

(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 A Licence may be revoked or withdrawn at any time by the Bp.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. Druggat, 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 Sacrament—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 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. 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 prayer 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

ecclesiastical offence, is none the less contrary to the letter and spirit of the law" (*ibid.*). The use of Daily Prayers is imposed upon all Priests and Deacons; and the Parish Priest is to say them openly in his church.—B2⁹.

PERCIVAL JACKSON.

DALMATIC.—A vestment worn by the Gospeller or Deacon at High Celebrations of HC, so called from its similarity to the ordinary dress worn in Dalmatia, whence it was derived. It is a tunic with long sleeves, reaching below the knees and open from the waist at both sides. It is generally embroidered with two narrow stripes, reaching from the shoulder downwards both back and front, with an apparel, or rectangular piece of silk connecting the stripes. Originally a dress of state worn by persons of rank and subsequently by sovereigns at their coronation, the D. is first mentioned as an ecclesiastical dress in an order ascribed to Pope Silvester (c. 330). It differs from the TUNICLE, ordered by the rubric of the First PB to be worn by the priests and deacons assisting the celebrant, only slightly in form. It is usually made of material similar in colour and texture to the CHASUBLE.—R3. J. O. COOP.

DAMNATORY CLAUSES.—See QUICUNQUE VULT, § 14.

DEACON.—The Order of Ds. is the lowest of the three "Orders of Ministers in Christ's Ch.," which have been "from the

1. PB and NT Use. Apostles' time" (Pref. to Ord.). The title D. occurs in the PB, once

in the Lit. ("that it may please thee to illuminate all Bishops, Priests and Ds."), in two rubrics in the Order of HC ("the Ds., Churchwardens . . shall receive the Alms," etc., and "in Cath. and Collegiate Chs. . . . where there are many Priests and Ds. they shall all receive the Communion . . . every Sun."), and in the Ordinal. The term MINISTER in the PB, but not in the Canons, covers both Ds. and Priests.

The word is formed from the Greek *δίακονος*, which is frequently used in the NT of household servants, esp. as serving at a meal. As early as Phil. 1 r and 1 Tim. 3 1-13 (4 times) it is used, in connection with *ἐπιτακτικός*, of a class of ministrants in the Ch., acting in subordination to the "overseers," and the name is already tending to become a recognised official title (see further ORDERS, HOLY). The corresponding verb is used in Acts 6 2 in connection with the appointment of the Seven.

This usage is seen to have become customary in the days when the *Didache* was written. In Ignatius (A.D. 115) the Ds. form the lowest

2. History. of the three Orders, which are by this time definitely established as essential elements of Ch. life in Syria and Asia Minor. As time went on they became the immediate assistants of the Bp. They supervised Ch. property, managed Ch. finance, visited the sick, and distributed alms. By tradition they were limited to Seven. The Diaconate was quite a separate office from the Priesthood, and was held by many in the Middle Ages who did not wish to adopt the clerical life. Thomas Becket, for example, was only in D.'s orders until he was appointed Abp. of Canterbury.

In the present day the D. takes as a rule a subordinate part in the services of the RC. Ch., but his

original importance is shown in the fact that fourteen of the Roman Cardinals are called Cardinal-Ds. (J. H. Newman was such), although most of them are in Priest's Orders. The Diaconate was retained by the Eng. Ch. at the Reformation as one of the three Sacred Orders. (Cp. ORDINAL.)

The qualifications necessary as precedent to ordination are as follows. The candidate must

(1) be "of virtuous conversation
3. Preliminary and without crime" (Pref. to Ord.)

Qualifications. To ensure this, testimonials are required from *a*, College Authorities, *b*, 3 beneficed priests, *c*, the congregation of the Parish in which the candidate resides—see *SI QUIS*); (2) be 23 years of AGE at least (before 1804 it was possible to obtain a faculty from the Ordinary to be ordained under age, but by 44 George III, c. 43, this was made illegal); (3) have a TITLE to Orders, *i.e.*, the right given him, when ordained, to execute his functions in a certain place (Parish or College); (4) show competent learning (see EXAMINATIONS). A University degree is taken as a guarantee of general learning, and it is now usual to supplement this by training in a graduate Theological College. Non-graduates undergo a longer training in similar institutions specially adapted to their needs. The Archdeacon—see ORDINAL—is still, as in the Canon Law, theoretically the person to examine, if the Bishop is unable to examine in person, but this duty is now carried out by Examining Chaplains specially appointed for the purpose by the Bp.; (5) assent in due form to the 39 Arts., PB and Ord., and take the OATH of allegiance.

If we take the questions asked of the D. at his Ordination, we see that what the Ch. requires

of her ministers may be summarised as follows: (1) the inward call by God Himself, and (2) the outward call to ministry in the Ch. of Eng. (cp. ORDERS, HOLY); (3) unfeigned belief in the Scriptures, and (4) diligence in reading the same publicly in Ch.; (5) glad performance of the duties of a D.; (6) training of life, personal and family, according to the doctrine of Christ; and (7) obedience to the Bp. and all to whom governance is committed (cp. RITUAL, § 51, T 1 7-13).

What, then, are the duties of a D.? According to Q. 5 in the Ordinal they are: (1) to assist the

Priest in Divine Service, esp. at the
5. Duties. HC; (2) to read Scriptures and Homilies in Ch.; (3) to instruct in the Cat.; (4) to baptise in the absence of the Priest; (5) to preach, if licensed; (6) to visit sick and poor with a view to their relief. If the word Priest were to be taken as necessarily excluding Ds., the latter would not only not be permitted to pronounce the Absolution or consecrate the elements at HC, but they would not be able to read the Versicles before the *Venite* and before the Collect of the Day at MP, the Ante-Communion Service, etc., or any part of Bapt., Matr, Burial, and Churching. In practice, however, Ds. may and do perform all these latter services

or parts of services, and it is arguable that the substitution in 1662 of the word "Priest" for "Minister" in the rubric before the Absolution does not exclude Ds. any more than the similar changemade at the same date before the Versicles which follow almost immediately after (see Blakeney on the PB). Moreover Ds. are licensed to preach as a matter of course, and many a young man of 23 with little, sometimes no, parochial experience, is called upon to perform (with two exceptions) all the duties of the fully ordained Priest.

It is a very grave question, however, whether, as a matter of policy and order, such a practice should be allowed to continue. It

6. Training. It is impossible to read the charge to candidates for the Priesthood (cp. PRIEST) without seeing how much greater is the responsibility intended to be laid upon Priests than upon Ds. Moreover, the rubric at the end of the Ordering of Ds. implies that the function of the year or more in the Diaconate is (1) to teach by practical experience the right methods of conducting Divine Service and administering Sacraments and working a parish so that the D. may be "perfect and well expert," and (2) to provide a test of character ("if he be found faithful and diligent"). Training in these matters is best done by parish priests of ripe experience and character, who will give time and trouble and prayer to it, and it would be well if the Bps. could select the most suitable men for the purpose. The Bps. rightly lay down a course of reading in preparation for the priesthood, and the D. should have ample time given him for study, and guidance should be offered him in his reading.

In the best parishes all this is already done, and it is imperative that the practice in other parishes should be raised to the same standard as a necessary condition of Ds. being licensed to curacies therein. [For ordination of Ds., see ORDINAL.]—TI. J. BATTERSBY HARFORD.

DEACONESS.—A D. is a woman set apart by a Bp., under that title, for service in the Ch.

The order rests its claim to the

1. Origin. recognition of the Ch. upon apostolic authority and primitive usage.

In Rom. 16 1 there is direct mention of a duly appointed woman, "Phoebe our sister, who is a servant (*δουκδνος*) of the Ch. that is at Cenchræe," and 1 Tim. 3 11 is also taken by good authorities as having reference to the office of deaconess.

Both Clement of Alexandria (c. 150-220) and Origen (185-254) refer to these passages as showing that women formed part of the ministry of the Ch. in Apostolic times. From the evidence of the *Apostolic Didascalía* and the *Apostolic Constitutions*, which embody documents going back as far as the 3rd cent., it is seen that the D. was appointed by the Bp. to be the female counterpart of the Deacon. The form of prayer used at her ordination by the Bishop is given. Her duties are stated to

be to minister to her own sex, to assist in the rites connected with their baptism, to visit them in their homes, and to tend and relieve the sick and needy.

She is regarded equally with the Deacon as the servant of the Bp., who delegates to both alike his responsibility for the sick and poor of his flock.

The order reached its greatest vigour and fullest development in the Eastern Ch. in the 4th cent. At the time of St.

2. History. Chrysostom there were forty attached to the principal ch. of Constantinople. Some were women of rank and wealth and of no ordinary ability, who devoted their services and means entirely to the Ch., and to the relief of the poor and sick. Their work was distinctly ministerial; they were admitted to their office by a special service, with the imposition of hands, and their calling was for life. The primitive deaconesses were attached to separate churches, and they appear to have lived singly, or in small groups. It is evident that the order was well known and widely spread through a great part of the Eastern Ch., and traces of them are found also in the West. Here they seem often to have been widows, and to have been set over the virgins and widows who received help from the Ch. alms. After the year 1000 the order seems to have gradually declined, becoming overshadowed by the religious houses. The circumstances of the time were not favourable to the uncloistered deaconess, and her work passed into the hands of her younger sister, the nun.

About the middle of the 19th cent., when opportunities of usefulness for women were opening out in every direction,

3. Revival. An effort was made, both in the Ch. of Eng. and in the Episcopal Ch. in America, to revive this ancient order of ministry. An example had already been set by the Lutheran Ch. in Germany, when Pastor Fliedner had founded the Kaiserwerth D. Institution in 1833. In 1861 Bishop Tait, of London, afterwards Archbishop of Canterbury, set apart Elizabeth Ferard as the first deaconess of the English Ch. The question of women's work being authorised by the Ch. came before Convocation in 1858 and again in 1862, but it was felt that the time had not yet come for laying down fixed rules. In 1871 a number of the Bps. drew up a paper containing "Principles and Rules" for the guidance of the D. movement, and this was signed by the Abps. and 18 of the Bps. In 1891 a series of resolutions was passed by the Upper House of Cant. Convocation regulating the life and training of a D., but it was not till 1897 that the D. cause received the formal recognition and approval of the whole body of Ang. Bps. assembled at Lambeth.

In America, however, where the office had been revived as early as 1855, a canon had been passed by the General Convention of the Episcopal Ch. in 1889, authorising the appointment

of Ds. and laying down the principles on which the order was to be governed. On all important points these are in complete harmony with those accepted by the Ch. of England.

A D. then, as the Churches of the Ang. Communion understand the term, is a woman who, feeling called of God, gives her

4. Function. life for the service of others, with the special authorisation and blessing of the Ch. and under its direction.

She wears a simple, distinctive dress, which is both an economy and a protection. She may live alone, or in company with others, as seems best for her work. She has her modest salary, and may change her field of labour should she wish, with the permission of her diocesan.

The normal work of a parish deaconess corresponds in some respects to that of a curate. She must be "apt to teach," zealous in visiting the sick and poor. Under the direction of her vicar it is her duty to organise the work among the women and children of the parish, to superintend the relief of distress, and to be at the beck and call of all who need her services.

Two years, it is considered, are the shortest time in which it is possible to train a woman for efficient service as a D. She

5. Training. attends carefully-planned courses in the OT and NT, in Christian doctrine and Ch. History, in sociology and hygiene, and must pass satisfactory examinations on these subjects. She receives practical training in teaching and visiting the poor. Most important of all is the spiritual side of her training, which is acquired by the discipline of the simple orderly life of the D. Institution, the daily Chapel Services, the quiet times for private prayer and meditation—by learning in quietness and peace to do the allotted task, accepting it as from God, and doing it for Him whatever it may be.

The methods of training have certainly improved during the last ten years, but there is cause for considerable disappointment with regard to the growth of the order. There are at the present time some ten Deaconess Institutions in Eng., some of these being still maintained upon the dual system of Sister-deaconesses. The most complete training is probably given at the diocesan Institutions of Southwark (North Side, Clapham Common) and of Winchester (St. Andrew's Home, Portsmouth).

Ds. are also working in the Mission Field, where several Bps. have set apart women for work in their dioceses. Amongst these are two native Ds. who are doing admirable work in India.

Ds. take no vows, but the office is undertaken for life, and, if ancient rule be followed, a D. cannot be a married woman.

In all things a D. is subject to the authority of the Bp. of the diocese in which she works, and whose licence she holds. She is also expected to act in conformity with the rules of the Institution in which she was trained.

The name D. is used both in the Presbyterian Church and among various Nonconformist bodies to describe a worker to whom some special work for her church has been allotted. Of this kind are also the Mildmay Deaconesses, who receive training for their work, but are not set apart for life. It is unfortunate that, like deacon, the title D. should be used with such different meanings.—A3. BEATRICE CREIGHTON.

DEAD, CHRISTIAN TREATMENT OF THE.

—Underlying the tender care of Christians for their dead was the conviction

1. Its Origin. that the bodies of those who died in the Faith were joined to their Lord. While Pagans burned their dead, Christians always buried them, or (as in Africa) embalmed them, placing them as near as possible to departed saints and martyrs. Hence arose burials in churches and interments in places of special sanctity (*e.g.*, near the altar) for persons of dignity.

The body was washed, anointed, and swathed in linen. The use of *coffins* in England did not become universal until within a comparatively

2. Details. recent period. Churchwardens' accounts (*aft.* the Reformation) allude to the purchase of a common coffin used for all, in which the body was carried to the grave, and then (wrapped in woollen) literally placed "earth to earth"—a custom much more to be commended than encasing the dead in wood or even lead. *Flowers* were often scattered over the grave, but the present elaboration of wreaths is often carried to wasteful excess. *Lying in state* seems to have been a mark of honour reserved for those of higher rank. It was duly observed prior to the interment of King Edward VII. *Prayer* was the natural solace of the survivors, and between decease and interment it went on more or less continuously. The celebration of the *Holy Communion* was its culmination, and there was repeated intercession for the departed, that the light of God might shine upon him. The ancient Lectionary of St. Jerome (*Comes Hieronymi*) preserves the nine passages of Scripture used in early days (all of which found place in the English pre-Reformation Burial Service; and two of which are in the present PB): 2 Macc. 12 43, 1 Thess. 4 13, 1 Cor. 15 49, Ezek. 37 1, Rev. 14 13, John 5 21, 24, 6 37, 51. All the funeral rites spoke eloquently of care, affection and reverence for the dead, and this underlying feeling finds its counterpart now in the simple ceremonial of the English Church. Every existing Liturgy has its commemoration of the departed—an instinct which has made itself felt in every age of the Faith. Suitable Pss. for private or family use are those indicated in the ancient English services—42, 116, 139 and 146; and such a pr. as the following breathes that old affectionate impulse towards the departed which still lives on in spite of abbreviated rites: "O God whose nature and property is ever to have mercy and to forgive, receive our humble petitions for the soul of Thy servant Whom Thou hast called to depart out of this world; and because Thy servant did hope in Thee, we beseech Thee that Thou wilt neither suffer *him* to fall into the hand of the enemy, nor forget *him* for ever; but wilt give Thine holy angels charge to receive *his* soul and transport it into the land of the living, there to be found worthy to rejoice in the fellowship of Thy saints; through Jesus Christ our Lord. Amen."¹—*oe.* H. E. SCOTT.

¹ [See further, DEAD, PRAYER FOR THE, and HOPE.]

DEAD, PRAYER FOR THE.—The Intercessions for the faithful dead which are found in the early Liturgies¹ differ widely from those which developed out of the teaching of mediæval times. The former were for the rest and refreshment of those in Paradise, and were an expression of faith that "the souls of the righteous are in the hand of God," are enjoying the peace of Paradise, and have foretastes of that more perfect bliss for which we pray both for them and for ourselves. The earlier inscriptions found in the Catacombs breathe the same spirit of certainty, not that of entreaty, e.g., "In Pace," "Requiescat in pace." Even such forms as "Requiescat in pace" are later and rare, in comparison with those of restful hope. Such prs. and inscriptions furnish a basis for protest against any belief in the pains of PURGATORY, and in the need or value of Masses on behalf of the faithful departed.

At the Reformation a gradual cleavage was made, in consequence of the serious evils (e.g., INDULGENCES) which had grown up around the doctrines of Purgatory, and of Masses for the Dead. In the *Ten Articles* of 1536 (representing what Fuller called a "twilight religion"), the doctrine of Purgatory in a measure survived. Masses and exequies were still recommended for "souls departed," not merely for repose and happiness, but that "they may be relieved and holpen of some part of their pain." The Art. however, although entitled "Of Purgatory," disclaims all power of defining "the place where they be, the name thereof, and kind of pains there." The same Art. appears in *The Bishops' Book* (1537). *The King's Book* (1543), although in some respects reactionary, in the matter of Purgatory marked an advance toward the reformed teaching. The Art. is headed: "Of Prayer for Souls Departed"; abuses brought in by Rome are to be "clearly put away"; and it is urged "that we therefore abstain from the name of Purgatory." The masses and prs. suggested are, moreover, "for the universal congregation of Christian people, quick and dead," which is very characteristic of the change of attitude adopted at this period.

The Burial Office of 1549 marked a still further movement, there being no mention of any such state as Purgatory, or of Masses for the Dead. Direct and personal pr. was still offered for the souls of the departed, that their sins may not be imputed unto them, and that they may "escape the gates of hell and pains of eternal darkness." Such petitions are generally associated with pr. "for the universal congregation of Christian people, quick and dead" (as suggested in *The King's Book*), and

¹ [The following early Christian documents and writers speak of prs. for the dead: *Epitaph of Avircius* (c. 200); *Acts of Paul and Thecla* 29 (2nd cent. ?); *Acts of Perpetua* 7 (c. 203); Tertullian (c. 210), *De Monog.* 10 and 11, *De Exhort. Cast.* 11; Cyprian (c. 255), *Ep.* 1 (66); Arnobius (c. 305), *Adv. Gentes* 4 36. Later than this it is needless to go.—J.W.R.]

the following phrases are to be carefully noted: "that his soul and all the souls of thy elect . . . may with us, and we with them, fully receive Thy promises"; that "both we and this our brother departed . . . may, with all Thine elect saints, obtain eternal joy"; "make him to rise also with the just and righteous . . . that then he may hear with them these most sweet and comfortable words." Compare the words of the Canon in 1549—"that, at the day of the general resurrection, we and all they which be of the mystical body of Thy Son, may altogether be set on His right hand."

This language was again distinctly modified in 1552. In the "Prayer for the whole Church"

**4. The
PB of
1552.**

all mention of the departed was left out, and the omission is underlined by the definition of the Church as "militant here in earth." That this change resulted from a further movement away from mediæval teaching is certain from the changes made in the Burial Office. In the first place, the prs. are now made quite general for the whole church, and the versicles, which contained direct pr. for the dead person, are wholly omitted. In the next place, such phrases as "we and this our brother," "(they) with us and we with them," were deliberately modified to "that we with this our brother, and all other departed in the true faith . . . may have our perfect consummation," and to "that we may be found acceptable in Thy sight, etc." These qualified phrases may be regarded (Bp. Cosin did so regard them) as prs. for the dead, but they are at least studiously ambiguous, and only present the petition that their state of bliss may be perfected by Christ's coming and the resurrection of their bodies to eternal life. The doctrine which underlies these prs. is clearly marked off from Roman error, and in a certain measure from that which is expressed in the First PB of 1549.¹

That this analysis does not overstate the change is clear from a comparison of the Bidding

**5. The
Bidding
Prayer.**

Prayers found in the Injunctions of 1547 and 1559. In 1547 the form ran: "Ye shall pray for all them that be departed . . . in the faith of Christ, that they with us, and we with them at the day of judgment, may rest, both in body and soul, with Abraham, Isaac, and Jacob in the kingdom of heaven." But in Q. Elizabeth's Injunctions (1559) it ran: "Finally, let us praise God for all those that are departed . . . in the faith of Christ, and pray . . . that after this life, we with them may be made partakers of the glorious resurrection in the life everlasting." Direct prayer has given place to praise, and the words "they with us" are omitted. The later form is retained (with verbal alterations) in the present canons of 1604.

¹ [On the other hand, a proposal to include prs. for the dead in the condemnation of various mediæval errors in Art. 23 of 1552 (= our present Art. 22) was negatived. See Hardwick, *Hist. of Arts.*, p. 103.]

There is one exception, namely, in the *Primer* of 1559, which contains a DIRGE or "Office for the Dead." Primers were books of private devotion, and not for public use.

6. The Elizabethan Primer.

Greater liberty seems to have been contemplated so far as private devotion was concerned, and the "Dirge" contains direct petitions for the departed, as well as for the Church of the faithful in general. But such petitions are quite different to those in the *Primer* of 1545. There are no petitions for remission of sins, or for the "purging of all sins," as in 1545, but that they "may be graciously brought unto the joys everlasting," "may be associate with the company of Thy saints," and that God may "bestow (their souls) in the country of peace and rest." Moreover, the prs. in Elizabeth's *Primer* are *general* for "all faithful people being departed," not *particular* as in the *Primer* of 1545. This greater liberty in the matter of private devotion is what might be expected, and only confirms the view that in public devotion no direct and unambiguous forms of pr. should be permitted. Even in private pr. nothing was allowed that savoured of mediæval error.

It has, however, been widely stated that the *Dirge* was used *publicly* in Elizabeth's reign on at least two occasions. (1) On September 8-9, 1559, public obsequies were held in St. Paul's on the death of Henry II of France. Holinshed and Heylin call this service a "Dirge," and it is assumed that this was the *Dirge* of the *Primer*, and, if so, *public* intercession for the dead received authoritative sanction. But the Records of State Funerals, kept at the College of Heralds, describe the character of this service (*Ex Offic. Armiger, J.* 13), and Strype's account, based upon those records, makes it clear that the so-called "Dirge" was one of *praise* rather than of *prayer* for the dead king, and that the service of Communion on the following day had none of the characteristics of a "Requiem Mass" (see Lord St. Aldwyn's examination of Lord Halifax, *Royal Com. on Eccles. Disc.*, 3 372 ff.). (2) On October 3, 1564, a similar service was used on the death of the Emperor Ferdinand. Grindal preached the sermon, and mentions the complaint of some that "here is no prayer for the soul of Ferdinandus." These services are instances of services outside the Act of Uniformity, but not of "services containing public pr. for the dead."

Two Latin forms of service belong to this reign: "In Commendationibus Benefactorum," and "Celebratio Cœnæ Domini in funebribus,"

7. Elizabethan Latin Services and Homilies.

si amici et vicini defuncti communicare velint": and in both the same cautiously worded language is used—"Ut nos . . . una cum illis," "Ut nos . . . una cum fratre nostro requiescam tecum in vita æterna." The following words of Augustine accompany them, "Curatio funeris, conditio sepulture, pompa exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum." The language of the "Homily of Prayer" (1571—*Hom.* 2 7) reflects the mind of Bp. Jewel and other leading Churchmen of that age: "If we will cleave only unto the Word of God, then must we needs grant, that we have no commandment so to do." Not only is "the gross error of purgatory" rejected, but men were bidden not to "dream any more that the souls of the dead are anything at all helped by our prayers."

The *Hom.* (whatever authority be assigned to it) throws an important sidelight upon the mind and intention of the Elizabethan divines.

In the 17th cent. prs. for the faithful dead are found in books of *private devotion*, such as

those of Bps. Andrewes and Cosin; and these men regarded the words used in the PB as involving pr. for the departed. To this fact correspond the changes proposed in 1662, which had Cosin's support. In the Scottish PB (1637) commemoration of the dead had been restored on the lines of 1549, and a similar restoration was proposed at the last revision in 1662. But, while the actual commemoration was most happily restored, the petition was framed on the lines of the prs. already found in the Burial Office: "We bless Thy holy name for all Thy servants departed this life in Thy faith and fear; beseeching Thee . . . that with them we may be partakers of Thy heavenly kingdom." The proposal to omit the words, "Militant here in earth," was at first entertained; but afterwards rejected (see PB of 1634 with corrections in Cosin's writing).

The result may be thus summarised. (1) There was a distinct and final separation from the mediæval teaching on Purga-

9. Summary. (2) The history of our formularies reveals a desire to take into account the distinction between the doctrine of Purgatory and Masses for the Dead and that of prs. for the bliss and perfection of those who "die in the Lord." (3) All direct and explicit prs. for the dead, of any kind, have been deliberately excluded from our *public services* since 1552, and the proposal to restore such prs. in 1662 was rejected. The statement that such prs. are *nowhere forbidden* is a very partial one, and the assertion that they were publicly used in Elizabeth's reign has been disproved. (4) Greater liberty seems to have been recognised in *private prayers* for the light, refreshment and perfecting of the faithful dead; and the language of our present prs. is so studiously general, that its meaning should not be so limited as to exclude those longings for the fuller enjoyment of peace and refreshment, and for the final perfection of all the faithful, which formed part of the worship of the early Christian Church.—ob.

T. W. DRURY.

DEADLY SIN.—This phrase occurs in the Lit. and in Art. 16. It is a current expression

1. Its Meaning.

in moral theology, meaning such sin as removes a Christian altogether from the state of grace, and, unless repented of, involves eternal death. By the Fathers it was used in respect of such open and flagrant sins as would naturally involve ecclesiastical condemnation, the removal of the sinner from communion, and the imposition of a course of public penance (see REPENTANCE) before restoration was possible. This reference would seem best to fit the expression in the Lit., where it is coupled with "fornication."

The more usual account given of D. (or mortal) sin by mediæval and modern writers is that it is deliberate sin in a grave matter, committed wilfully with knowledge that it is against

the law of God. The broad distinction lies between a sin which is a wilful rebellion against God, whether open or secret, and a sin which is wholly or partly committed through infirmity or IGNORANCE. It will be seen, however, that such a distinction, reasonable as it is in itself, opens a wide field for CASUISTRY, and resulted in elaborate classification of sins, of which there is no trace in the PB.

The Puritans at the Savoy Conference and elsewhere objected to the expression in the Lit., as tending to draw distinctions between different sorts of sin, whereas they urged all sin is in itself D. (Rom. 6 23). Logically, the objection may be sound, but common sense, a broader view of life, the mercy which characterises Holy Scripture, and the general teaching of the Church, show that all sins cannot equally be described as *deadly*.

In a looser sense we speak of the seven D. sins—pride, envy, anger, gloom or sloth (*acedia*), avarice, gluttony, incontinence (*luxuria*). This classification is found in Peckham's *Constitutions* (1281), and was universally adopted in Western mediæval theology. Remarkable examples of it are to be found in Dante's *Purgatorio*, Cantos 10-26, where the seven sins are being purged, and are contrasted with the virtues of the first seven Beatitudes; in Langland's *Piers Plowman*, v; and in Chaucer's *Parson's Tale*. It will be noticed that these D. sins are types or varieties of natural concupiscence, rather than necessarily such sins as would be classed under the head *deadly* or *mortal*. The number "seven" was probably due to Matt. 12 45, Luke 8 2, and to the analogy of other sets of seven which are found in Scripture and in the language of the Church, e.g., the gifts of the Spirit, the Sacraments, etc.

As a basis for self-examination, the PB, in accordance with the purpose of the compilers to go back to Scripture for authority in regard to faith and morals, prefers the Ten Commandments to the seven D. sins, as being more positive, and in some ways more practical, e.g., as more directly condemning theft and falsehood.—pd.

A. R. WHITHAM.

DEAN.—*Dean* is the name given to the head of a Cathedral or Collegiate chapter. In Cathedrals of the Old FOUNDATION there has been a D. since Norman times; in Cathedrals of the New Foundation he takes the place of the *Prior*; at Westminster that of the *Abbot*; at Manchester that of the *Warden*. In some newly-constituted chapters, e.g., Liverpool, Southwark, Truro, the Bp. is also Dean. For further information, see CATHEDRAL, INSTALLATION.

The name *Dean* is applied also to other Ch. officials, e.g., RURAL DEANS, Deans of PECULIARS, Dean of Arches.—A3.

J. W. TYRER.

DEATH.—The ideas associated with D. in the PB are naturally derived from the Biblical conceptions of D. and cannot be considered apart from the Bible doctrine. In the PB, as in the Bible, there are four distinct yet closely related groups of thoughts which gather around this word.

(1) In agreement with our ordinary everyday speech D. is regarded on its purely physical side, as the departure of the principle of life from the body which brings to an end the man's physical relations with other men who are still

on earth and with the world of sense as a whole. In this use of the word nothing is necessarily

2. The Four Biblical Thoughts of Death.

implied as to the relations of the dead with one another and with God in a further state of existence, nor indeed of the continuance or disruption of spiritual relations with the living. That is D. considered in its external results. But the word in this ordinary physical sense suggests also the fear, distress and pain experienced inwardly by the dying man in the final agony when soul and body are separated. Voluntarily to undergo these terrors, to give up oneself to die, is the highest act of self-sacrifice. Instances of this purely physical sense of the word in the PB are:—in Burial Service, "In the midst of life we are in death"; in Marriage Service, "till death us do part"; Coll. for Easter Eve, "the grave and gate of death"; Colls. for Palm Sunday and Good Friday, "suffer death upon the Cross"; Lit., "from sudden death"; Coll. for Holy Innocents, "constancy of our faith even unto death"; Prs. at Sea, "jaws of this death."

(2) In the OT particularly, D. is often regarded not only on its physical side but as a physical event which carries with it certain consequences in man's spiritual relations with God. The ordinary Jewish belief about the dead was that they were cut off from God and existed in a joyless and feeble half-life which could not be called real "life" at all. In other words, D. meant not only what we mean by it, but also the loss of the light and the joy of God's presence. It was in this sense and with these associations that the introduction of death into the world is said to be due to the Fall (Gen. 2 17). The deep underlying truth of this is brought out by St. Paul in 1 Cor. 15 56, "The sting of death is sin." So in Rom. 5 12 ff. the D. which is said to be due to the Fall, and from which Jesus Christ delivered us, cannot be D. considered merely as a physical event, since in this sense the redeemed still die, but D. as involving a separation from God, i.e., the physical fact of D. carrying with it certain spiritual implications. It was Jesus Christ who brought life and immortality to light, because he finally dispelled the idea that the D. of the righteous took them out of the hand of God, and revealed the certainty that to die is to be with Christ where he is at the right hand of God. In the PB the word is found in this sense:—"the bitter pains of eternal death" (Burial); "by his death hath destroyed death" (Easter Pref.); "overcome death and opened unto us the gate of everlasting life" (Coll. Easter). The same thought is expressed in the opening words of the last Pr. in the Burial Service (quoted from the opening Sent., John 11 26), "in whom whosoever believeth shall live though he die; and whosoever liveth and believeth in him shall not die eternally."

(3) In a further stage of thought, the word D. is entirely disconnected from any physical associations, and is used figuratively to describe

a certain moral or spiritual condition, the state of sin, which is separation from God. This figure is derived from the primitive Jewish conception referred to above in (2), that to die in the physical sense involved also exclusion from communion with God. Under this idea D. is an image of something which may happen to a man at any time during life:—"she that giveth herself to pleasure is dead while she liveth" (1 Tim. 5 6); "sin revived and I died; and the commandment which was unto life this I found to be unto death: for sin . . . slew me" (Rom. 7 9-11); "the mind of the flesh is death . . . because the mind of the flesh is enmity against God" (Rom. 8 6, 7); "you being dead through your trespasses" (Col. 2 13).

The frequency with which the word is found with this significance in the NT is reflected in the usage of the PB. "Death" and its opposite "life" are spoken of without any reference to their merely physical meaning:—"without which whosoever liveth is counted dead before Thee" (Coll. Quing.); "be converted and live" (3rd Coll. Good Fr.); "sinners who lay in darkness and the shadow of death" (Exh.³ HC). "Everlasting death" is the condition of those departed this life who are everlastingly separated from God (Cat., Burial); as "everlasting life" is primarily the condition of the departed who everlastingly "live unto God" (frequently in this sense, e.g., in Coll. "Prevent us," and Pr. aft. Confirm.—sometimes used also of life in this world, e.g., in Exhortation aft. Gosp. in Bapt.).

(4) There remains a further group of thoughts in accordance with which "to die," "to be dead," and "death," are good and not evil. It is the worst possible evil when a man is dead *in* sin: it is the highest good when he is dead *unto* sin. The figure in this last usage of the word is taken from one particular effect of physical D., that it cuts a man off entirely from his previous earthly surroundings: they exist for him no more: he is dead to them and they are dead to him. In the figurative application of this aspect of D. what is meant is that a man is as absolutely and finally cut off from all connection with sin as a dead man is from the world in which he once lived.¹ This significance is found especially (as we should expect) in the Bapt. Services, e.g., in the Thanksgiving after Bapt., "being dead unto sin"; and in the Exh., "so should we . . . die from sin"; also in the Cat. on Bapt., "a death unto sin." Further, as this dying must be voluntary and even "self-inflicted," so it includes the idea of self-sacrifice, and is therefore described as a "partaking in our Lord's death," "being buried with Christ" (Thanksgiving after Bapt.—cp. Coll. Easter Even).

¹ In making this figurative application it must be borne in mind that we are dealing with ordinary popular ideas and use of language. Whether the dead are so entirely cut off from their old material surroundings, as popular language based upon the ordinary evidence of the senses implies, is another question into which of course we cannot enter here (see INVOCATION OF SAINTS).

We possess in the Book of Homilies what we may almost call an authoritative exposition of the PB Doctrine of Death. Hom. 9, bk. 1 3. Teaching of the Homilies. ("An exhortation against the Fear of Death") deals expressly with the subject. It starts with three reasons why worldly men fear D., and then proceeds to show that these ought to have no terror for the godly man. In general the Hom. brings out clearly that our Lord by overcoming sin has taken away the sting of D., which was the curse laid upon Adam for his sin. Take away sin, and D. becomes, not the great separation from God, but the approach nearer to God, the gateway to everlasting life and glory (cp. Colls. for Adv. Sun., Epiph., Easter Even, 4th Sun. aft. Trin., and many other passages in the PB). D. is then "no death at all but a very deliverance from death . . . and a beginning of everlasting joy" (Hom. 9, pt. 1). There is recognised, however, the natural human shrinking from D.: in this aspect it is regarded as the final chastening of our heavenly and loving Father (*ib.*, pt. 2).

In the PB we find in one passage at least the idea that (physical) D. is sometimes a penal infliction of God because of some particular sin. The 3rd Exh. in HC says (referring to 1 Cor. 11 30) that by unworthy Communion "we provoke Him to plague us with divers diseases and sundry kinds of death." (See further, PURGATORY, RESURRECTION, JUDGMENT.)

Literature: Arts. *Death* in Hastings' *DB* and *DCG*; Salmond, *Christ. Doct. of Immortality*, esp. pp. 199-225; Agar Beet, *Last Things*, esp. Lects. II and XII; F. W. Robertson, *Sermons*, "*Victory over Death*" (3 17) and "*Views of Death*" (4 7).—K2⁹.
S. C. GAYFORD.

DECALOGUE.—See DUTY, CATECHISM (THE CHURCH).

DECLARATION OF ASSENT.—See ARTICLES OF RELIGION, § 6; CANONS OF 1604, § 7.

DECRETALS.—See CANON LAW.

DEDICATION FESTIVAL.—The annual commemoration of the consecration of a church.

In cases where a church dedicated 1. *History.* in a given Saint's name was not consecrated upon that Saint's festival according to the Calendar, two commemorations are made: (1) the Saint's day, according to the date in the Calendar; (2) the anniversary of consecration, or D. festival. The ancient practice was not to sever this connection, for the origin of several of the Saints' days of the Calendar is identical as to date with the D. of churches in their memory.

Broadly speaking, the commemoration of Apostles, Martyrs and Confessors in the Calendar, the majority of which were introduced later than the 4th cent., are due to the local D. of churches, named after the various saints. This D. was almost always, if not always, accompanied by the translation or deposition of relics of the saints thus honoured. Festivals of the D. of a church and of the translation of remains or relics were often synonymous: at first obviously merely local anniversaries, observed in the very places where the saints had died and were buried, or where their relics were preserved. Quite naturally these D. anniversaries would spread in the surrounding neighbourhood, and be taken up by the chief church of the diocese. Then the practice arose of one

diocese adopting the commemorations of another, as the fame of the departed Christian heroes spread abroad. For example, the following BLACK-LETTER commemorations of the PB Calendar were originally the days of D. of churches—May 3, Invention of the Cross; May 6, St. John ante Portam Latinam; June 1, St. Nicomede; August 1, Lammas Day, or St. Peter *ad vincula*; September 14, Holy Cross Day; October 17, St. Etheldreda; November 25, St. Catherine; December 6, St. Nicholas—all these are originally D. festivals. In the observance of Michaelmas Day, we have another instance of a merely local D. festival becoming in time an annual commemoration throughout the Church. In the Roman Calendar the origin of the commemoration of the feast of St. Michael and All Angels is clearly indicated, the title being *Dedicatio basilice sancti michaelis archangeli*. The same may be said in regard to the feast of the Conversion of St. Paul—the more ancient designation being *Translatio S. Pauli Apostoli*; and also St. Peter (with St. Paul), June 29; St. Philip and St. James, May 1; and All Saints, November 1; all these and other commemorations originating in D. festivals. (See Duchesne, *Christian Worship*, c. 8; Staley, *Liturgical Studies*, c. 4, *The Origin of Saints' Days*.) Not improbably the observance of January 6 in the West as the festival of the Magi may be similarly classed (*ib.*, c. 3).

In 1536 K. Henry VIII, "with the common assent of the prelates and clergy of this his realm in Convocation lawfully assembled,"

2. **English Use.** ordained that "the Feast of Dedication of the church shall in all places throughout this realm be celebrated and kept on the first Sunday of the month of October for ever, and upon none other day" (Wilkins, *Concilia* 3 823). When the confusion of K. Edward the Sixth's reign was past, the D. festival was again observed in Q. Mary's reign. Though, unfortunately, no liturgical proper is provided in the PB, the custom of keeping the D. Feast does not appear to have been forbidden; and it may well be revived as affording opportunity for thanking God for His gifts of grace and truth, chiefly ministered in our churches.

The following liturgical proper is sanctioned for use by certain of the bishops of the Scottish Church:

Collect. Almighty God, who year by year bringest again the day of the dedication of this thy holy temple, and hast preserved us in safety

3. **Service.** to worship therein; Hear, we beseech thee, the prayers of thy people, and grant that whosoever in this place shall make his supplication before thee, may, by the granting of his petitions, be filled with joy, to the glory of thy holy Name: through Jesus Christ our Lord. Amen.

Epistle. Rev. 21 2-5. *Gospel.* Luke 19 1-11.

Lessons. Eve—Gen. 28 10, Matt. 21 12-17.

Matins—2 Chron. 6 12-22, 2 Cor. 6 14-7 2.

Evensong—2 Chron. 7 12, 1 Peter 2 1-10.

According to the *Lectiaria of Luxeuil* (7th cent.), printed in Mabillon (*De Liturgia Gallicana*, Paris, 1685), the Eucharistic lections for the D. Feast are—Gen. 28 11; 1 Cor. 3 9-18; John 10 22-29; Luke 19 1-11.—C2.

V. STALEY.

DEFENDER OF THE FAITH.—In the 13th year of his reign Henry VIII added to his other titles that of *Fidei Defensor*, an appellation given him by Leo X, 11 Oct. 1521, on his publication of the

Assertio septem sacramentorum against Luther, dedicated to that Pope. The bull urges the King to show his successors how "they also may obtain the same title by following assiduously the king's noble footsteps." In 1543 (35 Hen. VIII, c. 3) this title (with others: see SUPREMACY, ROYAL) was "vnyted and annexed for ever to the Emperiall Crowne of this his Highnes Realme of Englonde." Mary repealed this statute and Elizabeth confirmed the repeal; but Edward VI, Mary, Philip and Mary, Elizabeth, and all later kings and queens of Eng. have used the title.—A5.

R. J. WHITWELL.

DEGRADATION.—An eccles. censure, whereby a clerk is deprived of benefice and office in solemn form, and of the insignia of dress and ornament (Acton, *Const. d. Othomis*, ed. 1679, 45 note a). Degradation *in absentia* took place in the case of H. Smyth-Piggott (1909, *Times* 21 Jan., 28 Jan., 8 Mar.)—A4.

R. J. WHITWELL.

DELEGATES.—These were Commissioners appointed by the Crown under the great seal to hear and determine appeals from the Eccles. Courts, and constituted "The Court of Delegates" . . . to try "all Causes of Appeal by way of Devolution from either of the Archbishops" (Ayliffe, *Parergon*, p. 191, A.D. 1726). This Court was superseded by the Judicial Committee of the Privy Council (see COURTS, § 13).—A5.

G. HARFORD.

DEPOSITION.—An eccles. censure, whereby a clerk "is deprived of benefice and office, but not in solemn form." The penalty was re-introduced for cases within the CLERGY DISCIPLINE ACT, 1892. No sentence of deposition may be pronounced save by the bp. (canon 122). The deposition need not be contemporaneous with the deprivation (L.R., 1897, 2 Q.B. 414).—A4.

R. J. WHITWELL.

DEPRIVATION.—An eccles. censure, whereby a clerk is deprived of his parsonage, vicarage, or other spiritual promotion or dignity. For twenty-eight lawful causes for deprivation see Phillimore, *Eccles. Law* (1895) 2 1082-4. Such sentence ought to be pronounced by the bp. (canon 122) or the Dean of Arches (but see CLERGY DISCIPLINE ACT, 1892, § 7).—A4.

R. J. WHITWELL.

DESECRATION.—The destruction of the sacredness of a place or thing by profanation of some kind, as a church by murder or suicide; distinguished from the conversion to secular use of a building or article of sacred use under sanction of lawful authority.—A4.

G. HARFORD.

DESK.—See AMBO, BOOK-REST, READING-DESK.

DIGAMY is the Marriage of two wives in succession, that is to say, of a second wife after the death of the first. Such Marriages are open to Christians generally, but in the history of the Church they have been largely forbidden to the clergy. The requirement of St. Paul (1 Tim. 3 2) that a bishop should be the husband of one wife was not commonly understood as intended to prohibit the polygamous marriage of a bishop with more than one wife at the same time, but as directed against second Marriages. The phrase *μίας γυναίκας ἄνδρα* seems to correspond with the similar phrase in 5 9, providing that a widow on the Church roll should have been the wife of one

husband (*ἄνδρα ἀνδρός γυνή*). In the Eastern Churches the rule excluding digamists from the priesthood has been maintained from the earliest times. In the West the universal requirement of celibacy in the clergy made the rule unfamiliar. At the Reformation in England the obligation of the clergy to lead a celibate life was repudiated (Art. 31 of 1553 and 1563, Art. 32 of 1571). No distinction between clergy and laity was made then or has been made at any time since. No prohibition of D. in the clergy has been adopted by any branch of the Anglican communion.—MA.

O. D. WATKINS.

DIGNITARY.—An ecclesiastic who holds a dignity or benefice giving him precedence over mere priests and canons. In cathedral churches of the *Old Foundation* there are four dignitaries or "Greater Persons," *Dean, Precentor, Chancellor and Treasurer*. See Walcott, *Cathedrals* (1865) 19f.; and cp. CATHEDRAL.—A3. R. J. WHITWELL.

DILAPIDATIONS.—This word raises a difficult question, but one easier of treatment now than a generation ago.

Before 1871 the practice was for the outgoing incumbent, or his representative, and the new incumbent each to appoint an arbitrator; these arbitrators afterwards co-opted a third as chairman.

1. Older Method.

As a result of their investigations a sum was fixed as the fair price of making good defects. But when this was done it was frequently found that the outgoing incumbent had "no effects" from which payment could be made. After exhausting in vain all means of enforcing payment, the incoming incumbent was frequently inducted without receiving any consideration whatever for dilapidations.

In 1871 the Dilapidations Act, now in force, was passed. The Diocesan Surveyor, though

2. Existing Law.

not made a compulsory visitor, may be called in:—(1) on request made by the Incumbent, or by the joint action of the Archdeacon and Rural Dean; (2) he *must* be called in on a vacancy, unless the outgoing incumbent is protected by a **CERTIFICATE**. In any case, the Bp. sets the Surveyor in motion; see Dilapidations Acts, 1871, 1872. The Surveyor, when set in motion, inspects all the buildings, with gates and fences, and issues a report to the Bp. with a copy each for the patron and representative of the outgoing incumbent. It is his duty to specify the dilapidated parts to be restored, giving an estimate of the total cost; to decide what time may reasonably be allowed for completing the repairs; and lastly, to sign the Certificate of completion, when his fees, travelling and other expenses have been paid. This Certificate frees the incumbent from responsibility for D. during the ensuing five years, except in the case of wilful waste. Though these Acts come in for a liberal share of clerical abuse, it is held by many that they are an advance on the old system, and that eccles. property is now in a much more satisfactory condition.

D. have been a frequent subject of discussion at Deanery and Diocesan Conferences, and in the Convocations of Cant. and York;

committees have been appointed to consider and report. The following points have generally been considered to be desirable.

3. Proposals for Reform.

1. *Compulsory periodic surveys.*—The periods suggested are five or seven years. It will be assumed for the sake of clearness that five years is the approved period; should seven years find greater favour, let *seven* be substituted for *five*. Under the system of compulsory surveys, the Surveyor would automatically give notice every five years that it was his intention on a given date to survey the buildings of a benefice. A prudent incumbent will keep in mind the old proverb about "a stitch in time," and will himself maintain his premises in general repair. He will do well to acquaint himself with the D. Acts, taking hints from the Surveyor, who really is the parson's friend, and clearly to impress upon his own mind the purpose of those Acts, viz., to maintain eccles. property in *tenantable* repair.

2. *Annual Contributions.*—It is more difficult to raise £50, to meet a demand unexpectedly made for five years' repairs, than to lay by £10 a year for five years, under a carefully computed assessment. The sum laid by, perhaps with **QUEEN ANNE'S BOUNTY**, might be regarded as insurance against D. Some recommend that it be made a first charge on a benefice. Another suggestion is that an agency be set up in each diocese which should receive and administer such premiums and also act as a committee of advice and superintendence for the Surveyor. Such a committee could offer facilities to the "faithful laity" for making benefactions or bequests in aid of D., especially in the case of small livings and old houses. The Surveyor on his periodic visit would assess the sum to be regarded as annual premium, to be payable, say, between February 1st and Easter for each year.

In the case of a balance in hand after the D. have been completed and paid for, let it be taken into account in reduction of the premiums of the next quinquennial period, or let it be returned to the incumbent. In case the cost of the D. exceeds the accumulated premiums, let the incumbent make an extra contribution.

3. *Payment of the Surveyor by fixed salary instead of fees.*—The salary should be inclusive. A good Surveyor is worth a good salary, as Insurance and similar companies learn by experience.—A6. J. S. WILSDEN.

DIOCESAN BISHOP (modern Diocesan Bishops).—The fact that the Ch. is "established" in Eng. and Wales and not elsewhere in the Ang. Communion necessitates a different treatment in part.

I. ENGLAND AND WALES.

Bps. are nominated by the Prime Minister to the Sovereign, who expresses approval of the nomination, and gives to the **1. Appointment.** Dean and Chapter (where such exist) of the vacant diocese a **CONGÉ D'ÉLIRE**, or permission to elect a Bp., at

the same time recommending the person nominated by the Prime Minister. For practical purposes, therefore, the appointment is in the hands of the Government of the day.

(i) *Ministerial*. Bps. alone have authority to administer Confirmation, to select and ordain persons to be made Deacons and

2. Functions. Priests, to consecrate other Bps., and to consecrate Chs. and Burial Grounds.

(ii) *Executive*. Only a DB., or his duly appointed COMMISSARY, can license persons to act as Assistant Curates or to perform ministerial functions in other capacities; institute to the cure of souls persons selected by himself, if Patron of the benefice, or duly presented by some other Patron; issue mandates for the induction of such persons to the temporalities of the benefice; withdraw licences from licensed clergymen. He can put the law in motion, or consent to its being put in motion, against clergymen charged with error in morals, who are thereupon tried in the Consistory Court (see CLERGY DISCIPLINE ACT, 1892). When charges are made of teaching erroneous doctrine or of using unauthorised ceremonial or of negligence in the performance of duties or inadequate performance of them, the Bp. issues a Commission under certain Acts of Parliament (cp. CH. DISCIPLINE ACT, 1840), and pronounces sentence or takes such other steps as he may be authorised to take in accordance with the findings of the Commission. When a beneficed clergyman has been found guilty by a temporal Court of certain offences, the Bp. may declare his benefice vacant without further trial. It belongs to the executive functions of a Bp. to allow, within certain limits, variations from customary use as prescribed in the PB (cp. RITUAL, §§ 2-66), and also to give permission, again within certain limits, for the use of special services on special occasions.

(iii) *Judicial*. The Bp. is Judge in his own Court (CONSISTORY), but he exercises his judicial functions through his CHANCELLOR, except that in certain circumstances he pronounces sentence in person as above indicated, and may for certain offences depose a Priest or Deacon from Holy Orders.

The Bp. appoints a Chancellor and a REGISTRAR, both of whom must be qualified lawyers, and ARCH-DEACONS who are, or become on appointment, of the number of the clergy of the diocese. All these appointments are for life, and do not

lapse on the avoidance of the See. The Bp. is represented by his Chancellor in his Consistory Court, which considers applications for Faculties and some other matters. He also issues Marriage Licences through the Chancellor, and exercises discipline over Churchwardens. It is the duty of the Registrar to register all the official acts of the Bp. of which the Civil Law in any way takes cognisance, such as Ordinations and Consecrations of chs., etc.; he also keeps the records and documents of the Diocese. (See also CHAPLAIN and SECRETARY.)

The relation of the Bp. to his CATHEDRAL and its Chapter is governed by the Statutes of each

cathedral. In many English dioceses the Bp. has no actual authority in his cathedral, although he is enthroned there and, by custom and with the consent of the Dean and Chapter, holds in it Ordinations and other Diocesan Services. He is not infrequently the Visitor of the Chapter, and in some cathedrals the Bp. holds periodical Visitations of the Cathedral Body.

The relation of the Bp. to the Clergy of his Diocese is by no means easy to define, because on the one hand his authority is limited by statutes, and on the other hand the independence of the beneficed clergy is secured by

4. Relation to Clergy and Laity.

Common Law. Over the unbeneficed clergy, however, the Bp. has considerable authority, inasmuch as he can for due cause revoke a licence. It is doubtful whether he has even the right of entry into chs., for the purpose of taking part in public worship, and he has no power of enforcing obedience even to plain and undisputed directions of the PB except by cumbersome and costly legal process. This state of things is in its origin the outcome of that usurpation by the Papacy of the authority and powers of the Diocesan Episcopate, which was in large measure imitated and perpetuated by Parl. at the time of the Reformation. Still, it is generally recognised that there is a certain authority inherent in the Office of a Bp., and at their Ordination Deacons and Priests promise that they will "reverently obey the Ordinary and other chief Ministers of the Ch. and them to whom the charge and government over them is committed, following with a glad mind and will their godly admonitions," while at the same time, and subsequently on admission to new duties, they take the OATH OF CANONICAL OBEDIENCE, by which they bind themselves to pay true and canonical obedience to the Bp. in all things lawful and honest. These undertakings, though vague and undefined in themselves, contribute no doubt to the very great moral authority which in actual practice Bps. are for the most part able to exert, with the result that matters are commonly submitted for their decision in regard to which they have no legal authority.

Of late years the conception of a Bp. as a Father in God, and as the Pastor of both Clergy and Laity, has been steadily gaining ground, and, in matters outside the scope of the individual conscience, the expressed wishes of the Bp. are as a rule complied with. Towards the laity of his diocese the relations of the Bp. are in practice purely pastoral, though the Bp. has—nominally at least—authority to proceed against persons who offend in certain particulars and, if need be, to pronounce sentence of excommunication. It is safe, however, to say that no formal sentence of the kind is ever now pronounced. [But cp. COURTS, DISCIPLINE.]

II. NON-ESTABLISHED CHURCHES.

Details vary in different parts of the world; the customs of the following Churches are

selected as being typical and as fairly covering the ground. We begin with Scotland.

1. *Election.* Nominations may be made by both clerical and lay electors. The clerical electors are all the instituted Clergy of the diocese

5. *Scotland.* and all Presbyters licensed and resident in the diocese who have served as Presbyters for two years preceding the election in any diocese in Scotland. Lay electors—one for each incumbency and certain mission charges—are chosen by the communicants, male and female, of 21 years of age and upwards; they must themselves be male communicants of the age of at least 24. When nominations have been made, the clerical and lay electors vote by orders, but without separating. A majority of both orders is required for election.

2. *Duties.* (Special provisions.) Every Bp. is required to visit each congregation in his diocese at least once in every three years, and also to hold a Confirmation in each parish at least once in the same period. A Bp. can officiate in any ch. in his diocese on giving 8 days' notice to the incumbent of his intention.

Bps. can pronounce sentence of Censure, Suspension, Deprivation, Degradation, on Presbyters and Deacons found guilty, after due trial, of certain offences; and the Episcopal Synod (see SYNOD) can pronounce the same sentences on Bps. found guilty similarly.

3. *Coadjutors.* Whenever it becomes necessary to appoint a COADJUTOR he is elected in the same manner as a DB. He has no vote in the Episcopal or Provincial Synods, except in the absence of the Bp. whose Coadjutor he is. He succeeds to the See when a vacancy occurs. (NOTE. In case of illness or temporary absence a Bp. may appoint a Commissary with strictly limited powers.)

4. *Cathedrals.* A Bp. may, with the concurrence of his Diocesan Synod, appoint any ch. in his diocese to be his Cath., and he may change his Cath. in the same way. The Bp. is the head of the Cath. body, which is governed by the Chapter, of which he is a member, and of which the other members are the Provost or Senior Presbyter (called DEAN in Edinburgh) and the Canons. The Bp. has the use of the Cath. for all Episcopal acts and diocesan functions whenever he requires it, provided that statutory services are not interfered with without the consent of the Chapter.

1. *Election.* The election of Bps. in Canada is governed by the canons of the various Diocesan Synods, which are not uniform on the subject. Wherever there is a Synod

6. *Canada.* the election of the Bp. is in its hands, though in some cases the Synod may if it thinks fit delegate the appointment. In some dioceses nominations are made, in others the Synod proceeds to vote without making any nominations. In all dioceses a majority of both orders is required for election, but in some a simple majority is sufficient, while in others a two-thirds majority is necessary.

2. *Coadjutors.* A Bp. may request his Diocesan Synod to elect a Coadjutor, and it becomes the duty of the Synod to decide whether the circumstances render such an appointment necessary. If the decision is in favour of the appointment, the election takes place in the same way as the election of a DB. The Coadjutor sits and votes in the Diocesan Synod and in the Upper House of the Provincial and General Synods, and succeeds to the See on the occurrence of a vacancy.

3. *Patronage.* The powers of Bps. in Canada vary in different dioceses. In some the Bp. is sole Patron

of all the parishes and missions,¹ though in the case of parishes he is obliged before making an appointment to consult the Churchwardens and the delegates to the Diocesan Synod, without, however, being bound to accept their suggestions.

In other dioceses the congregation of a parish, through its representatives, selects an Incumbent and presents him to the Bp. for Institution, and the Bp. can only exercise a veto on grounds of the moral or doctrinal unfitness of the person so presented. There are other systems of patronage between these two extremes.

4. *Cathedrals.* In nearly all the Canadian dioceses the Cath., if there is any, is a parish ch., and the Bp. as a rule has some arrangement with the authorities of it as to the use of it as a Cath. The details of these arrangements vary considerably and are not of sufficient importance to be specified here.

5. *Discipline.* The exercise of discipline in most non-established Chs. proceeds on the same general lines as those indicated under Scotland, and it will not be necessary to refer again to this matter.

1. *Election.* In the province of South Africa Bps. are appointed by a body called the Elective Assembly,

7. South Africa.

and consisting of the clergy of the diocese in Priests' Orders, one representative Deacon, provided that there are at least three Deacons in the diocese, and lay representatives of the parishes in the diocese, provided that there are at least six priests in the diocese. The election is in the hands of the clergy, but the assent of the lay representatives is required. Any diocese is at liberty to make its own regulations as to the majority necessary. For example, two-thirds may be required as a majority of the clergy, and any person receiving that number of votes may be deemed to be elected unless two-thirds of the laity negative the election. But in all dioceses there must be a majority of the clergy, and the assent of the laity must be given in some form. Provision is made, however, for the delegation of the right to elect to other persons.

2. *Coadjutors.* In all essential features the provisions for the election of Coadjutor Bps. are the same as those which prevail in Canada. Provision is also made for the appointment of Assistant Bps. in case of necessity. The assent of the Bps. of the province is required to the appointment of an Assistant, but the selection of the person rests with the Bp. of the diocese concerned, the assent of the Diocesan Synod (if any exists) to the selection being necessary. An Assistant Bp. has the right to sit, speak, and vote as a Member of the House of Clergy in the Provincial Synod and as a member of certain other bodies. He is summoned to all meetings of the Synod of Bps., and may speak therein but not vote. He has no right of succession to the See.

3. *Veto.* See SYNOD.

1. *Election.* Election of Bps. in New Zealand is made by the Diocesan Synods, who may under certain

8. New Zealand.

conditions delegate the appointment to any person or persons deemed suitable. If a Synod decides to elect directly, one or more persons are nominated by one or more of the clergy and seconded by one or more of the lay representatives, and the Synod then proceeds to vote by orders, a majority of each order being necessary for election. These provisions do not apply to Missionary Bishops. Missionary Bps. are appointed by the General Synod, the members of the Mission engaged at the time in carrying on the work of the Mission being at liberty to recommend any one

¹ A parish is entirely self-supporting as regards the stipend of its clergy; a Mission is a Cure which receives help from Diocesan or other Funds towards the stipend.

deemed by them a fit person for the office; the General Synod is not, however, bound to accept such recommendation.

2. *Cathedrals.* Any Diocesan Synod may constitute a Cath. Chapter, to consist of the Bp. and such other persons, including lay members, as may seem necessary. The functions of Cath. Chapters are not clearly defined, but their object is "the more efficient prosecution of the work of the Church."

Of Australia it is sufficient to say that the mode of electing Bps. proceeds on the same general lines as those which prevail in New Zealand.

9. *Australia.* Provision is made in Australia for the appointment of Bps. Coadjutor on a system not found elsewhere. The Synod of any diocese has power to create the office of Bp. Coadjutor with or without a defined area of work within the limits of the diocese. The appointment rests entirely with the Bp. of the diocese, but he cannot make any appointment until the Primate is assured that a reasonable income is secured for the Coadjutor. The appointment lapses with the avoidance of the See, and the Coadjutor has no right of succession.

1. *Election.* Each Diocesan Convention in America is free to make its own regulations for the election of its Bp.; it is impossible for lack of space to describe them in detail, but it is sufficient to say that speaking generally the procedure is much the same as in Canada and other English-speaking countries. In all cases a majority of both clerical and lay electors is required for election. There are special provisions for the election of Missionary Bps., i.e., Bps. exercising jurisdiction in parts belonging to the United States not yet organised into dioceses, but known as Missionary Districts, or in territory beyond the United States not under the charge of Bps. of the Ang. Communion. Bps. for Missionary Districts are chosen by the House of Bps. (see SYNOD), such choice being subject to confirmation by the House of Deputies during the session of the General Convention, and at other times to confirmation by a majority of the Standing Committees of the several dioceses. Application for the consecration of a Bp. for any part of the Foreign Mission Field of the American Ch. must be made in due form by the members of the Ch. in the part concerned; and the approbation of a majority of the Bps. entitled to vote in the House of Bps. is necessary before the presiding Bp. may proceed to consecrate.

10. *United States of America.* 2. *Duties.* Bps. must reside within the limits of their jurisdiction, and may not absent themselves therefrom for more than three months without the consent of the Convention or the Standing Committee of the diocese, or in the case of a Missionary Bp. without the consent of the Presiding Bp. Every Bp. is required to visit the congregations within his diocese or Missionary District at least once in three years, to keep a record of all his official acts, and at the Annual Convention to make a full statement of the affairs of his diocese.

3. *Coadjutors.* Bps. Coadjutor may, under certain conditions, be elected in all American dioceses, and have the right of succession.

1. *Election.* Bps. are elected in the Nippon Sei Kōkwai (Holy Catholic Ch. of Japan) by the Diocesan Synods; both the clerical and lay

11. *Japan.* delegates have the right to make nominations for the office of Bp., provided that at least two persons join in the nomination. The clergy and laity vote by orders, a vote of a two-thirds majority of those present of each order

¹ In the American Ch. a Convention is the same as a SYNOD elsewhere.

is necessary for election, and the election must be confirmed by the assent of a majority of the Bps. of the Ch. in Japan.

2. *Cathedrals.* A Cath. may be established by any Diocesan Synod, and all Cathedrals are under the direct control of the Bp. of the diocese.

[For history and constitution of the episcopate, see APOSTOLIC SUCCESSION, EPISCOPACY, ORDERS (HOLY); for consecration of a Bp., see ORDINAL. Cp. *Bishops* in DECH.]—73. EDWARD A. WELCH.

DIOCES.—The first use of the term D. was as the name applied to a civil division of the Roman Empire. In its eccles.

1. *The Diocese as Unit Area.* sense Bingham says, "It is evident . . . that the most ancient and apostolical division of the Ch. was into Ds., or episcopal Churches, that is, such precincts or districts as single bishops governed with the assistance of their presbyters" (*Antiq.* ix. 2). He goes on to show that a D. was not merely a single congregation, "but the rule of government in every city, including not only the city itself, but the suburbs, or region lying round about it, within the verge of its jurisdiction. Which seems to be the plain reason of that great and visible difference which we find in the extent of Ds.; some being very large, others very small, according as the civil government of each city happened to have a larger or lesser jurisdiction" (*ib.*). In this we may trace the fundamental idea that it is wise that the civil and eccles. jurisdictions should, as far as possible, be coterminous. This principle was pressed by the late Prof. Freeman when he urged that, as a rule, Ds. should follow counties. It was also pressed by Napoleon in the Organic Arts. under the Concordat, when he made the area of the D. to be coterminous with that of the Department. The D. then is the unit of Church life and organisation. In the evolution of our eccles. system the D. came first, and worked downwards to the parish, and upwards to the province, and the Bp., not the parish priest, was the unit of pastoral authority and responsibility. As the late Bp. of Gibraltar said in the *Pan-Ang. Paper* 7 159: "The unit in the Ch. is the Bp. and his people, or more particularly the Bp. with his colleagues the presbyters, his assistants the deacons and other officers, and the people under his and their charge. This is of the essence of things." This co-operation of the Bp. and his presbyters in the work of pastoral responsibility is witnessed by the old words used by the Bp. at Institution, "Accipe curam tuam et meam."

Now, as the governance of Christ's Ch. is constitutional and not autocratic, we have the natural result that the Diocesan Synod is the oldest form of Ch. Council, and is essential to the full organisation of the Ch. In Eng. such Synods have fallen into abeyance through the unwieldy size of the modern Diocese.

What then should be the size of a D.? This has varied from the beginning, from the time

2. *Normal Size of Diocese.* when, as Bingham tells us, there were in North Africa "in Saint Austin's time about 466 bishoprics," till the day when the whole of Australia

was an Archdeaconry in the D. of Calcutta. There can be no definite limit as to area or population laid down for any D., but we may take as a guide the statement of Dr. Newman, in No. 33 of *Tracts for the Times*: "We learn that large Ds. are the characteristics of a Ch. in its infancy or weakness; whereas the more firmly Christianity was rooted in a country, the more vigorous its rulers, the more diligently were its sees multiplied throughout the eccles. territory. . . . The most perfect state of a Christian country would be, where there was a sufficient number of separate Ds." The principle laid down above must be borne in mind, viz., that, when possible, the civil and eccles. jurisdictions should be coterminous. Above all, it is important to remember that, according to the ideal of the perfect Pastor, a Bp. should be in touch with his Clergy and people, "I know My sheep and am known of Mine," and to provide that the conditions may be such that there is not laid upon our Bps. the burden of an impossible duty.

Bp. Lightfoot declared that 250 was the number of parishes that a Bp. could effectively supervise. Only eleven Eng. Ds. fall below this limit. Or again, if we compare the number of priests committed to the charge of a Bp. in different parts of the world, in Scotland a Bp. rules on an average 47 priests; in America, 53; in Italy, 75; in Ireland, 122; in England (R.C. Ch.), 192, and (Ch. of Eng.), 616. These figures contain food for thought. Making every allowance for the need for a higher proportion of Bps. where the population or the Ch. congregations are sparsely distributed, it is evident that a large increase of the *diocesan* Episcopate is desirable in the Mother Church. Such an increase was designed at the Reformation, but it was only partially carried out. It was one of the first questions raised by the men of the Oxford Movement; it was one of the first raised in the revived Convocation of Canterbury, and again of York. It occupied a prominent place in the discussions of the first Ch. Congress in 1861, and in those of the Canterbury House of Laymen. It is now a generally acknowledged need. In the future care should be taken to avoid the "isolated patchwork measures that have been passed during the last seventy years," which "have frequently had no regard for the whole Ch., and have been subsequently altered" (the Bp. of St. Albans, Dr. Jacob, in his *Introd. to The Increase of the Episcopate*, by C. E. A. Bedwell, 1906).

As the government of the Ch. is "constitutional and not autocratic," the subdivision of unwieldy Ds. should be the corporate act of the Ch. working through the proper authorities. In America it is the work of the House of Bps. In England, in these democratic days, it had perhaps better be the work of the Representative Ch. Council. It surely ought not to be left to one or more individual Bps. to inaugurate, or on the other hand to discourage or completely block,

a division urgently called for by the needs of the Ch. at large. If the work is to be carried out in a business-like way, an authoritative Committee should inquire into and report on the working of the whole diocesan system; an authoritative scheme for the whole country should be thought out as a whole, but carried out bit by bit, as opportunity arises; and an authoritative fund should be raised from the whole country to aid localities in the foundation of new dioceses when and where they may be needed.

For purposes of administration a diocese is divided into archdeaconries, under the Archdeacon, who should be primarily the financial officer of the Ch. (see ARCHDEACON). It will depend largely upon the physical features and travelling facilities of the D. whether much or little use is made in practice of the unit of the archdeaconry. Each archdeaconry again is subdivided into rural deaneries, under the Rural Dean (see RURAL DEAN). Here again the conditions in great cities as contrasted with rural districts cause wide variations in utility and method.

In the expansion of the Anglican Communion the primitive method is generally followed out. A given area is assigned, as a missionary district, to a Bp. and the priests and deacons under him. This is administered as a Missionary diocese under the jurisdiction of the Archbishop of Canterbury.

As the Church becomes more settled, various missionary dioceses are formed into a province under its own Metropolitan and archbishop, and such a province has its own independent rights and jurisdiction.¹ Only disaster follows when the attempt is made to apply local English conditions and rules to other peoples, in other countries, under conditions that are entirely different. (See ANGLICAN COMMUNION.)—A7.

E. H. FIRTH.

DIRECTION.—See CASUISTRY.

DIRECTORY FOR PUBLIC WORSHIP.—The rejection of the PB, before any other Order had been issued to supersede it, led to such great confusion that the Westminster Assembly compiled the Directory for Public Worship, which was established by an Ordinance of the Parliament on Jan. 4, 1645. It opened with a Pref. giving reasons for the rejection of the PB; then followed suggestions and headings for pr. and preaching on different occasions, which the minister might add to, if necessary. It was rather a Manual of Directions than a Form of Devotion. The Surplice, Sign of the Cross, Godparents, the Apocrypha, and all Festivals were abolished, and it was implied that communicants would receive sitting, the Holy Table being placed in the body of the church. It contained no service for Burials and no Creed or Decalogue.

When some still persisted in using the PB and others their own forms or none at all, the Parliament passed another ordinance on August 23, 1645, ordering all ministers to use the D. "on the Lord's Day after their receiving it," or incur a fine of forty

¹ For a striking account of such a development see the recent *Life of Abp. Machray*, 1909.

shillings. The PB was entirely forbidden, even in private houses, under a penalty of £5 for the first offence, £10 for the second, and for the third one year's imprisonment.

(Literature: Neal, *History of the Puritans*, vol. 3; Perry, *Church History*, vol. 2; Procter and Frere, *A New History of the PB*, p. 158.)—B2.

P. A. MILLER.

DIRGE.—The first Antiphon in Mattins for the departed begins with the word *Dirge*, and hence the whole Mattins came to be called *D.*, just as the Vespers, for a similar reason, was called *Placebo*. *Placebo and D.* is the common designation of the entire office for the departed.—ob.

A. M. Y. BAYLAY.

DISABILITIES OF CLERGY.—See CLERGY, DISABILITIES OF.

DISCIPLINE.—Man in his natural state is subject to the moral D. of God, and his condition on earth is a state of moral probation. In this D. of Providence both Church and State have a share, since the powers that be are ordained of God for purposes of D., and the Ch. as a divine institution is bound by nature and grace to exercise D. on her members. The religion of the Israelitish nation was essentially moral, obedience to her law being exacted under severe penalties.

Our Lord in His Sermon on the Mount explicitly said that He came to fulfil, not to abrogate that ancient law (Matt. 5 17-20), but by example and teaching He elevated Morality from a slavish obedience to the letter to the joyful obedience of love, thus inaugurating a new chapter in the moral history of the world. By *Church D.* is meant the moral training of the Christian character. By the terms of his membership in the Mystical Body of Christ, the disciple must be holy (1 Cor. 3 16), for the Ch. is to be the light of the world (Matt. 5 14). Our Saviour (Matt. 18 15-20) laid down the elementary principles on which D. was to be exercised, and (John 20 23) gave authority to his Ch. to bind and to loose. In conformity with this commission, St. Peter condemned Ananias and Sapphira (Acts 5 1-11) and Simon Magus (Acts 8 20-23). In the exercise of D., St. Paul excommunicated the Corinthian (1 Cor. 5) and authorised the Ch. to receive him back (2 Cor. 2 10). Further illustrations of the standard of D. required by the Apostles may be found at large in the Pastoral Eps. and in the Eps. of St. John. That this high standard was not always maintained can be seen in the Letters to the seven Churches (Rev. 2 and 3). The primary object of Ch. D. is to safeguard the Sacrs. (1 Cor. 6 11, 10 21).

Admission to the early Christian communities was an introduction to a society in which social distinctions were obliterated in the service of love. No finer school for the formation of character can be conceived than these small bodies of earnest men and women, living pious lives in the midst of impurity, the objects of misunderstanding, hatred, contempt, and persecution. "Non magna loquimur sed vivimus" was the answer of the Ch. to her critics in those early times.

But the advantages of belonging to such communities attracted the unworthy, compelling the Ch. in self-protection to introduce that "godly discipline" referred to in the Communion Service. The two chief aspects of Ch. D. are stated in that Service to be that sinners "might be saved in the day of the Lord" and that "others admonished by their example might be the more afraid to offend." This fear of offence was so widely felt, that many deferred Bapt. until old age, under the impression that post-baptismal sin was unpardonable. Others exiled themselves into the wilderness, living lives of stern self-discipline as hermits, or entered monasteries in order to live under the D. of a strict rule. That such conduct was induced by a passion for personal holiness, and not by a desire to evade the active duties of Christianity, is proved by the fact that from these hermitages and monasteries proceeded many of the most devoted Missionaries of the Cross.

The cruel persecutions that assailed the Ch. in the early cents. resulted in the defection of many half-hearted adherents. In the 2nd cent. the crime of apostasy could only be wiped out by martyrdom; but from an early period distinctions were drawn between the lapsed. The *Sacrificati* were those who had sacrificed to idols, the *Thurificati* those who had offered incense, the *Libellatici* those who had bribed their persecutors and thus obtained release, while the *Traditores* were those who had delivered up Sacred Books. The Montanists, in their desire for purity, condemned the lapsed to lifelong penance; and at a subsequent period, after a lull in persecution had enabled many to re-enter the Ch. on terms too easy to satisfy extremists, the Donatists protested that none of the lapsed ought to be readmitted on any condition to the privileges of Ch. membership.

When, in the decay of Roman civilisation under the overflowing tide of Northern invasion, Christian

Missionaries came in contact with the comparative barbarism of Teutonic Europe, new problems concerning D. inevitably presented themselves. The sturdy warriors who overthrew the

fabric of Roman society acquired with difficulty even the most rudimentary ideas of Christian Ethics. What they did understand was a crude civil code, written or traditional, which had governed their ancestors from immemorial times, according to which every offence had a specific punishment assigned. To clear the ethical code from misunderstanding, the Missionaries drew up *Penitentials*, in which in like manner each crime was ticketed with its proper penance. In other parts of Europe a vast mass of miscellaneous regulations for the Ch., either in her corporate character or in her dealing with individual souls, was slowly taking form, destined in the course of time to shape itself into what was known in later days as CANON LAW. It was from the moral precepts and regulations of Canon Law that the casuists extracted the theory of Ethics which lies at the base of Moral Theology. Canon Law, to a large extent, borrowed its language and method from the ancient Civil Law of Rome. Thus in a twofold way the D. of the Ch. was affected by external influences, Teutonic Law giving rise to the Penitentials, and Roman Law profoundly influencing Canon Law. In early days while the Christian communities were small and isolated, disputes between the brethren could be adjusted by the Pauline method (1 Cor. 6 1); but, with the expansion of the Ch. into a vast body comprehending all sorts of men, the great mass of civil and criminal cases came naturally into the Civil Courts, the Ch. safeguarding her Sacrs. by independent disciplinary methods.

1. Scriptural View of Church Discipline.

3. Church Discipline in the Middle Ages.

2. Discipline in the Early Church.

But in practice the two systems (Civil and Ecclesiastical) mutually interacted through the growing habit of employing clerical lawyers skilled in Canon Law in the ordinary civil courts. It was indeed a dream of the 11th cent. that in some happy time Ch. Law might supersede the civil code, and the administration of justice become the exclusive prerogative of the clergy. When therefore about this time schools of Civil Law appeared in various educational centres, the Popes took alarm. Honorius III (A.D. 1217) and Innocent IV (1259) forbade by Bull the teaching of Roman Law in Paris "or neighbouring countries."

The growth of Scholastic Theology dissipated this dream. Anselm in his theory of Salvation had laid

4. Scholastic Theology and Church Discipline.

down the principle that no penance, however severe, could by itself satisfy Divine Justice; that nothing but the Infinite Merits of One Who was Himself infinite could do this. At the hands of the SCHOOLMEN the principle was expanded into what is known as the Tridentine doctrine of Merit—that Christ's infinite merits enable the Saints by works of SUPEREROGATION to augment the store originally created by His own meritorious death, and that this treasure was at the disposal of the Ch. to apply to the contrite sinner in her ministry of Absol. A theory like this strikes at the root of the old idea that penance should be proportional to offence. If no penance the sinner can perform can possibly satisfy Divine Justice, and if the Merit of Christ can be imputed by the priest, the smallest penance, thus reinforced, may transcend in value the most severe and protracted D. Penance, thus robbed of its expiatory character, becomes a mere technical compliance with Eccles. law. But the principle has further consequences. If the Ch. can attach merit to formal penance, she can do so too to any other act. Hence masses, prs. at privileged altars, pilgrimages, trentals, INDULGENCES, at the word of Authority, become means of grace. Thus a purely speculative theory of merit in the course of time at the hands of the Schoolmen overthrew the *Penitentials*, and with them the ancient D. of the Church.

Imputed merit and technical compliance with Ch. D. by a formal penance might possibly be deemed sufficient to safeguard the

5. Canon and Civil Law.

Sacrs., but it is evident that they are insufficient to protect society. The State could not assent to a prisoner condoning an offence by a technical penance, nor could it suffer the law to lose its terror without great peril to the entire community.

The relaxation of penance in the Eccles. courts tended to weaken Canon Law as a preventative of crime, and in consequence to reinvigorate the Civil courts. In two directions however Canon Law maintained its power. (1) It was the law of the clergy, secular and regular, and of all who could show sufficient clerly learning to write their names or read a few lines of Latin. This "benefit of clergy", at the time when the Civil Code was excessively severe, was a highly valued privilege. (2) The right of SANCTUARY provided for all classes a method of appeal from the Civil to the Eccles. Court. Theoretically, the Ch. undertook to discipline those who took refuge in the protected areas, but in practice Sanctuaries became the harborage of bankrupts and defaulters of every kind. For certain classes of offence the Courts of the Archdeacons with their apparitors and spies were dreaded tribunals. Bps. also had their Courts for reserved cases, while some crimes could only be purged in the Court of the Pope. Excommunication theoretically involved social

ostracism; but when, in decadent times, bp. would excommunicate bp. on the most trivial occasions to gratify personal malice or revenge, these fulminations lost their terror. At the height of the Papal power, the ban and the interdict were terrible weapons in the hands of an enraged ecclesiastic, enabling a Pope to deprive a whole country of the ministrations of the clergy. England never forgave the Papacy for the humiliation inflicted on her in the time of John.

Owing to the rise of heretical opinions in the South of France, the Dominican Order embarked on a propaganda resulting finally in the establishment of the Inquisition, which both in Europe and abroad formed for cents. the most ruthless travesty of Ch. D. ever contrived by the art of man. As the object of this terrible system was to repress heresy alone, its action tended indirectly to lessen the care the Ch. had hitherto bestowed on the moral D. of the people. Exemptions of Monastic bodies from episcopal visitation did much to break up the disciplinary system, and this evil was greatly extended by the privileges granted to the mendicant Orders, whose friars received a roving commission to visit any parish and to absolve offenders, even those refused by the parish priest, by the Archdeacon and by the Bp. Thus the whole system fell into confusion, and at the dawn of the Reformation, when the machinery of D. was most elaborate, morality decayed.

For a long time the Reformed Churches tried to maintain the D. of the old Courts, but with diminishing success. A change was

6. The Decay of Church Discipline.

passing unperceived over Europe. Ideals of personal conduct were rising, and this reacted upon the State; Christian D. was in reality reverting to its ancient form. When, as we have seen, religious communities were small, the standard of life was high, and the mere entrance into fellowship in such societies was in itself a D. of the highest order. Now on a large scale Christianity was making her power felt, and in exact proportion to the decay of direct D. the indirect D. of popular opinion was growing both in volume and efficiency. The whole of the vast body of legislation for the regulation of trade and manufacture, particularly in the relations of employer to employed, that has grown up in England especially during the last cent., is the result of this gradual evolution of Christian sentiment. This will appear more clearly if we consider the course of events in France, where the Reformation was suppressed. It suited the policy of the Popes to place the D. of the Ch. practically in the hands of the Jesuits, and this body, imbued with a passionate desire to bring all the world within the net of the Ch., subordinated among her members the D. of character to that of Missionary efficiency. So long as her workers "did all for the glory of God," obeyed their superiors, and manifested missionary zeal, the Jesuit Order accepted responsibility for the personal actions of her agents even when flagrantly opposed to the ethical code of Christendom. To secure the salvation of souls at all costs, she charged her confessors to relax penance, and to absolve when even the grace of "attrition" was scarcely evident. The reader will find the history of this remarkable development in Pascal's *Provincial Letters*. The result of the relaxation of D. was disastrous to public morality, the rich became increasingly rapacious, the poor sank into degradation and misery, until the Revolution swept away both Ch. and State.

The growth of public opinion is by no means continuous, and when through sloth the Ch. begins to lapse from her ideals, whether of

personal holiness or of the conduct of man to his fellows, some new body impregnated with fresh zeal is sure to spring up, promising to do what the Ch. has failed to accomplish. The successive rise of Utilitarianism and Socialism in England are examples of this. Both are essentially humanitarian, emphasising the duty of man to man and of the State to the governed. The present apathy of the public to the degradation of the extremely poor is a proof of languor and inefficiency in the D. of the Ch. Until every communicant is trained in his duty to society, as well as in the duty of individual decency of life, the Ch.'s disciplinary work is not complete. Modern problems of D. centre round such problems as the marriage laws, commercial gambling and dishonesty, unjust dealing with labour, iniquitous and tyrannical strikes, excessive love of pleasure and prodigal expense, neglect of the ordinances of Religion; and out in the Mission field even wider issues are raised. There the Ch. is confronted with the same problems that vexed the Missionaries of mediæval Europe—that of dealing with peoples whose habits of thought and life are of immemorial antiquity, and whose tribal customs such as polygamy, serfdom and slavery, tribal warfare, the rights of chieftains, punishment of criminals, caste, and the like, frequently conflict with Christian ideals. Again, the constitution of native Chs. and a native ministry raises disciplinary questions of far-reaching moment. What seemed to the early Missionaries simple proves extraordinarily complex. Some of these problems are of merely local interest, but the solution of others may involve decisions affecting the fundamental principles of Christianity.

See CANON LAW, REPENTANCE, MORALITY; also Butler's *Analogy*; Cyprian, *De Lapsis*; Harnack, *Prätisch Theologie*, 1877, vol. 2; 8. Literature. Henson's *Moral Discipline of the Christian Church*; canons 109-116; cp. DECH on *Discipline*. With regard to the Mission field, see Grant's *Bampton Lect.*, 1843 (reprinted 1910). Recent legislation will be found in *A Century of Law Reform*, 1901.—PE. E. A. WESLEY.

DISCRETE AND LEARNED MINISTER OF GOD'S WORD (Exh. 1 HC).—In the *OHC*, 1548, and PB of 1549, "to me or to some other discrete and learned priest." Cosin's suggestion, "discrete and learned priest, the Minister of God's word," was not accepted in 1662. The phrase is ultimately derived from the 21st decree of the Lateran Council of 1215, which made yearly confession compulsory and ordered that the priest be "discrete and cautious." The word reappears in later decrees, used in a natural if conventional sense. There is no reason to suppose that it bears a technical meaning of "authorised." The Lateran decree allowed confession to priests other than the parochial clergy, if the latter gave permission; and the Council of Trent, to stop abuses, ordered that such outside confessors should have a licence (*sess.* 23, *De Reform.*, art. 15). It has been suggested that in the Eng. Ch. some similar licence from the bishop is desirable.

(Scudamore, *Notitia Eucharistica*,² c. 15, sec. 3, n. 1; Hefeke, *Concilien-geschichte*³ 35 627, p. 888.) —A3. CLEMENT F. ROGERS.

DISPENSATION.—Used by classical writers: "the paying out of money (by weight)," "the work of a paymaster" or "steward"; and, in a derived sense, "administration," "management" (cp. 1 Cor. 9 17, "a dispensation of the Gospel"; "the Mosaic Dispensation"; the "dispensing" of drugs by a chemist).

Administration necessitates, under certain circumstances, the granting of indulgence. An administrator's first duty is to see that the law is obeyed. But the law contemplates a normal state of things, and under unusual circumstances there is a risk of the law becoming morally inapplicable, and, if enforced, odious, or even injurious. If the law has been broken, the administrator may re-enforce it, may avoid taking notice of the breach of the law, or may accept the fact of the breach and legitimate it. This third action came to be termed, in a limited sense of the word, "dispensation." It has sometimes been confounded with "privilege" or "absolution." It was more than "absolution," for it not only forgave the illegal act, but also validated its results. D. was always granted only with difficulty, and for important reasons. At first, Ds. were mostly *post factum*. In some cases, a *future* exemption from the obligation of a law was granted, and in time this became the usual meaning of the term. In this technical sense, D. = "an authoritative declaration that a law does not, under present circumstances, bind a person." Properly speaking, this is the act of a law-giver, by a temporary repeal of the law; but, in practice, the act is judicial, and is the decision of an officer who has jurisdiction over the person concerned, and has also weighed one law against another, that the positive law is not binding. Usually the conflict is between the law of nature and the law of the Ch., and a D., e.g., authorising an invalid to eat meat on a fast-day, declares that, in view of the necessity (by natural law) of nourishing food to a person in this condition, the eccles. law of fasting does not bind him.

Ds., notwithstanding the maxim *Cuius est ligare, eius est solvere*, were, when justified, for centuries granted, as a necessary act of administration, by bps. to their subjects, not only from diocesan or provincial statutes, but even from laws imposed by a general council, or by the Pope. In later days the juridical theory developed and became stricter, until only some Gallican doctors were left, holding that a bp. can do for his diocese what the Pope can do for the whole Church.

The systematisation of the Canon Law lessened the authority of Councils and bps., concentrating legislative and administrative power in the hands of the Pope, who, as Ultramontanes assert, dispenses with all eccles. laws as legislator. The fees for Ds. regarding vows, orders, tenure of benefices, and marriage, formed an important item in the Papal income. At last bps. were permitted to grant Ds. mainly by virtue of their faculties, quinquennially renewed on a visit to Rome.

It was enacted, 25 Hen. VIII, cap. 21 (A.D. 1534), that application for Ds. should no longer

be made to Rome, but that the Abp. of Canterbury should "grant . . . all manner such licences, dispensations . . . faculties . . . for causes, not contrary or repugnant to the Holy Scripture and Laws of God, as heretofore hath been used and accustomed to be had and obtained at the See of Rome, or any person or persons by authority of the same." These Ds. were granted by the Abp.'s faculty office. In A.D. 1570 Parker, worried by applications from men of position, who desired faculties for their protégés to hold benefices contrary to Canon Law, expressed a wish that the office were done away. In A.D. 1576 Grindal with the Privy Council decided (without result) to abolish letters dimissory, marriage licences, ordination under age, or to both diaconate and priesthood at once, still permitting Ds. to hold two (only) benefices at once, for the ordination of the illegitimate, for eating meat on fast days, for non-residence, commendams, and for laymen to hold benefices without cure of souls. Letters dimissory and marriage licences are still granted, and the Ordinal alludes to a faculty authorising the ordination of a deacon under 23 years (all in Grindal's black list). In addition Ds. on fast-days, for non-residence, and tenure of two benefices, are sometimes given.

Lawyers would, possibly, limit episcopal powers to grant Ds., substituting the Abp. for the Pope, as possessor of rights filched from the bps. Bps. may, like Bp. Temple (of London), more reasonably claim all powers originally inherent in their office.—A5.

Bibliography: Vacant, *Dict. de Theol. Cath.*, fasc. xxx, pp. 1428 ff.; St. Thom. Aq., *Summa*, Ia, IIae, xcviij, ad. 4; E. G. Wood, *Regal Power of the Church*; Strype, *Parker, Grindal*; Mocket, *Politia Eccl. Anglic.*, London, 1617; Gibson, *Codex Juris Eccl.* 3 5; Creighton, *The Abolition of the Roman Jurisdiction*, Ch. Hist. Soc., vii.—A5.

J. E. SWALLOW.

DISSENTERS.—The first body of Christians to "dissent" from the teaching of the National Church and separate themselves from its communion were the Roman Catholics, who after the bull of Pope Pius V in 1570, excommunicating Elizabeth and all who countenanced her "schismatical" church, ceased to attend their parish churches and were in consequence fined or imprisoned for "recusancy." The term "Dissenters" is, however, usually confined to those bodies of Protestants who object either to the doctrine or discipline of the Ch. of England. A large body of PURITANS in Elizabeth's reign objected to the discipline and polity of the Ch., although practically all of them accepted its doctrinal teaching, and the majority were strongly opposed to the idea of separating from its communion. But as early as 1568 an attempt was made by some extreme Puritans to leave the Ch. and form separate societies, where they could enjoy their own special form of discipline and worship. About 1580, owing to the teaching of a divine named Robert Browne, the sect of

"Brownists" or INDEPENDENTS was formed. They advocated complete separation from the Ch. of Eng., and maintained that each separate congregation was a distinct church endowed with full powers of independent government and organisation. They denied that the Ch. of England, or any church not formed after their own model, could be a true church or possess valid sacraments or ordinances, and thus refused to allow their followers to join in communion with the Ch., in consequence of which they were bitterly persecuted and frequently banished from the kingdom (cp. Neal, *Hist. of Puritans*, vol. i, p. 303, ed. 1822). During the Civil War, however, they rose into great prominence, and at length, with the aid of the army composed mainly of Independents, triumphed over the more moderate "Presbyterian" Puritans, who regarded them with the greatest abhorrence as "sectaries."

In 1633 the Independents were divided by the formation of a separate congregation of BAPTISTS, who advocated the necessity of adult "believers'" baptism, and this sect rapidly increased during the Civil War, and under the Commonwealth as many as thirty of their ministers held Ch. livings.

During the Civil War also the teachings of a religious mystic named George Fox led to the formation of the Quakers or Society of Friends, who denied the use of any external rites and affirmed the necessity of living under the direct guidance of the Holy Spirit. Under the leadership of Barclay and William Penn their numbers rapidly increased, although they were persecuted and ostracised, not only by the Ch., but by all the other sects.

The refusal of the PRESBYTERIANS to conform to the requirements of the Act of Uniformity in 1662 led to the ejection of a large number of their clergy from their cures, and the persecution which they endured, in common with the Independents and Baptists, drew these hitherto antagonistic bodies of D. into closer union. The Toleration Act of 1689, by bringing about the cessation of religious persecution for all D. except Roman Catholics and Unitarians, did much to gradually reconcile the D.; and a large number of them conformed to the Ch. during the early decades of the 18th cent., and many others drifted into Arianism or Unitarianism, a form of belief which was then very popular, owing to the prevalence of Deism. As early as 1712 Daniel Defoe considered "the Dissenters' interest to be in a declining state," while in 1741 Mosheim was informed that the D. "were continually diminishing" "owing to the mildness and gentleness of the bishops towards them" (*Mosheim's Eccles. Hist.*, ed. by Murdock, p. 872).

The Methodist revival, however, although started within the Ch., did much to stimulate the declining vitality of Dissent, while the final alienation of the main body of METHODISTS from the Ch. was such a considerable addition to its ranks, that a contemporary estimate, at the end of the century, placed the proportion of

D. to the Ch. at one to eight, whereas at the beginning, it had been estimated at one to twenty-two. Besides a number of minor modern sects, the formation of the Salvation Army in the last century has added another large body to the numbers of the D. [See further, ENGLAND, CHURCH OF.]—A1.

C. SYDNEY CARTER.

DISTRICT.—This term, or, more fully, "Conventional District," is applied to an area informally assigned to the charge of a curate by agreement between the Bp. and the incumbent or incumbents of the parish or parishes in which the area remains legally included. The term also legally describes the area formed into a Peel "District" under the New Parishes Acts, or a Consolidated Chapelry "District," etc., under the Ch. Building Acts, during the period between the date of the formation of any such D. and its acquisition of the status of New Parish (see PARISH, NEW).—A7. R. W. FOWELL.

DIVORCE.—Our Lord has taught us that in the original Divine ordinance of marriage D. had no place—"From the beginning it was not so" (Mt. 19 8).

1. NT Teaching.

Fallen man introduced D., and history shows it as generally admitted in the practice of ancient nations. The Israelites were no exception: "Moses, because of the hardness of your hearts suffered you to put away your wives." We seem to understand that God as it were stood by, neither approving, nor adding condemnations. The time for restoring the full sanctity of marriage was not yet. With the coming of our Lord came the tightening of the moral law. He condemns the D. provision of Deut. 24 1 (Mt. 5 31). Henceforward "whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (Mt. 5 32). In this passage our Lord permits a man to put away his wife for the one cause of fornication. There is, however, no expressed sanction of the re-marriage of the man, even in this case; while the woman put away is an adulteress if she marry again.

One passage (Mt. 19 9) is very commonly quoted as giving sanction to the re-marriage of the man in the one allowed case of putting away: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery." This is the reading of the *Textus Receptus*; but the extant MSS., as also the Versions and Fathers, show here great variation. B. omits "and shall marry another," and reads "whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery." Supposing the *Textus Receptus* to give the true reading, various explanations have been given of it. (1) Keble supposed the verse intended for Christ's Jewish hearers, and not for His own followers. (2) Von Döllinger regarded the specified exception *τροπή* as meaning not adultery, but pre-nuptial unchastity. (3) Others regard the specified exception as to be read only with "shall put away," and not with "shall marry another." (4) Others understand the re-marriage of the man in this case to be allowed. Those who adopt this view have to meet the difficulty

arising from the second half of the verse, "he that marrieth a woman put away committeth adultery."¹ The marriage bond, if it exist at all, exists for both, husband and wife; and if the woman be not free it seems to follow that the man also must be bound. The passage in Mt. 19 is the only passage in the Gospels in which any support for re-marriage can be thought to be found.²

In the history of the Christian Church no writer of the first three centuries is found to advocate or admit re-marriage after D., even in the case of the innocent husband. Tertullian and Origen, however, mention instances of Christians who had availed themselves of the facilities afforded by the civil law. The Christian community in the face of lax systems of D. alike in the Roman empire and among the Jews created the tradition of the indissolubility of marriage. After the conversion of Constantine and the large accessions which the Church received in the 4th cent. a divergence becomes discernible between the attitude of the East and that of the West. In the West the judgment of the Church was predominantly on the side of the entire indissolubility of the marriage bond: in the East D. with the right of re-marriage came to be permitted to the man for the adultery of the wife, and in some other cases recognised by the civil law.

The PB does not anywhere recognise D. In the Marriage Service the joining of the hands of the parties is accompanied by the pronouncement, "Those whom God hath joined together let no man put asunder." In the prayer before the second Benediction occur the words "and knitting them together, didst teach that it should never be lawful to put asunder those whom Thou by Matrimony hadst made one." There is no hint of exception. Moreover, no D. with right of re-marriage has ever been recognised by the canons or formularies of the Church of England, or was known to the law of England (apart from Acts for particular cases) prior to 1857. Separation *a mensa et thoro*, sometimes loosely called D., has always been permitted for adequate cause: and decrees of nullity of marriage have always been obtainable for reason shown, such as physical incapacity, or defect of consent. But no D. with right of re-marriage was known to the Church in the case of any marriage which had once been valid.

The Divorce Act of 1857 brought the law of England into conflict with the law and practice of the Church; and in most of the countries, colonies and dependencies in which the Anglican communion is at work a similar situation of conflict has now arisen. This unfortunate

¹ Most critical editions now reject the second half.

² But see for another view *The Biblical Teaching on Divorce*, by C. W. Emmet, in *CQR*, April, 1910, where it is argued that the right of re-marriage, in view of contemporary usage, must be understood to be included in any permission of D., and also that "it is difficult to hold that divorce for any other reason than adultery is necessarily and certainly unscriptural." Cp. Report of Commiss. on Divorce (1912) for evidence by Dr. Sanday and others. G. H.]

contrariety has led to much controversy and divergence of practice. The best wisdom of the Church on the controverted points may be looked for in the pronouncement of the bishops assembled at the Lambeth Conference in 1908. These bishops represented all the provinces of the Anglican communion, and were working under a great variety of systems of state law. Their resolutions were these.

"39. This Conference reaffirms the resolution of the Conference of 1888 as follows: (a) That inasmuch as our Lord's words expressly forbid divorce, except in case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party. (b) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage. (c) That, recognising the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

"40. When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church."¹ (See further, MARRIAGE.)—MA. O. D. WATKINS.

DOCTRINE is sometimes used in the PB quite generally in its etymological sense of *teaching*

as in the Colls. for St. Paul, St. Mark, and St. Luke; and in one of the questions in the Ord. the candidates are asked if they will frame their lives "according to the D. of Christ," *i.e.*, his ethical teaching. But elsewhere, as in common usage, the word relates to teaching about Truth, and not about Duty. The Pref. (B1³) makes "established doctrine" and "laudable practice" complementary elements of religion, and pr. is made that ordinands may not only be filled with "the truth of thy D.," but endued with "innocency of life." So they are to banish "erroneous and strange Ds.," they must be "persuaded that the holy Scriptures contain sufficiently all D. required of necessity for eternal salvation through faith in Jesus Christ (τ₂);" and they must undertake "always so to minister the D. and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Ch. and Realm hath received the same, according to the commandments of God" (τ₂).

From this is evident the high value attached to D. in the PB (see further, TRUTH).

2. Religion and D. D. is the formulation of truth by authority. It may be only the authority of a parent expressing in simple

language what little children can take in of great mysteries. It may be the delegated authority of the minister of God's word. It may be the special authority of a learned theologian. When used in this wider sense, *e.g.*, in reference to a paper on D. in a theological examination, it may shade off into pious opinions and learned speculations. But in the PB passages last cited it is clear that a certain body of D. is regarded as carrying with it the authority either of "the Lord" or of "this Ch. and Realm." It is clear also that the CREEDS, and in particular the APOSTLES' CREED (required at Bapt., Confirm., and Vis. of Sick), hold a pre-eminent place. (For the position assigned to the ARTICLES OF RELIGION, see that art., and cp. ACTS OF UNIF., §§ 5, 10.) Certain expressions seem almost to imply that whatever anyone may infer from Scripture may be taught as necessary D. But it is obvious, in view of the express supersession of large parts of the OT as no longer binding on Christians, that this cannot be intended. And, although the Ang. formularies reflect the views of a time when, in theory at least, strict ORTHODOXY was reckoned an essential part of saving faith, no express statement of what is necessary for salvation is found, beyond what is implied in the uses named above of the Apostles' Creed.

This guarded economy in the imposition of doctrinal formularies is characteristic of the PB, with which the rigid application of tests to ordinary worshippers is little in harmony, however much it has been attempted by administrators in State and Ch. The Creeds are loyally treasured as securing fundamental truth long ago established. They are, however, manifestly incomplete. The grounds and conditions of pardon and grace, the readiness of God to hear and answer prayer and to accept praise and gifts, the Divine commission of the ministry, these and other points do not fall within the scope of Creeds, which, like foundations, imply a superstructure. This is partly given in the CATECHISM, partly in the EXHORTATIONS, partly in the declaratory statements which introduce the forms of Absolution and other prs., and very largely in the SCRIPTURE selections. Even these are not sufficient, and the Sermon (see PREACHING), the CATECHISING, the INSTRUCTION, and the teaching in the SCHOOLS, all have their place in the necessary work by which life and colour and meaning and concrete application are given to Christian D. by the living voice of devout and reverent teachers of all grades. Doctrinal formularies are invaluable for the individual as points round which the gains of a lifetime in the search of truth may be one after another fitted into their proper place in the proportion of faith; they are necessary for the unity of the Ch., which requires the historic Creeds as links with its earlier self, and bonds between its several parts. But, just because they are old, they need perpetual re-translation into the vernacular speech of each generation, so that the old words

3. Doctrinal Teaching.

¹ [It should, however, be noted that the Conference was very evenly divided over the last resolution, 87 voting for it and 84 against.]

may ring true and carry to the heart their message of help.

If the Creeds represent *Catholic D.*, the Catechism contains elementary and the Arts. more advanced *Anglican D.*, and with these last may be grouped the incidental statements in the PB. It would be well if preachers and teachers avoided such expressions as "The Ch." or "The whole Ch. teaches . . ." when enunciating D. not covered by these. What they affirm may be some truth contained in Scripture, or taught by the Primitive Ch., but which has not found place in our formularies; but it may be some doubtful interpretation, or later tradition. It is, of course, perfectly legitimate to cite the Mediæval Ch. or St. Thomas Aquinas on points of D., but it is not legitimate to give forth dicta carrying no higher authority as if they had the endorsement of the whole Catholic Ch., or the ratification of our own branch of it. Much prejudice against "Church teaching" would be avoided if those who speak for the Ch. would with more uniform care distinguish: (a) what all Christians agree to find in the NT; (b) what the Catholic Ch. has enshrined in her Creeds; (c) those elementary truths which have always been taught, and underlie the common worship, rites, and sacraments of the Ch.; (d) that wider range of truth which the Eng. Ch. has soberly and with restraint defined in her Arts. and incidentally in the PB; (e) such further truths drawn from Scripture as are agreeable to the foregoing; (f) such alleged truths as at least appear to be at variance with Catholic or Anglican formularies, though a court of law would not necessarily regard them as excluded; (g) Ds. admitted to contravene both the letter and spirit of the formularies.

See further, APOSTOLIC SUCCESSION, AUTHORITY, HERESY; books on the Arts. and Creeds; manuals by Strong, Mason, Moule, etc.; W. N. Clarke, *Outlines of Christian D.* (fresh and untechnical, though inadequate on special Ch. D.). Pleas for a wide latitude may be found in *Anglican Liberalism* (H. Rashdall on *The Ethics of Subscription*), E. A. Abbott, *Kernel and the Husk.*—V. G. HARFORD.

DOGMA.—See DOCTRINE.

DOMINICAL LETTER.—Another name for the SUNDAY LETTER.

DOMINUS VOBISCUM.—In the earliest liturgical formula which have come down to us with any detail (4th cent.), a mutual Salutation of priest and people is found at various points of the services. And, as it occurs in one of the oldest parts of the *Canons of Hippolytus* (3rd 22), it may well date back to the 3rd century. This Salutation takes several shapes, e.g., "Peace be with all" (1 Peter 5 14), "The Lord be with you" (Ruth 2 4, 2 Thess. 3 16), the Response invariably being "And with thy spirit." In the Western Mediæval Ch. the ordinary form was "The Lord be with you" (though "The peace of the Lord be always with you" took its place at one very solemn point of the Mass), and it was used to mark every important change in the services. The PB of 1549 retained it in several places: MEP (1), HC (3), Bapt. (2), Ord.^s (1) each; while "The peace of the Lord be always (abide) with you" occurred once each in HC and Confirmation. Most of these were omitted in 1552, but "The Lord be with you" still occurs (a) in MEP (at a somewhat earlier point than in 1549, marking the transition from the praise-part to the prayer-part of the service), (b) in Confirm., (c) in the new Access. Service. It is to be

regretted it was not also retained in HC, immediately bef. "Lift up your hearts." A custom, based on primitive antiquity, prevails in some chs. of using it as the preface to sermons. (See art. *Dominus Vobiscum* in DCA.)—B2. J. W. TYRER.

DONATIVE.—A benefice which the patron can bestow without presentation to or investment by, and exempt from the visitation of, the Ordinary. The holder of such a living, according to Abp. Magee, "owes no obedience to his diocesan." All Ds. have been abolished by the Benefices Act, 1898.—TA. G. HARFORD.

DOORS OF CHURCHES.—The Thank-offering of the Merchants of Florence for the cessation of the Plague of A.D. 1400 was a new bronze door for the Baptistry. No less an artist than Ghiberti worked at this for twenty years, and it is still one of the world's beautiful things. English church doors were generally made very massive, and covered, at first with elaborate ironwork, and then with tracery. A beautiful modern church door is rare.¹ Ornamental work is now kept for the interior, and the door is regarded merely as a protection against thieves and draughts. It should, nevertheless, be made as good as possible, in honour of Him who said, "I am the Door," fitted with a spring to keep it closed in the winter, made to open outward if possible, and protected by a porch. It is advisable to provide a vestibule with inner doors, and to place a radiator or two in it, in order that the air which enters the church may be well warmed first. These inner doors should be without fastenings, hung on noiseless hinges, and allowed to swing either way. Or they may be well padded, with strong leather covering, and kept from slamming by a strap.—R6.

W. A. WICKHAM.

DORSAL.—(Lat. dorsum—dorsale). (i) An ornamental curtain, usually highly wrought, hung on the wall behind the Holy Table—the original of the reredos, and like the reredos designed to add dignity to the Holy Table. Also (ii) a hanging suspended behind the stalls for the choir or clergy; or even (iii) the back of the stall itself.—R4. S. REDMAN.

DOUBLE.—See FESTIVAL, § 3.

DOXOLOGY.—The word D., though sometimes employed in a wider sense, is commonly used to denote a short expression

1. Preliminary. of thanksgiving or praise to God occurring at the end of some longer form. There are examples of this in the NT, e.g., Rom. 11 33-36, 16 25-27, and 2 Cor. 9 15. The custom of using Ds., founded as it is on the promptings of natural piety, has been kept up by Christians ever since. In the Church of England Ds. are found in four situations: (a) at end of Sermons and Homilies, (b) at end of Prayers, (c) at end of Psalms, (d) at end of Metrical Hymns. For (a) see art. ASCRIPTION.

(b) There are a few, but not many, examples of Ds. at end of prayers in the PB, e.g., Coll. for St. Thomas and the two Post-Communion Prayers. In the early Church every pr. ended with a D., and this is still the case in the East. An interesting example is to be found in the Lord's Prayer. As it stands in the accepted text of

¹ But see those in the Lady Chapel at Liverpool.

St. Matthew, there is no D. But so essential did a D. appear to a pr. that we find one already attached to the Lord's Prayer as it is given in the *Didache* (8). And at a comparatively early date the D. was inserted in the NT text (Matt. 6 13).

(c) There are three forms of the *Gloria Patri* now in use: (1) the Greek, "Glory be to the Father and to the Son and to the Holy Ghost: Both now and ever world without end. Amen." (*Δόξα*

3. After Psalms—Gloria Patri.
Πατρι καὶ Υἱῷ καὶ Ἀγίῳ Πνεύματι καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.) (2) The Spanish, "Glory and honour be to the Father and to the Son and to the Holy Ghost, world without end. Amen." (3) The Roman, as in our PB (*Gloria Patri et Filio et Spiritui Sancto: sicut erat in principio et nunc et semper et in saecula saeculorum. Amen.*) The earliest authority for the third form is the second Council of Vaison (in Gaul, 529), canon 5. But, as this Council shows it was already in established use at Rome and elsewhere, it must go back to the 5th cent. The first half of the *Gloria* is of earlier date, being found (as one of two alternatives) in Basil (c. 370) *On the Holy Ghost* 27 68, and it occurs, likewise, in the *Canons of Hippolytus* 3 29. We may conjecture that, in its present form, it was probably intended as a protest against Arian heresy. Its use at the end of Psalms is as old at least as the 6th cent., as we see from Benedict's *Monastic Rule* (9 and 18), and is practically universal both in East and West. But while in the East it is said at the end of each group of Pss. only, in the West it is usually said after every Ps. The Amer. PB has left it optional to follow in this respect either the Eastern or the Western custom. This use of the *Gloria Patri* is very beautiful and appropriate. The Pss. are Jewish compositions. And the addition of the *Gloria* is a sign they are being recited not with a Jewish, but with a Christian intention—not as hymns of the OT, but as referring to Christ and his kingdom.

(d) The practice of singing a D. at the end of Pss. naturally led to the same custom being adopted when metrical hymns were used in public worship. Hence all, or almost all, hymns in the Western mediæval service-books conclude with a D. written in the same metre as the hymn. This D. was sometimes the composition of the writer of the hymn; sometimes it was merely appended when the hymn was inserted into the service-book. The oldest English hymns were composed on the model of the Latin mediæval ones, and hence they too ended with a D. (e.g., *Veni Creator* in Ordination Offices, 1549). And this has been the case, more or less, ever since, especially in metrical versions of the Pss. For instance, there are five Ds. in different metres at the end of Tate and Brady's Pss., and six at the end of Watts' Pss. Most metrical Doxologies are not of very high poetic or devotional merit. But an exception must be made in favour of Ken's magnificent D., "Praise God from whom all blessings flow." There has been from time to time a certain amount of discussion as to the advisableness of

using Ds. with *all* hymns. Perhaps the best rule is to use one after all joyful or objective hymns, but to dispense with it in the case of subjective or penitential ones.

(Arts. *Doxology* in *DCA* and in Julian's *Dictionary of Hymnology*.)—B2. J. W. TYRER.

DRESS OUT OF CHURCH.—See **HABIT OF CLERGY (OUTDOOR).**

DUTY.—D., or moral obligation, is a conception so elementary that it defies definition. To the Christian it implies a personal

1. Explanation of Term. relation with a personal God, Who has made His will known to us both by the Revelation of His Law and by the voice of conscience in the individual soul, and a God Whom we *ought* to obey because we trust and love Him. If I consciously disobey His will, I sin; if I obey it, I do my duty. God has made us for fellowship with Himself, and that fellowship must be a union of will with will.

The Stoics spoke of τὸ καθήκον, the "appropriate action" of one who is living "in conformity with nature." Cicero worked out a system of duties in *De Officiis*.

Among modern intuitional moralists the idea of D. is prominent. Martineau asserts (as against some non-theistic moralists), "the identification between the inner consciousness of a sacred order among our springs of action and the real eternal objective will of God seems to me to construe very faithfully the sense of authority attaching to the revelations of our moral nature: they are in us, but not of us, not ours but God's."

The word D. does not often occur in AV, but OT and NT alike are full of that love and service which we *owe* to God. He

2. Use in PB: saves us *from* sin, which is the Agreement negation of D., *to* righteousness, with Bible. *for* service. D. is the response of the son to the Father, the outward expression of love answering to love. So our Lord says, "I *must* work the works of Him that sent Me while it is day" (John 9 4). St. Paul writes, "*Necessity* is laid upon me: woe is unto me if I preach not the Gospel," "The love of Christ *constraineth* us" (1 Cor. 9 16, 2 Cor. 5 14).

The PB speaks of self-oblation (which is the crown of filial trust) as our "bounden D. and service" (HC Pr. of Oblation). Thanksgiving is at once a privilege and "our bounden D." (HC aft. *Sursum Corda*). The Commandments, which declare God's Law, teach us our D. towards God and our D. towards our neighbour. In the majority of the Colls. we virtually ask for forgiveness of our neglect of D. in the past, and for grace to do our D. in the future.

A threefold division is usual. I owe a D. (i) to God, (ii) to my neighbour, (iii) to myself.

This corresponds to the "godly, **3. Classification of Duties.** righteous and sober life" of the Conf. The Cat. however suggests that we may eliminate the third. Doubtless it is my D. to myself to develop and discipline my life and faculties to the uttermost, and especially to maintain that balance and self-control without which my true manhood will be lost.

But, seeing that I am "not my own," this self-development is my D. not so much to myself as to God. Of course, there is also a close relation between the duties to God and to my neighbour.

The Cat., in describing these duties, interprets the rule of the Decalogue, and follows the teaching of our Lord (Matt. 5 20-37). It applies the principle of each Commandment to our inward thoughts, dispositions and motives: assuming that good dispositions become effective in word and action whenever there is opportunity.

(i) *The D. towards God* is summed up in one word—Love (Matt. 22, 37). To Love Faith and Reverence are closely akin: both express the right relation of the son to the Father. Diligent service must needs follow: faith in a person is inseparable from obedience and must issue in works.

Filial "Fear" is hardly distinguishable from reverence. "Hope" comes to one who has Faith in His Father, and knows that His purpose is Love and must be fulfilled. St. Augustine defines "temperance as love surrendering itself wholly to Him Who is its object: courage as love bearing all things gladly for the sake of Him Who is its object: justice as love serving only Him Who is its object, and therefore rightly ruling: prudence as love making wise distinction between what hinders and what helps itself."

These "virtues" (cardinal and theological) issue from the habitual performance of the corresponding duties.

Thus, we have enjoined on us in Commandment I, the service of God; II, spiritual worship; III, carefulness in word and specially veracity, as a consequence of a reverent sense of the continual presence of the God of Truth (see Bp. Gore's *Sermon on the Mount*, p. 208); IV, diligence in the use of time, and care in keeping the Lord's Day holy.

(ii) *The D. towards my neighbour* is to "love him as myself" (Mt. 22 39). "Love is the fulfilling of the Law" (Rom. 13 8-10). With benevolence and justice, we must associate purity, honesty and a right sense of the value of things.

In Commandment V we have the application of love and justice to special relationships of the home (conjugal, filial and parental Ds.). The Cat. rightly extends this to our association in Church and State (duties of submission to authority and of good citizenship), and includes the attitude of humility and courtesy to our moral superiors (our "betters"). Such duties as those of good faith and considerateness between employer and employed might be added. Love and justice are applied in Commandment VI to our neighbour's person, VII to his home, VIII to his property, IX to his good name. X "anticipates that inwardness which constitutes the special feature of Christian morality."

A special note seems needed with regard to two characteristic duties.

Humility comes from a recognition of the truth about ourselves: it is the true attitude of the individual towards God. The D. of "walking humbly with God" is the necessary condition of

almost all duties; D. has no worse foe than self-sufficiency.

Purity. "The root of the matter is the intense desire which religion has to protect the founts of life against whatever might destroy, waste, or pollute them. With this end Christianity declares that our bodies are temples of the Holy Ghost" (Inge, *Truth and Falsehood in Religion*, p. 74). It may be added that impurity is a sin against the home, which our Lord taught us to regard as sacred.

All duties are summed up in the character of our Lord, Who is the revelation of divine love.

He is the mirror of the Father's perfection, which we are to imitate (Matt. 5 48). He perfectly kept the Commandments and the Father's will. While God's commandments are the same for all, His will varies according to His ideal for each son and the "works which He has before prepared" for him "to walk in" (Eph. 2 10; HC Thanksgiving Pr.). Thus, His calls are progressive. But if one D. leads to another there is "grace for grace" (John 1 16) to enable us to fulfil it. And, seeing that the calls come from a loving Father, Who always gives the power to enable us to answer them, there can be no question of merit. "We are unprofitable servants, we have done that which it is our D. to do" (Luke 17 10).

Literature: see under CONSCIENCE; also Dale, *The Ten Commandments*; Robinson, *The Church Catechism Explained*; Gore, *The Sermon on the Mount*; Illingworth, *Christian Character*.—K3.

J. A. KEMPTHORNE.

EAGLE.—(1) The symbol of St. John Evan. (probably not before 5th cent.). (2) Used for LECTERN. There is an E. desk (6th cent.) on the Pulpit of Sant' Ambrogio, Milan. Another (later) at Ravello has the legend on its pedestal "in princip. erat Verbū," clearly showing the allusion to St. John. On the Lectern at Queen's College, Oxford (1662), is the inscription "Regina avium, avis Reginensium." This probably gives the best reason for this use of the E., as the King of Birds (Ezek. 17 1-7), so often used by the nations as the emblem of sovereignty, the noblest of the feathered race, solitary in habit, keen in vision, soaring and swift in flight, fierce and fearless in onslaught, never naturally submitting to a burden, but in God's service bearing His Holy Book, as the Bird most worthy to bear it, all its natural pride and fierceness being laid aside, its beauty and dignity and strength yet remaining.—R3.

W. A. WICKHAM.

EAST, TURNING TO.—This subject may be dealt with under two heads, the attitude of the worshipper, and the construction of churches.

Praying towards the East is attested by Tertullian (*Apol.* 16, *adv. Valentin.* 3), who

says that the Christians are not therefore sun-worshippers, as the heathen supposed. Clement of Alexandria (*Strom.* 7 7) gives as the reason of the custom the fact that the sun rises in the East, which therefore is the emblem of light; he says that the oldest heathen temples likewise "looked towards the West that people might be taught to turn to the East when facing the images." He seems to mean that the entrance was to the West; see below, § 3. Probably the Jewish temple was built so that the worshipper

faced West (*DCA* 2 1526); cp. Ezek. 8 16, where the sun-worshippers turn to the East. Daniel prayed towards Jerusalem (*Dan.* 6 10, cp. 1 Kings 8 48). Other early Christian references are: the older *Didascalia* 2 57 (third century?, ed. Funk, 1 160, ed. Gibson, p. 65), and the parallel *Apost. Const.* 2 57 (twice); *Edessene Canons* 1 (c. A.D. 350); Origen, *de Orat.* 31. The reason given in the *Apost. Const.* passage (it is due to the writer himself) is that Paradise is on the East. The custom is also implied by the Orientation of churches (below, § 3).

The normal practice then was for all the worshippers, including the ministers, to turn to the E. in addressing God. And this is the usual Eastern practice in the present day, especially among the separated Eastern Churches which are more conservative of old custom than others. But in the West an exception arose in the case of antiphonal singing, where there were two choirs (as in most of our churches at the present day); the *decani* and *cantoris* side then turned half round in order to answer each other, and this is the reason of the arrangement of seats in our chancels. The Sarum *Consuetudinary*, however, directs the choir to turn to the E. for *Gloria Patri*, and this was formerly the custom in France (*Hier. Anglic.* ii. 259). Another exception is universal. When a bishop or presbyter says a pr. of blessing, ordaining, or confirming, he turns to the person blessed, ordained, or confirmed. In the PB the Archbishop and Bishops are directed to say the *Veni Creator* over a Bishop-elect, and (it would seem, by implication) also the Pr. of consecration following. Praying to the E. was one of the Anglican practices much objected to by the Puritans in the 17th cent.; they wished the prayer desks to face the people (*Hier. Angl.* 2 26, 44, 3 338). See further, EASTWARD POSITION.

There is no ancient authority for the minister turning to the E. when addressing the people, as at the lections, whether at HC¹ or at MP and EP. The minister should turn himself, as the PB directs for the lessons, so that he may best be heard; and so the Nonjurors' Liturgy of 1718 directs the priest at the Epistle to turn to the people; and the English bishops in 1661 at the Savoy Conference said that the minister, when he speaks to the people as in Lessons, Absol. and Benedictions, should turn to them. (See art. POSITION AND POSTURE.) The reader of the liturgical lessons in the Eastern Churches, as far as the present writer has observed, always turns to the people. The provision for reading them, in the West, from an *ambo* or from the roodloft or choir step is made that the people may best hear. (See further, Scudamore, *Noiti. Euchar.*, p. 246.) The present custom at Low Mass in the Roman Church of the reader turning to the altar seems to be due to the people not understanding the language of the lections. All symbolical reasons for the position of the reader are afterthoughts.

It was the custom in the early Church (though it was perhaps not universal) for the candidate

for baptism to turn to the West, the region of darkness, when making the act of renunciation (*ἀπορῆνῆ*) of the devil, and then to turn to the East, the region of light,² when making the act of submission (*συνταγή*) to God. The latter often took

¹ The earliest authority known to the present writer is Durandus (13th cent.). He directs the Epistle to be read facing the altar.

² For this symbolism see Lactantius, *Inst.* 2 10.

the form of a bapt. Creed, though in some authorities the Creed comes at the immersion itself. The custom is attested by Cyril of Jerusalem, *Cat. Lect.* 19 2, 9; *Testament of our Lord* 2 8, *Canons of Hippolytus* 19 119, 122; Ambrose *De Myst.* 2, etc. It is not mentioned in the *Apostolic Const.* or in the *Egyptian and Ethiopic Church Orders*; and possibly the custom was not Syrian or Egyptian.

Our custom of facing East when saying the Apostles' Creed, and by analogy the Nicene Creed, even though for the reason given above (§ 1) all do not turn to the East for the prayers, comes from transferring this bapt. custom to the other offices. When the Apostles' Creed was said kneeling, as in the Pre-Reformation offices, this could not have been the case.¹ It seems desirable not to turn to the East specially for the Athanasian Creed, as that canticle is arranged for antiphonal singing.

The usual rule is for churches to face E. The *Didascalia* (l.c.) gives us the earliest description of a church that we have, and in it all the worshippers are arranged so as to face E. So in *Apost. Const.* 2 57, *Test. of our Lord* 1 19 (probably), *Arab. Didascalia* (c. A.D. 400). Exceptions are, however, found at Antioch (Socrates, *HE* 5 22, which implies the usual rule), probably at Tyre (Eusebius, *HE* x. 4 41—the vestibule looked towards the E.), probably also Constantine's church at Jerusalem (Euseb., *Vit. Const.* 3 37—the entrance doors placed at the E., cp. Clem. Alex. above, and *DCA* 1 369 b, but the description is not clear, and from "Silvia" it appears that there were three churches in the same enclosure); and almost certainly in the case of heathen basilicas converted into churches. In the normal case, however, there seems to be an ambiguity. It is possible, or probable, that the bishop and presbyters often in the early ages sat in a semicircle facing the people, as at a later period; but the accounts in the Church Orders clearly point to their leaving their seats (in that case) for the Euch., and coming to the West side of the Holy Table, and facing E. (see Maclean, *Ancient Church Orders* 4 r). The Mohammedans pray towards Mecca; hence in St. Sophia at Constantinople (a converted Christian church facing E.) the worshippers stand slantways so as to turn South-east. For the Jews and heathen, see above. Orientation was more strictly kept to in England, Scotland and Ireland, also in the East, than on the Continent of Western Europe. In Rome, St. Peter's faces West, St. Paul's faces E.; in the former the Pope celebrates Eastwards at the high altar, facing the people. The Irish form of consecrating churches (A.D. 1666) directs the clergy to face East (*Hier. Ang.* 3 194, 208).—R2, R6.

A. J. MACLEAN.

EASTER.—See FESTIVAL, § 16, 17, 18, 19, 20; EASTERTIDE, RATIONALE OF SERVICES FOR.

EASTER EVEN.—See HOLY WEEK, § 4; HOLY WEEK, RATIONALE OF SERVICES FOR, § 7.

EASTER OFFERINGS.—The eighth rubric at the end of the Communion Service requires that:

1. Obligation. "Yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to

¹ It is found in England in the 17th cent. (*Hier. Ang.* 2 55).

them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid."

Dr. John Henry Blunt, commenting on this rubric in his *Book of Church Law*, remarks:

"Dues and offerings are of two kinds—Easter dues or offerings and mortuaries. . . . The distinction between dues and offerings is not very precise, and the two words are often interchanged. It seems, however, that, strictly speaking, offerings are gifts made at Easter in excess of the amount legally due.

In the case of *Carthew v. Edwards* it was decreed by the Court of Exchequer that E.O. were due of common right. The usual offering is at the rate of twopence per head for every person in the house of sixteen years of age and upwards; but by custom it may be more." (See Sir R. Phillimore, *Ecc. Law*, p. 1,547.)

Anciently there were four offering days, viz., Christmas, Easter, Whitsun Day, and the Feast of the Dedication of the Parish Church. A Statute of Edward VI (2 and 3 Ed. VI, c. 13) indicates that it was beginning to be the custom to make the four offerings in one payment at Easter, and the "twopence per head" of that period was worth four or five shillings of present money value.

Dean Hook in his *Church Dictionary*, published in 1842, says of "E.O.," the "custom is now rarely observed," and at the first

2. Revival. Church Congress, held at Cambridge in 1861, a discussion on "The Income of the Clergy" was carried on without the slightest reference to E.O., which of itself sufficiently establishes how far the practice had fallen into disuse. Here and there however it had been kept alive by the individual efforts of earnest men, and in 1892 a direct appeal was made to churchwardens through the pages of *The Church Monthly* to revive the collection of E.O. as a ready, easy, simple way of supplementing the incomes of the clergy by a plan applicable to almost every parish, absolutely free from party bias, and open to rich and poor alike as a means of making a direct personal offering to the support of the ministry in their own parishes. One hundred and fifty-eight parishes responded. As indicating the great progress of the revival it will be sufficient to say, that, at Easter 1910, 7,945 parishes in the United Kingdom contributed E.O., and that the movement is now extending rapidly in all parts of the world.

The following "Hints to Churchwardens" have stood the test of practical experience in all parts of the country. (i) Have notices clearly and plainly printed to this effect: "The Churchwardens beg leave to remind you that your Offerings on Sunday next (Easter Day) will be given to the Vicar (or Rector), and they ask your liberal support on this occasion." (ii) Cards are better than paper, as they can be used year by year. (iii) Let these cards be placed in the seats on the Sunday before Easter Day. (iv) Call on as many of the parishioners as possible, including the sick, during the days preceding Easter, and mention the matter. (v) Write to friends temporarily absent.

Since 1904 considerable attention has been given as to the legality of the taxation of E.O. The battleground between the Income Tax authorities and

the clergy has been the Diocese of Chichester. The Rev. D. Y. Blakiston, Vicar of East Grinstead, appealed against the demand of Mr. Cooper, the local Surveyor of Income Tax, of payment of the tax on an E.O. of £56.

The local Commissioners decided in Mr. Blakiston's favour. The Surveyor thereupon demanded a case for the Divisional Court, and in the High Court of Justice on Dec. 11, 1906, before Mr. Justice Bray, it was decided in Mr. Blakiston's favour; but in the Court of Appeal the decision was reversed on July 3, 1907. The local Committee who were supporting Mr. Blakiston in his fight then took the matter to the House of Lords, but in December, 1908, the decision was against Mr. Blakiston, so that, until an amendment is made in the law, E.O. are liable to assessment for Income Tax.

Immediately this decision came into effect the writer took steps to bring about a change in the Law, and on April 29, 1909, the Earl of Ronaldshay, M.P., brought into the House of Commons "a Bill to Exempt Voluntary Offerings to Clergymen and Ministers from Taxation," but owing to the congested state of public business the Bill did not get a Second Reading. Resolutions in favour of the Bill have been adopted by the Canterbury House of Laymen and by many of the Diocesan Conferences and Ruridecanal Conferences. The Bill is again before Parliament and every effort will be made to secure its enactment.

[It has, however, been thought by some that the admission of the right of taxation removes any idea of charity from these contributions, by placing them in the category of dues demandable on the score of justice as part of the ancient provision for the parson's support, even if by long disuse no longer enforceable by law.]—A6. FREDK. SHERLOCK.

EASTERN CHURCHES.—Under this head may be grouped the Chs. of Eastern Europe, Asia and Africa, whether (a)

1. General Survey. *Orthodox*, (b) *Separated*, or (c) *Uniat*. Of the second class are the Chs. that reject either the Council of Ephesus (A.D. 431) which condemned Nestorius, or that of Chalcedon (A.D. 451) which condemned Eutyches. These are: the *East Syrians* (§ 7) or Nestorians (the Ch. of the old Persian Empire), who reject Ephesus but accept Chalcedon; the *Armenians* (§ 3) who condemn Eutyches but reject Chalcedon, at which they were not represented, their country being at the time when it was held at war with Persia (it is said that the decrees of that Council were made known to them in a faulty translation); the *West Syrians* (§ 6) in West Asia, and the *Copts* (§ 4) and *Abyssinians* or Ethiopians (§ 5) in N.E. Africa, all of whom are technically Monophysites and reject Chalcedon (the West Syrians are also called "Jacobites" from Jacob Baradaeus, 541-578); and the *Malabar Christians* (§ 8). Of the third class are the *Maronites* of the Lebanon (§ 9); and the various Uniat bodies (§ 10) who have seceded from the other Eastern Chs. and acknowledge Rome. Whether the Separated bodies now hold heretical doctrine is a moot point, for which see the books noted in § 11. If we except the Christological points of doctrine on which they were separated from the rest of the Ch., we may, speaking broadly, and premising that they are even less inclined

to define doctrine in the scholastic manner than the Orthodox, say that in the main they agree in general doctrinal principles with the latter (see § 2). All the old Eastern Chs. have the full complement of bps., priests, and deacons (with metropolitans, and most with at least one PATRIARCH), and usually of Minor Orders also; most of them have monasteries. The secular priests are allowed to marry; in some cases they must be married. But if widowed they may not (except among the East Syrians) marry again. The bps. are chosen from among the monks; in the Syriac Chs. they have prefixed to their names the title "Mar," i.e., "My Lord."

The *Holy Orthodox Eastern Church*, with about 101 millions of souls, is divided into: (a) the four patriarchates of Constantino-

2. **Orthodox.** ple, Alexandria, Antioch, and Jerusalem, and the autonomous Chs. of Cyprus and Sinai (these with abps.) and of Greece (under the Metrop. of Athens)—all Greek, though some speak Arabic; (B) the Ch. of Russia, with three Metropolitans (Kieff, Moscow, St. Petersburg) and an EXARCH of Georgia; (γ) the Chs. of the Balkans and Austria-Hungary with eight Metropolitans:—Karlowitz, Montenegro (Metrop. of Cetinje), Hermannstadt, Bukowina and Dalmatia (Metrop. of Czernowitz), Servia (Metrop. of Belgrade), Rumania (Metrop. of Bucharest, Primate; also a Metrop. of Jassy), Bulgaria (with an Exarch). The Metrop. of Cetinje has no diocesan bps. under him. These Chs. take precedence in the above order, except that Russia comes after Jerusalem, Sinai after Karlowitz, and Greece after Montenegro. At a General Council their heads have each an equal vote. Bulgaria is at present out of communion with Constantinople, but some of the other Orthodox Chs. do not recognise the excommunication. The four patriarchs have several metropolitans, abps. and bps. under them.

The Orthodox use liturgies (Communion services) of three rites. (a) *Byzantine Rite*, with Greek liturgies of St. Chrysostom, St. Basil, and the PRESANCTIFIED (or St. Gregory Dialogos); the first of these at least was known to Cranmer, and to it we owe the so-called "Prayer of St. CHRYSOSTOM." They are translated into many languages for Orthodox colonies all over the world: Syriac (not now used), Arabic, Georgian, Old Slavonic, Rumanian, Esthonian, Lettish, German, Finnish, Tartar, Japanese, Chinese, English, Neo-Syriac. The Greek liturgical books of this rite are: the Typikon (rubrics, etc. = Ordinal in its older sense); Eukhologion, or Trebnik (Book of needs: fixed elements of the liturgy, and occasional offices; Leitourgikon (liturgies); Hierodiakonikon (the deacon's part); Sulleitourgikon, Oktekhos, Triodion, Pentekostarion, Menaia, Anthologion, Horologion (hymns, etc.), Anagnostikon (lectionary; sometimes separately published as Anagnosmata, i.e., OT lessons, Apostolos or Praxapostolos, and Euangelistarion). (B) *Syriac Rite*, with Greek Liturgy of St. James for the patriarchate of

Antioch. (γ) *Egyptian Rite*, with Greek Liturgy of St. Mark, and Anaphoras of St. Basil and St. Gregory, for the patriarchate of Alexandria. The table of lessons is given in *DCA* 2 955 ff.

It is impossible adequately in a single paragraph to summarise the doctrine of the Orthodox, for which see the books noted in § 11. One great difference between East and West in point of doctrine is that the East has never been under the influence of Western scholastic theology, nor even under that of Augustine and his Western followers. Hence the Orthodox largely avoid definitions. The Nicene Cr. is their one authoritative doctrinal test; Western "confessions" like our Thirty-nine Arts. have no parallel in the East, though there are authoritative catechisms. The Orthodox receive seven General Councils; they number seven sacraments or "mysterics" (μυστήρια), viz., baptism, chrism-unction (= confirmation), communion, penitence, orders, matrimony, oil-unction (for the sick), "through which grace, or the saving power of God, works mysteriously upon man" (*Longer Cat.*, in Blackmore, p. 84). The most essential act of the "Liturgy of the faithful" is the utterance of our Lord's words, and after this the Invocation of the Holy Ghost and the blessing of the gifts (*ib.*, p. 91; other Easterns would make the Invocation the one essential act). The term *μετουσίωσις* (transubstantiation) is used, not as defining the method of change of the elements, but as signifying "that the bread truly, really, and substantially becomes the very true body of the Lord, and the wine the very blood of the Lord" (*ib.*, p. 92; see also Khomiakoff in Birkbeck, p. 207; and, for the difference between the mediæval Western and the Eastern sense of this term, see Philaret, Metrop. of Moscow, quoted by Headlam, p. 8). The Orthodox do not believe in a PURGATORY in the Western mediæval sense (so expressly Philaret, and Khomiakoff in Birkbeck, p. 217; cp. Blackmore, p. 98), but encourage prayer for the dead (including all the saints, Khomiakoff, *ib.*), that they may rest and "be aided towards the attainment of a blessed resurrection" (Blackmore, *ib.*); they invoke *all the faithful departed* to pray for the living (Khomiakoff in Birkbeck, p. 216). Lastly, with regard to the *Filioque*: the chief objection felt by the Orthodox to it is that it is an addition to the Nicene Cr.; this is the only objection raised in the *Longer Cat.* (Blackmore, p. 73); but others object that it seems to affirm two sources (ἀρχαί) in the Godhead. It is agreed, however, that the Holy Ghost is the Spirit of the Son; and in A.D. 787 (2nd Council of Nicaea) Tarasius, patriarch of Constantinople, affirmed the procession *through* the Son. We may hope that here is only a logomachy; but the Orthodox have not determined whether the phrase "through the Son" refers to the eternal procession, or only to the temporal mission, of the Third Person of the Trinity.

The *Armenian* Ch. (with about four millions of souls) is under the Catholicos of Etchmiadzin (near

Erivan, in Russia). There is also a Catholicos of Sis (who rules 13 dioceses in Cilicia, Mesopotamia, etc.), and one of Akhtamar (who rules

3. Armenians. only a small island in Lake Van); and, since 1311 and 1453 respectively, Patriarchs of Jerusalem and Constantinople; the last of these represents all the Armenians in Turkey at the Porte. In this Ch. the title *Catholicos* is superior to that of *Patriarch*. There are in all about 50 bishops. In point of time this was the first national Ch., Armenia having as a kingdom accepted Christianity c. 300. Its liturgy, named after St. Athanasius, is of the Byzantine Rite (see § 2). The four service books in common use are: (a) the altar book, not usually containing the deacon's part; (b) the book of hours, often with the diakonika of the liturgy attached; (c) the lectionary (for the table of Sunday lessons, see Fortescue); (d) the hymn-book. There are ten other Armenian liturgies, noted in Brightman, *Liturgies Eastern and Western*, p. xviii. The Armenian calendar is remarkable for the number of festivals which are transferred to the following Sunday (Dowling, p. 97). The Armenians alone of all Easterns (save the Abyssinians on Maundy Th.) use unleavened bread for the Euch.; and they do not mix the chalice. They preserve the older Eastern custom of confining the commemoration of the Nativity to the Epiphany (Jan. 6, O.S.). They are sometimes called *Gregorian* Armenians to distinguish them from the Uniats (§ 10).

The *Coptic* Ch., numbering about a quarter of a million, is under a Patriarch ("of Alexandria"), who lives in Cairo, having under him

4. Copts. 18 bps. in Egypt and the Sudan, and one in Jerusalem (some are styled *Metropolitans*, Fowler, p. 220). They have three liturgies: St. Mark (or St. Cyril), St. Basil, and St. Gregory of Nazianzus; the services are in Coptic and Arabic. The books necessary for the liturgy are: (a) the *Kulaji* (*εὐχαλογιον*), the priests' book; (b) the *Qutmaros* or *Katameros* (*κατὰ μέρος* or *καθημέριος*?), the lectionary; (c) the *Synaxar* (*συναξάριον*), legends of the saints; (d) the *Diakonika*, the deacon's part. Like all Eastern Christians, the Copts have a great veneration for the cross; they commonly have it tattooed on their arms (Bromage, p. vi). They form numerically the great majority of Egyptian Christians, the Orthodox (or *Melchites* = "king's men") having only about 50,000. The Copts date their years from A.D. 284, and their months, 13 in number (including the short "Nissi" = Aug. 24-28), are, except Nissi, 30 days each; the new year begins on Aug. 29.

The *Abyssinian* or *Ethiopic* Ch., which is said to number two (or, according to Fowler, three or four) million souls, is a daughter of and in full communion with the Coptic Ch.

5. Abyssinians. It has a Patriarch, the Catholicos or Metropolitan of Axum (who lives at Gondar), and three other bishops. This Ch. has the distinction of possessing what is probably the oldest known liturgy, that of the *Ethiopic Church Order*, though it is not now used (trans. in Brightman, *LEW.*, p. 189; for a very ancient Latin version, see Hauler's *Verona Latin Fragments*, 1910). The Abyssinian liturgies are named after The Apostles, Our Lord Jesus Christ, Our Lady Mary, Dioscorus, Chrysostom; the first is given (with the Litany) in *LEW.*, p. 194; see also § 11. Ten others, unpublished, are named in *LEW.*, p. lxxiv.

The *West Syrians*, or Jacobites, numbering under half a million, inhabit Western Asia and Mesopotamia, and have a Patriarch ("of Antioch") with the dynastic name of Mar Ignatius, who lives near Mardin, and

about 18 bps., most or all of whom are popularly called *Metropolitans*. The senior bp. after the Patriarch is called "the Catholicos of the East," but must not be confused with the East Syrian Patriarch (§ 7), the term *Catholicos* being among the West Syrians inferior to *Patriarch* (for the West Syrians of Malabar, see § 8). The liturgy used is the Syriac St. James, not published in Syriac as used by them, but translated in *LEW.*, p. 69. There are at least 64 other liturgies known by name, of which 43 have been published in Syriac or in versions (see *LEW.*, pp. lviii, lxii). We know less of this Ch. than of any other of the Separated communities, and it is much to be wished that their liturgical books could be published and their customs made known to Europeans.

The *East Syrians*, or Nestorians, or Assyrians, sometimes called Chaldeans (but see § 10), numbering less than a quarter of a million, live in Kurdistan and N.W. Persia, under the rule of a Patriarch, called also the

Catholicos of the East (see § 6), who uses the dynastic name of Mar Shimun, and lives at Quchanis (or Qudshanis), in Kurdistan. The names *Patriarch* and *Catholicos* are here synonymous. The second bp. is called *Matran* (= metropolitan), and uses the dynastic name Mar Khanishu; he also lives in Kurdistan. There are several bps., one in Malabar (§ 8). The East Syrians use the liturgy of the "Apostles" Adai and Mari, with two other anaphoras, of Theodore and of Nestorius; the beginning and ending of the service is the same in all three (see also § 8). Three other anaphoras are known only by name (*LEW.*, p. lxxx). The service books are: *Ṭakhsa** ("order"), with liturgies, bapt. and other occasional offices; *Khuddra* ("cycle") and *Kashkul* ("containing all"), with the propers of the liturgy and daily services; *Gaza* ("treasury") and *Warda* ("rose," named after a man so-called), with hymns, etc.; *Qdham-u-Wathar** ("before and after"), with the daily services; *Burākha**, with the marriage services; *Kurasta* and *Anidha**, with the burial service for clergy and laity respectively; *Siamidha* ("laying on of hands"), with the Ordinal; the *Lectionary**; *Surgadha**, the calendar; and *Dawidha** ("David"), the Psalter (of these those marked with an asterisk have been published in Syriac by the Abp. of Canterbury's Assyrian Mission, as has been the service of the Fast of the Ninevites; for trans. of some of them, see § 11). The four daily services are: *Nocturns* (very long), *Mattins*, *Even-song*, and *Compline* (but the last as a *daily* service is now obsolete). The calendar is remarkable for putting almost all the Saints' days on Fridays, and for grouping—e.g., 12 Apostles, 4 Evangelists, the Syrian doctors, the Greek doctors. The year is divided into divisions, mostly of 7 weeks each, hence called *shāwū'ē*; it begins on Oct. 1. The months are the European ones (O.S.), but with the old Syriac names (First and Second *Tishrin*—vernacularly *Chirī*—First and Second *Kanun*, etc.). The rules to find Easter are the same as those of the Orthodox.

The *Christians of St. Thomas* in Malabar, S.W. India, are an offshoot of the East Syrians, but after the Portuguese conquest the Nestorian connection was forcibly broken. As a reaction against Portuguese rule, these Christians later put themselves under the Jacobite Patriarch of Antioch, whose liturgy they adopted (§ 6). But there have been schisms among them, and there are several Uniats (§ 10), and of late many have returned to the East Syrian allegiance, having a bp. consecrated by Mar Shimun (§ 7). The Jacobite Malabarese are under the

7. East Syrians.

8. Malabar Christians.

Metrop. of Malakara, and their liturgy is in Malayalam. The old Malabar liturgy (East Syrian rite) is very like that of Adai and Mari (§ 7); it seems to be now used only by the Uniats (LEW., p. lxxviii), though with some alterations.

The Christians of the Lebanon (*Maronites*, named after St. Maro, c. 400?) were originally Monothelites, but became a Uniat Ch. in 1182,

9. Maronites. though the union with Rome was not fully consolidated till 1600. The

liturgy is of the West Syrian rite, and is published (Beirut, 1888, and elsewhere; also in French by Morel, 1678; and in Latin by Renaudot, 1847). It is in Carshuni (Arabic in Syriac characters) and in Syriac.

The term *Uniat* is given to those who have seceded from the above Chs. to the Roman obedience. The

10. Uniats, etc. Uniats are allowed to use their old service books, but with modifications more or less drastic; the clergy are in some cases allowed to marry, but with ever-increasing restrictions. The East Syrian Uniats are called *Chaldeans*. The Greek Uniats are divided into four rites: Bulgarian, Melchite, Rumanian, and Ruthenian.—There are also several Protestant colonies among the Eastern Chs. and a very few Anglican Congregations; but the Ch. of Eng. discourages secessions from the old organisations.

(1) GENERAL LITERATURE. Neale, *Hist. of the H. East. Ch.*, General Introd., 2 vols., 1850;

Brightman, *Liturgies East and West*, vol. i, 1896 (all except the Greek Liturgies are translated); Renaudot, *Liturgiarum Oriental. Collectio*, 2 vols., 1847 (in Latin); Swainson, *Greek Liturgies*, 1884 (in Greek); Denzinger, *Ritus Orientalium*, 2 vols., 1863 (in Latin: very full, but does not give the Orthodox rites).—In the following select lists only English books are given (see also occasional papers of Eastern Ch. Ass.).

(2) ORTHODOX. Blackmore, *Doctrine of the Russ. Ch.*, 1845; Neale, *Patriarchate of Alexandria*, 1847; Dowling, *Patr. of Jerusalem*, 1909; Bromage, *Holy Catechism of Nicolas Bulgarius*, 1893; Birkbeck, *Russia and the Eng. Ch.* (ECA), 1895; Headlam, *Teaching of the Russ. Ch.* (ECA), 1897; Duckworth, *Greek Manuals of Ch. Doctrine* (ECA), 1901; Dampier, *Orthod. Ch. in Austria-Hungary* (ECA), 1905; Dampier, *Organisation of Orthod. E. Ch.* (ECA), 1910; Fortescue, *Orthod. E. Ch.*, 1907; Adeney, *Greek and Eastern Churches*, 1908; Robertson, *Divine Liturgies* (new ed.), 1894; Littledale, *Offices of H. E. Ch.*, 1863; Shann, *Euchology*, 1891, and *Book of Needs*, 1894; Riley, *Athos*, 1887. (3)

ARMENIANS. Fortescue and Malan, *The Arm. Ch.*, 1873; Malan, *Life and Times of St. Gregory the Illuminator* (with documents trans. from Armen.), 1870; Dowling, *The Armen. Ch.*, 1910; Conybeare and Maclean, *Rituale Armenorum* (in English), 1905; Issaverdens, *Rites and Ceremonies of the Armen. Ch.*, and *The Armen. Ritual* (liturgy, ordination, baptism, marriage, etc.), 1873-6, 1888; Cope and Fenwick, *Divine Liturgy of the Ch. of Armenia*, 1908; *Cat. of Christian Instruction*, Calcutta, 1900; Malan, *Liturgy of the Armen. Ch.*, 1870. (4) COPTS. Malan, *Original Documents of Copt. Ch.*, 1875; Butler, *Ancient Coptic Churches of Egypt*, 1884; Evetts and Butler, *Churches and Monasteries of Egypt*, 1895; Filothaus, *Cat. of Copt. Ch.* (ed. Bromage), 1892; Marquess of Bute, *Copt. Morn. Service for the Lord's Day* (mostly in Eng.), 1882; Rodwell, *Liturgy of St. Basil*, etc., 1870; Fowler, *Christian Egypt*, 1901. (5) ABYSSINIANS. Evetts-Butler, and Fowler (c. 7), as above; Cooper and Maclean, *Testament of our Lord*, App. I (for Anaphora of our Lord; see p. 193 for the Litany). (6) WEST SYRIANS.

Etheridge, *Syrian Churches*; Parry, *Six Months in a Syrian Monastery*, 1895. See also Badger below, and (8). (7) EAST SYRIANS. Maclean and Browne, *The Catholics of the East and his People*, 1892 (with much liturgical information); Wigram and J. Wordsworth, *Doctrinal Position of the Assyrian Ch.*, 1908; Wigram, *The Assyrian Ch.* 100-640 A.D., 1910; Badger, *Nestorians and their Rituals*, 2 vols., 1852; *Liturgy of Adai and Mari* (with two other Anaphoras, Bapt. office, etc.), SPCK., 1893; Maclean, *E. Syr. Daily Offices* (with lectionary and calendar), ECA, 1894, and *E. Syr. Epiphany Rites* (in one vol. with *Rituale Armen.* above), 1905; Connolly and Edm. Bishop, *Liturgical Homilies of Narsai*, 1909; Bethune-Baker, *Nestorius and his Teaching*, 1908. (8) MALABAR CHRISTIANS. Howard, *Christians of St. Thomas*, 1854; Rae, *Syr. Ch. in India*, 1892. The old Malabar liturgy is in Neale, *Lit. of St. Mark*, etc., 1859, 1860. (9) MARONITES. Etheridge, *op. cit.*; Bliss, *Quart. Statement of Palest. Explor. Fund*, 1892.—AT.

A. J. MACLEAN.

EASTERN INFLUENCES ON THE PB.—

Christianity is a religion of Eastern origin, and the main outlines of its doctrines, polity and worship are Eastern. It would be interesting to follow this out in detail, but that is not the subject of the present article. We treat here of the conscious imitation and adoption of Eastern rites and formulæ (1) in the Chs. of the West aft. their system of worship had received a definite shape, (2) in the Ch. of Eng. and its sister Chs. since the beginning of the 16th cent.

Under (1) we may mention the following: (a) use of the *Kyrie* and *Gloria in excelsis* and recitation of the Nicene Cr. during HC; (b) observance of certain days, e.g., Exaltation of the Cross (Sept. 14th) and the four Festivals of the BV. Mary (Purification, Annunciation, Falling asleep, Birth—see MARY); (c) adoption of certain ceremonies, such as the Procession of Palms and the Adoration of the Cross.

(2) We know that the Liturgy of St. Chrysostom was among the books in Cranmer's library, and it seems likely he was acquainted with the Liturgy of St. Basil also. From these he transferred into the PB: (a) the Prayer of St. Chrysostom, (β) some of the petitions in the Lit. (see Dowden, *Workmanship of the PB*, 1st ed., pp. 147 ff.), (γ) the Invocation of the Holy Ghost in HC (the wording probably taken from the Liturgy of St. Basil), (δ) (possibly) the word *Table* instead of *Altar*. The Invocation (γ) was, as is well known, unfortunately omitted in 1552, but was re-adopted in the Scottish PB of 1637 and the *Scottish Communion Office* of 1764; the latter, in addition, has the arrangement of its different parts conformed to that of the Eastern Liturgies. It is followed, in both respects, by the Amer. PB, so far as the Pr. of Consecration is concerned; and this is by far the most important result of all direct Eastern influences on the PB.—B1.

J. W. TYRER.

EASTERTIDE.—See FESTIVAL, § 21, 23, 24; EASTERTIDE, RATIONALE OF SERVICES FOR.

EASTERTIDE, RATIONALE OF SERVICES FOR.—

The Holy Gospel (John 20 1-10) for Easter

Day sets before us the empty tomb, and, in the words of the Evangelist St. John, his own

full realisation of the very truth

of the resurrection of our Lord.
1. Easter Day.

The *Epistle* (Col. 3 1-7) teaches us to apply to ourselves practically the lesson of death and resurrection in the mortification of our fallen nature and the rising up to newness of life in Christ. The *Easter Anthems* and *Proper Psalms* give the note of victory and praise, and associate Easter with the feast of Passover, and the deliverance of the Hebrew people from Egypt. The *OT Lessons* of the day (MP, Ex. 12 1-28; EP, Ex. 12 29-51 or Ex. 14) carry on the same teaching: Easter is the Christian Passover, and the death and resurrection of the Lord have translated us out of darkness into light. And as the Passover set the note of the Hebrew year and fixed the Hebrew calendar, so Easter becomes the focus of the Christian year from which the other days are reckoned. The *NT Lesson* in the morning (Rev. 1 10-18) gives us the vision of St. John in Patmos "on the Lord's Day"—the day of the resurrection, the first day of the week—the vision of the risen and ascended Lord, "alive for evermore": and the strength and grace of renewal are given to the awe-struck Disciple by the touch of the compassionate Master. So are we taught that the Christian life is the outflow of the risen life of Christ our Head. The *Second Lesson* in the evening (John 20 11-18) tells of the appearing of Christ after His resurrection to St. Mary Magdalene, the typical penitent, that we may learn that penitence is the temper in which we can best see the spiritual and know God, and that the revival of a soul from the death of sin to a life of righteousness is an extension of the results of our Lord's resurrection.

In the *Holy Gospel* (Luke 24 13-35) for the Monday in Easter-week, we are shown the completeness of the Gospel of the Resurrection. Speaking with two disciples on the way to Emmaus the Master expounded the *OT*

**2. Monday
in
Easter Week.**

Scriptures, and led them to see that it behoved Christ to suffer, and so to enter into glory: the Resurrection is the climax and completion of the Gospel of redemption. This truth of the resurrection of the Lord is the crowning assurance of the power of God in action to save mankind. In the *Epistle* for this day (Acts 10 34-43) Christ is declared to be the Saviour of Mankind, raised up on the third day though He had been slain: He has prevailed for those who compassed His death. The *OT Lessons* (MP, Ex. 15 1-21; EP, Cant. 2 10-17) are hymns of praise, the song of Moses which memorialised the deliverance of the Hebrews from the Egyptians and from the Red Sea, and the mysterious love-song of the Canticles in which Christ is spoken of as the lover of the soul, the Bridegroom of the Church. The *NT Lessons* (MP, Luke 24 1-12; EP, Matt. 28 1-9) bring before us in direct narrative the simple statement of the reality of the Resurrection. We have the witness of

the Lord Himself, showing Himself after His Resurrection, of Angels affirming that He is risen, and of the Holy Women carrying the message to His disciples. This day is closely attendant upon Easter Day, repeating and confirming the truth of the Festival with the story of the message given and responsive praise evoked.

The *Holy Gospel* (Luke 24 36-48) for the Tuesday in Easter Week sets before us Christ

condescending after His resurrection to dispel the doubts and fears

of His apostles, by infallible proofs of His identity and His companionship with His own: He shows His wounded Hands and Feet, He partakes familiarly of their food: He invites their confidence in Himself and the *Scriptures*. The *Epistle* (Acts 13 26-41) also is the record of a larger publication than that of Easter Monday: here we hear St. Paul preaching the risen Christ in the Synagogue of Antioch, whereas on Monday we heard the word of St. Peter in a house at Caesarea. The *Lessons* of these days are appointed in such a way as to show the spreading out of the truth from the centre—the empty sepulchre of Joseph of Arimathea—to all the world. The *OT Lessons* (MP, 11 Kings 13 14-21; EP, Ezek. 37 1-14) give us type and prophecy of the resurrection, extending from Christ to all God's people. We are buried with Christ in baptism, and our new life, the spiritual life, is the result of our identification with the crucified Redeemer. The *NT Lessons* of morning (John 21 1-14) and evening (John 21 15-25) comprise the whole of the last chapter of St. John's Gospel, in itself a complete statement of the relation of the risen Lord to His Church.

On the First Sunday after Easter (Low Sunday), the closing day of the Festival of

Easter, the *Holy Gospel* (John 20 19-23) teaches us that the gift of the Holy Ghost is the supreme gift of the risen Lord. He bestows

this gift on those who believe rightly in His Victory over death. He shows His disciples His Hands and Feet and then breathes on them that they may have the gift of the Spirit. And the *Epistle* (1 John 5 4-12) also teaches that the resurrection of Christ must have its immediate effect in the reinforcement of the spiritual lives of His people. We are so related to God, justified with God, that the benefits of Christ's passion and of His resurrection are ours. The *OT Lessons* (MP, Num. 16 1-35; EP, Num. 16 36-50 or Num. 17 1-11) warn us that obedience is the necessary temper of the people of God, and that the redeemed must glorify Him in body and spirit. The *NT Lessons* of the day (MP, 1 Cor. 15 1-28; EP, John 20 24-29) declare the doctrine of the resurrection to be the essential faith of the Christian people: this, St. Paul says, is the vital confession; this is the summary of the Gospel of salvation. The historic facts, the appearances of the risen Lord to Cephas, to the Twelve, to five hundred brethren

**4. First
Sunday
after Easter.**

at once, are adequate to support the truth, and the truth is adequate to inspire the lives of His people.

The *Collect* for the Second Sunday after Easter declares how Christ is "unto us both a sacrifice for sin and also an ensample of godly life"; and so the Church sets before us, as soon as Easter is past, the picture of Christ as the Good Shepherd (*Gospel*, John 10 11-16). The Good Shepherd gives his life for the sheep, and he also leads them, and they follow him. It is the leadership of our Lord that is particularly taught on this Sunday. In the *Epistle* (1 Peter 2 19-25) St. Peter exhorts us to recognise Christ as the Shepherd to whom we have returned in repentance from sin. The *OT Lessons* (MP, Num. 20 1-13; EP, Num. 20, 14-21 9 or Num. 21 10-35) show us the folly of rebellion against God's guidance. As God brought the Israelites from Egypt to Canaan, so now He leads His people from the bondage of Satan to the everlasting joys of Heaven: and we are warned from the record of ancient failings and backslidings that we must not murmur or rebel against God. In the way in which He led His people He also fed them: and, if we strive to obey Him and to follow the example of our Saviour Christ, we shall be sustained with gifts and heavenly graces. Following in the footsteps of the Son we are obeying the Father, and the gifts of the Holy Ghost shall be ours increasingly.

The days that follow the Easter Festival look towards Whitsunday with expectation of spiritual gifts. The liturgical sections are chosen with this purpose: they foster and inculcate the temper of detachment from the world and confidence in God's promises. In the *Holy Gospel* (John 16 16-22) for the Third Sunday after Easter, for instance, we read our Lord's promise to His disciples that, though His visible presence would be withdrawn from them, yet He would in very truth be with them to bless and cheer them. And in the *Epistle* (1 Peter 2 11-17) St. Peter exhorts the Christian people to know themselves as exiles, as not of this world but of Heaven, as living not under the promptings of the flesh but under the persuasions of the Spirit. The *OT Lessons* of the day (MP, Num. 22; EP, Num. 23 or Num. 24) teach us that God sees not as man sees, and overrules man's purpose, and that no earthly reward or blandishment should turn the Christian aside from obedience to God. The choice is pressed upon our attention: "if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live." The resurrection of our Lord is the argument and persuasion: the help of the Holy Ghost is the promise. And this should be the soul's recognition during the Great Forty Days.

As we approach Whitsunday we are taught not only to desire the gifts of the Holy Ghost, but also to understand the nature of those

gifts and of His ministry. In the *Holy Gospel* (John 16 5-15) for the Fourth Sunday after Easter we have the teaching of our Lord on the mission of the Holy Ghost, the Comforter. Christ, about to leave His Apostles, promised them

7.
Fourth
Sunday.

this more intimate and constant guide and help than His visible presence could be: from the Father and Himself would proceed the Holy Spirit to indwell and to inspire His people: His presence in their hearts would be the glorification of Christ: by the help of the Comforter, human life would be transformed into the Christ-likeness. In the *Epistle* (Jas. 1 17-21) St. James teaches in like manner that all spiritual gifts are the outflow of the present mediation of the Ascended Christ, and that every man in whom the grace of God is operative and effective must be increasingly separate from the world and given to holiness. In the *OT Lessons* (MP, Deut. 4 1-22; EP, Deut. 4 23-40 or Deut. 5) we read the last exhortations of Moses in view of the Promised Land: he moves the Hebrew people to fidelity and obedience: he urges them to remember the covenant that God made with their fathers. So are we taught to abide in Christ and to covet earnestly the best gifts, the transforming graces of the Holy Ghost.

As we draw near to the Festival of the Ascension of our Lord, we are called to consider the heavenly ministry of Christ in its relations to our earthly life. Before His death He not only promised to His disciples the gift of the Holy Spirit as the outcome of His presence with the Father, but He also gave to His people the privilege of approach through Himself to the Father in prayer. The Christian life is still one of temptation and difficulty, but since our Lord is in Heaven we have an Advocate with the Father, and we may pray, with confidence. In the *Gospel* (John 16 23-33) and *Epistle* (Jas. 1 22-27) for the Fifth Sunday after Easter we are taught the duties of our calling and its source of strength: we have to do God's word, but we are not left to struggle unaided: God's strength is given to our need and our prayer. In the *OT Lessons* for this day (MP, Deut. 6; EP, Deut. 9 or Deut. 10) we read the warnings that Moses gave to the Hebrews: they are bidden to obey God and to remember His mercies, their hopeless state in Egypt and their unworthiness. So we are taught that our covenant with God is the expression of His mercy towards us, and that we have neither merit nor strength of ourselves. It is through the merits of Christ that we pray, and by the help of the Holy Ghost that we stand.

—G30.

J. WAKEFORD.

EASTWARD POSITION.—The position of the celebrant at HC is mainly governed

by three rubrics: (I) Fourth rubric bef. the Service; (II) Rubric bef. the Absolution; (III) Rubric bef. the

8.
Fifth
Sunday.

1. The Fourth
Rubrics.

Pr. of Consecration. (In this art. History will be given under *A*; Ecclesiastical Law under *B*.)

1. The fourth Rubric bef. the Communion Service is as follows: "The Table at the

2. The North Side Rubric. Communion time, having a far white linen cloth upon it, shall stand in the body of the Church or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table shall say the Lord's Prayer with the Collect following." In the PB of 1549 the corresponding Rubric directed that "The Priest standing humbly afore the middes of the Altar, shall saie the Lordes praier, with this Collect." In consequence of great opposition and diversity of practice, this was replaced in 1552 by the following: "The Table havyng at the Communion tyme a fayre white linnen clothe upon it, shall stande in the body of the Church, or in the chancell, where Morning Prayer and Evening Prayer be appoynted to bee sayde. And the Priest standing at the north syde of the Table, shall saye the Lordes prayer, with thys collecte followinge."

(A) This change in the Rubric (which has remained practically unaltered ever since) implied the universal substitution

3. The Position of the Holy Table. of movable wooden tables for stone altars, such tables being placed, in Communion time, lengthwise¹ along the chancel, or body of the church, their ends east and west, the priest standing to the north of the table, in the middle of its broad side, with his face to the south.

The above P. of table and priest seems to have become general in parish churches by 1625, as the restoration of the holy table to its ancient place by Laud and his followers was resented as an unwarrantable innovation. Bishop Williams, of Lincoln, writing to the vicar of Grantham in 1627, says: "I do not believe that ever the Communion Tables were (otherwise than by casualty) so placed in country churches. . . . This Table (without some new canon) is not to stand altarwise and you at the north end thereof, but tablewise, and you must officiate at the north side." In 1628, Smart, the accuser of Cosin, preaching in Durham Cathedral, says: "Our Communion Table must stand, as it had wont to do, in the midst of the quire, not at the east end. Neither must the Table be placed along from north to south, as the Altar is set, but from east to west, as the custom is of all Reformed Churches. Otherwise the minister cannot stand on the north side, there being neither side to the north. And I trow there are but two sides of a table and two ends." These quotations show not only the customary P. of the Holy Table, but also how, in Communion time, when it was set altarwise, difficulty at once arose in defining what was the *north side* under the new conditions. The altarwise P. was increasingly adopted until 1640, when new canons were drawn up, the seventh of which would have tended to promote the usage considerably had they come into force.

In 1641 however, a Puritan Parliament ordered "churchwardens to remove all tables turned altarwise, from the east end of the church to some other

¹ [But see LORD'S TABLE, § 4, for evidence as to variations in position.]

convenient place." This order was enforced in most parish churches. The Bishops therefore, in 1662, retained the Rubric of 1552, the custom being too widespread for immediate change. Cosin says that they wished to substitute the following: "The Table always standing in the midst of the upper part of the chancel (or of the church, where a chancel is wanting)"—*Works* 5 513a. But expediency prevailed, and it was not inserted. The suggestion of *north part* for *north side* met with the same fate. After 1662 the altarwise P. gained favour rapidly, and by the beginning of the 18th cent. had become general and has remained so ever since.

Though infinitely preferable to the old *tablewise* P. from the standpoint of reverence

4. The Position of the Celebrant. and order, a problem has arisen in consequence of this custom, which appears quite insoluble. The language of the rubrics does not express any single unambiguous

rule. In consequence of this ambiguity two positions have been adopted: (1) the *eastward* P., in which the priest stands before the west side of the holy table, facing east; and (2) the *north end* P., in which he stands at the north end of the holy table, facing south. Those who favour the former (1) say that it is the ancient rule of the Church, and that when the holy table is in a different place from that implied in the Rubric literal compliance is impossible, and men may stand where they choose. Some add that, if the priest is still to occupy the midst of the broad side of the table, which he did when it was *tablewise*, he must now that it has been turned *altarwise* stand in the midst of the west side, facing east. Supporters of the latter (2) practice urge that the main idea of the Reformers who first framed the Rubric was to abrogate the EP. and to substitute a southward one, so as to avoid any semblance of Popish practice.

Laudian usage and that adopted after 1662 are interesting as evidences of the way the difficulty was met. There is no direct evidence of the EP. being taken *throughout* the Communion Service by the Laudian divines before 1662. Cosin and Wren were both accused of having done so, but they denied it, except during the Pr. of Consecration (cp. § 7). Laud's chaplain, Heylyn, contended, as against Bp. Williams, that *north side* was equivalent to *north end* (cp. *Antidotum Lincolnense* i. 252). And the corresponding Rubric in the Scottish Liturgy, compiled by Laud, directs that the priest shall stand "at the north side or end thereof." Laud never seems to have adopted the EP. Puritan pamphlets published at this time accusing the Bps. of doing so are quite unreliable, as the evidence at the State Trials shows. In 1640, Bp. Juxon, in his *Visitation Articles*, speaks of the minister "standing at the north side or end of the Table."

After 1662, engravings in commentaries and devotional manuals, depict some the EP. some the north end P. For interesting reproductions of those showing the EP. at St. Paul's Cathedral, Magdalen Coll. Chapel, and elsewhere, see Chambers' *Divine Worship*. These are reliable evidence, as men like Sparrow and Comber, in whose books other instances occur, would never have allowed such illustrations in their commentaries had the EP. been considered unlawful or incorrect. Wheatly and Nichols published commentaries on the PB in 1710, and both

uphold the north end P., the former having a frontispiece to a second edition of his work, in 1720, representing a priest celebrating at the north end. The terms in which they defend their view show indirectly that the EP. was also a well-known practice at that time. The concurrence of these learned High Churchmen in defence of the north end P. may account for its almost universal adoption after 1720. The practice of Bp. Maltby, however, and of the clergy in some districts in the North of England in 1831, before the *Oxford Movement* (cp. G., July 16, 1873, p. 923), shows that the EP. had never been completely abandoned.

(B) The EP. was pronounced a legal interpretation of this Rubric by Abp. Benson, in *Read and Others v. the Bp. of Lincoln*, in 1890, on the ground that: "In order to make the act described an illegal act, it would be necessary to prove that no interpretation or accommodation of the term *North side* except *North end* was correct in point of language, and that the position at the north end had been required by at least some authority since the last revision, and that no other had been practically permitted. This is not proved" (*Lambeth Judgment*, p. 45). The north end P. was also pronounced to be legal, and both were declared free of any special doctrinal import, sacrificial or otherwise. This interpretation was confirmed by the Privy Council.

II. The Rubric bef. the Absol. runs thus: "Then shall the priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution."

(A) At the Savoy Conference the Ministers suggested that "the minister turning himself to the people is most convenient throughout the whole ministration" (Cardwell, *Conferences*, p. 320). The Bps. answered: "When he speaks to them, as in Lessons, Absolution and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did" (Cardwell, *Conf.*, p. 353). Whatever their practice may have been, the Bps. seem here to favour, in theory at least, the EP.¹

III. Our last Rubric is that bef. the Pr. of Consecration: "When the Priest standing before the Table hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people and take the Cup into his hands²; he shall say the Prayer of Consecration, as followeth." The above Rubric was new in 1662, the earlier one being simply: "Then the Priest (standing up) shall say as followeth."

(A) Between 1625 and 1662 there are several instances of the EP. during the Pr. of Consecration. In a Consecration Service, drawn up by Bp. Wren for use at Abbey Dore in 1634, this Rubric occurs: "Then . . . standing with his face to the Table, about the midst of it, he saith the Collect of Consecration." A like direction occurs in the "Service for the Consecration of Churches," issued by Bp.

¹ The supporters of the north end P hold that north or south would be "another way" as well as E., and that therefore this rubric has no bearing on the matter.]

² The semicolon is in the *Book Annexed*.

Lloyd of Worcester in 1675. Wren and Cosin at their trial both admitted that they had consecrated facing E., Wren alleging that he did so "for the better taking of the Bread . . . and reaching of the flagon," etc., being "short of stature"; but "only while he rehearsed the fore-mentioned Collect" (*i.e.*, Pr. of Consecration) "and at no other time." Cosin also admitted that he had done the same, "as others did there (*i.e.*, in Durham Cathedral) before him." Cosin and Wren both assisted, the former pre-eminently, at the Revision of 1662, when this new Rubric was inserted, and they both thought the EP. "more convenient" for consecrating. In view of these facts, the natural interpretation of this Rubric implies the EP.¹

(B) In *Read v. the Bp. of Lincoln* it was taken, as settled by a former case, *Ridsdale v. Clifton*, that "standing eastward on the west side of the holy table during the Pr. of Consecr. was not illegal" (Talbot, *Modern Decisions on Ritual*, p. 132). Both of these Judgments also concurred in deciding that the Manual Acts must be done in such a manner that the people may be able to see them.

To sum up: History and Ecclesiastical Law both agree that none of these Rubrics can be so clearly interpreted in favour of

8. Conclusion. one P. as to exclude the other. Neither P. really implies any doctrine, sacrificial or otherwise. Men of strong sacrificial views like Nichols, Wheatly and Pusey, celebrated at the north end; men like Bp. Maltby adopted the EP. In such circumstances every priest is free to decide for himself.²

Literature: *Read and Others v. the Bp. of Lincoln*; Talbot, *Modern Decisions on Ritual*; Scudamore, *Notitia Eucharistica*; Bp. Wordsworth, *Holy Communion*; Howson, *Before the Table*; *CQR* I 438 (Beresford Hope); Chambers, *Divine Worship* (for engravings); *Commentaries on PB* by Wheatly and Nichols; Tomlinson, *Judgment of the Lords of the Privy Council in Ridsdale v. Clifton*, 1877—82.

P. A. MILLER.

ECCLESIASTICAL COMMISSION.—The Ecclesiastical Commissioners were incorporated in 1836 by the Act 6 & 7 Wm. IV, c. 77, and charged with the duty of carrying out certain recommendations made in the first four Reports of the Church Inquiry Commissioners. The latter Commissioners had been appointed with a view to devising remedies for abuses then

¹ [On the other hand, others feel that the words "standing before the table" introduced at this point are meaningless unless the north end P. is presupposed, as the minister would already be occupying this position. Also, it is urged that any special direction to "order the bread and wine" was only needed to obviate the inconvenience of stretching across the table from the end. Moreover, in the *Book Annexed* to the Act, there is a semicolon after "hands" as shown above, making it possible that a return to the north end is implied, where "he shall say . . ." Archdeacon Pory, a Reviser, in 1665 in a Visitation question, asks if the table is placed "so as the priest . . . may stand before the table to order the bread and wine." G.H.] [On the other hand, the words "before the people" point to the possibility of the Manual Acts not being visible to the people, and therefore seem to imply the EP., as, if the Northward P. were adopted, the Manual Acts would of necessity be visible, and these words would therefore be superfluous. J. W. T.]

² [See further, NORTH SIDE, and, for Westward position LORD'S TABLE.]

existing in the Church establishment and particularly the inefficiency of episcopal supervision; the unequal division between the bishops of revenues and duties and the practice of bishops holding in commendam other offices and benefices; the holding of benefices in plurality and the failure of incumbents to reside upon their benefices; the deficiency of the provision for the parochial cure of Souls on the one hand and the existence on the other hand in the cathedral churches of a large number of sinecure offices.

The constitution of the Commission (which from 1840 had consisted of all the bishops, three deans, six judges, five members of the Government, and nine lay members) was altered in 1850 by the addition under the Act 13 & 14 Vict., cap. 94, of three laymen as "Church Estates Commissioners," of whom the first and second are appointed by the Crown, and the third by the Archbishop of Canterbury.

The recommendations of the four Reports above mentioned, with which the Act of 1836 dealt, were concerned solely with

2. Diocesan Reorganisation. episcopal jurisdiction and revenues and diocesan arrangements and divisions. They laid down a complete scheme for the reorganisation of the dioceses of England and Wales, the redistribution of episcopal incomes, and the re-arrangement of boundaries with a view to the simplification of episcopal and archidiaconal jurisdiction and for the abolition of peculiar jurisdictions. To carry out this scheme of reorganisation in all its detail and with all necessary modifications and supplemental arrangements was the first work committed to the E. Commissioners, and it will be observed that at this time no funds were placed at their disposal for the improvement of the provision for the parochial cure of Souls.

Included in these arrangements were the creation of the new sees of Ripon and Manchester (the latter not carried out, however, until a later Act of 1847 was passed particularly dealing with it) and the union (dissolved in 1897) of the sees of Gloucester and Bristol.

The endowments of the two new sees were provided by a re-arrangement of the endowments of the older sees.

The matters of pluralities and non-residence were dealt with by a separate Act, viz., the Pluralities Act of 1838, also founded upon the recommendations of, indeed drafted by, the Church Inquiry Commissioners.

3. Parochial Reorganisation and the Common Fund. But the evils of pluralities and non-residence flowed from the inadequacy of the provision for parochial incumbents and the distribution of that provision no longer according with the distribution of population, and to remedy these evils required not merely a more perfect legal system but especially an application to meet these needs of existing resources of the Church unprofitably employed. The resources of the Church were altogether insufficient, but no effective appeal for their increase could be

made so long as it was possible for her critics to say that much was unprofitably employed.

The Church Inquiry Commissioners therefore dealt with the even larger question of the measures to be taken for the purpose of rendering available for making, out of the endowments of the cathedrals and cathedral offices, further provision for the cure of Souls while maintaining the efficiency of the cathedral churches. For carrying out this part of their scheme the Act 3 & 4 Vict., cap. 113, was passed in 1840. The administration of this Act was entrusted to the Body (the E. Commissioners) incorporated by the Act of 1836, but the constitution of the Body was materially altered thereby (see § 1 above), especially by the addition of all the diocesan bishops (except the Bishop of Sodor and Man, to which diocese the provisions of these Acts were not applied), and the functions of the Commissioners were greatly extended. The most important result of this Act was the foundation of the "Common Fund" of the E. Commissioners, to be applied to the relief of parochial spiritual destitution; into this Fund were to be paid the revenues of the Commissioners arising from the transfer to them under the provisions of the Act of the endowments of the non-residentiary prebends and sinecure rectories in public patronage and the revenues of canonries suspended under the Act. The Commissioners were directed to apply their Common Fund in making additional provision for the cure of Souls in places where such provision was most required, and a local claim to prior consideration was given to the places from which the revenues were derived.

The ancient endowments of the Church are therefore the original source from which the Common Fund is derived.

The Act (13 & 14 Vict., cap. 104) contained provisions for augmenting the "Common Fund" by transferring to it the balance of the Episcopal Fund—the Fund resulting from the operations of the Commissioners under 6 & 7 Wm. IV, cap. 77, in the settlement and redistribution of episcopal incomes. The "Common Fund" for the relief of spiritual destitution thus became interested in the whole of the improved value obtainable by the better management of episcopal property as well as in the surplus arising from the re-arrangement of Capitular Revenues.

The episcopal estates and the corporate estates of the chapters remained vested in and under the control of the bishops and chapters respectively. These estates were managed for the most part on the system of leasing for lives or for fixed terms, in consideration of small and sometimes almost nominal reserved rents, and substantial fines payable on every renewal whether by the addition of a term of years or of a life or lives. It was very difficult, if not impossible, for bishops or chapters, having regard to the limited interests of individual occupants of sees or members of capitular bodies, to change this system, and yet to obtain the full value of the estates a change was essential.

By an Act, therefore, of 1851 (14 & 15 Vict., cap. 104) bishops and chapters were empowered with the consent of the Church Estates Commissioners to sell the reversions belonging to them or to buy their lessees' interests. A large number of the chapters entered into voluntary arrangements with the Commissioners by which the latter took the bulk of their corporate estates and secured to them annuities until such time as other estates in possession producing incomes equal to the annuities should be transferred to them. The "Common Fund" of the Commissioners, instead of receiving the improved value on each separate enfranchisement, received the improved value on the whole estate as soon as the permanent estate was restored.

With regard to episcopal estates a different arrangement was made by the Act 23 & 24 Vict., cap. 124, which directed that the estates of every archbishop and bishop should on the first vacation of the see vest in the E. Commissioners, who should provide estates in possession sufficient to secure to each bishop the income fixed for his see under the Act of 1836, and in the meantime should pay such income out of the Common Fund.

The general result of the Acts of 1840 and 1860 and of the arrangements with the chapters is that the large estates formerly belonging to E. Corporations with limited powers and restricted means are now vested in the Commissioners as absolute owners having full powers to develop them to the best advantage. Moreover, a large redistribution of episcopal and capitular incomes in favour of the parochial clergy has been effected, and the management of the properties formerly belonging to bishops and chapters has been so improved as to enable a great increase of income to be obtained wholly for the benefit of the parochial clergy. Thus, the net rental for the year 1908 from estates vested in the Commissioners in respect of the Common Fund was nearly £1,400,000, including £501,000 from ground rents, £463,000 from minerals (chiefly coal), £273,000 from agricultural property, and £232,000 from tithe and corn rent charges; and the Commissioners were able, in that year, after meeting the permanent and other grants to benefices, the payments for bishops, chapters, etc., and all other charges and outgoings, to appropriate a capital sum of £400,000 for making new grants for the augmentation, endowment, etc., of benefices.

During a period of sixty-eight years extending from 1840 (when the Common Fund was established) to the 31st October, 1908, the Commissioners have augmented and endowed over 6,000 benefices by annual payments charged on the Fund, by capital sums expended in the provision of parsonage houses, etc., and by the annexation of lands, tithe rent charges, etc. The value of these grants exceeds £910,000 per annum in perpetuity; and if to this be added the value of benefactions received by the Commissioners on behalf of benefices, and for the

most part made with a view to eliciting the grants from the Commissioners, the total increase in the incomes of benefices resulting from their operations is over £1,175,000 per annum.

In addition to grants for the augmentation and endowment of benefices and the provision and improvement of parsonage houses, the Commissioners, in certain cases, make grants in aid of pensions for facilitating the retirement of aged and infirm clergy.

By various Acts subsequent to those above mentioned the Commissioners have had committed to them a large body of administrative work, of which two classes deserve special mention, viz., (a) the administration of the Church Building and New Parishes Acts, and (b) the approval of sales and leases of glebe, etc., under the E. Leasing Acts.

Among the more important measures authorised to be effected under the Church Building and New Parishes Acts are: the formation of new E. districts and the settlement of the patronage thereof; the alteration of the boundaries of existing E. districts; the acceptance of conveyances of land for sites for new churches, new burial grounds, parsonage houses and glebe; the substitution of new for old parish churches; and the fixing of tables of E. fees.

Under the E. Leasing Acts it is competent to an incumbent, with the consent of the patron of his living and the approval of the Commissioners, to sell, lease, or exchange any lands, houses, mines, minerals, or other property belonging to his benefice; and these transactions include the dealing with glebe land for building purposes either by way of lease on ground rents or grant on chief or fee farm rents, and the creation of easements in or over such land. But for these Acts the development of glebe lands for any purposes other than agricultural was practically an impossibility; in cases here and there special Acts of Parliament had been obtained, but now by virtue of these Acts glebe lands can be developed with almost as much freedom as lands of any absolute owner.

It would be too long to mention here the numerous general powers in relation to Church Administration which have been entrusted to the Commissioners to exercise, but it would not be far wrong to say that the Commissioners have been the Body on whom the Legislature has found it convenient to confer administrative functions for E. purposes of every nature where the assistance of a central executive Body has been required.

The Commissioners make a Report for Parliament of their proceedings every year, in which will be found an abstract of the accounts of the Commissioners for the year, and schedules of: (1) the grants which have been secured to benefices; (2) the classes and numbers of new districts formed; and (3) the cases in which the boundaries of districts or new parishes have been altered, new churches substituted for existing parish churches, tables of fees authorised, and conveyances of sites for churches, etc., accepted

5. Miscellaneous Powers.

4. Augmentations of Benefices.

6. Annual Report.

during the same period; and a list is given of the sales effected and of the leases granted under the authority of the E. Leasing Acts. The Report is annually printed and issued as a Parliamentary Paper.—A6. R. W. FOWELL.

ELDER is etymologically the same as presbyter. The term is used by PRESBYTERIANS, ministers and ruling elders being distinguished.—IA. G. HARFORD.

ELECTION.—Before the 13th cent. cathedral chapters became, and are still nominally, electors of the BISHOP. PROCTORS are elected by chapters and by the benefited clergy of dioceses or archdeaconries; CHURCHWARDENS and SIDESMEN¹ (and, in exceptional cases, Incumbents) are elected by the PARISHIONERS.

Assessors under the CLERGY DISCIPLINE ACT, 1892, are elected by chapters, the benefited clergy and quarter sessions.—A4. R. J. WHITWELL.

ELECTION OF BISHOPS.—In England there are two modes of election, (a) capitular, and (b) royal. In (a) the King issues a writ, known as *Congé d'élire*, to the Cathedral Chapter, authorising them to elect, with a *Letter Missive* recommending a candidate. The election being reported on return of the writ, the King then certifies his consent by a MANDATE directing the archbishop to confirm the election and consecrate the elect. Refusal to obey the direction of the Letter Missive appears to bring the Chapter within a PRÆMUNIRE. Further, the statute 25 Hen. VIII, c. 20 (revived in 1559 after repeal), provides that, if they do not so elect within twelve days, the King may himself elect. (b) In that case, as also in the case of some recently founded sees, the King names a bishop elect by letters patent to the archbishop conveying a mandate to consecrate.

The election of an archbishop is certified in the same way with a mandate to another metropolitan with two bishops, or to four bishops.

The earliest indication of the mode of election is found in the letters of Cyprian, who mentions *cleri ac plebis suffragium* (Ep. 68 2) and *coepiscoporum consensus* (Ep. 59 5). The 4th canon of Nicaea and others to the same effect refer to this *consensus* without saying anything about the local selection, and seem to indicate a process of confirmation (ARCHBISHOP, § 3); some tumultuary elections, as that of St. Ambrose, are recorded later, but the choice of the people, and even of the clergy, fell into a mere formality, and the nomination of bishops almost universally passed into the hands of temporal princes. From Knut to Henry I, the English kings appear to have appointed by act in the Witan or Great Council; Henry allowed a nominal election by the Chapters, which attended the Curia Regis for the purpose. John established and confirmed by the Great Charter the process of capitular election, which continued thenceforth, usually under royal dictation, except when superseded by papal provision.

In Ireland since 1869, in Scotland since 1689, and in most daughter Churches of the English Communion, some form of popular election is now established. Indian bishops are nominated by the Crown.

(Stubbs, *Const. Hist. of Eng.*; Bright, *Early Eng. Ch. Hist.*; Dixon, *Hist. of the Ch. of Eng.*)—73.

T. A. LACEY.

ELEMENTS.—The term E., as signifying the materials necessary for the administration of

¹ [By custom having the force of law the Incumbent in some parishes nominates one of the wardens and one or more of the sidesmen.]

a Sacr., can be traced up to the 4th cent. In the ministrations of a divinely ordained rite the utmost care must be taken to employ exactly the materials prescribed by the Divine Institutor, and none other; otherwise the spiritual grace promised to the right use of the ordinance cannot be expected. Why such materials were ordered to be used rather than any other is no affair of ours; such or such materials were ordained to be used: it is our part simply to believe and obey. To tamper with the E. of a Sacr. ordained by Christ is to adulterate a divine ordinance, and to invent a new Sacr. to which no promise of grace belongs. God is just, and will keep no good thing from any man only because he was placed in circumstances under which it was impossible for him to receive any Sacr. But to alter the E. of a Sacr., because the ordained materials are unprocurable, and then to expect the benefits promised to the original institution, is surely rash presumption.

In instituting the Euch. our Lord used (a) Wheaten Bread; (b) Wine of the Grape. About this there is not, nor has there ever been, any serious doubt in the Christian Church.

(a) Whether the Bread used by Christ at the Last Supper were unleavened or leavened, and therefore which kind of Bread is most suitable for consecration now, is a point that has caused vehement controversy between the Latin and

the Oriental Churches (see UNLEAVENED BREAD). But theologians on all sides agree that the point is immaterial as far as the validity of the Sacr. is concerned; so long as the Bread is wheaten bread our Lord's institution is sufficiently kept, whether it be leavened or unleavened (see WAFERS).

(b) There seems never to have been any serious doubt that any description of wine, provided

that it be the purest that can be procured, is a lawful element, if it only be "the fruit of the Vine,"

"the Blood of the Grape." Councils and canonists seem from early times to have favoured red rather than white wine for use at the altar, chiefly for obvious symbolical reasons; but the point has never been considered of essential importance. In modern times the question has been raised, whether the unfermented juice of the grape constitutes a valid element. Is it "wine"? The answers to this question, which have been afforded by the discussions it has evoked, do not seem to be very decisive one way or another. Perhaps the best answer that can be given to it is St. Paul's: "We have no such custom neither the Churches of God" (1 Cor. 11 16). (For the custom of mixing water with the wine, see MIXED CHALICE.)—R2. T. I. BALL.

ELEVATION.—There are five distinct points in the rite of HC where the ceremony of E. has

been practised: (1) at the Offertory (Western); (2) at the words *Qui pridie* and *Simili modo* (Western Canon); (3) *immediately* after the consecration of each element (Western Canon); (4) at the words *Omnis honor et gloria* (Western Canon); (5) before the Communion of the people, accompanied by the words $\tau\alpha \delta\epsilon\upsilon\alpha \rho\omicron\iota\varsigma \delta\epsilon\upsilon\lambda\omicron\iota\varsigma$ (Eastern Liturgies)—with which may be classed the E. at the Communion of the people accompanied by the words, *Ecce Agnus Dei, Ecce qui tollit peccata mundi*, in the Western rite.

The earliest of these is that of the Eastern Liturgies (5). It was simply a signal that the bread and wine were now prepared for sacred use, and that, being themselves $\tau\alpha \delta\epsilon\upsilon\alpha$, they were now brought forward and offered $\rho\omicron\iota\varsigma \delta\epsilon\upsilon\lambda\omicron\iota\varsigma$. This showing of the consecrated elements to the people was thus an invitation to receive and a warning against unworthy reception. But the words $\tau\alpha \delta\epsilon\upsilon\alpha \kappa\tau\lambda.$ are of much earlier origin than the ceremony which subsequently accompanied them. They are found in the earliest liturgies, while the ceremony of E. is not enjoined in the rubrics until the 6th century. It was probably an early custom to display the elements as a signal for actual Communion: this would naturally develop into E., and then be codified in the form of a rubric. It corresponds to that publicity and openness of the manual acts ("before the people") which is expressly enjoined in the Eng. rite. The E. at the words *Ecce Agnus Dei*, etc., is of late Roman origin (16th cent.). Its purpose was similar to that of the Eastern E. (see *Ritus Celebrandi Missam*).

The offering of the unconsecrated elements is clearly recognised in Eastern Liturgies at the "Great Entrance," when, after preparation in the chapel of the *Prothesis*, they were carried and placed upon the Holy Table. No public E. is named: but a late form of E. is found in the ritual of the *Prothesis*. The placing of the gifts upon the Altar signified their presentation to God, without any "lifting up." Nor is there any trace of this form of E. in the earlier Western Missals. But in the Sarum *Ordinary* of the 14th century the gifts are held in the priest's hands at the prayer *Suscipe, sancta Trinitas*, and in the later Sarum and Bangor Missals E. is distinctly named. In the PB of 1549 this oblation of gifts was recognised by the direction to place the elements on the altar before the Canon: while in 1662 the rubric directs both the offerings of the people and the bread and wine to be placed on the Holy Table before the Prayer for the Church Militant, in which our "*Alms and oblations*" are offered with our prayers to God. It should be noted that the words "humbly present" are used, in the rubric, of the "Alms for the poor and other devotions of the people," but not of the elements. But all are alike placed upon the Holy Table, which may reasonably

signify, in accordance with ancient custom their solemn dedication to sacred use.¹

Of the three Es. which occur in the Western Canon the most important is that on which the mediæval Ch. laid such stress, and to which it gave so distinctive a meaning. Immediately after Consecration the Host or Chalice was elevated "to be seen by all," and "that the people may worship the same." The Godward intention of E. at this point has little or no support (see Bonaventura, *Opera* 7 78, Moguntiae, 1609; the passage is regarded as spurious in the more recent edition of his works). The avowed intention of this late form of E. and the cause which gave rise to its adoption are beyond dispute. The development of the doctrine of TRANSUBSTANTIATION, and its condemnation by Berengarius, suggested the thought of this new ceremony which is first found in the 11th or 12th century, and had hitherto been unknown.

The elevations at *Qui Pridie* and *Simili Modo*, and at (or about) *Omnis honor et gloria*, are of earlier date. The former was an extension of the manual acts of the priest at the words of Institution, and appears about the 11th century. It seems to have been a presentation to God for benediction (*Micrologus*, c. 15). When E. for worship came in, this earlier form was carefully guarded, lest, by premature adoration, the creature and not the Creator should be worshipped.

E. at the words *Omnis honor et gloria* can claim a still earlier mention, namely in the *Ordines Romani* (8th cent.). It was closely related to the "Crossings" (*Consignationes*) which marked the close of the Canon, and was intended to represent to the people the benefits wrought by the Passion of our Lord. Dr. Wickham Legg (*Tracts on the Mass*, p. 242) concludes from its position before the Lord's Pr., which commenced the preparation of the communicants, that it was probably "an invitation to Communion." It was called (after the introduction of the E. after Consecration) the "Lesser Elevation."

The evidence points to the conclusion that E. before Consecration had a Godward intention, while after Consecration it was intended to exhibit the benefits of our Lord's death to the worshippers.

In the PB the only hint of E. is contained in the direction to "humbly present" the offerings of the people. The

5. PB Usage. MANUAL ACTS of taking the elements into the hands of course involve a certain "lifting up," but not beyond what is necessary to the prescribed action. On the other hand, in the *Order of Communion* of 1548, E. was expressly forbidden, if a further consecration were needed — "without any

¹ This *Oblatio Consecrandorum* is fully recognised in the CORONATION Service of our King; and a form of words, expressing this purpose is prescribed, the bread and wine, like other gifts, being presented to the Abp. by the King.

elevation or lifting up"—while in 1549 all "elevation or showing the Sacrament to the people" was forbidden. In 1552 all the manual acts were omitted, and no caution against E. was needed. But since 1662, when the manual acts were enlarged and expressly enjoined, they have been carefully specified, yet without any mention of E. There is no clear historical support for a *Godward* E. at the words "Do this," etc., and it has no rubrical warrant. It seems to place upon the words, "Do this," a meaning ("Sacrifice this") which no Anglican formulary sanctions, and which no commentator of the first rank has adopted. It is moreover liable to confusion with the Roman E. for worship, which occurs at the same point of the Service. (See *Elevation in the Eucharist, its History and Rationale*, Cambridge, 1907, by the writer of the art.)—R2. T. W. DRURY.

EMBER DAYS (*Quatuor tempora*; Fr. Les quatre temps; Ger. Quatember; in Heylyn "the Embring weeks," *Hierurg. Angl.*, 2nd ed., 1 248).—These are the Wed., Fr. and Sat. fasting days at the four seasons of the year, aft. the first Sunday in Lent, Pentecost, Holy Cross Day (Sept. 14), and St. Lucy's Day (Dec. 13). The name is probably derived, through German, from *quatuor tempora*, but a derivation has been proposed from Ang.-Sax. ymbren, "recurring." The Western custom of fasting on these three days in most of the weeks of the year (see WEEK, THE CHRISTIAN, § 3, 5) died out except at these seasons, when it was retained at Rome, in connection with the sowing, reaping, and vintage; the winter fast was added later. Leo the Great (c. 440) refers to the Ember Days at Rome. From Rome they spread over the West¹ but not to the East; and, as they were already established as fasts of the seasons, they were considered suitable for Ordinations. The Saturday was the usual day chosen for this purpose; but the Collect at the Ordination was that of the day. The Sarum Brev. prohibits Te. D. on these days except in Whitsun-week (ed. Procter and Wordsworth, 130). The PB special Collects for those who are to be ordained are appointed for the whole of the Ember weeks; they perhaps should be begun on the Saturday evening preceding (see EVEN). In the Amer. PB there are proper lessons for the Ember Days.—c3. A. J. MACLEAN.

EMBLEM.—Es. are conventional and traditional figures or designs employed in art, by means of which the Christian is led to the contemplation of God and the mysteries of the Faith, and by which angels and saints can be identified when represented in painting and sculpture.

In the ages of persecution, when an economy of the faith was necessary, and when Christian ideas and mysteries were withheld as far as possible from the knowledge of the heathen, Es. were largely employed in places of Christian worship. Thus on the walls of the catacombs, in rough scratchings or *sgraffiti*, the mysteries of the Faith were represented to the Christian

¹ The Council of Mainz, A.D. 813, orders a fast on Wed., Fr. and Sat. of the first week in March, the second week in June, the third week in September, and the last full week before Christmas (can. 34).

by figures perfectly familiar and well understood, but unintelligible to the uninitiated. The redeeming Christ was symbolised by the figure of the Good Shepherd with the lamb upon His shoulder, by the monogram of the *Chi Rho* (☩), and by the fish, since the Greek word *ἰχθῦς* (= fish) gave the initials for "Jesus Christ the Son of God the Saviour." Found above the graves of those buried in the catacombs, these Es. signified that the departed had been united to Christ in Holy Bapt. The idea once seized, it was found capable of, and received, a wide and permanent development. Abstract ideas were represented: the anchor was an E. of hope, the palm of victory, the dove with an olive-branch of the eternal peace into which the departed Christian entered; the *Orante*, a standing figure with the arms upraised and outstretched in pr., signified the joy of heaven. Representations of bread and of fish, with which Christ had fed the multitudes in the wilderness, were Es. of the spiritual food of the Euch. The peacock, renewing its splendid plumage in the spring, betokened the Christian soul in the splendour of resurrection.

With the development of their use, the language of Es. became fixed, and certain signs were definitely allotted to certain persons, mysteries,

2. The Nimbus.

Es. is the *nimbus*, or halo round the heads of the Persons of the Sacred Trinity or the saints. In the case of the Divine Persons, the *nimbus* was represented as circular, including a cross within its circumference. The Holy Spirit was represented as a Dove, with a *nimbus* about the head. A larger form of the *nimbus*, known as the *auréole*, including the body and not merely the head, was sometimes employed, with a usual, though not an invariable, restriction to the Divine Persons and to St. Mary the Virgin as the Mother of the Incarnate Son. The acknowledged holiness of those of whom representations were made during their lifetime was indicated by a *square nimbus*.

The cross, in a great variety of forms, was the natural E. of redemption. With it were associated, in later times, the other instruments

3. The Cross.

of the Passion, the nails, the spear, the reed and sponge, the dice of the soldiers, the seamless robe, the cock which reminded St. Peter of his rash vow, the lantern which lighted the betrayer through the garden of Gethsemane.

The angels, in the nine choirs or orders into which St. Dionysius the Areopagite divided them, are represented as follows:—

4. Emblems of the Angels.

Seraphim, *Cherubim*—heads with or without bodies, having two or six wings; or as winged circles or wheels, after the vision of Ezekiel, the wings having eyes depicted upon them. *Thrones*—as winged circles; or as angels carrying towers or thrones. *Dominations*, *Virtues*, *Powers*—in human form, with armour and arms or, in the East, in albs with golden girdles and green stoles, holding the Seal of God, a St. Andrew's cross within a circle, with a horizontal line drawn above the cross. *Principalities*, *Archangels*, *Angels*—sometimes in armour, overcoming evil; St. Gabriel usually in alb and crossed stole, bearing a lily; other angels are variously represented according to the action in which they are engaged, often as praising God with instruments of music.

Many different Es. are associated with the four

Evangelists. Those most commonly found are derived from the vision of Ezekiel. The angel with the face of a man is assigned to **5. Of the Evangelists.** St. Matthew, whose Gospel emphasises the human nature of Our Lord. St. Mark has the lion, since his Gospel emphasises the kingly dignity of Christ. St. Luke has the ox, used in sacrifice, since he makes clear the sacrificial aspect of Christ's atoning work. St. John, who reveals most fully the Divine nature of Christ and the Mystery of the Incarnation, is symbolised by the eagle, which alone soars heavenward gazing open-eyed upon the sun.

In assigning Es. to the saints, a few general principles were observed. To martyrs the instrument of their martyrdom was usually allotted, and by this they are commonly represented even when the figure of the saint is not depicted, as in many instances in the rude "clog-almanacks" which in this country and in Scandinavia were in common use before the general use of written calendars and books. Founders of churches and religious houses were represented as holding a small model of their church. Other saints were shown holding the tools of their craft.

The Es. most commonly associated with the Apostles are:—*St. Peter*, the keys, an inverted cross, a cock: *St. John*, a cup from which a snake issues, in allusion to the cup of poison which he drank unharmed: *St. James*, a sword, the staff, shell and wallet of the pilgrim: *St. Andrew*, the X cross: *St. Philip*, a cross pillar: *St. Thomas*, a lance, a carpenter's square: *St. Bartholomew*, a flaying-knife: *St. Matthew*, a hatchet: *St. James the Less*, the fuller's club of his martyrdom: *St. Simon*, the saw by which he suffered: *St. Jude*, a lance, a boat: *St. Matthias*, an axe: *St. Paul*, a sword: *St. Barnabas*, a stone, or flames and a stake.

To the saints in the PB Calendar, not hitherto alluded to, the following Es. are assigned:—*St. Lucian* holds his head in his hands: **7. Of the Apostles.** *St. Hilary*, three books, signifying his writings, serpents upon which he treads, signifying heresies which he combated: *St. Prisca*, a sword, a lion at her feet: *St. Fabian*, a sword, a palm branch, a dove near his head: *St. Agnes*, a lamb: *St. Vincent*, a gridiron, sometimes a raven: *St. Blasius*, a woolcomber's iron comb, the instrument of his torture: *St. Agatha*, a pair of pincers: *St. Valentine*, perhaps a lovers' knot: *St. David*, a hill on which he stands, a dove above his head: *St. Chad*, sometimes a church, as a founder: *St. Perpetua*, a wild cow: *St. Gregory the Great*, a book, a dove on his shoulder: *St. Edward K. and M.*, ensigns of royalty, a cup and a dagger: *St. Benedict*, a shattered poison-cup: *St. Richard*, a cup at his feet: *St. Ambrose*, a beehive: *St. Alphege*, stones in his chasuble, a battleaxe: *St. George*, a banner or shield, with a red cross on a white ground: *St. Dunstan*, a pair of tongs, a harp: *St. Augustine*, uncertain; perhaps a banner of the Crucifixion: *Ven. Bede*, a book: *St. Nicomede*, a spiked club: *St. Boniface*, an oak tree, a book pierced with a sword: *St. Alban*, a sword in the right hand, a cross in the left: *St. John Baptist*, a cross on a long staff, a lamb: *St. Swithin*, sometimes a shower of rain: *St. Margaret*, a dragon, pierced by a long cross which she holds: *St. Mary Magdalene*, the alabaster box of ointment: *St. Anne*, a dove with a ring or crown in its beak: *St. Laurence*, a gridiron: *St. Augustine of Hippo*, a heart, burning, or transfixed with arrows: *St. Giles*, a hind fawning upon him: *St. Evrilius*, a dove alighting on his head: *St. Lambert*, a lance or

dart: *St. Cyprian*, a sword and a book: *St. Jerome*, a lion, a cardinal's hat: *St. Remigius*, a dove with an oil cruse: *St. Faith*, a brazen bed like a gridiron, a bundle of rods: *St. Denys*, headless, carrying his head: *St. Edward the Confessor*, a sceptre: *St. Etheldreda*, crowned, and with a crosier, a tree blossoming by her: *St. Crispin*, an awl, or shoemaker's knife: *St. Leonard*, chains or fetters: *St. Martin*, a cloak which he divides with a sword, a goose: *St. Britius*, burning coals which he bears in his hands: *St. Machutus*, a child at his feet: *St. Hugh*, a swan: *St. Edmund*, arrows piercing him: *St. Cecilia*, a harp, or other musical instrument: *St. Clement*, an anchor: *St. Catherine*, a wheel set with spikes: *St. Nicholas*, three purses or balls of gold, a tub with three nude children, an anchor: *St. Lucy*, a dish with two eyes in it: *St. Stephen*, a stone in his hand or stones in his robe: *St. Silvester*, an ox lying near him.

The crowned initial of a saint's name often appears in the decoration of a church dedicated in his name, as a secondary Emblem.

Of the very numerous Es. assigned to the Blessed Virgin it must suffice to mention here the flowering lily, with its conventionalised form of the *fleur-de-lis*, the mystic rose, the tower, the monogram MR crowned or uncrowned, the star, and the crown of twelve stars. And of the Es. often found in mediæval churches, two of the most common are the shield showing the Five Wounds of Christ, and the chalice and host, Es. of the Blessed Sacrament.—R4.

E. HERMITAGE DAY.

ENDOWMENTS.—See PROPERTY (CHURCH).

ENGLAND, CHURCH OF.

I. TO THE CONQUEST.

The Ch. of Eng., a branch of the Western Ch., Catholic, Apostolic, and Reformed, represents the Ch. founded in the island of

1. British Christianity.

Britain by devoted missionaries whose names are unknown. That Christianity was preached in some part of the island in sub-apostolic, if not in apostolic, times, is exceedingly probable. It has been conjectured that the first Christians to land on these shores were soldiers sent out from Rome to replenish the army of occupation. Tradition, however, asserts that the earliest missionaries settled at Beckery, a small island in a marsh near Glastonbury. From the fact that the neighbouring village, Pilton (*Celtic*, "Harbour Town"), was a port for Ireland, it may be conjectured that they came hither from that country. The story that Joseph of Arimathea brought Christianity to our shores, though playing an important part in the Arthurian cycle of legend and in early Celtic literature, must be regarded as destitute of historic foundation. One thing is fairly certain, that the British Ch. was not a Ch. of the Roman colony, civil or military, but a distinctly national Ch. It sent bps.—Eborius of London, Restitutus of York and Adelgus—to the Council of Arles in 314. The Council of Ariminum was also attended by three British bishops in 359, and, from the fact that they alone among the assembled fathers were compelled to accept the imperial assistance offered to those who could not defray their own

expenses, we may infer that the Ch. they represented was poor. Still further was it impoverished, on the withdrawal of the Roman army, by the incursions of the Picts and Scots; but the crowning disaster which befel it was the extermination of Christianity in England by the Anglo-Saxons, and the retreat into the mountains of Wales to their brethren of the scattered remnants of the defeated nation. Here in their rocky fastnesses they kept alive the ancient faith, assimilating in the process of time more and more the learning, customs, ritual and organisation of Western Christendom.

The re-conversion of England was effected by two separate, and at one time rival, missions,

2. The Anglo-Saxon Church.

that in the North, of Irish origin: from Iona; that of the South, sent out by Pope Gregory under the leadership of Augustine, 597. Columba founded a monastery in Iona, 563, which became the home of the northern mission. From it came Aidan, the founder of Christianity in Northumbria. At Lindisfarne, an island off the coast, he established the first episcopal see in the North, 635 (subsequently destroyed by the Danes). The great missionary bps., Cuthbert, Cedd and Wilfrid, were fruits of this mission. Christianity in the North was essentially monastic. It was the custom in Ireland for the abbot of a religious community to appoint certain monks in episcopal orders to ordain and confirm, reserving to himself the administration of the house and district around. The effort to govern the Northern Province by the Abbots of Iona or Lindisfarne through missionary bps. was not altogether successful. Though these missionaries were men of piety, devotion and courage, they lacked experience in organisation. The Southern mission under Augustine at the outset failed to conciliate the British bps., and suffered many reverses; but under Theodore and other able abps. it succeeded ultimately in evangelising the whole country, establishing priests with parochial, and bishops with territorial, jurisdiction, and monasteries and cathedrals with schools attached open alike to rich and poor. In the North, too, the monastery of Jarrow, the home of the Venerable Bede, and the cathedral school of York shared with the great schools of Ireland the honour of keeping alight the flame of learning, when the rest of Europe was plunged in darkness. Alfred the Great, also, under the influences inspired by Alcuin, still further advanced the cause of learning; and when in the course of years the monasteries fell into disorder and learning declined, the zeal of Dunstan and his pupil Ethelwold revived monastic life by the introduction of the Reformed Benedictine rule, while imposing a simpler yet strict rule on the secular clergy. So closely were the Ch. and State united during the Anglo-Saxon period, and the troubled times of the Danish invasion, that the history of the one is to a large extent the history of the other. It was the example of unity set by the Synod of Hertford that first suggested the possibility of

a united nation under one monarch, one parliament, and one legal code. Every step in the process of unification was accomplished under the guidance of the great Ecclesiastics who for centuries were the trusted advisers of the Saxon kings.

II. THE MIDDLE AGES.

1066-1509. The Norman Conquest profoundly affected the relations between Chs. and State. By an extension of the feudal system, at that time in the course of rapid development, to the property of the Ch., bps. and abbots became feudal lords holding their estates, like other lords, from the King. In simpler times the relations between the Ch. and the State had been so intimate that clergy and laity were able to unite on equal terms. All that was now changed. The King and barons formed hostile camps, jealous of each other's power; and the bps. and mitred abbots, unless they happened to be employed by the Crown in offices of State, gravitated towards the baronial ranks, with which they were allied in the eyes of the law. Ch. Courts and Crown Courts, which in Saxon times had been scarcely distinguishable, now drew rigidly apart, each jealous of the other's prerogatives. So long, however, as Lanfranc, the sagacious adviser of the King, remained in power, these mutual rivalries were of small account; but at his death the King's party and the Baronial party began their continual bickering, the Ch. taking now one side and now the other. Acting under the influence of Cluniac ideas, Lanfranc had revived the regulations enforcing celibacy on the clergy. To thoughtful people of that day, and especially to the far-seeing Abbot of Cluny, the ensnaring of the clergy in the feudal net involved a new and imminent danger. Now that abbots and bps. had become feudal lords, nothing prevented their behaving as such, marrying as they did for political or family reasons, and bequeathing their estates to their sons. By this means the property of the Ch. would inevitably be secularised, unless the clergy were absolutely prohibited from marriage. Lanfranc compromised, imposing celibacy on all monastic and capitular bodies, but leaving the parish priest to please himself.

Of social life in the Middle Ages we know little. With the expansion of trade, towns increased in wealth and importance, and by slow steps a middle class was formed. The country at large was fervently religious, its ideals during the earlier part of the 13th cent., the golden age of monasticism, being ascetic and other-worldly. The people dwelt in cottages but reared cathedrals, they worked hard and fared hard, but were generous when necessity arose alike to the claims of the Ch. and State. The corruption of the higher clergy, the decay of monasticism, the misgovernment and oppression that crept in later on, failed to dim the enthusiasm of their

3. Effects of Feudalism.

4. Medieval Religion.

faith. If habits and methods of living were coarse, faith abounded, and the "poore parson of the town" never lacked hearers for his homely homilies. The friars in their earlier and purer days preached a simple gospel which the poor could understand. The towns as they grew were not allowed to relapse into heathenism; alike great cities and small bristled with towers and spires. Religion was the main topic of conversation in the market, the street and the field. Men dated their lives by the calendar of the Saints. The miracle plays were popular educators in religious truth; the walls and windows of the chs. glowed with pictures of Bible scenes which the unlettered man could read. The monks, nuns and parochial clergy, mainly recruited from the ranks of the middle and lower classes, were natives of the soil; in short the Ch. of the Middle Ages was intensely national. When in 1349 the terrible Black Death swept away one half of the population, it was the religious houses that suffered most, showing how well they ministered to the sick and dying at that fearful time. But the corruptions and exactions of the Roman Pontiffs, and the crowd of greedy sycophants which Pope after Pope foisted on the Ch., raised at length a feeling of sullen resentment. At one time it is computed that the Popes extracted from the country a larger revenue than the King himself could command for all purposes, civil and military. The stern protest of Wycliffe, first directed against the friars and the higher clergy who seemed to him hopelessly corrupt, and subsequently extended to doctrine, especially that of transubstantiation, marked a turning of the tide. The Ch. was losing the confidence of the people.

With regard to her *political* influence there can be little doubt that the Ch. in the main took the part of the people against the King and the great feudal lords. **5. The Ch. and the Nation.** By her influence villeinage was gradually destroyed and the Bristol slave trade brought to an end. Brave men like Hugh of Lincoln dared to resist royal efforts to levy for foreign wars contributions that were only legally due for home defence. In the resistance of the nobles to the iniquitous government of John, the Ch. played a noble part; and to her efforts in no small measure must be ascribed the Great Charter. If in the matter of the Constitutions of Clarendon her attitude was less disinterested, the action of Becket which led to his martyrdom was viewed by the people with approbation as an effort to prevent a dangerous extension of the Royal power. In her opposition to Papal aggression she was less successful, especially in maintaining her rights to elect abbots and bps., the appointments generally being determined either by the Pope or the King. When the King and Pope quarrelled (as in the case of the appointment of Stephen Langton), the Pope frequently showed the better judgment.

Long before regular Parliaments came into

being the Ch. had held her CONVOCATIONS of the clergy, and it was her example which guided Edward I in the formation of his model Parliament, 1295. But the growing power of the Papacy on the one hand, and the steady encroachments of the King on the other, gradually sapped the life of the Ch. of Eng. Year by year she lost her power of self-government. Bps. appointed by King or Pope neglected their proper tasks to attend the Courts of Westminster or Rome. Simony crept in, and with it endless abuses. After the Black Death, a series of plagues succeeded, and the minds of the people turned with gloomy forebodings to the future. Chantries were established all over the land for masses for the dead. To "make a good end" seemed more important than to lead a good life, hence the popularity of INDULGENCES applicable to the souls in Purgatory. Then came the superstitious use of pilgrimages to Walsingham, Canterbury, St. David's, and a host of minor shrines; the multiplication of services, novenas, years, minds, etc., the veneration of dubious relics, the wearing of charms; and, with all this show of piety, a serious and widespread decline in morals. To meet this last evil, the archidiaconal courts became ever more and more inquisitorial. The authority of the parish priest was invaded by a host of pardoners and friars claiming special powers to remit sins, granted them by the Pope. The time was ripening fast for a Reformation.

III. THE REFORMATION AND AFTER.

1510-1662. The first step in England towards this event was occasioned by a personal quarrel between a strong King and a weak Pope, the former demanding the dissolution of a marriage for political purposes, the latter delaying to grant it through fear of offending Spain. The dissolution of the monasteries and the confiscation of their endowments together with those of the trades' guilds and the chantries, although associated in the popular mind with the Reformation, were measures which might have been taken by any Catholic King. The income arising from these sources, which should have been devoted to the endowment of parochial clergy and the purposes of education, was idly squandered amongst a band of dissolute courtiers, the King thereby unwittingly destroying one of the principal sources of national revenue. The result of these measures was shown in the short but disastrous reign of Edward VI. A brief period of reaction followed, when the Romish party forfeited for ever the good will of the nation by the odious martyrdom of many followers of the new learning; and this, later on, gave way to a conservative reaction and a return to reformation principles during the reign of Elizabeth. Under the prudent management of Abp. Parker, the changes thus effected secured the good will of the country.

Two grave difficulties attended the process, the utter impossibility of replacing clergy of the ancient model by a learned and pious body trained

under the new, and the necessity of restraining the zeal of the returned Marian exiles, who flocked back to the country eager to

7. The Puritan Revolt. impose upon the Ch. the forms and doctrines of Genevan Calvinism. It was to the newly made rich, the growing middle class which, through the thriftless extravagance of Henry's courtiers, had succeeded to the inheritance of the monastic lands, that these Puritan refugees directed their appeal, for they were, as a body, nervous about the security of their estates, and keen to acquiesce in any project which would render a return of Popery impossible. Though the Hampton Court Conference, 1604, set its seal on the moderate reforms of Elizabeth's reign, it was evident that the extremists were resolved on far more drastic changes. The main purpose of Laud and those who shared his views on the one hand, and of the Puritans on the other, was fundamentally the same, *i.e.*, the foundation of a model Christian State, the one seeking it in a Christian Monarchy, the other in a Genevan Republic. Neither party could claim a monopoly of learning or zeal. Both were idealists, both saturated with Scripture precedents, and neither able to distinguish between OT and NT ideals. In this bitter contest the Puritans conquered, sweeping away Ch. and King, and finally the Republic they had created. In the process they involved the country in a disastrous civil war, loaded the people with taxation such as England had never known before, and engaged the country in costly naval enterprises, which, however glorious, brought small trade to her ports. The reader will find in Walker's *Sufferings of the Clergy* a genuine, if at times partial, account of this period of persecution and intolerance.

IV. THE RESTORATION AND ITS SEQUELS.

Whatever view may be taken of the preachers, Presbyterian or Independent, who replaced the Clergy, they were evidently unpopular. Whether the people were not good enough for them or they not good enough for the people, on the death of Cromwell the country at large revolted from them and their experiments and inquisitions, returning with joy into the old paths. So the King "came to his own again," and with him the Ch. of Eng. Many of the old clergy were reinstated in their parishes, some of the Puritans conformed, others, 2,000 in all, whether beloved or not, were promptly ejected; as they had treated others it was meted to them again. And now ensued a time of comparative calm, broken only by the foolish effort of James to enslave religion once more in the trammels of Rome. Again the Ch. showed her national character. The Bps. the King had imprisoned became the heroes of the hour, and in the end James himself was compelled to flee. But the Ch. had to pay her price. She had committed herself to the doctrine of the Divine right of kings, and there were some amongst her who

would not forswear themselves by acknowledging another monarch; and among these Non-jurors were men of eminent piety and scholarship. These formed a small party by themselves. The broken ranks of Puritanism had already subdivided, one section, strongly tinged with philosophic Deism acquired from Hobbes or distilled out of the rationalism of Locke, developing into Unitarianism among those Dissenters who had formed distinct communities of their own, undeterred by the coercive Corporation, Conventicle and Five Mile Acts; the other, or Nonconformist section, uniting with the Ch. in its controversies with Rome, opposing her in her rigid application of the Act of Uniformity. In the Ch., owing to the Latitudinarian leaning of the King and his Whig supporters, two parties also were forming, the one acquiescing in the new episcopal appointments, broadly Latitudinarian, the other orthodox, high church, and with a spice of dry, unemotional moralism.

Queen Anne, who belonged to the High Ch. party, earned the gratitude of her clergy by restoring to them the TENTS and FIRST-FRUITS, which Henry VIII had appropriated, henceforward known as QUEEN ANNE'S BOUNTY (1704). On the accession of the House of Hanover Erastianism governed all the Whig appointments under the Crown. Henceforward the Ch. was viewed by those in power as a convenient appanage of the State. The clergy selected to fill the bishoprics accepted their high positions as rewards for their staunch political principles, their connection with Whig families, or their university attainments. One of the first consequences of Erastian policy was the suppression of Convocation, which had presumed to assail the orthodoxy of one of the nominees of the Crown, Hoadly, Bp. of Bangor (1717). The immediate loss was not so great as it would have been in less Erastian times. Already the Ch. had found expression for her spiritual life outside that ancient body. Small groups of devout men had banded themselves together to promote good works by means of societies—the Society for the Reformation of Manners in 1692, for the Promotion of Christian Knowledge in 1698, and for the Propagation of the Gospel in Foreign Parts in 1701, the last named, though primarily intended for the good of Englishmen abroad, pointing clearly, by a wider application, to the heathen throughout the world.

The attitude of the Ch. towards the prevailing Deism of the time was at first merely defensive.

10. Rationalism. Locke's *Reasonableness of Christianity* showed that thoughtful men were inclined to make reason henceforth the touchstone of faith. This tendency was shown still more in Toland's *Christianity not Mysterious*, in which the writer essayed to purge the faith of everything that did not conform to this standard. Tindal, a Deist, carried the principle further, maintaining that whatever good might be found in Christianity was "as old as Creation." Aggressive Deism,

however, met its fate when Bp. Butler's *Analogy* appeared in 1736, where in place of defensive tactics a bold counter attack was made on the fundamental principle of Deism, the Bp. showing with irrefragable common sense that it was not reason but probability that was the guide of life, and that it was unreasonable to demand "rational" proofs for religion while accepting probabilities in everyday affairs. From this time English Deism fell into decay.

Another notable book was Law's *Serious Call*, a timely summons from worldly indifference to active practical Christianity.

11. The Evangelical Revival.

A vast population was growing up owing to the expansion of manufacturing industries in various parts of the country, for which the Ch., deprived of corporate life, was making no provision. The answer to the call was the Evangelical Revival under Wesley and Whitefield, and the creation in the heart of the Ch. of a new religious order, called by the people METHODISTS, the loss of which, by separation after Wesley's death, is one of the saddest fruits of the suppression of Convocation and the paralysis of Ch. life following on the loss of her power of self-government and self-adaptation. An Erastian Ch. could find no place for a movement which regarded the world as its parish. Within the Ch. the revival led to the formation of the great Evangelical party whose activity called into being the Bible Society, the Church Missionary Society, Sunday Schools, Ragged Schools, later on securing from an unwilling government the abolition of slavery and the slave trade.

V. RECENT HISTORY.

1833-1912. Towards the close of the period which saw the growth of Evangelicism, a new tendency began to manifest itself,

12. Broad Ch., Tractarian, and Ritualistic Movements.

again parting into two very different channels, one aiming at the cultivation of the individual moral and spiritual life, while tending to merge the ecclesiastical in the national; the other anxious to cultivate individual piety within a corporate body renewed and strengthened by the recognition of its own inherent powers. The first was the Broad Church movement, led by such men as Arnold of Rugby; the second the Tractarian, so named from the memorable *Tracts for the Times*, issued by a small body of Oxford men, of whom Pusey, Newman, Keble and Manning were the most prominent. The 90th tract of the series resulted in a great outburst of popular indignation and the secession of Newman, Manning and a few others to Rome.

With the revival of the conception of the Ch. as the Mystical Body of Christ, naturally came a new valuation of the Sacraments as means of grace, and of the authority of the Ch. as the custodian of a doctrinal trust. The Bible and the Bible alone was no longer to be regarded as the religion of Protestants, but the Bible as expounded by the Ch. Out of the Tractarian

party came the Ritualistic movement, which was an effort to restore her ancient ritual. The net result of these two movements — the Tractarian and Ritualistic—has been a general reform of Ch. worship, the abandonment of slipshod, easy-going and dull formalism, and the revival of daily service and frequent celebrations of the HC. The joint movement was in fact directed against the Erastian and Latitudinarian heritage of the early Georgian times, rather than against Evangelical principles.

The Broad Ch. party, on the other hand, under the leadership of such men as Kingsley, addressed itself first to the reformation of the practical evils of the time, in which it was ably seconded by the Ritualists who combined a strong affection for Rome with a burning evangelical zeal to restore the lapsed masses of the great towns to the Ch. of their Fathers. The appearance of the *Essays and Reviews* in 1860 created quite as much stir as the *Tracts for the Times*, and for a while drew away public attention from the practices of the Ritualists, High and Low Churchmen uniting in a protest against what they regarded as an attack on the inspiration of the Bible.

During the fifty years that followed, the Ch. has gradually abandoned the Reformation and mediæval view of SCRIPTURE, re-

13. Concluding Survey.

cognising in the Bible a great organic literature of permanent value, which must be studied critically, as all other ancient literature, in order to discover from it the evolution of religious ideas, and above all the nature of the Personality of CHRIST therein revealed. With the expansion of the Empire, she has learned to feel the need of a wider conception of her mission, and the Conferences of Bps. from all parts of the Empire have given impetus to aggressive missionary effort, promising a vast extension of Christianity throughout the world. The most pressing problems she has now to solve are: (1) the evangelisation of the masses in face of militant and materialistic socialism; (2) the reconciliation of capital and labour estranged by selfish greed; (3) the determination of the limits of permissible divergency in ritual and doctrine; (4) the attitude of the State towards Religious Education, Ch. Endowments, and the Establishment; (5) the relations of the Ch. to other Christian bodies; (6) the responsibility of all Christians to the heathen world. These are great problems, but the Holy Spirit Who has guided the Ch. of Eng. through so many centuries of trial, conquest, hope and fear, will assuredly bring her at last to the haven of her desire.—AT. E. A. WESLEY.

ENTHRONEMENT.—The Consecration of a Bp. originally took place at his cathedral ch., and immediately afterwards he was *enthroned*, i.e., placed by the consecrating Bps. on his THRONE (*Apost. Const.* 85; *Canons of Hippolytus* 430; *Ep. Clement to James* 19). When seated, it was customary for him to preach his inaugural (or, as it was called, *enthronistic*) sermon (*Apost. Const.*, l.c.). In later times, it became usual to consecrate Bps. not in

their cathedrals, but in the Abp.'s ch., and their E. had of necessity to be deferred. But they were not considered to have full possession of their new office until it had taken place. An 11th cent. form of E. may be found in the *Benedictional of Abp. Robert (HBS)*, pp. 129-130, and the Sar. form in Maskell's *Mon. Rit.* 3 282 ff. E. was one of the ceremonies retained by the Ch. of Eng. at the Reformation, but no Order was provided for it in the PB. Hence a variety of use has arisen, but it is customary to follow some such lines as these: (a) the Bp. is solemnly received by the ch. officials at the cathedral door; (b) the Abp.'s Mandate for E. is read; (c) the Bp. takes oath to preserve the rights, liberties and usages of his diocesan ch.; (d) he is then enthroned by the Abp.'s Archdeacon, or his proxy, with a suitable form of words; (e) prayer is made for him, and sometimes the *Te Deum* sung; (f) he goes into the Chapter-House, and the officials promise canonical obedience to him. By peculiar custom the Bp. of Ely is not enthroned, but merely installed.—56.

J. W. TYRER.

EPACT.—See **CALENDAR**, § 14.

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

EPIPHANY (RATIONALE OF SERVICES FOR).—(The word E. of course points to the

Manifestation of Christ to the Gentiles). For the Festival of the E. there are no proper Pss. and no proper Preface at HC, but there are proper *Lessons*, and the Athanasian Creed is to be said. Of the proper *Lessons* those from the OT tell of the conversion of the Gentiles and the deliverance of God's people; those from the NT of the manifestation of Christ (a) in his Bapt., (b) in His first miracle at Cana of Galilee. The *Collect* prays for the ultimate manifestation of the Beatific Vision; the *Epistle* (Eph. 3 1) contains St. Paul's explanation of the revelation (or manifestation) of the mystery of Christ; and the *Gospel* (Matt. 2 1) gives us the story of the visit of the Magi to the infant Saviour.

The lessons of the manifestation of Christ are drawn out in the Sundays aft. E. in the following manner.

The first effect of this manifestation is (a) the knowledge of the truth; and (b) power to fulfil it (*Collect* for 1st Sunday). This is shown in the consecration of our bodies to the service of God (*Epistle*, Rom. 12 1) by lives of obedience, as exemplified by Christ Himself (*Gospel*, Luke 2 41).

The second effect is peace. The *Collect* for the 2nd Sunday prays for this: the *Epistle* (Rom. 12 6) shows how it can be obtained by our own actions; and the *Gospel* (John 2 1) gives a story of domestic peace blessed by Christ.

The third effect is external security. The *Collect* for the 3rd Sunday acknowledges our weakness and on that ground prays to God for help. The *Epistle* (Rom. 12 16) shows the line of individual action we must take in order to make it possible for God to answer this pr.; and the

Gospel (Matt. 8 1), in the stories of the cleansing of the leper and the healing of the centurion's servant, shows how God answers pr., and how our true security is to be found in Christ.

The fourth effect is internal security. We are in danger and necessity not only by reason of our bodily infirmities, but likewise on account of the frailty of our wills. The Incarnation comes to rescue us from this. Christ manifested power not only over the body but also over the soul. In accordance with this thought the *Collect* for the 4th Sunday after E. prays for spiritual protection in temptation; the *Epistle* (Rom. 13 1) shows how that protection will come through our endeavour to walk uprightly among men; and the *Gospel* (Matt. 8 23), by the stories of the storm on the lake and the destruction of the herd of swine, shows how Christ can expel our want of faith and all evil dispositions, and so rescue us in the hour of temptation.

The fifth effect of Christ's manifestation is the establishment of the Church as a defence to the true believer. The *Collect* for the 5th Sunday after E. prays for the Church. The *Epistle* (Col. 3 12) reminds us of the charity and unity of the Church; while the *Gospel* (Matt. 13 24) tells of its comprehensiveness.

The sixth and final effect is destruction of all works of evil and our consequent purification and likeness to Christ. The *Collect* for the 6th Sunday after E., which is the longest of all these *Colls.*, emphasises these points. The *Epistle* (1 John 3 1) sets forth the Love of Christ as the basis of victory over evil and of our likeness to Him, while showing that it is likewise the destruction of all works of the devil. The *Gospel* (Matt. 24 23) describes the second coming of Christ by which all evil shall be done away.

The first *Lessons* for the first three Sundays after E. are taken from Isaiah and contain: (1) a prophetic statement of the manifestation of Christ as the light and strength of Israel (51), as the Redeemer (52), and as the Servant who has won the victory by suffering (53); (2) a call to repentance in the light of the manifestation of Christ (55) and assurance of redemption (54); (3) the call of the Gentiles to whom Christ will be manifested in His Holy Church, and the rejection of the wicked Jews (65, 66). These lessons contain a solemn warning against our rejection of Christ and His work, and an encouragement for us to accept Him as Saviour.

The first *Lessons* for the last three Sundays after E. are from the book of Job and from the Proverbs. Those from Job (on the 4th Sunday) tell us how the hypocrite's hope perishes and the wicked are destroyed before the manifestation of God, while wisdom helps us to understand His revelation. The selections from the Proverbs (for the 5th and 6th Sundays) emphasise the need of wisdom in order to enable us to grasp God's revelation of Himself, and to acquire those cardinal virtues without which wisdom cannot exist.

The number of Sundays after E. varies, of course, with the date of Easter.—C10. F. L. H. MILLARD.

5. 4th
Sunday.

6. 5th
Sunday.

7. 6th
Sunday.

8. First
Lessons for
the Sundays.

EPISCOPACY is the name given to the traditional form of government in the Christian Ch. Its characteristics are these.

1. Definition. (i) The government of the Ch. is in the hands of the three Orders of Bishops (*ἐπίσκοποι*), Priests or Presbyters (*πρεσβύτεροι*), and Deacons (*διάκονοι*). This is the form which first meets us and is common to all Episcopal Churches. In the Western Ch., and to a certain extent also in the Eastern, there were added **MINOR ORDERS**; these may be looked upon as a non-essential element. (ii) In each locality there is one Bp., and one only, who has authority and jurisdiction, but he ought not to govern the Ch. alone. It has always been the Church's rule that the Bp. is to act harmoniously with the other Orders. So Ignatius writes (*Ad Magn.* 6): "Be zealous to do all things in godly concord, the bps. presiding after the likeness of God, and the presbyters after the likeness of the council of the Apostles, with the deacons also who are most dear to me." This ideal harmony of the Orders may be studied also in Cyprian's writings. Although Cyprian as a man was anxious to obtain his own way, as a bp. he always claims to act constitutionally and in harmony with his presbyters.

(iii) We have spoken of three Orders according to ordinary usage, but it must be stated that, according to the traditional teaching of the Western Ch., Bishops and Priests constitute only one Order, the difference between the two being that of authority and position, not of order. This principle goes back to very early times. In the *Canons of Hippolytus* 4 32, p. 61, ed. Achelis: *Episcopus in omnibus rebus aequiparetur presbytero excepto nomine cathedrae et ordinatione, quia potestas ordinandi ipsi non tribuitur.* Jerome, who may to a certain extent express an interested antiquarianism, says, *Idem est ergo presbyter, qui episcopus* (*Comm. in Tit.* 17). *Episcopi noverint se majus consuetudine quam dispositionis dominicae virtute presbyteris esse majores et in commune debere ecclesiam regere.*

(iv) The special characteristic of Episcopal government is that, as a rule of Ch. order, the rite of ordination is vested in the Bp. Whether this was universal in the early ages is uncertain. Various instances of ordination by presbyters are cited, especially the custom of the Ch. of Alexandria, certain references in the *Canons of Ancyra* and other individual cases, but none of these is free from ambiguity, and they may easily arise from some confusion of language. They are, however, sufficiently strong to prohibit any dogmatic statement to the contrary. It is possible that there was a short period during which ordination was vested in the presbyters (who were indeed also bps.), and, later, it may be possible that it was customary when the bp. died for the presbyters in certain Churches to consecrate his successor, thus preserving a succession of office in their own Ch. But in historical times and probably universally from the 3rd cent. onwards the rule of the Ch.

has been that a bp. alone may ordain and that the consecration of a bp. should be by three other bps. (See **APOSTOLIC SUCCESSION**, where the subject is discussed more fully.)

At the Council of Trent a discussion took place as to whether the authority of a bp. was derived from God or from the

2. The Source of a Bishop's Authority. Pope, *i.e.*, whether the appointment was *jure divino* or *jure pontificii*. The latter view was main-

tained very strongly by the advocates of papal authority, who held that the first commission was given to St. Peter, that it was through him that the other apostles received their commissions, and that all episcopal authority is derived from the successors of St. Peter. The French and Spanish bps. on the other side fought strongly for the independent authority of the episcopal office. The papal supporters at the time only succeeded in avoiding an adverse decision, but since that date the Papacy has strengthened its position, and in the Roman Catholic Ch. at the present day all bps. are merely vicars of the Pope, and exercise no independent authority or jurisdiction. The whole discussion is most illuminating, and shows how the existence of the Episcopate is a strong guarantee for the liberty of the Ch. (*Sarpi, History of the Council of Trent*, bk. 7).

The origin of E. is somewhat obscure, and the obscurity has not been illuminated by the controversy which has surrounded the question. It may be taken as certain that monarchical E. prevailed universally in the Ch. during the fourth

3. The Origin of Episcopacy. quarter of the 2nd cent., and that it was then believed to be an apostolic ordinance; that the bp. was looked upon as the successor of the Apostles, and there were lists of bps. going back to the apostolic founders of the different Chs. Before the year 120 Ignatius (*Ad Trall.* 3) expresses the ideal of E. in its most complete form. He considers it essential to the existence of a Ch. (*χωρὶς τούτων ἐκκλησία οὐ καλεῖται*; without bps., priests and deacons, it is not called a Ch.), and he is apparently not aware of the existence of any Ch. where the threefold ministry on which he lays so much stress does not exist. Although his writings clearly imply that there were persons in the community who accepted neither the Ch.'s creed nor the authority of its ministers, that does not seem to imply a different theory of Ch. government, but merely a revolt from existing authority. Of the origin or the source of authority of this ministry Ignatius says nothing; he accepts it as the existing order of things, and his letters represent it as the custom prevailing from Antioch to the coasts of the Ægean. His letter to the Ch. of Rome—a purely spiritual writing—affords no evidence as to that Ch., but it may be safely said that if Ignatius when he arrived at Rome found that Ch. without a bp. it would have been a severe shock to him. The traditions of the succession of bps. at Rome, Alexandria, Antioch and Jerusalem, take us back to an earlier

period still, and there is a specific tradition of the appointment of bps. in Asia by a John, whom it is difficult not to look upon as the Apostle.

On the other hand, when we turn to the apostolic times, it is equally clear that there is no trace of E. in the sense that we have defined it. The Ch. was governed by the Apostles, and Apostolic men such as Timothy and Titus. The Ch. of Jerusalem, with James the Lord's brother at its head, was recognised as having a certain undefined authority, and the building up of a Christian Sanhedrin seemed possible. The local communities seem to have been governed by Colleges of Presbyters (*πρεσβύτεροι*), to whom also the names of *ἐπισκοποι* or *ποιμένες* were given. The *ἐπισκοπος* and *πρεσβύτερος* were clearly identical in apostolic times, and the various fanciful theories for distinguishing them have no value: there are still traces of their identity in the 2nd century. Certainly in Clement of Rome they are not yet distinct offices. Moreover, the traditional theory of the Western Ch. to which we have already referred, which represents the bp. as belonging to the same order as the priest, shows that originally there was no fundamental distinction between the two.

As to the manner in which the change was made, there is an extraordinary absence of evidence. It took place apparently without controversy. The attempts to find in 2 John or in the Epistle of Clement signs of such a controversy are unconvincing. The change must have taken place naturally and easily, or we should not find the universality of the custom and the undoubted belief in its apostolic origin after the middle of the 2nd cent. The most probable explanation is that from the beginning the Colleges of Presbyters had a permanent president, to whom, as has been suggested, the celebration of the Euch. would be normally entrusted. During the latter half of the 1st cent. a series of events occurred which profoundly influenced the Ch. Jerusalem was destroyed, and with it the dangers of a reviving Judaism. The Ch. therefore lost its centre. The Apostles and the apostolic men gradually passed away. The missionary ministry of apostles, prophets and evangelists declined in importance as the local communities grew in stability. Naturally and without controversy the place of these as representing the authority of the Ch. as a whole was taken by the existing presidents of the local communities, and silently also the custom grew of confining to the latter the name of Bp. E. as we know it was thus easily and universally established. This hypothesis harmonises with the facts. It explains the later tradition of the Ch. of Rome, which included the Bp. in the body of presbyters. It explains also the tradition of apostolical institution and the lists of bps. going back to apostolic times. In any case, the statement of the Ch. of Eng. in the Ordinal that from the Apostles' times there have been these "Orders

of ministers in Christ's Ch., Bps., Priests and Deacons," may be considered established. E. represents the form which the Christian ministry naturally took so soon as the abnormal and special conditions which prevailed in apostolic times passed away.

We may now compare the authority of E. with that of the rival systems of Ch. government.

They are the Papacy, Presbyterianism, Congregationalism, and the right of free association.

4. Comparison with other Forms of Church Government.

1. *The Papacy.* That in some sense our Lord gave St. Peter a position of leadership in the early Ch. and that the position he actually held corresponds to the promise given may be admitted, but there is no evidence of that position being in any way a primacy, or of any successor in any place holding it. It did not even continue apparently throughout St. Peter's lifetime. And the history of the Ch. through the next 300 years shows conclusively that whatever honour or presidency was given to the see of Rome, owing to its memories of St. Paul and St. Peter and its position as the Ch. of the Metropolis, it exercised no authority over other Chs. If anything approaching the Papal system had existed, the history of the Ch. would have taken a different form. There is no historical evidence for the Papacy.

2. *Presbyterianism.* The establishment of Presbyterianism in the 16th cent., so far as it arose from an appeal to antiquity and was not merely a reaction against existing circumstances, was really based on a false antiquarianism. It is true, of course, that the words (bp. and presbyter) are within certain limits interchangeable in the NT, and that the government of the local community was in the hands of a body of presbyters. But in no sense was the government of the Ch. presbyterian. It is obvious from the study of St. Paul's Epistles that behind the local bodies was the authority of the Apostles and other members of the missionary ministry, and, as these passed away, the authority of the Bp. developed.

3. *Congregationalism.* Congregationalism is an exaggerated assertion of a half truth. It is true that the Ch. and the whole of the local communities in particular are represented as exercising spiritual functions in their corporate capacity; that the local community is the representative in the place where it is situated of the Ch. as a whole, and it possesses all the spiritual functions of the Ch.; that the community also exercises its functions in appointing its officials; that the Ch. as a whole and the local community alike are filled with the Spirit. But the Churches are always represented as acting through their proper officials; and the authority of those officials, as of the Ch., is derived from the Apostles and other first founders of Christianity. The local Churches are parts of the Ch. as a whole. The idea of the Ch. as a whole is prior in thought and in foundation to the local community, and each community is

expected to conform to the general customs of the Church.

4. *Free association.* Still less is there any trace of a right of free association. It may be that there was not complete uniformity at the beginning in the constitution of every community, although this is unproved. It is true, of course, that the expansion of the Ch. followed latent principle rather than eccles. rule, but there is no trace of the communities taking upon themselves each to organise itself in its own way. Both the Acts of the Apostles and St. Paul's Epistles represent authority as coming from above. Nor can the Charismatic ministry, as it is called, be quoted. There is no evidence for a Charismatic ministry as opposed to an official ministry. A person was appointed to an office because he had a Charisma. His Charisma did not give him office. The Ch. was guided by those who had been given authority by Christ himself. The Ch. was believed to be the abode of the Spirit, but it was the Spirit of order not of disorder, and it worked through the appointed organs of the Ch. The analogy of St. Paul between the Ch. and the body with its members means that each person in the Ch. must perform the functions assigned to him, and in every individual case appointments by the Spirit mean appointments through the normal organs of the Society [cp. BODY, § 11, 12].

Although the old arguments in favour of E. were stated in too rigid a form, and in that form cannot be historically maintained, yet the authority both of history and of tradition is overwhelmingly in favour of it as against any other form of Ch. government, and history gives ample testimony to its value.

(1) It was on the Episcopate after the Apostles had passed away that the unity of the Ch. was based. This was the testimony of Ignatius as of Cyprian. "Within the Ch. organisation the most weighty and significant creation was that of the Monarchical Episcopate. It was the Bps., properly speaking, who held together the individual members of the Churches" (Harnack, *Mission*, etc.; Eng. trans., 1 431-9). "Research," says Dr. Whitney, "places the E. in the closest relation with the whole Christian growth; it shows it to us as the product and the keeper of the Christian life; it was this through the storm of early heresies and the rush of barbarian invasions. Then for fourteen cents. it remained the normal type of Christian organisation" (*The Historic Episcopate in relation to the Visible Unity of the Christian Church*, CCR., 1910).

(2) It was the Episcopate that guaranteed purity of apostolic teaching, i.e., that guarded the transmission of tradition from the beginning of Christianity. What that meant, Gnosticism shows. This function of the Episcopate is the main theme of Irenæus. So Von Schubert writes (*Outline of Ch. History*, p. 55): "The Ch. rested upon these three pillars, the Rule of Faith, the Canon of Scripture, and the Bps." In

times of strife without and controversy within the monarchical rule of the Bps. had proved to be the best means of preserving the teaching of the Apostles from one generation to another.

(3) It was the Ch. organisation, and, in particular E., that made the religious ideas of Christianity effective. Had Christianity merely meant a special form of religious or philosophical teaching, it would have been undermined by the wave of speculation in the 2nd cent., it would never have been able to stand against Pagan persecution, and it would not have recreated society under the strain of the northern invaders. It was because our Lord not only taught His followers but founded the Ch., because He entrusted authority over that society to the Apostles, and because He gave that society the principles of ministry, of fellowship, and of sacrament, that it was able to conquer, first the Pagan, and then the Barbarian, world.

(4) E. is the great bulwark of ordered liberty of the Ch. The later Middle Ages represented in many ways the degradation of E. Its authority was overpowered by the Papacy, which fostered the independence of the Monastic Orders, and thus the conditions were prepared which caused the Reformation. Had the Bps. throughout the Christian world been free to act, there can be little doubt that the reform movement would have worked within the Ch. The discussions at the Council of Trent on the source of episcopal authority referred to above show how dangerous the independence of the Episcopate was felt to be by the advocates of Papal power. The power of the modern Papacy depends upon the subservience of the Bps., who are now only Papal vicars.

(5) E. gives a strong and executive force. So Dr. Briggs writes (*Church Unity*, p. 78): "The inefficiency of Protestantism is largely due to the neglect of the executive functions of the historical Episcopate." There is abundant evidence at the present day that now, as much as at any time, the different Christian Churches feel the need of such administrative authority.

The advocates of E. specially at the present day must not lose sight of the episcopal ideal

which arises out of the definition
6. The Episcopate Ideal. with which we started. On the one side, E. means a bp. with independent authority, bound to act with his fellow bps., but free within the limits of Ch. order and tradition, and with free executive initiative within his diocese. On the other side, the bp. is the constitutional ruler. He represents the whole Ch., and he is bound to act in harmony with the other members of the ministry: all alike, bps., priests, deacons and laity, have their proper functions. This implies the following principles.

(i) The Presbyter has his due rights. The Bp. cannot act apart from the authority of the Synod of his diocese. The Synod has legislative power and shares in the judicial functions. In executive matters it has the right of being consulted. A due and proper recognition of the

status of the Christian Presbyter is part of any ideal of Episcopacy.

(ii) The Bp. must be directly or indirectly the representative of the Ch. as a whole. There can be no doubt that originally he was elected by the Ch., and this custom prevailed to a late date in some churches. The exact mode in which the Ch. should express its opinions may vary; but in idea at any rate the appointment of a bp. by the Ch., and therefore mainly by the laity, should always be recognised as right. The appointment in the case of an established Ch. by the Sovereign on the advice of his responsible ministers may be recognised as in many ways a wise means of securing lay appointment and that representative.

(iii) Not only the presbyters, but also the laity, should have a voice, and a definite voice, in the government alike of the parish and the diocese. We know nothing decisive of the organisation of the Ch. of Corinth in its primitive times, but it is its unity as a whole that St. Paul looks upon as exercising judicial and disciplinary functions. The parish priest is the chairman of the body of Ch. members, he has his own spiritual functions and duties derived from his appointment, but in administration he should act always with his laity and their representatives. The mediæval office of Churchwarden is historically a sign of this fact. In the diocese Cyprian always lays stress on the co-operation of the laity. The exact method in which the laity may exercise their functions may not yet be worked out, but the rule that gives their representatives a place by the side of, or within, the Ch. Synod is in essence right.

An attempt has been made to state the arguments for E. on the basis of both history and experience, and to put the ideal that

7. Conclusion.

It represents in a balanced form. It is represented that such a historical E. linking the Ch. at the present day with the past, supple, elastic, capable of adapting itself to varied circumstances, balancing authority and freedom, is, more than any other system of Ch. government, adapted to the needs of democratic civilisation and fitted to form the basis of Christian REUNION.

The ideal of E. as held by the Eng. Ch. is looked at from different points of view in the

well-known works of Lightfoot, Gore, Moberly, Wordsworth. The traditional rules of the Ch. may be studied in treatises on CANON LAW and Ch. polity, such as those of Van Espen, Morinus, and Pelliccia. While older controversialists after the Reformation maintained the wickedness of Prelacy, modern writers confine themselves rather to attacking its exclusive claims.—A2. A. C. HEADLAM.

EPISTLE.—The series of Es. in the PB is derived (in the main) from the corresponding series in the Sar. Missal (see GOSPEL). It is generally believed that until the 5th cent. there were

three lessons in the Roman Mass—a lesson from the OT as well as lessons from the Es. and Gospels: but, since about that time, these lessons have been (except on a few occasions) reduced to two—the first from OT, Rev., Acts or Es.; the second always from the Gospels. An OT lesson is used for all week-days in Lent, and a prophetic lesson (from OT or Rev.) on certain special days.¹ These lessons were selected: (1) for holy-days; (2) for all week-days in Lent (except for Thursdays, the masses for which are a later and clumsy addition), probably in connection with the preparation of catechumens for Bapt.; (3) for ordinary Sundays *per annum*. Such great festivals as Easter and Christmas (and, outside Rome, Epiph.) had Vigils, *i.e.*, the service began in the evening and was kept up through the night. This service consisted of a long series of lessons with accompanying chants and Colls., ending with the E. and Gospel, and followed by the *Missa fidelium* in the early morning. This was the original “mass of the festival,” and no later mass followed: but it was soon found necessary to add a later mass for the sake of the people who did not sit up all night: and, subsequently, this later mass came to be accounted the principal mass of the day, and so displaced the original mass of the festival from its proper position and importance. The same is true of the Ember Sundays, which also had Vigils: the later mass of these Sundays was not the original mass, and the lessons of the later mass were not the original lessons for the day.

The Es. (and Gospels) in the PB are founded upon those of the Sar. Missal: but certain changes were made in them for the first PB, and a few more subsequently (see GOSPEL).

The passages assigned to special holy-days or seasons were selected with appropriate reference to the day or season, but those for ordinary

2. PB Selection.

Sundays “*per annum*,” *i.e.*, after Epiph. and after Pentecost, were at first marked simply “*cotidianana*” in MSS. of the NT, and were subsequently arranged in series for these Sundays. It must, however, be remembered that the earlier plan was not to number the Sundays after Pentecost in the present manner from I to XXV: in the older Lectionaries we find such a numeration as Sundays I to V “after Pentecost”; Sundays I to V “after the festival of the Apostles” (*i.e.*, St. Peter and St. Paul); Sundays I to V “after St. Lawrence”; Sundays I and II “of September”; Sundays I to VI “after Michaelmas,” or Sundays I to VIII “after St. Cyprian”; and, instead of Sundays in Adv., Sundays IV to I “before the Nativity.” These Es. for ordinary Sundays have been preserved practically unaltered in our PB. In Eastertide, as also for a few Sundays after Trin., the Es. are taken from the Catholic Es. Then is commenced a series of passages from the Es. of St. Paul in the order of the books of the NT. These are read in order from the 6th Sunday after Trin. till the Sunday before Adv. (with the exception of one Sunday); but somewhat oddly a set of four Es. has been taken out of them

¹ From the above it will be seen that, when a lesson from some other book is read instead of from an E., it ought to be denominated by the term “The Lesson” instead of by the very awkward periphrasis of “The portion of Scripture appointed for the E.”

1. History of Epistle-Cycle.

(Nos. 4-7) for the first four Sundays after Epiph. ; and the E. now assigned to the 5th Sunday after Epiph. (but which may come either after Epiph. or at the end of the Trin. series) is the last of the series and therefore really the E. for the 25th Sunday after Trin. (Our E. and Gospel for the 6th Sunday after Epiph. were added in 1662, but are not taken from any ancient Lectionary.)

The Es. for Saints' days are mostly from the Sar. Missal, though in several cases from the "Common" of Apostles or Evangelists. In some instances a more suitable passage was selected, e.g., St. John Ev., St. Philip and St. James, St. Barnabas, St. John Bapt., St. James, St. Michael, St. Luke, St. Simon and St. Jude. (For Ceremonial of E. and Bibliography of ancient E.-cycles, see ANTE-COMMUNION SERVICE, § 6, 7.)—G. W. C. BISHOP.

EPISTLER (EPISTOLER).—See GOSPELLER.

ERASTIAN.—See PARLIAMENT, AUTHORITY OF.

ESTABLISHED CHURCH.—The discussion of Ch. problems has been much confused by the inaccurate use of technical terms.

1. Terms Wrongly Used. Even Sir W. Anson writes: "The King is head of the Ch., not for the purpose of discharging any spiritual function, but because the Ch. is the national Ch." The fact that Sir W. Anson denies that the law and custom of the constitution ascribe spiritual functions to the Crown is important, but the denial could be hardly expressed in less felicitous terms. The "headship" of the Crown was asserted and defined by the Supremacy Act of 1534, though without the saving clause in which the clergy had accepted it in 1532. It was affirmed in the Arts. of Edward, repealed in Mary's Second Act of Repeal, which repeal was confirmed by 1 Eliz., c. 1, and the phrase was deliberately excluded from the 39 Arts. These Arts. correct Sir W. Anson at another point. They contain the phrase "national Ch." in its authoritative sense. "Every particular or national Ch. hath authority to change . . . ceremonies." If we substitute "particular" for "national" in the sentence quoted before, the argument is at once seen to be without point, for no one supposes that the King of Eng. possesses rights over the Ch. Universal or over the Gallican Ch. Elizabeth would have described Sir W. Anson as "slandorous" and as "a malicious person, deceiving the simple" (Admonition of 1559).

That writer has been guilty of no worse offence than an inaccuracy which may mislead. But Elizabeth's words would be by no means pointless if they were applied to a good deal that has been printed on the Ch. problem.

2. A "National Church." The phrase, "national Ch." has nothing at all to do with the question of the Church's relations to the State, e.g., with the question whether the former is continuous with the latter in the sense described by Hooker (*Eccles. Pol.* viii, 12). Further, the conditions described by Hooker have entirely passed away. The proposition that every parishioner is in law deemed "a

member of the Ch." was definitely rejected by the Courts in *Baker v. Lee* (*House of Lords Cases*, viii, p. 504), and is merely "a technical deduction from a former state of the law which could not or did not survive the Toleration Acts" (Lord Selborne, *Defence*, p. 196). No person is a member of the Ch. of Eng. who is unbaptised, excommunicate, or has by his language or conduct expressly or by necessary implication disclaimed Ch.-membership. The matter is discussed further in *Church and Reform*, p. 170. This paragraph strikes at the root of much that has been written on "the Establishment."

We now turn to some theories of the past. As Canon Henson says, "The post-Reformation doctrines of 'Establishment' have been attempts to provide a satisfactory theory to justify existing arrangements, the prime cause and explanation of which are purely historical" (*Ch. Problems*, p. 39). Warburton worked out a theory of "an Alliance of Church and State" which laid "an obligation on the State to defend and protect the Ch., and to provide a settled maintenance for its ministers." In return a grateful Ch. should be "most zealous for the service of civil government" (p. 86). Paley (*Moral and Polit. Phil.* 6 10) postulates three things in an establishment: a clergy, their limitation to a particular Ch., a legal provision for their maintenance. Coleridge (*Constitution of Ch. and State*, p. 63) argued on similar lines.

These theories are merely ingenious speculations which stand in hardly any intelligible relation to the facts and history of the Ch. of Eng. The climax of irrelevance is to be found in a speech of Burke who in 1772 resisted an attempt to relieve some of the clergy from subscription to the 39 Arts.: "The establishment is a tax laid by the same sovereign authority for the payment of those who . . . teach. . . . The hardship amounts to this, that the people of England are not taxed two shillings in the pound to pay them for teaching as Divine truths their own particular fancies."

Lord Selborne wrote: "The establishment of the Ch. by law consists essentially in the incorporation of the law of the Ch. into that of the nation . . . and in the enforcement of the sentences of those courts when duly pronounced according to law by the civil power" (*Defence*, p. 10). We are here at any rate in contact with facts. But as a definition of "establishment" the sentence is quite arbitrary.

No one would say that the Primitive Methodist Society of Ireland was established, yet its doctrines are set forth in the schedule of 34 & 35 Vict., c. 40, precisely in the same way as the PB is annexed to the Act of 1662, and are thus "incorporated into the general law of the land."

Bishop Collins in the *Enc. Brit.* (1911) took a more tenable position when he wrote (s.v.): "Perhaps the best general definition which can be given and which will cover all cases is, that establishment implies the existence of some.

definite and distinctive relation between the State and a religious society (or conceivably more than one) other than that

5. Bp. Collins. which it stands in to other societies of the same general character."

But there are several objections to the use of the phrase in this sense. (1) As the Bp. was careful to point out, every Act which touches the Ch. alters the conditions of its "establishment." (2) The legal status of the Nonconformist bodies is not in every instance the same.

At any rate, it is not true that "non-established" Churches are in point of view "voluntary associations just as cricket clubs."

6. Analogy of Clubs.

for cricket clubs have in most cases no existence in law, and a considerable amount of legislation gives privileges to Nonconformist religious bodies for which no parallel can be found in associations of this character even when they are registered under the Companies Acts, *e.g.*, they can acquire sites for chapels, they are specially protected from disturbance, they are exempted from rates, and their ministers may marry or bury. If the status of the Ch. has shown a tendency to become assimilated to that of the Nonconformists (*e.g.*, powers of Eccles. Comm., abolition of Church rates, revival of Convocations, rights of lay churchmen), there has been an assimilation on the other side.

We must just notice a not very tangible view which is expressed in various ways, but which suggests that the Ch. has secured

7. Alleged Compact.

political privileges, and in return consented to State control, and that the essence of establishment is to be discovered in this equipoise. It is difficult to discuss a conception so wholly unhistorical. Such plausibility as the hypothesis possesses is due to the presence of the Bps. in the House of Lords. But the writ of summons was for many centuries by no means regarded as a privilege. The matter belongs rather to the question of the constitution of the House of Lords than to the question of the relations of Ch. and State. Nor is there anything in the general relations of the Nonconformist bodies to the State which would be inconsistent with the passing of a law which permitted a writ summoning leaders of the Nonconformist ministry to the House of Lords.

Professor Brewer, in his *Endowments and Est. of the Ch. of Eng.* 2 182, 186, 187, applied the term "establishment" to the special status created by Tudor legislation. This use is inconvenient, for it implies that the Ch. was not established before the Reformation and is not established now. Brewer, of course, rejects the view that "establishment in this sense implies

8. Effect of Tudor Laws.

"privilege" (p. 181). Yet in a passage which is unintelligible, when read in terms of modern controversy, Abp. Whitgift assumes that toleration implies establishment and establishment privilege, but he means monopoly and is merely describing facts (Parker Soc. ed., 1390).

There is one strong objection which may be urged against all the explanations of the term "established" which have yet

9. Authoritative Legal Dictum.

been mentioned. They are arbitrary and unauthoritative; yet in the discussions of constitutional questions it is important to use phrases in their legal sense if they happen to have one. Now Lord Mansfield, in *Chamberlain of London v. Allen Edwards*, laid it down as the law of Eng. that by the Toleration Act "the Dissenters' way of worship was not only rendered innocent and lawful, but was established: it was put under the protection of the law" (*Life*, p. 255). The Toleration Act had had the result anticipated by Parliament in 1663, when it petitioned Charles II against toleration on the ground that it would involve an "establishment of schism."

This use of the phrase in constitutional documents of importance prohibits us from accepting the definition suggested by Bp. Collins. We must content ourselves with a definition which connotes less and denotes more.

The establishment of a religious society is the recognition and protection of its proceedings

10. Final Definition.

by the State. The word conveys no suggestion as to the method by which the State recognises the society, whether, as in the case of the Church Army, it is as a limited liability company, or by special Acts such as those which define the status of Irish Primitive Methodists and the Ch. of Scotland, or by general Acts such as the "Dissenters' Chapels Act," or under a complex because ancient body of law such as that which defines the status of the Ch. of England.

Our discussion has not been a plea for any particular view of the relations of the Ch. with the State, but for the disuse of the arguments which assume the form, "The Church is established, therefore. . . ." To admit the validity of this method of handling the Ch. problem is to sign a blank cheque.

A few illustrations may be given as to the use of the word. Tudor Acts usually begin: "Let it be established and enacted."

11. Illustrative Examples.

The State confirmed the Acts of the Ch. (see PARLIAMENT, AUTHORITY OF). Thus, in the 16th and 17th cents. the term is frequently applied to Ch. formularies, *e.g.*, "I will now conform to the Liturgy of the Ch. of England as it is now by law established." The Act of 1571 says that the 39 Arts. are for "the establishing of consent." Derivatively the term is applied to the Ch. itself which is itself established in the establishing of its formularies (so first in canon 3 of 1604), and is so used in various Acts of Parliament, *e.g.*, "the Protestant Reformed religion established by law" (Coronation Oath, 1 W. & M., c. 6).

William III, *à propos* of Toleration, said, "I do hope that the ease which you design to Dissenters will contribute very much to the establishment of the Ch." Defoe characterised his *Shortest Way with Dissenters* as "a proposal for the establishment of the Ch." In Coke and More's *Life of Wesley* (1792), "Mr. Wesley's great desire to remain in union with the Ch. of Eng. would not allow him to apply for a legal establishment (ii. 435).

The questions of the Ch. establishment and its endowments are naturally connected in politics, because they arise from the same group of facts. But it is mere confusion of thought to regard the two problems as necessarily and logically connected.

12. Endowments and Coronations.

Again, there is no relation of any kind between the question of establishment and a Coronation. A dissenting mayor goes to chapel on the first Sunday after his accession to office; the King to Westminster. The Coronation service requires no legal sanction and has no legal effect.

Disestablishment is the reverse process to establishment, and strictly means the withdrawal of the recognition of the State. If this process were carried through completely, Anglicanism

would not necessarily become a *religio illicita*; it would simply not exist in the eyes of the law. It could not become the purpose of a trust, and brawling at an Anglican Service would no longer be a crime. But as a matter of fact, under a "Disestablishment" Act, the legal support given to the activities and decisions of the Ch. would not be reduced but extended. The consent of the Crown would not be essential to the validity of her canons, and there would be no appeal from her Courts to the Privy Council. [Cp. *Ch. and State, Establishment, in DECH.*]

The effect of the Act for the Disestablishment of the Ch. of Ireland was as follows. (1) Every

14. Irish Experience.

Eccles. Corporation sole or aggregate and every Cathedral Corporation was dissolved, compensation being given for the vested interests of individuals. (2) All Ch. property was vested in Commissioners for use for secular purposes. (3) Power was given to create a Corporation, the Ch. Representative body, to hold and manage property for the Ch. (4) Churches in use at the passing of the Act were conveyed to the Ch. Representative body with their burials grounds. (5) Upon payment to the Commissioners any see or glebe house with garden might be vested in the Ch. Representative body with thirty acres in the case of a see house and ten acres in case of a glebe house upon payment of a sum determined by arbitration. (6) In lieu of private endowments £500,000 were paid to the Ch. Representative body. (7) The clergy received annuities equal to their net income, upon the condition that they remained at their posts. If three-fourths of the clergy commuted, the Commissioners were authorised to add a bonus of 12 p.c. The Ch. received £7,581,471 charged with annuities amounting to £596,651.—AI, A2. H. J. BARDSELY.

ETERNAL LIFE.—Life, absolutely, in the Johannine sense of existence akin to the divine, shared with God by the faithful in Christ, hardly appears in the PB.

1. Life Everlasting.

"Predestination to Life," according to Art. 17, "is the everlasting purpose of God," and the believer in Jesus "shall live, though he die" (Burial). Life, however, occurs frequently with the attribute "eternal" or "everlasting." It consists in the knowledge of God (MP Coll. 2), yet progress is made on the way towards it (SS. Ph. and Ja.) through heavenly wisdom (VS), and dying with Christ is the door of

entrance thereto (VS Exh.). It is a blessing sought for the baptised (Bapt.), and it is the hope of the mourner (Burial). It is given by God (Bapt., Chrys.), who is "offered" through Christ (Art. 7), as his has "restored" it to us by His resurrection (Easter Pref.); on the other hand, it is finally attained (HC, Confirm., Bapt. 1, 2, Matrim., Access.) or inherited (6 Epiph., Bapt. 2) in divine strength (HC Abs. Exh. 2), for only through God's mercy can men be "everlastingly rewarded" (Bapt. 1, 2).

Of this everlasting life the risen Lord is the author (Ord. 2) as well as restorer, and the gate to it He has opened (Easter). It is, briefly, the final glorious state of the faithful (Ap. Cr., QV) with Christ and with God (VS Exh. 2 Pr. 2), to which they pray to attain corporately as the Church (St. John), and for preservation unto which sacramental food sustains the individual soul (HC Adm.); to the hope of such a consummation Christians must therefore hold fast (2 Adv.).

Of the various expressions synonymous with EL. in the language of PB worship, "thy (thine)

2. Other Phrases.

ev. kingdom" is most often used, and with similar phraseology. Prayer is made for the bringing of men into that kingdom (R. Fam., Access.) and for the receiving of the soul into it by God (VS). Of such, communicants are assured that they "are heirs through hope" (HC Th.), and the true end of the baptised is to become inheritors or partakers thereof (Bapt., Matrim.). To this kingdom baptised and confirmed finally "come" (Bapt. 1, 2, Confirm.), while in parabolic language the blessed "receive" it "in the last day" (Burial). Thus EL. and the km. come to be related together as a gift (Bapt.), and the latter is the sphere of the former (6 Epiph.).

Occasionally this L. is designated *joy* to which men may come or attain (MEP Abs., King) or into which they may be received (Ord. 2).

Again, the characteristic of EL. is *glory* (Access.) and that everlasting (Churching), and the sharing thereof is in apostolic figure as the receiving of a crown (St. Pet., Ord. 2): it is a "glorious km." of which the saints take possession (Commin.).

In view of the Incarnation, EL. may be called *ev. salvation*, for which right belief is said to be needful (QV), and that tested by Scripture (Ord. 2). Salvation likewise is spoken of as inherited (Bapt.), and attained (Coll. 1 aft. HC) by divine assistance.

Further, it is the coming age with which the state of bliss is identified, the life of the righteous with God, as "the life to come" (Churching) or "the life of the world to come" (Nic. Cr.). That world, like the km. of heaven, is the sphere not only of life (Commin., Access.) but also of glory (Churching).

Life then, with the various epithets applied to it, is the state of the faithful beyond or "after this life," conceived throughout the

3. Review.

PB as belonging to the future: this is in line with the Synoptic Gospels. Life, as something possessed now, as a present state in the manner of the teaching of the Fourth Gospel and of St. Paul, is a notion that does not find expression in the PB save for the phrases derived from Jn. 17 3, identifying it with the knowledge of God (MP Coll. 2, SS. Ph. and Ja.). Accordingly, there is a certain one-sidedness in the PB use of this great idea,

as contrasted with the NT as a whole: this has reacted upon the language of popular devotion. Moreover the individualistic aspect is predominant.

It is hardly to be doubted that a literal resurrection of the identical physical body to E.L. is assumed in the formularies, nor should it be expected to be otherwise, although the knowledge of later days that the body is resolved into its elements has rendered that belief untenable to the modern mind, and for the thoughtful Christian the vivid traditional realism has to give way before a more ethical and spiritual symbolism.

However human attempts at the description of E.L. may vary, being largely speculative, the conditions attached to participation in that life by the teaching of Jesus abide: salvation is indissolubly linked with character.—K2⁹.

E. W. WINSTANLEY.

EUCCHARIST.—See COMMUNION (HOLY), LORD'S SUPPER.

EUCCHARISTIC CONSECRATION.

Our Lord Jesus Christ at the last Supper instituted the Sacr. of HC with the words,

"Do this in remembrance of me."

1. The Problem. Two questions at once arise.

(A) What did our Lord intend to be done, when he gave this command? In other words, How are the elements to be blessed (consecrated)? (B) When we have consecrated the elements, what is the result? Great attention has been paid to (B), and many controversies have arisen about it. But (A), which is quite as practical as (B), if not more so, has been greatly neglected. The present art. treats of (A); for (B) see LORD'S SUPPER.

Five answers have been given to question (A).

(a) The elements are consecrated by the priest saying a *Prayer of Blessing* (Invocation, *Epiclesis*)¹ over them. (b)

The elements are consecrated by the priest saying over them our Lord's *Words of Institution*, "This is my body," "This is my blood," etc. (ab) It is possible to combine these two answers, and hold that both *Prayer* and the *Words of Institution* are necessary. (c) The elements are consecrated by the Euch. *Thanksgiving*. This answer may be set aside at once. For the words our Lord used contained something more than mere thanksgiving, viz., *blessing* (Mark 14 22, Matt. 26 26); and 1 Cor. 10 16 makes it clear that the blessing was not merely a blessing of God, but a blessing of the elements. Hence, since the only way Christians can bless is by *Prayer*, (c) is only another form of (a). (d) The elements are consecrated by the repetition of the *Lord's Prayer*. This answer (suggested by Gregory the Great) seems to be negated by the great probability that the Lord's Pr., though early introduced into the

¹ With regard to the distinction between a *Prayer* (εὐχή) and an *Invocation* (ἐπίκλησις), the latter word is much stronger than the former, and signifies a solemn and formal appeal to God for his presence and help. Hence, even if the Euch. Invocation contained the words of Institution, the stress would lie, not on them, but on the direct appeal to God.

Euch. Service (in Africa bef. 315, at Jerusalem bef. 348), did not originally form part of it.

Thus we have only Answers (a), (b) and (ab) to consider. And we shall consider them under the four heads of: (I) the NT; (II) the Fathers of the first four cents., later than which it will be needless to go; (III) the Liturgies; (IV) the *Church Orders* and apocryphal *Acts*.

(I) In all the four NT accounts of the Institution of HC our Lord is represented as having

given thanks over (or blessed) the bread and cup, and then given them to the disciples, saying, as

he gave them, the Words of Institution. In one of the two primary accounts (Mark 14 24) the Words of Institution are stated, in the case of the cup, to have been actually spoken after the disciples had communicated. Thus the NT accounts of the Last Supper represent the consecration as effected by the *Thanksgiving* or *Blessing*, the words of which are not recorded, but which we naturally conclude took the form of a *prayer* asking for God's blessing. The Words of Institution were used, not at the Consecration, but at the Administration, and were not consecratory, but declaratory of what the elements had become by virtue of the blessing pronounced over them. This conclusion is confirmed by the only other certain reference to EC. in the NT, "The cup of blessing which we bless, is it not a communion of the blood of Christ?" (1 Cor. 10 16). Hence all the indications in the NT are in favour of (a) and against (b).

(II) We now come to the Fathers. (i) *Justin Martyr* (c. 155) speaks of the Euch. as the "food

which is consecrated by the *prayer* of the word which is from him¹ (τῆν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστήθειαν τροφὴν"—1 *Apol.* 66). This is consistent with (a) but not with (b). (2) *Irenæus* (c. 185) once (*Contr. Haeres.* iv. 18 5) speaks of the elements being consecrated by the "Invocation of God," and twice (*ib.* v. 23, *bis*) by the "word of God." The meaning of the former expression is quite clear, of the latter not so clear. But a comparison of the passages shows that he uses exactly the same language of both: "bread receiving the Invocation of God is no longer common bread, but the *Eucharist* (ἅρτος προσλαμβάνομενος τὴν ἐπίκλησιν τοῦ Θεοῦ οὐκέτι κοινὸς ἄρτος ἐστίν, ἀλλ' εὐχαριστία);" the elements "receiving the word of God become the *Eucharist* (προσλαμβάνομενα τὴν λόγον τοῦ Θεοῦ εὐχαριστία γίνονται)." This at once raises a suspicion that the "word of God" and the "Invocation of God" here mean exactly the same thing. And the suspicion becomes a practical certainty when we find *Irenæus* in a third place (*ib.* i. 13 2) combining the two phrases and speaking of the elements being consecrated by the "word of the *Invocation*." Thus we see that *Irenæus*, like *Justin*, witnesses for (a). On account of its importance we give this last passage

¹ I.e., presumably, "for Christ." For: (a) "Jesus Christ our Saviour" is the last Person named. (b) "Christ," and not "God," is the subject of the whole paragraph, "God" being barely mentioned. (c) *Justin* seems to have expressly chosen the wording "λόγου τοῦ παρ' αὐτοῦ" to distinguish the word of *Christ* from the *Λόγον Θεοῦ*, the "Word of God" named just before. It is possible he is here thinking of the Words of Institution, and, if so, he is a witness for (ab).

in full. Marcus, the heretic, "pretended to consecrate cups mixed with wine, and protracted to an unusual length the word of the Invocation (*ποτήρια οὐκ κεκραμένα προσποιούμενος εὐχαριστεῖν, καὶ ἐπὶ πλείον ἑκτένων τὸν λόγον τῆς ἐπιπέκλῃσεως*)."

This passage proves that the Euch. Invocation was in use, both among Catholics and heretics, soon after the middle of the 2nd cent., and shows the great likelihood of its being of sub-apostolic, if not apostolic, origin. 1) (3) *Clement of Alexandria* (c. 200—*Paedag.* ii. 2 32) says that Christ "blessed the wine, saying (*εὐλόγησέν γε τὸν οἶνον εἰπὼν*), Take, drink, this is my blood." (4) *Tertullian* (c. 210—*Adv. Marcion.* 4 40) likewise says that Christ "made the bread which he took and distributed to the disciples his body by saying, This is my body (*acceptum panem et distributum discipulis corpus suum illum fecit, Hoc est corpus meum, dicendo*)."

These two passages have been quoted in favour of (b). This conclusion may well be questioned. But it is needless to argue the point here, because, whatever their exact meaning, they refer to the last Supper, and not to the Euch. of the Church. And it is by no means safe to argue too strictly from the one to the other. (5) *Hippolytus* (c. 230) in his *Philosophumena* (639) adopts Irenæus' language and speaks of the Euch. being consecrated by "the word of the *Invocation*," thus adding his witness in favour of (a). (6) *Origen* (c. 240) mentions EC in three places. In (a) he speaks of the Euch. Thanksgiving and Prayer, and describes the bread of the Euch. as "loaves . . . which become by means of the *Prayer* (*διὰ τὴν εὐχὴν*) a certain holy body" (*Contr. Cels.* 8 33). In (β) he calls the Eucharistic bread "loaves on which has been invoked (*ἐπιπέκλῃται*) the name of God and of Christ and of the Holy Ghost" (*in 1 Cor.* 7 5). In (γ) (*Comm. in Matt.* 11 14) Origen thrice applies to the Euch. St. Paul's words, "it is sanctified through the word of God and prayer" (*1 Tim.* 4 5). Then he proceeds to ascribe the efficacy to the "prayer which was made over it (*τὴν ἐπιγενομένην αὐτῷ εὐχὴν*)."

And in the same breath he goes on to say, "It is not the substance of the bread, but the word which has been said over it (*ὃ ἐπ' αὐτῷ εἰρημένος λόγος*), which benefits" the worthy communicant. This shows that by the "word of God" Origen does not mean the 2nd Person of the Trinity, but the Prayer of Consecration, or some part of it, possibly the Words of Institution. Hence he adopts (a), or possibly (ab). (7) *Firmilian*, Bp. of Caesarea in Cappadocia, in a letter written in 256 to Cyprian, mentions a female fanatic who, about twenty-two years bef., had set up herself for a prophetess, and among other things "pretended to hallow bread and consecrate (*facere*) the Euch. with an *Invocation* by no means to be despised (*invocatione non contemptibili*)"—Cyprian, *Ep.* 75 10). Here again we have (a).

In passing on to the Fathers of the 4th cent. we shall have to be content with the more important passages only. (8) *Cyril of Jerusalem*, in his

5. Fathers of Mystagogic Lectures (delivered in 347 the 4th Century. or 348), speaks thrice of EC. In the first place (*Cat. Myst.* 1 7) he attributes it to the *Invocation of the Trinity*; in the other two (*ib.* 3 3, 5 7) to the *Invocation of the Holy Ghost*. It will suffice to give the second of the three passages: "The bread of the Euch., after the *Invocation of the Holy Ghost*, is no longer mere bread, but the body of Christ (*ὃ ἔστος τῆς εὐχαριστίας, μετὰ τὴν ἐπιπέκλῃσιν τοῦ Ἁγίου Πνεύματος, οὐκ ἔτι ἄρτος λιτός, ἀλλὰ σῶμα*

¹ *Contr. Haeres.* iv. 17 5 might be cited as proof that Irenæus believed the Words of Institution formed part of our Lord's Thanksgiving (though he does not attribute Consecr. to them). But in v. 33 1 he distinctly says they were spoken aft. the Thanksgiving, when the disciples had communicated.

Χριστοῦ)." Thus Cyril affirms (a) in the very strongest manner. A passage purporting to come from (9) *Athanasius* (c. 350) is given by Gummy, *Consecration of the Eucharist* (p. 251), and Edmund Bishop, *Moment of Consecration* (p. 156). But the passage only occurs as a quotation in a sermon attributed to Eutychius (Patriarch of Constantinople, 552-582), which sermon again is only known from extracts given in the 11th century *Calena* of Nicetas on St. Luke. With such manifold chances of error, its genuineness cannot be relied on. (10) *Basil*, Bp. of Caesarea in Cappadocia (c. 375), in his work *On the Holy Ghost* (27 66) has a very important passage which we must quote in full. "Which of the saints left to us in writing the words of the *Invocation* (*τὰ τῆς ἐπιπέκλῃσεως ῥήματα*) at the Consecration (*ἀναδέξε*) of the bread of the Euch. and the cup of blessing? For we are not content with what the apostle or the gospel mentioned, but in addition we prefix and append other things which we have received from unwritten tradition and believe to have great power with regard to the Sacrament." This, we believe, the first certain reference to the use in the Euch. service of the *narrative and Words of Institution*, for such is of course the meaning of "what the apostle or the gospel mentioned." And, as he is here speaking of customs resting on tradition, we may take his words as evidence, not merely for the generation in which he lived, but for one or two generations earlier. But, as he is careful to say that EC. does not depend on these alone, and as he expressly calls the whole Prayer an *Invocation*, it becomes clear he believed both necessary, and adopted (ab). Basil's *Funeral Oration* was pronounced in 379 by his brother (11) *Gregory of Nyssa*. And in it Gregory (a) says, "The priesthood of the teacher imitates the dark symbols (*ἀβύσματα*) of the priesthood of the prophet (Elijah), drawing down by threefold summons (*διὰ τοῦ τρισθένειν*) in the word of faith the heavenly fire to the sacred rites. For we are frequently taught by Scripture that the power of the Holy Ghost is called fire" (*In Laud. Irat. Basil.*). By "the teacher" Gregory means, primarily, Basil, and hence Gregory's words seem to prove that Basil, too, invoked the Holy Ghost in EC. Two other passages of Gregory's must be mentioned. (β) In his *Sermon on the Bapt. of Christ* he says, "The bread again is up to this point common bread, but when the sacramental action consecrates (*τὸ μυστήριον ἱερουργήσῃ*) it, it is called and becomes the body of Christ; thus also the sacramental (*μυστικόν*) oil, thus the wine, are things of little worth before the blessing, but after the sanctification bestowed by the Spirit (*τὸν ἁγίασμαὶν τοῦ Πνεύματος*) each of them possesses excellent power (*ἐνεργεῖ διαφόρως*)."

(γ) In his *Oratio Catechetica* (37), like Origen, he applies to the Euch. St. Paul's words, "it is sanctified through the word of God and prayer" (*1 Tim.* 4 5). Thus Gregory of Nyssa bears witness to the custom of invoking the Holy Ghost on the elements, and must be reckoned among the supporters of (a), or, possibly, from passage (γ), of (ab). (12) *Chrysostom* (Antioch, c. 385) knows of the *Invocation of the Holy Ghost* in HC, and mentions it at least five times in his writings (*De Sacerd.* 3 4, 6 4; *De Coemeter. Appel.* 3; *De Pentecost.* 1 4; *Hom. in Joan.* 45). It will suffice to quote two of these: "The priest stands before the table, lifting up his hands to heaven, calling the Holy Ghost to come down and touch the elements" (*De Coemeter. Appel.*); The Bishop "calls (*καλεῖ*) the Holy Ghost and consummates the most dread sacrifice" (*De Sacerd.* 6 4). Chrysostom knows too that the Words of Institution were repeated by the priest. In his 2nd *Hom. on 2 Tim.* he is speaking of the eternal oneness of the

Euch., and among other proofs of it he says, "As the words which God uttered are the same as those which the priest even now says, so also the offering is the same." But he does not attribute EC. to their use. Two passages, however, from his two Hom. on the Treachery of Judas have often been cited to the contrary. They are almost verbally the same, and it will therefore suffice to quote one of them. "The priest stands fulfilling his part, uttering those words. But the power and grace are God's. 'This is my body,' he says.¹ This word transmutes the elements. And as that word which says 'Increase and multiply and fill the earth' was spoken once for all, but becomes effective through all time, strengthening our nature to the procreation of children; so the former word, said once for all, makes the sacrifice complete at every table in the churches from that time till to-day and till his coming" (*De Prod. Jud.* 1 6). This last sentence makes it certain that Chrysostom is referring, not to the repetition of the Words of Institution by the priest, but to their original utterance at the last Supper, as authorising and rendering effectual every Euch. since. Hence Chrysostom must be ranked among the supporters of (a). (13) *Peter*, Bp. of Alexandria, in a letter written in 373 (*apud* Theodoret, *HE* iv. 22 7) speaks of "the altar where we invoke (*ἐπικαλούμεθα*) the descent of the Holy Ghost." (14) *Theophilus*, Bp. of Alexandria, in his *Paschal Epistle* for 402 (written, of course, in 401, and translated into Lat. by Jerome), accuses Origen of not believing that "the bread of the Lord . . . and the sacred cup which are placed on the table of the church . . . are sanctified by the Invocation and coming of the Holy Ghost (per invocationem et adventum Sancti Spiritus sanctificari)—Jerome, *Ep.* 98 13). (15) *Jerome* himself (c. 400) says of presbyters that "by their prayers the body and blood of Christ are consecrated" (*Ep.* 146 1, *ad Evangelium*). (16) *Optatus* (c. 370), Bp. of Milevis in Numidia, speaks of "the altars . . . where, in answer to prayer (postulatus), the Holy Ghost has descended" (*De Schism. Donat.* 6 1). The testimony of (17) *Ambrose*, Bp. of Milan c 380, is ambiguous (the work *De Sacramentis* is not his, and probably belongs to the 5th cent.). Ambrose knows of the Invocation of the Holy Ghost ("he is invoked in the offerings")—*De Spir. Sanct.* iii. 16 12). He knows also that the elements are consecrated "by the mystery of sacred prayer" (*De Fide* iv. 10 124). So also he speaks of the "blessing" (benedictio) as consecrating (*De Mysteriis* 9 50). But, a little later (9 52) in the same work, he says, "What do we say of the divine consecration itself, where the words (verba) themselves of the Lord and Saviour operate? For that Sacrament which thou receivest is consecrated by the saying (sermone) of Christ." Again in 9 54: "The Lord Jesus himself cries, This is my body. Before the blessing of the heavenly words one kind of thing is named; after the consecration, a body is signified. He himself speaks of his blood. Before consecration it is called one thing, after consecration it is named blood." Again, in *De Ben. Patr.* 9 38, Christ "gave this bread to the disciples that they might divide it to the people of believers. And to-day he gives us that which he himself daily as priest consecrates by his own words." It is somewhat difficult to decide whether Ambrose, like Chrysostom, attributes EC. to the effect of Christ's words spoken once for all at the last Supper, or whether he is speaking of them as repeated at every celebration. In any case, however, he considers prayer necessary for Consecration. And therefore he may be classed among the supporters of (ab). A careful examination of what (18) *Ephrem Syrus* (c. 360) says about EC.

in his genuine works is greatly needed. Professor Burkitt informs me that the genuineness of all three passages quoted as from him by Gummey (pp. 263-4) is highly doubtful. It would appear, however, that Ephrem sometimes speaks of the Euch. elements almost as if they were changed into the Third Person of the Trinity (see Edmund Bishop, *Moment of Consecration*, pp 147-9). Such expressions, for which Scripture gives no warrant, would seem to imply familiarity on his part with the Invocation of the Holy Ghost.

We are now in a position to review the Patristic evidence. We have considered eighteen

6. Summary of Patristic Evidence.

Fathers of the first four centuries. Of these, three (Clement Alex., Tertullian, Athanasius) have given us no reliable testimony as to EC. in the Church. Ephrem Syrus, probably, and the remaining fourteen without exception adopt (a), and attribute EC. to prayer, all but two (Justin, Jerome) describing that prayer as an Invocation. Three only, and these among the latest (Basil, Chrysostom, Ambrose), mention the repetition at the Euch. of the Words of Institution. And of these only two (Basil, Ambrose) consider them necessary, in addition to prayer (ab); though it is possible Justin, Origen and Gregory of Nyssa held the same opinion. Not a single one of our authorities adopts (b).

(III) From the Fathers we pass to the Liturgies. No extant Liturgy can be assigned to an earlier date

7. The Liturgies.

than the 4th century. But at any rate two (*Sarapion's* and the *Clementine*) may be dated about 350 and 375 respectively. By the 5th cent. the six main types of Liturgy (see COMMUNION, HOLY, § 2-6) were fully established, and the principal Liturgies of each type were in existence. And, although these latter have undergone great changes since in some respects, there is reason to believe that the priest's public prs. in the central portion (from the *Sursum Corda* to the Lord's Pr.), which includes the Consecr., remain almost unaltered. The Consecr. is practically always on the same plan. First, the priest recites the *Narrative and Words of Institution*. Next, he makes a *Memorial* of Christ's death and resurrection. And last, he invokes the Holy Ghost to descend and bless the elements for the benefit of the communicants. The rationale of this is quite clear. The narrative of Institution is given as the authority under which the priest is acting. The Memorial is a fulfilment of Christ's command, "Do this in remembrance of me." And, man having now done his part, God is asked to bless man's obedience by consecrating the elements in the only way they can be consecrated—by the Holy Ghost (cp. Rom. 15 16). Nothing could be more logical or Scriptural. It is obvious that the Liturgies, by adopting this method of EC., throw the main stress on the Invocation, even if the Words of Institution be likewise considered essential. That is, they favour (a) or (ab), but are irreconcilable with (b).

A few special Liturgies have peculiarities, but there is one only which needs mention here—the *Roman* (for text, see CANON OF LITURGY, § 2). The Roman Canon contains two Invocations¹ or quasi-Invocations, one bef. and one aft. the Words of Institution. The latter departs widely from the normal type. It contains no mention of the Holy Ghost, and no pr. for

¹ So likewise *St. Mark, Sarapion*, and possibly the Liturgy in the *Oxford Papyrus* (for text of which see Cabrol, *D.A.C.*, art. Canon, 2 1891-2), though its fragmentary condition forbids certainty on the point.

¹ Or 'it (i.e., Scripture) says'; cp. 1 Cor. 6 16, Heb. 8 5.

Consecr. of the elements. Instead, God is asked to "command them to be borne by the hands of thy holy angel to thy altar on high in the sight of thy divine majesty." But five things must be noted. (a) This Pr. occupies the exact position of the Invocation in other Liturgies. (β) As in other Liturgies it ends with petition for the spiritual benefit of the communicants. (γ) Not till it has been said are the elements called *the body and blood of Christ*. (δ) The old Roman *Benedictio Fontis* has in part been modelled on a consecratory prayer of the normal type; this gives reason to suspect that originally the Roman Liturgy contained an express Invocation of the Holy Ghost (see W. C. Bishop, *Primitive Form of Consecration*). (e) The following fragment of Pope Gelasius (c. 495), *Epistle to Elpidius* (if genuine or Roman), settles the point: "How will the heavenly Spirit come to the consecration of the divine mystery in answer to invocation (invocatus), if the priest, even the man who beseeches him to be present (qui eum adesse deprecatur), be rejected as full of wicked deeds?" (Migne, PL 59 13).

(IV) We now come to the *Church Orders* and apocryphal *Acts of Apostles*. Of the *Church Orders* the *Didache* (9, 10) gives formulæ for a service connected with a meal of bread and wine expressly called the "Eucharist." But at that early date

8. Church Orders and Apocryphal Acts.

(c. 100-120), while Christian terminology was still in a fluid condition, the word *Eucharist* (Thanksgiving) might easily be used to denote the Agape, or any religious meal over which a solemn Thanksgiving was made. And there are features in the description which do not seem to square with what we read about the Euch. in the NT or elsewhere. It is to be noted, too, that the formulæ given close as follows:—"Hosanna to the Son of David. If any man is holy let him come (*ἐλθὶς ἅγιός ἐστω ἐρχέσθω*). If any man is not (holy) let him repent. Maranatha, Amen." And the writer immediately adds:—"And permit the prophets to give thanks as much as they wish." This certainly looks as if the solemn Euch. service, conducted by the prophets, were to follow, and the one already described were merely the Agape. If this be so, the *Didache* gives no information with regard to EC. Of other formulæ in the *Church Orders* we can only mention the Pr. of Consecr. in the Latin and Ethiopic versions of what Woolley (*Liturgy of the Primitive Church*) calls the *First Church Order* (the Coptic version does not contain it, but Woolley, pp. 10, 84, gives reasons for believing it was originally there also). This seems to be the earliest of all the Euch. forms in the *Church Orders*, and those in the *Apost. Constit.* (Clementine Liturgy) appear to be later (see Maclean, *Ancient Ch. Orders*, pp. 49 ff.; Brightman, *Eastern Liturgies*, pp. xxxii ff.); if so, it must be as old as the middle of the 4th cent. and may be still older. The Consecr. is of the normal type, though the Invocation is not so fully developed as in Cyril of Jerusalem.

The apocryphal *Acts of John* (2nd cent.?) and *Acts of Thomas* (3rd cent.?) contain five accounts (Woolley, pp. 138-147) of Euch. purporting to have been celebrated by St. John or St. Thomas. It is not clear whether the whole of the prs. used are intended to be given, or merely some specially edifying parts; hence negative inferences can only be drawn with caution. None of them makes any mention of the Institution, but two (in the *Acts of Thomas*) have Invocations, one (Woolley, p. 141) of both Jesus and the Holy Ghost, the other (Woolley, p. 145) of Jesus only.

We have now examined the NT, the early Fathers, the Liturgies, and the Church Orders, and have found them in complete harmony

with each other. The conclusions they establish are the following. (i) The Words of Institution

9. Results Arrived At.

are not the form of EC. (ii) It is doubtful whether they are even necessary to Consecr., though they may be. (iii) The true Form of EC. is *Prayer* for God's blessing on the elements. (iv) This Prayer ought to be an *Invocation*, as it has been ever since the middle of the 2nd cent., and probably earlier. (v) The Invocation ought to follow, and not precede, the Words of Institution.

One important point remains yet to be considered—the nature of the Invocation. We have seen that

in the latter part of the 4th cent. it was usual to invoke the Holy Ghost. It has been questioned (Edmund Bishop, *Moment of Consecration*, p. 138) whether such an Invocation can be "earlier than the 4th cent., and (as concerns a wider diffusion) the second half of that century." Let us look at the facts.

(i) The custom in question was widespread by the year 380. Cyril (8) is witness for Palestine, Chrysostom (12) for Antioch, Gregory of Nyssa (11) for Asia Minor, Peter (13) for Alexandria, Optatus (16) for Africa, Ambrose (17) for Italy. The natural inference from this is that it was no new introduction, and the burden of proof lies on those who affirm the contrary. (ii) Had it been a new introduction, some of our witnesses would most likely have dropped some hint to that effect. No such hint exists. (iii) On the contrary several of the Fathers imply it was a well-established custom when they wrote. Our earliest authority, (8) Cyril of Jerusalem (348), uses it as an undisputed datum from which to reason and prove other things not so certain (*Cat. Myst.* 1, 7, 3). Optatus (16) is addressing the Donatists; and his words lose their force unless the Donatists (who refused to adopt anything from the Catholics) too practised the rites he mentions. Gregory of Nyssa (11) implies that his brother Basil (10) invoked the Holy Ghost at the Euch.; and Basil regards the words of the Invocation as fixed by unwritten tradition. Theophilus of Alexandria (14) believed the Invocation of the Holy Ghost to be as old as Origen's days, a cent. and a half earlier. The cumulative force of this evidence seems to us to prove that the Invocation of the Holy Ghost was no recent introduction, but a well-established custom of the Church long before 380. And, if this be so, it follows that it was not a result of the Pneumatomachian controversy which began c. 360, as indeed the mention of it in Cyril of Jerusalem (8), some twelve years before, would of itself suffice to prove. It is true that the Cappadocian Fathers (Basil and the two Gregories) and Didymus of Alexandria say nothing of it in their writings on the Holy Ghost. But, as we have seen, this silence could not, with the Cappadocian Fathers (11), proceed from ignorance. Nor could it in the case of Didymus, who must have heard the Invocation of the Holy Ghost every time he was present when his Bp., Peter (13), celebrated. Indeed the Invocation was of little use for their purpose. It was not expressly mentioned in Scripture, and their main arguments were taken from Scripture. And it did not prove their point—the *consubstantiality* of the Holy Ghost. This, on the contrary, followed directly from the Bap. formula (which was moreover given in Scripture), and from the traditional Creed (which was used publicly only in connection with Baptism).

We must say a word about *Sarapion's Liturgy* (c. 350), which invokes in EC., not the *Holy Ghost*, but the *Word*, the 2nd Person of the Trinity. Passages (Edmund Bishop, *Moment of Consecration*, p. 155 ff.) have been cited from seven Fathers (Justin,

Irenæus, Clement Alex., Origen, Athanasius, the two Gregories) as seeming to support Sarapion's manner of Invocation. We have already examined the quotations from (1) Justin, (2) Irenæus, and (6) Origen, and found that the "word" they speak of in connection with EC. is not the 2nd Person of the Trinity, but the consecratory Prayer, or some part of it. Hence they give no real support to Sarapion. Nor does (11) Gregory of Nyssa. He speaks of "the bread hallowed by the word of God (*τῷ λόγῳ τοῦ Θεοῦ*)" being "changed into the body of God the Word (*τοῦ Θεοῦ Λόγου*)"—*Orat. Cat.* 37). Here the change of phrase seems used intentionally to distinguish the word that consecrates from the Divine Word; and, if so, Gregory of Nyssa too gives Sarapion no support. As we have seen, the genuineness of the passage quoted from (9) Athanasius cannot be relied on. The remaining two quotations (from Clement Alex. and Gregory of Nazianzus) are very brief (five words each) and vague, and the former seems to have no reference whatever to the Form or Act of Consecration. Hence, so far as our evidence goes, Sarapion's Invocation stands by itself, and may well be only a local or personal peculiarity. It shows that the Invocation of the Holy Ghost was not universal in the 4th cent., but it shows nothing more.

But can we trace the Invocation of the Holy Ghost to a date earlier than the 4th century? Not with certainty. But may not (6) Origen's words where he speaks of "the name of God and of Christ and of the Holy Ghost" being "invoked" over the elements imply that, in his time (c. 240), the 3rd Person of the Trinity filled an important place in the Consecr. Prayer? And may not (1) Justin's words describing that Pr. (together with the whole Euch. Thanksgiving) as addressed by "the president" to "the Father of the universe, through the name of the Son and of the Holy Ghost" (1 *Apol.* 65), imply the same for the 2nd century?

Thus the general conclusions to which this latter investigation leads us are the following. (i) The mention of the Holy Ghost in the Euch. Invocation was the normal usage in the 4th century. (ii) It is probably older, possibly much older. (iii) It is probably not absolutely essential to EC. (absence of definite mention in NT, *Sarapion's Liturgy*, etc.), though highly desirable.

The Eastern Church has always held and still holds that EC. is effected through the *Invocation*, either by

itself (*a*), or in conjunction with the *Words of Institution* (*ab*). For evidence it will suffice to quote the oath taken by Russian Bps. at their Consecr.: "I believe and hold that in the Divine Liturgy the Consecr. of the Body and Blood of Christ is accomplished . . . by the overshadowing and operation of the Holy Ghost, through the episcopal or priestly Invocation" (the original may be seen in Gummeyp, p. 323).

In the West, as in the East, EC. was, as we have seen, originally attributed to *Prayer*. But an opinion gradually grew up, fostered no doubt by the absence of an Invocation of the Holy Ghost in the Roman Canon, that the *Words of Institution* were the Form of EC. (*b*). By the time of the Schoolmen, this had come to be the recognised belief, and we find it reflected in their pages (e.g., Peter Lombard, *Sentent.*, bk. 4, dist. 83; Thomas Aquinas, *Summa Theol.*, pt. 3, q. 78, art. 1). One result of this was that, when Euch. ADORATION was introduced in the 12th and 13th cents., the Words of Institution became the centre of the whole service. Every effort was made to fasten attention on them by ringing bells,

holding up lights, burning incense, and elevating for worship the elements believed to be just consecrated. (*b*) has ever since been the accepted faith of the Ch. of Rome, and is thus expressed in the *Catechism* of the Council of Trent: "We are taught by the holy Evangelists Matthew and Luke, and also by the Apostle, that the Form consists in these words, This is my body. . . . This Form of Consecr. was observed by Christ the Lord and has been perpetually used by the Catholic Ch." (pt. 2, c. 4, q. 19).

The Reformers had been brought up in Scholastic modes of thought. And, however much they came to differ from the Ch. of Rome in other respects, they continued to hold (*b*)—that the Words of Institution were the Form of EC. This is still the belief of the Lutheran and, with one exception mentioned below, the Calvinistic bodies. The Lutherans have moreover carried this belief to its logical issue; they have no *Prayer* of Consecration at all, the Celebrant merely reciting over the elements the Narrative and Words of Institution. The Established Church of Scotland has however adopted (*ab*). For in her *DIRECTORY FOR PUBLIC WORSHIP* she enjoins that the Words of Institution be first read, and then pr. made to God the Father "so to sanctify these elements both of bread and wine, and to bless his own ordinance that," etc.

The Ch. of Eng. before the Reformation used the Roman Canon, but an express Invocation of the Holy Ghost, "with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine,"

was introduced from some Eastern source into the First PB of 1549, though in the wrong place, *before* the Words of Institution. This great Liturgical gain was unfortunately omitted in the PB of 1552 through the influence of Bucer, though the Pr. which followed was retained in a somewhat altered form. And the wording of the Pr. of Consecr. has remained practically the same ever since 1552, Cosin's efforts in 1662 to have the Invocation re-inserted proving ineffectual. With regard to the doctrine of EC., canon 21 of 1604 and the rubric of 1662 both direct the use of the Words of Institution only for a fresh Consecr.; this points to (*b*). But the phrase "*Prayer of Consecration*," introduced in 1662, points to (*a*). We may thus fairly say that the Ch. of Eng. has left the question undecided.

Two of her sister churches have, however, adopted the Invocation. In the Scottish PB of 1637, the Invocation from the 1549 PB reappears. The Scottish Book at first met with little success, but was largely used after 1689 by the disestablished Episcopal Church. In the 18th cent. the Communion Office out of that Book was remodelled into a form more in accordance with the early Liturgies, and became what is called the *Scottish Communion Office*, which is still authorised by the Episcopal Ch. of Scotland to be used as an alternative to the Office in the English PB. In it the Invocation occupies its correct place—*after* the Words of Institution.

When the Amer. Ch. drew up her PB in 1789, she adopted (with some alterations) the Pr. of Consecr. out of the *Scottish Communion Office*,

12. The Reformers.

13. The Anglican Communion.

and she thus consecrates by an express Invocation of the Holy Ghost. This feature of her services is very precious in the eyes of Amer. Churchmen, and one of her Bps. has declared that, in giving the primitive Form of EC., "Scotland gave us a greater boon than when she gave us the episcopate." One of the first results of any future revision of the English PB ought to be the adoption (at any rate as an alternative) of an Invocation of the Holy Ghost in the Pr. of Consecration. And for guidance we may well turn to the Amer. Church.

On the general subject: E. S. Ffoulkes, *Primitive Consecration of the Eucharistic Oblation* (fanciful, but suggestive); Edmund Bishop, *The*
14. Literature. *Moment of Consecration* (Appendix VI to Dom Connolly's *Liturgical Homilies of Narsai*, Texts and Studies, Cambridge, 1909); R. M. Woolley, *The Liturgy of the Primitive Church*, Cambridge, 1910; W. C. Bishop, *The Primitive Form of Consecration of the Holy Eucharist*, *QJR*, July, 1908; H. R. Gummey, *The Consecration of the Eucharist*, Philadelphia, 1908. On Scottish and Amer. Offices: see the last-named work; also Bp. Dowden, *Historical Account of the Scottish Communion Office*, Edinburgh, 1884.—H2. J. W. TYRER.

EVANGELIST.—There appears to have been no special order of evangelist in the early Ch. In the NT the term is used generally of those who, whether ordained as St. Philip and St. Timothy or as laymen (Acts 8 4), preached the Gospel. There seems to have been in subapostolic times a large class of such men, who are described as apostles or prophets, side by side with the regular ordained clergy; and the word is used by Euseb. (*HE* v. 10) of Pantæus, the teacher of Clement of Alexandria, who went as a missionary to India. From the 4th cent. it became restricted to the writers of the four canonical gospels, though it is sometimes used of the reader of the Gospel in public worship. In recent years the title has been given, somewhat vaguely, to anyone doing mission work by preaching; but the Abps.' *Regulations respecting Readers and other lay officers*, § 14 (see **MINOR ORDERS, READER**), define an E. as a Reader who has been trained for a year at least at a recognised institution, has passed an examination, and has the necessary testimonials. His status is that of a Parochial or, in some cases, of a Diocesan Reader, and his commission may include all or any of their duties, but his work is "more that of a mission preacher than that of a regular assistant of the clergy." How far preaching, as commonly understood, is the most effective method of propaganda in our complex modern society, or how nearly it has reached the limit of its power, and whether more effective mission work is not done by schools (see **CATECHIST**), by literature and through the Press, by societies and organisations, are questions that have not been thought out in pastoral work with the same thoroughness that they have received in the political sphere, but in any case the work of laymen in such evangelisation must be large. (Cp. literature under **MINOR ORDERS**.)—A3. CLEMENT F. ROGERS.

EVE.—See **EVEN**.

EVEN or EVE.—The (complete) day before certain Holy-days. The PB rubric (1662) says that the Coll. for a Sunday or Holy-day which has a Vigil or Even is to be said at the evening service next bef., i.e., at the "First Evensong." This rule comes from the old custom of the day beginning with sunset, so

that what we should call Saturday evening was "Sunday evening," as among the E. Syrians to-day, with whom (for example) the service on what we call "Sunday evening" is the ferial service of Monday. The PB tells us which festivals have "Vigils," but not those which have "Evens." It has been suggested that it uses both words synonymously, which would mean that the Coll., e.g., for Michaelmas, was not to be used on the evening bef. But as the PB talks of "New Year's Eve" (Dec. 31), which is certainly not a vigil, this view is hardly tenable. As therefore the PB gives us no information, we must have recourse to pre-existing custom. According to the Pre-Reformation usage, which probably went on till 1662, Sundays and all our present Red-Letter or other Holy-days (we may omit Jan. 30, May 29, Nov. 5 as of more modern origin, and the days after Easter and Pentecost as not affecting the question) had evens except Ash Wed., Good Fr., Easter Even. On the evenings bef. these exceptional days, then, the Coll. should not be said. The three Holy-days after Christmas have, strictly speaking, no First Evensong, according to pre-Reformation usage; but their Collects would be said at the Evensong of the day bef. in addition to and aft. the Coll. for that day. Thus, on the evenings of Dec. 26, 27, there would be three Collects, that for Christmas coming last. Another Pre-Reformation rule appears now to be abolished, that, if a vigil had a Coll. of its own (e.g., Easter Even), that Coll. and not the Coll. of the festival was to be used at the Evensong; the PB rule makes no such exception. See also **OCCURRENCE AND CONCURRENCE**.—C3. A. J. MACLEAN.

EVENING COMMUNION.—It is clear that in St. Paul's day the Euch. was celebrated by the Ch. of Corinth in the evening at the
1. Primitive Ch. of Corinth in the evening at the
Usa. Agape (1 Cor. 11 21); and as long as this combination prevailed the evening (or very early dawn, Acts 20 11) must have been the usual hour. If Bp. Lightfoot's view be correct that Ignatius' phrase "ἀγάπην ποιεῖν" (*Ad Smyrn.* 8) is equivalent to "celebrate," then the Euch. and Agape had not been separated in the Churches of Smyrna and Antioch in A.D. 115. St. Augustine, in his first letter to Januaris (*Ep.* 54 6), attributes the institution of the fast before Communion, which would involve the separation, to St. Paul's disciplinary action at Corinth (1 Cor. 11 34). And Pliny's letter to Trajan makes it clear that before A.D. 112 the custom of the Churches of Bithynia-Pontus was to celebrate in the morning (*ante lucem*) and to hold the Agape at a later hour, a practice which was almost universal by the end of the 2nd century.

The subsequent exceptions may be divided into (a) those which were survivals of primitive custom, and (b) those due to the
2. Exceptional rigid character of fasting, which
Usa. was held to be broken even by the reception of the Eucharist.

(a) Socrates (*HE* 5 22) says that the churches near Alexandria, and in the Thebaid, were accustomed to hold their gatherings on Saturday night, and partake of the mysteries after a banquet. The other example is a case rather of dramatisation than of survival. St. Augustine relates that some Churches in North Africa celebrated after supper on Maundy Thursday "that a more striking commemoration of the sacred event might be made" (*Ep.* 54 7).

This custom is recognised and tolerated by the Council of Hippo (A.D. 393) and the third Council of Carthage (A.D. 397).

(b) Owing to the rigid nature of fasting, the practice arose of postponing the Celebration on week-days in Lent and other fast-days, on which, according to the Roman Missal, conventual High Mass shall be celebrated after None, or, in some cases, immediately before Evensong.

In the Church of England, the practice of communicating in the evening is of comparatively recent origin. In November,

1852, the Leeds Ruridecanal Chapter, under Dr. Hook, proposed

Evening Celebrations, with a view to meeting the needs of working-class populations, and the practice was adopted in other places. It has been strongly opposed on the ground that it involves a breach of the rule of the Fast before Communion, which was for many centuries universally observed by the whole Church, and for other more sentimental reasons. [See further, FASTING COMMUNION, and for the validity of such rules cp. ORDER.]—B2.

M. LINTON SMITH.

EVENING PRAYER.—See COMMON PRAYER.

EVENSONG.—See COMMON PRAYER, § 12.

EXAMINATION.—From the earliest days one of the gravest responsibilities of a bp. has

1. Earlier History.

been the testing of ordinands as to their fitness for the ministry (1 Tim. 5 22; 3rd Council of Carthage, A.D. 397, c. 22; cp. 1st Ember Prayer and Questions in Consecration of Bishops). The fitness includes moral uprightness, spiritual capacity and learning.

In the primitive Church we find allusions to several methods of "proving" men. Such are the direct witness of the Holy Spirit speaking through a "prophet" (Acts 13 2 ?; 1 Tim. 4 14; Clem. Rom., *Ad Cor.*, c. 42); the attestation of the Church (Acts 6 3, 16 2; Clem. Rom., *Ad Cor.* 44; Cyprian, *Ep.* 33 1); and esp. the bp.'s personal knowledge of his men (*eg.*, 2 Tim. 1 5, 3 15; cp. 1 Tim. 3 1-13, Tit. 1 5-9).

Quite early it became the custom for the bp. to gather about him a band of young men, whose training consisted in the common life with him and the education he gave them, together with pastoral work done under his supervision while passing through the Minor Orders, until he judged them worthy of the diaconate and presbyterate (so at Rome in 4th cent., *Ep. Siricii ad Himerum* 9). In 531 a Council of Toledo (*cap.* 1) required that ordinands should reside under supervision of their bp. in a house attached to the cathedral ch. A more advanced education in theology was supplied by the schools attached to famous teachers such as Justin Martyr at Rome, Irenæus in S. Gaul, and especially the great Schools of Alexandria, Antioch, Edessa: but these affected only the *élite* of the Church's scholars.

From the 5th cent. the monasteries became great training schools for the clergy, but the

close personal touch with the bp. was still preserved. In England, St. Peter's, Canterbury, under Theodore; Lindis-

2. **Developments.** *farnæ* under Aidan (Bede, *HE* 3 3-5); Whitby (*ib.*, 4 23); Wearmouth-

Jarrow; York under Egbert; and Sherborne under Aldhelm are conspicuous instances. On the Continent, Charlemagne further organised clerical education by establishing two grades of institutions: (a) for boys, a school in each parish under the vicar, (b) for higher education, a school at each cathedral and abbey. The outlines of this system are still preserved in the *petit* and *grand séminaires*, ordered by the Council of Trent to be established in every diocese. The subjects of sacred study at Charlemagne's schools were the Bible, the Fathers, Church Ritual (*i.e.*, Liturgies, etc.), Plainsong, and Church Discipline. Apart from personal knowledge, the bps. probably accepted ordinands on the recommendation of these institutions. The first formal examination of which we hear is in the 9th cent., when Hincmar, Abp. of Rheims, used to test his candidates as to their ability to say off by heart the Apostles' Creed, the Lord's Prayer, and the Mass, and to read with fluency St. Paul's Epistles. In the 12th cent. the rise of the Universities brought about important changes. In England, Oxford and Cambridge became the chief schools for training the clergy, and their degrees were accepted by the bps. as sufficient security for the intellectual standard of ordinands.

At the Reformation it was contemplated (esp. by Lord Bacon) that this should be supplemented

3. Anglican Standards.

by a clerical seminary attached to each cathedral, but the only seminary actually established was one at Salisbury founded by Bp. Burnet. At the same time, the qualifications were defined in the Pref. to the Ordinal: the ordinand is to be "a man of virtuous conversation and without crime," and "learned in the Latin tongue and sufficiently instructed in Holy Scripture" [see further, ORDINAL]. The canons go into fuller detail (*can.* 34).

No person is to be admitted to Holy Orders except he "hath taken some degree of school in either of the said Universities (*i.e.*, Oxford or Cambridge), or at the least . . . be able to yield an account of his faith in Latin according to the Articles of Religion . . . and to confirm the same by sufficient testimonies out of the Holy Scriptures; and except moreover he shall then exhibit Letters Testimonial of his good life and conversation under the seal of some College of Cambridge or Oxford where before he remained, or of 3 or 4 grave ministers, together with the subscription and testimony of other credible persons who have known his life and behaviour by the space of 3 years next before." These last requirements are still in force: the testimonials from the College and from 3 (beneficed) clergy are *both* required. They are further supplemented by the *Si quis*, which occupies the same place with regard to ordination as banns to matrimony. The three testimonials represent the primitive consent of clergy and laity to the ordination. Canon 35 requires that the bp. shall "diligently examine him in the presence of those

ministers that shall assist him at the imposition of hands; and if the said bp. have any lawful impediment he shall cause the said ministers carefully to examine every such person to be so ordered." It goes on to order that these examiners shall be of "his cathedral church, if they may . . . be had" — or "other sufficient preachers of the same diocese to the number of 3 at the least." A bp. contravening these regulations may be suspended from ordaining for two years by the abb. By canon 49 (cp. also Ordination of Deacons) an ordained person may not preach except he be licensed after examination by the bp. as "a sufficient or convenient preacher" — otherwise he may only read the Homilies (without gloss or addition).

The system of examining chaplains thus instituted has become universal. The subjects in detail and the method of examination were left to the discretion of the bp. During the 18th cent. the standard grew very lax indeed. The merit of raising it rests largely with Bps. Jebb (Limerick, 1822-33) and Samuel Wilberforce (Oxford and Winchester, 1845-73). Bp. Jebb's list of subjects (see Forster, *Life of Bp. Jebb*, pp. 178 ff.) was much the same as at present day. As well as answering the set questions the candidates were required to furnish written analyses of the books set them. The bp. personally examined them in their "manner of reading the Liturgy." The whole examination was intended by him "to kindle and diffuse in his men a lifelong spirit of professional study." The time of the E. was the Ember Week: it was not till after 1850 that the present practice of putting the E. some weeks earlier than the ordination was introduced. The revival in the 19th cent. of training schools for the clergy has had an important influence upon the examinations. For convenience of their work, they pleaded for more uniformity amongst the dioceses as to choice of subjects and standard required. The result was the institution in 1875 of the Preliminary Examination for Holy Orders (conducted originally by the Theological Faculty at Cambridge, but since extended to other Universities). As a rule, bps. require non-graduates to take this examination. Some bps. accept it in lieu of their own Diocesan Examination. In 1886 the English bps. agreed that the special subjects of the Universities Preliminary should be adopted for each Diocesan Examination also: and that in all dioceses the general subjects should be: contents of Bible; Creeds and Articles; Prayer Book. In 1892 the bps. in Convocation provided a central examination (called Central Entrance Examination) for non-graduate candidates previous to entrance into a theological college. Its purpose is to test the general knowledge of the candidate and it is of a very elementary character.

At the present time considerable dissatisfaction is expressed with the present method of episcopal Es., esp. with regard to (a) the inequality of standard in different dioceses, (b) the separation of the examining staff from the

teaching work. Two lines of reform are suggested: (1) a Central E. for all candidates in the more academic subjects, supplemented by a Diocesan E. on the more immediately pastoral work; (2) a decentralising of examination by allowing the theological colleges to follow each its own system of training and examining, subject to supervision by a Central Council, and supplemented as before by a Diocesan Examination (see *CQR*, 1910, July, pp. 343 f., Oct., pp. 136-9).

For early and mediæval period: Zschokke, *Die theol. Studien u. Anstalten der kath. Kirche in Oesterreich*, 1894, pt. I; Braun, *Ge-*

6. Literature. *schichte der Heranbildung des Klerus* (1889-97); Westcott, *Cathedral Foundations* (in Howson, *Essays on Cathedrals*) 1872; Pusey, *Prospective and past benefits of Cathedral Institutions* (1833). On modern Roman methods: Icard, *Traditions des Prêtres de St. Sulpice* (1886). On Anglican methods: Prentiss, *Union Theol. Sem. of New York* (1899); *Handbook of Theol. Colleges of Ch. of England* (1885 onwards); *Report of Committee appointed by the Abps. on Supply and Training of Candidates for Holy Orders* (1908); *Report of Committee of Bps. on Training of Non-Graduate Candidates* (1905); Stitt, *Regulations for Ordination* (1904); and arts. in *Cont. Rev.* (vol. 35), *Journal of Sacred Lit.* (vol. 12), *Brit. Quar.* (no. 52), *CQR* (vols. 19, 20, and July and Oct., 1910).—T. S. C. GAYFORD.

EXARCH.—In Greek a title signifying any ruler. It was used in the Councils of the 5th cent. indiscriminately of metropolitans and patriarchs. In later usage it was confined to the occupants of certain greater sees, as Ephesus, Thessalonica and Cæsarea, who had the privileges, without the title, of **PATRIARCH.** In modern times it has been given to the administrative heads of some national Churches in the East, as of the Bulgarians (Suicer, *Theol., s.v.*).—T3. T. A. LACEY.

EXCHANGE OF LIVINGS requires the concurrence of (a) the incumbents concerned, (b) the patrons of both livings, (c) the bps. of both dioceses. Such exchanges are difficult to arrange upon a voluntary basis, from the great inequality of the values of benefices and from other causes. But an E. between town and country incumbents is often beneficial to both parishes.—T4. G. HARFORD.

EXCOMMUNICATION.—By the 33rd Art. (see text under **ARTICLES OF RELIGION**), "open denunciation" of "excommunicate persons" was to be made in parish church and cathedral during the Ante-Communion Service, after the recital of the Nicene Creed. It is to be noticed that these provisions only applied to E. by a competent court, after citation of the offender and monition to him,¹ and the terms of canons 65 and 68 (taken with the "Forme of the sentence of E.," appended to the canons of 1571) show further that the "greater E." (see below) is intended.² To a man so sentenced Christian burial was not to be denied unless his crime were

¹ Even where the law provides that an offender is by a certain offence "*ipso facto* excommunicate" (e.g., 5-6 Edw. VI, c. 4, and canons 2-12, 73), it is implied that proof of the *factum* shall first have been made and a declaratory sentence given by a competent eccles. court.

² So Lyndwode, i. 18 78 (1679), "Nam Excommunicatio simpliciter prolata intelligitur de majori."

"grievous and notorious" and there were "no man able to testify to his repentance" (canon 68). This earlier law governs the present rubric (of the year 1662) in the Burial Service.

There were two forms in which this discipline was imposed on offenders: (a) the lesser E., whereby they were deprived of the sacraments of the Ch. and the divine offices; (b) the greater E., by which, in addition, the faithful were forbidden to consort with or comfort them, on pain of themselves incurring the lesser Excommunication.

E., devised in order to punish offences against religion and morals, was soon extended to those wherein the secular rights and privileges of the Ch. or of men in Orders were invaded;¹ and eccles. courts were very largely occupied with these demands for pecuniary redress.

From an early period, E., with the civil consequences described below, was the only sanction by which such courts could enforce obedience. The non-appearance of a defendant or his failure to answer after appearance, his non-fulfilment of a sentence, or non-payment of costs, were all treated as contempts that authorised Excommunication.

Civil Consequences. Blackstone (*Comm.* 3 102) states the English Common Law, as it was in 1768: "An excommunicated person is disabled to do any act, that is required to be done by one that is *probus et legalis homo*. He cannot serve upon juries, cannot be a witness in any court, and cannot bring an action."

If the offender remained forty days under sentence of E., his diocesan bp. might certify the fact in chancery (see SIGNIFICAVIT), with a prayer for the imprisonment of the offender "according to the ancient custom of the realm"; and thereupon the sovereign's writ issued commanding the sheriff to arrest and imprison him until he was reconciled to the Ch. and such reconciliation certified by the bp.

Statute 53 Geo. III, c. 127, substituted for E. in all such cases of contempt a decree pronouncing the offender contumacious, and signifying his contempt in the same way as E. used to be signified, all other proceedings being the same. While formally preserving E. as a spiritual censure in definitive sentences, the Act (ss. 2, 3) fixed the maximum term of imprisonment at six months, and provided that "no person who shall be so pronounced . . . excommunicate shall incur any civil penalty or incapacity whatever" (except imprisonment, if any). See also 2-3 Will. IV, c. 93.

As a matter of fact, while several imprisonments (chiefly in ritual cases) have taken place under s. 1 since the Public Worship Regulation Act, 1874, it is believed that the procedure *de excommunicato capiendo* under ss. 2, 3 is entirely obsolete.—A5.

R. J. WHITWELL.

EXHORTATION.—The word Exh. covers all addresses in which the Minister, in prescribed terms, calls the people either to the due performance of acts of worship or generally to Christian duty. The principal Exhortations are the following:

¹ We find the lesser excommunication in cases of taking away the goods of a church, intruding into benefices and denying of tithes, as well as in those of making privy marriage contracts, and maintaining schism and conventicles. And the greater excommunication was applied in cases of depriving the minister of grass or trees in the churchyard, as well as of hindering a man from making a will, of assaulting a priest in church, and of bigamy. By Stat. 5-6 Edw. VI, c. 4, E. is the punishment prescribed for a violent assault in a ch. or churchyard.

1. The Address, beginning *Dearly beloved Brethren*, after the "Sentences of the Scriptures" which open MP and EP. This first appeared in 1552. Then, and in 1559, it was *printed* for MP only, but a rubric prescribed the Sentences and Exh. for use at the beginning "likewise of Evening Prayer." In 1662 Sentences and Exh. appeared in full in both places. This ministerial appeal for the public confession of sin as a Scriptural exordium to public worship is not without ancient precedent in the Euch. and other Offices of Gaul and Spain.¹ Perhaps a more immediate suggestion came to our Reformers from the Service Book of Calvin, translated into Latin and published early in 1552 by Valerand Pullain, pastor of the Flemish exiles at Glastonbury. But no close parallel *in words* appears between his opening and ours.

2. The Exh. in HC, beginning *Dearly beloved, on—day next I purpose*. In substance, this appears in "The Order of the Communion," 1548, and it stands almost unaltered in the Book of 1549, but prefaced with a rubric providing that "if upon the Sunday or holy-day the people be negligent to come to the Communion, then shall the priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them." (In 1548 the Exh. was for normal use, "at the least one day before," and the priest was to say "as hereafter followeth, or such like.") In 1552 the corresponding Exh. was to be "sometime said also, at the discretion of the Curate." In 1662 the Exh. and its rubric were brought to their present form.

The most noteworthy change in wording between 1549 and 1552 (and later) lay in the closing passage. In the earlier form the advice to seek "comfort and counsel" of the Curate, or "some other discreet and learned priest, taught in the law of God," is so given as to imply a more normal recourse to private confession than at present, and care is taken to mediate between those who "do use, to their further satisfying, the auricular and secret confession to the priest," and those who "are satisfied with their humble confession to God and the general confession to the Church; but in all things to follow and keep the rule of charity."

3. The Exh. "in case he shall see the people negligent to come to the Holy Communion." This first appeared in 1552, and no material alteration has been made since, except that a long paragraph directed against NON-COMMUNICATING ATTENDANCE was deleted in 1662.

4. The Exh. immediately before Communion; *Dearly beloved in the Lord*. This appeared first in the "Order" of 1548. The only important subsequent change is that the original words (1548-9), "He hath left, in those holy mysteries, as a pledge of His love and a continual remembrance of the same, His own blessed

¹ In fact Exhs. of similar character to those in the PB have formed part of Christian services from the earliest times.

body and precious blood, for us to feed upon spiritually to our endless comfort and consolation," were altered (1552) to precisely the present words, "He hath instituted . . . endless comfort." The almost total disuse of this noble Exhortation is to be regretted.

5, 6, 7, 8. The various addresses in the course of Public Bapt. remain practically unaltered since 1549, except that, in the Address before the Questions, the words, "to sanctify him with the Holy Ghost," were added in 1662, and that the closing injunction regarding Confirm. has the same date.

9, 10, 11, 12, 13. The Bapt. of Adults dates from 1662, and the five interesting Exhortations remain, of course, unaltered.

14, 15. The opening and closing Addresses of the Marriage Service date from 1549 and stand almost wholly unaltered to-day.

16. The Exh. in the Office of VS dates from 1549. The Scripture quoted was in 1662 corrected to the AV. Otherwise there is no change of importance. An Exh. à propos of Unction (1549) was deleted, with the provision for the rite, in 1552.

17. The Exh. in the Communion remains practically unaltered from 1549.

18, 19, 20. The Exhortations in the Ordinal (to the men about to be ordained Priests and consecrated Bishops) remain practically unchanged from the first Reformed Ordinal, 1550.—XI. HANDLEY MOULE.

EXHORTATION, THE SHORT.—This name is often given to the Invitation, "Ye that do truly," etc., addressed to "them that come to receive the HC." It is first found in the *Order of Communion* (1548), and was transferred thence into the First PB of 1549 and all subsequent PBs. It usually follows the Long Exh., and always leads up to the General Conf., though the position of the section in which it stands varies in different PBs, being sometimes after the Pr. of Consecr., but oftener before it. Two changes of some importance were made in 1662: (a) the words "with faith" were added after "draw near"; (b) the clause "before this congregation here gathered together in His holy name" (following "Almighty God") was omitted. The final words, "meekly kneeling upon your knees" (altered in the Amer. PB to "devoutly kneeling"), assume that the communicants are standing, as is quite natural after the Long Exhortation. But they are omitted in the *Scottish Communion Office*, where the Short Exh. is immediately preceded, not by the Long Exh., but by the Lord's Pr., and it may be assumed that the communicants are already on their knees.—H2. J. W. TYRER.

EXORCISM.—The practice of E., that is, the casting out of evil spirits by certain formulæ, as distinguished from our Lord's miraculous power, was common among the Jews (see Luke 11 19; Acts 19 13; Josephus, *Antiq. of Jews* 8 2), and very naturally passed into the Christian Ch. The early Christians however refused to make use of charms or invocation of spirits, and confined themselves to pr. (Irenæus, *Contr. Hæres.* ii. 32 4, 5); and there can be no doubt they performed in this manner many wonderful cures. By the middle of the 3rd cent. the work of E. had mainly fallen into the hands of a special minor order of clergy called *Exorcists*,

who are first mentioned in Cyprian's *Eps.* (75 10, etc.), and in Cornelius' *Ep. to Fabius* (Euseb., *HE* vi. 43 11). The idea that an evil spirit dwelt in all heathen caused (in Africa, at any rate, as early as the appointment of Exorcists—see *Sententia Episc.* at 7th Council of Carthage, A.D. 256, *pluries*) converts to be exorcised bef. Bapt.; and by the 4th cent. such E. was practically universal. It was retained during the Middle Ages, and in the Sar. Manual several forms of E. were said over each infant. In their place the PB of 1549 contained one E. made up of phrases from those in the Sar.; but this was omitted in 1552 (see BAPTISMAL OFFICES, § 9). Canon 72 of 1604 forbids ministers, without the Bp.'s licence, to attempt to "cast out any Devil or Devils."—1b.

J. W. TYRER.

EXPECTATION SUNDAY.—A name sometimes given to the Sunday aft. Ascension Day, as falling within the ten days during which the Apostles were expecting the descent of the Holy Ghost.—c1.

J. W. TYRER.

EXPENSES, CHURCH.—The aspiration for worship is inherent in man's nature. For this purpose places for united worship are built by man, and chosen men are set apart as directors and leaders of united worship. The duty of providing for the support of such ministers and for the maintenance of worship has been universally recognised in all religions as an obligation on the worshippers, cp. as an example Gen. 47 22. In the Jewish Ch. the services of the tabernacle and afterwards of the temple were maintained by a fixed provision (Ex. 30 12-16, Matt. 17 24-27). From the very first constitution of the Ch. of Christ its general necessities were supplied by the voluntary gifts of its members (Acts 4 34, 35), and this natural necessity passed gradually into a recognised obligation which at a later date took the form of CHURCH RATES for the repair of the ch. and the supplying of the requirements of Divine worship. The abolition of Ch. rates threw the Ch. members back to the earlier custom of voluntary offerings, and it is by such offerings that both buildings and worship are now maintained alike in the Ch. of Eng. and throughout the Anglican Communion. It is everywhere recognised that an obligation rests upon Ch. worshippers to provide for the necessities of worship and, though endowments have in a measure obscured the strength of this obligation in England, it is nowhere denied, while it is accepted in the unendowed branches of the Ch. The method, practically universal, of gathering the offerings is by collections at public worship, supplemented by various other means which the circumstances of parish and congregation may suggest.

[It is generally found convenient to restrict the term CE. to the ordinary items of recurrent expenditure involved in the proper upkeep of the services, as distinct, both from repairs to the fabric or replacement of fittings, etc., on a large scale (which can best be met by special efforts or funds), and also from Clergy Maintenance or Sustentation funds. The items of CE. are usually dissected under various heads, so as to appear in the annual statement in a form suitable

for comparison with previous years or other chs. The publishers of this work issue an account book enabling this to be done with a minimum of trouble. It is usually advisable that CE., like other departments of parochial finance should be supervised by a Parochial Ch. Council. G. H.J.—A6.

G. R. BULLOCK-WEBSTER.

EXTREME UNCTION.—See UNCTION.

FABRIC (PRESERVATION OF).— Church restoration, however sympathetic, is an evil, and can only be provided against

1. Precautions. by systematic care of the F. Most cathedrals are under the charge of a permanent surveyor; generally in parish churches the chancels are periodically inspected by a diocesan surveyor, the rest of the F. being left to the care of the churchwardens. In directing repairs the chief dangers to be guarded against are those of storm and fire. Careful attention should be paid to the condition of roof coverings, gutters, drains, glazing and ironwork, and timely repairs should be carried out with the best materials as soon as defects are discovered. Internal fittings should not be neglected, for instance, any insecure parts of old screens or seats should be properly secured. Dampness, dirt and bad ventilation will induce dry rot in timber, and an ill-kept and seldom used church will soon fall into disrepair.

The chief risk of fire arises when flue pipes are allowed to get foul or become defective, or when they are taken through a roof without proper insulation. The use of naked lights in or near an organ is another source of danger; and no system of heating can be regarded as really safe, unless the furnace and fuel store are effectively insulated from the church, and unless every precaution is taken to keep any inflammable matter away from all warm air ducts or high-pressure hot-water pipes. In exposed positions an adequate system of lightning conductors should be installed and occasionally examined by competent persons.

Should repairs have been neglected and restoration become necessary, it is essential that the best expert advice should be

2. Restoration. followed by those responsible for the F. A restoration should never be made an excuse for altering the character of an ancient building, or for substituting sham antiquities for work which may not commend itself to the restorer's taste. Additions which are really necessary are legitimate unless involving destruction of ancient work. In nine cases out of ten a restoration makes an old church look like a new one, and such a process cannot be too strongly condemned.—R6.

CHARLES A. NICHOLSON.

FACULTIES, COURT OF.—See article by Mr. Wilfrid Hooper in *Eng. Hist. Rev.* 25 670-686.—A5.

FACULTY.—The word *faculty* means, generally, a privilege or special dispensation granted

to a person by favour and indulgence to do that which he cannot do under the ordinario law. But the present article only treats of faculties with respect to

a church or a churchyard or some other structure or property which is subject to the jurisdiction or control of the ORDINARY. With the exception of any chancels, chapels, aisles, pews or vaults, or any grave spaces in the churchyard, which may be in private ownership, the freehold of the church and churchyard is (a) in the case of an ancient parish in the rector, whether spiritual or lay, or, in some instances, with the exception of the chancel, in the vicar; and (b) in the case of a new ecclesiastical parish in the incumbent. The legal ownership of the movable articles in the church is in all cases in the churchwardens, as a *quasi corporation*. But all consecrated ground and buildings and their contents are under the care of the Ordinary; and therefore, with certain definite exceptions, no change whether by way of addition, subtraction or alteration can lawfully be made, either by the above-mentioned legal owners or by any other person, in the fabric or contents of a church or in a churchyard or consecrated burial-ground or their contents or the fences surrounding them, without a F. from the Ordinary. This restriction extends to all material additions, removals or alterations, whether of a legal or illegal character, and notwithstanding that they have been made without a F. But it does not apply to mere repairs, effecting simply a restoration to the former state of things, nor to such small matters as movable seats, cushions, hassocks, book-boxes and books, and trifling alterations in pews. Moreover, as regards churchyards, the incumbent is entrusted with a discretion to authorise the erection of tombstones and monuments of ordinary dimensions and to sanction inscriptions thereon, and he may level the mound above a grave without a F. But his discretion, whether exercised affirmatively or negatively, can always be overridden by a F. (*Keet v. Smith*, 1875, Law Rep., 1 Prob. Div., 73). The construction of a vault under a church or in a churchyard, or of a brick grave in a churchyard, requires the sanction of a F.; and, except to the extent to which the Consecration of Churchyards Acts, 1867, 1868, permit the giver of land as an addition to a churchyard to reserve the exclusive right of burial in a part of such land, no exclusive grave-space in a churchyard can be acquired, nor can any exclusive right in perpetuity to a pew or seat in a church be acquired, without a F. Where a cemetery is provided by a cemetery company, the company has the management and control of both the consecrated and unconsecrated parts of the cemetery; but the bishop can object to unsuitable inscriptions in the consecrated part and require their removal (Cemetery Clauses Act, 1847, s. 51). And as regards the consecrated, as well as the unconsecrated, portion of a burial ground provided under the Burial Acts, the whole control is in the burial