions of Ch. life which are at present below the horizon and the kind of courts which are likely to administer it. Observation of the somewhat similar Presbyterian organisation does not encourage the view that cases of lay-discipline would frequently arise. That cannot be until the laity have recovered a high sense of the spiritual value of their church-membership. But such organisation would regulate, educate and give channels for the expression of the public opinion of the Ch. at large, and in doing so educate, strengthen and render somewhat more explicit those disciplinary processes which are continually purging the Ch., however informally.

My illustrations are taken from three of the most highly organised churches of the Ang. communion.

26. Missionary Experience.

I. *Nippon Seikokwai* (Ch. of Japan, A.D. 1887). Canon 8 adopts for the discipline of the clergy the preliminary hearing by the Diocesan Standing Committee (§§ 2, 3), an institution introduced by American bps. of this Ch. "If any person offend the brethren by any wickedness of life or denial of the Christian faith such person shall be repelled by the presbyter from HC." The presbyter reports to the bp. (§ 6).

II. *West. Eq. Africa* (A.D. 1906), sec. v. (1) "All baptised persons claiming to be members of the Ch. and conforming themselves to the common order of the Ch. shall be recognised as such." (2) It is the duty of every member of the Ch. to contribute "Church dues," (3) the minimum amount to be fixed by the Council of each district. (4) Only male subscribers vote for Lay Representatives. (5) A list is kept by the pastor or clergyman and affixed to the church or chapel. (6) He removes from the list persons liable to be repelled from HC. There is an appeal to the District Council, thence to the bp. whose decision is final. (7) The District Council consists of clergy, licensed laymen, lay representatives, and generally provides for the pastoral, evangelistic and educational work in its district.

III. *Constitution, Uganda* (Ch. Council of 1900 and Synods of 1909 and 1910). Canon 26: "The office of the Parochial Ch. Council shall be to advise the Clergyman, Reader or Teacher in charge in the yearly revision of the register of Communicants." 29: Any person whose name has been removed or whom the Clergyman, Reader or Teacher has refused to enter may appeal to the District Council (= licensed clergy, readers and lay representatives, and persons approved by the Diocesan Council). Thence the appeal is to the Diocesan Synod (= licensed clergy, readers and lay representatives), from which there is an appeal to the Tribunal of Appeal = "Bishop deciding with the advice of three Assessors" appointed by the synod of whom one must be a layman and one a clergyman (58, 59). Until the Diocese of Uganda shall form part of a Province possessing a Provincial Synod, there shall be a Tribunal of Reference, consisting of the Central Consultative Committee of the Lambeth Conference (67). The Tribunal of Reference shall until the constitution of a Provincial Synod exercise all the powers ordinarily committed to a

Provincial Synod (68). There shall always be a right of appeal to the Tribunal of Reference . . . except when the decision of the Tribunal of A. is arrived at by the bp. with the unanimous advice of his Assessors, in which case there shall only be an appeal to the Tribunal of Reference on leave being given by the T. of R. to appeal (69). An interesting organisation which probably much facilitates the discipline of women is the annual women's conference of each district (= women teachers, recognised women workers, women representatives of women communicants). Every three years two representatives are elected to a women's Conference meeting at Mengo, presided over by the bp. or his representative. The Conference deliberates upon women's work only (48 f.).

IV. An extremely interesting Christian adaptation of one of the primitive institutions of the Indian village communities was described some years ago by Mr. Padfield in the *Churchman*. It is a council of five chosen by the congregation *ad hoc*, which (subject to appeals) decides petty squabbles (the ancient Christian arbitration) and scandals apparently with much success. It is called the Punchayat (*πέντε*).

That it is possible that the Ch. might advance with general consent on such lines as those indicated

in these canons is shown by a passage in the learned but too controversial work of Mr. Tomlinson: "Those who yearn to see 'Discipline of the laity' restored should study the *Reformatio Legum* (see also Bp. Hooper's *Later Writings*, Parker Soc., p. 51), which provides that some of the 'ancients of the parish' should be associated with the minister; and in the 'form of receiving penitents' the minister was 'to ask the people whether they would grant his desires'; who were to answer they would; then the pastor was to absolve, etc. This was regarded in the 16th cent. as a return to 'Church' Principles as contrasted with sacerdotal autocracy, and it is on these lines, if at all, rather than in 'Courts' and by 'personal' judges that the 'power of the keys' may be profitably exercised hereafter" (*Lay Judges*, etc., p. 101). Mr. Tomlinson, like many other controversialists, is at his best when he is constructive.

Cranmer was anticipated by Marsilius of Padua, a writer of genius, whose *Defensor Pacis* (1325) directly influenced Cromwell and the legislation of Henry, and probably lies behind the *Ecl. Pol.* Basing his argument on 1 Cor. 5, 4, he says "If it were done by you of common assent or else by the superior appointed therewith by the higher power of the laity which is all one thing and therefore the apostle did not command the whole tragedy of this thing to be done by any priest neither did he write to any bishop or priest": "Albeit the pronouncement of such manner of sentence ought to be done by the priest" (Marshall's translation, made with Cromwell's approval; cp. H. J. Bardsley, *Church and Parliament*).

Maitland, *Canon Law in Eng.*; Makower, *Const. Hist.*, c. 5; *Reports of the Ecl. Cts. Commissioners*, 1832 and 1883; Abp. Tait's *Preface* to Broddrick and Fremantle's *Ecl.*

28. **Bibliography.** *Judgments*; Dibdin, *Ch. Courts*; Tomlinson, *Lay Judges in Ch. Courts*; Phillimore on *Ecl. Jurisprudence* (*Enc. Brit.* 11); *DCA*, arts. *Jurisdiction and Penitence*; *DECH on Courts*; cp. *RITUAL LAW and Tables*.—A5. H. J. BARDSLEY.

COUSINS' MARRIAGE.—The M. of cousins in any degree is permitted in the Ch. of Eng. These Ms. were not forbidden by the codes of the Pentateuch. At certain periods the M. of first cousins was forbidden by the law of ancient Rome. St. Augustine *De Civ. Dei* 15 16) says that in his day such Ms.,

though permitted by the laws, were rarely contracted: that men shrank from a lawful course on account of its nearness to the unlawful. The Council in Trullo or Quinisext (A.D. 691) forbade the M. of first cousins. The Emperors Leo the Isaurian and Constantine (A.D. 740) extended the prohibition to second cousins. In the West intermarriage came to be forbidden to the 7th generation. Thus the Synod of London in A.D. 1102 prohibits intermarriage *usque ad septimam generationem*. Such prohibition was, however, subject to dispensation. It has never been contended that the M. of cousins contravenes the Law Divine. The Anglican table of PROHIBITED DEGREES has no prohibition of these marriages.—MA.

O. D. WATKINS.

COVENANT.—In the PB the word C. (1) is used once of an agreement between two human beings, viz., in the Marriage Service ("the vow and C. betwixt them made"). In this case mutual promises are exchanged, a "token and pledge" is given and received, and the significance of these is intensified by the solemn rite by which they are accompanied. (2) It occurs also in *Benedictus* at MP (Lk. 1 72); in the Epistles for 4th and 5th Suns. in Lent, the Tues., Thurs., and Fri. bef. Easter, the 12th and 13th Suns. aft. Trin., and the Purif. of the VM.; and in the Gospels for the Mon. and Wed. bef. Easter.

We are thus led to consider the Biblical use of the word. The Hebrew word "berith" occurs nearly 300 times in the OT. The word **2. Biblical Use.** "bond" perhaps best expresses in English the various uses of this word.

In the LXX the word διαθήκη (disposition, appointment) was adopted as the usual translation of "berith" and from the LXX the usage passed into the NT. In Classical Greek this had the meaning of "will." Hence the Vulg. in the Pss. and NT translates it by "testamentum" (elsewhere in OT "foedus" or "pactum"). The English versions followed the lead of the Vulg., and therefore in some of the Epistles above mentioned the word "testamentum" will be found. In the RV. "covenant" has been used in the text of the NT, and "testament" relegated to the margin (except in Heb. 9 16, 17, where see note in margin).

Beginning with the OT, we find mention of: (1) Cs. between man and man, e.g., between Isaac and Abimelech and between Laban and

3. OT Usage. Jacob (Gen. 26 and 31). We see that such Cs. consisted of a mutual agreement to observe reciprocal obligations, confirmed by an oath and by a sacrificial rite. Such a C. (a) implies two parties who are free and voluntary agents, (b) is always for the good of both parties, (c) creates a new relation between them, and (d) confers a "right" on each.

(2) Cs. between God and man, e.g., those made with Noah (Gen. 6 and 9), Abraham (Gen. 15 and 17), Israel under Moses (Ex. 24 and 34), and Phinehas (Num. 25). These God always initiates; man is not an independent party to the C. The C. with Abraham is rather a "promise" than a bargain (Gal. 3 15 ff.). Circumcision is not a condition so much as a sign and a seal (Rom. 4 11-13). The C. with Israel under Mt. Sinai is more of the nature of an agreement, pledging to mutual obligations

(Ex. 24 7): "This do and thou shalt live" (Lk. 10 26-28, Rom. 10 5, Gal. 3 12).

St. Paul refers in Eph. 2 12 to the Cs. of the promise (cp. Rom. 9 3-5), and in Gal. 3 15 ff. he contrasts the C. of "promise" to Abraham and his seed
4. NT Usage. with the law, and regards the Gospel dispensation as the fulfilment of that C. In Gal. 4 24 he speaks of two Cs., represented allegorically by two women. Hagar represents the C. of Mount Sinai, which bare children to legal bondage; Sarah represents the C. of "Jerusalem that is above," "which is our mother" and "is free." [See Ramsay, *Hist. Comm. on Gal.*, pp. 349-375.]

At the institution of the Lord's Supper our Lord used the significant phrase, "This is my blood of the C. which is shed for many" (Mk. 14 24 RV.; cp. Mt. 26 28). In Lk. 22 20 the wording is, "This cup is the new C. in my blood" (cp. 1 Cor. 11 25, and see RVm in Mt. and Mk.). How significant must these words have sounded in Jewish ears. "The blood of the C." recalled Ex. 24 8. The "new" C. recalled the ancient promise (Jer. 31 31-34) that the old C. was to give place to a new and better one. The Lord's words could mean nothing less than this—that the day so long foretold was now come. The new C. was to be "in my blood." Within 24 hours our Great High Priest was to offer the C.-sacrifice to God once for all. And in anticipation of this he instituted a new rite—like the Paschal feast, it was to be a C.-meal, based upon that sacrifice. The author of the Ep. to the Hebrews dwells at length upon "the new C." and draws out the contrast between "the first C." and the second (chaps. 8-13), the Jeremian promise being fully quoted.

In illustration of the importance attached to this idea by the early Ch., it may be noted that the Scriptures were from the time of Tertullian (*Adv. Marc.* 4 1) and Origen (*De Princip.* 4 1) known as the Old and New Testaments (*i.e.*, Cs.—cp. 11 Cor. 3 14).

In 1712 was published posthumously Bp. Hopkins' well-known treatise on *The Doctrine of the Two Covenants*—the C. of works and the C. of grace; and in his *Doctrine of the Two Sacraments* he dwells upon the Sacraments as "seals" of the C. This was the view set forth by the Reformers generally in the 16th cent. (*e.g.*, see Bullinger's three Sacramental Sermons in his *Fifth Decade*). Bp. Harold Browne in his *Comm. on the Arts.* (pp. 623-4) says: "Baptism is admission into the Christian C., as circumcision was admission into the Jewish C. Now a C. implies two parties . . . God's part in the new C. is this: He assures to us pardon, the Spirit, life eternal. We promise renunciation of sin, faith in the Gospel, obedience to the commands. This is the C. between God and man, made in Christ."

It is noticeable, however, that in the PB itself there is no use of the word "C." either in connection with Bapt. or HC, and we must be careful, if we use the phrase "Baptismal C.," to keep true to the NT thought of the C. as being

primarily a Divine promise and not a legal bargain.—KI. J. BATTERSBY HARFORD.

CRAFTS.—See ARTS AND CRAFTS.

CREDENGE.—This word is derived from the low Latin *Credentia*, which signifies merely a sideboard; it is used to designate the small table, fixed or movable, very generally placed against the south wall of the sacarium, to receive the articles required at the celebration of the Euch. till they are needed for actual use. The use of the C. is purely utilitarian, it has no doctrinal or mystical import whatever. It is doubtful if in mediæval times our churches were generally provided with C. Tables; a niche, a shelf, or the sill of a window serving often for this purpose at plain services. At high services in large churches where there were many clerks the things required were often conveyed at the appropriate time from the vestry to the altar, sometimes with considerable ceremony; a C. Table was then superfluous. The rubric of our present PB, which requires the Euch. elements not to be set on the Holy Table till a specified time in the service, makes the presence of a C. Table a great convenience. This was the view of the matter taken by the Privy Council in 1857, when in the St. Barnabas' Case a C. Table was allowed, though not explicitly required by any rubric. It is worth remembering that Bishop Andrewes (whom Archbishop Laud followed as his guide in these matters) furnished his chapel with a C. Table.—R3.

T. I. BALL.

CREED.—The simplest distinction between C. and Art. may be found in the Ch. Catechism: "Rehearse the articles of thy belief." A C. proper is a summary of the things most surely believed. An Art. is a definition of one detail, or a subsidiary doctrine, in relation to the controversy of the day. The chief creed-making epochs have been:—(i) the 4th cent., when Christianity became a permitted religion, and the Arian controversy compelled theologians to define certain doctrines more exactly; and (ii) the 16th cent., when the discovery of the New World, the invention of printing, and the study of the Greek Test. after centuries of neglect, led to a great enlargement of men's minds, and a reconsidering of the foundations of belief.

Until the 4th cent. there was only one class of Cs., the *Baptismal Creeds* of the different Churches, although individual theologians were ready enough to express their opinions on the Rule of Faith. Irenæus, Tertullian, Origen, may all be cited in this connection, and the general trend of theological opinion improving the analysis of the universal historic Faith culminates for the Ante-Nicene period in the Creed of Gregory the Wonder-worker.

After the Council of Nicaea we distinguish a second class of *Conciliar Creeds*. Our Nicene C. represents a fusion of the first with the second, since a section containing the debated term *homoousios*, "of one essence," has been grafted

into a Baptismal C., probably that of Jerusalem, revised by Cyril after 362 A.D., which became the Baptismal Creed of Constantinople. In the eloquent words of Mr. C. H. Turner: "If the Ap. Cr. is inalienably associated with the initial stages of the Christian life, a part of the preparation for the Sacrament of Bapt., the Constantinopolitan Creed has acquired an equally organic connection with the fullest expression of Christian life in the Sacrament of the Euch. . . . To this position no other form of C. ever aspired than that of Constantinople. Alike in the Greek, the Latin, and even the Coptic Churches, its majestic rhythm and its definite, but simple and straightforward, theology have marked it out as the Creed of Christian Worship."

Our Athanasian C. (*Quicumque vult*) represents a further development of individual teaching on the rule of faith, and is typical of a third class of *Personal Creeds*, which in this case has merited recognition and acceptance by the whole Church, although the Eastern Church does not provide for its use either as Creed or as Canticle.

Speaking strictly, there is only one Ecumenical C., the Nicene, which has superseded other forms of Baptismal C. in the East. This is the accepted standard of Christian Belief, and is recognised as such in the "Lambeth Quadrilateral."

[See, further, arts. on the several Creeds; also ARTICLES OF RELIGION for relation to Confessions of Faith; DOCTRINE, and AUTHORITY.]
—U. A. E. BURN.

CRIME is a general term for public wrongs,¹ and includes treasons, felonies and misdemeanours. A comparative table of felonies and misdemeanours will be found in J. F. Stephen, *Gen. View Crim. Law*, iv (1890), 65-6. In the canons (109, 113, 117) the word is used vaguely for gross offences: "Notorious Crimes" and "Scandals" in the title of c. 109 apparently corresponding respectively to "adultery, whoredom, incest or drunkenness," and to "swearing, ribaldry, usury, and any other uncleanness and wickedness."—A5. R. J. WHITWELL.

CRIMINOUS CLERKS.—It was a privilege of clerks in orders, when prosecuted in a temporal court, to be discharged thence and handed over to the Court Christian, in order to make canonical purgation. Henry II began to remedy this by the Constitutions of Clarendon, 1164; but the last relics of the privilege were not formally abolished till 1830.—A4. R. J. WHITWELL.

CROSS.—The purpose of this article is to treat of the cross as an ornament used in our churches, its history as such, its legitimate and appropriate use, and its symbolism.

The distinctive feature of the Christian altar up to the ninth cent. is the prominence and respect given to the holy table as the place of Oblation. In form it was a cube and not oblong, and it stood as a table in all simplicity, accessible from all sides. During this early

¹ "Crimes are wrongs whose sanction is punitive, and is remissible by the Crown, if remissible at all"—Kenny, *Outl. Crim. Law* (1909) 15.

period the altar was considered to be too sacred to bear any object save the Holy Mysteries and the ornaments absolutely required for the offering of the Christian Sacrifice.

To this general rule one exception is to be noted—the *Textus*, or Book of the Gospels, rested upon the altar from the commencement of the service until the Holy Gospel was read. But, in considering this solitary exception, it is to be observed that the Book of the Gospels was regarded as representing our Lord, as was the case later with the cross, and as the altar itself was regarded as His throne, *sedes Christi*. (See Ed. Bishop, *Hist. of Christian Altar* 5.)

All other objects, ornamental or symbolic, were of set purpose placed around, above, and apart from the altar—not upon it. This accounts in some measure for the absence of the altar C. proper in early times. In order to mark the sanctity of the Table of the Lord, it was surrounded and surmounted by a canopy resting on four columns, known as the ciborium (see Atchley, *Ordo Rom. Primus* 1 21, 22). From and between the four pillars veils were hung, enclosing the altar and hiding it from view. The ciborium served as a guard and a mark of honour, covering the seat of Majesty. Now it is to this ciborium that we must look for the origin of the ornaments which we are now accustomed to see placed upon the altar itself. Hanging lamps and crowns of precious metal studded with gems were suspended by chains from the inner dome of the ciborium, directly over the *mensa* of the altar; and, what is of moment in this article, the C. was specially honoured by a place upon the very apex of the ciborium. Where the C. was not so placed, it hung from the inner vault of the ciborium over the altar, sometimes surrounded by a corona, or was placed on the ground beside it: and this was the case also in regard to the altar candlesticks or standing lamps.

Here we find the origin of the altar C. and candlesticks of modern times. By the 13th cent. at least the C. had been transferred, in some churches, from the ciborium, and placed upon the altar itself; but it was only by slow degrees that this arrangement became widespread; in fact, it was not *de rigueur* in the West till the beginning of the 17th cent. This placing of the C. upon the altar appears to be the result of the disuse of the ciborium, on the summit of which, or depending therefrom, it had found its place.

At present the altar C. and lights seem to be in general use in the East, though their arrangement on the altar itself has come about later than in the West; whilst in Russia these ornaments are frequently placed, not on the altar but on the floor behind, showing the transition from the position on the ciborium to that on the altar itself, referred to above. In the 9th cent. we find permission to place upon the altar a reliquary—a chest containing relics (Thiers, *Sur les principaux autels* . . . , 18 120 ff.). The ancient principle of no unnecessary ornament being allowed upon the Lord's Board being thus surrendered, infringement in time went further, the C. and candelabra also finding place thereon.

3. Development of Altar Ornaments.

As the ciborium arrangement was modified and gave way to later structural developments, the position of C. and lights on the altar became more common, until in our own day it has become practically universal in the West. But, from what has been said above, it will be seen that the use of a C. standing on the altar or on the base of the reredos is very far from being a

4. A Cross on the Altar not necessary. Catholic usage: in fact, the extraordinary importance attached to having a C. on the altar during the celebration of the Eucharist cannot claim support from antiquity, but the reverse. The common notion that an altar without a C. thereon is a mark of Protestantism is to be resolutely combated, as being untrue to historical fact.

The importance now attached to the altar C. is doubtless due to the absence in most Anglican churches of the rood—a central crucifix with attendant figures—in pre-Reformation times set up in a prominent position over the screen dividing the quire from the nave, which is the last place in passing up the church where a C. suggestive of suffering and death should be set up (see CRUCIFIX).

In early times, and for long after, all associations of the Christian altar were, from an artistic and symbolic point of view, suggestive of our Lord in glory; but, whilst this observation applies to the realistic crucifix and unadorned C., it must not be understood to exclude the C. decorated and beautified with precious metals, enamel, and gems. Thus glorified, the C. has been regarded as symbolical of our Lord's triumph over death, and not of death itself. This is abundantly manifest from the whole character of early Christian art in connection with the C. The triumphal character of the decorated C. finds a parallel in the familiar idea of the Passion as a victory over sin and death, so finely brought out in the Passiontide hymns, *Vexilla regis* and *Pange lingua*, and by the festal character of the old rites of Palm Sunday. An examination of the early mosaics, dating from the fifth to the twelfth cent., connected with the altar, results in the conclusion that the associations of the altar are normally with our Redeemer in glory, whilst representations of the Passion are but occasional variations.

In considering the C. in relation to the altar, it is to be observed that the C. regarded as the symbol of Christ's Person is of high antiquity; and that, like the *Textus*, laid upon the altar, it was held to signify Christ Himself, and even regarded as our crucified Redeemer in Person (see Didron, *Iconographie C.* 367; *DCA*, art. *Cross*). This idea is brought out in the significance given to the altar C. and lights by Innocent III (*De sacro altaris Mysterio* 2 ar): "The cross is placed on the altar between the two candlesticks, because Christ stands in the Church, the Mediator between the two peoples" (Jews and Gentiles), "the chief corner-stone, Who made both peoples one."

For evidence concerning the altar C. since the

Reformation, see *Hierurgia Anglicana*, ed. Staley, 1, Index *sub Cross*. A typical example of the altar C. in modern times is found in that given by Q. Victoria to St. George's Chapel, Windsor; it is of silver gilt and studded with gems (illustrated *ib.*, 3, plate 10).

Before the Reformation, the only C. considered a necessity was the processional C., which the parishioners were bound to provide

8. Processional Cross. (Lyndwode, *Provinciale* 3, tit. 2). Considerable evidence exists that the upper part of the processional C. was frequently detachable from the shaft, and, placed in a socket or foot standing ready to receive it upon the altar, was used as the altar C. (e.g., see Boys' *Sandwich* 373—"the fote of sylver for the crosse"—processional—"to stand ther on the hygh auter"). Nichols (*Illus. Manners and Expences of Antient Times in England* 318) states that "the Protestant Bishops had their crosses borne before them, and wore copes, till Nov. 1, 1552." For further evidence or reference see *Hier. Anglic.*, 1, Index *sub Processional Cross*.

The placing of the C. indiscriminately upon every available object in a church, such as service-books, book-markers, alms-bags or cushions, is most undesirable. There does not appear to be any definite ancient English custom for putting a C. or crosses on the stole. The C. should not be figured in tiles or placed on mats and carpets to be trodden upon, but is to be treated with artistic restraint and much reverence, as the sign of our redemption; it should be reserved for the more important positions and ornaments.

It may well be set once on the outside of the church upon the gable of the roof or over the entrance, and within the church specially and most effectively upon the chancel-screen, at the division of quire and nave. This is the position in which its symbolism is obvious and most helpful to devotion—the C. so placed being of a fashion suggestive of the sufferings and death of our Redeemer. Any C. placed on the altar, or above it in sculpture or stained glass, should be the C. of glory, i.e., the C. not treated in realistic but in symbolic fashion. And, lastly, the C. should appear but once, and once only, in connection with the altar and its surroundings in signification of the one, perfect and sufficient Sacrifice of our glorified Redeemer. See Brightman, *The Cross in its Relation to the Altar*, *St. Paul's Eccles. Soc. Trans.* 3 105; Ed. Bishop, *On the History of the Christian Altar*, *Downside Review*, July, 1905.

[See also CROSS (ARCHIEPISCOPAL), PECTORAL CROSS, SIGN OF THE CROSS, STATIONS OF THE CROSS.]—R4. V. STALEY.

CROSS (ARCHIEPISCOPAL).—A cross on a staff, like a processional C., carried before an abp. in his own province as a sign of metropolitan jurisdiction; it is not the same ornament as the crosier, or PASTORAL STAFF, which the abp. or bp. carries in his own hand. Both C. and crosier are in use at the present day, although there are modern instances

of misuse of the former. In Scotland, metropolitan jurisdiction is held in commission by all the seven bps., whose elected spokesman, or *Primus*, as he is called, is, therefore, not entitled to the C., though it is sometimes carried before all when acting together. In mediæval art an abb. is generally distinguished by being represented with the C. in his hand or placed beside him: in at least one foreign example the crozier is shown in one hand and the C. in the other.—R3.

F. C. EELES.

CROZIER.—(1) The person who carried the bishop's PASTORAL STAFF, e.g., the Bp. of Durham's "crozier" in 1290. "Master Mortun" was the Bp. of London's C. in 1558. (2) The Bishop's Crook—"the Crozier's Staff." (3) (Erroneously, rarely before 19th cent.) the Archbishop's Cross. Consult *NED.*, and J. T. Fowler, *Archæologia*. lii.—R3.

W. A. WICKHAM.

CRUCIFIX.—A figure of wood, ivory, metal, or other material, representing Christ crucified, attached to a cross: a representation of the Crucifixion. In Christian art there are two classes of visible representations of our Lord: (1)

those which are intended to portray His divinity and His lordship over all men; and (2) those which represent His humanity, and commemorate His passion and death. The earliest of the first class are those which represent Him as the Good Shepherd (see Liddon, *Easter Sermons* 27 137, 138); the earliest of the second class portray Him as the Lamb. Sometimes the two ideas are combined, as in the painting reproduced by De Rossi, 2 5, which has been held to be the crucifix of the early days of persecution. In the sixth cent. the Lamb bears the cross; and towards the end of that cent. the wounds are depicted on the sides and the feet of the Lamb. Amongst the many crucifixes of this order is one described by St. Paulinus of Nola, c. 395 (*Ep.* 32): "Sub cruce sanguinea niveo stat Christus in agno": in this instance the figure seems to have been white and the cross red. In 691 the Council in Trullo decreed that in future the figure of Christ, instead of that of the Lamb, should be placed on crosses.

It is difficult to determine which is the earliest representation of the Crucifixion now in existence. If we regard, with Hallam,

2. Mediæval Usage. the end of the 5th cent. as the commencement of the Middle Ages, the public representation of the Crucifixion in art must be considered, in point of time, to be a mediæval usage. Crucifixes do not seem to have been placed in churches until after the 7th cent., though earlier examples as objects of private and personal devotion are known, e.g., the pectoral C. or reliquary of Theodolinda, Q. of the Lombards, c. 590, now amongst the relics in the treasury of the Cathedral of Monza (illustrated in *DCA* 1 512), which has the form of the Crucified with nimbus round the head, and is clothed from neck to feet in a long robe. The clothed figure is symbolical in treatment, since it was the Roman custom to crucify criminals naked. From the end of the 7th cent. the artistic or ornamental treatment began to be

common, developing into robed and crowned figures of our Lord, not under the dominion of pain and death, but "reigning from the tree."

No C. has been discovered upon the walls of the catacombs, and no certain reference to the C. is made by any Christian writer during the first four centuries; and there is

3. The Catacombs. no conclusive evidence that Christians during that period ever placed a figure upon the cross. It is true that, in the course of excavations made near the church of St. Anastasia on the Palatine hill, a representation known as "the blasphemous crucifix" was discovered, consisting of the figure of a man's body surmounted by the head of an ass, a slave standing beside in adoration, with the inscription, "Alexamenus worships his god." This irreverent caricature belongs to the ante-Nicene age, but it can hardly be said to prove the use of the C. at the time when it was rudely scratched in the catacombs. It was doubtless the outcome of pagan ignorance and confused ideas, founded on the calumny that the Jews worshipped the head of an ass, and the truth that Christians worshipped a crucified God. This remarkable caricature is attributed (Liddon, *Bampton Lect.* 7 396 ff.) to the beginning of the 3rd cent. For illustration, see *DCA* 1 516.

Reference should be made to the representation of the Crucifixion contained in the Syriac MS. of the Gospels, in the Medicean Lib. at Florence (figured *ib.* 1 515), dated c. 586, in which our Lord is shown clothed in a long robe, with hands and feet fixed to the cross by four nails. In one detail all the most ancient crucifixes agree, namely, they represent our Saviour with open eyes, in dignified repose, all traces of pain on His face being absent; frequently He wears a royal crown. On the whole subject see the full discussion in *DCA*, art. *Crucifix*.

In cases where the Crucifixion, portraying our Saviour under the power of death, is represented in churches, it should surmount the

4. Position of C. chancel screen, or rood-loft, and not be repeated on the altar, reredos, or in the east window; any realistic representation of the Crucifixion in these latter positions is symbolically inappropriate. Any association of the C. with the altar is of comparatively modern growth (see *Cross*, §6). The requirement of an altar-crucifix in the Roman Church was not enforced until so late as 1751. The C. about the altar first appears in Rome in the mosaics of the apse of St. Clement's in the twelfth cent., and is there treated symbolically and not in realistic fashion. For evidence of the use of the C. in the early times of the English Reformation, see Burnet, *Hist. Reform.* ii. 1 17-22; *Hierurgia Anglicana*, new ed., 1902, 1, Index.—R4.

V. STALEY.

CRUET.—The word is derived from the French *cruchette*, a little jug. It is of domestic origin, but, both in mediæval and modern times, it has been used to designate the vessels in which the wine (and water) used at the celebration of the Eucharist are brought to the altar, when only a small quantity of wine is required. Anciently the cruetes were made of the precious or of the inferior metals; the modern custom, at once more convenient and wholesome, is to make them of glass.—R3.

T. I. BALL.

CRYPT.—A C. is a vault or chamber partly or entirely underground and with a structure over it (locus subterraneus, τὸ

1. Origin. ἀπόκρυφον μέρος τοῦ ἱεροῦ). Walafrid Strabo, *De reb. eccl.* 6, says "cryptæ sunt specus subterraneæ dictæ a profunditate abrupta." In the 2nd and 3rd

cents. the Christians were in the habit of meeting for worship near the tombs of the martyrs. At Rome many of the martyrs were buried in the catacombs to the south of the city, and so the subterranean chambers with the relics of martyrs in them came to be the models of the earlier and humbler churches. In the 4th cent. we find that the relics of martyrs and saints were sometimes regarded as essential in the CONSECRATION OF CHURCHES, and this undercroft or C. became an almost indispensable feature of a church. Jerome describes (*Com. Ezek.*, c. 40) the Cs. of his time as the places where the bodies of martyrs and others were buried, and he tells us how as a boy at Rome with other companions he was wont on Sundays to enter the Cs. and to pass round the sepulchres of the Apostles and Martyrs. Gregory of Tours says (*De Glor. Mart.* 1 50) that the body of St. Pothinus, the martyred bishop of Lyons, was buried in the C. of the basilica of St. John, and he tells how in the city of Galathea (*ib.* 1 8), about 150 miles from Constantinople, there was a basilica with a hidden C. or chamber in which was preserved in a chest the seamless robe of Christ.

It was natural that, as the relics which hallowed the church were preserved in the C. or subterranean vault, so the SACRARIUM of the church should be built over it, and thus arose the habit of raising the choir and chancel some feet higher than the nave to allow of the C. which was below it. Examples of this can be seen in the Dom at Trier, the basilica of St. Gereon at Köln, and the Dom at Speyer. Sometimes the C., by reason of some special cult as at Chartres, grew into a subterranean church. In England the best specimens of these early Cs. are to be seen at Hexham and Ripon and a smaller C. at York. There are also Cs. at Canterbury and Gloucester which illustrate this fashion; but, when once the custom was established, Cs. were built in churches (or included in the plan for their building), which are of a much later date. The C. itself reminds us of the days of persecution when Christians were few and the Christian religion was not as yet sanctioned by the Empire.—R6.

T. SCOTT HOLMES.

CUP.—See CHALICE; PLATE, § 1.

CUPBOARDS.—In the *Clergy Vestry* the necessary C. are for: (a) *Robes* (6 feet high, 5 ft. 6 in. wide, 1 ft. deep); (b) *Communion Linen* and embroidered materials (more convenient if fitted with drawers in which the articles may lie flat, the size and number of drawers varying according to the articles used in the service of any particular church); (c) *Strong Box* or Iron Safe (see FITTINGS). The *Choir Vestry C.* are for: (a) *Choristers' Robes* (6 ft. high by 1 ft. deep, and, for a choir of thirty men and boys, 10 ft. wide. Hooks for men's robes should be fixed 8 in. apart and 5 ft. 9 in. from ground; hooks for boys' robes 5 ft. from ground, below the men's hooks in alternate positions, not vertically beneath. Two curtains with rings and rod are better than either sliding or hinged doors, both on account of convenience and noise); (b) *Music* (best fitted with box-files which may be purchased cheaply in music size); (c) *Altar Frontals* (a box with lid at top and fitted with vertical strips of wood as slides for the

Frontals is best). The C. in the *Church* are: (a) *Store-room* (in tower or over vestry, for storing frames and materials for decorating, chairs, flags, banners, etc.); (b) *Verger's* (at west end, for verger's gown and wand, alms-plates, and additional hymn-books for use of strangers). In churches where candles are used either for lighting or ritual purposes a separate cupboard should be provided in the *Choir Vestry* for the use of the sacristan. (See also FURNITURE.)—R5.

G. VALE OWEN.

CURATE.—The C. is one who has the care of souls in a particular area. The PB bids us pray for bishops and Cs.; the

1. **Definition.** bishop is overseer of the diocese; **History.** the C. has charge of the parish,

but is accountable for it to the bishop. The PB assumes throughout that one man has responsibility in each parish,¹ though there are indications that others may share the work with him.² Such "Assistant Cs." are under the direction of the "C.," but they too are responsible to the bishop. They cannot serve without his licence or be removed without his consent. As to the different titles of a C.—rector (or parson), vicar, perpetual C.—see PARISH, § 2.

A brief summary of the history of the office must suffice. (i) Our Lord instituted and commissioned a ministry in His Church—men who should be "stewards" (Lk. 12 41-43) and pastors (Jn. 21 15-17).³ (Cp. also 1 Cor. 4 1, 2 Cor. 3 4-9.) (ii) Even during the earliest period, when the main work of the Church was evangelistic, a local ministry was established in every Church (Acts 14 23, Phil. 1 1). (iii) In the course of the 2nd cent. the chief responsibility for the cure of souls in each place came (as a general rule) to be vested in one man—the bishop.⁴ The diocese preceded the parish as the unit of pastoral care. (iv) The work of evangelising the Anglo-Saxons was largely done by monks, but dioceses were almost immediately formed, and from the time of Archbishop Theodore the parochial system, with one "C." in each parish, came gradually to be established. (v) That the "C." represents and is responsible to the bishop in the cure of souls is shown by the facts that notice of adult baptisms is to be given to the bishop and that only the bishop can confirm.

Of course, the Commission to the Ministry precedes the investment with the cure of souls in any parish. The Ordination

2. **Commission.** Service clearly teaches that the Commission comes from above. A man must have an inner vocation, and must

¹ See Rubrics at beginning and end of HC, and in Bapt., Confirm., and Marriage Services.

² Rubric in Bapt. Service, "The Curates of every Parish": do, in Comm. of Sick, "the Curates shall exhort . . ."

³ Others besides the Apostles were present when our Lord gave the commission recorded in Jn. 20 21-23. But the PB in the Ordination of Priests clearly interprets this commission as given to the *ministry* for all time.

⁴ Of course, this fact has little to do with the controversial question of Episcopal Ordination. From the point of view of that controversy the Bishop is a minister who has a commission to ordain, and the question is whether, from the first, Ordination has been conferred only by those to whom such a commission has been entrusted. This commission does not necessarily imply episcopal one-man government.

receive the testimony of the laity to his fitness ; he receives his authority, outwardly by the Laying on of the Hands of one who has the commission to ordain, and inwardly by the gifts of the Holy Spirit. When thus ordained to the cure of souls he hears the same words which our Lord addressed to the first ministers in His Church, " Whosoever sins thou dost remit they are remitted, and whosoever sins thou dost retain they are retained."

" The officers of a spiritual body are charged with spiritual work, and need spiritual power to do it. To remit and to retain sins is the mission of the Church, and the Lord, who knew the extreme difficulty of this most exacting of tasks, endowed her for it with a special gift of ' Holy Spirit ' (Jn. 20.23). But the Church's duty in this respect is chiefly fulfilled, at least since the end of the Apostolic age, by the three orders of the regular ministry, and the Easter gift of the Spirit goes with this exercise of responsibility. On these grounds the Western Church was justified when it ordered the use of *Accipe Spiritum sanctum* at all ordinations to the diaconate, the presbyterate, and the episcopate ; and the Anglican Church when it followed the Latin Church so far as to retain the words at the Ordering of Priests and the Consecration of Bishops, adding on both occasions the solemn invocation of the Holy Spirit in the hymn ' Veni Creator Spiritus ' " (Swete, *Holy Spirit in NT*, pp. 323, 324).

In considering how a minister is appointed to a cure of souls in any given parish, we must distinguish four stages. He is " presented " by the Patron of the Benefice, who may be the bishop, or some corporation, or a private individual. Notice is given of the appointment by affixing an announcement of the same to the church door, and the parishioners can either assent to the nomination or make complaint to the bishop. It is greatly to be desired that the parishioners should have a more effective voice in the choice of their " C. " There ought to be some *via media* between the undesirable system of direct popular election and the present quite ineffective right of complaint. The bishop, having satisfied himself that the nominee is fit for the post, *institutes* him, *i.e.*, invests him with the cure of souls in the parish. The archdeacon *inducts* him with the temporalities of the benefice (see INSTITUTION and INDUCTION).

The Ordering of Priests thus describes the functions of Cs. : " To be Messengers, Watchmen and Stewards of the Lord ; to
3. Functions. teach and to premonish, to feed and provide for the Lord's family ; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be ved through Christ for ever." The true priesthood and pastorate, the real cure of souls, belongs to the one Priest and Shepherd of the Church. He came to bring Grace and Truth (the effectual manifestations of divine Love and divine Light) to the world. The ministers of His Church are not delegates to do His work in His absence, but instruments through whom He—the living and present pastor—continues

to minister His Truth and Grace within the Church which is His Body. Thus, in subordination to Him, they are ministers of the Word to show forth His Truth, and of the Sacraments to minister His Grace. We may consider their functions more in detail.

(i) *The C. admits his people to membership of Christ and His Church in Holy Baptism.* " The Cs. of every parish shall often admonish the people that they defer not the Baptism of their children. . . . "

Some important practical considerations arise from the present conditions of many large towns. It is clearly wrong to baptise infants unless there is a reasonable prospect that they will be " brought up to lead a godly and a Christian life." Can this be taken for granted ? The main purpose for which sponsors exist is to secure the Christian training of the child. Clearly the C. ought not only to insist on the PB rule about sponsors but, whenever possible, to ensure their fitness and willingness to represent the Church in this matter.

The whole system of the PB implies that children are to be treated from their earliest years as members of God's great family. They are to be taught what they are, in Whom they should believe, what duties they are to perform, and whence they are to receive the power for performing them (see CATECHISM). Then, at Confirmation, which is really the completion of Baptism, they come to receive the gifts of the Holy Spirit which shall enable them to fulfil their duty as " priests " in the Church of Christ.

(ii) *The C. must do the work of an Evangelist.* He is called to be a fisherman as well as a shepherd, and a principal part even of a shepherd's duty is to " seek for Christ's sheep that are dispersed abroad." The C. is responsible for all the souls in his parish, unless they definitely refuse his help and seek some other shepherd. He must never cease his " labour, care and diligence " till *all* who are committed to his charge are brought into the way of salvation. The ministry of conversion is needed in every parish (see CONVERSION). It may be effected partly by means of the regular preaching, partly by mission services in the open air or elsewhere, partly by personal influence, especially with young people at the time of their preparation for Confirmation. At a Special Parochial MISSION, lasting ten days or longer, the C. may call in the aid of some preacher who is markedly endowed with the gifts of the evangelist.

(iii) *The C. must lead his people in prayer and worship.* The PB takes the C.'s private prayers for granted. By the provision of Collects for Sundays and holy-days it assumes that the HC will be administered at least weekly, and " the curates shall exhort the parishioners to the often receiving of Holy Communion " (Rubric in Communion of Sick). As to the Daily Service, " all priests and deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause " ; " being at home, and not being otherwise reasonably hindered, he shall say the same in the Parish Church or Chapel where he ministereth." This provision

secures the regular reading of the Bible, and constant intercession.

(iv) *The C. exercises the Ministry of Reconciliation.* He helps his people to travel along the way of repentance and to gain the peace of God's forgiveness through Jesus Christ. By virtue of "the power and commandment" given to God's ministers, he daily declares God's pardon and absolution. If any of his flock cannot "quiet their conscience" by the ordinary means of direct confession to God, he exhorts them to "open their grief," and then, exercising the ministry of the Word, he gives them the "benefit of absolution." The end of this ministry is peace of conscience and a healthy spiritual life.

(v) *The Shepherd must feed his flock.* He leads them to receive the Bread of Life in the Means of Grace, especially in the Sacrament of HC. He *guides* them in the narrow way by means of teaching and exhortation. The primary part of this duty, as has already been said, is the training of the young. Happy is that C. who has in his parish a Church Day SCHOOL, where the children are regarded as members of the family of God and receive the clear Bible teaching of the Church. The SUNDAY SCHOOL is almost equally important; and the duty of CATECHISING the children is laid on every C. The period of PREPARATION for Confirmation (to which at least three months should be devoted) gives a priceless opportunity for instructing young people in the Christian Faith and offering them the spiritual help which they individually need.

For older people the sermon affords the obvious occasion for instruction and exhortation. Bible classes, lectures and meetings of various kinds, are useful for the purpose of giving special instruction to special classes of people.

(vi) *The C., as the friend of his flock, desires to be with them at all special times of joy and of sorrow.* The PB gives him this opportunity. Through him God's blessing is given to man and wife in holy matrimony. He visits those who are SICK, and brings the HC to them when they need it. He offers the Church's prayers by the graveside of those who are departed this life. By VISITATION of the whole as well as the sick he comes into that close personal touch with his parishioners without which his spiritual influence will be futile and ineffective.

(vii) *The C. ought, within obvious limitations, to care for the bodily needs of his people.* The PB clearly contemplates that the relief of the poor will in some measure be the C.'s work. It is the deacon's business to find out cases of need and report them to the C. Nowadays this can usually be done more effectively by other agencies, in which his aid will always be welcome. If the clergy care for the relief of destitution, it is obvious that they will take at least an equal interest in all that makes for its prevention.

(viii) In the organisation of a PARISH the end which the C. keeps in view is *the efficiency of*

the work of those lay helpers on whose aid almost everything depends. Among other matters of organisation may be mentioned COMMENDATORY LETTERS for parishioners passing into other parishes.

The equipment of the C. is outside the scope of the present article. It need only be said

that, if the C. is to keep the vineyards of others, he must keep his own. If he is to teach others, he must be a life-long student of Holy Scripture and of "such studies as help to the knowledge of the same." [See STUDY.]

"Christ's lore and His Apostles' twelve He taught, but first he followed it himself." Before all he must be a man of prayer.

Books on the subject of the cure of souls are innumerable. The following may be specially mentioned. (i) For ancient ideals, see Gregory, *de Pastoralis Cura*; Chrysostom, *de Sacerdotio*; Archbp. Benson on *Cyprian*. (ii) For modern Anglican methods, see Bp. Walsham How, *Pastoral Work and Pastor in Parochia*; also the series of *Handbooks for the Clergy* ed. by Dr. A. W. Robinson; Bp. Gott, *Parish Priest of the Town*; H. A. James, *The Country Clergyman's Ideal*; Abp. Lang, *The Opportunity of the Church of England*. (iii) On special points, see Bp. Knox, *Pastors and Teachers*; Dr. Moore Ede, *The Clergy and Social Service*.—A. 3.

J. A. KEMPTHORNE.

CURATE'S LICENCE.—Curate in its ordinary current sense signifies a Clerk not instituted to the cure of souls but exercising the spiritual office under the Rector or Vicar. Of this description there are two kinds, the one who acts as the assistant of the Incumbent in the service of the Ch.; the other, who is called PERPETUAL CURATE, is the Clerk appointed by the lay impropriator where there is no spiritual Rector or Vicar. It is the first kind which will be treated of under this title, such an assistant being usually called a *stipendiary* curate. The appointment of such a curate to officiate under an incumbent in his own ch. must be by such incumbent's nomination of him to the Bishop.

Canon 48 directs that "No curate or minister shall be permitted to serve (*curæ animarum*) in any place without examination and admission of the Bp. of the Diocese, or Ordinary of the place having episcopal jurisdiction, in writing under his hand and seal having respect to the greatness of the Cure and meetness (*habilitatem*) of the party. And the said Curates and Ministers, if they remove from one Diocese to another, shall not be by any means admitted to serve without testimony of the Bp. of the Diocese or Ordinary of the place as aforesaid whence they came in writing of their honesty (*honestæ conversatione*), ability (*sufficiencia*) and conformity to the ecclesiastical laws of the Ch. of England. Nor shall any serve (*ministrare*) more than one Ch. or Chapel upon one (*uno eodemque*) day except that Chapel be a member of the Parish Ch. or united thereto, and unless the said Ch. or Chapel where such a Minister shall serve in two places be not able in the judgment of the Bp. or Ordinary as aforesaid to maintain (*alenda*) a Curate."

In order to obtain such Licence, (1) a Curate must produce a nomination signed by the Incumbent and the Declaration prescribed by Statute as to Stipend signed by the Incumbent and himself;

(2) he must produce his Letters of Orders (Deacon, or Deacon and Priest); (3) he must obtain Letters Testimonial signed by three Beneficed Clergymen and countersigned by their Bishop.

A licensed curate can only be dismissed by the Incumbent nominating him upon six months' notice in writing being given with the previous consent in writing of the Bishop. The Licence does not lapse upon a vacancy in the Benefice, but the new Incumbent may at any time within six months after his admission give to any stipendiary curate six weeks' notice. A Licence may be revoked or withdrawn at any time by the Bp. subject to an Appeal to the Abp. of the Province.—Ta. T. H. ARDEN.

CURATE'S STIPEND.—A Curate is only entitled to the Stipend assigned by his Licence, except that, during an avoidance of the Benefice, the Bp. may increase the stipend to a rate not exceeding £200 a year or the whole income of the benefice. The Stipends now generally paid as a rule exceed the scale of Stipends set out in Sect. 85 of the Pluralities Act, 1838. Endowed or partially endowed Curacies are becoming more common. Payment of arrears of stipend cannot be obtained by any process of law but only through the Bp., who is empowered to issue Sequestration to enforce payment.—A6. T. H. ARDEN.

CURTAINS.—There are many kinds of C. made especially for church purposes in suitable designs. Tapestry C. are usually 50 in. wide and cost from 3s. 6d. to 12s. 6d. a yard. Drugget, Kidderminster, Brussels and Wilton pile C. range from 3s. 9d. to 8s. 3d. a yard according to width and texture. The C. usually required are: (a) in Sacarium—C. to cover the east wall on each side of the Holy Table, and for the altar wing-brackets; (b) in Vestry, for robe-cupboard (see CUPBOARDS); (c) in Church—draught screen at west end. But it is desirable on account of acoustic considerations to be careful not to overload the church with loose, hanging C., as these serve materially to deaden the resonance both of the human voice and organ. Moreover they harbour dust. It is therefore desirable wherever possible to employ screens of wood or wood and glass which may in competent hands be contrived both cheaply and artistically, and are usually much more in harmony with the general structure of the church, besides adding to the resonance of the building.—R4. G. VALE OWEN.

CUSHIONS.—There are two kinds of C. used for pews: padded; and carpet or rug-seating. The latter is much the better kind, as it

1. Cushions in Pews. harbours less dust and is easier to clean, on which account it is more generally employed than the upholstered kind. Rug-seating is made in various ecclesiastic patterns, 12 in. or 13 in. wide. The cost of the ordinary kinds is from 8d. (durable rug-seating) to 2s. (velvet) a running foot.

In Ch. Inventories of the time of Elizabeth velvet "quishins" for the altar are mentioned. These C.

2. Altar Cushions. date from pre-Reformation times, and are ordered in the rubrics of the Roman Missal for use on the altar as book-rests. They are still used in some Anglican churches, and are considered by many to be preferable to altar-desks either of brass or wood, as they are softer and so less injurious to the book covers and are also warmer to the touch. They may be made of almost any material (velvet is best as the book is less liable to slide on its soft surface than on cloth),

and in any colour considered suitable, blue, dark red, or, as specified in the Inventory of St. Bartholomew's, Smithfield, 1574, green. A convenient size is 18 in. square. They should be firm y packed with best down or feathers and edged with cord. Tassels may be added to finish off the four corners, but a plain edging or a small loop of the edging-cord is better. Two C. were usually employed, and left when not in use at each end of the Holy Table.—R5. G. VALE OWEN.

DAILY PRAYER, OBLIGATION OF.—The rule which imposes the obligation of daily prayers is contained in three paragraphs of the Pref. "*Concerning the Service of the Church.*" The first of these paragraphs permits those who say them privately to use any language which they understand. The second is as follows: "And all Priests and Deacons are to say daily the MEP, either privately or openly, not being let by sickness, or some other urgent cause." The third requires that "the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth." The times of the two Services are left indefinite and apparently at the will of each "Curate": but he is to "cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." In accordance with these provisions the title "The Order for MEP" has the additional words "daily to be said and used throughout the year"—words which were added in 1662 and reinforce the obligation already definitely stated in earlier PBs.

The circumstances attending Cardinal Quignon's Revisions of the Brev. in 1535, 1536 (see QUIGNON'S BREVIARY), make it clear that there was a widespread disuse of the Day Hours, not confined to England. The original wording (1549) of the second paragraph (quoted above) shows that the aim was to restore Daily Services in the churches. It was made more stringent in 1552, but preaching and studying of divinity were allowed as urgent hindrances which dispensed with the obligation: even thus it is not clear that these exceptions applied in the case of those *in charge*. In spite of this, canons 14 and 15 of 1604, ordering, besides due observance of Sundays and Holy-days, merely the Lit. on Wednesdays and Fridays, imply that there was still laxity about Daily Services. The fact that the "urgent causes," allowed as exceptions in 1552, were omitted in 1662, if read together with the addition then made to the title of MEP, shows that the obligation is now all but imperative. "Reasonably hindered" may include some of the new duties incumbent on the clergy. "I should regard the exigences of a large or scattered parish in the case of a single-handed man as in many cases a reasonable cause of this kind" (*Primary Visitation Charge*, Bp. Robertson, 1910, p. 41). "I strongly urge the letter and spirit of the rubric": "disuse for no special reason, though not punishable as an