to the philosophy of religion; cp. Gwatkin, *The K. of God*, 2 vols.; Illingworth, *Reason and Revelation*.—U. G. HARFORD.

KYRIE.—After the Pr. for purity the First PB of Edward VIth retained the nine Ks. of the Mediæval Liturgies, but gave them in English: "iii. Lord, have mercy upon us. iii. Christ have mercy upon us. iii. Lord, have mercy upon us." In 1552 the redundance of these petitions was modified by expanding them, and referring them severally to the Ten Commandments, which were introduced into the Service. Possibly the idea was suggested by the Reformed *Liturgia Sacra* of Strasburg, which had been published by Valerandus Pollanus in 1551, and which directs the use of the Decalogue with the Response (corresponding to the English form) after the 10th Commandment, "Vouchsafe to write it (the Decalogue) in our hearts by Thy Spirit," etc. The point of the tenfold Response is twofold: (1) for forgiveness of the past; (2) for grace of amendment in the future (cp. Jer. 31 31-34, Heb. 8 8-12 and 10 15-17, Ps. 119 22, 35, 36).

The petitions, "Lord, have mercy upon us: Christ, have mercy upon us," etc. (*Kyrie eleison, Christe eleison*), take us back to the earliest days of Christian worship, when even at Rome itself the service was in Greek. This Greek form was adopted into the Latin Service Books, when exactly is not known (cp. Arrian, 2nd cent.; *Comment. Epictet.* 2 2; *Apost. Const.* 8 6; *Peregrin. Sylviæ* 24 51), and it formed the nucleus or germ of all Litanies, *e.g.*, the ancient Eucharistic Lit., of which it was said: "The Office (*i.e.*, the Introit) expresses our sighs, the *Gloria* our praises, the *K. eleison*, thrice repeated three times, our petitions" (*exprimit in Kyrie eleison ter triplicata preces*). The Pre-Reformation K. was sometimes added to at festivals, as *e.g.*, "O Lord, fountain of goodness," at Epiphany.

(See further, Scudamore, *Not. Euch.*, p. 527; Maskell, *Ancient Liturgy*, p. 32; *DCA*, art. *Litany*; Edm. Bishop, *Kyrie eleison*; Procter and Frere, *BCP*, p. 393.)—HI. J. F. KEATING.

LADY DAY.—See FESTIVAL, § 14.

LAITY.—The position and functions of the L.—those members of the Church who are not in Holy Orders—are important in every branch of the Church, since a large majority of churchmen are laymen. It is also likely in these days to be a vexed question, since the tendency in civil affairs, and in contemporary thought, is strongly democratic. Power goes with numbers: the majority rules. In civil affairs at any rate power must be "broad based upon the People's will." But, whilst in one aspect the Church as the Christian Brotherhood is the most intensely democratic institution in existence, it is equally true that Power in the Church is in a peculiar degree derived not from below, but from above: not from majorities, but from God. Such matters as the statement of Christian Doctrine, the limits of Church Order, the grace of Sacramental Rites, are not to be, and cannot in the nature of things be, settled by majorities. Accordingly, the powers, whether rights or duties, of laymen in the Anglican Church are restricted as regards such matters, analogously to the restrictions on the powers of legislative or executive authorities imposed, for example, by the Constitution of the United States. But there is this difference, that the Constitution of the Church is not set out in any one document, which he who runs may read.

1. Limited Powers.

In the Church of England in particular the matter is again complicated further by the fact that in theory, and by virtue of its alliance with the State as a National Church, any baptised person has some sort of *primâ facie* right to consider himself a lay member of it. Hence there has been great difficulty in defining the position of the L. at all. It is clearly not to the interest either of the Church or of the individual that casual adherents, possibly little instructed and little practising, should be given share in the government or administration of a body to which their allegiance is but slender. Rights ought to be the reward for the fulfilment of duties. On the other hand, the restriction of the qualification of a layman to those who are regular communicants is to be deprecated on the ground of the extreme undesirableness of making a test of the HC.

2. Problem in England.

The matter is unfortunately still further tangled by the fact that the Church of England is not free to manage her own affairs, and that the responsibilities of administration which would prove so valuable a stimulant to the L. are at present in the hands of Parliament, which has long ceased to be a body of churchmen, or even a body necessarily Christian. Moreover, other functions which ought to be exercised by the L., such as the election of Churchwardens, are exercised by the Easter Vestries, which any ratepayer may attend, and at which he may vote, regardless of whether he be a churchman at all or not. It is high time that this survival of the days when the ratepayers actually were churchmen were swept away.

The position of the L. in the Church of England at present is illogical and chaotic.

3. Working Definition.

But steps have been taken to provide machinery for the purposes of administration in the hope that Parliament may eventually give the necessary power to use it. This has produced a good working definition of a layman, namely:

"A Lay Member of the Church of England who (i) has the Status of a Communicant, that is to say, either (*a*) is an actual Communicant, or (*b*) has been baptised and confirmed and is admissible to Holy Communion, and does not belong to any religious Body which is not in Communion with the Church of England, and (ii) has signed the declaration as to qualification contained in the Schedule to the Scheme for lay representation." This declaration is as follows: "I.....of..... declare that I have the status of a communicant lay member of the Church of England." To this declaration there is appended a note defining the status of a Communicant as above. (See further FRANCHISE.)

Such for all practical purposes is a layman in the Church of England. He has a right to the services and sacraments of his Church so long as he do not fall under ecclesiastical censure. In the present abeyance of ecclesiastical discipline this qualification is very nearly inoperative. This clearly involves the position that in return for his rights he is under no legal duties. He may take what the Church must offer him: he need give, and he frequently does give, nothing in return. It would be profitable if the layman would regard his position as a Church member from the opposite point of view, and would ascertain his duty to the Church of which he is a member, and consider his rights as accruing only from the performance of his duties. That is the ordinary view of things in other departments of life. The layman's duty is to assimilate the spirit of his Church; to desire to serve her, rather than to desire that she should be conformed precisely to his own personal tastes; to submit himself to her methods; to inform himself as to her position and history; and, finally, to join in her worship and share in her Sacraments.

4. Rights or Duties.

When he has done this, his activities will rightly be available according to his tastes and capacity. The work of the layman in COUNCILS, of the CHURCHWARDEN and SIDESMAN, of the Lay READER or the Teacher in SCHOOLS, is dealt with in other arts. There is further the whole sphere of FINANCE, which the clergy would be only too thankful to hand over to competent and sympathetic laymen. The layman will find in performing his duties on these lines that he will achieve his rights naturally and without effort. The weight of his influence and of his opinion in the affairs of his parish or diocese will be in direct proportion to the enlightenment of his churchmanship, and the consistency of his practice of it.

In view of the peculiar position of the Church of England, any comparison of the position of her L. with those of other Churches is difficult and not directly practical. The theory, for instance, of the Congregationalists and of other kindred bodies that the Church is a voluntary association, whose ministry derives its mission from the congregation, places the L. in such a body in a position so totally different from that occupied by them where the unit of authority is the bishop, and the mission of the ministry is held to derive from God through the Bishops and not through each individual congregation, that any detailed comparison is apt to be misleading. Among the Congregationalists the "Church" consists of a body of "members," *i.e.*, communicants; new members being admitted by a Church meeting after approval by the deacons, who are members elected to that office for a term. The deacons elect the minister, who upon election has the "oversight of spiritual matters," thus deriving his authority in that respect directly from the L.

5. Contrasts and Comparisons.

Similarly, there is great difficulty in comparing the position of the L. in other branches of the Anglican Communion where the Church has the power of self-government, and the L. is clearly defined and in possession of its proper powers, which in England are denied to it and held by Parliament. But, whatever be the actual position in any branch of the Church, the L. has a theoretical and historical place in the Church, and towards the attainment of this in her own case the Church of England must aim. (See further, ANGLICAN COMMUNION, CANONS, OLD CATHOLICS, and Bp. J. Wordsworth's *Report on the Position of the Laity*.)—A2.

T. SYDNEY LEA.

LAMBETH ARTICLES.—See CALVINIST.

LAMPS.—L. are probably of older Christian use than candles, and were hung from the *ciboria* or altar canopies of early chs.; they were also used in connection with the dead from the 4th cent. onwards. Less frequent than candles in mediæval times, they were found in the richer chs. bef. the Euch., altars or relics, or bef. pictures or images specially venerated; occasionally before the holy oils. Endowments for lights bef. the rood or the reserved Sacrament were sometimes spent in candles, sometimes in lamps; the light bef. the reserved Sacr. was not universal, even in Italy, in the 16th cent. Previous to the Reformation, Durham Cathedral possessed three L. constantly burning bef. the high altar to symbolise the watchfulness of the monks there, but such a use of L. was unusual. On the whole L. seem to have been relatively more frequent than candles in the earlier cents., and at all times in the East. The use of seven sanctuary L. bef. an altar where there is nothing of special reverence, such as the reserved Euch., appears to be a modern innovation, perhaps copied from the Irvingites, although there is some similarity between it and what is recorded of Durham, as well as the numerous L. used in the East. Occasionally L. were lighted during service time, like candles; *e.g.*, beside the three at Durham mentioned above, there was another which was only lighted during Mass.—R5.

F. C. EELES.

LANGUAGE, LITURGICAL.—The general principle underlying 1 Cor. 14 2-28, that worship should be in a tongue "understanded of the people," was followed in the early Ch.; Origen says that everyone prays and sings praise to God as he best can in his mother tongue (*Contra Celsum* 8 37; see the whole passage). But difficulties arose, owing to more than one L. being spoken in the same place, and to the varieties of, and changes in, dialects.

Greek was for at least 200 years after Christ the *lingua franca* of most of the Roman Empire; St. Paul seems to have always used it in preaching—he and St. Barnabas clearly did not know, or preach in, Lycaonian, though some of their companions may have used it in preaching in the country villages round Lystra and Derbe (Acts 14 7, 11, 14); St. Peter probably also used it outside Palestine, and this would be the meaning of the statement (Eusebius, *HE.* iii. 39 15) that St. Mark was his Interpreter (*i.e.*, from Aramaic into Greek). Even at Rome the first Christians spoke and worshipped in Greek; St. Paul wrote to the Romans in that L., and Clemens Romanus,

1. Greek.

Hermas, and Hippolytus employed it in their works. Polycarp of Smyrna must have used Greek when he celebrated the Euch. at Rome on the invitation of Pope Anicetus, A.D. 154 (Eusebius, *HE.* v. 24 17). The old Roman Cr. (the original of the Apostles' Cr., *c.* 140 ?) was composed in Greek. Several traces of this usage remained in the Roman services after they had become Latin; such as the KYRIE, and the Trisagion (Agios O Theos, etc.) in the Good Friday offices; lections were long read in both Ls. (for other instances see Scudamore, p. 243, and *DCA*, 2 1016). Pope Victor was apparently the first Roman bp. to write Latin (189-199), and before him the list of Roman bps. contains only two Latin names (Harnack, *Expansion*, p. 381). The Ch. of Gaul was Greek at the end of the 2nd cent.; Irenæus' works and the letter of the Chs. of Vienne and Lyons in 177 (Eusebius, *HE.* v. 1) were written in it; the names of the martyrs mentioned being chiefly Greek, though some are Latin. The African Ch. originally spoke Greek, and Tertullian wrote in both languages; Perpetua (*c.* 202) heard in a vision the hymn, "Agios, Agios, Agios," though she ordinarily spoke Latin; it is doubtful if this is a reminiscence of the liturgical SANCTUS (*Acta Perpet.* 12). In Magna Graecia (South Italy), with its Greek colonies, that L. naturally survived longer than elsewhere; in some cases till the 9th cent. or later.

2. Latin.

It was probably in Africa that Latin first became the liturgical L. Cyprian (*De Domin. Orat.* 31) cites the SURSUM CORDA in Latin. Tertullian in Africa and Novatian in Rome were the first Christian Latin writers of eminence. At Rome Latin was perhaps used as a liturgical L. side by side with Greek in the 2nd cent.; but the Roman Ch. did not become predominantly Latin till *c.* 250 (Harnack, *Expansion*, p. 381). Hermas (*c.* 150 ?, perhaps earlier) does not mention bilingual worship in Rome; but the Latin versions of his *Shepherd*, and of Clement, and of the Roman Cr., were made before 200. Perhaps, as there were several places of worship in the city, Greek was the liturgical L. of some, Latin of others. The spread of Latin over Western Europe made it a *lingua franca*, and it became the liturgical L. of all the West. Even though Ulfilas had translated the Bible into Gothic in 360, we do not find that that L. was used for the prs.; for these Latin was universal in Western Europe. When it ceased to be generally understood, it was still retained in liturgical worship from conservative motives, though the vernacular was substituted in one or two instances, as in parts of the Marriage and Bapt. services.

3. Bilingual Churches.

In countries where the people spoke a vernacular, but Greek was readily understood, the sermons and lections were usually read in, or else translated into, the spoken language. *Interpreters* are found in Egypt (Sarapion's *PB* 25, *c.* 350), and in Syria and Palestine: see Epiphanius, *Exp. Fid.* 21; *Pilgrimage of "Silvia,"* 7 5, where the presbyter interprets the sermon of the bp., who, though he knows Syriac, always speaks Greek—this is at Jerusalem; Eusebius (*Mart. Palest.*, longer Vers.), where Procopius is a reader, interpreter, and exorcist; and the story of St. Anthony who, though he knew no Greek, yet followed the Gospel when read, and as a consequence sold his possessions (Athanasius, *Vit. Anton.* 2 f.). Yet in all these countries the prs. seem usually to have been said in Greek. As, however, liturgical services were in a somewhat fluid state till the 4th cent., their wording being not so absolutely fixed as it afterwards became, they would be capable of oral translation to suit the needs of each place. After the universal adoption of fixed written liturgies the difficulties must have become acute. Irenæus preached at Lyons (*Contr. Haeres.*, pref. 3) in the "barbarous dialect" of the Keltae, whatever that was; but he seems to negative the idea that the Bible or the prs. had been translated into the tongues of the "barbarians," who "have salvation written in their hearts by the Spirit without paper and ink" (*Contr. Haeres.* iii. 4 2). In North Africa the vernacular was Punic; but the Punic element in that Ch. is not mentioned by Tertullian or Cyprian, though strong in Augustine's days. Probably the Bible and the prs. were not translated into Punic, though the lections and sermons would be in the vernacular (cp. Harnack, *Expansion*, p. 415). In France at the present time the Gospel is habitually read at a High Mass, first in Latin at the altar, and then in French from the pulpit.

4. Eastern Churches.

From the period of the growth of written liturgies (4th cent.) these are found in the various languages. But nearly the same conservatism is found in the East as in the West, for, while the spoken Ls. have greatly developed, the prs. have always been said in the classical tongues (in Russia Slavonic is still used, in Greek-speaking countries classical Greek, and so on), and these are not as a rule more intelligible to the people than Latin to an Italian. Yet lections are often read in the vernacular; and the Orthodox, in forming new colonies, translate their liturgies into the L. there understood. (See EASTERN CHURCHES, § 2.)

5. The Anglican Communion.

At the Reformation the Ch. of Eng. adopted English instead of Latin in public worship, and asserted in her 24th Art. (1563, a stronger form than the corresponding Edwardine one) that the holding of public pr., etc., in a not-understood tongue is repugnant to Scripture and to primitive custom. At the same time (1551, 1560, etc.), a Latin version of the PB was officially published, for schools and colleges; and at various times versions have been put out by authority: in Welsh (first in 1567), Irish Gaelic (1608), Scottish Gaelic (1794; the *Scottish Com. Office* in Gaelic, 1797), French for the Channel Islands (1549); and in modern times the PB has been translated into most or all of the L.'s used in the Mission field. (See further, VERSIONS OF THE PB, MODERN; VERSIONS OF THE PB, OLDER; WELSH VERSION OF THE PB.)

6. Practical Considerations.

In all countries where there are many dialects, as is the case where there is little or no vernacular literature, there is difficulty in making the liturgical L. intelligible to the whole community. Each small district, sometimes each village, speaks differently. This is a difficulty much felt in Foreign Missions. And, further, liturgical L. must not be too colloquial; for example, a member of an old Eastern Ch. is apt to consider pr. in his own spoken dialect irreverent. We who possess a PB in Shakespearian English should be sorry to exchange its L. for the sometimes unseemly vernacular used in extempore prayer. So much may be said on the one side. On the other hand, the want of vernacular services destroys the worship of the people. Individual worship may be maintained, but there is little idea of true congregational worship in which the people all join, if the services are said

in an obsolete tongue; the Euch. is considered to be the priest's, rather than the people's, sacrifice of pr. and thanksgiving. The audible responses of the whole congregation were a great feature of primitive worship; this was no doubt the reason why the "prayers in common" were so called by Justin Martyr (I *Apol.* 65). The moral for ourselves is that we should not be too conservative in retaining misleading or misunderstood archaisms of speech in our PB.

(*DCA* 2 1015, art. *Liturgical Language*, which gives many more details than space allows here; Scudamore, *Notitia Eucharistica*, ed. 2, p. 243; Harnack, *Expansion of Christianity*, Eng. trans., 2 270, 381, 400, 413 ff.; and the various *Commentaries* on Art. 24.)—B2.

A. J. MACLEAN.

LANTERN.—The idea of a L. tower illuminating the crossing of a church above the nave and transept roof is, like that of the cruciform plan, of Byzantine origin. Adopted at Ravenna and Venice and afterwards in Rhenish Germany, it was brought to its highest development by the Norman and English builders.

Norman Ls. exist at Winchester and St. Albans. At Salisbury and Wells, 13th cent. Ls. remain above later vaulted ceilings. The broad 14th cent. octagonal crossing at Ely and the central tower of York are our grandest Gothic Ls. and are only rivalled by the dome of St. Paul's.—R6.

CHARLES A. NICHOLSON.

LAPSE.—A patron of a vacant benefice, neglecting in due time to present a qualified clerk, is deprived of the presentation for that turn. If the patron fails to fill the benefice within six months, the right falls to the Bp.; on six months' failure by him, to the Abp.; and, after a like failure by him, to the Crown.—Ta.

R. J. WHITWELL.

LATITUDINARIANS.—This cultured school of theologians dated their rise from the time of the Commonwealth, when a number of eminent thinkers, popularly known as the "Cambridge Platonists," began to advocate enlightened principles of religious liberty and toleration far in advance of the spirit of the age. These liberal views had first been propounded by William Chillingworth and John Hales in the reign of Charles I, but others such as More, Cudworth, Whichcote, John Smith, and Edward Fowler, soon adopted their opinions. Although firmly attached to the Ch. of Eng. the L. were strongly opposed to the persecution of Christians whose sincere convictions prevented them from conforming to its worship, and they therefore zealously advocated the principle of toleration and comprehension. The movement was, in fact, largely a reaction from the narrow and dogmatic theology of the Puritans on the one hand, and the rigid and exclusive eccles. views of the Arminians on the other. The L. specially emphasised the ethical, moral and humanitarian teaching of the Bible, and encouraged the free play of reason in determining matters of Divine revelation. Bp. Burnet, one of their early sympathisers, says, "They studied to assert and examine the principles of religion and morality on clear grounds and in a philosophical method, and allowed a great freedom both in philosophy and divinity" (*His Own Times* 1 188).

Abp. Tillotson, the most eminent and moderate exponent of their theological opinions, placed special importance on bringing religion to the test of reason. "Christianity," he says, "is the best and the holiest, the wisest and most reasonable religion in the world"; "If your religion be too good to be examined, I doubt if it is not too bad to be believed" (1 448–*Serm.* 5; 4 84–*Serm.* 58). The excessive stress placed by some of this school on reason and the cultivation of moral conduct to the comparative neglect of revealed Christian doctrines tended to eliminate the supernatural element from Christianity. Thus by the middle of the 18th cent. Latitudinarianism had degenerated into Unitarianism or Deism, and its teachers were associated with those who opposed the doctrine of the Trinity or the obligation of subscription to the 39 Arts.—A1.

C. SYDNEY CARTER.

LAUDS.—The office to be recited at daybreak. It has remained practically unchanged from the remotest antiquity. Its principal parts are these: five Pss. with antiphons, short chapter, hymn, the cant. *Benedictus*, and the Coll. The 1st Ps. is, on Sundays and Festivals, 93, and on other days, 51. The 2nd Ps. varies for each day of the week. The 3rd is always the same, viz.: 63 and 67 together. The 4th "Psalm" is a canticle from the OT, varying for each day of the week. The 5th is always the last three Pss. (148-150) together. (See HOURS OF PRAYER.)—B2.

A. M. Y. BAYLAY.

LAVABO.—The ritual washing of the celebrant's hands at the Offertory. This was accompanied by the repetition of Ps. 26 6, *Lavabo inter innocentes manus meas.* See *New English Dict.*, which adds that the name L. was also given to (1) the small towel used to wipe the priest's hands, (2) the basin used for the washing. (See also ABLUTION.)—R2.

B. HOBSON.

LAW, ECCLESIASTICAL.—Before the Reformation the *Corpus Juris Canonici*, with its supplements and the special English constitutions synodically promulgated, constituted a distinct body of Eccles. Law (see CANON LAW). After the Reformation, the ACTS OF UNIFORMITY and other statutes affecting the Ch., together with common law, the CANONS OF 1604, and a mass of related documents, made up the "King's Eccles. Law." Its main sources, and the principles affecting it, have been outlined under RITUAL LAW. The titles of many relevant arts. will be found under App. A 2-7, Ma, Oa, R, Ta.—A4.

G. HARFORD.

LAWYERS, ECCLESIASTICAL.—The supersession of the Canon Law, the transference of matrimonial and testamentary suits from the eccles. courts, and the gradual decay of the disciplinary system of the Ch., have very greatly restricted the number of lawyers conversant with eccles. law and procedure, and, of those who take it up, few are able to afford to dispense with general practice. The unsatisfying discussions and decisions in modern eccles. suits have been partly due to the lack of competently instructed lawyers [cp. *DECH* on *Proctors*].—A4.

G. HARFORD.

LAY BAPTISM.—There is nothing in the NT confining the administration of the rite of Bapt. to ordained men, and there are statements indicative of its being performed by laymen. Christ Himself did not usually baptise (impf. ἐβάπτιζεν), but His disciples (Jn. 4 2); and they did so before their definite appointment recorded in Mk. 3 14. The charge of Mt. 28 19 probably includes more than the Eleven within its scope (cp. "but some doubted" in *v.* 17; and the appearance to over

1. Indications of Scripture.

500, 1 Cor. 15 6). The Apostles can hardly have themselves baptised the whole 3,000 on the day of Pentecost (Acts 2 41). St. Peter "commanded" Cornelius and his household to be baptised (Acts 10 48), the rite being presumably performed by lay brethren from Joppa. St. Paul appears to have owed his bapt. to Ananias, who may have been a lay disciple (Acts 9 10, 18, 22 12, 16). He himself laid hands on the twelve disciples of John, but he is not said to have baptised them (Acts 19 5, 6); while, in 1 Cor. 1 17, he says that Christ sent him not to baptise but to preach.

2. Witness of the Early Church.

The early Church generally regarded lay Bapt. as irregular and to be avoided wherever possible. It was occasionally forbidden entirely (*e.g.*, *Ap. Const.* 3 10); but usually it was considered legitimate and even obligatory in cases of extreme urgency, nor was its validity questioned. Tertullian (*De Bapt.* 17) says that laymen "should be content to act in emergencies, whenever the conditions of time, place or person are imperative"; while he even goes so far as to add that the layman "will be guilty of the loss of a soul, if he neglects to confer what he freely can." Bapt. by women was specially disliked, and frequently forbidden (*e.g.*, Tert., *De Vel. Virg.* 9, *De Bapt.* 17; *Ap. Const.* 3 9). But the general voice of the Church was that Bapt. by any Christian was valid, irrespective even of his orthodoxy or character. The Roman and Greek Churches have both authoritatively declared lay Bapt. valid; and the same view is held by the reformed bodies, excepting the Calvinists.

3. PB Rubrics.

In mediæval England, lay Bapts. were frequent, and in Elizabeth's reign midwives still received written permission from the Bps. to perform the rite in cases of emergency (a form dated 1567 is quoted in Strype's *Annals* i. 2 537). The Sarum *Manual* allowed it, and provided a form. The rubrics of our first three PBs also mention it with the same approval, adding to the Sarum the injunction that those present should first "call upon God for his grace, and say the Lord's Pr." (the mention of the latter seems to derive from HERMANN'S CONSULTATION). But the Puritans were anxious to abolish lay Bapt. entirely, because of former abuses through clerical laxity; *e.g.*, Luther (*De instit. Ministris eccles.*) denounces the Roman priests for ceremoniously "baptising stones, altars and bells," while they despised that of infants as beneath their dignity. Some, with Cartwright, maintained that the minister is of the essence of the sacrament. The irregularity of lay Bapt. was so strongly and widely felt that in 1604 the rubrics of the PB were altered so as to make no mention of any other than a "lawful minister," and in 1662 they were still further revised in the same direction.

4. Validity of Lay Baptism.

But, although no positive sanction for lay Bapt. survives in our present formularies, its validity is beyond question. As against the view that the minister is "a subordinate efficient cause," Whitgift, Hooker and Abbot laboured to defend the validity and lawfulness of "Bapt. by any man in case of necessity." King James himself, in spite of his strong prejudices against lay Bapt., expressed at the Hampton Court Conference his view that the minister is "not of the essence of the sacrament," although "he is of the essence of the right and lawful ministry of the sacrament." This has always been the opinion of the Ch. of England; and in 1841 the Court of Arches decided (in the case of *Martin* v. *Escott*) that "the law of the Church is beyond all doubt that a child baptised by a layman is validly baptised." The only essentials are the use of the proper matter (viz.: water) and the proper words (viz.: invocation of the three Persons of the Trinity).

(Literature. See especially Bingham's *Scholastic History of Lay Bapt.*; and Elwin, *The Minister of Bapt.*)—1a. HORACE MARRIOTT.

LAY COMMUNION. — That communion or fellowship with the Ch. which a layman enjoys, and to which a clerk in orders may be reduced by voluntary renunciation of ministerial functions or as a penalty for an eccles. offence.—A2. G. HARFORD.

LAY READER.—See READER.

LAYING ON OF HANDS.—(*Imposition of the hand* or *hands*: ἐπίθεσις τῶν χειρῶν, Acts 8 18, 1 Tim. 4 14, 2 Tim. 1 6, Heb. 6 2; χειροθεσία; χειροτιθεσία: *manus* or *manuum impositio*, more frequently the former.)

1. Its Meaning and Minister.

The original meaning of the act of laying on of hands is to be found in pre-Christian religions, and particularly in the Jewish. Its significances appear to be two, (*a*) *benediction*, and (*b*) *consecration*; that is, (*a*) the conferring of a blessing, and (*b*) the setting apart for a particular purpose (cp. Gen. 48 14, Num. 27 18, 23, etc.). St. Augustine gives a very wide meaning to the action when he says (*De Bapt. contra Donat.* 3 16): "Quid est enim aliud (manus impositio) nisi oratio super hominem?" And the laying on of hands has in the NT and ecclesiastical usage so wide a meaning that it is difficult to employ any narrower definition.

The imposition of the hand is a sacerdotal action, and cannot be performed in the Christian Ch. by anyone below the rank of Priest (for an exception see Cyprian, *Ep.* 18 1, where the imposition of the hand on penitents in case of necessity is allowed to deacons). The laying on of hands in Confirm. and Ordination belongs solely to the Bp.—as also, properly speaking, in the Reconciliation of Heretics. In early times, when the penitential discipline was public, the Bp. was the regular minister of Absolution. But, with the change of practice, the administration of Penance is everywhere now committed to Presbyters. As for the various Benedictions, they can be performed by a Presbyter, but are sometimes limited to Bps., rather on account of the dignity of the function than by necessity of the case.

In the NT the laying on of hands is the outward act with which is connected the gift of the Holy Spirit, both together making up the sacramental rite of Confirmation (Acts 8 17, 19 6, Heb. 6 2; cp. 2 Tim. 1 6, Acts 9 17). The action of laying on of hands at Confirm. soon died out in the East. It is mentioned, indeed, in comments on the passages of Scripture which refer to it, and in some books of the *Church Order* series (*e.g.*, *Apost. Const.* 3 16, 7 44; *Can. Hippol.* 19 136; see Maclean, *The Ancient Church Orders*, pp. 105-6, Cambridge, 1910), but very rarely in ancient *Greek* Fathers. Unction with CHRISM is the Eastern method of Confirm., and the only one that has left any trace on liturgical books. In the West, both unction and the imposition of hands co-existed from the earliest times: sometimes one, sometimes the other, is mentioned; often the same author mentions both, particularly divines of the Carolingian periods, who seems to have been desirous of preserving both actions without prejudice. In the Mediæval period the imposition of the hand sank very much into the background, and an extension of the hands was all that actually accompanied the Pr. for the gift of the sevenfold Spirit; often even this disappeared.

2. In Confirmation.

In the First PB of Edward VI an imposition of the hand was prescribed for Confirm., preceded by a signing with the sign of the cross, and accompanied by the words *N., I sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.* In the Second and all subsequent PBs the signing is omitted together with the words given above. In their place is substituted the present formula, *Defend, O Lord, this thy child*, etc., accompanied only by the laying on of the hand, a practice justified by Scripture and patristic quotations, but with little liturgical precedent.

Many impositions of the hand are found in liturgical books during the Bapt. rites, among the ceremonies of the catechumenate. In fact the phrase *imposition of the hand* came to be a synonym for admission to the catechumenate (for examples see the note of Valesius on Eusebius, *Vit. Const.* 4 62). The same action was likewise particularly connected with EXORCISM, as may be seen in the Roman rite of Bapt.; a signing with the sign of the cross was associated or alternated with it. This laying on of the hand vanished from our PB at the Reformation, but the First PB still retained the crossing at the beginning of the service. This survival of the old form of admission to the catechumenate was omitted in the Second and all subsequent PBs.

3. In Preparation for Baptism.

When the Bapt. which a heretic had received was considered invalid, he was counted as a heathen, and, if he turned to orthodoxy, he was catechised, baptised and confirmed. If, on the other hand, this Bapt. was accepted, then the method of Reconcilation appears to have been a sort of Confirmation; that is to say, the *form* of Confirm. was followed (unction in the East, imposition of the hand in the West), and the Holy Spirit was believed to be imparted thus to the convert. Such at least is the language of canon 95 of the Trullan Council and of St. Gregory the Great (*Ep.* 11 67), though, even in the East, the liturgical books mention an imposition of the hand.

4. In Reconciliation of Heretics and in Absolution.

In the Reconciliation of Penitents, an imposition of the hand was universally the symbol of Absol.; indeed, according to Bp. Chase, 1 Tim. 5 22 refers to this. At the present day an elevation of the hand is substituted for it in Western practice, and in the East no action is prescribed. Through some have suggested that the imposition of the hand is the *matter* of Penance, as might be thought from the importance attached to it in early times, yet this is not the view of the Ch., and St. Thomas Aquinas, after a discussion of the point, decides against its necessity (*Summa Totius Theol.* iii. 84 4).

The PB contains no form for the Reconciliation of Heretics, and does not enjoin any imposition of the hand in the Absol. of Penitents. The author of the Homily *Of Common Prayer and Sacraments* (*Hom.* 2 9), however, obviously considered it necessary in the latter case, and it is found in *A Form of Penance and Reconciliation of a Renegade or Apostate from the Christian Church to Turcism, etc.* (*anno* 1635; see *Hierurgia Anglicana* 3 10).

When Ananias restored St. Paul's sight he laid his hands on him (Act 9 12, 17), and St. Paul used the same action in healing the father of Publius (Acts 28 8)—both carrying out an injunction of our Lord, according to the writer of the close of St. Mark's Gospel (Mark 16 18). So, in some ancient orders of VS, the priests and ministers (or the priests and the faithful who are with him) are enjoined to lay hands on the sick person (Martene, *Ant. Eccl. Rit.* i. 7 4, Orders 4, 5, 14—vol. 1, pp. 305, 307, 322, ed. 1788, Bassano). No trace of this occurs in the PB; but it is found in TOUCHING FOR THE KING'S EVIL, as the following example will show. "In an Office of date 1662 (given in *Hierurgia Anglicana* 3 176), while the Gospel (Mark 16 14-20) is being read, at the words, "They shall lay hands on the sick and they shall recover," is this Rubric, "Here the infirm persons are presented to the King upon their knees, and the King lays his hands upon them."

5. In Healing.

The imposition of the hand has been also employed for a large number of benedictory purposes, a use strictly in accordance with the most fundamental meaning of the action. We may instance the consecration of abbots and abbesses, the dedication of persons to the religious life, and (sometimes) the consecration of kings. In many of these an extension of the hand has taken the place of actual touch, and in this form it is frequently employed for blessing in general, both in the Ch. of Eng. and elsewhere.

6. In Blessing.

For Imposition of hands in Ordination, see arts. ORDINAL, ANGLICAN ORDERS.

(Chase, F. H., *Confirmation in the Apostolic Age*, 1909; Duchesne, L., *Christian Worship*, SPCK, London, 1904; Bingham, J., *Antiquities of the Christian Church* xii. 3, etc.; *DCA*, vol. 1, pp. 828-9.)—R2.

T. THOMPSON.

LAYMEN, HOUSES OF.—See CONVOCATION, § 6.

LEAP YEAR.—See CALENDAR, § 2, 5, 6, 7, 10.

LEARNING.—Christianity claims to be the ultimate religion and to contain absolute truth about God and man. If this claim is to be sustained, all partial and fragmentary truths

must be consistent with the Christian system and find their place in relation to the whole.

As the Church emerged from the obscurity of the 2nd cent. she found herself confronted by pagan philosophy. She was necessarily challenged to justify her doctrine to the reason of the thinker, as well as to show that her teaching could rouse the conscience and sway the affections of ordinary men.

1. The Early Church.

The schools were mainly in the hands of pagans, and pagan authors formed the text-books for the study of grammar and rhetoric. Intellectual life was nowhere more vivid and many-sided than at Alexandria, and it was there that a great catechetical school arose under Pantaenus, Clement, Origen, Heraclas and Dionysius, in which an effort was made to assimilate all that was good in the teaching of Paganism and to represent Christianity as the truest philosophy. It may perhaps be said that all the arguments which have since been urged against Christianity and the answers to them are to be found in Origen's reply to Celsus. Dionysius (Euseb., *HE* vii. 7) exhibits the true spirit of the Alexandrian school when he declares that he reads everything, and, in refuting, hates what is false the more. Jerome on the other hand, whose L. was profound and wide, blamed himself for reading Virgil, almost as John Bunyan reproached himself for playing hockey.

In the centuries which followed ancient philosophy disappeared as a living force.

Charlemagne (800) tried to attract to his court the best scholars from Britain and Ireland, and the schools which he founded became centres of L. in the Middle Ages.

In Thomas Aquinas (1225-1274) a reconciliation was effected between theology and philosophy, and Aristotle, who was only known through a Latin translation from the Arabic version of one or two of his treatises, became almost canonised as a Christian Father.

At the time of the Reformation the representative leaders of the English Church, like Cranmer, Parker and Laud, were steeped in patristic learning. While declaring, in their struggle against mediæval corruptions, that Scripture is the ultimate and final authority in matters of faith, they yet appealed to the early Fathers as authoritative interpreters of Holy Writ. Cranmer asserted with passionate earnestness, as against Rome, that the doctrine embodied in the English PB was in accordance with antiquity and Scripture. Similarly Richard Hooker (1553-1600), in defending the Church against Puritans and Anabaptists, argues on grounds of reason and common sense, and supports his views by marshalling a great array of early Church authorities. [Jewel, Bramhall, Andrewes and Jackson were examples of learning in high places. That the ideal of the leaders was not more widely reached by the rank and file was due to no indifference or slackness on the bishops' part, but to the rapacity of one generation of lay despoilers of Church property, and to the failure subsequently of lay patrons to take the responsibility of making their so-called "livings" adequate, a failure which has now become chronic.]

2. The Reformation.

In the same way in the subsequent controversies the Church writers of the time, such as Pearson, Bull, Butler and Waterland, made, with massive L., the double appeal to reason and to antiquity, and met Socinians and Deists upon their own ground.

3. Post-Restoration Period.

The leaders of the Oxford movement invoked the authority of the Fathers against the Latitudinarian tendencies of the period. This was done, however, with an imperfect sense of historical perspective. The teachers of an earlier age should be studied rather as illustrating the development of theological thought, and as examples of the way in which great problems may be faced, than because their conclusions are to be considered as binding upon subsequent generations. (See further, AUTHORITY, § 8.)

The need for L. is not less conspicuous in the present day than in the past. We have been passing through a period of reconstruction with regard to the knowledge of subjects connected with theology, comparable to the time of the Renaissance and Reformation.

4. The Present Day.

The theory of evolution and the investigations of geology have wrought a revolution in the conception of the duration of the world and of the length of the chain of life, similar to the revolution effected by the Copernican theory in the conception of the position of the earth and of the magnitude of the universe, and they have profoundly modified and illuminated our ideas as to the process of creation and the history of the development of man's bodily and mental life. History and literary criticism have transformed our ideas as to the date and authorship of most of the books of the OT, and are dealing with the growth, composition and authenticity of the Gospel narratives. The science of comparative religion has opened a wide field of research, and shown that Christianity must not be isolated from all other examples of man's instinctive striving after God, but that much light may be thrown by a study of the great book-religions of the East on the capacity of the Christian faith to satisfy the highest and most universal aspirations of man. Philosophy pursues her unwearied search after the unity and reality underlying phenomena, in which religion would fain trace the purpose, holiness and love of a Heavenly Father.

Such speculations are no longer confined to the student. The results are familiar to the unlearned, and there is in consequence some unsettlement of religious belief. The Church may meet all this new thought in one or other of two ways. She may adopt the method of attempted suppression as set forth in the Papal Encyclical, *Pascendi Gregis*, against Modernism, screw down the safety-valve, shut

eyes tight and await results. She may on the other hand appeal, as in the past, to sound L. and enlightened and reverent common sense, recognising that reason no less than faith is a gift of God, and that the intellect has its rights and its responsibilities as well as the heart. True faith is fearless, and invincible belief in truth and unquenchable love of the light will lead the Church to prove all things that she may hold fast that which is good. Bad criticism must be met by good criticism and false philosophy by that which is more profound. It is only when the stand is taken on the impregnable rock of ascertained fact that security can be assured. Living belief and loyalty are indeed something more than the last conclusion in a chain of syllogisms. Faith is given in answer to prayer and springs from single-hearted devotion to truth and goodness, but to shut our eyes to any truth is not an act of faith but of timid faithlessness.

The battles of theology are fought and won in the study, and a great international confraternity of scholars is ever grappling with the problems which are raised. The parish clergyman, even if not learned himself, must endeavour to follow their arguments and test their conclusions, and to turn all his acquisitions to use in the sphere of practical life and religious teaching. There must be no divorce between the head and the heart, between reason and religion. " In the English Church," it has been said, " faith is not afraid to reason, and reason is not ashamed to adore."—TE, U.

JOHN T. MITCHELL.

LECTERN.—Pre-Reformation Ls. were principally (1) Sanctuary Gospel Ls., as at Westminster Abbey in 1532 (*English Altars*, Alcuin Club); (2) Choir Ls. for music books, still used abroad (San Giorgio, Venice). Various shapes (brass or wood) were in use: EAGLE, Pelican, desk, double or fourfold revolving desk, and (rarely) stone desk in wall. Desk Ls. were often covered with a cloth.

Fine Pre-Reformation examples are: (eagle) at Southwell Minster (from Newstead Priory); and (double desk with figure of Henry VI on top) Provost Hacombleyn's at King's College, Cambridge. Of Post-Reformation Ls. (used for Lessons), fine brass examples are at Wells Cathedral (double desk, 1660), and (eagle) York Minster (1686). The Puritans destroyed the eagle L. as " an abominable idoll." Ls. were again used at the Restoration, but many were afterwards disused.

Wheatley (1720) speaks of Reading Pews with two desks, " one for the Bible, looking towards the body of the Church to the People." As late as 1840, a writer in the *Ecclesiologist* complains of the disuse of many fine old Ls., even that at King's College. But by 1875 many eagle Ls. had been introduced, and they " will never now, I believe, excite the most sensitive spirit into theological strife " (Beresford Hope). The L. is now in general use, but poor specimens abound. It is the church ornament " which most often goes wrong " (Micklethwaite). Before purchasing one, size, design and material should be most carefully considered in connection with the surroundings. The L. is, as it were, the Throne on which God's Holy Word is placed in the midst of the church. It should therefore be thoroughly good and beautiful.—R3.

W. A. WICKHAM.

LECTION.—See EPISTLE, GOSPEL, LECTIONARY, PROPER LESSONS.

LECTIONARY.—The earliest Church services appear to have consisted of (1) the Liturgy, (2) Vigil-services—like the Easter Vigil, (3) *Missae Catechumenorum* (= ANTE-COMMUNION SERVICE), and (4) Vespers—similar in character to the Mozarabic or the Ambrosian Vespers; to which (5) a service of Mattins (*i.e.*, Lauds), constructed on the model of Vespers, was added at an early date. Of these services the *Missa Catechumenorum* and the Vigil (which was only an enlarged *Missa Catechumenorum*) consisted of little else than a series of lessons. But there were no lessons at Vespers[1] and rarely at Mattins; and there was no " course " of Psalmody at any service (*i.e.*, no arrangement by which the Psalter was gone through as a whole), but only *selected* Pss., and the lessons were *selected passages*, though often taken in order from a suitable book of Scripture (see EPISTLE).

1. Earliest Christian Services.

When the monks came to the front they introduced sets of services of their own of a novel character, which consisted almost entirely of Pss. arranged in a " course " by which the whole PSALTER was gone through in a definite time. The chief of these monastic services were the Nocturns (or night-services); and it was not long before the reading of Scripture was introduced into the monastic Nocturns of the West; but this Scripture-reading differed in character from the lessons of the previous non-monastic services, for instead of selecting certain *passages* for certain services the monks appointed certain *books* which were to be begun at certain seasons and read continuously and *ad libitum*, so much of the book being read at each service as the abbot chose, and the reader beginning again next day where the reading was left off the day before. Moreover, instead of a *set* of lessons from different classes of books—*e.g.*, the Law, the Prophets, Epistles and Gospels (see ANTE-COMMUNION)—only one book was in reading at a time, though the passage read on any particular day was divided up into three (or four) lessons between which RESPONDS were sung. (When there were three Nocturns, as on Sundays and festivals, the course of Scripture-reading was usually confined to the first Nocturn—on Saints' days the lessons being specially chosen so as to be appropriate to the day; and at the second Nocturn was read—on Sundays a homily,

2. Monastic Services.

[1] Certain apparent exceptions, *e.g.*, Lenten Fridays at Milan, are in reality Vigil-services and not true Vespers.

on Saints' days the life of the Saint; and at the third Nocturn on both Sundays and festivals a commentary on the Gospel for the day.) The oldest rules for this Scripture-reading extant prescribed that Isaiah shall be begun in Adv., followed by Jeremiah and Daniel after Christmas, and Ezekiel, Job and the Minor Prophets after Epiph. A week before Lent (in later times at Septuagesima) they were to begin the Pentateuch and to continue with Joshua and Judges until Palm Sunday. In Holy Week suitable parts of Isaiah and Lamentations were to be read; in Eastertide the Catholic Epistles, Acts and the Revelation. After Pentecost, Samuel, Kings and Chronicles, the books of Solomon, Esther, Judith, Maccabees and Tobit up to Adv. In the third Nocturn the Pauline Epistles were to be read.[1]

When the different elements of these services were collected into one volume called the Breviary, it became necessary to assign definite passages to the successive days; and in the small portable Brev. the length of the passages chosen was reduced to a mere shadow of the original.

The (so-called) "Reformed Brev." of Quignon was the result of a reaction against this state of things and in favour of a more systematic reading of Scripture; QUIGNON'S BREVIARY, however, could not properly be styled a reformed *Roman* Brev., as it was an entirely new scheme, parts of which were suggested by ancient rites and accounts of early but obsolete services. In this Brev. three lessons were appointed for each day (like the Ambrosian rite); of these the first was from the OT, the second from the NT—so that the principal part of the former and almost all of the latter were read in the course of the year—(cp. Cassian's account of ancient Egyptian monastic services), and the third lesson (if a Saint's day) was from the life of the Saint (cp. Ambrosian), otherwise from the Epistles (cp. Rule of St. Benedict). (Quignon may have partly founded his lesson-system on notices in the Rule of Aurelian, and on a misunderstanding of the *Missae Catechumenorum* of the Mozarabic rite.)

3. Quignon's Breviary.

Quignon's L. was ingeniously worked out. Isaiah was begun in Adv., followed by appropriate selected lessons from the other prophets; after Christmas the Sapiential books till Septuagesima, when Genesis was read till Passiontide, when again appropriate selected lessons from the prophets were read till Easter. After Easter Genesis was resumed and read till the octave of Corpus Christi—Ascension Day, Pentecost and Corpus Christi having their own proper lessons. Then follow parts of Exodus, Sam., Kings, Daniel, Tobit, Judith, Esther and Job till Adv. For the second lessons, Luke is begun on Adv. Sunday and read (up to c. 21) till three weeks after Christmas; then some of the Pauline Epistles till Septuagesima. From Septuagesima till Passiontide are read St. John's Gospel and Epistles, and James. The Passions from the four Evangelists fill up Passiontide; and the four accounts of the Resurrection fill up Easter week. Then follow Rom. and, 1 Cor. up to Pentecost, when Acts is begun. Acts is followed by the remainder of the Pauline Epistles, Matt., Mark, 1 & 2 Pet., Jude, and part of the Revelation. After this the Pauline Epistles omitted after Epiph. complete the year.

[1] The allusions in the early Fathers to lessons of Scripture read in the regular services are not to such services as these monastic services, nor to hte course of Bible reading used at these services (see ANTE-COMMUNION SERVICE, § 3).

It is known that in drawing up the PB Cranmer was greatly influenced by Quignon's Brev., and his previous draft-schemes (see Gasquet and Bishop's *Edward VI and the Bk. of CP*) follow Quignon's general scheme very closely. In the end however, while adopting Quignon's plan of taking the first and second lesson from the OT and NT respectively, Cranmer dropped the third lesson altogether, and unfortunately threw over the ancient method of arranging the lessons according to the Ecclesiastical Year (with the exception of the assignment of Isaiah to Adv.), and invented a new method of arranging the Scripture-reading according to the days of the Calendar, with only the fewest possible exceptions for the great holy-days of the Dominical year. The course of lessons was even made to begin with January instead of after Christmas.

4. PB of 1549.

Under this system the greater part of the OT and part of the Apocrypha were read through in the course of the year, beginning with January, in the order of the books as in the Bible, except that Isaiah was reserved for the close of the year. The Gospels were read through thrice in the year at MP, and the Acts and Epistles thrice at EP, Revelation being omitted altogether. (For the Proper Lessons under this scheme see art. PROPER LESSONS.) These Calendar lessons continued with very slight alterations until 1871, except that in Elizabeth's (and later) PBs the ferial lessons on Saints' days were displaced to make room for Proper lessons.

In the "New Lectionary" of that year the Calendar lessons were revised throughout, the average length of a lesson being reduced. The NT, except Revelation, was now appointed to be read through once a year at MP, beginning in January, and once a year at EP, beginning in July, Revelation (except three chapters) being read at both MP and EP during the latter part of December. Though this revision contained many improvements, yet it was carried through with altogether insufficient pains, and with a complete ignoring of the ancient lectionaries of the Church. In the divisions which marked the beginning and endings of the particular lessons (in which the old division into chapters was very rightly ignored) the state of NT scholarship at the time warranted the expectation of a much better result than was obtained, for many and glaring blunders were made, and some of the new divisions were even more contrary to sense than the worst of the old chapter-divisions (the divisions of Acts may be specially referred to); and the L. was soon felt to be quite unworthy of the scholarship of the day—an unworthiness which grew ever more apparent with the progress of NT scholarship. Accordingly, in 1878, an improved L. was drawn up by the Lower Houses of both Convocations, which was carried out with far more care, and avoided many of the faults of detail in the L.

5. Lectionary of 1871.

of 1871. This proposed L., however, did not deserve to be accepted, for, in spite of influential remonstrances, the revisers perpetrated the chief fault of the old system—viz., the arrangement of the daily lessons according to the Calendar instead of the Ecclesiastical Year—with the consequent clashing of the daily and Sunday systems. The scheme was abandoned in deference to complaints raised by the printers that they would lose money on their stock of PBs on hand if any alteration were made in the PB. That it is quite possible to arrange a L. according to the Ecclesiastical Year may be seen in various Lutheran lectionaries, as also in the "Irvingite" L., and in a proposed L. recently put forth by the Very Rev. Provost Staley. See *Church Book for the use of Evangl. Lutheran Congregations by the authority of the General Council of the Evangelical Lutheran Ch. in N. America*, Philadelphia, 1892; (Irvingite) *Liturgy and Offices of the Church;* Staley, *Revision of the Lectionary*. In the New L. of 1871 the number of lessons from the Apocryphal books was reduced. In the Irish L. of 1878 these lessons were abolished altogether, although the statement in the Art. was retained that "the Church doth read" these books.

6. Ceremonial of Lessons.

The Rule of St. Benedict directs the lessons to be read "*super analogium*" (which probably means an ambon); and both reader and hearers sat. In the Sar. Customary they are ordered to be read "*in pulpitu*," and similarly at Barnwell. Mr. T. Thompson informs me that the "*pulpitum*" was the loft over the screen at the West end of the choir, in which there was often a projection "like unto a pulpit" over the quire-door with a desk (or desks) in it facing East for the lesson books. The legenda were (sometimes at least) read from a lectern in the quire, but this was a later custom (see *Rites of Durham*, pp. 11, 12). The place from which the lessons were read in parish churches in mediæval times seems to be wrapped in great uncertainty; but there does not seem to be any instance of the use of a lectern for this purpose.

The Injunctions of Edward VI (1547) ordered that a chapter from the NT should be read at the Latin Mattins, and a chapter from the OT at the Latin Vespers, from the same place as the Epistle and Gospel were ordered to be read, viz., "in the pulpit or" where there was no pulpit "in such convenient place as the people may hear the same" (see ANTE-COMMUNION SERVICE). This was a return to the primitive ante-monastic usage, and was generally followed, though in college chapels and some parish churches (and even cathedrals) the lessons were read from desks placed on either side of the stalls—possibly a survival of some ancient custom. The use of lecterns for the purpose in cathedrals is mainly due to the Caroline divines, and the general use of lecterns for the lessons in parish churches is one of the mistakes of the 19th cent., the normal use of the mediæval LECTERN being to hold the antiphoner rather than the lesson-books—the primitive custom in the case of the early and non-monastic lessons being to read them from the ambon or pulpit. (For bibliography of ancient lectionaries, see ANTE-COMMUNION SERVICE, § 7.)—C1. W. C. BISHOP.

LECTURER.—Before the Reformation there were lectureships provided by endowment or voluntary contributions in a few parishes. The number of these was largely increased in the year 1626, when twelve persons were legally empowered to purchase impropriations, with the proceeds of which they were allowed to provide parishes where the clergy were not qualified to preach with Ls. to preach instead of the parochial Clergy. This was found to be somewhat subversive of Church order. Consequently Abp. Laud in 1633 procured a bill, exhibited in the Court of Exchequer by the Attorney-General, against the twelve persons who purchased the impropriations, charging them with misapplying their trust by appointing Ls. who did not conform to the Ch. of Eng. The money was confiscated to the King's use, but in many parishes the Ls. still continued, maintained by private contributions.

In 1641–9 a portion of the confiscated revenues of the Bps. and ejected clergy was used to provide Ls. for the vacant parishes. Most of these were dispossessed of their positions and incomes by the Act of Uniformity (1662), which required declarations which they were unable to make. The endowed lectureships still existing are the relics of the old system. In any parish where there is a L. the Bp., if he thinks fit, with the consent of the incumbent, may require the L. or preacher to perform other ministerial duties as assistant curate or otherwise, and may vary the duties from time to time. If the duties so prescribed are not performed, the defaulter may be removed from his office (7 and 8 Vict., c. 59, ss. 1, 6).—A3. LUCIUS SMITH.

LEGEND.—The vol. containing all the matter to be read by way of lessons in the Nocturns. It comprised: (1) several series of lessons from Scripture, to be read in the 1st Noct., each series being called a *History;* (2) lessons from the writings of the Fathers, called *Sermons*, read in the 2nd Noct.; (3) expositions of the Gospels for Sundays and Festivals, called *Homilies*, read in the 3rd Noct.; (4) lessons from the lives of the saints, read on their festivals in the 2nd Noct. From this last item we derive the common meaning of the word Legend. —B2. A. M. Y. BAYLAY.

LENT (*Quadragesima; τεσσαρακοστή*, mod. Gk. *σαρακοστή*; Fr. Carême; Gaelic Carmhas; Welsh Garawys; Syr. "The great fast").—The earliest definite reference to the fast bef. Easter is in Irenæus (Eusebius, *HE* v. 24 23), who speaks of a variety of usage as of long standing in his day. Some fasted one day, some two or more days, some forty continuous hours. Many of the (4th cent. ?) Church Orders speak of a two-days' absolute fast, relaxed in the case of a sick person to a fast on the Saturday (Maclean, *Ancient Church Orders*, p. 135). This custom is probably connected with the fast bef. Bapt., as Easter was the great occasion for that sacrament (see FAST, § 3). At an early date Holy Week was treated as a partial fast, with bread, salt and water (a "xerophagy"), usually ending with a two-days' absolute fast; see Tertullian, *De Jej.* 2, 9, 15; Dionys. Alex., *Ep. ad Basiliden*, can. 1, who speaks of a variety of custom; the older *Didascalia* 5 14, ed Funk; *Canons of Hippolytus* 22 195 ff. The Montanists added an extra week to the fast, but excepted Saturday and Sunday (*De Jej.* 15; Tertullian's language is vague, and he does not here refer to Pascha, but he says that the Montanists had only two

1. Origin and Variety of Usages.

weeks of xerophagies in the year). We do not read of a forty-days' fast bef. the 4th cent., a supposed reference to it in Origen (*Hom. in Lev.* 10 2) being probably due to his translator, Rufinus. At Nicaea (can. 5) the "forty days" are only named as a well-known season, before which synods were to be held; and in the *Test. of our Lord* (*c.* A.D. 350?) they are only a solemn season for pr. and for preparation for Bapt. In neither case is the *fast* mentioned. And we find a similar state of things at Alexandria early in the 4th cent. Athanasius, under influence of Rome, urges his people to fast for the *whole* forty days in his 12th *Festal Letter* (as commonly reckoned), *c.* 340. Bef. that they seem only to have observed the season much as we keep Advent (see further, Duchesne, *Chr. Wor.*, p. 242). The spread of the custom of fasting for forty days is perhaps connected with that of receiving the candidates for Bapt. (*competentes*, φωτιζόμενοι) forty days bef. Easter, as ordered by the Council of Laodicea, *c.* 380 (can. 45). Sometimes the Forty Days included Holy Week (as in the *Test. of our Lord*, where they are not a fast, and in the *Edessene Canons*, can. 7, where they are, and as at Rome and Alexandria), and sometimes excluded it, as at Antioch and Constantinople (cp. Chrys., *Hom. in Gen.* 30 1; *Apost. Const.* 5 13, 18; Pseudo-Ignatius, *Philipp.* 13). "*Silvia*" (*c.* 385) describes an eight-weeks' Lent at Jerusalem (§ 4). In the 5th cent. Socrates (*HE* 5 22) testifies to great variety of usage; at Rome they fasted for three successive weeks, elsewhere for six weeks (Illyricum, all Greece, Alexandria); in other parts L. lasted seven weeks, but they fasted only at three intervals, for five days at a time. Yet all called the fast τεσσαρακοστή (so also Sozomen, *HE* 7 19). This last fact is probably to be accounted for by the original object of the season having been not for fasting but for pr. and vigil; it astonished Socrates, who had not the clue to the matter which we possess (see also below, §3).

2. Days Excepted.

At Rome all the days were fasts except Sundays; Socrates (*l.c.*) says that Saturdays also were excepted at Rome in his time; but this was not the ordinary Roman usage (see WEEK, THE CHRISTIAN, § 5). At Constantinople Saturdays and Sundays were excepted, and this was the case also at Alexandria (Athanasius, *Fest. Letter* 6 13, A.D. 334), and at Milan (Ambrose, *de Elia et jejunio* 10, *c.* A.D. 389). But the Council of Agde (Agatha) in South Gaul expressly orders a Saturday fast in L. (can. 12, A.D. 506). There was great variety in the food eaten in L.; some ate only fish, some fowl also; some abstained from eggs and fruit; others, having fasted till the ninth hour, afterwards ate any food without distinction (Socrates, *l.c.*).

3. Beginning of Lent.

As Sundays were not fasted, L. at Rome, even in the time of Gregory the Great (*Hom.* 16 *in Evang.*), consisted only of 36 days of actual fast, beginning on the "first Sunday in L." Accordingly, in the 7th cent., some time before the Gelasian Sacramentary, four days were added, and L. thus began on Ash-Wed. (Feria quarta in capite jejunii, or F. qu. cinerum). But in the Ambrosian rite L. still begins with the following Sunday, called "Dominica in capite Quadragesimae," and this was the Gallican custom. The name "Ash-Wednesday" comes from the benediction of ashes on that day, all the faithful attending church as penitents, and having ashes placed on their foreheads (see also COMMINATION). The days before L. are called "carnival" (Fr. carnaval; Ital. carnovale; Low Lat. carnelevamen "solace of the flesh"; late Gk. *αἱ ἀπόκρεω*).

The Greeks now begin L. after what we call Quinquagesima Sunday, but do not eat meat in the preceding week (Shann, *Euchology*, p. 263). The E. Syrians fast for fifty days before Easter, beginning at Quinquagesima, and in practice fasting even on the Sundays.[1] The Armenians have an eight-weeks' fast (cp. "*Silvia*," above).

4. Special Names and Liturgical Features.

The first Sunday in L. is called Quadragesima (so PB in the Tables). The last three Sundays are called: Refreshment or Midlent Sunday (the former name because of the Gospel for the day); Passion Sunday, "Dom. in Passione Domini" (because the Gospel speaks of the preliminaries to the Passion); and Palm Sunday (see HOLY WEEK). There is good reason for calling the last fortnight "Passiontide," but there is no authority for calling the last week but one "Passion Week," which only leads to confusion with Holy Week, the name being given to the latter both by some early writers and by a common modern custom. The Ash-Wed. Coll. is appointed for daily use in L. in PB; a similar rule applies to all days up to Maundy Th. in the Sarum missal, which orders a memorial for penitents (p. 135, Burntisland edition). Special masses are provided in the Gelasian Sacramentary for every day in L. except Thursdays. The Sarum and present Roman Missals provide them daily. The E. Syrians provide for a Liturgy daily in the first, fourth, and last weeks (called the "weeks of the mysteries"), but not on Saturdays except Easter Even, and also on every Friday in L.; they call the middle Wed. "The Division" and observe it as a sort of carnival, but do not break the fast. The Greeks, following the Council of Laodicea (*c.* A.D. 380, can. 49), only celebrate the Euch. in L. on Saturdays and Sundays; on the other days they use the Liturgy of the Presanctified, as expressly ordered by the Trullan Council, A.D. 692 (can. 52). In the 1662 PB the seven penitential Pss. were ordered to be said on Ash-Wednesday; six in the ordinary place, and one in the Commination Service. The proper lessons for Ash-Wed. date from 1871. The Amer PB contains proper lessons for every day in Lent.

5. Post-Reformation Observance of Lent in England.

While the PB reckons "the 40 days of Lent" as "days of fasting or abstinence" (1662), it gives no rule as to the way in which this and other fasting seasons are to be observed. And in view of the change of modern habits, especially as to the amount of food taken at each meal, ancient rules would hardly be applicable to the present day. The first *Homily on Fasting* gives as the object of fasting the subjection of the flesh to the spirit, that the spirit may be more fervent in pr.; and makes this discipline a sign of our submission to God; it permits two meals on a fasting day. But the manner of the observance of L. is left largely to the discretion of the individual. In the 16th cent., however, the civil law made strict enactments on the subject. In 1548 abstinence from flesh on fast days (including all Fridays and Saturdays in the year) was ordered, both for spiritual reasons and for the preservation

[1] So, in practice, they fast even on Christmas Day, if it fall on a Wednesday or Friday. Their own Canon Law forbids Sunday fasting. (See Maclean-Browne, *Catholicos of the East*, (p. 340 f.)

of the breed of cattle, the encouragement of mariners and increase of shipping. In the 1552 calendar prefixed to the NT several vigils are called "fyshe dayes." In Elizabeth's reign proclamations were put out (1560-2) enforcing fasting in L. and forbidding butchers to kill flesh then; and persons were punished for having flesh-meat in their houses at that season. Solemn sermons in this reign were preached on each Wed. Fri. and Sat. of L. and the Queen, dressed in black, attended them. Dispensations were granted, but very sparingly, for the sick to eat flesh-meat and for the butchers to kill in L., by Abp. Parker (1559-75) and Abp. Whitgift (1583-1604). In the 17th cent., at least till 1639, the clergy gave licenses for this purpose (see *Hierurgia Anglicana*, 2nd ed., 1 248-250, 3 106-114).—The old prohibition of marriage in Lent (and certain other seasons) was retained for many years, apparently till the Rebellion (*ib.* 3 116). Cosin proposed in 1661 to insert the prohibition in the PB, in the form of a statement of custom (*ib.* 3 119).—C3, G20.

A. J. MACLEAN.

LENT, RATIONALE OF SERVICES FOR. —On Ash-Wednesday, being the first day of Lent, the Church strikes, so to speak, the key-note for all the Lenten services. This key-note is penitence, its outward expression being fasting, and its fruit reconciliation with God. Hence the COMMINATION Service, with its solemn exhortation to repentance, is read to-day and the seven PENITENTIAL PSALMS are said. The *Collect*, which is to be used daily during Lent, prays for the gift of "new and contrite hearts." The portion of Scripture appointed for the *Epistle* (Joel 2 12-17) records Joel's call to fasting and repentance; and the *Gospel* (Matt. 6 16-21) gives our Lord's rules about fasting. The special OT *Lessons* set before us Isaiah's call to reality in religion (Is. 58 1-12), and Jonah's preaching of repentance (Jonah 3); while the NT *Lessons* contain Christ's prophecy with regard to his disciples fasting (Mark 2 13-22), and the teaching of the Epistle to the Hebrews on the true purpose of God's chastisements (Heb. 12 3-17).

1. Ash-Wednesday.

In the *Collect* for the 1st Sunday in Lent we pray for the grace of abstinence, in order that we may subdue the flesh to the spirit. The *Epistle* (2 Cor. 6 1-10) speaks of apostolic self-denial and altruism; St. Paul and his fellow-apostles were thus "workers together with God." The *Gospel* (Matt. 4 1-11) gives us our Lord's moral conquest over Himself, as shown in the record of His Temptation. The special *Lessons* are full of Lenten teaching: Lot's escape from the deadly associations of the Cities of the Plain (Gen. 19 12-29), Abraham's offering up his son Isaac (Gen. 22 1-19), the burial of Sarah (Gen. 23).

2. First Sunday in Lent.

The Eucharistic suggestions of the 2nd Sunday in Lent are the following. (1) The *Collect* pleads earnestly, on the ground of our helplessness, for God's protection to both body and soul. (2) The *Epistle* (1 Thes. 4 1-8) sets forth the duty of moral self-control. (3) The *Gospel* (Matt. 15 21-28) records Christ's conquest over evil in another; the Syrophenician woman's faith is rewarded, and her appeal answered, by the expulsion of the devil from her daughter. (The connection between the three is admirably worked out in Reynolds' *Handbook to the BCP*, p. 171.)

3. Second Sunday.

The subject of the special *Lessons* is the contrast between Jacob and Esau. So we have Esau's loss of his blessing (Gen. 27 1-40), Jacob's vision of divine protection (Gen. 28), and the meeting of the two on Jacob's return from Padan-aram (Gen. 32).

The *Gospel* (Luke 11 14-28) for the 3rd Sunday in Lent contains in the words, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you," the key-note to the services for the day. It speaks of the kingdom divided against itself and the return of the evil spirit, and teaches us that the source of all conquest of evil, whether in self or others, must be divine. In the *Epistle* (Eph. 5 1-14) St. Paul again warns us of the danger of giving way to temptation; the "children of light" must "have no fellowship with the unfruitful works of darkness," or they will lose the moral strength which comes from union with God. And the *Collect* fitly places on our lips a prayer for defence against all our enemies. A little reflection will show us the appropriateness of the special *Lessons* for the day: Joseph betrayed by his brethren (Gen. 37), his conquest over temptation (Gen. 39), his life in the prison (Gen. 40).

4. Third Sunday.

The Eucharistic suggestions for the 4th Sunday in Lent are the following: (1) in the *Collect*, acknowledgment of punishment deserved, and petition to be "mercifully relieved"; (2) in the *Epistle* (Gal. 4 21-31), children of the bondwoman and of the free, Christian freedom from the Law; in the *Gospel* (John 6 1-14), the feeding of the five thousand. The significance of this Gospel is best seen if we compare it with those of the last three Sundays. In them we had Christ's conquest of evil; and now Christ by miracle sustains the life of the multitude, thus manifesting power, and suggesting that He can supply the food, not only of the body, but also of the spirit. The special *Lessons* (Gen. 42, 43, 45) set forth Joseph as a type of Christ, providing food for his brethren and his father's house, and thus saving them from death by famine.

5. Fourth Sunday.

The services for the 5th Sunday in Lent have a character of their own. They are intended to lead up to and prepare for the solemn associations of Holy Week. So in the *Collect* we pray to be "governed and preserved evermore, both in body and soul"; the *Epistle* (Heb. 9 11-15) speaks of Christ's eternal priesthood, and its superiority to that of the Levitical law; while the *Gospel* (John 8 46-59) sets before us His personal claims and His pre-existence. He calls Himself "I am," thereby asserting His oneness with the Being who spoke to Moses in the burning bush, and afterwards revealed

6. Fifth Sunday.

Himself by the name Jehovah (Ex. 3, 5, 6 1-13—the special *Lessons*).

[For the 6th Sunday in Lent and following days, see HOLY WEEK, RATIONALE OF SERVICES FOR.]—G20. W. J. SPARROW SIMPSON.

LESSER LITANY.—The earliest form of the LITANY was the repetition of *Kyrie eleison*, three, six, or even up to 300 times. When it is said only once, it is understood to be addressed to the 2nd Person of the Trinity, but it was the general custom to repeat it three times, as addressed to the Three Persons.[1] The Western Church altered the second line to *Christe eleison*. The Lesser Lit. precedes the Lord's Pr. when that pr. is not eucharistic, and the Doxology does not commonly follow when it is used [exceptions are in *Churching* and *Prs. at Sea*]. (See KYRIE.)—D3. BERNARD REYNOLDS.

LESSON.—See LECTIONARY, PROPER LESSONS.

LETTERS DIMISSORY.—When a Bp. is desirous of ordaining one or more candidates, but is unable for any cause to do so, it is customary for him to send LD. to another Bp. asking him to ordain in his stead. In such a case the Bp. who sends the LD. is responsible for the fitness of the candidates, and not the Bp. who ordains.—TA.
J. W. TYRER.

LETTERS OF ORDERS.—Letters of orders are a certificate, in the form of letters patent, under the hand and seal of the Bp., testifying that on such a day and at such a place he ordained the person named in the document. Letters are given on ordination, both to the diaconate and to the priesthood. They are on parchment and should be preserved with the greatest care, as no second issue or copy can be made. If lost, there might be difficulty in proving the fact of ordination, though it is, of course, recorded in the Bishop's register. Letters of orders have to be produced on various occasions, such as admission to a benefice or licensing to a curacy. The practice of granting letters of orders to the newly-ordained is one of great antiquity. Gratian, 2. q.l. *legum*, cites a dictum of Hincmar of Rheims in the St. Medard Council of Soissons, 862, as to the duty of a Bp. to give these certificates to those whom he ordains. The practice can be traced still further back, as Gregory the Great, in a synod at Rome in 595, forbids "a notary to sell his pen" at an ordination—1. q. 2. *sicut*. As the gloss in the *Corpus Juris* says, this clearly refers to the preparing by the Notary of the "writing which the ordained receives from the ordainer." Lyndwode calls the certificate *literae ordinum*, the same expression that we still use.—TA. E. G. WOOD.

LETTERS TESTIMONIAL.—Before any one can be ordained he is required by canon 34 of 1604 to produce testimonials in writing of his good life and conduct from some college in Cambridge or Oxford, or from at least three beneficed clerks who have known him for the last three years. These are called LT. They are also required before any clerk can be instituted to a benefice or licensed to a stipendary curacy.—TA. J. W. TYRER.

LICENCE (LICENSE).—A. L. is a FACULTY or DISPENSATION. The grant of a L. is an Episcopal Act, and is purely discretionary. Generally speaking, a L. must be under seal, but by special enactment it may for certain purposes be under hand only. The Bp.'s SECRETARY is charged with the entry in a book, styled the Bp.'s *Act Book*, in chronological order of (*inter alia*) all Ls. granted by the Bp. A certified extract from an *Act Book* is received as evidence in Court. A L. can always be revoked, either by the Bp. granting it or by a successor, but in some cases an Appeal to the Abp. is prescribed. Ls. do not necessarily lapse on a vacancy in a See. In a proper case the King's Bench Division of the High Court will call upon a Bp. to show cause why a particular L. should not be granted.

The subject matter of Ls. covers a wide field. Among others the following may be mentioned.

(1) *Licences to Clergy only*: (*a*) to a Stipendiary Curacy (see CURATE'S LICENCE); (*b*) to officiate (general); (*c*) to a Lectureship; (*d*) to a Chaplaincy or Assistant Chaplaincy (the form varies according to whether the Private Chapels Act, 1871, is, or is not, applicable); (*e*) to a Perpetual Curacy (by statute such a L. is equivalent to INSTITUTION and INDUCTION); (*f*) for NON-RESIDENCE; (*g*) for holding services in unconsecrated buildings (HC. authorised where due provision is made, but, as a rule, not Bapt.); (*h*) for publishing Banns and solemnising marriages in chapels and unconsecrated buildings (governed by 6 and 7 William IV, c. 85—to relieve the inhabitants of populous districts remote from the parish ch., though they may still, if they think fit, resort thither); (*i*) for burying in unconsecrated ground adjacent to burial ground pending consecr. (in case of emergency only); (*k*) for removing unnecessary part of a glebe house (Eccles. Dilapidation Act, 1871, s. 71).

(2) *Other Licences*:—(*a*) to marry—1. "special" by Abp. of Canterbury, 2. "general" by a Diocesan Bp. (1. covering marriage at any time or place, 2. limiting it to the parish Ch. of the parish in which one of the parties is resident); (*b*) to take up and remove remains of deceased persons buried in consecrated ground (see art. BODIES, REMOVAL OF); (*c*) to a Lay Reader or Lay Helper (no statutory provision); (*d*) to a Deaconess.—A4. T. H. ARDEN.

LIGHTS.—It has been suggested that the use of L. (lamps or candles) in the primitive Church took its origin from the utilitarian use of L. in the services commonly held before dawn—the "antelucanis cœtibus" mentioned by Tertullian. It is doubtful, however, whether this can account for the whole of the circumstances. For in the early Church we find a variety of uses of artificial light from the 4th cent. onwards.

1. Primitive Use.

(*a*) Lamps hung from the canopy over the altar and in other positions in the church (such lamps were given by Constantine to the Lateran Basilica). (*b*) L. were lit at the Gospel as a sign of joy (as recorded by St. Jerome, *Contra Vigilantium* 7). (*c*) Candles were carried in procession (as shown in a 5th cent. ivory at Trier). (*d*) Candles or torches were carried especially in funeral processions, continuing a pagan custom probably utilitarian in origin.

L. were borne before the Pope as a mark of dignity (probably in imitation of the L. carried before an emperor).

In mediæval times, when the canopy over the altar, resting on pillars, was replaced by the tester hung from the roof, the lamps that hung

[1] This is commonly called the Lesser Lit. Sparrow calls it "this most humble and piercing supplication," and quotes from a canon of Vaison (529) that this "sweet and wholesome custom of saying *Kyrie eleison*, with great affection and compunction, hath been received in the whole Eastern and most of the Western Church."

from the canopy appear to have given way to candles, then placed on top of the pillars which remained. Indeed, the more favourite lamps of the early ages gave way very generally to the use of candles. About the 10th cent. it became customary to place another candle on the altar itself, close to the celebrant's book, to give him light to read by. At first the candle was shifted from side to side of the altar with the book, but afterwards two candles were provided on the altar: and ecclesiastical regulations enforced the use of one or both of *these* candles—passing by the L. of more ancient origin, which appear to have gone out of fashion in many cases, and to have disappeared along with the pillars which supported them. There seems to be no evidence that more than two candles ever stood on the altar before the Reformation in England or on the Continent generally; and these were on the altar slab itself and not on a shelf at the back of it, and were generally removed at the conclusion of the service for which they were used.

2. Mediæval Use.

Other L. were used in the church, and especially the primitive custom of carrying L. in procession and at funerals continued throughout the period.

The Injunctions of Edward VI (1547) ordered that the other L. in the churches should be done away, "but only two L. upon the high altar before the Sacrament which, for the signification that Christ is the very true light of the world, they" (the authorities) "shall suffer to remain still." After the First PB was issued an attempt was made to issue further Injunctions which should forbid the use of these two L., but these never got beyond the stage of a draft.[1] Nevertheless, in the reign of Elizabeth the use of these L. was very generally abandoned in practice, but a revival of the custom began in the reign of James I and continued up to the Civil War.

3. Reformation Period.

After the Restoration there appears to be evidence of the use of two L. on the holy table from about 1680 to 1750, but by the 19th cent. the practice had fallen into abeyance. The practice was revived about 1850, and was pronounced legal by the Court of Arches but condemned as illegal by the Privy Council in *Martin* v. *Mackonochie* (first suit) and subsequently.

4. Modern Use.

In the Lincoln case (1890) the presence of two lighted candles on the holy table during the whole of the Communion Service was pronounced lawful, provided that there be no lighting or extinguishing of them during the service: and the Privy Council on appeal evaded the necessity of either agreeing with or disagreeing from the Archbishop's Court on the ground that there was no evidence to show that the bishop was responsible for the lighting of the candles.

See Lowrie's *Christian Art and Archæology*; *Read and others* v. *the Lord Bishop of Lincoln*; Frere, *Religious Ceremonial*; Table I, nos. 31, 32, at end of RITUAL LAW.—R2.

W. C. BISHOP.

[1] [See, however, RITUAL LAW, § 6.]

LINCOLN USE.—See USE, § 14.

LITANY.—In the history of worship there is no finality: one can seldom reach the primal cause or assert the ultimate development; worship is the aspiration of human nature Godwards, and changes as human nature changes in touch with its environment and progress. This fact is particularly evident with regard to the Lit., which is the expression of the sorrows of humanity, as in a lesser degree the *Te Deum* is the expression of its joys. The expression of joy is more constant than that of sorrow, therefore it has not been felt necessary to alter the *Te Deum* for many centuries, but the Lit. has received many alterations, and is still in need of more. Hence there are divergent ideas as to the origin of the Lit., some claiming an Eastern, some a Western, some a Christian, some a Jewish, some a pagan origin. In a sense all are right. They have traced the *form* of expression with which we are so familiar in the Lit., but it is quite impossible to say when humanity first expressed itself to God in the words "*Lord, have mercy upon us*" and "*deliver us from evil.*" In the Lit. we are dealing with the most ancient of our services except the HC, to which indeed it is related. It was the first to be adopted, the last to be altered (cp. Amer. PB) except the Coronation Service—the one most in touch with modern and ancient life. It is at once Anglican and Catholic.

1. Origin of Litanies.

The word Litany (Λιτανεία, Litania, Letania) is Greek, and simply means supplication. Like its Western equivalent *rogatio*, it soon however acquired its technical meaning of responsive or dialogue pr., repeated in various ways. The Greek word Lit. was early adopted in Rome, where the first Christian services were probably in Greek, and at the beginning of the 6th cent. it was well known in Gaul, as the wording of a canon of Orleans in 511 shows, "rogationes, id est litanias." The term is also used for the processions with which Lits. were associated: it has survived the Latin name. The KYRIE may be taken as the origin of the Lit., and the origin of the *Kyrie* is deep down in human nature. Ps. 51, which begins with "Have mercy upon me, O God," has been called David's Lit. The solemn supplication (Joel 2 17), "Spare thy people, O Lord," was a Lit. The prayer of the publican (Luke 18 13), though the word *eleison* is not used, is of the same character. So one is not surprised to find in the early Eastern liturgies that Lits. were used at the Holy Euch. In the *Apostolic Constitutions* (*c.* 378-425), bef. the dismissal of the CATECHUMENS, the deacon, "ascending some high place," bids the *ectene* or deacon's Lit., each prayer being followed by "Lord, have mercy" (*Apost. Const.* 8 6, S.P.C.K., p. 39). In a similar manner the Liturgy of St. Chrysostom begins (Robertson, *Divine Liturgies*, pp. 232 ff.).

2. Connection with the Kyrie.

As processional services, with which Lits. in later times were so closely connected that the litany-book was called the *Processional*, it is obvious that in

times of persecution their use would be restricted. They were, however, known to St. Basil (370), who reminds the clergy of the Lits. which they now practise. The origin of the Lit. is twofold, liturgical and processional. These sources are independent, though often merged in later times.

3. History of Litanies.

In nearly all the ancient Eastern liturgies dialogue prs. are to be found after the sermon and before the Mass of the Faithful. In these the deacon bids the people pray for certain persons and objects, and they respond with *Kyrie eleison.* Such an *ectene* or *synapte* may be seen in any of the well-known books. Perhaps the most accessible form is the Liturgy of the *Apost. Const.*, S.P.C.K., pp. 46-50, where a beautiful and ancient deacon's Lit. is translated. Mr. Atchley suggests the connection of the diaconal Lit. with Justin Martyr's earliest description[1] of the Euch. (*The People's Prayer*, Alcuin Club, Tract VI).

We are not on such certain ground when we come to the West, but it is probable that at Rome in early times a Lit. formed the initial portion of the liturgy (Duchesne, *Christian Worship*, p. 164). However, in the West, unlike the East, the eucharistic Lit. disappeared, and only survived in the ninefold *Kyrie* at the mediæval mass, while the Lit. form received independent development.

The Gallican Church was more in touch with the East, and, although the Gallican use has almost disappeared, Duchesne has reconstructed it from the description of St. Germain of Paris (576) and other sources. In that rite the Pr. of the faithful begins with a diaconal Litany.

The first recorded evidence of the processional use of Lits. is in the East in 398, when St. Chrysostom introduced processions in Constantinople to counteract the effect of similar Arian processions. The Arians, not being allowed to use the city churches, paraded the city singing heretical anthems and hymns, and so proceeded to their place of worship outside the gates. Chrysostom's processions were accompanied by considerable pomp, but both were suppressed on account of the two parties meeting and coming to blows.

4. The Processional Litany.

The processional use of Lits. in the West is probably of earlier date; such services were originally to implore God's blessing on the fruits of the earth. This lustration of the lands had been observed by the pagans.

On April 25 the Romans observed the Robigalia, a festival in honour of the goddess Robigo, who was supposed to preserve the crops from mildew. They started in procession from the Flaminian Gate towards the Milvian Bridge, chanting pr. in dialogue, to a sanctuary on the Claudian Way. The Christian procession which superseded this procession on the same day followed the same route as far as the Milvian Bridge, whence it proceeded to St. Peter's; this was the *litania major*, or greater Lit., and was distinct from the extraordinary Lit. at Rome on the same day in 590.

About the year 470 Mamertus was Archbishop of Vienne in Gaul, a city which had suffered much from war and wild beasts, and in addition was convulsed by earthquakes. On Easter Eve at the vigil service, the royal palace was struck by lightning. The people fled in panic, leaving Mamertus kneeling alone before the altar. He determined to organise Lits. on the three days before Ascension Day. This is the origin of ROGATION DAYS, a custom extended by the first Council of Orleans, 511, to the whole of Frankish Gaul.

An important occasion in the history of Lits. is St. Mark's Eve, 590, when to avert a pestilence Gregory the Great exhorted the people of Rome to meet in seven churches in their orders of clergy, laymen, monks, virgins, married women, widows, poor and children, and go in procession singing Lits. to the Church of St. Mary the Great. This is the origin of the St. Mark's or Sevenfold Lit., called also *in Rome* the Greater Litany.

The first form of service used in the English Church was the Lit., which St. Augustine and his companions sang as they went to their memorable meeting with King Ethelbert in 597.

5. The English Litany.

The Roman form of Lit. naturally came into England. One of the 11th cent. may be read in Procter and Frere, *Hist. of PB*, p. 411. As it is the parent of our present Lit., it will be read with devotion.

The Lit. was the first service to be used in English, which is natural as it expresses the people's prs. English versions dating from the 14th cent. may be read in Maskell's *Monumenta Ritualia* 3 227 ff., and Henry Littlejohn's *Primer* 2 40 ff.

At the Reformation a marked change of mind took place with regard to the Lit. In 1543 processional Lits. were ordered on account of agricultural distress and the "miserable state of Christendom," and Cranmer brought out his Lit. (1544). He was not content with translating current Latin Lits., but he evidently consulted Greek sources and also Luther's Lit. (1529). (For the influence of Luther on our Lit. cp. Dr. Dowden's *Workmanship of the PB*, App. H., and his *Further Studies in the PB*, viii.) Cranmer's Lit. was originally a processional one, but on account of "contention and strife" and "challenging of places in procession," which have not been fully explained, processions were forbidden at the beginning of Edward VI's reign. In the PB of 1549 the Lit. is printed after the HC without rubric, but in the Injunctions it was ordered to be sung or said "before high mass," all kneeling; this being a return to primitive custom. The prohibition of processions was only temporary, and although it was repeated in the Elizabethan Injunctions of 1559 except with regard to the Rogation PROCESSIONS, yet processions were held in London and Windsor on St. George's Day from the beginning of that reign. The Lit. has not been much altered since, and important alterations will be considered below. One controversial sentence was introduced by Cranmer, the assertion of the Double

[1] "Then we all stand up together, and offer up prayers; and our prayers being over, bread and wine and water are brought in": "We offer up common prayers . . . both for ourselves and for all other persons in every part of the world" (1 *Apol.* 67, 65).

Procession, of which Dr. Dowden (*Workmanship of PB*, p. 155) writes, "From a liturgical point of view here is an ugly blot and it should without doubt be removed." The Lit. in Queen Elizabeth's Chapel, 1559, is printed in *Parker Society, Qu. Eliz.*, pp. 9 ff.

6. Puritan Objections.

The Puritan party consistently objected to the Lit. They wanted to change its character from expressing as it so pathetically does the "people's prayers." They objected to short prs. (they wanted to lengthen the Colls. !), and proposed more than once to change the Lit. into one solemn pr., as Baxter did.[1] They objected to the Obsecrations, which they termed "a certain conjuring of God," and described this service as "certain suffrages devised of Pope Gregory."

7. Special Points.

The mediæval Lits. contain many invocations of the saints; over 150 are found in an English Lit. ascribed by Mabillon to the 8th cent. They do not appear before the 7th or, at earliest, the 6th cent.; originally they were prs. to God that the saints might pray for us. They were discarded by Luther, but Cranmer in 1544 retained three such invocations: (1) to the Blessed Virgin; (2) to the angels and archangels; (3) "All holy patriarchs, and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven pray for us." These were omitted in 1549.

Cranmer inserted (in the Lit. of 1544) in the "Invocations" the words "miserable sinners" instead of the original terse and ancient "Pater de cœlis Deus, Miserere nobis." It should be remembered that he intended to produce other Lits. of a less mournful character, and seems to have prepared some for festivals (cp. Dowden, *Workmanship*, p. 153), but nothing came of his purpose. Perhaps he wished to keep up the rhythm of "Miserere," but one can sympathise with those who on first hearing these words felt that they were an innovation on what they were accustomed to hear for which they could find no adequate reason.

The assertion of the Double Procession is noticed above. The Puritans consistently objected to the words "sudden death," especially at the Savoy Conference. We may regret that their proposals were not adopted; the mediæval Lits. generally make it clear that it is *unprepared* death that we are praying against. It is surely wrong to force the people in what are essentially their own prs. to pray against what many of our holiest have prayed for. What is a greater mercy than "sudden death" like Liddon's and Bp. Wilberforce's? In this same "Deprecation" in 1549 occurred the words "from the tyranny of the Bishop of Rome and all his detestable enormities." These were omitted in 1559, and it was proposed to revive them in the time of James I. But surely in the Lit. especially we do not wish to remember the divisions of the Church. In 1662, very naturally, the words "rebellion" and "schism" were added, and one can appreciate the fervour with which our predecessors said them after their recent sufferings. "Bishops, Priests, and Deacons" was inserted in 1662 instead of Luther's "all Bishops, pastors, and ministers of the Church." The "*Amen*" has been omitted by a printer's error from the Pr. "O God, merciful Father"; it is in the Elizabethan forms.[2] The Amer. PB has altered the words "From fornication," etc., to "From all inordinate and sinful affections"; it also inserts a petition, "That it may please Thee to send forth labourers into thy harvest," besides one or two other verbal alterations.

8. Suggestions, etc.

The Lit. expresses most forcibly "The People's Prayers," which Mr. Atchley has made the title of his helpful book. We have in the Lit. the outpouring to God of the sorrows of the past; but modification and enrichment are needed in view of the wants of the present.

Certain prs. against special dangers have naturally been discarded, *e.g.*, "from persecution by Pagans and all our enemies," "from the incursions of the Northmen." When the service is next amended, it may be made more in touch with modern needs if we pray for missionaries, for the doctors, nurses and patients in our hospitals, for fishermen, for the unemployed. It is hard to see why prs. for the locality have been discarded, for the city in which we live, "for all parishiors whereso they be on land or water."

The history of the Lit. suggests its use as a preparation for the Euch. The custom, which began in Elizabeth's time, of running Mattins, Lit. and HC into one service has obscured this. In some places there was still an interval between the two forms, *e.g.*, at Worcester Cathedral and Merton College Mattins were said up to the end of 18th cent. at 6 or 7 o'clock and the Lit. at 10 (Atchley, *op. cit.*, pp. 22, 23).

The connection between the BIDDING PRAYER and the Lit. is obvious. (See also FALDSTOOL.)—F. BERNARD REYNOLDS.

LITURGY.—See COMMUNION (HOLY), esp. § 1-7.

LOCUM TENENS.—This term is commonly employed to designate a person who is employed temporarily to discharge the functions of another. Ecclesiastically, it is used of a clergyman who is taking the place of an INCUMBENT during his absence. As explained in the article ORDINARY, his status then is that of one having jurisdiction, or authority to act, delegated to him by the incumbent, in whose name he acts. He cannot, however, perform some legal acts, such as certifying copies of entries in the registers, which can only be done by the incumbent or a licensed assistant curate. In most dioceses the Bp. makes regulations regarding the employment of a LT. for more than a very short period; such regulations should be very carefully adhered to. Care should be taken not to engage a stranger without inquiry into his position and character, as unfortunately many very undesirable persons make a practice of acting as a LT., and even some who are not in Holy Orders. In all cases he should be asked to produce his LETTERS OF ORDERS, and according to canons 50 and 52 (of 1604), his licence to preach in some diocese.—TA. E. G. WOOD.

LORD'S DAY.—See SUNDAY; WEEK, THE CHRISTIAN, § 1, 2.

LORD'S PRAYER.—The LP. has been handed down to us in two forms, and as delivered on two distinct occasions. St. Matthew has a fuller form, and gives it a place in the Sermon on the Mount (6 9-13). St. Luke records a shorter form as given on a later occasion after the Galilean ministry and during our Lord's last journeyings to Jerusalem (11 2-4). No valid reason has been

1. The Two-fold Form.

[1] One of the Puritan recommendations at the Savoy Conference with regard to the PB was that "the particulars thereof (*i.e.*, of the Lit.) may be composed into one solemn pr. to be offered by the Minister" (Cardwell's *Conferences*, p. 306).

[2] See also ANTIPHON.

given why our Lord should not have taught the same pr. more than once or even twice, nor why he should not have varied the wording of it. Indeed it is what we should have expected. We are too apt to think liturgically, and quite arbitrarily to limit our ideas of the LP. as it fell from His lips. The language of devotion, until stereotyped in liturgical forms, tends toward variation; and while St. Luke's words (" When ye pray, say ") justify set forms of pr., St. Matthew introduces the pr. with the word οὕτως (" after this manner "), guarding against slavish adherence to the most venerable of forms. There were variations even in the pr. which " Our Saviour Christ Himself hath taught us." Failing to realise this, the early copyists enriched St. Luke's form of the pr. by making it correspond more closely with that of St. Matthew. Thus the LP. in St. Luke, as given in RV, is—" Father, Hallowed be Thy Name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins: for we ourselves also forgive every one that is indebted to us. And bring us not into temptation." The original language was Aramaic, yet there must have been a common Greek basis on which both the evangelists rested, since that most peculiar word ἐπιούσιος (" daily ") can hardly have been chosen independently.

2. The Doxology. The Doxology (" For Thine, etc.") is found only in some later MSS. of St. Matthew, and is undoubtedly a liturgical addition, which has crept into the text, possibly from having been written in the margin of an older copy. Its early use is proved from its presence in the *Didache*, where it is found not only as an ascription of praise after the LP., but also after the Great Euch. Prayer, the actual form slightly differing from that found in St. Matthew.

3. Its Structure. The LP. is both a form of prayer and also a type or standard of prayer. In either case it teaches the true order of our intercessions. It falls naturally into two parts; (i) for God's glory; (ii) for man's bodily and spiritual needs; each part consisting of three petitions:

(i) (1) Hallowed be Thy Name,
(2) Thy kingdom come,
(3) Thy will be done,
} As in heaven so on earth.

(ii) (1) Give us this day, etc.
(2) Forgive us our trespasses, etc.
(3) Lead us not into temptation, but deliver us from evil.

4. Three Critical Points. Three critical points are important, for the discussion of which we must refer to the Commentaries. (1) The relation of " as in heaven so on earth " to the previous clause only; or to all three, as above. (2) The derivation and meaning of ἐπιούσιος (see a most interesting discussion by Bp. Lightfoot, *Fresh Revision of NT*, pp. 195-234, who favours the meaning " for the coming day," but adds, " Thus the familiar rendering ' daily,' which has prevailed uninterruptedly in the Western Ch. from the beginning, is a fairly adequate representation of the original; nor indeed does the English language furnish any one word which would answer the purpose so well ".) (3) The meaning of ἀπὸ τοῦ πονηροῦ. Τὸ πονηρόν may mean either " evil " or the " the evil one " according to NT use, and either meaning suits the context here. The evident contrast, however, between the clause and what precedes it (" And lead us not into temptation ") suggests the naming of the tempter (" the evil one "), and this has the support of both Greek and Latin fathers (Lightfoot, *Fresh Revision*, App. 2). On the other hand, Luke 6 45 and Rom. 12 9 suggest the neuter. Modern scholars are much divided.

We are not left for long without witness to the regular use of the LP. in the Christian Church.

5. Primitive Use. " Pray ye not," says the *Didache*, as " the hypocrites, but as the Lord commanded in His Gospel, so pray ye." Then follows the LP. in the longer (St. Matthew's) form, with the injunction, " Thrice a day in this way pray ye." We cannot but connect this with the daily hours of pr. in the early Church, which were naturally evolved out of the three Jewish hours of pr. (Acts 2 15, ' third '; 10 9, ' sixth,'; 3 1, ' ninth '), and are called by Tertullian, " horæ insigniores, apostolicæ " (*De. Jejun.* 10). Thus the earliest references to the use of this pr. do not connect it with the Euch. Service, but rather with private devotion, and the daily offices. Tertullian also speaks of its being a suitable " foundation " on which our other petitions should be built (" præmissa legitima et ordinaria oratione, *quasi fundamento*, accedentium desideriorum jus est superstruendi extrinsecus petitiones "—Tert., *De Oratione* 10).

6. Use at HC. Gregory the Great (*Opp.* 3 940 f., ed. Ben.), however, mentions a tradition that the only Pr. of Consecr. used by the Apostles at HC was the LP., and undoubtedly the earliest liturgical setting in which we find it is at the close of the CANON or " Prayer of Consecration." Thus Cyril of Jerusalem places it between the Consecr. and the Communion, and Augustine with other fathers give it the same position. The witness of the Liturgies, both Eastern and Western, is almost unanimous in closing the Canon with the LP.; the Clementine Liturgy (*Apost. Constit.*), that of the Abyssinian Church, and the Pontifical of Serapion being the chief exceptions. This is undoubtedly the use of the LP. which is most characteristic of the earliest Christian service-books, and it was only displaced from this position in the English Ch. by the great structural changes of 1552.

7. As a Prelude to Worship. Another liturgical use of the LP. which must be noted is that of serving as a prelude or introduction to a service of pr. Instances of this use are found in the opening of our Communion Office, and in the more definite service of pr. which follows the Creed at Mattins and Evensong. The origin of this may be traced to the words of Tertullian quoted above (cp. canon 23 of the Third Council of Carthage, A.D. 397: " Fuit hoc exemplo Christi, Qui, discipulos docens orare, exordium precationis ad Patrem

direxit"). This use was current among the monastic orders, who were enjoined to say the LP. and Creed before the Hour Offices ("antequam verbum *Deus in adjutorium* decantent"), a custom followed in 1549, when the LP, formed the introduction to Matins and Evensong, and served as a brief but fitting mode of access to the throne of grace.

8. Its Position in the Missal.

Passing to the *Use of Sarum*, which we take as a type of the several mediæval Eng. Uses, we find that in the *Missal* it held the two positions just named. Its chief use was as the culminating point of the long Pr. of Consecr., where it was introduced by the well-known preface, "Præceptis salutaribus moniti, et divina institutione formati, *audemus dicere:* Pater Noster." These words of encouragement and appeal are common to Greek, Gallican, and Roman liturgies, were retained in 1549, and were restored in the Scottish PB of 1637. ("As our Saviour Christ hath commanded and taught us, *we are bold to say*, Our Father.") Such words make the Pr. a simple, trustful pleading of the example and words of Christ, and might well be restored in the new position now assigned to the LP. in our Eng. Office.

9. The Embolismus.

We may here notice another characteristic of the liturgical use of the LP. (chiefly Eastern), namely, the *Embolismus*, or "insertion" (ἐμβάλλειν), which followed the recital of the Pr. itself. This was an extension of the Pr., or rather an expansion of the two last clauses before the Doxology. One of singular beauty is found in the Syriac Liturgy of St. James: "Lead us not into temptation which we, being without strength, are not able to bear, but also with the temptation make a way of escape, that we may be able to bear it, and deliver us from evil through Jesus Christ" (Renaudot, *Lit. Orient. Coll.* 2 39). This method of expanding, or expressing more clearly, certain clauses is more marked in Eastern than in Western Communion Offices, and has found no place in our own.

10. In Priest's Preparation for Mass.

The LP. is also found in the Sarum "Ordinary of the Mass" *for private use*, as part of the priest's preparation before proceeding to the altar ("dum sacerdos induit se sacris vestibus"). It then formed part of a short service consisting of the *Veni Creator*, the present Coll. for purity (*Deus cui omne cor patet*), Lesser Lit., Lord's Prayer, and *Ave Maria*. A main part of Abp. Cranmer's plan was to make the priest's prs., as far as possible, identical with the prs. of the people, and accordingly the LP. and Coll. for purity became, in 1549, the *public* preparation of priest and people for the Communion Office. This probably accounts for the customary recital of the LP., at the commencement of the service, by the priest alone.

11. In the Breviary and Manual, etc.

In the *Breviary* the LP. and *Ave Maria* are enjoined for private use before certain of the Hour Offices, the actual Service commencing (*incipiat servitium*) after their recital with the Versicles, *Domine labia*, etc. Cardinal Quignon, in his short-lived *Breviary* (1536), made the LP. the opening of the public service, an example followed by Cranmer in 1549.

The public use of the LP. in the Brev. was at the commencement of the definite service of pr. which followed the Pss. and Lessons. This is found in *Prime* and *Compline*, on which services our own Matins and Evensong are partly based. Prefaced by the Lesser Lit., and followed by Versicles and Colls., it forms the normal sequence of a service of intercession in the Western Ch., and is retained as such in our own daily services and in most of the occasional offices. Here, once more, it strikes the opening note of pr. and illustrates Tertullian's saying, "*Dominica oratio pro fundamento*" (see § 5).

The same *prefatory* character may be assigned to it in the various offices of the *Sarum Manual*, in nearly all of which the above-named sequence occurs (after the reading of Scripture):—Lesser Litany, Lord's Prayer (sometimes with *Ave Maria* and *Credo*), Versicles, Collects. It is thus found in such services as Marriage, Churching of Women, Visitation of the Sick, Burial, and *In Capite Jejunii* (Ash-Wednesday); on these our own corresponding services have been largely formed, and accordingly illustrate this use of the Lord's Prayer.

The LP. is also found *at the close* of the mediæval Litanies, and of the Bidding Prayers ("Bidding the Beeds"), being apparently employed in the former as a comprehensive summary of the petitions that precede it; in the latter as a comprehensive response to the varied appeals for intercession ("Ye shall pray for Christ's Holy Catholic Church," etc.).

12. Mode of Recital.

In the method of public recital there was a marked difference of use between Eastern and Western Churches. At first it was regarded as "the Prayer of the Faithful," and its public use was restricted to that part of the ancient Liturgies at which only "the faithful" were present (*i.e.*, after the Canon). *In the East*, the people said the whole pr., to which the priest alone added the Doxology, the people answering *Amen*. *In the West*, the priest alone repeated the Pr. secretly, raising his voice at the clause, "And lead us not into temptation," to which the choir responded, "But deliver us from evil," the priest adding *Amen*.[1] The Doxology was never said in Western Services before the 17th cent. (see §14). This Western mode of public recital was generally retained in 1549, the people only responding, "But deliver us from evil. Amen"; and it did not disappear until the last revision (see Lit. and Occasional Offices). Thus, in the repeated rubrical direction to the minister to say the LP. "with an audible voice," or "with a loud voice," and to the people to "repeat it with him . . . wherever used in Divine Service," the Reformers were reverting to Eastern and more primitive order.

[1] "Dominica Oratio apud Græcos ab omni populo dicitur. apud nos vero a solo sacerdote" (Gregory the Great, *Opp.* 2 941, Ben.).

We have now before us the lines on which the study of the LP. in the Eng. PB must proceed.

13. Its Position in the PB. In the Daily Services it serves: (1) aft. Conf. and Absol. as a fitting way of access to our offering of praise and prayer; and (2) as the opening note of that special ministry of intercession which follows the Creed. In the Occasional Offices it also serves the same purpose as a foundation on which to base our prs., the well-known Western sequence being followed. In the HC it again opens the gate of heaven as we approach the Holy Table, and follows the Pr. of Consecr. as in all Liturgies—but with a well-known difference. In 1552 the actual Communion was placed so as to sever the LP. from its old recognised position at the close of the Canon. This is not the place to discuss the altered structure of our Office, but the purpose of the change in 1552 seems clear, namely, to link inseparably the Communion of the people with the Consecr. of the Bread and Wine, the LP. in consequence being slightly moved from its old position, and placed *after* instead of *before* the Administration. It should be remembered that at the same date (1552) this pr. was removed to a similar position in Public Bapt., and it holds the same position in the Office of Confirm. In all three cases it ushers in the closing service of thanksgiving and prayer. In the Lit. its position as a closing summary of the long series of petitions is somewhat obscured by Cranmer's addition of various versicles and prs. which hardly belong to the Lit. proper. In the Bidding Pr. it still retains its old position and use. It is singular that the LP. found no place in the mediæval service of Confirm., and was not added in the English service until 1662.

14. The Lesser Litany and Doxology. In the PB as a rule, the LP. is either introduced by the Lesser Lit. *or* followed by the Doxology. In two places it has both these additions—the Churching of Women, and Prs. for those at Sea: at the opening of the HC and in Confirm. neither of these appears. This varied "setting" of the prayer has been guided by no severely applied principle; but, speaking generally, when the Lesser Lit. is used, the tone is that of approach to God in penitence and prayer; on the other hand, when the Doxology follows, an eucharistic note is struck, and the intention is that of thanksgiving and praise. We have seen how the Lesser Lit. is always used in the normal order of a service of pr., while the Doxology is before the Pss. in the Daily Prayers, and added at the euch. close of the service of HC and in the Service of Thanksgiving after childbirth. But there are notable exceptions. We should have expected the Lesser Lit. in its use at the beginning of the Communion Service; and certainly the addition of the Doxology would have been fitting at the close of Public Bapt. The Doxology, however, was not added to the LP. in *Western* Services until 1637, when it was adopted, in certain places, by the compilers of the Scottish PB. From that interesting but ill-fated book it was introduced into our own services at the last revision, not with perfect consistency, but with the result of adding some brightness to our worship. In any future Revision of our PB these considerations will doubtless receive fuller attention.—DI.

T. W. DRURY.

LORD'S SUPPER.—"The Supper of the Lord, and the Holy Communion, commonly called the Mass," was the title affixed to the reformed Liturgy in the First Prayer Book of Edward VI (1549).

1. Alternative Titles. The last four words disappeared from the Second Prayer Book (1552) and have never been revived, not because the term *Mass* is in itself objectionable, nor because the rite, as now celebrated, was regarded as essentially different from that for which provision was made in the mediæval Missal, but because associations had gathered round its use which it was desirable to break. The word MASS is the least expressive of all the titles used to designate the rite to which it is applied, being simply the English form of the late Latin *Missa* (*Missio*), the term which gradually supplanted all others in the Western Church, and is derived, as it is said, from the sentence *Ite, missa est*, the formula twice repeated with which worshippers were dismissed. It is probable that the dismissal in this case was that of the catechumens after the sermon and before the mysteries were actually celebrated. The Second Prayer Book also altered the portion of the title which it retained, giving us the form adopted by the present book: *The Order for the Administration of the Lord's Supper, or Holy Communion.* The name *Lord's Supper* is biblical (1 Cor. 11 20), and, though properly belonging to the Agape, or Love Feast, which had not yet been separated from the hallowing of the Bread and Wine, it was transferred to the permanent institution, the conjunction of which with the Agape was the primary ground of St. Paul's rebuke. The name was well understood and frequently used in ancient times, even if not employed as an official title. It is otherwise with the term *Holy Communion*, which is derived from the untechnical use of the word "communion" or "fellowship," 1 Cor. 10 16, 17. The word "communion," without the epithet "holy," appears with this reference in writers of the first four centuries, though it is not very common. In the English Church it has become the universally accepted official title, and in the heading of the service it is usually printed in larger characters than the alternative name.[1] Another title found both in the PB and in the Articles is "the Sacrament of the Body and Blood of Christ," which has patristic, though somewhat less primitive, authority. To these must be added the term *Eucharist*, which, unless "the Breaking of the Bread" in Acts 2 42 be regarded as a title, brings us nearest to apostolic authority, being immediately suggested by such passages as Mt. 26 27, Mk. 14 23, Lk. 22 19, 1 Cor. 11 24, and being found in Ignatius (c. 115 A.D.). The word is not actually found in the PB, but occurs as equivalent to *Lord's Supper* in the Latin version of the Articles and in the Homily "Of the worthy receiving, etc."

[1] "The Communion" is used in the PB nearly as often as "Holy Communion" and is the running headline of pages. A common name for the PB was "The Communion Book."

While *Communion* exhibits the rite as an act of fellowship, *Eucharist* expresses its character as a thanksgiving. The PB expressions, "Lord's Table" and "Holy Mysteries," though scarcely titles, are alike ancient. The latter is borrowed from such rites as those practised at Eleusis and elsewhere in the Hellenic world, and is especially characteristic of those ages which guarded the "open secret" of the Eucharist from those who had not been initiated by Baptism.

2. Fellowship the Primary Idea.

The institution itself must be considered apart from the associations inseparable from the names by which it came to be known. What Christ established in the community of His disciples was a sacred ceremony, the most obvious characteristics of which are those of a common meal preceded by an act of thanksgiving pronounced over the food subsequently shared. The nature of the thanksgiving we are nowhere told, though conjectures based upon known forms of Hebrew benediction have been suggested (see Dr. Beeching's *Bible Doctrine of the Sacraments*, Lect. IV; cp. *Didache* 9, 10). Viewing the narrative as it stands, with reference only to the universal analogy of the common meal, communion or fellowship would appear to be, not only a prominent aspect, but the fundamental idea. The Euch., as celebrated by Christ Himself at the Last Supper and as committed by Him to His apostles, was the solemn realisation of that corporate unity which joined in one body the band of brothers who looked to Jesus as Housefather and Master of the Feast. Whatever fellowship in Christ involves, that is expressed, concentrated and conveyed, though not exhausted, by an act at once natural, social and religious. That the principle of this unity is common participation not only of what Christ gives but of Christ Himself, through essential union with His own personal life, arises out of the words with which He accompanies the invitations to eat and to drink, "This is my body," "This is my blood." "Then we spiritually eat the flesh of Christ and drink His blood . . . we are one with Christ and Christ with us" is the language of the 3rd Exhortation.

3. Presence of Christ.

But we can only proceed further in the elucidation of the rite by interpreting its meaning against the background of our Lord's teaching and the circumstances and context of the institution. The method of attempting to arrive at a result by a minute and rigorous examination of the terms employed, taken in isolation from their *milieu*, is irrelevant and indecisive. It is indecisive, because the meaning of a phrase like "this is my body" can only be interpreted in its context, apart from which it may mean anything from a rhetorical figure to a physical fact. It is irrelevant, because there is nothing in common between the realisation of corporate fellowship with Christ through the participation of the congregation in a common meal, and the presence or absence of Christ under the forms of bread and wine. The latter question only obtains an interest, as history proves, for those who are concerned to affirm or to deny the localisation of the Presence of Christ otherwise than in and through the mystical community of His disciples. There would appear to have been a rabbinic doctrine concerning Messiah as the food of his people which may contain the germ of the teaching of Jesus Christ based in the Fourth Gospel on the Feeding of the Five thousand. What is there said of Christ as the Bread of Life has no doubt a close relation to the subsequent institution of the Eucharist. The language of Jesus is not satisfactorily explained as indicating the assimilation of His words or teaching. For it is recognised as a hard saying, involving the loss of many disciples, which would not have been the case if the words were merely a rhetorical figure.

4. Relation to the Cross.

The clue to the utterance, not at the time fully intelligible even to those who remained faithful to their Master, is to be sought in the division of the Bread of Life into flesh and blood. This would convey to Hebrew ears, as Westcott points out, the notion of sacrifice, and involved the death of the victim (Westcott's *St. John*, note on 6 53). Messiah was to die, and through vital and intimate union with His sacrifice, in a manner which only the consummation of that sacrifice would disclose, His followers were to have spiritual life in themselves. That the Eucharist is intimately related to the cross is attested not only by the immediate circumstances of its institution, but also by the designation of the Cup as "my blood of the covenant, which is shed for many." Fellowship with Christ in and through His Sacrifice is exhibited in the very form of the rite, and that this spiritual union was really effected was attested in the experience of the Christian community. Apart from this testimony of the Spirit, it could never have been determined whether the symbols were intended "verily and indeed" to convey, or merely to represent, the merits of the Passion. St. Paul, from the terms of the institution which set forth the Bread and the Cup as joint memorials of Christ in His sacrificial covenant, argues that its celebration is a proclamation of the Lord's Death, and appeals to the experience of the Corinthians when he asks whether he is not right in describing the reception of the elements as a fellowship in the Body and Blood of Christ. [Cp. BODY, § 14.]

5. Sacrificial Character.

The analogy which he establishes between the Table of the Lord and the table of demons, by which he means the food of the pagan sacrifices, brings out clearly the essentially sacrificial character of the Eucharist,[1] as food consecrated or dedicated to God in order that through it the final end of sacrifice may be achieved, namely, communion with God. This aspect is still further developed and defined by the Paschal associations of the rite. It has been thought that the

[1] See further, § 9 below, and SACRIFICE.

Last Supper was not in any sense of the word a Paschal celebration (see Beeching's *Bible Doctrine of the Sacraments*, Lect. IV). But, while it is probable that the Fourth Gospel rightly represents our Lord as dying at the hour when the passover lambs were killed, and that in consequence He was recognised as "the very Paschal Lamb" (Jn. 19 36), this very circumstance, no less than the primitive view of the Euch. as the Christian Passover, and the intimate relation which, as we have seen, it bears to the Cross, makes it probable that the phrase "for a memorial of Me," which occurs in St. Paul's tradition of the institution, is charged with a meaning more solemn than that of ordinary remembrance, and legitimately gave rise to the conception of the Sacrament as carrying the associations of worshipful commemoration attached to the memorials of Hebrew ritual and service, of which the Passover was a conspicuous instance, and made the Eucharistic Feast a "sacrifice of praise and thanksgiving" for "the sacrifice of the death of Christ" and "the benefits which we receive thereby."

It must, however, be borne in mind that the Euch. was not in its origin a liturgical rite, that it was left to Christians themselves to discover that its celebration satisfied the ends which a prescribed ceremonial of worship is intended to serve, and that there is no authority either in Scripture or in the primitive church for requiring any view of its implications as a test of membership. Such definitions retard rather than promote that free action of the Christian spirit which, as spiritual perception grows, can detect new glories in its comprehensive simplicity.

6. A Caution.

If, as is now generally supposed, the narrative of Luke has been interpolated from the Pauline version of the institution, there is nothing in the Synoptic tradition to indicate that the Lord's Supper, as celebrated in the Christian Ch., was based, like Baptism, upon a positive command of Christ. But the fact of its immediate adoption in the primitive community as the characteristic bond of the common life makes it obvious that it was so regarded by the apostles themselves; and the prominence given by all three evangelists to the initial celebration, and to the actions which accompanied the delivery of the Bread and the Cup to those who in the first instance received them from the Lord Himself, leaves no doubt as to the reason why this incident of the Last Supper is singled out for special record. Its omission in the Fourth Gospel, which is similarly silent on the institution of Christian Baptism, arises out of the purpose of the writer, who aims at exhibiting not the origins of the Christian system, which were sufficiently recognised, but the spiritual principles manifested in the Person and Work of its Author. If no mention is made of either Sacrament, the divine truths which they severally embody are clearly indicated (Jn. 3 and 6).

7. Authority for Observance.

St. Paul leaves no doubt that the Eucharist, as he had "received" it, rested on the authority of Christ Himself (1 Cor. 11 23-26). The Twelve were present in the upper room as representatives of all those that should believe on Christ through their word (cp. Jn. 17 20), and not only they, but the whole body of the faithful, were to eat and drink "often" till the Lord should return (1 Cor. 11 26).

It is clear that St. Paul himself had established the rite in the Corinthian Church, as in all the communities of which he was the spiritual father, and that he regarded it as part of his apostolic commission so to do. For in describing the delivery of the rite to the Corinthian Christians he uses the same form of words in which he expresses the proclamation of the Gospel itself (cp. 1 Cor. 11 23 and 15 3). It has been supposed that a supernatural revelation of the facts is here intended. This, however, is unnecessary in either case and is not consistent with the method of spiritual enlightenment. It is sufficient to understand that the vision of the living and exalted Nazarene illuminated for him, as did the post-resurrection appearances for the Eleven, events which would otherwise have had no evangelical significance. A prominent feature in St. Paul's apprehension of the Gospel was the intimate relation in which the Eucharist stood towards it. The radiance of one vivid experience encircled both.

The channel along which the spiritual teaching of the NT passed into the gross and rationalistic conceptions of the Middle Ages is the mysticism of the second century. That phase of Mysticism was the twilight between the heavenly glory of Apostolic times and the light of common day in which the popular mind of Mediæval and Western Europe viewed the doctrines of Christianity. On the one side it has affinities with the spiritual, on the other with the sensuous. When Ignatius calls himself *Theophoros*, or "God-bearer," his ideas seem to oscillate between the experience of St. Paul, when he declares "Christ liveth in me," and an almost physical conception of incorporation with Christ. His conception of the Incarnation has the same shade of difference from apostolic teaching, an exaggerated emphasis, in opposition to Gnostic heresies, on the physical as distinguished from the personal manifestation of the Son, the trend of thought that issues in Eutychianism. From this follows eucharistic phraseology which seems to recognise no distinction between the sacramental body and the natural flesh of our Lord: "The eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins" (*Smyrn.* 6[1]). Justin Martyr (*c.* 155) in a celebrated passage (I *Apol.* 65-67) develops this language. That he, too, is dealing with mystical ideas is

8. Through Mysticism to Mediævalism.

[1] On the other hand in *Trall.* 8 he speaks of "faith which is the flesh of the Lord" and "love which is the blood of Jesus Christ," and in *Philadelph.* 5 of the Gospel as "the flesh of Jesus."

apparent from his reference to the analogy of the rites of Mithra. But he advances something like a theory of the process: "Jesus Christ our Saviour became flesh;" on the eucharistic food "our flesh and blood are nourished by conversion." The mean between these two propositions would appear to be the identification "by conversion" of the flesh and blood which our Lord became with the hallowed bread and wine: "So also were we taught that the food over which thanks are given . . . is both flesh and blood of that Jesus who became flesh." This is substantially the mystical doctrine of the East concerning the transformation of the elements, which is sometimes considered as identical with the Latin doctrine of TRANSUBSTANTIATION.

This, however, is probably not entirely accurate.[1] Transubstantiation, as held by Western Christians to whom mysticism was not congenial, arises out of the adoption of language which came to be interpreted with the baldest literalism. And, further, the exigencies of popular accommodation seemed to demand the absolute identification of visible symbols with spiritual realities, if the latter were not to be lost to an unimaginative and pagan intelligence. The delicate *nuances* of devotional language were beyond the concrete minds of the peasantry of the West. Thus, as the centuries advanced, the mystery of the altar grew into a miracle whereby the elements became the natural flesh and blood of Christ, till in 1059 Berengar, who had thrown doubts on the popular teaching, was compelled by Pope Nicholas II to sign a retractation, which asserted that "the true Body and Blood of our Lord Jesus Christ" were "in truth handled and broken by the hands of the Priest, and ground by the teeth of the faithful." This doctrine represents the crudest form which was assumed by the teaching of the Latin Church, and the definitions alike of scholastic theologians and of the Council of Trent are an attempt to express the doctrine in terms more agreeable to reason [cp. Stone on *Holy Euch.* in *DECH*].

Intimately bound up with this development of the doctrine of the Presence is the evolution of the conception of sacrifice as applied to the Euch. The language of the NT, as noted above, sufficiently brings the rite within the circle of sacrificial ideas, so that fellowship in the Lord's Supper may be recognised as a legitimate realisation of that "altar, whereof they have no right to eat which serve the tabernacle" (Heb. 13 10). But the ancient sacrifices of living beings included not only the immolation of the victim and its solemn surrender upon the altar which the Epistle to the Hebrews regards as satisfied for ever by the Death of Christ, but also the concurrent presentation of oblations as a material embodiment of that "sacrifice of praise" which Christians, like the Israelites, are to offer to God continually through Jesus. Whether a solemn presentation was suggested by the form of Christ's own thanksgiving it is not possible to determine. But from the second century what is known as the Oblation of the Elements had its place in the Liturgies and is recognised in patristic teaching. Thus Justin Martyr speaks of a thanksgiving as offered "for these gifts," when the Bread and the Cup are placed upon the board (cp. Iren., *Contr. Haeres.* iv. 17, 18). To this was naturally added: (1) the oblation of "ourselves, our souls and bodies," of which food is the symbolic expression and which is necessarily involved in communion with Christ's sacrifice, and (2) the presentation of thanksgivings, supplications and prayers on behalf of all men who are either actually or potentially associated with the worshippers in the fellowship of His body. Commemoration of the departed (3) followed almost as a matter of course as those who had been included, some of the more distinguished by name, in the prayers of the congregation passed into the invisible fellowship of "the spirits of just men made perfect" in the "general assembly and church of the firstborn" of which the visible Church was a part. And lastly (4), the memorial of the passion, which is implicit in the institution and connects each celebration of the Euch. with the action of Christ "in the same night that He was betrayed," was seen to have affinities with the solemn memorials of the Mosaic Law. It was thus that all the prayers and oblations were gathered up and presented to God through Him who is "the High-priest of our offerings" (Clem. Rom., *Ad Cor.* 36).

9. The Idea of Sacrifice.

The fact which led to developments inconsistent with the primary meaning of the Euch. was the gradual lapse from weekly communion on the part of the great majority of Christians. This led to the consolidation of the oblation of the elements, the prayers and intercessions, the commemoration of the departed, and the memorial of the passion, into a sacrificial rite, of which the analogy is those forms of burnt offering from which the communion of the offerer with God through participation in the offering, declared by Robertson Smith (*Religion of the Semites*, Lect. XI) to be the final end or consummation of all sacrifice, had disappeared. The identification of the symbolic elements with the natural Flesh and Blood of Christ assisted this transformation, by seeming to provide an actual, present victim (host) correlative to the spoken memorial as the bread and wine was correlative to the first thanksgiving. Thus the Church succumbed to what appeared the practical necessity of securing the attendance at the Euch. of those who refused frequent communion, by dissociating the sacrificial idea from the

10. Perverted Developments.

[1] M. Khomiakoff, in his Essay on the Church given in Birkbeck's *Russia and the English Church*, says: "Concerning the Sacrament of the Eucharist the Holy Church teaches that in it the change of bread and wine into the Body and Blood of Christ is verily accomplished. She does not reject the word *Transubstantiation*; but she does not assign to it that material meaning which is assigned to it by the teachers of the Churches which have fallen away."

reception, and by elevating aspects and accessories of the communion into what was virtually a substantial and independent rite. While through all changes reception in both kinds on the part of the celebrant himself remained an integral portion of the office, the emphasis was shifted to the act of consecration, as though the sacring of the Mass were not the introduction to communion but the consummation of the office. Communion became one of many consequences of consecration, which included Reservation for purposes of worship, Procession of the Blessed Sacrament, and (later) Benediction. All such practices stand or fall with the idea, which the terms of the institution do not warrant, that the object of the consecration is, not to communicate the merits and risen life of an already present Christ to the congregation, but to make Christ present.

11. "The Sacrifices of Masses."

Thus in the imagination and current teaching of mediæval Europe each "new sacrifice" of the Lord's Supper or Mass, an idea not in itself open to objection, became a repetition of the sacrifice of Calvary, availing for the actual sins of men, as the Cross availed for the remission of original guilt (see Article 2). The development of the doctrine of Purgatory, and the claim of the Church to benefit by its prayers the souls there enduring the temporal punishment of sins (see PURGATORY), led to a still further extension of the purposes of the Mass to include intercession for the departed, and this ultimately became the dominant conception. The multiplication of altars in cathedrals and other churches was to some extent the result of legitimate causes, as for instance the foundation and endowment of chapels by trade guilds and other societies; but the establishment of "chaunteries for soules" also played a conspicuous part, until the leading ideas of the primitive Eucharist were almost entirely swallowed up in those of "the sacrifices of masses."

12. Thomist and Lutheran Theories.

Reformation began with the teaching of the Schoolmen, notably in the 13th century Thomas Aquinas. The doctrine, which Berengar had been compelled to sign, was felt to be gross, unintelligent, and contrary to experience. With the aid of terminology borrowed from the realist philosophy these writers maintained that the substance of bread and wine ceased to be (a theory explicitly denied by earlier theologians, *e.g.*, Pope Gelasius, A.D. 492), and that the substance or reality of the Body and Blood took its place, while the accidents or appearance of bread and wine remained. This is what is properly known as Transubstantiation. Wyclif (1380) attacked this view, which had become the official teaching, as contrary to Scripture, but retained a theory of the real presence as contained in the Host.[1] Luther, in spite of the new appeal to Scripture, was content to repeat essentially the scholastic doctrine, rejecting only the theory of a substantial change as involving a deception of the senses, and maintaining a commixture of the substance of the Body and Blood with the substance of bread and wine (Consubstantiation). Thus he continued to follow the lines of scholastic explanation, while his refusal to identify the Sacrament with the thing signified saved him from the practical inferences of the Roman theory. Most reformers rejected the Lutheran assumption, gratuitous if the deductions of papal practice were to be disallowed, and unnecessary as the condition of participation in a gift "under the form" (theologians like Ridley did not object to the phrase if properly guarded[1]) of the sacramental elements. Most, if not all of them (see Hooker, *EP* v. 67 8, 9, on the doctrine of "the Sacramentaries," *i.e.*, the Zwinglians), held that Christ was not only truly present at the Eucharist but that He imparted to believers the gift of His Body and Blood through reception of the bread and wine. But to Cranmer and the controversialists of the 16th century "Real Presence" meant the material presence of Christ effected in consequence of the conversion of the species into His natural Body by the act of consecration. This teaching covers not only the precise definitions of Trent or the received scholastic explanation, but any view which in effect localises Christ within the elements in such a way that for practical purposes they are identified. Hooker did not refuse the phrase as interpreting the gift imparted to the worthy receiver (*EP* v. 67 6). And, similarly, most of the language of the mediæval divines is patent of a sense not inconsistent with the principles upon which the rite was founded. But, when matters have come to this pass, it is clear that something in the nature of a new start is required, if the genuine doctrine of the Eucharist is to be extricated from a web of false associations. The vice of the whole scholastic theory is the substitution of theological inference for spiritual experience.

13. Anglican Restatement.

The return to a healthier atmosphere was made by the Ch. of Eng. when the reformed PB and the Articles substituted the words of the NT for the technicalities of the Schoolmen in describing the inward meaning of the Euch. "The Bread which we break is a partaking of the Body of Christ . . . the Cup of Blessing . . . a partaking of the Blood" (1 Cor. 10 16). The Cat. describes the outward part as "Bread and Wine, which the Lord hath commanded to be received" (= the reception by the Lord's command of Bread and Wine). Christ did not say "This is my body," but "Take ye; this is my body" (Mk. 14 22). The language of the third Exh. is again that of the NT: "Then we spiritually eat the flesh of Christ and drink His blood, then we dwell in Christ, and Christ in us" (cp. Jn. 17 23, 26). This does not mean that the reality is nothing but an inner state of

[1] See Creighton's *Papacy*, vol. 1, c. 2, pp. 123-4.

[1] See Scudamore, *Notitia Eucharistica*, c. 22, § 7 n.

feeling, suggested by the outward symbolism, but that the divine gift communicated through the Sacrament is recognised in personal, spiritual experience. The merit of the reformed teaching is not the adequacy of the language to express all that the common experience of the Ch. contains, but the recovery of the appropriate method for correlating that experience so as not to depart from the purpose of the Institution. It seizes the fundamental idea of communion, personal and spiritual relations with the Son of God through sharing His crucified and risen Life. It leaves room for the recovery of the thought of fellowship one with another in the Body of Christ, which is essential to that of fellowship with Christ in the teaching of St. Paul and of St. John, but which the growth of a materialistic conception of the Presence had obscured. It opens the way for the restoration in due course and in their true relations of those aspects of sacrifice, intercession, and commemoration of the faithful departed, which had been so exaggerated and perverted out of all proper proportion to the central idea, that the Reformers themselves, though they recognised each of them, could hardly be expected to realise them for themselves or to present them to others with their proper richness, but which Anglican theology in the Caroline and subsequent epochs has re-established on a sound basis.

14. Eucharistic Sacrifice.

To emphasise communion, as the English PB does, is not to suppress the Eucharistic Sacrifice, but to reaffirm it on the only grounds that are not illusory, by linking it with the Cross as the sacramental presentation of that union with the sacrifice of Calvary on the part of "the comers thereunto," which a comprehensive view of sacrifice, as given in the comparative study of religion, reveals as its final end (see Robertson Smith, *l.c.*). It is common, but not wholly accurate, to describe the commemoration of the Death of Christ made at the Eucharist as pleading the passion, and therefore as in some sense an offering or re-presentation of His Sacrifice. This, however, is to throw the weight of the service on an action which, though an inseparable accident of the rite, is not its essential heart. But, if the communion of the Ch., and of its individual members, with the Body of Christ, "not as now it is, but as then it was" (Bp. Andrewes) when He gave It in sacrifice for the sins of the world, be an act of identification with, or of incorporation into, that oblation, the Euch. at once becomes an effective part of Calvary, without being in any sense a repetition of it. The modern conception, which endeavours to avoid the extravagances of mediæval doctrine by representing the Godward action in the Euch. as concomitant with a continuation of the Passion which Christ is accomplishing in heaven through the presentation of the Blood, is based on a misunderstanding of the Epistle to the Hebrews, the fixed point of which is not the heavenly intercession but the Cross itself. Christ is there said to have once entered into the Holiest *through*, not *with*, His blood, and as now sitting at God's right hand (Heb. 9 12). The theologians of the Middle Ages were right in perceiving that the Death of Christ was the central idea of the Eucharist, they were wrong in misrepresenting its relation to the Cross. The proper "great oblation" of the liturgy is that true participation in the Body and Blood which covers all our offerings of worship, intercession and service, by making the Lord's Supper not a formal but a living remembrance of "the sacrifice of the Death of Christ." In this large sense, which is consistent with OT usage (Ex. 34 25, 1 Sam. 16 2, 5, 11, Zeph, 1 7) and the witness of Comparative Religion, it is quite congenial to PB language and teaching to use the phrase "the Eucharistic Sacrifice," but it does not occur in official Anglican documents.[1]

The limitations of Anglican teaching on the subject of the Eucharist are not closely drawn.

15. Errors Excluded.

Only one type is definitely rejected as contrary to Scripture, namely, that which arises out of, or involves, the Tridentine doctrine of TRANSUBSTANTIATION. It may, however, be properly urged that, inasmuch as the 28th Article asserts that "the Supper of the Lord is not only a sign," any exposition of the meaning of the Sacrament which, in the words of the 15th Homily of the 2nd Book, treats it as an "untrue figure of a thing absent" is contrary to the mind of the Ch. of Eng. But it is not easy to prove that any Christians who retain the rite entirely deny the spiritual grace (see Hooker on the Zwinglians, as cited above). On the other hand, the positive teaching which has always been maintained among English divines, who cite with approval, to use once more the language of the official Homily, such expressions of "the ancient catholic Fathers" as "the salve of immortality and sovereign preservative against

[1] The Archbishops, in their reply to the Papal Bull on Anglican Orders, described the Eucharistic Sacrifice as taught in the Church of England as follows: "We truly teach the doctrine of Eucharistic Sacrifice, and do not believe it (the Eucharist) to be 'a nude commemoration of the sacrifice of the Cross' . . . But we think it sufficient in the Liturgy which we use . . . while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ, to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, who is our advocate with the Father and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic Sacrifice." These sentences are tedious and indeterminate, and fail to touch the point at issue, viz., what is the divinely given "covering" of this series of oblations and pleadings. The Roman answer is, the immolation of Christ for the Church as a victim in the act of consecration. The Anglican answer ought to be, the fellowship of the Church with the Body and Blood once offered upon the Cross through participation in the consecrated elements. Roman doctrine first narrows the conception of sacrifice and then invents an illusory oblation to satisfy it.

death," "a deifical communion," "the conservatory to everlasting life," by which they describe the Supper, would cover that more advanced type of thought and feeling in reference to the Holy Mysteries, which only became pagan and anti-scriptural when a later and uncritical age crystallised into dogma the unmeasured utterances of devotional fervour. While it is not only possible but necessary to define the Church's faith concerning the true Deity of Jesus Christ as the confession on which entrance is gained to the fellowship of believers, it is unwarrantable to anticipate the spiritual experience of those who exercise their right as believers to participate in the common Eucharistic meal by imposing, as a test of admission to the Lord's Table, any narrower definition of the inward part or thing signified than is given in the Catechism. The Euch. is an institution, not a doctrine; a matter of practice, not of faith. Belief in Christ is the one condition of the reception of either Sacrament. The formula attributed to Queen Elizabeth—

> "Christ was the Word that spake it,
> He took the bread and brake it,
> And what that word did make it
> That I believe and take it"—

though wholly inadequate as an expression of the collective experience whether of the Eng. Ch. or of Christendom at large, is sufficient as a basis of common action. The pledge of a general conformity to the spirit of the Eng. Ch., as expressed on the one hand in its formularies, and on the other in the writings of representative theologians, must be sought in those practical regulations, which, while they forbid the use of the consecrated Bread and Wine for any purpose other than Communion, are scrupulous in their efforts to secure reverence for the sacred Elements.—HD. J. G. SIMPSON.

LORD'S TABLE.—The Holy Table has been called both *Table* and *Altar* alike in early times, in the Middle Ages, and since the Reformation. The word ALTAR is not in the present PB because the 16th cent. Reformers wished to emphasise the then neglected aspect of the Euch. as the Communion Service. But it occurs in the CORONATION Service, in the SCOTTISH COMMUNION OFFICE, in the AMERICAN PB (Institution of Ministers), and in the writings of numerous and representative Anglican theologians; also in the First PB, which the Act enforcing the Second PB called "a very godly order." Scudamore (*Notit Euch.*, 2nd ed., p. 198) points out that "the whole Primitive Ch., to which the English Reformers professed implicit deference, as the only trustworthy witness to the sense of Holy Writ, spoke constantly and with one voice of the Holy Table as an Altar." He believes that in the literary remains of the first three cents. the name *Table* occurs but once,[1] but that from the 4th cent. it became more common, until at length we find it preferred in the East, the word *Altar* in the West. In the East at the present day the word used is *Holy Table*, and the place whereon it stands is called the *Altar*. The word *Table* has all along been retained in the Latin rites, although *Altar* has long superseded it in common use. It was laid down in the 7th canon of 1640 that the LT. "is and may be called an Altar by us in that sense in which the Primitive Ch. called it an altar, and in no other."

1. Name.

Wood seems to have been the general, or at least the common, material in the earliest times, and is referred to by Athanasius, Optatus, Augustine and others, though in the 5th cent., if not earlier, *stone* was also in use. Since the Council of Epaone in 517 decreed that none but stone altars be consecrated, stone became increasingly the rule in the West. In mediæval times, as under the Roman obedience to-day, the law required *stone*, or at least the use of a consecrated stone *super-altar*, *i.e.*, a small slab large enough to hold the host and the greater part of the chalice. But wooden altars long survived in places; St. Wulfstan, Bp. of Worcester *c.* 1080, is said to have replaced all wooden altars by stone ones throughout his diocese, and wood seems to have been in common use in Ireland in 1186. As late as the 13th cent. the Dean and Chapter of St. Paul's, London, enquired of the visitation of their chs. in Essex and Herts, whether the altars were made of stone and duly consecrated. In the East there is less uniformity as to the material of the Holy Table: in some districts stone is more common, sometimes metal is used, but it is said that the most usual material is wood. In Eng. there was a universal return to wood at the Reformation, nearly all the old stone altars being destroyed; but stone has sometimes been used since, in both the 17th and 18th cents., not infrequently in combination with a wooden or metal frame. The notion that the LT. *must* be of wood is comparatively modern and is chiefly due to the decisions of the civil courts in the cases of *Faulkner* v. *Litchfield* (1845) and *Liddell* v. *Beal* (1857), which are difficult to understand, as there was no eccles. law on the subject of the material

2. Material.

[1] [Scudamore has made a mistake here. The facts, so far as *Greek* Christian literature of the first three cents. is concerned, seem to be the following. (*a*) There is no *certain* instance of the LT. being called an *Altar*, though passages in the NT (Matt. 5 23, 24, Heb. 13 10), Ignatius (*Eph.* 5, *Trall.* 7, *Philad.* 4), and Irenæus (*Contr. Hæres.* iv. 8 3, iv. 18 6), have been sometimes so interpreted. (*b*) *Lord's Table* is now and then used of the Euch. feast—so 1 Cor. 10 21, and occasionally Origen (*e.g.*, *Exh. Martyr.* 40) but usually with reference to the passage in 1 Cor. (*c*) There are *two* instances of the use of the word *Table* to signify the structure on which the Euch. is celebrated, both in Dionysius of Alexandria, *c.* 260 ("Table," *Ep.* 9, *apud* Eusebius, *HE.* vii. 9 4—the passage referred to by Scudamore; "Holy Table," *Ep. Canon.*, canon 2). (*d*) The evidence is scanty, but, so far as it goes, it seems to show that Greek-speaking Christians were, *from the very beginning*, and not merely from the 4th cent., wont to speak of the *Table* rather than the *Altar*; did we possess more of 3rd cent. Greek epistolary literature, we should probably find this conclusion confirmed.

On the other hand, *Altar* is (with one doubtful exception, *De Aleator.* 11) the regular name for the LT. in *Latin* Christian writers of the 2nd and 3rd cents. This difference never roused any controversy between East and West, and appears to have been thought a matter of no importance.—J. W. T.]

of the altar, the only requirement being its movableness, and in practice several immovable altars had been erected without question. The canons of 1571, which never received the royal assent, required the Communion table to be *ex asseribus composita juncta;* but in 1638 Bp. Mountague in Visitation Arts. inquired, "Is your Communion Table, or Altar, of stone, wainscot, joiner's work, strong, fair and decent?" In Scotland and America stone altars are exceedingly common. Lutheran chs. frequently retain the mediæval stone altars, and Scottish Established Presbyterians sometimes have stone communion tables.

3. Number.

Great insistence seems to have been laid in primitive times upon the then universal custom of having but one altar in each ch., a rule still adhered to throughout the East, and in the West at Milan till not so very long ago. A second altar in the East, where one exists, is always in an entirely separate CHAPEL. Even the numerous side or low altars of the mediæval West were usually in screen-enclosed chapels. Latterly, the exceptions to this rule increased: altars were erected on the nave-side of rood-screens, and in more recent times on the Continent the Roman dislike of screens has led to altars being set almost anywhere in the ch., regardless of orientation and with little to suggest either mystery or reverence. Most wisely, Eng. Chancellors usually refuse faculties for second altars except they be in separate chapels as of old—a rule which forms a valuable link with primitive and Eastern practice, and which it is to be hoped will never be relaxed.

4 Church Orders.

The older *Didascalia* (3rd cent.), the *Testament of our Lord* and the *Apostolic Constitutions* (4th cent.), and the later *Church Orders* derived from the last, expressly describe the celebrant as having his back to the people. The East Syrians, or Nestorians, the most conservative of all Easterns, invariably have their altars built into the east walls of the churches. Hence it is by no means certain that in the earliest days of the Church the LT. was accessible on all sides, or that the celebrant faced the people. In the basilican practice, which we find in existence after the peace of the Ch., with the bishop's throne and the seats for the clergy around the wall behind it, as is still the case in the Orthodox East. In certain cases, particularly in Italy, and specially where the apse was at the west end of the church, the celebrant faced the people across the altar. The basilican arrangement appears to have been generally followed in the West from the 4th cent. to the 9th, and in many places much later, although it is not clear to what extent this was due to Roman missionaries, as there is Celtic evidence which seems to point another way.

In the early Middle Ages the bodies of saints began in the West to be placed in elevated shrines immediately behind the altar, the end of the SHRINE forming a kind of REREDOS. Thereafter, especially in smaller chs. and those without apses, the altar came to be set against the east wall, a change which, together with the growth of the reredos, Mr. Edmund Bishop traces to the introduction of the great shrines just referred to. It is not clear that this explanation holds good in every case, for there are early square-ended chs. in Celtic districts with remains of altars against the east wall, which probably represent a tradition older than, and separate from, any that arose from the shrines. The primitive LT. was foursquare, as it still is in the Oriental chs., and it stood beneath a large canopy, called a *ciborium*, resting on pillars between which hung curtains which were drawn during the more solemn parts of the service. The seats for the clergy were round the apse behind, that of the bp. being in the centre. The altar was frequently built over the grave of a martyr, and it was not till the 9th and 10th cents. that the custom arose in Transalpine districts of elevating the body of a saint in a costly raised shrine behind the altar. The development of Gothic ARCHITECTURE and the changes in the plan of Transalpine chs., connected largely with provision for monastic choirs, so far changed the arrangement that the ciborium was very greatly modified, or one might almost say broken up into its component parts. The Euch. had of old been suspended beneath the ciborium (where an AUMBRY in the wall was not in use), and, in districts such as Eng. and the North of France where the hanging PYX survived, the canopy frequently remained in a modified form, such as a little silken tent (Lat. *tabernaculum*) or a flat tester. The ciborium-pillars became thin, and were unconnected with any such survival of the canopy, or frequently they disappeared. The north and south curtains still remained close to the ends of the altar, the western curtain disappearing or surviving only in the changed form of the Lenten VEIL. Latterly, the altar was elongated from north to south, sometimes very considerably, esp. in Eng.; and, later still, the end curtains, or *riddels* as they are sometimes called, disappeared, particularly in Teutonic parts of the Continent where large triptych reredoses were used, and in Spain where the altar stood beneath a great screen covered with imagery. In the average Eng. parish ch. in later mediæval times the altar was very long, with curtains close to each end at right angles to the East wall, and a low reredos (or *upper frontal*) filling the space between the *mensa* and the base of the large window which was the chief decorative feature of the east end, and formed what, in popular, though inaccurate, language, might be described as a large reredos of painted glass.

5. Position and Arrangement.

At the Reformation wooden Ts. were substituted for those of stone, at first without regular Ch. authority. Inventories of Edward VI's time show that under the First PB these Ts. were frequently ornamented exactly as the old stone altars had been, while in some places,

under the influence of the more extreme Continental type of Reformers, they appear to have been arranged with seats all round for the communicants. This was afterwards the practice of a strong section of the Puritans, and occasional examples have survived from a later period to the present day. But the more common Elizabethan practice was to move the LT. into the middle of the choir for the Euch., the celebrant standing at its NORTH SIDE as placed lengthwise for the occasion; at other times it remained in its ancient place. During the 17th cent. it became customary to leave it there at all services and to adorn it in the old way. Seventeenth cent. altars often approach the foursquare type, perhaps in imitation of Primitive and Eastern practice and as a protest against the long Ts. on trestles set up by the Puritans, who sat at each side of them (as was also the case among Scottish Presbyterians till well on in the 19th cent.). While it is not clear that the words "north side" in the rubric before the Communion Service did not originally mean, or at least include, the north side of the west face of the T., it is certain that they were taken literally when the Ts. were brought down into the chancel, and that they were afterwards interpreted as meaning "north end" when the Ts. were allowed to remain once more against the east wall. In the *Lincoln Judgment* the late Dr. Benson, Abp. of Canterbury, gave reasons for believing that the EASTWARD POSITION also had occasionally survived.

6. Coverings and Ornaments.

The altar has, from primitive times, almost always been kept covered, generally with silken or other rich materials. In addition to, or instead of, these, one or more linen cloths were, in the West, placed upon the *mensa;* indeed, mediæval Canon Law, of Roman origin, required three of these in mass-time. The altar itself, while sometimes of costly material, was oftener a plain structure (it seems to have been universally so in England); in either case, not merely the top, but also the lower part, was covered in service time by a hanging (or *frontal*), generally but not always of a textile material. This at one time (*e.g.*, 13th cent.) hung loose, at another gathered (often in 14th cent.); later, it hung flat, as most frontals do now. In the 17th and 18th cents. there was a partial return to the looser forms of covering. After the Reformation the LT. was often elaborately carved, but it was almost always kept covered, except by the Puritans. Canon 82 of 1604 requires it to be covered in time of divine service by (1) "a carpet of silk or other decent stuff," and (2) "a fair linen cloth at the time of the Ministration" (see CARPET and FAIR LINEN CLOTH). On the Continent during the 17th cent., esp. in France, the idea seemed to grow up that an altar of very rich material need not have a frontal. The destruction that went on in France at the time of the Revolution and the laziness of sacristans combined to extend this licence to any altar with a decorated front, till naked altar-fronts have become the rule, not only in France but in chs. of the Roman obedience here and in America, notwithstanding the rubrics of the Missal. Unfortunately, this has lately been rather widely copied in certain Ang. dioceses. In the Orthodox East the holy T. is always covered by frontals on all four sides.

In the early Ch. the LT. was looked on as too sacred for anything to be placed upon it save the holy vessels and the book of the Gospels, LIGHTS and other ornaments being attached to the ciborium or otherwise placed round about. In the Middle Ages it became usual to place one or two candlesticks (rarely more), the cross and reliquaries upon the altar; and on Festivals rich plate was used to deck it, as is still done in conservative chs. (*e.g.*, at a Coronation in Westminster Abbey). Flowers in vases, common and popular though they be at the present day, have strictly no authority for us, and seem to be first met with in a Roman book at the end of the 16th cent. The two lights, the epistle and gospel books set upright against the reredos, the service-book on its cushion, the display of plate on great occasions, are all ancient ornaments, widely spread in the Ch., which have been handed down in the Ch. of Eng. continuously. It should be added that the form of linen cloth covering the front as well as the ends of the LT. is not of Post-Reformation introduction, but equally ancient and widespread with the other kind, which only covers the top and ends. Shelves or GRADINES to hold the ornaments behind the altar are very modern; on the Continent they came into occasional use about the time of the Reformation, and were used in one or two cases in Eng. in the 18th cent., but did not become common till the second half of the 19th, and are now again going out of use. They are out of keeping with a Gothic ch., and destroy the primitive simplicity of arrangement which continued with all the elaboration of mediæval detail. The tabernacle, now so prominent in the midst of a Roman altar, with the "throne" for Exposition of the Blessed Sacrament, branch-candlesticks, altar-cards, and the row of six lights (see CANDLESTICKS), are without any Eng. authority.

7. Consecration of Altars.

The five crosses cut upon mediæval altar-slabs marked the places where the altar was anointed when consecrated. The consecration of a mediæval altar generally included the enclosing within it of the relics of some saint. This was not universal in Western Christendom, and in England it was frequently omitted. In the East relics are not enclosed in the altar, but are sewn into the silk corporas or *antiminsion*. For further information as to this, see *Three Chapters in Recent Liturgical Research*, Ch. Hist. Soc., No. 7, SPCK. 19. Forms for blessing the Holy Table were sometimes used in Post-Reformation times. See *English Orders for Consecrating chs. in the 17th cent.* (*HBS*), 1911.

8. Bibliography.

On the mediæval altar, see: J. B. Thiers, *Dissertations ecclesiastiques sur Les Principaux Autels, La Clôture du Chœur, et Les Jubés des Eglises*, Paris, 1688; Legg, *Ancient Liturgical Customs now Falling into*

Disuse, in *Transactions of St. Paul's Ecclesiological Society*, II (repr. *Essays on Ceremonial* 37, London, De la More Press, 1904); Comper, *The Gothic Altar*, in *Trns. St. Paul's Eccles. Soc.* III (repr. in *Some Principles and Services of the Prayer Book*, London, 1899, p. 41); Comper, *The Reasonableness of the Ornaments Rubric illus. by a comparison of German and English Altars*, in *Trns. St. P. Ec. S.* IV; Edm. Bishop, *On the History of the Christian Altar*, in *Downside Review*, July, 1905.—R3. F. C. EELES.

LOVE.—L., more usually designated as *Charity*, is everywhere insisted upon in the PB as the crowning Christian grace, without which "all our doings are nothing worth"; we may trace it, as we may trace FAITH, through the various parts of that book, and discern the importance which is attached to it in every stage of the Christian life. The Coll. and Ep. for QUINQUAGESIMA Sunday specially dwell upon this grace; the Coll. shows us that L. is the very essence of the spiritual life and the bond which unites all other virtues in peaceful union. In the Ep. for ADVENT Sunday we are taught to "owe no man anything but to love one another, for he that loveth another hath fulfilled the law." Thus the Christian year opens with the teaching of L. as the primary duty of Christians. To "be in charity with all men" is insisted upon as a requisite for the right reception of the great feast of L., the HC. Cp. GRACES, THE CHRISTIAN.—K3.

MORLEY STEVENSON.

LOW SUNDAY.—A name sometimes given to the 1st Sunday aft. Easter, as being a kind of repetition of Easter Day on a smaller scale (see FESTIVAL, § 19).—G31. J. W. TYRER.

LUKE, ST.—See FESTIVAL, § 38; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 19.

LUTHERANS.—As early as 1527 Lutheran opinions had begun to influence a small group of Oxford students,[1] and in 1534 Henry VIII made his first overtures to the German Protestant princes. In the following year he despatched two English envoys, Bishop Fox and Dr. Heath, to confer on religious matters with the Wittenberg Reformers, and in 1538 three German delegates came to England at the King's request and held conferences with a select committee of Anglican divines, of which the 13 Arts. published that year are supposed to have been the outcome.[2] Henry several times invited Melanchthon to come to England, and Cranmer at first entirely sympathised with the views of the German Reformers. The Litany which he compiled in 1544, and which is mainly the same as that now in use, was drawn largely from one published by Luther in 1529. The baptismal offices in the PB of 1549 were also, through the medium of HERMANN'S CONSULTATION, considerably indebted to a compilation of Luther's in 1523, while the 42 Arts. of 1553, with the important exception of the teaching on the Eucharist, are largely traceable, through the 13 Arts., to the AUGSBURG CONFESSION.

But during the reign of Edward VI the English Reformers inclined to the Swiss rather than to the Lutheran opinions, and thus the changes made in the PB of 1552 show no trace of Lutheran influence. Still, even after Cranmer had adopted the Calvinistic view of the Eucharist, he made repeated attempts to secure the presence of Melanchthon in England with a view to a general synod of Protestant divines which should attempt "an agreement upon the chief heads of ecclesiastical doctrine," and especially on the Lord's Supper.[1]

In Elizabeth's reign, however, there seemed to be a certain reaction in favour of Lutheranism, as, in spite of the strong preference shown by the bishops and leading clergy for the judgment of the "Reformed" divines on ritual matters,[2] the changes that were made at the revision of the Articles in 1563, again with the exception of those on the Sacraments, were drawn from a distinctly Lutheran formula, the "Würtemberg Confession." The 2nd and 5th of our present ARTICLES are taken almost verbatim from this Confession, while the 12th and the additions made then to the 10th, 11th and 20th are derived from the same source.[3]—B1. G. FOSTER CARTER.

LYCH-GATE.—The word "lych" or "lich" is derived from the Saxon *lic* = *dead body*. It appears in various combinations in English, as *Lichfield*, the field of the dead; *lich-owl*, the harbinger of death; *lichwake*, the watching over the dead (still used in this sense in Scotland); and *lych-gate* or *lich-gate*, the gate at the entrance of a churchyard to which the mourners bring the dead body, and there await the reception by the clergyman. For this reason it is usually roofed over in view of inclement weather.—R6. G. VALE OWEN.

MAGNIFICAT.—The Song of Mary, Lk. 1 46-55, falls into four strophes, advancing from the subjective to the objective in order to return to the subjective, though in a higher form" (Harnack):—

1. Biblical Meaning.

(*a*) *vv.* 46, 47: An outburst of praise in which the speaker's whole nature takes part. (*b*) *vv.* 48, 49: The cause of this outburst in the choice by God of the lowly maiden for the carrying out of His purpose, to her exaltation, and the manifestation of His holiness. (*c*) *vv.* 50-53: The mercy of God towards the pious, specially shown in His disregard for the judgments and distinctions of men. (*d*) *vv.* 54, 55: The final manifestation of God's truth and mercy, according to promise, toward the Chosen People has now begun.

The "regal" nature of this song, noted by some, is not very prominent; in spite of the angelic message (*v.* 32) there is no Davidic allusion; it is rather the song of one of the people, expressing joy that one so lowly has been chosen by God for high honour; its tranquil gratitude is contrasted with the elated tone of the preceding Song of Elizabeth. Its relation with the OT is close, especially with the Song of Hannah (1 Sam. 2 1-10), though it has many echoes of the Psalms (Plummer, *Lk.*, pp. 30, 31); but in tone and temper the speaker moves upon a higher plane. Its simple faith, its joyful hope, its humble gratitude and its calm submission bear eloquent testimony to the character and spirit of her who was chosen to be the mother of the Lord.

2. Liturgical Use.

(*a*) *Early references.*—Combined with the *Benedictus* it formed one of the nine chief canticles of the Church, and is found in the collection following the Pss. in Cod. A. It occurs in the sixth cent. African list of Verecundus, and

[1] Hardwick, *Hist. of Reform.*, p. 180.
[2] Hardwick, *Hist. of Articles*, p. 60.

[1] Cranmer's *Letters*, CCXCVIII.
[2] Strype's *Annals*, p. 237, vol. i, Oxford, 1824.
[3] Cp. art. FOREIGN INFLUENCES ON THE PB AFTER 1549.

is referred to by Sophronius of Jerusalem (seventh cent.).

(*b*) *Liturgical use.*—It was at first a morning hymn; in the east it was used at Lauds in Abbot Nilus' monastery on Mt. Sinai, and it still forms one of the ᾠδαί for the Ἀκολουθία τοῦ ὄρθρου (Lauds) of the Greek office; Niceta R., however, refers to its use at Vigils; in the west it was a hymn for Lauds in the rules of Cæsarius († 542) and Aurelian († 582) of Arles, and in the *Book of Mulling* (Irish ninth cent. copy of seventh cent. work) it forms the opening hymn of a morning service.

Its use as an evening hymn seems to be Roman in origin; St. Benedict makes it the climax of Vespers, a use which Honorius of Autun says that he borrowed from St. Ambrose; this probably implies that it was the contemporary use of the Church of Milan, which had already felt Roman influence in other ways. It was also used in the Mozarabic liturgy on the Festival of the BVM., Dec. 18th.

3. Position in the PB.

As our evening office is the outcome of the combination of Vespers and Compline and the assimilation of the results to Mattins, the M., once the climax of Vespers, now follows the first lesson from the OT, and forms an expression of grateful recognition of the promises of mercy therein set forth.

4. Authorship.

Three old Latin MSS. (*a*, *b* and *l* [*rhe*]) read Elizabeth in *v.* 46, supported by Niceta of Remesiana (*De Ps. bono* 9 and 11), Jerome's translation of Origen's *Fifth Homily on St. Lk.* (which notes the reading as a variant), and two MSS. in one passage of Irenæus, iv. 71, the third MS. reading "Maria"; in another passage, iii. 102, all the MSS. agree in reading "Maria."

The evidence seems to point to an original reading 'καὶ εἶπεν' without any name; Mary's name was inserted generally, save in a small group of Old Latin MSS. which inserted Elizabeth'; Niceta must have used this version, which would be known to Jerome, while the variant in Irenæus would be introduced by the translator or a copyist. If 'καὶ εἶπεν' be the original reading, the question of the name to be supplied must be argued on grammatical and internal grounds. Professors Harnack and Burkitt support 'Elizabeth' for the following reasons. (*a*) The subject of 'εἶπεν' must be the last speaker, *v.* 41. (*b*) The expression ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ, *v.* 56, suggests that Elizabeth has been last referred to. (*c*) ταπείνωσις, *v.* 48, is the word used in the LXX, 1 Sam. 1 11, to denote Hannah's reproach, and would therefore be most natural on the lips of Elizabeth. (*d*) The close and undoubted connection with the Song of Hannah, 1 Sam. 2 1-10, would be best explained if the circumstances of the speaker were the same. (*e*) The M. on the lips of Elizabeth forms the counterpart to the *Benedictus* of Zacharias, and satisfies the phrase, ἐπλήσθη πνεύματος ἁγίου, *v.* 41. Against these arguments it may be urged that—(*a*) καὶ εἶπεν is used by St. Lk. to mark a change of speaker, *e.g.*, 2 49. (*b*) αὐτῇ, *v.* 56, may be accounted for by the desire to avoid the name 'Elizabeth,' which is almost necessary at the beginning of *v.* 57. (*c*) ταπείνωσις has a wider meaning than the reproach of childlessness alone, and the second half of *v.* 48 is much more suitable on the lips of one who was to be the mother of the Messiah. (*d*) While the connection with Hannah's song is undoubted, the words in the OT specially applicable to childlessness, 1 Sam. 2 5, 6, have no counterpart in the NT hymn. (*e*) The counterpart to the *Benedictus* is the *Song* of Elizabeth, *vv.* 42-45, which is just as much a prophecy, metrical in form (see Plummer, *Lk.*, p. 27), as the other three songs of the gospel.

This last fact, obscured by the neglect of the Song of Elizabeth in liturgical use, has an important bearing on the whole question: as long as Elizabeth's words are regarded as a prosaic greeting to Mary, it is possible to conceive that 'καὶ εἶπεν' might introduce a change, not of speaker, but from prose to poetry; but no author could introduce such a phrase in the middle of a poem. Further, the Song of Elizabeth is complete in itself, and it is not likely that an artistic writer like St. Lk. (cp. his selection and handling of the Pauline speeches in the Acts) would record two songs from the same lips or ascribe two songs to the same person. As *vv.* 42-45 form the Song of Elizabeth, *vv.* 46-55 must belong to some other character, and the only alternative is Mary.

5. Bibliography.

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M. Linton Smith.

MAN.—The PB, in one form or another, has now become the ritual directory of a world-wide Communion, within which the great enterprise of Foreign Missions is being actively prosecuted.

1. The PB for Man.

It is, moreover, more than a ritual directory, it is the embodiment of a particular conception of the Christian Religion. Its supreme purpose is edification (Ritual, § 4), *i.e.*, the building up of a perfected manhood. Yet, since its last English revision, those bodies of Christians who reject it have so increased and multiplied in England that only about half the nation is even nominally within the pale of the old Ch., while in all other English-speaking countries, Ireland, Scotland, Wales, the United States, and the Colonies, the Ch. of the PB comprises but a minority, and is by no means everywhere the largest denomination (see *Pan-Ang. Papers*). There are not a few signs that a centripetal movement of attraction is beginning gradually to overcome the centrifugal tendency of separation which has been so active in the last cent. But lovers of the PB need to inquire whether, in the *application* of its system, due heed has been paid to the variety and complexity of human nature as it stands revealed in the manifold world in which we live. And any suggestions made for or against *revision* can only be adequately considered by those who keep in mind (1) the PB system as it is, and (2) the nature of man as it is. The present work as a whole is an endeavour to mirror the first faithfully; the second it is the purpose of this art. to sketch in the light of recent study.

Holy Scripture speaks unmistakably about man. The whole OT is the single though multiform unfolding of the tragic contrast

between the earthly origin and impulses of this being, formed out of the dust of the ground and returning to the dust, and that Divine breath in his nostrils which marks him as created in the image of God and so capable of fellowship with Him and destined for such fellowship. He is like the animals, yet radically distinct; born to rule, yet perpetually enslaving himself; a great sinner, yet with a place for repentance; failing to find perfection, yet handing on the torch of Messianic hope (cp. Gen. 1–3; Pss. 8, 51, 103). To the last great prophet, Ezekiel, the title "son of man" is applied in a solemn representative sense as child of the race and commissioned agent of God, and between the Testaments it is even given to the Messiah in the *Book of Enoch*. In the Wisdom literature, broad as life and profound as its depths, one secret, echoed here and there in the Pss., is told, that death is not the predestined end of man. The NT, which opens for us with the fourfold portrait of the perfect Son of Man, and the story of all that He *began* to do and teach, goes on in Acts to tell of His enlarging activity through His mystical body; and in the apostolic letters and writings we have the reflection of the transformed humanity being built up, not with the old leaven of nature, but with the quickening Spirit of the Second Adam (cp. esp. Rom. 1–3, 1 Cor. 15, Eph. 1–4, John I 1-18, 1 John 1, Heb. 1–2).

2. The Bible and Man.

In the Ch. there have constantly appeared writers who cherished great thoughts about man. The early Apologists presented their faith as crowning and completing, not contradicting or condemning, the upward striving soul of man, the only conscious seeker after God upon this world. Tertullian is best remembered by his intuition that the soul is naturally Christian (*Apol.* 17). Athanasius, in his early tract *On the Incarnation*, takes like ground, following upon the Alexandrian humanists, Clement and Origen. Only when the rights and powers of the natural man were pressed so far as to endanger the scriptural doctrines of the guilt of sin and the necessity of Divine grace did the greater Ch, Fathers and Doctors as Augustine and Bernard in opposition to Pelagius and Abelard, overweight the balance seriously in the opposite direction. The Renaissance and the Reformation were each movements of the spirit of man under the impulse of a new idea as to human nature, and in revolt against scholastic theories and formalistic methods in religion and learning.

3. The Ch. and Man.

From the Bible and the Ch. we turn to Science, History and Philosophy for fresh and further light on human nature.

4. Matter and spirit.

Man has been called the Microcosm, or Little World, reflecting in miniature the elements contained in the Great World. Lotze's classical examination of the nature of man in his *Microcosmus* (Eng. trans., two vols.) is still worth study. The first problem that man presents is concerned with the contrast of matter and spirit. The relation has been very variously conceived. They may be thought of as two absolutely distinct forms of being. That is dualism. Or spirit may be thought to be a very fine kind of matter. That is materialism. Or matter may be regarded as merely the vivid creation of the mind. That is idealism. Or, lastly, matter may be understood to require spirit, the two being inseparable factors in a whole which includes them both. That may be called spiritual realism.[1] On this view, wherever there is matter there must be spirit. Now the ruling truth in the world of matter to-day is continuity. There are no real gaps in matter. Space is never empty, so far as we know it. Unseen and unfelt, the mysterious ether fills full the vast spaces which divide us from the stars, the passage of light proving that a pathway leads without a break from the furthest of them to our planet. The same strange ethereal medium occupies all the interstices between the particles of the human body, or of a pane of glass, just as water fills the pores of a sponge. And everywhere the ether and the atoms or electrons that throb and quiver in it have quality and character. We try to interpret this spiritual side of matter, which is illustrated by the indefinite pervasiveness of the ether, by talking of the "laws of Nature." But, if we wish to explain why, *e.g.*, cork sinks in air but floats in water, while gold sinks in both, we are thrown back upon Spirit, an unseen Energy like the human will, imposing upon each their character. On this first and merely physical level, order, faithfulness, power can already be discerned. But no nearer finite end than the Universe itself has disclosed itself. Man, however, just because, in one real aspect, he is (cp. Body) a material part of the Universe conceived as a continuous plenum, is, even as regards this level of being, the object of the ceaseless activity of God as Immanent Spirit.

At the next stage in the state of being, it is seen that the creative Energy is charged with a fuller potency. A new form of activity emerges, centralised, organic, purposive. Life, in an elementary mode, is at work within the simplest unicellular organism. The cell is said to be alive, because it is the centre of an active fellowship, directed to two ends partially opposed (*i.e.*, holding to one another a relation of polarity), nutrition and reproduction. This fellowship has two concentric spheres, a narrower and a wider. The first sphere of fellowship is the cell itself, with its nucleus and envelope making up what we might call by analogy its brain and body. The second is its environment from which it assimilates its food and into which it discharges its waste products to be reabsorbed. The two related ends for which the cell exists may be distinguished further. Nutrition benefits the individual, reproduction the species. The characteristics of life just described persist in all forms.

5. Elementary Life.

But the ascending stairway early branches into two mutually related lines of development. Those cellular organisms which tend towards

[1] What is usually called psycho-physical parallelism would come under this head. By "realism" it is not intended to suggest that "real" means tangible or physical, but the compound phrase is used to mark any view which holds all substance or reality, however diverse in mode of being or appearance, to be continuously dependent upon spirit, and penetrated by it.

the plant-form sacrifice[1] their freedom of movement so as more effectually, with their relatively fixed roots, to fulfil their function of storing up food drawn from the inorganic world. Those which tend towards the animal-form sacrifice[1] their power of drawing food direct from air and soil in order through freedom of locomotion to realise a closer and more centralised organic fellowship. Plants store up food for animals, and receive benefit by the enrichment of the soil. So the law of fellowship ramifies.

6. Plant and Animal.

One other notable bifurcation in the pathway of developing life is revealed by the contrast between insects and the higher animals. Several recent inquirers concur in ascribing to instinct, as distinct from intelligence, even the most wonderful adaptations of insect activity to circumstances, whereas the higher mammals, with their developed brains, show real intelligence. Instinct is more perfect, but it is limited to inherited aptitudes, and prompts the same reactions in all individuals. Intelligence may be at fault, and varies with the individual, but it can utilise the experience of the single life. The burnt moth flies back to the flame: the dog will not burn his paw twice.

7. Instinct and Intelligence.

It is, then, through the animals with the larger brains, that most modern biologists trace, on its physical side, the descent of man. And they connect the further brain development, which gave the physical basis for true human life, with the conjectured stimulus of a crisis when one species of the Quadrumana was driven to forsake the limited life of the tree-dweller, and walk erect about the business of his life to be, the ruling of earth. So from the dust of the earth, up the long stairway of the ascent of life, urged ever by the age-long pressure of the creative Word, and ever at each fresh forking of the ways choosing the higher road, marched the pre-human ancestors of our race, till the progress had attained the goal of manhood, and the First Man stood forth, a being who could know good and evil, and do either. How much he had sacrificed! —the almost indestructible persistence of the elements, the plant's insensibility to pain, the insect's instinctive perfection, the protective hide or scales of great beasts and reptiles, the elephant's strength and bulk, the lion's teeth, the bird's easy command of air, the fish's freedom of the water. All these he had left behind, on one side or the other, to gain, first himself, and then, in and through himself, God. With more needs than any other creature, he can only satisfy them by entering into fuller and ever fuller fellowship with his world, finding that all things work together for good to him, as he learns and follows the secret law which binds all things in unity.

8. Descent of Man.

The race, moreover, is unmistakably one. White, black, brown, yellow—all men everywhere come of one stock. The wide families, and the distinct races, and the varying individuals, all differ from one another, for there have never yet been even two men alike; but they are all of one blood, all made in the same Divine image, all compacted of the same corruptible flesh, all gifted with capacity for the life of the spirit. And the word which men use to conceal their ignorance about the mysterious thread of generative life, which, as it unites and divides, incessantly links the human generations together, is heredity. Setting aside technicalities, it may be said that recent research has made several important points clear about heredity.

9. Unity of Mankind.

(1) A man's parentage decides the configuration and constitution of body and brain with which he *starts* life, and we call those elements inherited which only need nourishment and not cultivation to develop them. Blue eyes, a tenor voice, an aptitude for figures are inherited, for no amount of cultivation will produce them where the appropriate organs are not either inborn or a growth of time.

10. Heredity.

(2) It is not proved that any "acquired characters" (*i.e.*, habits, whether virtuous or vicious, harmless or hurtful, which have been formed by either parent after birth by cultivation) can be transmitted to the children. The weakness which made the parent susceptible to certain vices or diseases may be inherited, but the child *need* not fall a victim to the same evil, though the inherited weakness may lead to a quite different vice or disease, cultivated as was the parental failing Instances which seem to contradict this are sometimes due to pre-natal infection from a vicious and diseased mother.

(3) As the creative life Energy, working in and through the combined germ cell from which each new member of the race takes beginning, develops the speck of protoplasm into just one, and not another, unique and individual nature, the growing embryo rapidly recapitulates the pre-human life history of the race, and after birth there is some ground for believing that the evolution of civilised man is reflected in the successive phases of feeling and tendency which normally colour and characterise the stages of childhood and youth. The beast, and the primeval savage, that is to say, are there within us beneath the surface of consciousness, and remain there, it may be added, to the end of life. So is explained the desire ready to flame forth "to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding," and so too the presence of the "old man," with his contrariety to the Spirit. So, also, the distribution of various gifts, like "the gift of continency," and the "gracious gift" by which "mankind is increased," is part of the function of the principle of heredity.

(4) Lastly, no known living creature owes so little to heredity, so much to environment and training. Hardly a single pure instinct—in the proper sense of the word—survives in man, so early and so forcefully does the world into which he is born act upon him, through the one organ in which he surpasses all other terrestrial beings, the brain. How precisely has the Ch., in theory, acted in advance in accordance with this observed fact of modern science when she welcomes God's human children, born within her pale no later than in earliest infancy into

11. Environment.

[1] The word "sacrifice" is not meant, of course, of conscious surrender, or even of a balance of loss; *e.g.*, the animals by their improved powers of locomotion are able to move to better feeding-grounds.

the mystical Body of their Lord; but how ineffectively, in actual practice, has she utilised the enormous powers of influence available for the consecration of life from its beginning!

That branch of science which is concerned with the study of Early Man, as known from the relics of his activities and inferred from the observed actions of the more backward races, is commonly called Anthropology. It cannot reveal Primitive Man to us, for, as J. G. Frazer, in a recent inaugural lecture at Liverpool, pointed out, the earliest man of whom we have evidence has behind him a long history. But all knowledge of the past may and should aid the interpretation of the present, and the elementary stage of man's racial growth, which we may (after St. Paul) call the childhood of mankind, has not a little to teach us. There we see human life in its undifferentiated unity. The individual does not clearly distinguish himself from his tribe, or one part or element of his nature or experience from another. Events and objects are just strung together on the thread of life. And, as we bring our analysis to bear, in breaking up this unity that we may grasp the diversity implicit within it, we gain at once an impressive proof of the complexity of human life, and a storehouse of hints in regard to educational method. For, whether the view stated above in § 10 (3) be true or not, the mere limitation of their experience must make the moulds of thought and action, which fitted early man and fit backward races, also in certain instructive particulars suit children and backward individuals.

12. Early Man.

The analysis of the material collected by anthropologists may be summarised under ten heads. 1° Language is the primary distinctive mark of man. The discovery of means of *expression* by words, signs and gestures revealed the birth of spirit in mortal dress. Development was slow: a tribe has been found whose members were so dependent on signs that they could not communicate at night. 2° In this process the giving of *individual names*, involving some sort of defining judgment, marks a stage. Adam progressed through naming the beasts. 3° Presently stories are told to preserve the memory of dead heroes and explain the wonders of the world of experience, and so *legend* and *myth* arise. 4° If articulate speech differentiates human from animal intelligence, the use of *tools*[1] similarly marks the practical activity of man as distinct from the purposive actions of beasts. With tools may be reckoned *weapons*, *toys*, and the implements of "medicine" or *magic* (cp. RELIGION, § 16). 5° Practical ends lead to the elaboration of speech at the *palaver* where points of policy are discussed, and to the training of the young braves by the elders of the tribe. 6° Practical needs similarly lead to the use of *numbers* (the ten fingers furnishing the universal modulus), and of *class names* (as house, dog, fire). But some tribes cannot count beyond 4 and have no proper class names. 7° *Conduct* is moulded by inflexible *custom*, and *tradition* marks certain persons, places and objects as *sacred*. 8° A strict system of *etiquette* witnesses to the feelings of relationship which find expression in it, and a customary order of *ritual* similarly represents the religious sentiments. 9° Certain actions are forbidden by solemn sanctions known as *taboos*, and the ideas held about the Divine beings are reflected in *myths*. 10° The corporate conscience becomes articulate and effective in *tribal laws*, and finds embodiment in various forms of *tribal organisation*.

13. His Life Analysed.

[1] Devices for the kindling of fire mark a very important stage towards civilisation.

The science which deals with man's life in civilised society is called Sociology, though now often merged in an enlarged Anthropology. There is no sharp *line* between this stage and the last; but the two are very different, and need to be distinguished. The unity, which we saw was a marked feature of uncivilised life, is now broken up. Men, women, slaves seem all to be diverse. Division of labour has cut up workers according to their occupations. Morality is too often divorced from religion. The sacred is marked off from the secular. Work and play, war and peace, liberty and law, and the like, are opposed realms. Yet the most careful analysis fails to discover any radically new element. Man at this stage shows more clearly what he is, but that is all.

14. Civilised Man.

The various elements of experience already identified may now be traced in their more developed forms. 1° *Language* has flowered forth into literature, the arts of pure representation, and music, all forms of soul expression. 2° Out of the impulse to name objects has sprung *logic*, that form of thought which aims at definition and criticism. 3° In the alembic of this logic legend is resolved into *history* and mythology into *philosophy*. 4° The practical activities of man can now be grouped as *industry*, *sport*, and *war*, while *magic* long lurks in the backwaters of civilised life. 5° The palaver of the savage is replaced by the *oratory* of council and assembly, and the training of the young by the old has been supplemented by a system of *education* by professional teachers. 6° A calculus of numbers has been elaborated into the useful, though but half real, realm of *mathematics*, and the single class-names are now grouped into the ordered catalogues of *science*, and connected by convenient generalisations, misnamed "laws." 7° The regulation of conduct is now assigned to the domain of *morality*, and all that is held sacred is relegated to *religion*. 8° In matters of *etiquette* and *ritual* nearly every one is naturally conservative. Archaic elements, therefore, persist, and, in spite of eventual changes of a far-reaching kind, the same two descriptive terms will serve for both ancient and modern man. 9° Taboos, mainly irrational, are succeeded by reasoned systems of *ethics*, with their cardinal virtues, or their way (*tao*), or their noble eightfold path; and incongruous and often immoral myths are rationalised or allegorised into some kind of *theology*, with an ordered pantheon, or a single effective Saviour-God, or a group of related deities. 10° Unwritten tribal laws are elaborated into statutes and *codes of law*, and the loose and elastic tribal organisation has crystallised into some form of *government*, State, Church, or Church and State, or Church-State, whether in the mould of autocracy, aristocracy, or democracy.

15. Analysis.

Neither is this tenfold division without its confirmation in the life and teaching of that Son of Man in whom the Ch. has learnt from St. Paul to see the Divine "summing up of the universe" (*ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ*

16. The Perfect Man.

Χριστῷ—Eph. I 10). A short chain of NT sentences will illustrate this claim.

1° Imaginative vision—"Consider the lilies." 2° Intuitive judgment—"Thou art Peter." 3° Historical insight—"Solomon in all his glory was not arrayed like one of these"; philosophical criticism—"A man's life consisteth not in the abundance of the things that he possesseth." 4° Industry (the life of the practical will)—"Jesus the carpenter of Nazareth." 5° Practical teaching—"And he taught them out of the ship." 6° *Use* of Number—"And he chose twelve"; *use* of classification—"Blessed are the poor . . . the meek . . the merciful. . . ." 7° Heart-religion—"Thou shalt love the Lord thy God" ("Not my will, but thine be done"); heart-morality—"Thou shalt love thy neighbour as thyself" ("He went about doing good"). 8° Gentle manners—"When thou art bidden to a feast, take the lowest room"; reverence in ritual—"Thus it becometh us to fulfil all righteousness." 9° Ethical discernment—"It was said to them of old time . . . But I say unto you"; theological penetration—"God is not a God of the dead, but of the living." 10° Love of Order—"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

It is time now to ask whether philosophy, after its age-long scrutiny of man, can suggest any closer synthesis of this tenfold division. It would be out of place here to discuss or even to state conflicting theories. It has been usual to make a threefold analysis of the human spirit, into mind, will, and feeling. Sometimes conscience has been admitted as a distinct element. It is, however, generally admitted that, except for convenience, it is a mistake to speak of these as separate faculties, as though each had a special organ. Whatever divisions there are, are distinctions within the unity of the spirit's life, though these may, as to their physical basis, be plausibly connected with certain regions in the cortex of the brain. The division here suggested, however, is fourfold, and is in the main derived from Benedetto Croce.[1] Looking at the ten divisions of our analysis of the *being* of man as displayed in his life, it is quickly apparent that the first three activities are concerned with *knowing* as their end, while the last seven all have *doing* as the formative element in the purposes which prompt them. The life of the spirit has, that is to say, a theoretical and a practical side. These are indeed inseparable, for man cannot act without some basis of knowledge (every deed presupposes a known situation which it is the purpose of the deed to affect); and man cannot know without some basis of event as material for knowledge (every thought presupposes some situation constituted by the acts of his own or other finite spirit and of the Universal Spirit). It is as useless to discuss whether knowing or doing came first as to ask whether hen or egg can claim priority. But no amount of thinking can either separate knowing from doing or resolve the one into the other.

17. Philosophical Synthesis.

Each of these two sides or aspects of the life of the spirit proves, on examination, to possess two distinct grades, the *four* resulting modes corresponding to the divisions marked 1°, 2°, 4°, 7° above. Taking first the side of knowledge, we observe that language, though it can lend itself to all ends, is most itself when it realises the single æsthetic end of Expression and is the vehicle of pure *Imagination*, which is the first grade of knowledge, taking in past and present, the real and the dream worlds, memories and hopes, deeds and desires, achievements and ideals. It is the response of the soul to the impressions made upon it by the varied experiences of life. It includes memory; which is just the imagination of past experiences.[1] It reaches its highest level in the lyrical outpourings in which the poet's soul finds expression, and in the visions of glory or judgment in which the seer, sometimes hardly knowing whether in the body or out of the body, shadows forth what he has discerned.

18. Imagination.

The second grade of knowledge is doubly dependent upon the first. It is the function of the spirit as *Reason* to detect and define the real: it must detect it amidst the mingled panorama of the real and the unreal which the imagination unrolls, and it can only define it by the help of that language which is the peculiar product of imagination. It is the knowable past and the eternal which can alone satisfy the critical scrutiny of the reason: the possible and the future can be food only for the imagination (the lower grade of the mind).[2] Our prevision of future events may in many instances (say, of to-morrow's sunrise) *almost* reach certitude, but the apostolic counsel is endorsed by philosophy, that against all plans for to-morrow the mark of contingency must be set—*Deo volente*. As surely as the sun's disk shows above the horizon, a radically new event at that moment comes within the ken of the reasoning observer.

19. Reason.

The practical side of the life of the spirit is also double. The first grade, that of the *Will*, covers the whole area of possible effort. It *presupposes* the theoretical side. It must start from a necessary present situation, more or less perfectly known, made up of the unalterable past and the unchanging Eternal. Reason uses imagination to represent so much of

20. Will.

[1] His philosophical system is contained in three volumes published at Bari: (1) *Estetica* [Eng. trans. by D. Ainslie, 1909]; (2) *Logica*, (2) 1909; (3) *La filosofia della pratica*, (i) *Economica*, (ii) *Etica*, 1909. Throughout the paragraphs following, cp. the Tables at the end. Limits of space compel the choice of one system for display, and Croce's is chosen because, in spite of its intrinsic helpfulness and worth, it is not generally accessible to English readers. It should, however, be noted that the exposition is an independent development on the basis of Croce's system. *E.g.*, the Tables and the term "heart" are not borrowed, and there is no direct quotation.

[1] This very cursory mention of memory is sufficient for the purpose of this art., which has to be limited to the discovery and definition of elements that may be regarded as *philosophically* distinct. It may, however, be noted that the function of memory is, from the standpoints of psychology and psycho-physiology, of fundamental importance. It agrees with this that imagination is the primary grade on the view of the text.

[2] This may sound paradoxical. But all that is meant is that the mental act of making a forecast of events falls within the province of the imagination. Such an act prolongs the past into the future. Imagination first *re*-constructs the real past in accordance with the judgments of reason, and then *constructs* such an image of the possible future as will best fit on to the past. Reason can then step in and criticise—not the future event before it has occurred (*that* is impossible)—but the imaginative forecast. And this action of rational criticism does not transfer the act of prevision into the province of reason any more than a *criticism* of such a dramatic construction as the murder of Desdemona transforms Shakespeare from a poet into a historian; though even poetic creation has to fit on to a real world: it must be possible.

these as the will allows[1] as relevant to the situation and convenient at that juncture. Imagination describes, sufficiently for the purpose of decision, the possible alternatives open to the will. Then the will makes the choice, and a deed is instantaneously done. It may be only a resolve in regard to future action: it is a true deed, even though the resolve be recalled and the future action varied. So the signalman has acted, when he has touched the button which opens the points and drops the danger signal, though the train has not yet changed its course, and though, before it arrives, he may by another act have replaced the signal and the points. The end which the will realises is the man's own finite and personal end. It may be more; it cannot be less. It is this quality attaching to the act which constitutes its freedom. There is therefore no real conflict between FREEWILL and necessity: both are indispensable elements in that ceaseless process of choosing which covers the whole stream of our waking moments. How this freedom should be used, it is the function of the highest grade of the life of the spirit to decide.

21. Heart.

The first and lower grade of the practical activity is concerned with utilising the things of time and space (and persons treated as things) for the sake of advantage: it may be called economic, for it seeks what will pay best. The second is dependent on the first, and, just as reason detected the real amidst the mingling of the real and the possible in the mirror of imagination, so the regenerate *Heart* yearns after and embraces the right alternative amongst all those presented to the will.[2] The endless attempts of non-Christian moralists to identify right with pleasure crumble into ashes before the fire of a moment's true moral indignation. Their seeming plausibility is easily explained. He who does right has made the right his personal end. It *is* his pleasure so to do. But he does not so act because it is *his* pleasure.

22. Morality and Religion.

It is not easy to define the new element added (cp. CONSCIENCE, § 1). But Westermarck[3] concludes a chapter on the nature of the Moral Emotions with a sentence which may give us a clue. "Almost inseparable," he says, "from the moral judgments which we pass on our own conduct seems to be the image of an impartial outsider who acts as our judge." The essence of a right action is then that it is one by which we win or keep (or deserve to win or keep) the approval of persons with whom fellowship is our proper relation. A man who wants to keep straight will ask himself, What would my mother, my wife, my innocent children, or the friend I look up to, think if they saw me in this place, heard these words, knew of this conduct? Not fear, but shame, distinguishes guilt from failure. But the saint (with no risk of meeting any holier earthly eye, for his life rebukes his whole circle) has solved the problem. Duty is always duty to *God*. That is right which a man, under the eye of his Father in heaven, owes to his neighbour, God's other child, whose redemption like his own cost the blood of the Son of God. Morality, when genuine, is implicit religion. Religion, when genuine, is implicit morality. Love—disinterested, impartial, holy—is of God, for God is Love. And the only explanation of conscience and the sense of obligation is St. Augustine's *Fecisti nos ad Te, et inquietum cor nostrum donec requiescat in Te.*

23. Vocations.

It is impossible to draw out in detail the consequences of the primacy of the cleansed heart in the life of the spirit. They are sufficiently indicated in the table below. Two points, however, need to be cleared up.

(1) The occasions of *direct* moral choice or initiative do not exhaust the moral life. Certain vocations (*e.g.*, those of a clergyman, a doctor, a policeman, a nurse) carry peculiar opportunities of exercising moral *influence*. But others, whose lives are dedicated to art, to research, or to some handicraft or business, have it for their duty, not only to live for the love of God as they should in the leisure margins of their days, at home or in the world, but for God's sake and as in His sight to put all distractions aside, and pursue beauty, truth, utility with might and main, doing all heartily, as to Christ and not to men.

24. Feeling.

(2) Nothing has been said of feeling, a word used in so many senses as to be fatally ambiguous. In its most obvious sense it is an invariable accompaniment of the exercise of will. It is often largely of the body and nervous system. When pleasurable, it results from the will reaching a desired end without obstructions, or after the conquest or removal of the obstructions. When painful, it follows from the hedge of necessity barring the way to some desired end now seen to be impossible of attainment, and leaving only alternatives (*e.g.*, death or the surgeon's knife) neither of which is desirable for its own sake, or else from the tantalising perception that, among several desirable courses, to choose one is to forego the rest. Feeling is a delusive guide, because it is most powerfully governed by bodily sensations and immediate superficial impressions: the moral or prudential satisfaction in being up early in winter is not so intense, considered as feeling, as the comfort of lying longer in bed. So, to measure the value of public worship by the inclination or feeling of the moment is folly. But there is something wrong, either with health or temper, or with the pursuit adopted, if after repeated experiment it fails to bring some feeling of satisfaction in normal circumstances.[1]

[1] The difference between thinking for the sake of thought, and thinking with a view to action, is that the will is latent and subsidiary in the first case, but patent and dominant, and therefore constitutive, in the second (cp. § 25).

[2] The word "heart," which in the Bible stands for the whole inward man, is now commonly used to denote the centre of *feeling*. But feeling is here defined as a mere accompaniment of will (§ 24); and, as it is usually *unselfish* impulses, and not selfish emotions, which are in modern speech associated with the *heart*, this term has been employed in the text for the *good will*, *i.e.*, the will as yoked with a higher directive mode set on universal ends, the will proper being set on personal ends. The *heart* loves God in Himself or in His creatures. The *will*—if pulling against the heart—gratifies lusts or mere liking (cp. Table I below, and § 22; also RELIGION).

[3] His work on *The Origin and Development of the Moral Emotions*, two volumes, 1906-8 (see I 107), represents a purely evolutionary standpoint, and very inadequately appreciates Hebrew and Christian ideals (as contrasted with the average morality of professing Jews or Christians), but is an invaluable storehouse of data in regard to the moral judgments and practices of mankind, especially among the uncivilised races.

[1] It should, however, be noted that, as the will is associated with one or another of the modes of man's being as spirit, the accompanying feeling acquires a specific quality. The several satisfactions which are associated with the taste for beauty, the thirst for truth, or the aspiration after goodness, are characteristically different from the pleasure derived from merely getting one's own way.

TABLE I.

MAN'S BEING AS KNOWING AND DOING: THE FOUR MODES OF ACTIVITY OF THE SPIRIT.

Mode or Grade of the Activity of the Spirit.	The active Being or Subject.	Distinctive Function.	Activity Theoretical or Practical	Object Matter of Activity.	Process.	Product.
1. Through his Imagination	Man is a	Witness of the possible and the real:	he knows	appearance.	Description	Language
2. Through his Reason		Judge of the real:		reality.	Definition	Logic
4. Through his Will		Pursuer of the useful and interesting:	he does	what he wants.	Decision	Life
7. Through his Heart		Servant of God and the Right:		what he ought.	Devotion	Love

TABLE II.

CHART OF THE MAIN PRODUCTS OF THE SPIRIT OF MAN: ARRANGED UNDER THE MODE OR MODES OF ACTIVITY MOST PROMINENTLY[1] CONCERNED IN EACH.

	Mode or Grade of the Activity of the Spirit.	Early Products of the Spirit of Man.	Later Products named and defined.	Analogous PB Material (refs. to App.).
1	Imagination (including memory; cp. § 18).	Expression (word, sign, gesture).	Language (Literature, Art, Music). The soul seeking expression for the sake of expression.	Rites and Ceremonies, (B2 R1-4, Q).
2	Reason (cp. § 19).	Individual names.	Logic (Definition and criticism). Man reaching truth. Common sense tested and clarified.	Answers in Cat., etc. (K, U).
3	Reason + Imagination.	Legend, Myth.	History (*representation* of real events). Philosophy (*exposition* of the real). Things as they happened and as they are.	Prefaces and Creeds (A1, B1, U).
4	Will, § 20 (involving feeling, cp. § 24).	Tools, toys, weapons, "medicine."	Life (realising the possible and utilising the real). Industry, Sport, War, Superstition.	Finance, Fabric and Fittings (A6, R5, R6).
5	Will + Imagination.	Palaver. Training of youth.	Oratory, Education, Desires. Plans, Habits, Rules.	Exhs.; Confirm. (K, L, X).
6	Will + Reason.	Numbers. Class names.	Mathematics (manufactured truth). Science (classifying and cataloguing the real).	Calendar; Lit. (C; F).
7	Heart (§§ 21 f.).	Customary conduct. Traditional *sacra*.	Love (uplifting life and guiding will). Morality and Religion.	Decalogue; Duty (K1, K3).
8	Heart + Imagination.	Etiquette. Ritual. Outward Sacrifice.	Ideals (visions of the actual transformed by love). Etiquette. Ritual (sacrifice of praise and prayer).	Prs.; Ritual (B2, R1, R2, K3[5], M).
9	Heart + Reason.	Taboos. Myths.	Ethics, Theology. (Relationships manward and Godward thought out).	Cat.; Creeds, Arts. (K3; K2, U).
10	Heart + Will.	Tribal laws and organisation.	Laws and institutions. Codes and Creeds. State and Church.	Act of Unif.; Rubrics (A).

[1] The closing paragraph on the *unity* of the spirit (§ 25) needs to be carefully compared, or this Table will be misunderstood.

25. Conclusion: Tables.

The above Tables summarise what has gone before. The sharp divisions of the analysis exist of course only on paper. The relative prominence of the several modes of the spirit can fluctuate subtly and swiftly. The poet will turn preacher for the space of a couplet, or the preacher sink to the breadwinner as he weakens the force of a sentence. At every moment of that complex activity which we call human life the four modes or functions of being coexist, distinct but inseparable. Each mode is always discernibly present, but sometimes as primary or dominant, sometimes as co-ordinate but

secondary, sometimes as concomitant but subsidiary,[1] and often as a mere faint undercurrent. As the precise ends, to which this life-activity is directed, shift and change, by a kind of rhythmic circular movement one mode becomes dominant, and then calls a second to succeed it as primary, or associates another with itself as secondary. But it is hoped that the graphic method of exhibiting the related elements of man's inner life may tend to clear thinking, and enable the point of view taken in other articles to be better appreciated.

For imagination, see ARTS AND CRAFTS, RITUAL; for reason, see AUTHORITY, HISTORY, KNOWLEDGE, TRUTH; for will, see ORDER; and for heart, see RELIGION, MORALITY, CONSCIENCE, DUTY. Cp. also (besides the works cited, by Westermarck, Lotze, and Croce), McDougall, *Body and Mind*, 1911; Archdall Reid, *Laws of Heredity*, 1910; Walker, *Hereditary Characters*, 1910; Maccabe, *Evolution of Mind*, 1910; Drummond, *Ascent of Man*; Inge, *Faith and its Psychology*, 1909, and *The Ch. and the Age*, 1912; McDougall, *Social Psychology* (2), 1910. In regard to psychology it has been impossible to do more than attempt to outline those *philosophical* principles on the basis of which alone a sound psychology can be built up. An abundance of literature on psychological processes is available; and, when used with a firm hold on principles and a constant reference to experience, it is invaluable as a guide to educational and pastoral work.—KI, U. G. HARFORD.

MANDATE.—The Letters Patent from the King, certifying to the Archbishop the ELECTION of a bishop, signifying the royal assent, and directing the archbishop to proceed to Confirmation and Consecration. The form follows with slight changes the precedent first made in the year 1416 (ARCHBISHOP).—T3. T. A. LACEY.

MANIPLE (Old Eng. Fanel).—The M. is a small ornament worn, hanging from his left wrist, by the priest at Mass. It seems originally to have been a handkerchief or napkin. See *DCA*, art. *Maniple*; Duchesne, *Christian Worship*, c. II.—R3. J. W. TYRER.

MANUAL, MANUALE (see RITUALE).—A book of ritual offices prescribed for the use of the parish priest on occasions such as Holy Bapt., Espousals and Holy Matrimony, Churching of Women, Visitation and Unction of the Sick, Burial, and other offices of the Dead such as the DIRGE and Commendation. It was sometimes found convenient to bind up in the same volume, at least before the days of printed service-books, the special contents of the *Processionale*. More proper to the M. itself are "the occasional ceremonies for *Candle*mas, *Ash*-Wednesday, and *Palm* Sunday,"[1] and the Benedictions of Easter lamb, Easter eggs, seed, fruit, bread, meat, cheese, butter, and "what you will" (*ad omnia quæcunque volueris*), boat or ship, church bell, the Blessing of a pilgrim, recluse or anchorite, blind person, leper, etc. There were sometimes added to the M., besides a Calendar at the beginning, certain forms useful to the parish priest, *e.g.*, in making a parishioner's will, publication or certificate of banns of matrimony, blessing and sprinkling of holy water and holy bread, and bidding of beads (or "bedes"), on Sundays, the Commination or "greater cursing," the *compotus* relating to the Calendar, the *canon missae*, and a few occasional or votive Masses. It was moreover useful to the bishop and his chaplain, coming to any parish in the diocese, to find included in the M. on the spot the Confirm. service (which of right belonged to his *Pontifical*), as well as the "Benedictions" to be performed by "bishops and suffragans," all written or printed in a convenient volume.[2]—B2. CHRISTOPHER WORDSWORTH.

MANUAL ACTS.—This term is usually employed to designate the hand-gestures which the Rubric of the PB directs the celebrant to make when, in consecrating the bread and wine at the Euch., he recites our Lord's words and actions at the Last Supper. As now worded and arranged, this Rubric dates from 1662. The earliest extant copies of both Oriental and Latin liturgies contain no directions for the performance of these acts at this place, though most or all of them indicate a signature of the elements with the cross before or after consecration. In one form or another, however, the MA. make their appearance in liturgical practice at a very early date. An eminent French liturgist points out[3] that in ecclesiastical functions sometimes the words employed are the cause of certain actions being used, sometimes the actions necessary to the accomplishment of the rite are the cause of the forms of words which accompany them. We may probably here find the origin of the MA.; the recitation of our Lord's actions drew the priest to imitate them. When the MA. do appear they assume a great variety of forms, as each liturgy has its own use, and sometimes the various editions of the same liturgy differ from each other on this point. We cannot enter on a detailed examination of this complex subject here; to do so would carry us beyond our scope; it may be enough to say that the Rubric in our PB is in general harmony with the directions found in other liturgies. (But see art. FRACTION.) It must not be supposed that the performance of the MA. is essential to a valid consecration of the Euch., but they are valuable as helping the celebrant to direct his intention aright and to keep his attention alert at a most solemn moment of his highest ministry; and their reverent performance adds a dignity to the sacred rite which is a great help to the devotion

[1] The higher grades of both the theoretical and practical sides of the spirit always involve the recognisable concomitance of the lower. Man can only know reality in and under appearance, for reason, as the master-principle, is essentially dependent on imagination, as the indispensable servant. Similarly, man only does what he ought, when that is also what he wants (Table I), for heart, the sovereign-principle, is equally dependent for executive efficiency upon will, as the *prime* minister in all action. But imagination and will can each, for the time, seem to monopolise the arena of the conscious spirit, and the man is, as it were, resolved into pure imagination or pure will.

[1] See *Memoir of H. Bradshaw*, by G. F. Prothero, 1888, p. 425.

[2] A York M., with Sar. M. in appendix, is in *Surtees Soc.*, vol. 63.

[3] *Explication des Cérémonies de l'Eglise*, De Vert, 1720, 1 203.

of the people, and to their realisation of the truth that the priest is acting *in persona Christi*.[1]—R2. T. I. BALL.

MARK, ST.—See FESTIVAL, § 30; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 10.

MARRIAGE.—It is a significant fact that the Church in the PB attaches the title *Holy* to four Divine Institutions only: Bapt., HC, Matrimony, Orders. Why? Because she considers that each of these is of Divine origin, and that each introduces the recipients of the grace given through its means into a consecrated state. Hence those Christians who enter on the married state are specially consecrated to God in a new sphere of action and of covenanted grace.

1. Marriage as a State of Life.

For Christians therefore the physical facts of M. become sacramental, for God Himself consecrates these physical facts and makes them His ministers. If we rightly think thus of M., we shall strive to set its physical side in its right aspect before the young at the proper age (not too late) from the lips of father, mother, pastor, or friend. It is quite possible to do this without a suggestion of evil, without a thought of sin coming to the mind of either teacher or taught and so doing harm. The plain unvarnished statements of the PB are frequently disliked, but they set forth primary truths which are too often ignored until it is too late.

2. Consecration of its Physical Side.

The Ch. considers M. to be a means of grace, and so it is. The pr. put on the lips of the priest for the newly-married is that, because in M. is represented the mystical union of Christ and His Ch., therefore the life of the man and his wife is to rise to high levels of unselfishness and love and peace, and for this God's grace is asked. Why is this view of M. so agreeable to the Christian consciousness? Because the family reflects the Divine Nature, so far as we are permitted to comprehend that Nature. M. completes the human personality. The two natures joined should raise, strengthen and purify each other, each supplying what the other lacks.

3. Consecration of Life in Marriage.

Many people stumble at the vow of obedience, but: (i) Obedience implies no servile submission to a tyrant, nor does it imply moral or mental inferiority in those who promise it. (ii) The principle of subordination runs through every department of life, and further we seem to find it in the glimpses we obtain of the relations of the Godhead. (iii) The vow of obedience does not imply that the wife is to yield blind obedience, or to submit to injunctions which tamper with principles of morality. Nor has the husband any right to interfere with his wife in that department of her religious life which is only concerned with her own individual self. Nothing is clearer in the Gospels than that our Lord sets a value on the individual soul; that woman is not a mere possession of man (a view which is suggested by the Ten Commandments), but has a personality as valuable to man as his is to her. Therefore M. is no mere contract. But in all associations there must be a head, and in what concerns their united life the husband should lead. How very little room there comes to be for obedience in an ideal Marriage! The husband and wife take counsel together, each has his (or her) own department of work, and should reign supreme in it, but each respects the wishes, tastes, pursuits and opinions of the other.

4. The Vow of Obedience.

St. Paul's views as to women's inferiority have been much disliked by opponents of the Church's view of Marriage. Now there is only One who shows Himself for ever above all temporary and local influences, whose words come to us down the ages with perennial power. Inspired as we know the writers of the OT and NT were, still each was influenced by his own peculiar environment. St. Paul was influenced by the spirit of his time. But we must not forget that he is never disposed to claim infallibility when he is speaking *in his own person*, and that he rises in his Epistle to the Ephesians to the highest conception of Marriage.

Nothing destroys the completeness of M. so much as the selfish temper which leads a man to consider himself the most important person in the union. There is a temper of mind found in some men and due in part to evil education, which allows those who possess it to express contempt for women as a class, and who, with no claims to any personal superiority, sneer at women's education and women's religion. Such have no sympathy with the sufferings of women, and will not stretch out a finger to rescue those whom their own sin has degraded. We find this temper in many of those who come to be married in church. It can only be driven out by more training in unselfishness at home during childhood, and by the influence of the Holy Spirit.

5. Selfishness Mars Marriage.

The Ch. prays that the persons who have just entered on this holy estate of matrimony may have the gift of children, and may live to see their children brought up virtuously. "The Family," says Bp. Westcott, "includes three primal relations, husband and wife, parent and child, brother and sister. And these three relations reveal the essential law of all human fellowship. They are... the original sacraments of society."

6. Marriage the Foundation of the Home.

There is nowadays a dislike of numerous families. We have put this very mildly. It is not so much a dislike of large families which is prevalent, as a dislike of children at all. In the PB there is no idea of a childless M. being desirable. Unfortunately, many women deliberately refuse motherhood, or at any rate refuse to bear more than one child. This is the evil which right views of M. should drive out. We are taught in the Bible and in the PB the intense value the Lord sets on children, and our own common sense informs us that the family is the foundation of national life and prosperity. The ideals of the PB should be proclaimed aloud; and part of the religious training of boys and girls should be the consideration of what the Ch. teaches about Holy Matrimony, its sacredness, and the high calling of fatherhood and motherhood.

[1] [Hence the importance of the MA. being done "before the people."]

In the M. Service, as in other Offices, the Church strikes at the root of selfish individualism. Its ideal is that man and wife should live for each other's sake, should make their earthly homes churches in miniature, and bring up their children to serve God all the days of their life. It ought to be possible for pastors and teachers to invest ordinary home life with the spirit of romance, to enable men and women to see behind all its cares and worries, joys and sorrows, the perpetual uplifting presence of God. And it is in homes such as the M. Service sketches that other vocations are found, and the divine voice is heard calling to other states of life.

7. The Ideal of the Marriage Service.

Christian Marriage, Christian Homes, are the ideal of the PB; no ideal of untroubled happiness is set forth, no immunity from care is promised. "For better, for worse, for richer, for poorer, in sickness and in health." That is the solemn promise. Out of this constancy on both sides by the grace and blessing of God innumerable blessings have flowed out on Church and country. And no greater ill could come to both than that a low view of the privileges, happiness and responsibilities of M. should be put in the place of the ideal of the PB.

(For details of the MARRIAGE SERVICE, see separate article.)—ME. E. ROMANES.

MARRIAGE, CHRISTIAN.—Marriage is the regulated union of man and woman. Its origin is assigned by our Lord to God (Mt. 19 4-6, Mk. 10 6-9): God "made them male and female"; God "hath joined them together." The Christian Church, following our Lord's teaching, looks to God as the Founder of M., and seeks the laws of M. in the institution of the Founder, rather than in the terms of the contract between the parties, or in the facts of the sexual union as it has been variously practised in the history of fallen man. In this the Christian Church takes different ground from many theorists who regard M. as a merely civil status or contract; and from many systems of human law. To the Roman law, more perhaps than to any other in history, M. was simply a contract which held no more than the terms of the contract had put into it. Thus, husband and wife were held free to rescind the contract by mutual consent. A modern group of students of origins tends to regard the regulated M. of later times as a development from loose beginnings in promiscuity or polyandry, which are presumed to have marked the race in its emergence from a lower type. But it is admitted that no such uniformity of progression from lower to higher types can be proved. The Church of England, in the opening Exhortation of the "Form of Solemnisation of Matrimony," specifies three "causes for which matrimony was ordained." These causes are (1) the procreation of children, (2) the avoidance of sin, (3) mutual society, help, and comfort. Of these the first (Mal. 2 15, Gen. 1 27, 28) and third (Gen. 2 18) are stated in Holy Scripture to have been Divine purposes. The second may not have been regarded in the original institution, but is become important under fallen conditions (1 Cor. 7 2). The most marked feature of the union is that it is an union in one flesh. Our Lord asserts that this character essentially characterises the Divine joining: "And they twain shall be one flesh: so then they are no more twain but one flesh" (Mk. 10 6-9, Mt. 19 4-6). The result of such Divine joining is that man may not put it asunder. As described in Holy Scripture, the primeval M. was the union of a single pair, nor was there in the Divine institution any facility of divorce: "from the beginning it was not so" (Mt. 19 8). The history of man, so far as we can trace it, shows the general prevalence of both polygamy and divorce; and both these practices were suffered among the Israelites in OT times. Of DIVORCE (which see) our Lord says: "Moses because of the hardness of your hearts suffered you to put away your wives" (Mt. 19 8).

1. A Divine Ordinance.

With the coming of Christ, and the founding of the Christian Church as His Body, there came the consequence that the strictness and sanctity of the original ordinance were reverted to. In the regenerate no sinful declension from the primal ordinance was admissible. At no time has polygamy been suffered in the Christian Church. And from the first the Christian community combated the prevalent laxity of divorce.

2. Christian Marriage.

For the Christian, M. was early felt to be not only the original sacred ordinance, but that ordinance now taken up into a higher sanctity. The unity of husband and wife was to St. Paul a mysterious counterpart of the unity of Christ with the Church (Eph. 5 32). It was also the unity of two persons, each of whom was a member of the body of Christ, and a temple of the Holy Ghost. As such, when united in marriage, they not only remained each blessed by the Spirit as before the M., but the grace of the indwelling Spirit working through the Divine institution of M. made the M. union a deeper, more mysterious interpenetration of being than it had been even in Paradise. In such a sense M. may be styled sacramental. The grace of Christian M. may be said to be the abiding grace of Baptism passed into the mould of the Divine institution of M. What is new would seem to be not so much the bestowal of grace from a fresh and independent source, or by a fresh and independent channel, as the development of the indwelling grace of the baptised in the Divinely ordered estate of M. now undertaken by the persons.

1. The first of the essentials of Christian M. is *Consent*. It does not appear that among Oriental peoples before Christ the consent of the parties was regarded as essential. But to the Roman law consent was the one essential feature. Without it, says Quintilian, it would be "of

3. Its Essentials.

no service to have sealed the tables" (*Inst.* v. 11 32). The Christian Church alike in the East and in the West entirely adopted this feature of the Roman law. The sanctity of the person of each member of Christ's Body made it more than ever acceptable. No M. is held valid in Christian countries, whether in ecclesiastical or civil courts, where consent is found defective.

2. Next as to *Solemnisation*. The benediction of the Christian bishop or priest was no doubt commonly sought at a very early date in Christian history (Tertullian, *Ad Uxor.* 2 9, Clem. Alex., *Paedag*, iii. 11 63). The ordinary solemnities accompanying a M. would at first be those of Roman law and custom, with this prayer of benediction somewhere introduced. The benediction came in time to be regarded as the central feature of the solemnities. But, summing up the first thousand years of Christianity, it is sufficiently clear that where a marriage which Christian rules did not bar had been celebrated with the usual civil forms it was accepted as valid, and that no priestly benediction was required as a condition of validity.

In later theology there has been a tendency in the Eastern Church to require the priestly benediction as an essential feature of Christian M.; while in the West M. effected by consent and the copula without due solemnisation in the face of the Church was held irregular but valid. In England before Lord Hardwicke's Act in 1753 persons who had united themselves irregularly might be recognised in an ecclesiastical court as married persons, and ordered to proceed to solemnisation *in facie Ecclesiae*. Since Lord Hardwicke's Act solemnisation has been required for validity. It follows from what has been said that ecclesiastically the priest's part in the M. service is not to effect the M., but to witness the effecting of it by the parties, and to bless it when effected: while from the point of view of English law the solemnisation and registration by the recognised official, whether priest, registrar or other person, may be said to effect the M. It may also be concluded that the marriages of Christian persons before a registrar may be accepted as ecclesiastically valid, however incomplete or irregular.

3. Theologians in the West have in a majority not inclined to regard the *Copula* as an essential of Christian M.: but the courts everywhere treat physical incapacity as a ground for declaring nullity of M. And in the Latin Church any unconsummated M. may on occasion be dispensed by the Pope.

4. An important condition of Christian M. is that the parties to it should be *Christians*. The M. of a baptised person with a person unbaptised is forbidden by long Christian tradition, and was treated as null and void by various ecclesiastical canons before the Reformation. It does not appear that a priest has any authority to solemnise M. in such cases. Nor is it easy to see on what authority a bishop would assume to dispense, notwithstanding some well-known historical instances.

5. The *age* at which capacity for M. is recognised by the Western Canon Law is for men fourteen years, and for women twelve years. No change in this respect has been made since the Reformation, and these ages are still the ages for valid M. by the law of England. They are the ages at which the Roman civil law found it convenient to recognise puberty. But in countries or provinces where the law of the land requires a higher age such requirement will naturally find acceptance. Thus in the Indian Christian Marriage Act, 1872, sec. 60, it is laid down for native Christians that "the age of the man intending to be married shall exceed sixteen years, and the age of the woman intending to be married shall exceed thirteen years."

4. Relation to State Law.

The Christian Church is bound by the requirements of the Institution of the Divine Founder, as re-imposed by the Lord Jesus Christ. These requirements have been interpreted in detail by the many centuries of Christian practice and Church law. The Christian citizen is also bound where conscience admits by the enactments of the State. But grave inconveniences arise where the regulations of the State are not in harmony with those of the Church. So grave are they that in a country with several religions such as India there can be no one state law of M., but it is found necessary to give civil validity to the personal law of each person according to the requirements of his religion. In England till very recent years the law of the land was simply the canon law of the Christian Church adopted and ratified by the State. But in 1857 the Divorce Act admitted divorce with the right of re-marriage for certain specified causes, and in 1907 the Deceased Wife's Sister Act made valid the M. of a man with the sister of his deceased wife. In neither case is the change in accordance with the canons or formularies of the Church, and in neither case has the Church in any formal way accepted or ratified the action of the State. As regards the officers and members of the Church they must in such essential matters be understood to stand where they stood before. (See DIVORCE, § 3.)

5. Missionary Problems.

In the missionary work of the Church some grave M. problems arise. There are the problems of (1) polygamous converts, (2) the re-marriage of converts, and (3) mixed Ms. between Christians and non-Christians.

(1) As regards polygamous persons the undoubted answer of all Christian precedent is that no baptised person can be permitted to continue in the M. relation with more than one partner at the same time. A difference of opinion is expressed as to the case of the converted wife of a polygamous man, such wife being herself entirely faithful to the man. (2) St. Paul's instruction in 1 Cor. 7 12-16 (the *privilegium Paulinum*) instructs the converted partner to retain as wife or husband the unconverted partner, if such partner "be pleased to abide." But, if such partner χωρίζεται, *depart*, or rather, as St. Chrysostom understands it, *be the cause of separation*, "a brother or a sister is not under bondage in such" circumstances. This has been in the history of the Church very commonly understood to admit re-marriage. (3) The weight of Christian precedent is against sanctioning the solemnisation of

any M. between a baptised person and a person unbaptised [cp. *DECH*].—MA. O. D. WATKINS.

MARRIAGE SERVICE.—The essence of M. is the mutual consent of the contracting parties, whereby in the presence of witnesses they accept one another as husband and wife. But as this may be but a civil contract, Christian folk naturally seek the benediction of the Church, and the civil contract becomes Holy Matrimony or Christian M. Thus, in primitive Church days, the definitely Christian element was the celebration of the Euch. with a solemn benediction of the wedded pair.[1]

1. Ancient Rites.

The Church practically took over the heathen M. rites of pagan Rome and christianised them, replacing of course the sacrifices to the gods by the Nuptial Mass. The close correspondence of details may be seen in the following analytical comparison, parallels being marked by the same letter.

2. Comparison of Heathen and Christian Rites.

Heathen (*Roman*) *Marriage Rite.*—(i) Sponsalia (Betrothal): (*a*) Presents (*arrhae*) *i.e.*, "earnest" money; (*b*) The Kiss; (*c*) The giving of the Ring; (*d*) The joining of hands. (ii) Confarreatio (Wedding proper): (*e*) (Blood) sacrifices to the gods; (*f*) Veiling (velum, "flammeum"); (*g*) Crowning with flowers; (*h*) Prayers; (*i*) Partaking of the sacrificial cake. Procession, ceremonies at bridegroom's house, cœna nuptialis. *Christian Marriage Rite* (as described by Pope Nicholas I to the Bulgarians in 866).—(*d*) Sponsalia (espousals); (*c*) Subarrhatio (giving of the ring by the man to the woman); (*a*) Conveyance of dowry by attested documents; (*e*), (*h*), (*i*) Nuptial Mass (with Communion of the bridal couple); (*f*) Solemn Benediction, the veil being held over them; (*g*) "Crowning," as they leave the church.

The early Roman Sacramentaries (Leo., Gel., Greg.) provide for the Nuptial Mass the usual Colls., a special Pref. and a Benediction (after the Consecration).

The Sarum Services consisted of (1) Espousal, (2) twofold Benediction, (3) Nuptial Mass, in which after the Fraction the husband and wife kneeling at the altar step received the solemn "sacramental Benediction." The features (1) and (2) were practically reproduced in the 1549 PB, which explicitly enjoined (3) in the concluding rubric "The new married persons (the same day of their marriage) must receive the HC."

3. Western Marriage Offices.

The 1549 M. Office, "of Solemnisation of Matrimony," was a virtual reproduction of the Sarum *Ordo ad faciendum Sponsalia*, and, as much of the *Ordo* was generally conducted in the mother-tongue, the change was less apparent. It may be thus analysed:

(A) *Marriage Service Proper* (in the body of the church): (*a*) Opening Exh. (first and last sentences Sar., remainder from Hermann's *Consultatio*); (*b*) The Betrothal ("joining of hands," an age-long, essential custom); (*c*) The Rite proper; (*d*) Solemn Declaration of the Marriage; (*e*) First Benediction. (B) *Post Matrimonial Service* (at the altar): (*f*) One of two psalms (128 *or* 67); (*g*) Versicles and Responses; (*h*) Prayers for (1) blessing in domestic life, (2) fruitfulness of the marriage, (3) mutual service; (*i*) Second Benediction; (*k*) Exhortation (a cento of appropriate passages from Holy Scripture).

4. Marriage Service in the PB.

In subsequent revisions of the PB very slight changes were made, only the sign of the cross (in each of the Benedictions of 1549) was removed in 1552. The office, as it now stands in the PB, is, of all our present services, most nearly identical with that of the Sar. Manual.

In the Irish PB of 1877 the opening address is shortened, but whether it is improved is very doubtful. In these days plain teaching on purity of life is, alas! still greatly needed. At the end of the office (after the sermon or address) the minister adds the Pr. "O Almighty Lord and everlasting God" (2nd Coll. at end of Communion Service), and, *if there be no Communion*, "The Grace of our Lord," etc. All that is effected by this is however a false sense of completeness; whereas the original English rite of 1549 was so compiled as to indicate (by the very abruptness of its ending) that its true completion was to be found in the Nuptial Euch. The Amer. PB contains the first part of the Service only, all appointed to be said at the altar being omitted.

5. Irish and Amer. PBs.

From very early days (*circa* 4th cent.) Ms. in Lent were forbidden on the natural ground that, as they are occasions of happiness and great rejoicing, it was not fitting that their celebration should disturb the Lenten solemnities and self-denial. In a later age this prohibition was extended to Advent and Rogation-tide. But, although it was suggested in Convocation (1661) that no M. should be solemnised within the periods between (1) Advent Sunday and Epiphany Octave, (2) Septuagesima and Low Sunday, (3) Rogation Sunday and Trinity Sunday, this embargo was not inserted in the PB. But it still remains the law of the Church.—MB.

6. Times of Marriage.

H. E. SCOTT.

MARY, THE BLESSED VIRGIN.—There is nothing in which the contrast between primitive Christianity and later developments is more striking than in the attitude taken towards our Lord's Mother. In the Gospels she appears as a spotless Virgin, humble and devout, chosen by God for the singular honour of being, in a unique way, the mother of his dear Son. But she stands out prominently only in connection with the Incarnation and Nativity; then she retires into a subordinate position, out of which she seldom emerges. In the Acts we catch one glimpse of her; she is among the disciples in the upper room after the Ascension praying for the coming of the Holy Ghost (Acts 1 14). She is mentioned only once in the rest of the NT, and that in an incidental manner and not by name (Gal. 4 4); though features taken from her history are found in the

1. The BVM. in Scripture and the Primitive Church.

[1] "Unde sufficiamus ad enarrandam felicitatem ejus matrimonii quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio, angeli renuntiant, Pater rato habet?" (Tertullian, *Ad. Uxor.* 2 9).

apocalyptic description of the woman in Rev. 12.

Passing from the NT to the Fathers of the 2nd and 3rd cents., we find it just the same. Apart from the Incarnation and Nativity, our Lord's Mother is rarely mentioned. To take one instance only, there is no reference to her in Cyprian, *On the Dress of Virgins*, where we certainly might expect to find one; and it is the same all through his works (which are of considerable extent, occupying 842 pages in Hartel's ed.), except when he quotes Scripture, or speaks of Christ's birth. Indeed it may be safely asserted that no trace of pr. to her, or of seeking her intercession, can be found till the 4th cent.; and even then such traces are slight and infrequent.

2. Later Developments.

It was not till the condemnation of Nestorianism at the Council of Ephesus, in 431, brought the BV. Mary into prominence that invocations of her and prs. to her became at all common. In the popular Christianity of those days, Christ the Mediator had been to a great extent lost sight of in Christ the Judge. And so men naturally sought for other mediators in the saints, and especially our Lord's Mother. After a time popular custom re-acted on the services of the Ch., and that in two ways.

(*a*) Invocations of Mary were introduced into public worship, at any rate by the 7th cent., not in Colls. or liturgical prs. proper, which have always been addressed to God, but in anthems, hymns, and prs. of an ejaculatory nature, of which the *Hail Mary* is the most familiar. In the East it is found in the Liturgies of St. James and St. Mark (though not in St. Basil and St. Chrysostom), but in the older MSS. it is prefaced by the clause, "Remember, Lord, the Archangel's voice, which says, Hail," etc. This made it merely a historical reference to the Incarnation; but, about the 12th cent., the prefacing clause was dropped, and so it became a direct address to the BV. Mary. The *Ave Maria* came into vogue in the West about the same time, and was constantly used in connection with the Lord's Prayer. But it was not until the 15th or 16th cent. that the final clause, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death," was added. The *Hail Mary* was, of course, discarded, with other devotions to our Lord's Mother, by the Ch. of Eng. at the Reformation, as unscriptural and unprimitive.

(*b*) The oldest Festivals of the BV. Mary are the Purification (end of 4th cent.) and the Annunciation (7th cent.); in these, however, our Lord was originally the more prominent figure. In the 8th cent. we find two more Festivals:—Sept. 8th, Nativity of the Virgin; Aug. 15th, her Falling Asleep (Assumption): and to these were added, in later times, a considerable number of others. The Ch. of Eng. has retained, as Red-letter Days, none but the two scriptural ones, the Purification and the Annunciation; and, as Black-letter Days, the Visitation (July 2nd), the Nativity, and the Conception (Dec. 8th).

In conclusion, mention must be made of the latest development of the worship of the BV. Mary—the doctrine of her *Immaculate Conception*, by which she is placed almost on an equality with Christ Himself. This doctrine, unknown before, appears first in the 12th cent., and was strongly opposed by many eminent theologians. It spread gradually, however, in the Roman Ch., until it was adopted as an article of faith by Pope Pius IX in 1854. But it is universally condemned, as unscriptural and false, by all other bodies of Christians, including the Ch. of England. (See also FESTIVAL, 8, 13, 14.)—C2. J. W. TYRER.

MASS.—The word M. is formed from the Latin *mittere* (past participle *missus*) = to dismiss. Its earliest use is in the latter part of the 4th cent. (St. Ambrose's *Epp.*, and the *Peregrinatio Silviae*). Primarily it applied to any service, being even used of Mattins and Vespers. It now connotes: (*a*) The Euch. service proper. In Post-Reformation times it has been practically appropriated in the West by the Roman Church. Yet to this day it is used in Sweden and Denmark as a title of their (Lutheran) Communion services. (*b*) The Rite or Form of service used in the celebration of the Euch. Thus Bp. Cosin says to his opponent, "Will you deny that our service is a M.?" (P. Smart, *Van. superst. Popish cerem.*), *i.e.*, has every essential possessed by the Roman M. (*c*) The musical setting of the parts of the office rendered chorally and instrumentally. (*d*) The action of "saying" (or celebrating) Mass.

The term to many English minds is so inextricably bound up with the Tridentine doctrine of Transubstantiation that in ordinary use it connotes this Roman philosophical error. Further, on account of similar associations it may be held to emphasise unduly the sacrificial aspect of the Euch., and more particularly the priestly element in that sacrifice. It was omitted in all revisions of the PB after 1549, probably because it cannot be found in Holy Scripture. Etymologically (though not by custom) it is unmeaning as applied to the Euch., and therefore inappropriate as a title of the Sacrament to which it has become accidentally attached; whereas the PB titles of the Euch. are scriptural, and "Holy Communion" emphasises its *primary* purpose. Yet it is to be remembered that the formal and official disuse of the word[1] as a liturgical or doctrinal term involves no sacrifice of truth or grace, and that in the PB Order of HC, through the operation of the Holy Ghost, the faithful receive the fullest Euch.

[1 Cp. Creighton, *Ch. and Nation*, p. 307: "It may be said that there is nothing in a name; but when a word is associated with a long-standing controversy, it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word inevitably creates suspicions that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of this word, partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions, and to restore unity by agreement in words when there was no corresponding unity in the thing signified. The same desire has led to an antiquarian revival of many of the accompaniments of the Communion Service, which had been discarded as not directly appropriate to its true meaning."]

blessings which are annexed to the promises of Christ. Furthermore, the word M. has remained embedded in English speech in the terms Christmas, Michaelmas, Lammas, Candlemas, and (less familiarly) Childermas (Holy Innocents).—HB. H. E. SCOTT.

MATRIMONY.—See MARRIAGE, MARRIAGE (CHRISTIAN), MARRIAGE SERVICE.

MATTHEW, ST.—See FESTIVAL, § 37; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 17.

MATTHIAS, ST.—See FESTIVAL, § 29; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 8.

MATTINS.—See COMMON PRAYER, § 12; NOCTURN; LAUDS.

MAUNDY THURSDAY.—See HOLY WEEK, § 2; HOLY WEEK (RATIONALE OF SERVICES FOR), § 5.

MEANS OF GRACE.—The phrase occurs in the General Thanksgiving (1662); "We bless Thee for . . . the means of grace." It represents the *media gratiæ* of the mediæval theology, a term limited to the Sacrs., on the theory that the Sacrs. (in the sense of the sacred elements duly ministered) so contain grace that the reception of the Sacr. involves the reception of grace *ex opere operato*, and that grace cannot normally be obtained by other channels. The Council of Trent (Sess. vii) devotes several canons to this function of Sacraments; see particularly § 6: "If any man saith that the Sacraments of the New Law do not contain the grace which they signify, or that on those who oppose no obstacle they do not confer very grace, as if they were but outward signs of grace or righteousness accepted through faith, and were but certain tokens of Christian profession . . . let him be anathema." Upon this theory, Sacrs. alone are "*means* of grace," the medium, the intermediary channel, through which grace is lodged within the being of man. Other things assistant to the spiritual life are "*occasions* of grace." Prayer, praise, acts of humiliation, surrender and obedience, the hearing and reading of the word of God, or of good words and books generally, do not bring new grace into the man, but stir up into more vivid exercise the grace already in him through the sacramental "means." The two ideas may be illustrated from the incident (as in the Received Text) of John 5 4. There the pool received its healing waters through the proper channels, while the advent of the angel stirred their virtues into efficacious activity.

1. Tridentine Doctrine.

It does not seem possible to support this well-defined theory by the witness of Scripture, nor does it appear to have been present to the mind of the Reformers, against whose wider and less mechanical doctrine indeed the canon of Trent above cited seems to be directed. Even in the strict High Anglican school represented by the late Dean Hook the rigid Roman definition is not accepted (see Hook's *Ch. Dict.*, edn. 1859: "Means of Grace: the Sacraments and other ordinances of the Church, through which grace is conveyed to souls prepared by faith and penitence to receive it"). In the PB the word "means" recurs at the close of the Ordination of Priests: "Grant that we may . . . receive what they shall deliver out of Thy most Holy Word, or agreeable to the same, as the means of our salvation"; words not likely to be used by those who limited to Sacraments the mediation of grace. The great inclusive word, "salvation," is here linked with the ministry of the word as its mediating channel. This, it is scarcely necessary to point out, is in line with the language of Scripture. See for example 1 Pet. 1 23: "Being born again, not of corruptible seed but of incorruptible, by means of (διὰ with *gen.*) the word of God," and compare 1 Cor. 4 15: "I have begotten you by means of the Gospel." Such language would not naturally be used in presence of a theory like that of Trent.

2. PB View.

It is further to the purpose to ask what, in the light of Holy Scripture, appears to be the true notion of "grace," a word all important for study in connection with many spiritual and ministerial problems. In the mediæval theology grace appears as a mysterious somewhat, an almost physical agent, if we may venture the phrase, capable of being contained and carried by a material vehicle, and which, received into the man, gives him a new "habit," or type, such as will (not of itself, but under proper impulses) come out in holy virtues. Compared with this, the Scriptural view of grace appears as at once freer and deeper. It is scarcely too much to say that in the apostolic teaching it is nothing less than "God for us" in free pardon and acceptance, and "God in us" in divinely potent action on the will and affections; "HE" rather than "*it*". Of such grace the "means" will be as various as are the ways of our spiritual contact with the Eternal Spirit: Word and Sacraments, normally, on the side of God; repentance, faith, love, obedience, worship, spiritual use of ordinances, on our side. —K5. HANDLEY MOULE.

3. Idea of Grace.

MEDITATION.—Meditation may be regarded as that spiritual exercise (of conversation, or intercourse of the mind and heart, with God) whereby the soul absorbs into itself from devout study the peculiar message and strength of Holy Scripture. Such an exercise distinctly enriches the intellectual faculty, recalls to the memory revealed truth, stimulates the understanding in penetrating its meaning, and moves the will to obedience. Such at all events is the Ch.'s ideal of the study of Scripture as she sets it forth in the Coll. for the 2nd Sunday in Advent—the true "Bible Sunday" of the Christian year. It is plainly indicated there that, to assimilate the power of the written word of God, we must (1) read, (2) mark, (3) learn, and (4) inwardly digest it.

To *read* means, in the first instance, to grasp the passage as it stands before us, using all the helps to interpretation which lie within our reach, so as to arrive at the meaning of the section as a whole; never forgetting that there is nothing more fruitful of ill than so to isolate any Scripture that its due connection with other Scriptures is forgotten or ignored. This paramount need of comparing Scripture with Scripture comes out the more clearly when we begin to *mark* the passage (in the PB sense of the word). By "marking" is meant noting the leading or dominant truth, arriving first at the main lesson, and then turning to the subsidiary truths which flow from it, either immediately, or by inference, or by comparison with other places of Holy Writ. Then follows the exercise of memory in the effort to *learn* either the *ipsissima verba* or some portion of them. This will enable us to grasp and master them thoroughly, and so they will become an abiding possession. But the final aim of M. is to be found in *inwardly digesting* what has been explored by the intellect and retained by the memory. By this last assimilative action of the soul the will is centred upon the particular mystery or truth, until a resolve is made to act upon its teaching—not a mere general or nebulous resolution, but a definite intention which is itself the germ of action. Thus, a fruitful M. upon Col. 1 9 would probably issue in a resolution to pray when least inclined to do so, and to practise intercessory pr. for the needs of others.

Before entering upon M. there should be a definite attempt to put the soul into right relation with God. For this purpose the help of the Holy Ghost may be sought by the devout use of the *Veni Creator*, the Coll. for the 2nd Sunday in Advent, and the Lord's Prayer. At the close of the M. the natural instinct of the devout heart would be to offer Thanksgiving coupled with such a petition as that of the 3rd Coll. at the end of HC ("Grant, we beseech Thee, etc.").—KI. H. E. SCOTT.

MERCY.—M., from Latin *mercedem*, used in the PB of "God's pitiful forbearance towards His creatures, and forgiveness of their offences" (Murray, *Eng. Dic.*). In the Bible the sense of pardon does not enter primarily into the word which represents Hebrew חֶסֶד and רַחֲמִים, and Greek ἔλεος and οἰκτιρμός. In the PB the emphasis also is not on God's forgiveness of sin, but His quality of gracious forbearance and tenderness from which redemption and forgiveness proceed. Thus, in the Lesser Lit., "have M." = "have pity on." In the Exh. at MEP, M. is practically synonymous with goodness. The phrase "shewing M." (11th Sun. aft. Trin.) represents "*parcendo*," but in the general prayers after the Lit. "whose property . . . is to have M. and to forgive" represents "*misereri semper et parcere*," and in the same pr. "the pitifulness of thy M." = "*miseratio tuae pietatis*." It is not, therefore, synonymous with pardon, as in the phrase "He M. sought and M. found." The plural is used in the sense of unmerited blessings freely bestowed, and the adjective "merciful" in sense of compassionate, but almost = "forgiving" in the Pr. "in the time of War and Tumults."—K3[6]. J. R. DARBYSHIRE.

METHODIST.—The Methodist movement grew out of a burning compassion in the hearts of a group of pious Oxford Church-

1. Origin. men for the great masses of the population living in irreligion and sin. It was a period when organised religion had, both in the Ch. and among the Dissenters, lost its hold upon the people as a whole. The devoutness of this group and their devotion to good works soon brought upon them the derision of those round about, and "Methodists," "Holy Club," "Sacramentarians," "Bible Moths," "Enthusiasts," were among the designations applied to them—simply because they took their religion seriously, and observed, amid prevailing laxity, the ordinances and teaching of their Ch. The three outstanding members of this group of Oxford Ms. were John and Charles Wesley, and somewhat later George Whitefield, whose eloquence was the wonder of his age, but who lacked the more solid qualities of his two associates.

Pious and devout as they were, we find them passing, in the year 1738, through a very definite spiritual change, an awa-

2. Development. kening to a new sense of the obligations of their discipleship; and out of this sense was born the Evangelical Revival and the M. movement in the wider field. Men to whom such an awakening had come were unable to stay in the scholarly retirement of a University. The people were outside the churches, and no amount of faithful preaching from parish pulpits would reach those who needed it most.

Whitefield was the first to recognise the need of field preaching, and we find him swaying vast crowds in London, Bristol, and elsewhere. To John Wesley this was very distasteful, "having been all my life (until very lately) so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a ch." (*Journal*, March 29, 1739). Four days later, "I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people" (April 2). The same disposition led him to regard the sacred work of preaching as belonging exclusively to ordained ministers and he frowned on breaches of that rule. He closes his reference to the first relaxation of this rule with the words, "It is the Lord: let Him do what seemeth Him good." This twofold surrender of preconceived ideas in the interests of evangelisation is characteristic of his disposition throughout his career, and explains at once his success, and the antagonism aroused among religiously-minded people. We cannot be surprised if the worse type of clergy resented what was an emphatic rebuke to their own shortcomings. Moreover, many a devout and unselfish incumbent, enthusiastically loyal to the worship and discipline of the Eng. Ch., would be shocked at the irregularities and the extravagances which seemed to accompany the movement, and would find it hard to believe that anything but evil could come of it.

Nevertheless, it was the fixed idea of those who launched the M. movement to work within the Ch. of Eng., and not outside. John Wesley's

conception of his societies was that they should be leavening influences within the Ch., as the Religious Societies of the previous period had been: and all his rules were first framed upon that principle. In no case were the special services of the Ms. to be held during Ch. hours, and it was many years before the Sacrament of the Lord's Supper came to be administered in any of the M. chapels.

3. Relation to the Ch.

However, the closing of the pulpits of the Ch. to him drove Wesley more and more to the necessity of building special preaching places for the needs of his societies, and the exclusion, in many parishes, of Ms. from the Lord's Table led them ultimately to demand administration in their own chapels. The majority of these had no tender associations with the Ch. as Wesley had; and therefore would not feel his scruples about breaking her order. Eventually Wesley reconciled himself to the far more drastic step of ordination, separation from the Ch. being still deprecated with earnestness and sincerity.

His attitude to the PB is thoroughly illustrative of his disposition in these matters. In a letter dated Sept. 10, 1784, he writes: "I have prepared a Liturgy little differing from that of the Ch. of Eng. (I think the best constituted Ch. in the world) which I advise all the travelling preachers to use on the Lord's Day in all the congregations, reading the Lit. only on Wednesdays and Fridays, and praying extempore on all other days." In the preface he writes: "I believe there is no Liturgy in the world either in ancient or modern language which breathes more of a solid and scriptural rational piety than the Common Pr. of the Ch. of Eng. And, though the main of it was compiled considerably more than 200 years ago, yet is the language of it not only pure but strong and elegant in the highest degree." But side by side with this laudation must be placed the freedom with which he alters it to suit his purpose—much more than a "little"! *Venite, Benedicite, Benedictus, Magnificat, Nunc Dimittis*, and Athanasian Creed are omitted, as are "most of the Holy-Days so called, as at present answering no valuable end." In the Minutes of the Conference of Preachers in 1788 we come upon the following entry: "*Q.* 21. What further directions may be given concerning the Prs. of the Ch. of Eng.? *A.* The Assistants shall have a discretionary power to read the PB on Sunday mornings where they think it expedient, if the generality of the Society acquiesce with it, on condition that Divine Service never be performed in the Ch. hours on the Sundays when the Sacrament is administered in the Parish Ch. where the preaching-house is situated, and the people be strenuously exhorted to attend the Sacrament in the Parish Ch. on those Sundays." But were such exhortations likely to have effect upon those who had no traditional regard for the Ch. of Eng., who had been brought out of darkness not by services of ordered beauty but by preaching of compelling power, and who moreover could not fail to realise that in so many respects their great leader brushed aside the restrictions of his Ch. where they militated against what he knew to be his mission? Canon Overton therefore states the plain irresistible truth when he says: "It is impossible not to come to the conclusion that from the very first the Wesleyan movement, so far as it concerned organisation, never was and never could have been a Ch. movement. . . . What was the tendency of the movement from the very beginning? Where did the followers of Wesley find their religion? Where was the true motive power? Surely not in the Ch. system but in their own separate organisations" (*Hist. of the Eng. Ch.*, 1714–1800, p. 75).—AI.

4. Use of PB.

W. FIDDIAN MOULTON.

METROPOLITAN.—The bishop of the chief see of a province. See ARCHBISHOP.

MICHAELMAS.—See FESTIVAL, § 41; SAINTS' DAYS (RATIONALE), § 18.

MINISTER.—The word minister is used either technically or in a wider sense. Technically it has a threefold signification, first as regards the ranks of the clergy, secondly liturgically, and thirdly in connection with the Sacraments. A familiar division of the clergy is into Bishops, Priests and Ms. In this sense M. means one who in different ways assists the members of the two higher orders in the discharge of their functions, and so immediately ministers to them (Bishops or Priests) and mediately, through his ministry to them, ministers to God. In this sense M. includes not only Deacon and Subdeacon but the Minor Orders also. Liturgically, the sacred Ministers are the Deacon and Subdeacon, or as they are also called the Gospeller and Epistler,[1] assisting the Priest or Bp. in the celebration of HC; inferior Ms. are such as acolytes, or servers, provided they have been properly admitted to office by the Bp. or by his authority. In regard to the Sacraments we must distinguish the Divine M., who is the Holy Ghost, and the human M. The latter has to minister the outward and visible sign, while it is the Divine M. who gives, or ministers, as one of the functions of His temporal mission, sent from the Father by the Son, the inward spiritual grace to the soul. Only in one case can a layman be properly said to be a M., and that is in regard to baptism. He is an "extraordinary M." of that Sacrament in case of necessity. In any other matter only a "clerk" is properly a M. By a "clerk" ("*Clericus*") is not necessarily meant one who is in Holy Orders. A clerk is one who is either in Minor, or in Holy, Orders. Thus a reader is a clerk, if he has been formally admitted to the office by the Bp. The term *lay*-reader is an unfortunate one. Those so called are now usually admitted solemnly to their office by the Bp., and should be called "readers," and therefore Ms., so far as they perform the duties authoritatively assigned to them. The choir-men, or *psalmistae* as they were formerly called, are also, if properly admitted to their office, Ms., and are in that case Ms. in regard to those functions they are appointed to perform. The title lay-clerks is a contradiction in terms, and can only mean that persons who are laymen are paid to perform the duty of clerks, *psalmistae*, without having been admitted to be clerks.

In a wider sense all who belong to the sacred ministry of the Church may as such be called Ms., as being in different ways and degrees, and

[1] [So canon 24 of 1604; there seems to be a deliberate intention to replace the older terms, used also for separate Orders, by unambiguous words.]

by the discharge of different functions, engaged in the ministry of the Word and Sacraments. In the Book of Common Prayer the word Minister is constantly used in this wider sense and is frequently equivalent to the term *officiant*. That is particularly so in the offices of Matins and Evensong, though in places it is clearly provided that the officiant should be a Priest.[1] It would be easy to construct theories or explanations as to why the term *Minister* is used in one place and why the term *Priest* is used in another, but such explanations would only in some cases be satisfactory.—Ta. E. G. Wood.

MINOR CANONS are in a few cases by custom appointed by the dean, but generally by the whole chapter. Their number is not to exceed six nor be less than two, with normal stipends of not less than £150. A minor Canon may take and hold together with his canonry a benefice that is within the limit of six miles from his cathedral or collegiate church. (See also canons 24, 42, 44.) For further information see Vicars Choral.—A3.

R. J. Whitwell.

MINOR ORDERS.—The Minor Orders of the Ch. had their origin in the first half of the 3rd cent. Cornelius of Rome (Euseb., *H.E.* vi. 43 11) gives a list of the Ch. officials in the city: "one Bp., 46 presbyters, 7 deacons, 7 subdeacons, 42 acolytes, 52 exorcists and readers together with doorkeepers, more than 1,500 widows and afflicted persons, all of whom the Lord's grace and goodness feeds." Of these offices some were developed out of the diaconate, namely, that of the subdeacon, perhaps because the number of deacons was limited, and those of the acolyte and doorkeeper, possibly in imitation of heathen temples (Harnack), but more probably from natural needs. Readers and exorcists, here classed together, seem before this time to have occupied a superior and independent position as laymen, and were generally subjected to the others as their duties became less important till they formed a clergy of minor rank. They were all appointed or ordained without the imposition of hands (a single exception in the case of readers in the 4th cent. *Apostolic Constitutions*), but with the delivery of the symbols of office: in the case of subdeacons the empty chalice and paten from the bp. and a ewer and towel from the archdeacon (7th cent.), of acolytes a linen bag (Rome, 7th cent.) or a candlestick and pitcher for the eucharistic wine (Gallican), of exorcists and readers a book, and of doorkeepers a key (Gallican). This *porrectio instrumentorum* was extended to the Major Orders in the 11th cent., and is now sometimes considered essential in the Roman Ch. As the MO. had become mere steps towards the priesthood and were frequently conferred on boys, they were dropped at the Reformation, though the problem of training the clergy was not taken in hand, except in so far as the Universities were intended to be the place of their education. There seems to be no object in reviving them. On the other hand, with the church revival has arisen a need for men to do the work originally done by them, and a large body of lay acolytes, sacristans, servers, catechists, clerks, vergers, etc. has been called into existence.

See further, Subdeacon, Catechist, Evangelist, Reader, Sacristan, Server: also Dearmer, *Parson's Handbook*; Bingham, *Ant.* iii. 1; Wordsworth, *Ministry of Grace*, c. 3; Duchesne, *Origins of Christian Worship*, c. 10, for forms of ordination; Maclean, *The Ancient Ch. Orders*, pp. 78–87; Harnack, on the origin of the readership and of the other lower Orders, in *Sources of the Apostolic Canons*, Eng. tr., 1895; *Report of the Committee of the Conv. of Cant. appointed to consider the question of restoring an order of readers and subdeacons in the Ch.*, 1904, No. 383, Nat. Soc. (an admirable and concise survey of the whole question); *Regulations respecting Readers and other Lay Officers*, 1905, S.P.C.K.—A3.

Clement F. Rogers.

MISDEMEANOUR.—A modern term for public offences, not amounting to treason or felony. Such may be either of commission or omission—and cognisable on indictment, or by process specially enacted. It includes perjury, battery, libel, conspiracy, and public nuisance. The punishment is by imprisonment and fine. A comparative table of felonies and misdemeanours is in J. F. Stephen, *Gen. View Crim. Law* (1890) 4 65, 66.—A4.

R. J. Whitwell.

MISSA CATECHUMENORUM, MISSA FIDELIUM.—The names applied in the early Middle Ages to the two parts into which the Office of HC has always been divided. The former, MC. (so called because it was open to the Catechumens), consisted mainly of Lessons and Sermon. The latter, MF., contained the Consecration and Communion, at which only baptised Christians (*Fideles*) were allowed to be present. The MC. has been from the beginning, and is still, sometimes used as a separate service (see Ante-Communion Service).—Hb.

J. W. Tyrer.

MISSA FIDELIUM.—See Missa Catechumenorum.

MISSAL, or Mass-Book (*missale*).—A Service-book for the Mass, which we call the Communion Service. In the M. of the 13th or 14th cent. and onward there were usually contained in somewhat varying order: (1) a Calendar; (2) the variable parts of the service proper for seasons (*Temporale*, or *proprium de tempore*) from Advent to the end of the Trinity season; (3) in some convenient part of the volume the Ordinary and Canon—fixed portions of the Mass invariably used on every occasion, the order for reception of the Euch. by the priest being included; (4) the variable parts of the service proper for such Saints' days as were furnished with a proper office (*Sanctorale*, or *Proprium Sanctorum*); also (5) the like parts of service for classes or orders of saints (*Commune Sanctorum proprium non habentium*), to be used in cases where "proper" forms were not provided; (6) Votive Masses, and other Masses and prayers for several occasions, including matrimony, funerals, dedication festival, etc.; and (7) other supplementary matter, among which sometimes an *accentuary* was added to guide in pronunciation of hard words without false quantities, as well as a *tabula* of contents. The Sar. M. has been edited in

[1] [The use of the term M. in the Canons of 1604 to signify the higher order of ministry, in contradistinction to the diaconate, should be noted; *e.g.*, 32, "None to be made Deacon and M. both in one day."]

Lat. by F. H. Dickinson, 1861–83, a translation by A. H. Pearson, 1868 and 1884.—HB.

CHRISTOPHER WORDSWORTH.

MISSION, A PAROCHIAL.—The idea of providing for special religious efforts, occasional in character, and specifically evangelistic in purpose, does not seem to have occurred to the minds of the compilers of the PB. The nearest approach to anything of the kind is to be found in the Commination Service on Ash-Wednesday, in which, after a solemn recognition of, and acquiescence in, God's judgment against open and flagrant sin, an appeal is made to sinners very much in the form of a M. sermon. In this remarkable address an earnest and impassioned appeal is made to those who are living in wilful sin to repent and turn to God; and words of the most solemn and terrible warning are blended with exhortations to forsake sin and accept the pardon offered in the Gospel. The exhortation is followed by penitential utterances, designed to give expression to the sense of contrition, and the desire for amendment that its earnest words may have excited. But there the thing ends; and no provision is made for dealing personally on that occasion with those who may have been convicted of their guilt and need.

1. PB Basis of Missions.

We have to look elsewhere in the pages of the PB for any such provision, and we find it in the Exh. which follows the announcement of HC. "And because it is requisite," so runs the passage, "that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means" (*i.e.*, a full trust in God's mercy) "cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

If the Exh. in the Commination Service may be regarded as affording our Church's sanction of what is now pretty generally understood by the term M. preaching, this direction in the Communion Office witnesses to the importance, one may almost say, the necessity, of that personal dealing with individual souls which is so prominent a feature of all properly conducted Ms. The points in this direction that need to be carefully observed are these. First, the "anxious inquirer," to use a term with which recent evangelising efforts have made us familiar, shall apply not to any and every one who happens to have been admitted to priests' orders, but to a discreet and learned minister of God's Word—a spiritual specialist, in fact. Second, we notice that it is as a minister of God's Word that he is to be approached, and it is by the ministry of that word that the penitent is to be brought to receive the benefit of Absol., not by the mere utterance of an authoritative sentence of remission, without the condition precedent of the ministration of the word. Third, the reception of God's Absol. is to be accompanied with such spiritual help and guidance as the learning and discretion of the minister may enable him to impart.[1] It is not too much to say that these two passages in the PB witness to the need of some such agency as Parochial Ms., although the thought of thus meeting the need never presented itself to the mind of the compilers. It was reserved for a later age to devise means, whereby stirring Gospel preaching might be followed up by the offer of such direct personal help as an awakened soul usually requires in its endeavour to obtain the blessings of pardon and peace.

It was in the later sixties that parochial Ms., under that name, first began to be held within the Church of England. There are three names at least that call for special mention in connection with the inception of the movement: Robert Aitken of Pendeen; Father Benson of Cowley; and the late Primus of the Episcopal Church of Scotland, George Howard Wilkinson.

2. History of the Movement.

Robert Aitken, after a very remarkable spiritual experience which occurred some years after his ordination and changed the whole course of his life, found so little sympathy with his burning evangelistic zeal within his own Church at that time that for a number of years he preached wherever a door was open to him, and largely amongst the Methodists, and with extraordinary success. Subsequently he returned to the discipline and order of the Church, and in the year 1848 became the first incumbent of the remote parish of Pendeen in Cornwall. From the seclusion of his home in the far West he used occasionally to sally forth, as doors were opened to him, to hold what in those days were called "Revival Services" in churches in various parts of England, and with very remarkable results.

G. H. Wilkinson, when Vicar of Bishop Auckland, Durham, came into contact with some of the clergy who had been influenced by these efforts, and conceived the idea of conducting such evangelistic services on what seemed to him soberer and more distinctly Church lines. His early attempts in his own parish and elsewhere bore such good fruit that, on his removal to London, he was keen to organise throughout the Metropolis a great united effort of the same type.

Meanwhile Father Benson of Cowley, impressed with the study of Ms. in the Roman Church, was carefully training the most gifted members of his Confraternity for this special work, though on somewhat different lines from those which commended themselves to either of the other originators of the movement. He made no secret of his intention to make auricular confession the prominent feature of his Ms.; and it has continued to be so with missioners of his school of thought. To him probably, however, more than to anyone else, we are indebted for the useful term M., which has on the whole been of great service to the movement.

It was in consultation with the Cowley Brotherhood, and also with Dr. Maclagan, the late Archbishop of York, and with some leading Evangelicals, that the great London Twelve Days' M. of 1869 was organised and held, which, although it excited a good

[1] [See also REPENTANCE, § 9, on *Private Absolution*.]

deal of criticism and no small amount of opposition, produced a profound impression upon the religious life of the nation. It was very widely felt by the more earnest clergy that some such agency as this was just what was wanted, to raise the tone of the Church's spirituality, and to reach those who had hitherto seemed impervious to spiritual influences. All over the land there arose a cry for Parochial Ms.; and the little handful of men who had any pretentions to be M. preachers were in great request. The apparent success of many of these early Ms. was extraordinary, stirring, as they did, whole neighbourhoods, so that for the time being hardly anything else was thought of or talked about, emptying public-houses and crowding churches, and reaching the careless and irreligious outside the churches as well as the unspiritual formalist within. Of course, such efforts must necessarily lose their novelty in process of time, and with it their capacity of attracting vast multitudes of people; but the work remains as necessary to-day as it ever was, and, if there is less of curiosity and excitement, the results attained are none the less solid and abiding.

The history of the movement having been briefly sketched, a word or two upon the reasonableness of this method of procedure may not be out of place. (*a*) We have reason to believe that the awakening action of the Holy Spirit on the human heart is usually occasional and intermittent rather than continuous. If we then are "workers together with Him," we shall show our wisdom in assimilating our methods to His, while we make it our earnest pr. that He will find in our special effort His own Divine opportunity. (*b*) The very word *Awakening* points to the presence of a spirit of slumber amongst our people. It will hardly be disputed that this is deplorably prevalent. What multitudes of nominally Christian people seem to be living completely out of touch with the realities of the spiritual world! Now we all know that it is the unusual that awakens the sleeper. A man may learn to sleep soundly through all the din of a London street, when once he is used to it, whereas half the amount of noise introduced into a quiet country village would spoil the night's rest of nearly all the inhabitants. Even so we may get used to the regular ministrations of our local clergy, however faithful these may have been. If, with the flight of years, we have grown familiar with the manner and the matter of their preaching, and yet no awakening has followed, is it at all probable that it will ever come to us through them? Is not some special agency urgently called for to bring this about? Now in a M. everything is out of the ordinary routine. New and unfamiliar hymns and tunes, new forms of pr. and the free use of *extempore* pr., a new style of preaching, and new opportunities of obtaining direct spiritual help and of arriving at a definite moral decision—all these and other special features of the effort are of a kind to rouse the sleeper from his lethargy, and to force upon his attention some sense of the reality and supreme importance of spiritual things. (*c*) It is clear that the NT recognises the gift of the Evangelist as something quite distinct from that of the teacher or pastor. And experience and observation show that a man may be an excellent and useful preacher, and yet have no aptitude for this kind of work, while others who are perhaps in many respects his inferiors are evidently endowed with this special faculty. "Are all evangelists?" is a question that incontrovertible facts will permit us to answer only with an emphatic negative. Surely then, if God has given to some this special gift, He intends that those to whom He has imparted it shall have an opportunity of exercising it; and we are only recognising that diversity of gifts which is characteristic of the Divine administration, when we both select for this work those who are specially gifted for it, and also set apart times in which this work shall take precedence of all others.

3. The Rationale of Missions.

To be successful, a M. needs to be carefully prepared for, both by pr. and active effort. It is necessary to impress on the minds of the people that something unusual is about to occur, and that the opportunity offered is not one to be slighted. Special meetings for intercessory pr. and well organised house to house visitation, along with the distribution of suitable literature, the formation of a special M. choir and the congregational practice of some of the M. hymns, are amongst the familiar features of a proper preparation.

4. Mission Methods.

True M. preaching will be characterised by definiteness of aim, and clearness of statement of simple Gospel truth. It must be no mere exposition of doctrine or of Scripture, although it will have both doctrine and Scripture behind it. It must be, to use Bunyan's famous phrase, a veritable *pleading with men*. The skilled evangelist will appeal alike to the reason and to the emotions of his hearers, but above all he will seek to "commend himself to every man's conscience in the sight of God." He must feel as if he had not only a case to present, but a cause to carry, and, trusting himself to the power of the Holy Ghost, he will lay himself out to carry it. From first to last his sermon will, to use a very intelligible phrase, mean business. He is not there to air his rhetoric, nor to give an intellectual treat to admiring hearers, but to win souls for His Master.

In order to gain this end he must needs establish a certain *rapport* between himself and his hearers; he must gain their ear, if he would win their hearts. And, moreover, he must make his message not only intelligible but attractive. Hence the value of illustrations and even, within certain limits, of really telling and appropriate anecdotes. He will need the power of true sympathy, so that he may speak not as a cold and cynical censor, exposing the weaknesses and follies of mankind, but as a true "son of man," who knows what human nature is, and feels for the sinner even while he turns the search-light of Divine truth upon his sin. And hence his sermon will be strong in its application. "Thou art the man" will be his message to

those whose case calls for it, as much as ever it was the message of Nathan to David.

The After-meeting, as it is usually called, is not the least important part of a M. service, and certainly its conduct is the most delicate and difficult part of the Missioner's work. In it there is usually delivered an INSTRUCTION upon some particular point connected with the way of salvation. This should be very simple and very brief. Its object should be not merely to clear away difficulties, but to bring about decisive moral action between the soul and God. Ms. are sometimes quite spoiled by the delivery of a second sermon on these occasions. This public talk should last for about five or ten minutes at most, and then, in some way or other, at any rate after the first two or three days of the M., opportunities should be sought of personal conference with those who have been impressed. The awakened and convicted soul, anxious to obtain pardon and peace, and yet sorely perplexed and bewildered, must have his opportunity of " opening his grief," so that " by the ministry of God's Word he may receive absolution." Let us follow the PB in insisting that it is by the ministry of the Word that the absol. is to come, and then that absol., when faith has claimed it, will be a Divine reality and not a perilous human self-deception.

5. Work with Individuals.

Different missioners have different ways of seeking to come into contact with individuals. Some will ask for some outward sign of a desire to be helped, such as the raising of a hand, or a rising to the feet while all are kneeling around. Sometimes it is possible to induce those who need such help to meet the missioner and his helpers in some particular part of the church, or in the vestry; sometimes, after duly intimating to the congregation his intention, and leaving it to them to remain or retire as they prefer, the preacher and his assistants will pass from seat to seat, finding out for themselves who it is that may need their help; sometimes this part of the work is mainly carried on in private interviews offered at other times in the day. This is not the place to discuss the rival merits of these various methods; all that needs to be insisted upon is that, without the provision of such help in some way or other, the M. will certainly fall short of its proper purpose, although we dare not presume to say that it will do no good at all.

6. Permanent Results.

The permanent results of a M. will largely depend upon the way in which it is followed up by the local clergy and workers, just as the M. itself will largely depend upon the preparation work. Bible readings, Communicants' Unions, and the enlisting of all recruits as far as possible in work for their new Master, are amongst the most obvious and efficacious means of following up such a season of blessing.

The question is often asked whether the results of such special efforts are sufficiently abiding to justify the outlay of time and labour, and perhaps of expense, that they involve. The answer must depend upon what these results have been, and upon the means subsequently used to deepen and consolidate them. The primary object of a M. is to bring about real conversions to God, and, where these do actually take place, a long experience and a wide opportunity of observation would lead us to the conclusion that, although there may almost always be some backsliding, a proportion of satisfactory and permanent results may be confidently expected, quite as high as usually follows any other form of spiritual effort. Indeed there are not a few parishes in which the M. has marked a distinct spiritual epoch in the history of the place, changing for the better and lifting to a higher plane the whole tone and character of its Church life. And indeed what is often true of a particular parish is probably true of our whole Church to-day. If we see around us to-day a higher spirituality, greater earnestness and evangelistic vigour, and stronger and deeper interest in Missionary work abroad than were to be found in our Church half a cent. ago, we are persuaded that this change for the better is largely due to the influence that has been exercised by Parochial Missions.—J10.

W. H. M. H. AITKEN.

MISSIONS, FOREIGN.—See FOREIGN MISSIONS.

MITRE.—An episcopal ornament worn upon the head by bishops (and some abbots) in the West. In the 10th cent. bishops appear to have worn crowns, as being princes of the Church, but it was not till later that the present form or shape became general. From the M. two narrow pendants or lappets depend, hanging down behind upon the neck and shoulders. The M., though not specified amongst the episcopal ornaments of the PB of 1549, has been nevertheless adopted by many bishops of the Anglican Communion in modern times. Some writers consider that the M. was originally borrowed from the headgear of the Jewish high priest. In the frontispiece of Archbp. Cranmer's *Catechism*, put forth *c.* 1548-9, the bishops are represented wearing mitres. See Staley, *Ceremonial of Eng. Church* 179, 180; *Hierurgia Anglic.*, new ed., 1 223-235; Dearmer, *Ornaments of the Ministers* 108 ff.—R3.

V. STALEY.

MIXED CHALICE.—By the MC. is meant the custom of consecrating in the Euch., and administering to the communicants, not pure wine, but wine mixed with water; though it is sometimes (improperly) used to signify the mixing of the wine and water publicly in the service.

1. Definition.

The Euch. was instituted at the feast of the Passover, and doubtless the bread and wine used were those prepared for that feast. Now it was the custom among the Jews to mix their wine with water, and this was specially the case at the Passover (see Lightfoot, *Horae Hebraicae* on Matt. 26 27, and Edersheim, *The Temple* 12, p. 204). This renders it *probable* that the cup which Jesus consecrated was mixed.

2. Jewish Custom.

The use of the MC. was universal in the early Church. Few, if any, ecclesiastical customs are better attested than this. As witnesses we may mention Justin Martyr (*c.* 155), who in his account of the Euch. describes the elements as

"bread and a cup of water mixed with wine (ποτήριον ὕδατος καὶ κράματος)," and again, "the consecrated bread and wine and water" (1 *Apol.* 65). Irenæus (*c.* 185) speaks of the "mixed cup" in the Euch. (*Against Heresies* v. 23). And we have similar testimony from the Epitaph of Avircius (*c.* 190), Clement of Alexandria (*c.* 200—*Paedag.* ii. 2 20), and Cyprian (*c.* 255—*Ep.* 63 13). This testimony comes from all parts of the Christian world, Cyprian bearing witness for Africa, Clement for Egypt and Irenæus for Gaul, while the witness of Justin and Avircius covers all countries from Assyria to Rome. A custom so universal must have been already of long standing in the Church in Justin's time, the middle of the 2nd cent., and can hardly have originated later than the apostles' days. Thus this line also of testimony renders it probable that Jesus used the MC. And the agreement of the two entirely independent lines of witness raises it from a probability to a practical certainty.

3. Early Church Custom.

The MC. remained in use in all branches of the Church down to the time of the Reformation, with the single exception of the Armenians, who, from the 7th cent. at any rate, have used unmixed wine (Council in Trullo, 691, canon 32).

4. Church of England.

The MC. was of course the custom of the Church of England before the Reformation, and was expressly continued in the PB of 1549 by the following rubric: "putting the wine into the chalice . . . putting thereto a little pure and clean water." This rubric was omitted in 1552 and has never been re-inserted. Hence the MC. fell out of ordinary use in the Church of England, and many thought it unlawful. The legal question was fully heard before Abp. Benson in the Bp. of Lincoln's case. And the Abp. decided that, while the above omission rendered it illegal to mix the cup in, and as part of, the service, it was perfectly lawful to use a cup mixed beforehand. The Privy Council, to which appeal was made, took the same view, thereby reversing their former judgment in the Purchas case. As this decision is not likely to be challenged, we must consider the legality of the MC. in the Church of England finally settled. In the Episcopal Church of Scotland it has always been customary (see Dowden's *Annotated Scotch Communion Office*, Appendix J. 1), while on the other hand the Church of Ireland has expressly forbidden it in her 37th canon.

5. Time of Mixture.

While the MC., as we have seen, has been practically the universal use of the Church, there has been no such agreement as to the time of mixing. In the East it usually takes place during the private office of preparation of the elements in the vestry before the public service. In the Roman use, as in the PB of 1549, it is done publicly at the Offertory. In the Sarum it occurred between the Epistle and Gospel. The law of the Church of England is best observed by pouring the water into the wine or into the chalice either in the vestry or in church before the service begins.

6. Quantity of Water.

In the Church of Rome only a small quantity of water is mixed with the wine. According to some authorities the merest drop will suffice (see *Tracts on Mass*, p. 208, *HBS*). In the Greek Church the only rule appears to be that there is to be more wine than water in the chalice.[1] According to Renaudot (*Lit. Orient. Collect.* 1, p. 178) the Copts make the quantity of water vary with the strength of the wine. If strong wine be used, there may be as much as one-third water; if weak, as little as one-tenth. On the other hand, the ordinary East Syrian practice is to use half wine and half water, and, in case of scarcity of wine, the quantity of water may be greater still (*The Catholicos of the East and his People*, Maclean and Brown, p. 250). From the pointed way in which Justin speaks of the water in the Eucharistic cup, it seems not unlikely that the ordinary East Syrian custom represents best the use of the early Church. And at any rate it is perfectly safe, and not unfrequently desirable, to mix the chalice with two parts wine and one part water.

7. Symbolism.

The symbolism of the MC. is fourfold. (*a*) It is a sign of temperance in all things. This is expressly mentioned in some minor Eastern Liturgies (*e.g.*, *Matthew the Shepherd*). (*b*) The wine typifies Christ, the water his people, and the mixture the indissoluble union between them (Cyprian, *Ep.* 63 13). (*c*) The wine and water typify the blood and water which flowed from Christ's pierced side (Gennadius, *De Eccles Dogm.* 75). Many service-books, both Eastern and Western, order John 19 34 to be said while the chalice is being mixed. (*d*) The wine signifies our Lord's Godhead, the water his manhood, and the mixture the union of the two natures in one Person (Anastasius Sinaita, *Hodegus* 1 12). This probably explains the reason why the Armenians who are strict Monophysites use the unmixed cup.

8. Bibliography.

DCA, art. *Elements*; Scudamore, *Notitia Eucharistica*, pp. 388-397; Abp. of Canterbury's *Judgment* in case of "Read and others *v.* Lord Bishop of Lincoln"; Martene, *De Antiq. Eccles. Rit.* i. 37.—R2.

J. W. TYRER.

MONITION (now to be preferred to *Admonition* in technical use). An eccles. censure of a "preparatory" nature, "a warning or command, to be followed in case of disobedience by some coercive sanction. It appears to have been a general rule that monition ought to precede suspension or excommunication. It might be the sentence or part of a sentence upon the merits pronounced at the end of a cause" (L.R., 6 H.L. 433). Failure to comply with a monition is punished as a contempt of court by the penalties appropriate to contumacy and disobedience. Monitions are chiefly issued (1) to enforce residence on a benefice, (2) in connection with suits to restrain ritual alleged to be unlawful under *Church Discipline* and *Public Worship Regulation Acts*.—A4.

R. J. WHITWELL.

MONUMENTS.—It is part of our instinctive nature to rear memorials to our beloved dead, and our churches contain many examples of various styles. On the north side of the chancel, within the sacrarium, we often find the founder's tomb, a stone coffin covered by a slab with a cross incised upon it, and over the tomb a canopy.

1. Ancient Monuments.

[1] I owe this fact to the kindness of the Rev. Archimandrite Yannulis, Greek Priest in Liverpool.

Sometimes a life-sized recumbent effigy of the founder rests on the slab, carved in stone, wood, or alabaster, usually a knight in full armour, and by his side there is often an effigy of his wife. Some knights are represented with their legs crossed, and popular fancy has woven the legend that these crossed-legged figures signify that the persons represented took part in the Crusades. There is no warrant for this belief. It was usual to paint these effigies so as to represent the habit and features of the deceased, but few traces of colouring are left. Some persons have left bequests in their wills for bread to be distributed from their tombs, a custom which has only in recent years been abandoned. England is especially rich in brass effigies, which from the 13th cent. onward record the memories of the dead.

The unpictorial costume of the present day somewhat militates against the general use of figures incised in brass or monumental effigies, unless the person represented be entitled to wear robes of state, academic costumes, or priestly vestments. Brass memorial crosses are free from these difficulties; they have ancient authority, and many beautiful modern examples exist, *e.g.*, King's Weston Church, Somerset, and Dorchester, Oxon. Heavy mural slabs in churches with fulsome praises of the dead, such as are found in many churches, are to be avoided, and also the execrable taste which dominates the tombs in the Campo Santo at Genoa. The flaunting of personal grief before the eyes of the world is unnatural to English minds. The bad taste of past years has filled our churchyards with hideous stone slabs with rounded heads, which happily have now given way for the most part to the use of the Christian symbol of the Cross, expressing the ever-enduring hope of Resurrection and Re-union. Sometimes the broken column appears on Christian graves. This is evidently a Pagan notion, and is unfitting as a Christian memorial of the dead. Grotesque verses are found on many tomb-stones. The rule that no inscription should be placed on a stone without the consent of the incumbent should in all cases be rigidly enforced, in order to prevent this. The best monument for the grave is a cross of stone or marble, and within the church a brass memorial or incised cross. The care of M. should be esteemed a duty by the rector and churchwardens. Families who have tended carefully the graves of their deceased relatives die out, and the M. are left to fall into decay. The inhabitants should take care that the memories of those who have served God and His Church in their generation should not be forgotten.—R4.

2. Modern Monuments.

P. H. DITCHFIELD.

MORALITY.—The Science of *Morality*, or *Ethics*, has until recent years been conducted as a purely speculative study, but Sociologists and Anthropologists are now endeavouring to place it on an inductive basis. The main problems of which it treats are:—(1) the origin, nature and limitations of the moral faculty; (2) the duty of man in relation to himself, to his neighbour, and to God; (3) the highest good or final purpose for which man was created.

1. Name and Meaning.

The Jews in the time of our Lord traced the origin of the moral faculty to the act of creation (Gen. 1 27). This moral faculty was impaired and limited by transgression (Gen. 8 21), but could be restored by obedience to the law of Moses. Christ adopted the code of His nation (Matt. 5 17), but restated the duty of man, basing it on a new principle which at once rendered it far more searching (Matt. 5 21 ff.) and of universal obligation. This principle was the Fatherhood of God, with its necessary corollary, the brotherhood of man. Viewed thus, man's duty resolved itself into universal love (Mark 12 30-33), and his *summum bonum* into the realisation of sonship (Matt. 5 45). These principles were elaborated and adapted to the complex conditions of social life by His followers with such success that the ethical system of Christianity, when brought into contact with that of the pagan world, compelled universal admiration, winning to the Church innumerable converts. Of the pre-Christian systems, only three need be referred to:—(1) that of *Aristotle*, who taught that the end of man was a perfect life in a perfect State, to be attained by conduct regulated along the line of the mean between extremes; (2) that of *Zeno* (*Stoicism*), which recommended the cultivation of virtue, or the perfect realisation of man's personal character, to secure inward satisfaction; and (3) that of *Epicurus*, who maintained that happiness was man's proper aim, and that it could be obtained by a life of philosophical moderation. These systems involved one common error; they assumed that all acts did or should originate and continue under the direction of the reason, thus cutting out all those spontaneous emotional virtues which are as unreasoning as they are attractive. Each also had its distinctive fault. Aristotelian Ethics lacked a "categorical imperative," there being no assignable reason why a man who disliked the state of society in which he lived should trouble to follow the judicious mean in order to prolong its existence. The Stoics failed to show why the particular virtues, which their disciples were taught to cultivate at much personal cost, were the real ends of man, or that the happiness to be obtained by virtuous living was an adequate reward for the pains of attaining it. As for the Epicureans, the principle of happiness was so vague that every man had to interpret it for himself, with the result that each behaved as he chose, just as others did with no ethical system to direct them. Of the three, Stoicism was undoubtedly by far the most influential, but the Stoics quickly recognised in Christianity a kindred spirit, more humane and yet not less self-denying than their own, and many of them became converts to the new religion.

2. Ethics in Ancient Times.

The practice of condoning offences by monetary payment disturbed the equilibrium of Christian M. in the Middle Ages, diverting attention from the principles of right conduct to a merely technical satisfaction of an ecclesiastical disciplinary system based on a speculative doctrine of merit (see Art. DISCIPLINE).

3. In the Middle Ages.

The prominence given to Christian Ethics in the PB illustrates the reaction of the Reformers from this purely ecclesiastical view of sin. In modern times both in Germany and England the study of Ethics has been separated from Theology. There is no *necessary* connection between the two;[1] indeed, as the history of the Ch. too plainly shows, there have been religious sectaries at various times who have renounced the moral code. In Germany, Emanuel Kant investigated the nature of the Moral Sense more profoundly than any previous inquirer. In England, a new form of Epicureanism called *Utilitarianism* for a while found favour, but its *summum bonum*, "the greatest happiness for the greatest number," was too vague to form the basis of an ethical system, being in fact little more than a political maxim. More recently, Socialism has propounded a theory of Ethics based on Aristotle, and open to the same objections. Its highest good is the perfection of the State, to which it remorselessly sacrifices the individual. The Ethics of Socialism commend themselves by their appeal to the brotherhood of man, but, as this is to be attained by subordinating the more important principle of Sonship, the loss is incalculably greater than the gain.

4. In Modern Times.

(Cp. Art. FREE-WILL. For *Inductive Ethics*, see Westermarck, *Origin and Development of Moral Ideas*: for *History of Ethics*, see Sully, *History of European Ethics*; Lecky, *History of Morality in Europe*; Henson, *Moral Discipline in the Christian Church*: for *German Ethics*, see Chalybaus, *Speculative Philosophy*, esp. arts. *Kant* and *Fichte*: for *Utilitarianism*, see Leslie Stephen, *English Utilitarians*: for *Socialism*, see Bax, *Ethics of Socialism*.)—K3.

E. A. WESLEY.

MORNING PRAYER.—See COMMON PRAYER.

MORTIFICATION.—The verb "to mortify" occurs in the final Exh. of the Bapt. Service, and in the Colls. for the Innocents' Day and Feast of the Circumcision. In all three places it is our evil and corrupt affections, vices, worldly and carnal lusts that are to be mortified; not our passions or natural appetites, as in the common ascetic signification of the term M. In this latter sense the term includes restriction to insufficient or distasteful food, the endurance of bodily discomforts, and such like. The PB contains no recommendation of such ascetic practices. (For relation of these to fasting see art. ASCETICISM.) But it enjoins M., as is obvious from its occurrences, for the preservation of innocence, not as a method of attaining peculiar sanctity. The PB recognises no such distinctions or degrees of sanctity.

In the Bapt. Service the word M. corresponds to the sentence "our profession which . . . die from sin," regarding the death to sin not as a crisis once experienced in Bapt., but as a constant state to be maintained by a continual fulfilling of the Bapt. vow. (See also the prayers following the vow.) The strange phrase, "Mortified from all worldly and carnal lusts" (Circumcision), may be a survival of the old chemical use of the word of transmutation of metals; see Chaucer, *Canon's Yeoman's Tale* 115:

"This quicksilver I wol mortifie
Ryght in youre sighte anon withouten lye,
And make it . . . good silver. . . ."—PD.

J. R. DARBYSHIRE.

MORTUARY (Arch.).—A M. is defined as a place for the reception of dead bodies bef. interment. In cases of death from infectious diseases of a dangerous character a sanitary authority has power to compel the removal of the corpse to a M. and to direct that interment shall take place within a specified time. Apart from this, it would be well if the dead in all cases could be removed to a M. pending interment. No one who knows the interior of the houses of the poor either in town or country will hesitate to endorse this, and it would doubtless become a common custom, if Ms. were less grim and repelling in their appearance. A figure of an angel over the doorway in the case of a certain M. known to the writer causes it to be regarded rather as a place where the forms of the departed can be laid awhile in reverent peace.—R6.

H. GIBSON SMITH.

MOSAIC.—The art of M. working dates back to late classical times. Pictures and patterns formed of small marble tesserae were used in the floors of Roman houses even in England. Figure subjects and patterns on a gold or blue ground executed in glass tesserae were first used in Byzantium and later at Ravenna, Venice and Rome. Pavements of *opus Alexandrinum*, marble inlaid with M. in geometric patterns, were also very popular in Italy. Of this description is the floor of St. Mark's, Venice.

1. History.

We possess two such pavements, at Canterbury and at Westminster; both appear to be of foreign workmanship, their material is partly imported and partly English marble. The sides of Henry III's tomb and the spiral columns of the Confessor's shrine at Westminster are of foreign marble inlaid with glass M. in geometric patterns in the Roman style, and there are similar antique Italian columns at Wilton Church.

2. English Examples.

The old English builders wisely avoided the use of M. pictures in their churches. Such decoration, requiring to be used in large unbroken masses, is out of harmony with Gothic buildings whose constructive features govern their decoration, and the combination of Ms. with stained glass is an artistic impossibility, since each kills the other. The Victorian attempts to use M. pictures as reredos panels are even more unfortunate. The old artists never used Ms. near the eye; they are ineffective unless the tesserae are coarse and set in wide mortar joints. Executed in this manner and used in large masses above a plain marble dado, M. forms an effective decoration in a severely plain interior where there is no stained glass. —R4.

3. The Use of Mosaics.

CHARLES A. NICHOLSON.

[1] [See, however, MAN, § 22, and RELIGION, §§ 8-11.]

MOTET (Lat. *Motetum, Motectus, Mutetus, Motellus, Motulus;* Ital., *Mottetto*).—M., for the last three hundred years, has been almost exclusively applied to certain pieces of Ch. music, adapted to Latin words, intended to be sung after the plain-chant of the *Offertorium* of the Roman Mass. This definition, however, extends no farther than the conventional meaning of the word. Its origin involves some very grave etymological difficulties. For instance, the form *Motulus* suggests a corruption of *Modulus*—a *Cantilena*, or melody—and in support of this we find that, in the 13th cent. and earlier, the terms *Motetus* and *Motellus* were constantly applied to the voice part afterwards called *Medius* or *Altus*. On the other hand, the idea that the true etymon is supplied by the Italian word *Mottetto*, diminutive of *Motto* and equivalent to the French *mot* or *bon mot*, derives some colour from the fact that it was at first unquestionably applied to a certain kind of profane music which was in the 13th cent. severely censured by the Church.

Composers from the earliest times have written Ms., those of the Polyphonic School culminating in Palestrina, these being for voices alone. The great masters, from Bach downwards, have also written them, with instrumental accompaniments, forming in many cases mere Ch. cantatas. At the Reformation, the Latin service being abandoned, the M. was naturally done away with, and only survives in our present PB service as the Full ANTHEM, many of our Anthems being the old Ms. reset to Eng. words.—Q2.

F. DARBY.

MOTHERING SUNDAY.—A name sometimes given to the 4th Sunday in Lent, as being a day when servant girls were allowed to go home and see their mothers.—G24. J. W. TYRER.

MOURNING.—The principle of M. is the putting on of apparel which is different from, or indeed contrary to, that which is usually worn. The colour adopted for M. attire varies among different peoples. Black, which is least worn in the ordinary way, seems to be the predominating M. colour.

The Fathers of the Church give their adhesion to the principle that the wearing of M. by Christians is right, but at the same time they deprecate its excessive use.

That there is precedent in Holy Scripture for M. apparel and other outward signs of M. can be gathered from the following passages: "The people mourned . . . and no man put on him his ornaments" (Ex. 33 4); "I pray thee put on M. apparel"—Joab's request to the widow of Tekoah (2 Sam. 14 2); also 2 Sam. 3 31, Is. 22 12, and Baruch 5 1.

The true Christian note in the matter of M. for the departed was struck by St. Paul—"that ye sorrow not, even as others which have no hope" (1 Thess. 4 13). The need for this exhortation must have existed, otherwise St. Paul would not have given it. So too, later on, St. Cyprian and St. Chrysostom both protest against excessive M., indicative as it seemed to be of despair, when Christian hope and belief in the Resurrection should disperse gloom and grief.

The colour in England for M. has generally been black. White was, and is, used in the case of a young virgin. In Court M. violet is used, and is to be preferred to black.

In M. all that is unreal, empty, extravagant and ostentatious is to be avoided. The old fashion of our English funerals with their display of the "trappings and the suits of woe" was abhorrent and is fast dying out, but a proper regard for simplicity and modesty in M. is still much needed. A superabundance of floral accessories is to be shunned as much as plumes and mutes, flowing hat-bands and scarves. The amount of money which is so often spent in floral tributes is quite indefensible. If anything demands right feeling, common sense, and proper and reverent control, it is "mourning."—OC.

H. D. MACNAMARA.

MOVABLE FEAST.—A *Movable* Feast is one whose position the Calendar *moves* from year to year. This is owing to one (or both) of two causes:—(*a*) the F. is attached to some particular day of the week; (*b*) the F. is connected with some particular phase of the moon. Easter is an example of both. The rules for finding the Calendar dates of these MFs. in any given year will be f nd in the Tables of the PB immediately following the Calendar.—C2. J. W. TYRER.

MURAL TABLET.—Mediæval examples are rare, but there is a pretty 15th cent. T. in Barnet Church, an oblong moulded frame with an inscription in raised Gothic lettering, all painted and gilt. Elizabethan and later Ts. are more common, Westminster Abbey containing numerous specimens. At Epsom are several fine 17th cent. Ts. to the Evelyns, some framed with classical columns and pediments, others with borders of scrollwork. Here are also some good Ts. by Flaxman. English 17th cent. Ts. sometimes contain busts, more often merely an inscription and perhaps a coat of arms, but carvings of the Crucifixion and other scriptural subjects are often introduced in foreign examples.—R4.

CHARLES A. NICHOLSON.

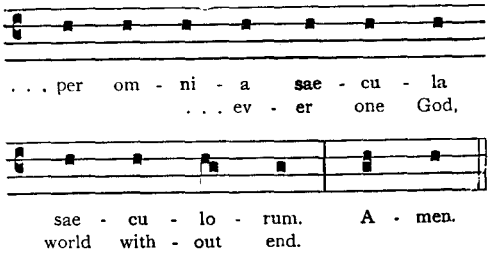
MUSIC, LITURGICAL.—In the Edwardine PB of 1549, immediately after the rubric at Mattins enjoining the reading of the Biblical Lessons "distinctely with a loude voice," the following direction is inserted:—"And (to thende the people may the better heare) in such places where they doe syng, there shall the Lessons be songe in a playne tune after the manner of distincte readynge: and lykewise the Epistle and Gospell." Here we have a formal recognition of the principle of liturgical chanting which had prevailed in the West ever since the adoption of regulated musical forms by Christian assemblies. The larger question of the rise and development of the whole Plain-chant system is dealt with in art. PLAIN-SONG. But it will lie within the limits of this art. to deal with those recognised melodic formulæ which concerned the celebrant and his immediate assistants at the Euch. or in Divine Service. These liturgical recitatives appear to have been based upon inflected monotone, such as is natural in securing distinct utterance in circumstances where the introduction of personal declamation would be unseemly. Slight variations in pitch redeem monotone from wearisome and mechanical monotony, and they reflect, in a form which may be committed to writing, the normal inflexions of a voice which has to be intelligible throughout a large concourse of worshippers. Of all the classes into which the Plain-chant recitatives may be divided, the liturgical inflexions possess the greatest variety of forms. Absolute unanimity seems never to have been arrived at, and

1. Its Nature and Origin.

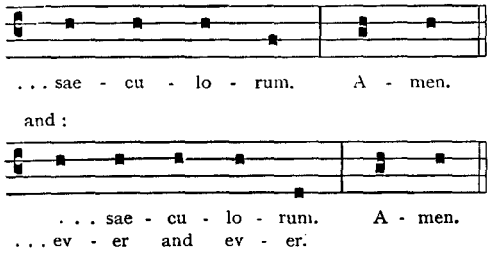
to this day there is nothing approaching uniformity of usage in Western Christendom, as any traveller well knows. Limitations of space preclude the discussion of comparative forms; it must suffice if the series of inflexions prevalent in England through the Middle Ages are described, as these were familiar to the compilers of the PB who framed the rubric quoted at the outset of this article.

2. The Prayer-Tones.

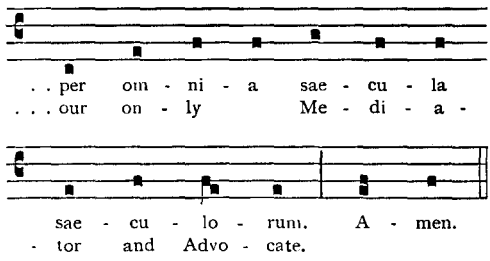
The prayer-tones may be taken first. The Coll. proper had one simple inflexion consisting of a cadence leading into the *Amen*, thus:



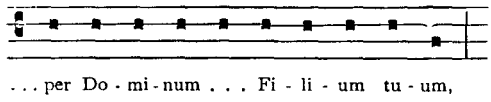
Other forms of the cadence were:

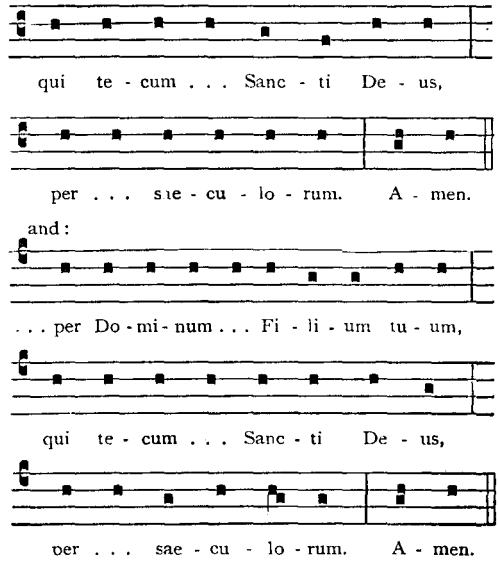


The *ekphonesis*, or closing sentence sung at the end of certain Prs. at the Euch., had a simple form consisting of a fall of a semitone, and an elaborate form which ran thus:

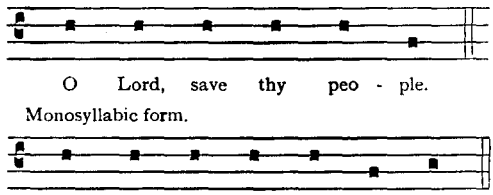


Sometimes the prayer-tones are found with a half-close as well as with a cadence, as in the following forms:

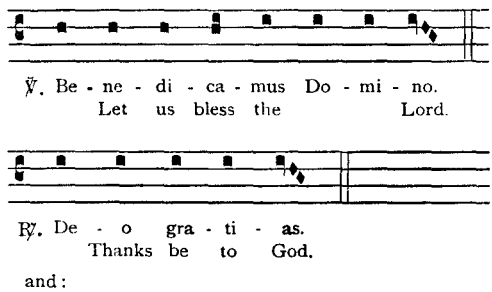




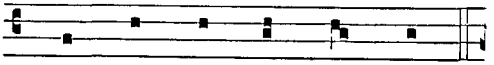
The ordinary versicle and response inflexions are still in general use. In these there is a drop of a minor third, which, in monosyllabic endings, rises again to a second, thus:



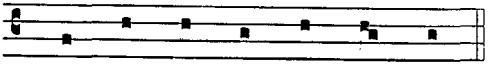
Some versicles are found with an elaborate cadence, as:



And the usual form of Salutation was as follows:

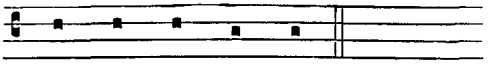


℣. Do - mi - nus vo - bis - cum.
The Lord be with you.



℟. Et cum spi - ri - tu tu - o.
And with thy..... spi - rit.

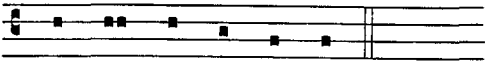
3. The Lesson-Tones. The lesson-tones were extremely simple, consisting either of a fall of a semitone at the conclusion, thus:



in sem - pi - ter - num.

or of a half-close as well as a final cadence, thus:

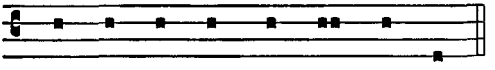
Ec - ce nunc in pul - ve - re dor - mi - o,



Et . . . . non sub - sis - tam.

The inflexion for OT lessons read at the Euch. was a simple fall of a fifth, as in the third example in the prayer-tones given above. The Chapter had similar inflexions but in a different order:

Tu in no - bis . . . . . su - per nos:

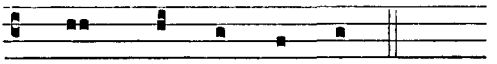


ne de - ri - lin - quas . . . . nos - ter.

When a sentence in the text contained a question, the reciting note was lowered a semitone, a return being made to the normal pitch near the end. The Ep. and Gospel tones were elaborations of the foregoing forms. Each complete sentence contained a half close (*metrum*) in the middle and a full close (*punctum*) at the end. The *metrum* consisted of the following musical phrase:

Such trust have we through Christ to God - ward:

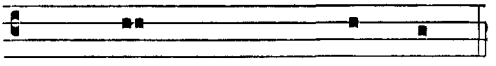
which was common to both Ep. and Gospel. The *punctum* for the Ep. was as follows:



. . . beginning at the first verse.

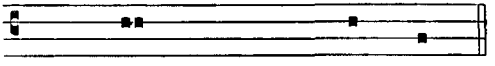
That of the Gospel was:

On ordinary days.



. . . beginning at the first verse.

On great days.

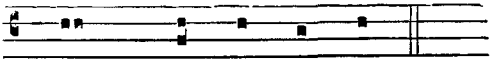


. . . beginning at the first verse.

Interrogations, both in Ep. and Gospel, were chanted a semitone lower, rising to the reciting-note on the last syllable, thus:

How was it then reck - on - ed?

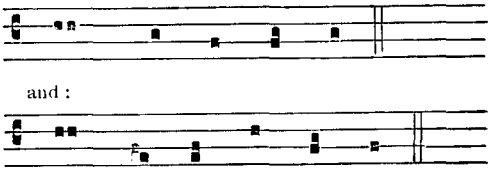
The final sentence was marked by the following phrase (*conclusio*) common to Ep. and Gospel:



for ever and ev - er. A - men.

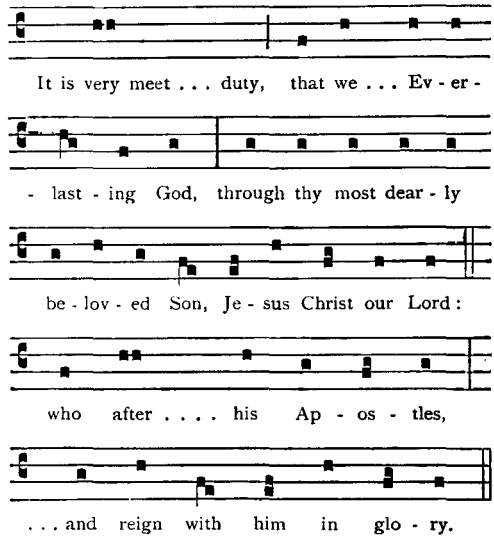
The foregoing system of inflexions for the Euch. Lessons will compare favourably, from the artistic point of view, with the rules laid down for the Roman Ch. by Guidetti in 1582, which have been popularised in England through the medium of the *Cathedral Prayer Book*.

4. The Preface-Tones, etc. Space will not permit of the discussion of the liturgical recitatives proper to Holy Week, such as the Passion Gospels. Here again it is probable that there was no rigid uniformity of method, and that the rendering was governed by circumstances and affected, possibly, by the dramatic instinct of those responsible for the singing. It will be necessary, however, to devote a few lines to the chant used for the Euch. Preface, especially as the system of inflecting it which has become popular in some English cathedrals and in many parish chs. is based upon foreign custom, and differs in its general effect from the time-honoured cadences once general in this country. These are based upon two root-forms:



and :

Their application to the text will best be seen in the following extract from the Ascension-tide Preface :



It only remains to be said that the value of liturgical chanting depends very largely upon the manner of its performance. A full-voiced, laboured and slow rendering as of a set tune will only raise a barrier between the notes of the inflexions and their esoteric atmosphere such as will produce an effect of artificiality the reverse of edifying. An appreciation of the basic principle that the words of the text are all-important, and that the inflexions only intensify their sublime import, will lead the singer towards a simple, unaffected, *mezza voce* style of inflecting which will be perfectly natural and beautiful in its ultimate effect.—Q2.

F. BURGESS.

MYSTICAL.—The word occurs in 5 places of the PB. It is akin in meaning to " sacramental," but points specially to the " inward part or thing signified," to that which is suggested or figured by the outward " in a mystery." The five occurrences may be grouped under three heads. (1) " The M. body of Thy Son." (*a*) In the Collect for All Saints' Day the expression seems to be equivalent to " Thine elect." (*b*) In the second Post-communion Prayer it is definitely explained to mean " the blessed company of all faithful people." Thus it is clear that the meaning is the same as in Hooker : " That Ch. of Christ, which we properly term his body M., can be but one, neither can that one be sensibly discerned by any man . . . a body collective, because it containeth an huge multitude ; a body M., because the mystery of their conjunction is removed altogether from sense . . . that body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God " (Hooker, *Eccles. Polity* iii 1 2, 8). In other words, the " M. Ch." means what is sometimes termed the " invisible Ch." (cp. BODY, §§ 11–12). (2) " Sanctify water to the M. washing away of sin " : twice in the Public Bapt. of Infants (and similarly in the parallel passages of the Order for those of Riper Years), (*a*) in the first prayer, (*b*) in the Consecration of the Font. For the meaning, see Ridley's *Works*, Parker Soc., pp. 209–225. (3) " Holy Matrimony . . . signifying unto us the M. union that is betwixt Christ and his Ch." (from the opening Address—see Eph. 5 32). The outward union suggests the inward, invisible union between Christ and His Ch. It will be observed that the word " M." is not here used in the sense in which it is taken in the next art. Also note that in no case are the phrases in question derived from ancient sources, but occur in fresh compositions of the compilers of 1549, with the exception of No. 2 (*b*), which was inserted in 1662.—KI.

D. HARFORD.

MYSTICISM. — The words " Mysticism, Mystical, Mystic," cover a large variety of meaning, ranging from " Absolute Intuitivism," inactive Pietism, ecstaticism, and a hypnotic sort of supernaturalism, to the merest sense of a mystery everywhere underlying the outward. There is no trace in the PB of any element corresponding to the former varieties. On the other hand, there is a " mystical element of religion," which has been present in the Ch. from the very first, and has been receiving in recent years a growing share of attention and study. It is an element difficult to define, and it has received very varied definition. It may suffice to take one such as the basis of the present study. " Mysticism," according to Dr. Rufus Jones, in his *Studies in Mystical Religion*, " is that type of religion which puts the emphasis on immediate awareness of relation with God."

1. Definition.

Contrast this with two other types of religion. Baron Von Hügel has described them in his monumental work on *The Mystical Element of Religion*. (*a*) There is the *Institutional* type, which puts the emphasis on the outward framework of religion, its rites and ceremonies, its seasons and ordered observances. (*b*) There is the *Intellectual* type, which concerns itself specially with thought and study, with the historical and philosophical, with that which appeals to the mind and reason. (*c*) But over and above these two types is a third, the *Intuitional*, having to do with heart as well as head, seeking to reach and practise an " immediate " sense of " relation with God."

These three types have ever existed, either in isolation or in harmony, in the Church. Naturally, we may look to see them evidenced in unequal proportions. Obviously, the first will bulk most largely, for it is easier for human nature to obey rules and keep up ordinances than to think and reason ; and the third element

will be the least in evidence, for it is the invisible and spiritual side of religion.

What place then has mysticism of this "inclusive" type in the Book of Common Prayer?

2. Place in PB.

It has the very place we might expect it to have. Its proportion is qualitative, not quantitative. It does not bulk largely on the surface, but it underlies the whole, and occupies the inner shrine. It might be supposed by some that the Prayer Book was predominantly framed on "institutional" and "intellectual" lines, and that the "intuitional" had but scant scope in it. To others the mystical "Ladder of Perfection" might seem the very backbone of the whole. There are three steps commonly described for this Ladder, viz., Purgation, Illumination, and Contemplation. They may be seen in the PB as involved in the three steps of Baptism, Confirmation, and Holy Communion, with all that they stand for.

Ideally, Baptism stands for "Purgation"—for "the mystical washing away of sin"—for "a death unto sin, and a new birth unto righteousness"—"that the old Adam in this child may be so buried, that the new man may be raised up in him." It introduces the child into the whole ordered realm of the Institutions of the Church.

Ideally, Confirmation stands for "Illumination"—that, after due instruction and personal decision, the candidate may be strengthened "with the Holy Ghost, the Comforter," "lightened with celestial fire," and prepared for a life of conscious communion with God.

Ideally, Holy Communion stands for "Contemplation"—for "immediate awareness of relation with God," through union with Christ in His mystical Body the Church; that the Communicant may not only "obtain remission of sins," but also "all other benefits of His passion," including the "assurance" "that we are very members incorporate in the mystical body of Thy Son," and we pray "that we may evermore dwell in Him, and He in us."

This is a very brief and bald sketch of the sacramental framework wherein lies the "mystical element" in the PB.

3. Pervasive Influence.

No doubt, when we come to the MP and EP a less mystical note is struck, at least so far as is apparent on casual inspection or to formal use. Here again, however, much depends upon the stage of spiritual experience which has been reached; and the mystic will find the PB answer to all his needs, and feed his innermost soul.

It is not maintained that the Divines, to whom we owe our PB as it is, were in any strong sense mystics. It may be that they laid stress upon "the immediate access of the soul to God," rather than upon that immediate access of God to the soul, which is the heart of mysticism. None the less, the mystical spirit permeated the old Liturgies from which they quarried the bulk of their materials—this is specially true of the Greek elements in them: it is the basis of the whole sacramental system: it comes to the surface in such Collects as those for Easter Eve, Ascension Day, or All Saints; and the true value of all the Services, that by which they are redeemed from deadness and formality, lies in the recognition of this element, "immediate awareness of relation with God." That customary pause at the opening of each service, for which there is "silence kept for a space, all devoutly kneeling," should bring the mystic touch of God upon the spirit of the believing worshipper, preparing him for acceptable service in Church; and that similar pause after the final benediction should send him out, with the peace of God's consciously realised and abiding presence reigning in his heart, for his service in the world. (Among modern English works on Mysticism in general these may be studied: Dr. W. R. Inge, *Christian Mysticism* (the Bampton Lectures for 1899), and other writings; Baron Friedrich von Hügel, *The Mystical Element of Religion*, 1908; Dr. Rufus Jones, *Studies in Mystical Religion*; R. A. Vaughan, *Hours with the Mystics*, first published 1856; Evelyn Underhill, *Mysticism*, 1911.)—K3[1].

D. HARFORD.

NAME, CHRISTIAN.—It is impossible to say when the custom of repeating the Name at Bapt. arose. Though now for cents. universal in the Ch., we are not aware of any liturgical direction for it, or recorded instance of it, earlier than the case of Peter Balsamus, martyr *c.* 311, who, if his *Acts* may be trusted, received the former name at his Bapt. It may well, however, be earlier, for in the scantiness of our information such a slight detail might well pass unnoticed. There are examples as early even as the 1st cent. of converts possessing what is apparently a new C. name,[1] *e.g.*, *Theophilus*, St. Luke's friend, and *Lucina*, who constructed the so-called "Crypt of Lucina" in the Catacomb of Callistus at Rome (Lightfoot, *Apostolic Fathers* i. 1 31). Again in the 3rd cent. we read of Cs. naming their children Peter or Paul in honour of those saints (Dionysius Alex., apud Eusebius, *HE* vii. 25 14). These names *may* have been given at Bapt., but there is no proof that they were.

In the 7th cent. we are, however, on firm ground. The form of Bapt. contained in the *Missale Gothicum* (Gallican, *c.* 700) runs "Baptizo te *ill.* in nomine," etc., where "*ill.*" obviously has the same meaning as the "*N.*" of our PB, and denotes that the minister is to repeat the name. So too, when the Saxon King Caedwalla was baptised at Rome on Easter Eve, 689, "at the time of his Bapt. the aforesaid Pope" (Sergius) "gave him the name of Peter" (Bede, *HE* 5 7). By this time the custom was well established, and has continued so ever since. The Ch. of Eng. lays great stress on it in her training of children, as the beginning of the Cat. shows. It is a thing in itself beautiful

[1] Professor Ramsay, *Letters to Seven Churches*, p. 305, thinks that the giving of a new bapt. name is as old as the date of the Apocalypse.