

acting on a natural mis-reading of an *obiter dictum* in the Westerton Judgment,¹ the systematic revival of vestments began. The movement can be followed in the *Report of the R. Com. on Eccl. Disc.*, pp. 54 ff., *Hist. Survey*.

In view of the long continuance of vestments in many chs., many, especially among the clergy, have favoured the legalising of an alternative use.² And in response to the Letters of Business inviting the Convs. to consider the propriety of forming a new Rubric, tentative proposals have been approved, leaving the OR. unaltered, but sanctioning either interpretation in practice, subject to episcopal control or other safeguards. The York Upper House have suggested as a compromise the permission of a white vestment, one of their number preferring that a licence for the use of vestments should be issued to selected churches. See ORNAMENTS OF THE MINISTER; RITUAL (VII ORNAMENTS); *Reports of Rit. Com.* (1867, etc.), and *R. Com. on Eccl. Disc.* (1906); *Report of a Sub-Committee of the Cant. Upper House of Conv., The Orn. of the Ch. and of the Min.*, 1908 (cited as *OCM*); Tomlinson, *P.B. Arts. and Homs.*, 1897 (cited as *PBAH*), and various tracts; Frere, *Religious Ceremonial*; and the reports of cases cited in Table II at end of RITUAL LAW. Cp. also F. Warre Cornish, *Eng. Ch. in the 19th Cent.*, 1910, 2 133; *Enc Brit.*¹¹ art. Vestments; Frere on OR. in *DECH*, 1912. For refs. to the older literature, see § 14 n. 2.—R3.

15. Present Proposals.

G. HARFORD.^{3 4}

ORTHODOX.—This is the title assumed by the Eastern Church, and reflects its somewhat stereotyped adhesion to the dogmatic formulations of the great conciliar age of doctrine. But it is commonly used to describe those who hold the Nicene Creed. It has also a looser sense, which is hardly caricatured by the old epigram: "Orthodoxy is my 'doxy'; heresy is the other man's 'doxy'." Religious circles which keep to themselves are always liable to be afflicted with a nervously narrow conception of orthodoxy.—U.

G. HARFORD.

PAINTING.—Before the era of whitewash, our churches were a blaze of colour. Walls,

tombs, stonework, were all painted. There is not a single Pre-Reformation church in England which was not adorned with painted decorations, and it is a melancholy fact that so much of this art has perished, or been wantonly destroyed. In the whole of the

country there are few of the old edifices which contain any traces of the numerous quaint designs and figures painted on the inner surfaces of their walls during the mediæval period. Several means were employed. Sometimes *Fresco* was used, by means of which pictures were produced upon walls covered with plaster, while the plaster was wet. *Wall P.* was employed when the plaster was dry. The distinction between *Fresco* and *Wall P.* is frequently forgotten. Most of the early specimens of this art are monochromes, but subsequently the painters used polychrome, introducing various hues. The vaulted ceilings, timber roof, screens and canopies, monuments with their effigies, as well as the surface of the walls, were often coloured with diaper-work. Colour and gilding were marked features in all mediæval buildings, and even richly carved fonts and sculptured monuments were embellished by this method of decoration. Beneath coats of white-wash many still remain to be uncovered. Some of the Ps. fade rapidly when exposed to the air, but means have been devised for their preservation.¹

The practice of P. churches is very ancient. St. Wilfrid used it. Figures of saints at St. Mary's, Guildford, are probably Saxon work, and traces of early colouring can be found at St. Nicholas', Ipswich, at Britford, and at St. Martin's, Canter-

2. Brief Historical Sketch.

bury. There are numerous examples of Norman painting, and sometimes early specimens of the art have been painted over in later Gothic times. At the Church of St. Lawrence, Reading, no less than five distinct series of Ps. were discovered, executed one over another. The cathedral of St. Albans contains some of the best Norman Ps. The favourite subjects were the *Agnus Dei*, scenes from the life of our Lord, the Apostles, the Last Judgment, St. George, St. Nicholas, St. John writing the Apocalypse, St. Michael weighing souls, and the torments of the lost. Great progress was made in the art in the 13th cent. Travelling monks roamed the country and left behind them in many a village church traces of their skill in P. The murder of St. Thomas of Canterbury became a favourite subject, and also the lives of St. Catharine, St. Nicholas, St. Margaret, St. Edmund, the Seven Acts of Mercy, and the Wheel of Fortune. The early English artists carefully prepared the surface of the walls for their work, a practice neglected by their successors; hence their Ps. have lasted well, whereas those of the 14th cent. have often crumbled away. It would require too long a space to trace the development and decline of the art. We may notice the gradual increase in the number of the Ps. of the Coronation of the Virgin, and of the increased veneration for St. Christopher and St. George. The former is depicted almost life-size, and usually appears opposite the principal

¹ See above, § 2 n.

² On the other hand, some who wear vestments, or accept *con amore* the view of their legality, have argued against the recognition of an alternative use on the ground that this would be a new departure, because, on their view, the Euch. vestments are already *ordered* exclusively. But the cope is not an Euch. vesture, and yet it was an equally lawful alternative under the 1549 PB, unless we adopt the scarcely tenable theory mentioned above in § 3 under 1549, n.

³ Canon Grensted who, with a wide and accurate knowledge of the literature takes the same general view of the OR. as is argued in this art., has read both this art. and RITUAL LAW in proof, and both are indebted to his suggestions for substantial and verbal improvements. In view, moreover, of the difficulty of avoiding prejudice in this connection, it may be added that the present writer from 1889 to 1899 believed in the legality of vestments, and upon occasion wore them. The discovery and observation of data, unknown or unnoticed by him before, seemed to make it a duty to present these with some fulness to others. G. H.

⁴ [We desire to state that we are unable to follow the writer of the previous art. in his construction of the legal and historical problems involved, and in particular we are not satisfied with the view taken as to the validity of the 30th Injn. of 1559. M. S.; J. W. T.]

¹ Cp. *List of Buildings having Mural Decorations*, by C. E. Keyser, Science and Art Dept., South Kensington Museum, p. xcii.

entrance, the sight of the saint being deemed a preservative against violent death and against drowsiness during the service. Moralities, too, became fashionable with the 15th and 16th cent. artists.

Wall Ps. have suffered from various causes. They have been regarded as relics of superstition, and during the Commonwealth were covered with whitewash.

3. Since the Reformation. Restoration and the ignorance of ancient art have caused many to be destroyed. Some modern work is of the highest merit. St. Paul's Cathedral is adorned with a magnificent series painted by Sir William Richmond, and many a village church has been decorated in this manner. The practice of scraping the interior walls so as to expose the rough and wide-jointed masonry is on every ground a most reprehensible and unreasonable form of treatment. There is no apparent connection between whitewashed walls and reverence, and art and beauty may help devotion in God's sanctuary.—R4. P. H. DITCHFIELD.

PALL.—(i) = **PALIUM** (*q.v.*). (ii) A cloth, black, white, or coloured, for draping coffins. (iii) (*Lat. palla.*)—The Communion office prescribes that the remains of the consecrated elements be covered with a **FAIR LINEN CLOTH**. Originally the **CORPORAS** was long enough to fold back for this purpose. Then a second corporas—the P.—was used, folded, to cover the elements until consecration, and afterwards, opened out, over the consecrated elements. Of late days a square of linen stiffened with cardboard has been introduced, contrary to all old canons which prescribe only pure linen about this Sacrament (see Luke 23 53). (iv) An altar-cloth, such as that offered by the sovereign at **CORONATION**. (v) Close P.—the *supertunica* assumed by the sovereign at coronation. (vi) Open P., *pallium regale*, assumed by the sovereign at coronation. (vii) A canopy held at coronation over the sovereign during the anointing.—R3. S. REDMAN.

PALLIUM.—The P. (= *ἰμάτιον*) was originally an outer article of dress akin to, but not identical with, the toga. In shape it was that of a square or oblong blanket, which, in process of time, became a richly bedizened cloak worn by the Emperor, and conferred by him upon high officials of Ch. and State as a mark of dignity or honour. By degrees it waxed less, until it became merely a narrow band (or kind of scarf) which loosely encircles the neck and hangs down behind and before; thus it would resemble, in shape, the letter Y, as it now appears on the arms of the primatial see of Canterbury. In the East, the P. has (under the name of *Omophorion*) been worn by bps. since the 5th cent. The material of the Western P. was white wool, shorn from the lambs reared in the convent of St. Agnes, outside the walls of Rome, and it was ornamented with dark crosses (now four in number, but originally more numerous, although an instance has been found on an archiepiscopal sarcophagus having but a single cross). In the first instance the emperor gave it to patriarchs, and later popes began to send pallia (at first with the emperor's consent, but afterwards independently) to certain bps., and specially to metropolitans, as an honorific gift, and subsequently as a token of their vicarial authority being derived from the see of Peter. It was only to be worn on certain occasions; in the case of St. Augustine of Canterbury, to whom Pope Gregory the Great sent it, only at mass.

In Gregory's time the P. was bestowed for at least

four purposes: (1) as a personal mark of honour, but not of jurisdiction (*e.g.*, to Bp. Syagrius of Autun, to whom Gregory gave precedence among his suffragans, and to Bp. Leander, who had been for more than 20 years metropolitan of Seville); (2) as a *regular* honour to the suburbicarian bps. of Syracuse, Messina and Ostia; (3) as a mark of vicarial (not archiepiscopal) jurisdiction to certain metropolitan sees (*e.g.*, Arles); (4) as an honour to all Western metropolitans more intimately associated with Rome. In none of these instances is there any hint of archiepiscopal jurisdiction being conveyed from Rome (cp. the fact that *all* bps. in Gaul, Spain and Africa wore the P., probably by imperial, not papal, favour). Gradually, the right of granting this vestment became reserved to the popes, and, by the 8th cent. at least, the doctrine was held by the English Ch. that it was necessary not only for the discharge of metropolitan functions, but as the very means by which an abp. became possessed of his provincial powers (*e.g.*, consecrating his suffragan bps.)—cp. Stigand's action in 1052, when, not being able to obtain a P. from Rome, he made his schismatical position clear by wearing the P. which Abp. Robert (ejected by Earl Godwine) had left behind him in his hasty flight to France. The next step in thus increasing the papal power was the imposed duty of the abp. to visit Rome to obtain his P., and it is recorded of King Cnut that one benefit arising from his pilgrimage to Rome in 1027 was to obtain a promise from John XIX that for the future the English abps. should not be required to pay exorbitant sums for their pallia. Since the Reformation English metropolitans have not assumed the use of the P. except in armorial bearings. (See Duchesne, *Christian Worship*, Eng. trans., pp. 384–394; *DCA*, arts. *Omophorion*, *Pallium*.)—R3. H. E. SCOTT.

PALM SUNDAY.—See **HOLY WEEK**, § 1.

PALMS.—The Palm was always the emblem of victory, because it bears its abundant fruit as high as it can; it does not drop its leaves, and, though depressed by weight on its branches or the violence of the wind, always resumes its original attitude. The Hebrews call it *tamar*, or “the rising tree.” Hence from very early times it was the custom to carry branches of P. in procession. The eccl. use of P. is connected with the sixth Sunday in Lent, called Palm Sunday. In commemoration of our Lord's triumphal entry into Jerusalem it became the custom in the Roman Church for branches of P. and olives to be solemnly blessed and distributed among the congregation. Some of the branches were also burnt to ashes and kept by the priests for use on the following Ash-Wednesday, the symbolism of victory being retained even in the ashes. In Judea Palm trees were very abundant, and constant reference is made to them in Holy Scripture, while the name “Tamar” (*Gen. 38 6*) means “palm”—“a victorious maiden.” In countries where the Palm tree does not flourish other trees are substituted for it, and used in the procession on Palm Sunday. Thus, in Rome the box-tree or the olive, in England the willow or the yew, takes the place of the Palm. The custom of Palm Sunday processions was abolished in the second year of Ed. VI. The Sarum Missal contains a service for the blessing of P., which took place before the Celebration of HC (see *Evan Daniel on the PB*, p. 223). The custom still prevails in some places, and seems to be reviving, of decorating the altars in church with branches of flowering willow, and it is a common thing for boys and girls to go out into the country lanes to gather willow buds.

No reference to the events of Palm Sunday and the symbolic use of P. is now to be found in the PB, with

the solitary exception of the second evening lesson which contains the story of the triumphal entry.—R2. F. L. H. MILLARD.

PAPISTS.—The name began to be used after 1534, and was given to those who held to the Pope's supremacy, at least in things spiritual, against that of the King. Henry made little change in the doctrine or constitution of the Church save on this single point, which he enforced under pain of high treason. Radical reforms were effected under Edward VI, but at least three-fourths of the English people welcomed Mary's restoration of the mediæval system and were not averse to a moderate exercise of Papal authority. The nation, however, was shocked by that Marian persecution which it has never forgotten since, and the gulf between Anglican and Papist was widened by Elizabeth on the one hand and by the Popes on the other. In 1563 the Council of Trent ended its laborious task of formulating mediæval doctrine, and in the same year the 39 Articles furnished in much briefer space a statement of evangelical truth. A year earlier Pius IV had forbidden all participation in Anglican worship. Many attended it in good conscience and many, "Church-Papists" as they were called, continued to do so in bad conscience. In 1570 Pius V excommunicated Elizabeth and declared all allegiance to her unlawful. Colleges were founded at Douai, Rome, Valladolid, etc., for the training of "seminary priests," who were to labour in the "English Mission." The Northern Rebellion, the Babington plot, the Armada, exasperated the Queen and her subjects. It was made high treason to bring bulls or other Papal documents into England, or to reconcile an English subject with Rome. Under the same penalty Jesuits and seminary priests were to quit the country within forty days. It is true that seminary priests and many Jesuits had no taste for political intrigue and sincerely devoted themselves to work for souls according to such light as they had. But they would not, though they acknowledged Elizabeth as their lawful Queen, renounce and condemn the Pope's claim to the deposing power, and Elizabeth, mistaken though she was, had some excuse for believing that they could not be trusted in time of rebellion or invasion.

Matters did not mend after the accession of James I and the Powder Plot. James made an honest attempt to relieve Papists by proposing to them an "oath of allegiance." It acknowledged the King's supremacy in the civil sphere, while it condemned as "impious and heretical" the doctrine that princes excommunicated by the Pope might be lawfully deposed and murdered by their subjects. This declaration was approved by Blackwell, the Superior of the English Papists, but was rejected by Paul V in 1606. Nor did Papists gain in popularity, as they might have fairly expected to do, under the succeeding Stuarts. They were accused of setting London on fire; in 1678 the nation was driven to fury by the fabrications of Titus Oates, and a little earlier the Test Act had made Papists ineligible for military or civil service of their country. Long persecution had reduced their numbers, so much so that the Florentine ambassador declared in 1677 that "soon no Catholic would be left in England." William III retained the existing laws against Popery and added to their number. Henceforth no Papist could keep a school or own arms or even a horse worth £5. He could neither inherit or purchase land. The worst of these laws became inoperative and were formally repealed in 1778. In 1829 the Act of Emancipation granted full or nearly full relief. A Roman Catholic cannot ascend the throne or be Lord Chancellor in England, nor can a

Sovereign marry a Roman Catholic: otherwise Romanists enjoy the same rights as their Protestant fellow-subjects.—A1. W. E. ADDIS.

PARDONS.—See INDULGENCE.

PARISH.—The PB presupposes the parochial system. Each "curate" is entrusted with the pastoral care of souls within a definite area—the P. In each P. the worship and work of the Church as provided for in the PB must be carried on.

Both on the Continent and in England the Diocese preceded the P. as an administrative unit.¹ From the 2nd cent. to the

1. History. time of Constantine the church in each town had its bishop, who was assisted by presbyters and deacons. When the Anglo-Saxons were evangelised, while the work of preaching was chiefly done by monks, the Church was organised from the first on the principle of territorial episcopacy.

Tradition assigns the foundation of the parochial system to that great organiser, Archbishop Theodore (A.D. 668).

Certainly during the period when the monastery was the centre of evangelistic work the foundation of village churches was going on.* The duties of the localised clergy were laid down by the Council of Clovesho in 747 A.D. By degrees there came to be a church in each township which "represented the original allotment of the smallest subdivision of the free community, or the settlement of the kindred colonising on their own account, or the estate of the great proprietor who had a tribe of dependents"³ (Bp. Stubbs, *Constitutional History*, i, p. 34). In many cases the oversight of the P. was provided for by a neighbouring monastery. There was much room for the improvement of the parochial system at the time of the Reformation.

From the 12th to 16th cents. various causes tended to destroy the efficiency of Church work in the P. (1) The religious houses tended to interfere with episcopal supervision, especially when they were independent of the bishop's control. (2) Many parochial endowments came into the hands of the Papacy. Several popes bestowed benefices on unworthy and incompetent nominees; the protests of Grosseteste, Bishop of Lincoln, against these scandals are well known. (3) The work of the preaching orders, excellent as it was, tended to relieve the parochial clergy of their own proper work, and did not conduce to clerical efficiency. (4) The Black Death in the 14th cent. swept away almost

¹ "The word *parochia* seems to be applied by Innocent I (Ep. 25) to the smaller area to which it is restricted by modern usage; but the term continued to be used of the unit of episcopal administration in the 12th cent."—Cunningham, *Cure of Souls*, p. 24.

² Bede, *Ecc. Hist.* 3 7; 5 4, 5.

³ Chanc. P. V. Smith (*Church Handbook*, p. 53) says that the formation of the P. was brought about in two stages. "At first central or baptismal churches were erected in which baptisms were performed and other services conducted for a wide area. Afterwards these areas were subdivided into districts or parishes, coterminous for the most part with the estates of great landowners." The principle of treating the baptismal church as a mother church still survives in some towns where the "old parish church" is largely resorted to for baptisms.

half the population: it was impossible to find clergy for all the Ps., and many endowments vanished.¹

As the desire to secure a better care of souls was one of the causes of the Reformation, so undoubtedly that movement ultimately led to a more effective fulfilment of parochial duty.² There is no better evidence of this than the PB itself. Its provision for frequent Communion and for daily worship, its round of services adapted to all the great turning-points in life, its directions for the instruction of young and old—above all, the ideal suggested by the questions and exhortations in the Ordinal—testify to a high standard of pastoral efficiency.

As time went on a different sort of reform was needed in parochial administration. The growth of population in some centres demanded a division of Ps. The industrial revolution of the early 19th cent. called for a complete readjustment. This was to some extent met by the ECCLESIASTICAL COMMISSION, formed in A.D. 1836, the object of which is "to devise the best mode of providing for the cure of souls, with special reference to the residence of the clergy in their respective benefices." Various Church Building and New Parishes Acts have been passed, enabling new Ps. to be formed under schemes prepared by the Ecclesiastical Commissioners and confirmed by Orders in Council.³

What limit should be set to the creation of new Ps. is an important question. There is at least something to be said for the system found, e.g., at Portsea, Great Yarmouth and Helmsley, where a big population on a large area is administered under one head.

One priest has charge, under the bishop, of the souls in each P. He is the Incumbent, or, in PB language, "the CURATE."

² **The Clergy.** Where the population is large there may be one or more assistant curates who are under the direction of the incumbent, but are responsible to the bishop whose LICENCE they hold and without whose permission they cannot be dismissed. The incumbent is recognised by the law of the land as responsible within a given area for the cure of souls; "he is also a civil official, charged with the duty of performing and registering some of the most important transactions in the community, especially marriages." He is *instituted* by the bishop to the spiritual charge of the P.; he is *inducted* by the archdeacon to the temporalities of his benefice.

When provision was first made for the spiritual care of a township or P., the principal landowner often endowed the benefice, probably by devoting part of the tithes to this purpose. On the strength of this benefaction he frequently became patron of

the living. If the P. priest were appointed directly and received the tithes, he was called *rector* or *parson* ("persona ecclesiae," "the representative of the Church"). Often, however, the lord of the manor would endow some neighbouring monastery, on the understanding that it should provide for the spiritual needs of the P. The monastery would then be the "rector." In the 13th cent. the monasteries were obliged to appoint a priest to take charge of each P. of which they were rectors. In some cases this priest received a certain portion of the tithes for his maintenance, and became irremovable except by the bishop: he was called a "*vicar*." In other cases the monastery would appoint a temporary priest or "*curate*." On the dissolution of the monasteries by Henry VIII the rectorial rights attached to them and the patronage of vicarages of which they were rectors were confiscated to the Crown, and bestowed, some on bishops, some on colleges in the universities, and some on Court favourites. Many of the rectorial tithes and much of the patronage to vicarages thus passed into lay hands. But, where a vicarage had not been created, the curate in charge now ceased to be temporary and was as irremovable as a rector or vicar: he was called a "*perpetual curate*."

(On duties of parochial clergy, see CURATE.)

(i) *Lay Officers.* The CHURCHWARDENS are appointed annually at the Easter Vestry; often one is elected by the vestry, the

³ **Organisation.** other nominated by the incumbent. Their duties are (1) the care and maintenance of the church, (2) the preservation of order in the church. The *sidesmen* (synodsmen) are appointed at Easter by the minister and parishioners, to assist the wardens. There are other officers and helpers in most Ps.—such as lay-readers, Church Army captains, organists, choristers, bell-ringers, teachers in day and Sunday schools, district visitors, deaconesses, sisters, Bible women, secretaries of clubs, classes and societies, etc., etc.

(ii) *The Common Life of the P.* The Vestry is the ancient assembly of the parishioners both for ecclesiastical and civil business. In former times it was entrusted with the levying of the poor rate as well as the Church rate, and often with other civil duties as well. It consists of ratepayers of both sexes. Since the abolition of the CHURCH RATE in 1863 and the transfer of civil duties to other bodies, the business of the vestry is confined to the election of wardens and the approval, or otherwise, of applications for a "faculty" for some alteration in the church or its fittings.

(iii) *Parochial Church Council.* Now that the vestry is robbed of its civil functions, it seems anomalous that it should consist of all ratepayers, who may include Roman Catholics, Protestant Nonconformists, Jews and Atheists. A partial remedy is to be found in the creation of a representative PAROCHIAL CHURCH COUNCIL, consisting of *bona fide* members of the Church of England, who can voice public opinion, assist the clergy in the promotion of Church work, and manage the P. finances. At present such a council can have no statutory rights.

(iv) *Various Organisations.* Mention may be made of a few P. organisations. (1) *For men and*

¹ See Cunningham, *Cure of Souls*, pp. 56-61.

² The Church of Rome itself made important reforms in its parochial care of souls (Council of Trent, Sess. vi, cc. 1 and 2; Sess. xxiii, c. 1). On the other hand, those reformed churches on the Continent which broke altogether with Catholic tradition did not maintain the same pastoral ideal (see Cunningham, *op. cit.*, p. 71).

³ For the various kinds of ecclesiastical districts or Ps., see P. V. Smith, *op. cit.*, p. 56.

lads: Church of England Men's Society, Church Lads' Brigade, Bible classes, clubs. (2) *For women and girls*: Mothers' Union, Girls' Friendly Society, mothers' meetings, Bible classes, clubs. (3) *For children*: Day School, Sunday School, Catechism, Band of Hope. (4) *Missionary Association*—perhaps connected with a Missionary Society, perhaps independent: King's Messengers or Sowers' Band for children. (5) Branch of Christian Social Union. (6) Church of England Temperance Society, or White Cross Society. (7) Organisation for Encouragement of Thrift, e.g., Friendly Society Lodge. (8) Committees for organising relief or help in sickness (better if extra-parochial).

The great advantage of the parochial system is that all who will conform to the Church's simple rules may claim the ministrations of their P. clergy. The P. priest is responsible, not for a small coterie who happen to form the "congregation," but for all the souls in his P. No doubt in large centres of population there will be a considerable interchange of parishioners; people cannot be hindered from attending churches which they prefer. But no one is left uncared for, if the parochial system is faithfully worked. Ideally, each P. should be a microcosm of the diocese as the diocese is of the Church.

On the other hand, there is the danger of a somewhat narrow "parochial" outlook, and the P. is apt to lack evangelistic enthusiasm. For Home Mission work it is probable that some supplementary organisation is required.

On the history of the P.: Gneist, *History of the British Constitution*; Stubbs, *Constitutional History*; Ayliffe, *Parergon*; J. Toulmin Smith,

5. *Literature. The Parish.* On general questions, patronage, P. officers, etc.: P. V. Smith, *Church Handbook*; *ib.*, *Law of Churchwardens*; *ib.*, *Legal Position of Clergy*; Cutts, *Handy-book of the Church of England*; Selden, *Tithes*; Selborne, *Some Facts and Fictions*, etc.; cp. *DECH (Parish)*. On the whole subject: Cunningham's *Cure of Souls* is useful.—A7. J. A. KEMPTHORNE.

PARISH, ANCIENT.—The term is ordinarily applied to any P. in existence before the passing of the first of the Ch. Building Acts (58 Geo. III, c. 45) in 1818. There is considerable doubt as to when the parochial division of the country was finally accomplished, but in its main features it appears to have been settled before the Norman Conquest (see **PARISH**, § 1). The Act 58 Geo. III, c. 45, was thus the first step towards the readjustment of a parochial system which had been in existence for about 800 years.

From Reformation times until the passing of the Ch. Building Acts the division of Ps. or creation of new Ps. was accomplished by means of special Acts of Parliament relating to the particular churches and Ps. affected.—A7. R. W. FOWELL.

PARISH, NEW.—This name is given:—(1) to an eccles. P. constituted under the New Parishes Acts, 1843 and 1856 (6 & 7 Vict., c. 37, and 19 & 20 Vict., c. 104), and having a P. ch. approved by the Eccles. Commissioners under the provisions of those Acts; and (2) to an eccles. District constituted under other statutes, but becoming a District and separate P. under the Act 19 & 20 Vict., c. 104, s. 14.

A "new parish" is wholly independent ecclesiastically of the P. or Ps. out of which it has been

formed: the incumbent is a Perpetual Curate with exclusive cure of souls within its boundaries.—A7.

R. W. FOWELL.

PARISHIONER.—(For the purpose of this art. the word *parish* is taken as = *eccles. parish*.) The word P.¹ includes the resident inhabitants (being householders rated to the relief of the poor) within the parish and also "persons who are occupiers of land, that pay the several rates and tithes" (3 Atk. 577). By common law the Ps. ought to bear the cost² of repairing the ch. (except the chancel, where that is repairable by the parson), and of providing a communion table and tables of the decalogue (canon 82), bread and wine for the communion (canon 20), also a chalice, bells and a bier, a font (canon 81), a pulpit (canon 83), an almschest (canon 84), a prayer-book, Bible, etc. (canon 80), and a table of prohibited degrees (canon 99). The registers of baptisms should also be provided and preserved at the expense of the parishioners.

Where no statute has intervened, a P. has a right to a seat in ch. without payment, and (1 Edw. VI, c. 1, § 8) to be admitted to HC in the absence of a "lawful cause."³ Ps. are of right entitled to burial in the churchyard of their parish, unless they are within certain eccles. prohibitions (suicides, and the like); but not to burial in any specific part of the churchyard.

By canons 89, 90, Ps. must concur with the minister in the choice of CHURCHWARDENS and SIDESMEN; the usual practice being that the minister at the Easter vestry nominates one warden and the Ps. elect the other. If the minister and Ps. fail to agree in the choice of sidesmen, these must be appointed by the Ordinary of the diocese.

In a few cases advowsons are vested in the Ps., who are each entitled to one vote in the election. It appears that such elections may be by ballot (L.R., 3 Ch. D. 233). Owing to unseemly circumstances attending many such elections, provision was made by Stat. 19-20 Vict., c. 50, for the sale of such advowsons and application of the purchase money to repairs of the churches or augmentation of the livings (where necessary) and the erection, etc., of parsonages, schools or chapels of ease.

Disciplinary procedure under the Public Worship Regulation Act, 1874, may be commenced by (among other means) a statutory declaration that an offence has been committed, made by three parishioners. For the purposes of this Act (§ 6), "P." means:

"a male person of full age who . . . has transmitted to the bishop under his hand the declaration, 'I am a member of the Church of England as by law established,' and . . . for one year next before taking any proceeding . . . has had his usual place

¹ It is sometimes used in a wider sense as including all residents in a parish of full age.—e.g., "note that every P. shall communicate" (8th Rubr. aft. HC).

² Since the Compulsory Church Rate Abolition Act, 1868, they are legally exempt from pecuniary liability in these respects. The authors of that Act contemplated that parochial vestries would "make, assess and receive" voluntary church rates as there organised; but few instances of that scheme succeeding as a regular source of income are known. In practice, these and other expenses are usually defrayed from the voluntary contributions of members of the congregation.

³ The latter right is one which supports an action on the case at common law (*Rex v. Dibdin*, L.R., 1910, at p. 107).

of abode in the parish within which the ch. or burial-ground is situated . . . to which the representation relates."—A3.

R. J. WHITWELL.

PARLIAMENT, AUTHORITY OF.—A Ch. or a State may from motives of high expediency exempt vast areas of human life

1. Interrelation of Ch. and State. from the range of its legislation. But, inasmuch as every act has both a religious and a secular aspect and affects not only the doer but also his fellow-men, there is no action which is not a possible subject both of eccles. and civil legislation. Life is continuous, and the activities of the Ch., of the State, and of the individuals who compose them, indivisible. The liberty of the Ch. is necessary for the State, because liberty is the opportunity for self-realisation in service. On the other hand, the Ch. works under secular conditions and good order is necessary to her welfare.

It follows from what has been said that, when Ch. and State are at variance, the quarrel can seldom be adjusted by a simple reference to the principle that the one should confine itself to spiritual, the other to secular, activities. The problems of life cannot be solved so simply. Its disorders and disorganisations are at bottom spiritual, and require for their healing penitence, patience and charity rather than the naked assertion of abstract principles.

We will illustrate. It is in our view probable that Parliament might with great advantage distinguish between the religious and secular parts of a child's education, and invite the assistance of religious communities in the one department in schools where it refused it in the other. Such an Act might, we think, prove to be of the highest value. Yet it would certainly not rest on a sound principle nor on one of universal application, for a child's education is a unity. The secular work has a religious bearing and the religious work a secular. The suggestion that "getting on" is the be-all and end-all of education is the inculcation of paganism, and a State organised primarily for military purposes would not permit in the period assigned to the religious bodies instruction in the ethics of the Society of Friends. Again a Ch. might reasonably endeavour to improve the conditions of labour by insisting upon some system of exclusive dealing; but, in doing so, might come into conflict with a most reasonable statute against combination and conspiracy. Caste, even if maintained on secular grounds, is not consistent with the due administration of the Sacraments. The spiritual organisation of the early Ch. was not consistent with the purely secular maxim *Divide et impera*.

Our problem was discussed with great thoroughness and acuteness during the mediæval periods, but always on the assumption that the Ch. and State were conterminous societies or the same society. That assumption is no longer valid, but it is not more invalid than the conception of the State and a plurality of Churches moving in independent orbits. The strong body of opinion which supports "undenominational" religious teaching (whether accompanied or not by special teaching) witnesses to the permanent attractiveness of the mediæval system, as does the readiness of public opinion to accept the office of the

Ch. of Eng., for example at a Coronation, for the expression or consecration of a national emotion. Thought advances in a spiral and circles round to restatements of old positions. The reaction from mediæval political thought is weakening, and this tendency is likely to become more marked. Of the mediæval writers who discussed the relations of Ch. and State, Marsilius of Padua, who wrote his *Defensor Pacis* in 1325 (cp. Robertson, *Regnum Dei*), was for our purpose the most important and probably on any view the most prescient. According to him the sovereign people, acting normally through the Prince as their chosen representative, not only may but must take part in General Councils, as "the university and general congregation of faithful believers," and their consent is necessary to excommunications. The characteristic doctrine of the *Defensor* may be stated in the phrase of Wycliffe, who learnt it from him, *stare in laicis ecclesiam*. He was not an isolated thinker, and his ideas were influential at the councils of Pisa, Constance and Basle.

Two centuries after they were formulated they fell upon congenial soil and germinated.

3. The Tudor Settlement. The *Defensor* was translated at the expense of Thomas Cromwell (Letters *For. Dom.*, Henry VIII, 11 1355, 9 523), and inspired his policy, as also Hooker's defence of the Reformation settlement. "The spiritual power of the Church . . . from Him which is the Head hath descended unto us that are the body invested therewith It were absurd to imagine the Church, the most glorious among (societies), abridged of this liberty" (*EP* vi. 2 2). Elizabeth and her Parliament, like the Prince of Marsilius, spoke for "the university of the faithful." A Tudor Parliament was the organ of a Church-State summoned in God's name to discuss the things of God and observing the forms which befit a religious assembly. The House of Commons said the Litany, the Speaker leading, before it ratified the 39 Arts. The intervention of Parliament was subject to the condition which justified the Royal Supremacy, which "existed on the understanding that the Church and her law were accepted and their protection was the highest care of the civil government" (Dean Church, *Relation of Ch. and State*, p. 50; cp. p. 17). It was further laid down by Elizabeth that matters touching religion should be "first liked by the clergy," that is, prepared and approved by Convocations.

Under favourable conditions this settlement might have achieved as permanent a success as is possible in an imperfect world, for it appealed to some sound principles; but it had two grave defects. (1) Its failure to give adequate expression to the principle of lay responsibility was not inherent in it as a system of thought, but arose from the fact that the Reformation was in England an intellectual and political rather than a spiritual movement.

The doctrine of the priesthood of the laity

4. Its Defects.

was valued rather as a weapon to be wielded against the papacy than for its own sake. Certainly neither Jewel nor anyone else ever entertained the intention attributed to the bp. by Harding of "inviting tinkers to a general council." The current was in the opposite direction. The parish churches of England ceased to be what they had been in the past, the homes of democratic life, and the guilds and fraternities were ruthlessly broken up. It was to the evangelical revival and the spiritual awakening which accompanied it that we owe the modern movement for the restoration of the primitive status of the laity.

How little the true meaning of the new status of Parliament was understood is shown by a speech of Lord Keeper Smith (A. D. 1675), which is characteristic of the attitude adopted by the Parliaments of his century: "When we consider religion in Parliament we are supposed to consider it as a Parliament should do and as Parliaments in all ages have done, that is, as a part of our laws, a part and a necessary part of our government; for as it works upon the conscience, the State has nothing to do with it; it is a thing belonging to another kind of communion than that by which we sit here" (*Parl. and Ch.*, Burrows, p. 98).

(2) The Marsilian system postulated the religious unity of the State, and this was rendered impossible by the centralising policy of the sixteenth century which largely for reasons of State interpreted unity as uniformity. It is idle to single out Laud for special blame. The world is not governed by philosophers, and the disruption of the religious life of England would only have been avoided if her statesmen had possessed the insight and detachment of Bacon, and her bps. the spirituality and mental breadth of Hooker. The toleration of dissentient religious communities became inevitable.

The Parliament which petitioned Charles II against toleration rightly described it as "the establishment of schism." After the Act was passed, Lord Mansfield said, in an important judgment, "By this Act the Dissenters' way of worship was not only rendered innocent and lawful, but was established; it was put under the protection of the law" (*Life*, p. 255). Moreover, Nonconformists ceased to be members of the Ch. of England (Selborne on *Baker v. Lee, Defence*, p. 196). Not only was the nation divided; in 1707 the Scotch Presbyterians sat in Parliament. The greatest revolution in the relations of the Ch. with the State since it was first recognised by Constantine had shattered the Reformation settlement.

But the nation did not understand what it had done. One disaster followed another. The Toleration Act in principle secularised Parliament and disfranchised lay churchmen in eccles. matters. Walpole silenced the Convocations of the clergy. The nation wished no evil to the Ch. and mistook the maintenance of the wrongs of Nonconformists for the maintenance of the Ch. rights which it had destroyed. Her golden fetters were mistaken for the insignia of

privilege. During the century of stagnation which followed what little legislation was carried through was by statute with the assistance of the bps., who acted in their capacity as Lords of Parliament. Special Acts were required, e.g., for the building of the steeple at Yarmouth and the constitution of the new parish of St. Anne's, Manchester. A new order dawned when by the creation of the Ecclesiastical Commission Parliament in effect gave a grant of limited autonomy to the Church.

In estimating the existing situation we may assume the following positions. (1) There is no

6. Existing Situation.

constitutional objection to the gradual assimilation of the status of the Ch. to that of the Nonconformist bodies. These are established by law and their members are not members of the Ch. of Eng. The Ch. is only "national" in the sense of Art. 34 or, by a loose use of the word, because in common law she ministers to every parishioner who fulfils the required eccles. conditions and represents the average ways and instincts of Englishmen (cp. the important Cambridge Memorial, *Hort's Life* 2 263).

(2) Convocations retain all the powers assigned to them by constitutional usage (cp. the implied recognition of Elizabeth's dictum in the allusion to Convocations in the preamble of the Act of Uniform. Amend. Act), and by the custom of this realm. But most of the ground is covered by statute, and while this is the case effective legislation by canon becomes of course impossible (cp. Phillimore in *Essays in Aid of Ch. Ref.*, p. 154).

(3) Convocations are now assisted by Houses of Laymen. An appeal to Parliament is an appeal not to, but from, the lay priesthood.

(4) Under the changed conditions of legislation it is practically impossible to pass an eccles. bill without government support. This was shown by the history of the Benefices Act which was not passed until after twenty-five failures, of the bills to create new dioceses, and the attempt of Mr. Lloyd George with a few Liberationists to wreck the Clergy Discipline Bill of 1892 (cp. Benson's *Life*, Hansard 4, III, 1601). Parliament has many procedures and could easily secure strictly Ch. legislation against obstruction. Its attempts to deal with Ch. matters apart from the concurrent consent of Convocations have been wholly ineffective for any purpose except the stirring up of strife (evidence of Abp. of Cant., *Commission on Eccl. Discipline* 23,465 f., 23,500).

(5) The precedents of the Acts by which the Ch. of Scot., the Free Ch. of Scot. and the Free Methodists hold their property show how large is the liberty which the State may safely permit to strong religious communities. Mr. Arthur Elliot, writing from a somewhat Erastian standpoint, admits this in respect to the assemblies and courts of the Ch. and holds that the Royal Supremacy as it exists by statute is unnecessary (*The State and the Church* 2, pp. xvii, xix).

On the other hand, (1) provided that the will

of the Ch. actually prevails, an ancient and anomalous system which works well should be modified with care and by degrees. (2) Apart from its general duty of supervision, P. must watch over Ch. property as a fund on trust, the more so as it is a trust for spiritual purposes in behalf of every Englishman who desires to avail himself of it, and observes the requisite eccles. conditions. (3) P. must give reasonable protection to vested interests, e.g., faculty pews, advowsons; and (4) P. must act for the laity of the Ch. until it can resign its ancient function to a body possessing greater competency.

We have endeavoured to place before our readers some of the chief considerations which seem relevant to our subject. We

7. Conclusion. may sum up by saying that short and simple methods of treating the relation of P. to religion may sometimes be necessary, but are never true to the complexity of life.

A sound policy must express the balance and interaction of antithetical truths and opposed principles. The Ch. must not surrender herself to the one-sided enthusiasm of a conspicuous group on this side or on that. The situation will be variously estimated, but its main requirements would seem to be met if P. modified its procedure with respect to bills relating to the Ch. of England which had received the approval of Convocation in such a way as to secure for them its decision, and that no Bill touching religion should become law without the consent of the religious body or bodies concerned, except for the gravest and most urgent reasons of State. The need for some such reform of procedure is imperative. Eccles. legislation is gravely in arrears, and there are no more fruitful sources of disorganisation, of contention and of scandal in any society, than obsolete or obsolescent laws, weak government, and the habit of postponing difficulties. It may be added that the powers of the Eccles. Commissioners might in several directions be increased with much advantage.

In addition to the works referred to above we may mention Makower's *Constitutional Hist. of Ch. of Eng.*;

the lives of Tait and Benson; Abbey and **8. Literature.** Overton, vol. 2, c. 1; Frere, *The Relation of Church and Parliament*; Frere's *Procter*; Dunning, *Political Theories*; Poole, *Wyclifite and Movements for Reform*; Gierke, *Medieval Ideals*, translated by Maitland; Galton's *Church and State in France*; Brewer's *The Church of England, Church and Faith*; R. Commission on Eccles. Disc., Evidence 23,465 f., 22,794 f.; Report of Bp. of Salisbury's committee on *The Position of the Laity* (S.P.C.K.); the writer's pamphlet, *Church and Parliament* (Longmans), and his article on Marsilius in G., March 8, 1905.—A2. H. J. BARDSELEY.

PAROCHIAL CHURCH COUNCILS may be either voluntary or legal. Most of the sister Chs. have a compulsory provision in their constitution for the establishment of a local body of lay persons, to be associated for financial, administrative, and general purposes with the incumbent in any district recognised as a parish. In England such P.C.C.s are common on a voluntary basis, the clergy, wardens and sidesmen being usually *ex-officio* members, others

being annually appointed or admitted as delegates of Ch. associations in the parish. The advantage of such an advisory body has been proved by long and wide experience, and has been endorsed by Conv.; but the risks of ignorant meddling, unspirituality, party spirit, and oppression of minorities are held by some to outweigh the gains. The question is, whether things will on the whole be worse without a Council as a safety-valve and medium of inter-communication. There is less agreement as to the proposal for establishing such Councils by law, and it has been pointed out that in any case their functions should be restricted to local details, leaving wider and more fundamental discussions to Diocesan and central bodies. At the same time their indirect value in eliciting and developing the interest and sense of responsibility of the laity must not be forgotten.—A2. G. HARFORD.

PARSON. (O. Fr. *persone*, Lat. *persona*.)—"The most legal, most beneficial, most honourable title . . . a parish priest can enjoy," "One that hath full possession of all the rights of a parochial church," *Persona ecclesiae*, "so named because by his *person* the Church, which is an invisible body, is represented."—*Blackstone*. He is the priest of a parish, having the cure of souls, and must have been ordained and also presented, instituted, and inducted into the benefice. (In mediæval times the term was used of beneficiaries who paid only a fraction of their incomes to priests who performed their duties.) It was unknown in England before the Conquest. Chaucer uses it in its technical sense. In later times, e.g., in Fielding's novels and since, it has been applied to any clergyman, sometimes in a tone of contempt.—A2. J. E. SWALLOW.

PARSONAGE was originally the Benefice of a PARSON, comprising "the Parish Church with all its rights, glebes, tithes and other profits whatsoever." So Wyclif spoke of "the housis of the parsonage." In this sense the word is now obsolete except in legal documents, as, e.g., in a Wigan Terrier of 1814, which speaks of "the parsonage of Wigan," and "the Incumbent Rector of the said parsonage," i.e., Benefice.

P. was also used of the house in which the parson lived. It is occasionally so used now, but has in recent years more generally signified the house of a perpetual, or even of a stipendiary, curate. If a house is neither a rectory nor a vicarage, it is now termed a P. It is a pity that this fine old word should have so fallen from its high estate. Its degenerate use, like that of Parson, should be avoided so far as possible.

The earliest English name for the houses of the clergy is "Manse" (before A.D. 740), place of abode. In 1654 a "Mansion-house" (from the same root, *manere*) was built for the minister of Hindley Chapel. It must have been small, for the site measured only 16 yds. by 12 yds.

Pre-Reformation Ps., resembling small manor houses of the same date, remain at West Dean, Alfriston, Great Snoring and elsewhere. The plan included Hall with Parlour at one end (Chamber over), and Kitchen and Offices at the other. Outbuildings and other rooms were added. Ps. would differ in size in different parishes. Thus Leland (A.D. 1533) found that the "Winwike parsonage hath a parke," in which in 1548 there were deer. On the other hand, Herrick, in his charming *Thanksgiving* (before 1647), describes his "little house" (probably an old one, at Dean Prior, with its Chamber, Porch, Parlour)

Hall, Kitchen (all small), and "little buttry." The size of Ps. tended to increase after the Reformation. Thus in 1618 Rector Bridgeman added "the parlour and garden chambers, gallery, stairs and private chapel" to his P. at Wigan. In 1711, "the old parsonage being extremely ruinous" (in 1666 there were six hearths in it, as against eight each at the houses of two principal laymen), Rector Hindley of Aughton replaced it with a new one, containing "17 usefull Rooms for Reception, Lodging offices, and Garrets with one good stair case," etc. These are but examples of what was going on all over England.

Many benefices with reduced incomes are now burdened with over-large houses. In building new houses it is wiser to err on the small side. Indeed, where the Eccles. Commissioners have any control, they limit the expenditure. If space be left for the purpose on the site, a temporary annexe can be cheaply erected by an incumbent who has a large household and adequate means. But, before doing this, advice should be had from someone well acquainted with the law of DILAPIDATIONS. In parishes where plenty of suitable houses exist it may be even better to assign an annual sum to cover the rent of a suitable house. It is most desirable that the house should be within the parish, and near to the ch. But to make this an absolute *sine qua non* narrows the range of choice in the case of some parishes, where a man could hardly bring up a family. All clerical houses have to be kept in repair by the Incumbents, as was the case even in the 14th cent., and the Law is to be found in "The Ecclesiastical Dilapidations Act" of 1871. There is a good chapter on ancient Ps. in Cutts, *Parish Priests* (S.P.C.K.)—A6.

W. A. WICKHAM.

PASSING BELL.—See BURIAL SERVICE, § 3.

PASSION SUNDAY.—See LENT, § 4.

PASSIONTIDE.—See LENT, § 4; HOLY WEEK.

PASTOR.—Our Lord proclaims Himself, John 10 11, the Good Shepherd (*Bonus Pastor*). To Him the term is applied, 1 Pet. 2 25, 5 4, Heb. 13 20, Rev. 12 5. He uses the verb (= "be a shepherd") in the second commission to St. Peter, John 21 16; as do St. Paul, Acts 20 28, and St. Peter, 1 Pet. 5 2. "Pastors" are Ch. officers, Eph. 4 11. The P. (*i.e.*, bishop or priest) with his flock is an image used by St. Greg. Naz., *Or.* 1; by St. Greg. Magn., *De Cura Pastoralis*; and in the English Ord. (charge to Priests). "Pastors" occurred in the Litany, 1552 (altered to "Priests," 1662); and now in the Cat., Ember Prs., and Colls. for St. Matthias and St. Peter.—A3, 12.

J. E. SWALLOW.

PASTORAL STAFF.—A very ancient episcopal ornament, perhaps originally the bishop's walking stick (cp. St. Fillan's Staff at Edinburgh), and short. Greek bishops use a staff of the Tau shape. English PSS. became beautiful and costly, though that on the tomb of Bishop Stapeldon (Exeter, 1326) is a simple Crook, such as shepherds use now. Fine specimens are: one at Wells (12th cent.), Bp. Wykeham's (1370) at New Coll., and Bp.

Foxe's at C.C.C., Oxford. The PB of 1549 ordered its use, and no contrary order has since been made. Hence it is still a lawful episcopal ornament. In 1549 it was to be used by the Bp. at HC ("his pastorall staffe in his hande, or elles borne or holden by his chapeleyne"); also by the presenting Bps. at Consecrations; and was delivered to the newly-consecrated Bp. with the words, "Be to the flock of Christ a shepherd." The delivery was omitted in 1552, and the PS. went out of general use, though Bishop Wren's (1631-1638) is shown at Pembroke College, Cambridge. It was still used as an undertaker's ornament at funerals, and also on effigies. Bp. Hamilton of Salisbury revived the ceremonial use (1863), Bp. Wilberforce about the same time, and Bp. Harold Browne before 1870. Most bishops now use it, striking the west door with it at their ENTHRONEMENT and at CONSECRATIONS OF CHURCHES, holding it (in the left hand) at Benedictions, and sometimes carrying it in Processions, though it is more often borne by the chaplain. It is difficult to understand why this beautiful emblem was ever objected to. It has three parts, crook, rod, and point—"Curva trahit, quos virga regit, pars ultima pungit."—R3. W. A. WICKHAM.

PATEN. (Latin *patena*).—A metal plate on which, in the Anglican rites, the bread is consecrated in the HC service. The word occurs in the first rubric inset in the Pr. of Consecration. Anciently, and in the Latin rite still, the consecration was made upon the CORPORAS, and the host transferred subsequently to the P. This custom was allowed by the First PB, but the present rubric clearly directs consecration upon the Paten.

The material of the P. followed that of the chalice, and has been since the early Middle Ages restricted to the precious metals. One of the oldest Ps. remaining in a parish church in England (Bredhurst, *c.* 1260) is of copper gilt.

Pre-Reformation Ps. are circular, having within a moulded rim a circular depression, and within this again a multifold depression. In the centre is a device, as the *Agnus Dei*; the *Manus Dei*, or the Hand of God in the act of blessing; the Vernicle, or Face of Christ; or the Sacred Monogram. The P. was made to fit the bowl of the chalice.

The Post-Reformation (Elizabethan) P. was made to fit the bowl of the chalice as a cover when the P. was inverted, and it had a small foot, which served also as a handle. These Ps. had usually a small turned-up rim, and no depression. Ps. of the later 17th and 18th cents. are flat, with a turned-up rim, and are often engraved with the donor's name or arms. There is no English precedent for the plain, almost flat, disc used to-day in the Roman Catholic rite. (See also PLATE.)—R3. E. HERMITAGE DAY.

PATRIARCH.—I. The title given in 4 Macc. and NT to the progenitors of the Jewish nation. II. A title of precedence conferred from the 5th cent. on the bishops of the greater sees. In the 4th cent. it had been used loosely by Greg. Nyssen and other orators of all bishops.

The 6th canon of Nicaea recognised superior rights

in the Churches of Rome, Alexandria, and Antioch, and more obscurely in certain other Churches. It is plain that the bishops of these Churches were not ordinary metropolitans (ARCHBISHOP), but exercised rights over several metropolitans. The 2nd canon of Constantinople (381) defined this further by ruling that each "diocese," or larger division of the Empire, should be distinct. Sixty years later, the historian Socrates (5 8) wrote of this as the creation of patriarchates.

In the Council of Chalcedon the title was frequently conceded to Leo of Rome. The testimony of Socrates makes it clear that it was at the same date commonly given to the chief metropolitan of each imperial diocese, as Ephesus and Cæsarea. Later usage confined it to the five sees of Rome, Alexandria, Antioch, Constantinople, and Jerusalem; elsewhere the title *EXARCH* was used. The privileges of a patriarch, as generally recognised, are mentioned in a letter of Innocent I (402-17) to Alexander of Antioch: he ordained metropolitans within his district, and his consent was required for the consecration of other bishops. In 1587 a patriarchate was established at Moscow, but in the time of Peter the Great the title was dropped, and the patriarchal functions were transferred to the Holy Governing Synod. The title has been conferred, without any added authority, on the Archbishops of Lisbon and Venice.

(Suicer, *Thes.*, s.v.; Bingham, *Antiquities*; E. Hatch in *DCA.*)—13. T. A. LACEY.

PATRON.—The title of P. has arisen from some unexplained confusion respecting the old Roman law terms *patronus* and *advocatus*; and thus, although the person appointing is called a P., the right of appointment is called the right of advowson, *jus advocacionis* (Burns, *Eccles. Law*). The erection of oratories and chs. gave a primary title to the patronage of laymen. Patronage in Eng. is now largely in lay hands. At the present time, under the Ch. Building Acts and the New Parishes Acts, patronage may be assigned to, or vested in, the contributors to the building and endowment of a ch. or their nominees, through the agency of the Eccles. Commissioners, without, it may be, either the consent or concurrence of the incumbent and P. of the mother parish. The usual method of settling the patronage of a new ch. is by agreement under the Ch. Building Acts, 1845 (s. 23) and 1848 (s. 4), entered into by the Bp., P., and incumbent of the parish prior to the consecration of the intended ch. Such agreements are very numerous, and almost invariably provide that the right of patronage shall not (except when by the instrument vested in an eccles. corporation and, therefore, inalienable) be sold or transferred for money. This is done to render the new benefice eligible for augmentation by the Eccles. Commissioners under their rules and regulations. The right created by such an agreement is not to be regarded as an advowson in the historical meaning of that term, but rather as a new kind of trust-property or office created by statute and not clothed with any legal estate.

The patron must bef. presentation satisfy the Bp.'s officers that he has a *primâ facie* title to present. After presentation the Bp. has (canon 95) 28 days within which to intimate his intention to admit,

though he may prosecute his inquiries beyond this time. (See further, *NOMINATION, INSTITUTION, COLLOCATION.*) Formerly an eccles. P. could not, after a refusal, present a second clerk, but this is altered by the Benefices Act, 1808, which also contains provisions for calculating the period of LAPSE. The same Act abolished DONATIVES with cure of souls, and rendered it illegal for a P. to sell the next presentation; he can now transfer on sale only his whole interest in the patronage. Eccles. patrons (unless owners individually and not *ex officio*) can only alienate their rights through the agency of the Eccles. Commissioners. The right of patronage passes from the P. to the Crown, when a benefice has been vacated by the promotion of its incumbent to a bishopric.—TA. T. H. ARDEN.

PATRON SAINT.—The saint under whose name a church is dedicated to the service of God. The prefix "patron" refers to the mediæval custom of placing churches under the patronage or protection of saints. The origin of this custom is closely connected with the observance of certain dates as Saints' days. It is certain that not a few of the commemorations of the Calendar are due to the widely spread practice of translating or solemnly removing the remains or relics of saints from their first place of burial to churches built, in their memory, to receive and preserve them. The translation of relics was connected with the dedication of churches in which the relics were deposited—usually under the altar, or in a cavity in the *mensa* of the altar; and the anniversary was observed afterwards, year by year, in commemoration of the saint in whose name the church was thus dedicated, and whose relics it enshrined. (See *DEDICATION FESTIVAL.*)—C.

V. STALEY.

PAUL, ST.—See *FESTIVAL*, § 8, 28, 34; *SAINTS' DAYS* (*RATIONALE OF SERVICES FOR*), § 6.

PAX.—See *KISS OF PEACE*.

PEACE AND CONCORD.—The reduplication of thought in this phrase, as *e.g.*, in Coll. for P. at MP, is probably due to a fondness for such phrases characteristic of the PB. The *Gen.* Coll. ran "author and lover of peace." The phrase with "unity" added occurs in the Lit. also where the words, together with the mention of "all nations," emphasise the comprehensiveness of the intercession. This had special significance in 1544. The Sar. Lit. has "vouchsafe to give peace and true concord to all Kings and Princes." Possibly C. may be regarded as a stronger and more personal word than P., this latter meaning absence of hostility, C. implying absence of hatred. This is perhaps borne out by two PB phrases: (i) "the preservation of peace and unity in the Church" (Pref.); (ii) "godly union and concord" (Pr. for Unity in Accession Service). From these phrases we may gather that C. implies a more fundamental brotherliness than Peace. On the other hand, the words in the last-named Pr.—"One holy bond of truth and Peace, of Faith and Charity"—regard P, from the spiritual standpoint of its use in the NT; so also the 2nd Coll. at EP. See Procter and Frere, *New Hist. of PB.*, p. 404.—K3. J. R. DARBYSHIRE.

PECTORAL CROSS.—A small cross of precious metal, in ancient times generally containing a relic, hanging from a chain round the neck, and worn upon the breast by bishops and abbots as a mark of office. The legality of English bishops wearing this ornament in church has been disputed, on the ground that the PC. was not an ornament of the

minister in the second year of Edward VI. No trace of the P.C. can be found in England at the time referred to by the Ornaments Rubric.—R3.

V. STALEY.

PECULIARS.—A *peculiar* is a place exempt from the jurisdiction of the Ordinary to which from its geographical situation it would normally be subject. P. are of several sorts, e.g., (a) the peculiar of an abp., bp., dean or other spiritual person, which is exempt from the jurisdiction of the diocese to which it would naturally belong; (b) the royal peculiar, exempt from any jurisdiction other than that of the Sovereign. The independence of P. has been largely abolished by statute during the last century.—A7.

HUGH R. P. GAMON.

PEEL ACTS.—(6 and 7 Vict., cap. 37, and 7 and 8 Vict., cap. 94.)

These Acts "to afford increased facilities for the subdivision of populous districts and for the formation thereof of separate and distinct parishes for all eccles. purposes" mark the second stage in the advance towards the great object of putting the Ch. into a state of full efficiency. Though operating concurrently with the Ch. Building Acts, the same object is sought to be obtained upon totally different principles. The principle of the Ch. Building Acts appears to have been that of providing first of all a place of worship for that portion of the inhabitants of the Parish for whose spiritual wants provision was about to be made. Until the Ch. was built the Minister had no status, and the semi-parochial character of the district when assigned and the subordinate position in which the Incumbents were placed with respect to the Incumbent of the original parish seriously affected their ministrations. When an Incumbent was precluded from discharging some duties which form a most important part of his clerical functions (or if permitted to discharge them had no right to the fees due for such performance), those under his spiritual charge could not but regard him as occupying a subordinate position and look with less respect upon his ministry, and his spiritual usefulness and moral influence would become proportionately impaired. If subdivision of a parish be desirable, it would appear that the subdivision should be complete in its effects and consequences. Under the Peel Acts the first step is the constitution of a new (populous) district greatly needing pastoral care and superintendence, the assigning to the Minister at the outset the charge of the district, and bidding him forthwith commence his ministrations, performing divine service in a schoolroom or any other convenient building. The people are thus made to feel at once the value and importance of religion, and the ch. grows out of this state of things as the result of his Ministry. When a ch. has been provided and consecrated, the district becomes a new Parish, and the Minister is entrusted with the complete cure of souls. He is authorised to perform all the offices of the ch., and his influence is thus brought to

bear upon the great mass of his parishioners in every relation of life. He receives the fees for the performance of these offices and is entirely independent of all eccles. interference or control save that only of the Bp. and Arch-deacon. Each of the Parishes thus formed has at once a complete parochial status. Experience has proved that those churches have filled best and have been most successful which have been built where there has been ready to turn into them a congregation already formed and accustomed to the services of the Ch. of England.—A7.

T. H. ARDEN.

PENALTIES.—Certain money P. or forfeitures are incurred under the Pluralities Act, 1838. Other P. are dealt with elsewhere.—A5.

PENANCE.—In the primitive Ch. those who were guilty of heinous offences, such as idolatry,

murder, or adultery, were excommunicated until they felt moved to do P. by making a public confession of their sins bef. the congregation as evidence of their genuine repentance and desire for forgiveness and for the prs. of the Church. By the 4th cent. a regular disciplinary system had been organised, and special classes of sins deserving exclusion from Communion were enumerated. The penitents were also divided into four distinct classes:—mourners, hearers, kneelers, and non-communicating worshippers. Special officers (or *penitentiaries*) were also appointed by the bp. to hear confessions privately, and to judge of the advisability of their rehearsal before the congregation. These also prescribed the definite acts of humiliation to be performed, and the precise length of time the excommunication of the offender should last, in order that his true penitence might be evidenced and the congregation assured of its reality.

Gradually the public Conf. before the congregation was dispensed with altogether, the prs. of the clergy who heard the private confessions being considered sufficient as representing the congregation, and Abp. Theodore of Canterbury is supposed to have originated the custom of allowing the Ps. imposed to be redeemed by the payment of pecuniary fines.

In 1215, secret auricular Conf. of sins, once a year, to a priest was made obligatory on all, and Absol. was changed from a precatory into an indicative or declaratory form; while P. was exalted to the level of a necessary Sacrament, consisting of the three parts of contrition, confession, and satisfaction. Absol. was at first only given after satisfaction, but later on it was bestowed during Conf. and after contrition, as it was regarded as delivering the penitent from the eternal guilt of sin and pains of hell, while satisfaction was still required to release him from the temporal penalties due to his sin on earth and in PURGATORY. Very soon attrition, mere sorrow arising from the fear of the punishment consequent upon sin, was substituted for genuine

contrition, and the P. imposed as satisfaction was frequently commuted by the purchase of an INDULGENCE bestowed out of the *Treasury of Merits*.

The Council of Trent anathematizes "all who deny P. to be truly and properly a Sacrament ordained by Christ Himself and necessary to salvation." The Ch. of England, on the other hand, denies that P. is "a Sacrament of the Gospel ordained of Christ," as having no "visible sign or ceremony ordained of God" (Art. 25). It states, however, that excommunicated persons are to be openly reconciled by P. (Art. 33), and laments that the "godly discipline in the Primitive Church" whereby notorious sinners 'were put to open penance' is in abeyance (Commination Service). [For further information about Confession and Absolution, see REPENTANCE.]—P. C. SYDNEY CARTER.

PENITENTIAL PSALMS.—The seven *Penitential Psalms* (Pss. 6, 32, 38, 51, 102, 130, 143) are the Pss. which in ancient and mediæval times were used in seasons of penitence and trouble; and in the Ch. of Eng. they are appointed to be read on Ash-W., Ps. 51 in the Commination service, and the others as PROPER PSALMS for MEP. The contents and aims of these Pss. may be thus briefly summarised: each, it will be seen, has a distinctive character of its own.

In Ps. 6 the Psalmist has been brought, by long and severe sickness, to the verge of the grave; and he prays God earnestly to heal him. His enemies, interpreting his sufferings (cp. the Book of Job) as a punishment for his sins, taunt him with being abandoned by his God, and declare that his prs. are useless. But (v. 8) with a sudden inspiration of faith he realises that his petitions have been heard, and asserts his conviction that his foes will soon (by his recovery) be put to confusion. There is in this Ps. no confession of sin.

Ps. 32 describes the blessedness of forgiveness and the conditions for receiving it. The Psalmist had sinned grievously, and as long as he refused to acknowledge his sin his mental suffering was intolerable (v. 4: read *was* for *PB is*). But confession at once brought pardon (v. 5: read *acknowledged*, and *did I not hide*). Thereupon he proceeds to exhort other godly men, circumstanced as he had been, to do likewise (v. 7, AV 6: for *shall* read *let*).

Ps. 38 opens with almost the same words as Ps. 6; but the sequel is very different. First the Psalmist describes at length (vv. 2-10) his mental and bodily sufferings, which he attributes expressly (vv. 3, 4) to his sin; then (vv. 11-14) his desertion by his friends, and the malice of his foes; he ends (vv. 15-22) by expressing his trust in God, and praying earnestly for deliverance.

Ps. 51 hardly needs to be characterised. It is the profoundest expression of contrition and longing for forgiveness to be found in the OT. The Psalmist prays first for pardon and cleansing, confessing the greatness of his transgressions (vv. 1-9), and then for renewal and sanctification (vv. 10-12); finally, in the joyous sense of God's favour restored, he promises to express his thankfulness in grateful service, and in that submission of the heart which is more acceptable to God than any material sacrifice. The Ps. is attributed by its title to David,

after Nathan had rebuked him for his great sin. But, though it expresses thoughts and feelings of a kind which might well have been in David's mind at the time, yet the *form* in which they are cast indicates a much later age. The Ps. breathes the spiritual atmosphere of Is. 40-66 (cp. Is. 43 25, 57 15, 59 12, 63 7; and note that the expression "thy—or "his"—"holy spirit" occurs elsewhere in the OT only in Is. 63 10, 11); in its attitude towards sacrifice it presupposes the teaching of the great prophets; and generally the ideas expressed in it imply a longer and more mature spiritual experience than was attained in David's time. It may be assigned with great probability to the early years after the return from Babylon.

Ps. 102 is a *national* Ps. It must have been written, as vv. 14, 16 show, shortly before Jerusalem was rebuilt after the exile. The poet has himself felt deeply the sorrows of his nation; and he speaks on its behalf (cp. Lam. 3, where the nation, figured as an individual, is similarly the speaker). He describes the suffering, the destitution, and taunts of foes, which, in consequence of God's anger for its sin (v. 10: cp. Is. 42 25, 57 17), had been its lot (vv. 1-11); but finds consolation in the thought that Jehovah's eternal sovereignty is the sure pledge of the rebuilding of Jerusalem and restoration of His people, which will be the prelude to the conversion of the world (vv. 12-22); the national strength is, indeed, far gone, but the mercy of the Unchanging One (Mal. 3 6) will renew it (vv. 23-28). This Ps. contains many reminiscences of earlier Pss. and of Is. 40-66.

Ps. 130 (*De profundis*) is a cry for help and forgiveness out of 'deepest trouble. Jehovah, the Psalmist knows, is a God of forgiveness; hence he can hope confidently, and he bids Israel hope, that the pardon and deliverance asked for will be granted. The Ps. has affinities with the book of Nehemiah, and belongs probably to Nehemiah's age. Vv. 7, 8 suggest rather strongly that the troubles and iniquities of vv. 1, 3 are national rather than personal, and that the Psalmist speaks as representing the nation: both national misfortune and national guilt were deeply felt by godly Israelites in Nehemiah's age (cp. Neh. 1 3-11).

In Ps. 143 the Psalmist, who has been bitterly persecuted, appeals to God for help, entreating Him not to deal with him strictly as he deserves (vv. 1-4): the recollection of His great doings in the past encourages him to look to Him now (vv. 5, 6); and he prays further for a speedy hearing, for deliverance and guidance, and for the destruction of his enemies (vv. 7-12). This last pr. strikes a discordant note in a Ps. which is otherwise full of humility, patience, and faith. The Ps. abounds in reminiscences of earlier Pss.—Pb, c20. S. R. DRIVER.

PENSION.—Until comparatively recent years nothing was attempted in the way of

providing Ps. for aged and infirm clergy. The *Bishops' Resignation Act* was passed in 1869, and provided that the retiring abp. or bp. should receive annually the greater of the two sums, either £2,000 or one-third part of the episcopal income.

On special grounds, an Order in Council might assign to him for life his episcopal residence. It provided also, in cases of mental incapacity and where no resignation took place, for the appointment of a bishop coadjutor with right of succession. Two years later (1871) followed the *Incumbents' Resignation Act*. Under it, all

necessary consents to the resignation having been obtained, careful inquiry is made by commissioners appointed by the bp., who specify the amount of the P. which in their opinion ought to be allowed, but in no case is it to exceed one-third of the net annual value of the living. The parsonage house goes to the new incumbent. The pensioned clerk remains amenable to eccles. discipline, and his P. may be suspended or forfeited under the same circumstances as would have similarly affected his original income. The Act was amended in 1887 for the purpose of making Ps. vary with tithe averages; and further to enable the new incumbent to recover dilapidations from the P., provided that not more than half of the P. was withheld in any one year. The whole scheme was completed in 1872 by *The Deans' and Canons' Resignation Act*, of which it may suffice to say that the P. is limited to one-third of the income calculated on an average of the three preceding years.

The value of this legislation was grievously impaired by the fact that the P. was deducted from the income of the benefice.

2. Voluntary Effort.

Confining attention to the Act of 1871, it is plain that the incomes of the clergy are, as a rule, so small that they cannot bear to be reduced by one-third, and, on the other hand, the third taken away does not constitute a P. on which a man can live. But the difficulty or impossibility of working the Act had the good effect of calling attention to the necessity of raising voluntary funds; and about the time of Queen Victoria's first Jubilee (1887) a signally successful effort was made in this direction, largely through the personal exertions of a retired Liverpool merchant, Christopher Bushell, and the munificence of the widow of a Liverpool shipowner, Mrs. Charles Turner, which issued in the formation of Diocesan Funds, some of them of considerable amount, especially in the Northern Province.

But far the most important result of this voluntary action was the founding of the Clergy Pensions Institution in 1886. The Report enshrines the names of fifteen founders, at the head of whom stands Mrs. Turner with £10,000. The institution has also been, and continues to be, splendidly endowed by the Eccles. Insurance Office. Full particulars of its operations can be obtained from the Secretary, Mr. Robert Love, at 11 Norfolk Street, Strand, W.C. The principle of the work is to induce the clergy to secure Ps. for themselves at the age of sixty-five, by a small annual subscription, only £2 2s. od. if it begin at ordination. The P. secured on strict actuarial calculation is not large, only £15 15s. od. a year. But the voluntary subscriptions enable the C.P.I., in conjunction with Diocesan Funds, to raise the P. to (at present) £52. There are between 5,000 and 6,000 beneficiaries, and these increase by 400 a year. The number of Ps. being paid is now 170. The aggregate capital probably exceeds £500,000. It should be added that, if a beneficiary dies

before the age of sixty-five, the total of his contributions, with compound interest at 2½ per cent., is returned to his representatives. And he can at any time reclaim his contributions with like interest, but forfeiting the P. It is easy to recognise the importance and value of the C.P.I., but it has the hampering—no doubt necessary, perhaps wholesome—limitation that its benefits are confined to its own members, who do not as yet greatly exceed one quarter of the clergy; and even for them a P. of £50 is by no means an adequate provision.

In many directions, therefore, supplementary schemes were being suggested, when, in 1906, the Eccles. Commissioners, moved by the Abp. of Canterbury, determined to set apart £250,000 to be forthcoming in the next three years for the purposes of a clergy P. fund and appointed a committee to report upon regulations for its administration. The committee were to keep in view two objects: the provision of Ps. for retiring clergy, and the lightening of the burdens imposed by Ps. on the benefices vacated by them. Their Report is dated 24th April, 1907, and it was adopted by the Board on the 30th May ensuing.

The Regulations, summarised, are to the following effect. The Commissioners reserve the right to make or to refuse a grant or to vary its conditions under exceptional circumstances.—Applications may be made either by the retiring incumbent, or by the clergyman to whom the benefice has been offered, but no grant will be made after the institution of the new incumbent.—Grants are for life, but are liable to modification or forfeiture under the same circumstances as Ps. under the Resignation Acts. They do not vary with the corn averages.—The maximum grant is (with exceptions) £50.—The age of retirement must be not less than sixty-five.—Grants are not made where the annual value of the Benefice, after deduction of P. under the Acts, exceeds £300.—If the deduction of the P. has reduced the annual value to below £250, the grant is divided between the retiring priest and his successor. The latter receives 2-5ths, or such less sum as will restore the Benefice to £250, or to its original value, if less than £250.—If the annual value is reduced below £150 by the deduction of the P., the Commissioners may grant a further annuity sufficient to restore it to £150, or to its original value if less than £150.—No grant will be made unless it be met by a provision (other than the Acts P.) for the retired incumbent of at least an equivalent amount, and the source and security of which are satisfactory to the Commissioners. Grants from the C.P.I. or from diocesan or other like funds, or, in certain cases, private income properly secured, would be recognised.

The Regulations have been operative for just three years (Nov. 1907-1910), during which time 321 grants have been voted by the Commissioners.

There is much reason to be gratified with the progress made so far, but as yet Ps. are not of sufficient value to enable and to induce resignation in anything like the number of cases where it would be an advantage both to the retiring incumbent and to the Ch. It is a question whether the problem will be completely solved, until the Ch. is provided with a central system of finance

3. New Scheme.

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4. Conclusions.

which, instead of relying on capital, shall provide an annual income to meet this and kindred objects. The Abp.'s Ch. Finance Committee, now sitting, may be able to devise what is required.

It is gratifying to notice that in Scotland, Ireland, America, and the colonies, the sister and daughter Churches, and indeed other Christian bodies, invariably recognise Ps. as a primary and essential element of finance. It would not be possible here to give any outline of their schemes, which are usually devised with much care and wisdom. The Statute of the Ch. of Ireland, making provision for the superannuation of clergymen (Ponsonby and Gibbs, University Press, Dublin, 1905), will repay study from its suggestiveness.—A6.

ARTHUR GORE.

PENTECOST.—See FESTIVAL, § 22, 23, 24.

PERPETUAL CURATE.—In the case of an improprie rectory where no provision is made for a vicar, the priest appointed to serve the parish and to have the cure of Souls is licensed by the bishop to discharge these functions permanently. He is therefore called PC., as having the cure of Souls permanently, but yet not being either rector or vicar. The Statute has provided that such Curates may be called vicars. That does not, however, give them the status of vicar, they are therefore only titular vicars. It would seem to be better to employ the old designation, PC., as marking distinctly what the status is. (See INCUMBENT).—TA. E. G. WOOD.

PETER, ST.—See FESTIVAL, § 8, 34; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 14.

PEW.—When first (Piers Ploughman, c. 1360) used of a Church seat, "pew" generally signified a low bench. Later, it meant a high enclosure. The word came into the PB in 1662—"the Reading Pew" (Commination), *i.e.*, "the Reading Desk or Pew" (Bishop Sanderson, 1652), the "convenient seat" of canon 82 (1604). In 1549 "Mattyns" was to be begun, "the Priest beyng in the quier"; but in 1552, "in suche place of the Churche, Chapell, or Chauncel, and the minister shal so turne him, as ye people maye best heare." Apparently some priests had reading-desks as early as 1564. There was "a pewe where Mr. Parson saithe the service," for which "ii Matts" were provided at St. Peter Chepe (1568). Bp. Parkhurst (Norwich, 1569, Genevan School) ordered a minister's seat to be provided, in large churches "in the body of the Church," and in smaller churches "outside the chancel door." Sometimes Reading Pews had two desks, one facing east for Prayers, the other facing the congregation for Lessons. In 1623 "a pue or quere" was built in the middle of St. Nicholas', Liverpool, to hold "the minister" and "clarke... in the same quare," "in full audience and viewe of the whole congregacon." George Herbert (1626) made his Reading-desk as high as his Pulpit, "that Prayer and Preaching... might... have an equal honour." Bp. Wren (Norwich,

1636) ordered that the "Reading Desk" should not stand with its back to the chancel, nor be too remote from it. The Reading Desk became general, but it has now to a great extent disappeared, the chancel stalls being used by clergy of all schools of thought.

Excepting the Bishop's Chair (Ordinal), the PB does not mention seats. In early Christian times we find the worst features of the "Pew system" (Jas. 2 1-3).

Later, men stood in church. Then crutches were allowed as supports. Then came movable seats, and stone benches round the walls and pillars. Finally, from the 14th cent., fixed wooden seats became general, hundreds still remaining. The nave was frequently almost covered with seats, which were sometimes put also into roodlofts and western galleries. There was appropriation to the use of individuals and classes, rents were paid, and we read of "pewe dore," "lok," "cosshyn, carpet, and curteyn," "borde, elmyrn, to knyel on in the pews." Appropriation early led to trouble. Hence Bp. Quivil (Exeter, 1284) forbade it, except for patrons. Bp. Sanderson (*Visitation*, 1662) asked "Is there any strife or contention among any of your Parish for their Pews?" Archdn. Hare (c. 1840) spoke of Ps. as "eyesores and heartsores." Appropriation and payment were well known before the Reformation. At St. Lawrence, Reading, seats were appropriated and paid for certainly as early as 1441 (1520, "Itm. of my lord," the Abbot, "for his moder sete iiiiij"). So also in 1554 and 1607. Pre-Reformation Ps. were generally low, rarely over 3 ft. high, often not much over 2 ft., of thick oak, with ample kneeling space, facing eastward. Some Post-Reformation seats were like them. At Wigan (1662) Bp. Bridgeman found there had been few or no seats in the nave until Fleetwood (Elizabethan rector) caused forms, "uneasy, having no backs," to be made of the old Roodloft and other wood. Gradually townsmen had built "other-fashioned seats over their pretended burial places." The parishioners were ordered to seat the church uniformly after the bishop's pattern, which they agreed to do; but, as they delayed, the bishop had the seats made, and connived at appropriation. "He advised them to rank the best in the highest seats, and so place on the one side only men, and on the other side their wives in order, and to seclude children and servants from sitting with their masters and mistresses." These Wigan seats were probably low, as were others still remaining. But, generally, the height and size of Post-Reformation Ps. were much increased. They were fitted with doors, sometimes with locks, and lined with baize, which harboured fleas, dust, and plaguegerms. A tester occasionally covered them. Weever (*Fun. Mon.*, 1631) speaks of these "pews made high and easie for the Parishioners to sit and sleepe in, a fashion of no long continuance and worthy of reformation." Bishops, *e.g.*, Laud, Williams, set their faces against them,

Sir Christopher Wren objected to them. But alike in Stuart, Puritan, Restoration, Revolution and Georgian times, Ps. held their own. They were of all sizes and shapes, facing all ways. Some were like parlours, carpeted and curtained, with chairs, tables, fireplaces, and even "light literature." The Cambridge Camden Society (1840) fought hard against "Pews." Dr. Neale's *History of Pews*, Mr. Paget's *Milford Malvoisin*, and Archdn. Hare's first *Charge* were powerful onslaughts. The Free and Open Church Society was founded in 1865. Thousands of Ps. have disappeared, and pew-rents are becoming unpopular. In many cases CHAIRS are used instead, which, however, are often too crowded, making kneeling as difficult as in the old square Pews.

For the legal side, see Phillimore, *Ecclesiastical Law*, vol. 2 (2nd ed.). Under the Church Building Acts the law rests upon enactments.

3. Legal Aspects of Pews. Earlier, it appears to rest rather upon legal decisions. In old parish churches every parishioner has a right to a seat, but the right to allot seats is the Bishop's, usually exercised through the churchwardens; the parson cannot interfere. Appropriation must be by Faculty (now rarely granted), or uninterrupted Prescription. The Church Building Acts regulate pew-rents in churches built under them. Where there are no rents, the law is the same as in old parish churches.—R5.

W. A. WICKHAM.

PHILIP, ST.—See FESTIVAL, § 31; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 11.

PICTURES.—The scope of this article is limited to P. in the ordinary acceptation of the term, *i.e.*, P. hanging or otherwise set up and framed. Wall-paintings, frescoes, mosaics, and painted windows are separately treated.

It is difficult in these days to understand the feeling against P., or the distinction which is sometimes drawn between wall-paintings, frescoes, painted windows, etc., on the one hand, and a picture painted in oils on canvas or wood, or an engraving, framed and hanging or otherwise fixed to the wall, on the other. To the Puritans of the 16th and 17th cents. all P. were abhorrent, and were regarded as relics of Popery, worthy only to be swept away and destroyed. Nevertheless it is remarkable that notwithstanding these widespread Puritan prejudices not yet altogether obsolete, which cannot see a picture in a church without suspecting that some one may want to worship it, the use of P. in churches in England has never altogether been given up.

In the 14th and 15th cents. there arose in Europe a great school of artists, whose work was encouraged and used by the Church, and an immense debt of gratitude is due to them. The magnificent works of Fra Angelico, Fra Bartolomeo, Leonardo da Vinci, Michael Angelo, Raphael, Correggio and a host of others, were mainly inspired by religion and executed for the adornment of churches. Many of these in later times found their way out of

the churches into picture galleries and private houses in England and elsewhere, but an enormous number of beautiful P. is still to be seen in the cathedrals and churches of Europe, especially in Italy and Spain.

Mediæval England produced no painter of note, but, as far as ability and opportunity would allow, she possessed herself of works of art for the decoration of her churches. Very few old P. remain, chiefly owing to the inrush of the Genevan influence, which played sad havoc with all church adornments.

There can be no doubt that P. among other things had been superstitiously regarded and used, and so we find them dealt with in the Injunctions of Edw. VI (1547), which ordered that all P. which recorded "feigned miracles," or were put to any superstitious use, should be taken away, and that if any remained they should be "for a memorial only."

Thus began the great clearance of so much that was beautiful from our churches, and for a cent. and a half they remained more or less cold, dreary and bare.

It was in the 18th cent. that P. were again brought in, generally as altar-pieces. The restorer has swept many of these away, but they are preserved and put up in some other part of the church and sometimes in the vestry. Examples where they remain over the altar are to be seen at Magdalen College, Oxford; Chinnor, Oxon; Bledlow, Bucks; Esher (old church), Surrey; St. John's, Wakefield; Thornes, Yorks; St. Martin-in-the-Fields, London, etc.

Great care should be taken in the selection of P. Coloured ones should be chosen, and these if possible should be originals, not copies. But this for obvious reasons can seldom be the case now.

5. The Selection of Pictures. It is well to remember that P. leave in the minds of many who see them impressions of what they represent. It is therefore most important that those impressions and ideas should be healthy and strong, and such as conduce to a proper realisation of the truths and lessons of the Christian Religion.¹

—R4. H. D. MACNAMARA.

PIE.—(*Pica Sarum*—*Ebor.*, etc.—"*Directorium Sacerdotum*," "*Ordinale*.") Until the art of printing advanced, and a church almanac could be issued for each year as it came, a collected book or "*Calendrier perpétuel*" of 35 (or 36) almanacs was needful to guide the clergy in adjusting the observance of the "movable" and the "immovable" feasts and to regulate the weekly commemorations according to the requirements of each week of every year which could conceivably occur. Meanwhile the *Ordinale* proper which had hitherto applied the general rules of the still earlier *Custom-book* to the course of a single year, had been improved about 1270, when Salisbury Cathedral was

¹ P. are among the less important ornaments which are frequently placed in churches without a faculty, though strictly a faculty should be obtained. And it is a distinct protection against the introduction of P. which are in any way objectionable.

finished, and it went through further revisions in the 14th century.

"The new Ordinal of Sarum use," of which Wyclif fell foul because he looked upon it as the embodiment of a form of worship which he deemed unscriptural, never required to be printed as a substantive work, for a large portion of it had been imported piecemeal into other service books in the form of rubrics. But a much more convenient and particular application of the rules was printed by Caxton in 1477 under the title of the former (and little used book) *Ordinale*. He advertised the copies, however, by a more familiar and distinctive name, as "pyes of two and three commemorations of Salisbury use." In them he provided not only for churches which (like Salisbury itself) were dedicated in honour of the B. Virgin and had only one other Commemoration (of Thomas M.), but for those also which had a third weekly commemoration, that of the patronal saint. In 1487 Caxton printed a fuller *Ordinale* known as the *Directorium Sacerdotum* of Clement Maydeston (fl. 1430-56). In 1497 a further revision by W. Clerke, precentor of King's Coll., Camb., took its place.

A short P. was attached to or incorporated in some MS. Brevs. from the 14th cent. and in those printed 1501-57. In days when service-books were largely rubricated, the priest's directory which had very little or no colour to diversify it was noticeable for its simple black and white appearance, and thus acquired the name of *pica*, or (*mag*)*pie*. Hence also the printer's founts of type, "small *pica*" and "large *pica*," derived their names. The jocular name for a confused jumble of type—"printer's pie"—was also partly suggested by the strange appearance of the much-abbreviated rules.

Cranmer's criticism of "the number and hardness" of these rules—a phrase translated from Cardinal Quignon's strictures on the "ordo breviarii"—was not strictly applicable to the *directions* which are brief and simple, but to the *system* of variable Antiphons, etc., which he was bent on abolishing.

The York *Pica*, or *Directorium Ebor.*, compiled by Rob. Avissede in 1495, was revised by T. Hothysall, vicar choral, and printed in 1520 by Dr. T. Hannibal, canon and diplomatist. (The *Directorium Sacerdotum* has been reprinted by the HBS in vols. 20 and 22 of its series. The short Pie is contained in fasc. i. of the Camb. reprint of the Sar. Breviary.)
—BT. CHRISTOPHER WORDSWORTH.

PISCINA.—A stone basin in the south wall of the Sacarium, used for the purpose of receiving the water with which the vessels have been cleansed after the Celebration of HC. The word itself means "fish pond," and is the equivalent of "κολυμβήθρα" in the early Latin Church for baptismal font. Later, the P. niche was used by the priest for washing his hands after celebrating.

The first rubric in the PB provides the authority for the retention of the P.: "And the chancels shall remain as they have done in times past." There were Ps. in all the churches in the second year of the reign of King Edward VI, and there is no authority for their disuse.

The niche in which the P. is built is canopied, and often richly decorated with foliage and emblematic carving.—R6. F. L. H. MILLARD.

PLAINSONG.

Plainsong is a term now used to denote that great mass of worship-music which came into being during the cents. immediately succeeding the liberation of the Ch. under Constantine. Until

the 12th cent. P. needed no specific name, such general designations as *Musica*, *Canitena* or *Cantus* being adequate, either with or without qualifications such as *ecclesiasticus*. The invention

of harmony, however, rendered some distinguishing term necessary to describe the older one-dimensional, or unisonous, music; and (probably because of its freedom from fixed time-values) the phrase *Cantus planus* (smooth, even, level song) was adopted for the purpose. Another term used somewhat loosely to describe the same type of melody is *Gregorian* music. This is the result of a tradition (now fairly established in spite of modern criticism) which ascribes to Gregory the Great the compilation and final arrangement of the liturgical chant, which already was mainly traditional in his time. Strictly, the expression *Gregorian* music should be reserved for those melodies which came either from St. Gregory's own pen or from the Roman *Schola cantorum* of his time. The wider term P., on the other hand, covers the whole field of primitive Christian worship-music, whether of the Mozarabic, Ambrosian or Gregorian families. From the point of view of the musical theorist the same phrase might even be stretched to include the music which probably was in use in the Synagogue worship of the Pre-Christian era, the early melodies of the Eastern Ch., or even the inflexions to such a Hindu chant as his sacred books and a Mahometan the Koran, but the limits of this art. preclude the discussion of any matter beyond the actual history of the liturgical chant in the West.

There is no direct evidence extant as to the actual origin of the earliest Plain-chant melodies.

The laborious attempts which have been made to establish some kind of musical continuity between the inspired songs of the Temple and the early psalmody of the Christian Ch. fall to the ground in view of the fact that, during the very period when Christian worship-music was developing its own definite characteristics, the use of instrumental accompaniment, which had been so prominent a feature in the Temple scheme, was deliberately disallowed. The evidence on this point is overwhelming and conclusive. Nor can we formulate any definite theory as to the systematic importation of Jewish Synagogue melodies into the Christian assemblies. All that can be regarded as certain is that P. was not so much an original creation of the West as an art-form whose roots lay in the East, and that its evolution in Western Christendom runs parallel with the development of liturgical forms. In order to make clear the structural characteristics of the music, therefore, it will be necessary to allude to the texts which the melodies had to embellish and with which they were so intimately associated. Important as it undoubtedly had been in the age of persecution for the Christian assemblies to conduct their worship in as simple and inconspicuous a manner as possible—with neither music nor

ceremonial, as the 9th cent. writer, Amalarius, reminds us—the ingrained Jewish habit of psalmodic expression had been preserved and even developed. The Songs of the Blessed Virgin, of Zacharias and of Simeon, had come into use along with a number of other distinctively Christian compositions in psalmodic form, of which there are many traces in various parts of the NT. In addition, the prose hymns of Judaism, the Pss., remained with the rising Christian community, a bequest, as it were, from the people of the old Dispensation to those of the new, so that by the beginning of the 4th cent. the psalmody of Israel had, indeed, attained a position of importance among Christians far surpassing that which it had had among the Jews. Thus, the Edict of Milan, which liberated the Church and left her free to employ the resources of art for the embellishment of her services, found her ready prepared with the Psalter, and other compositions psalm-like in structure, for use as the basis of that portion of her worship which lay outside the prayers and readings.

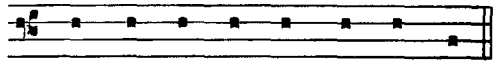
The earliest known method of reciting a Ps. musically was that called *Cantus responsorius*, by means of which the precentor sang the Ps. as a solo, the congregation interpolating a fixed refrain at the close of each verse. Probably this method was a continuation of the practice which had long been current in the Synagogue. In the earlier Christian times the precentor's solo passages were little more than inflected monotone (see MUSIC, LITURGICAL), but the natural predilection of a skilled artist for vocalisation seems to have asserted itself, especially at punctuation points, and by the time of St. Augustine the music of the Ps. verses had become ornate, the older simplicity being regarded as an archaism. The congregational refrains or interjections originally were very brief, such phrases as *Amen* or *Alleluia*, a short text as “For his mercy endureth for ever,” or the first verse of the *Gloria Patri*, being used in this manner. Among the Greeks such a response was known as an *Acrostic* (ἀκροστιχίον or ἀκροσπῆβριον), the Latin term to denote the same thing being *Respondere*; hence the use of the term *Responsorial Psalmody* to describe this type of recitation. A further point of development was reached when the refrain itself was appropriated by the trained liturgical singers. This involved the musical elaboration of the chorus parts which hitherto had necessarily remained simple, so that the whole system of Responsorial Psalmody became extremely ornate throughout, with the result that the Ps. so treated was eventually narrowed down to the limits of a choral melody (called the *Respond* proper) with only one or two Ps.-verses sung by the soloist. In this musically elaborated, though textually abbreviated, form, Responsorial Psalmody survived in the GRADUAL at the Euch. and in the RESPOND of the Divine Office.

The next method of psalmody to be considered in the order of its introduction was that called *Cantus tractus*, a sustained, uninterrupted chant sung by a single voice throughout. Obviously, this method possessed great possibilities for musical ornamentation of which the early musicians were not slow to avail themselves. Its sole survival in the later liturgical books is to be found in the TRACT which, on certain penitential occasions, was substituted for the *Alleluia* after the Euch. Gradual.

Another method of psalmody was that known as *Cantus in directum*, whereby a Ps. was sung straight through by a body of voices without repetition, response or antiphon. This seems to have been the latest method of all, for it is first mentioned in the *Rule* of St. Benedict, where it is prescribed only for certain Psalms. It is dealt with at this point because it never had the same vogue as the method to be described below, nor did it influence the later liturgical forms to any degree. Many liturgists have thought that this Direct Psalmody was merely ordinary recitation without musical embellishment; that it never developed beyond the simplest inflected monotone may be seen from the following example, which shows its actual survival in the Benedictine books:



The Lord help - eth them that are fall - en :



the Lord car - eth for the righ - teous.

The fourth method of reciting the Psalter was that known as *Cantus antiphonus*, in which the singing was done by two alternating choirs. Its origin has been ascribed to St. Ignatius of Antioch, but probably it began in the East about the middle of the 4th cent., and speedily rivalled the competing Judaistic method of Responsorial Psalmody already described. Its chief point of divergence from the Responsorial method lay in the singing of the Ps.-verses by a whole choir instead of by a single voice, and in the extension of the refrain (which had been but a congregational “tag” in the Responsorial system) into a definite melodic formula sung by an answering body of voices. This Antiphonal Psalmody was introduced into the West by St. Ambrose. Already in his time the word *Antiphon* had come to mean a refrain in psalmody, and Antiphonal Psalmody signified the singing of Pss. by two choirs alternately in such a manner that an antiphon melody introduced the Ps. and was also repeated after each verse.

In a very short time Antiphonal Psalmody became extremely popular, and many interesting allusions to it are made by St. Augustine. It was this method of using the Psalter with refrains, or antiphons, which formed the groundwork of all the choral parts of the later liturgical books except the *Graduals*, *Responds* and *Tracts*, which have already been accounted for. From this point onwards the history of the chant and of the text that went with it is one of textual abbreviation and, perhaps, of melodic simplification, culminating in the authoritative work of revision and classification undertaken by Gregory I. Such additions to the musico-liturgical scheme as came in after his time are easily distinguishable by reason of the restricted and local authority which they possessed. In fact, the Gregorian revision, which marks an important stage in the complete Latinisation of a type of melody originally Oriental in character, seems to have been regarded as so authoritative and final

4. Development of the Plainsong System.

that the later stream of constructive musicianship had, for the most part, to find its outlet in other and less permanent directions (see *TROPE*).

At this point it may be well to notice how the inevitable textual abbreviations already referred to were carried out in the musical psalmody which accompanied Christian worship, as a good deal of light will thus be thrown upon the actual contents of the Sarum *Gradual* and *Antiphoner*, with which the compilers of the BCP were so well acquainted. The variable parts of the music of the Euch. (other than those between the Ep. and Gospel) may be taken first. These consisted of an *Office*, or *Introit*, sung during the entry of the celebrant, an *Offertory* sung during the preparation of the oblations, and a *Communion* sung during the partaking of the Sacrament. They were all of the nature of incidental accompaniments to the actions of the minister, and their duration depended upon his convenience. The abbreviation of the Introit left it eventually with its antiphon and only one Ps.-verse, with *Gloria Patri*, while the Offertory and the Communion lost their Ps.-verses altogether and retained only the antiphon or refrain.¹ Such non-variable and quasi-Biblical parts of the Euch. office as were inserted gradually (*Gloria in excelsis*, *Sanctus*, *Agnus Dei* and *Credo*) were set to simple inflexions which lay somewhere between inflected monotone and the simple Ps.-tone. The elaboration of the "Ordinary" as distinguished from the "Proper" is a later growth.

In the Divine Office the abbreviations did not affect the Psalter as in the Euch., but were felt rather in the antiphonal refrains. This may easily be explained, for, instead of being incidental accompaniments, the Pss. were of the essence of the Divine Office. The Ps.-antiphons, however, disappeared from use except at the beginning and end of the Ps., and, beyond this, the antiphon which preceded the first verse was restricted to the first two or three words, leaving just so much of the melody as was necessary to indicate the particular Tone to be used for the Ps.-verses.

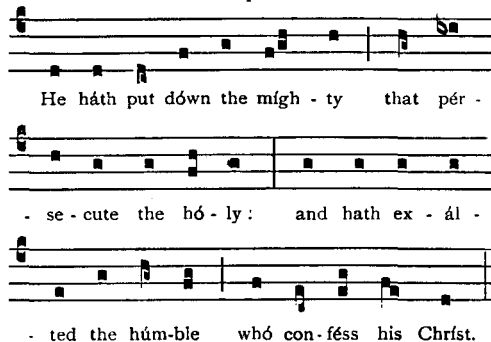
Space will not permit of any detailed discussion of the theoretical structure of the P. melodies. It will suffice to say that, far from being a crude and imperfect form of composition, they represent a highly developed and extremely scientific musical system, which reached its climax at a remarkably early period. Simple inflected melodies for the people, developed pieces for the trained choir, and highly ornate numbers for the skilled soloist, are all to be found within the Plain-chant scheme, which, to the musician, must remain for all

5. Structure of Plainsong Music.

¹ As an exception to the general rule that the Euch. Pss. were accompanimental interludes which might not of themselves delay the celebrant, it should be noted that the Gradual, although abbreviated for practical musical reasons, was actually listened to in silence by all present, including the celebrant. It was, in fact, the musical feature of the service, where the singer momentarily became the principal figure.

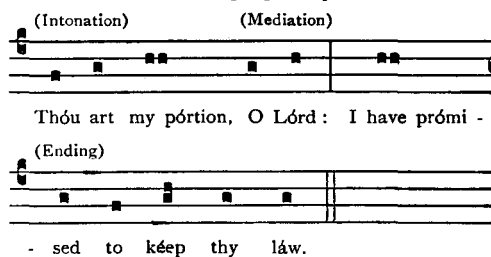
time as the accomplished realisation of all that was possible within the limitations of the monophonic, or unisonous, style. The eight families, or *Modes*, into which the antiphons and other melodic compositions were divided had their counterparts in the eight Tones, or recitative passages, by means of which the Ps.-verses were rendered both at the Euch. and in the choir offices. It will only be possible now to give some brief musical examples to illustrate the first Mode and its accompanying first Tone.¹

Canticle Antiphon, Mode 1.



He háth put dówn the mígh - ty that pér -
se - cute the hó - ly: and hath ex - ál -
ted the húm - ble whó con - féss his Chríst.

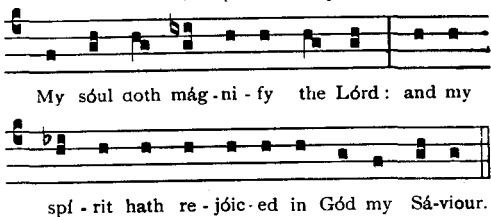
Tone 1 simple psalm form.



(Intonation) Thóu art my pórtion, O Lórd: I have prómi -
(Mediation) sed to kéept thy lów.
(Ending)

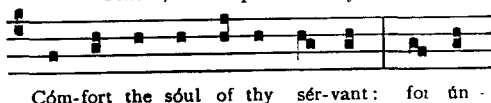
(together with eight other Endings, the use of which depended upon the Antiphon melody).

Tone 1, Gospel-canticle form.



My sóul doth mág - ni - fy the Lórd: and my
spí - rit hath re - jóic - ed in Gód my Sá - viour.

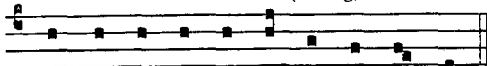
Tone 1, Introit psalm-verse form.



Cóm - fort the sóul of thy sér - vant: for ún -

¹ The whole of the Tones in their varying forms will be found set out at length in the *Primer of Plainsong* (Novello).

(Ending)



to thée, O Lórd, do I lift up my soul.
(together with three other Endings, the use of which depended upon the melody of Introit Antiphon).

The intention of the English reformers in the 16th cent. was undoubtedly to retain the ancient Plain-chant for the revised service-books, but in a simplified and congregational form. The most complete and authoritative vindication of their ideal of musical

6.
Plainsong
since the
Reformation.

simplicity is to be found in the *Booke of Common Praier* noted of John Merbecke, issued in 1550. Cranmer's desire for a purely syllabic chant was doubtless the result, partly of the corrupt rendering of the ornate P. melodies which had prevailed in his time, and partly of the scandalous practice which had grown up of setting liturgical texts to polyphonic compositions founded upon secular themes often profane in their associations. Nothing but a yearning for musical directness, such as would enforce rather than obscure the sense of the text, could have justified Merbecke's drastic revision of the traditional melodies, which were undertaken so as to secure only one note to each syllable. But the important point is that the prevailing sense of antiquity prevailed in music as in much else, and the immemorial strains of over a thousand years were adapted to new conditions and were not abolished. The settings of the Pss. and Cants. in Merbecke's book follow the simple Gregorian tone forms, while, in the Communion Service, his settings of the *Kyrie eleison* and of the other shorter numbers are all transcriptions of the simpler melodies in the *Sarum Gradual*. Even in the longer numbers, which seemed for the time to defy adaptation and were consequently provided with new melodies, the settings were not written in the idiom of the time, but were very ingeniously kept within the limits of the Plain-chant style. Amid all the changes and experiments of a cent. the recitation of the PB Psalter preserved a very substantial musical identity with the Plain-chant of antiquity, and the Gregorian Tones only ceased in England when the recital of the Psalter itself ceased in the penal days which followed the overthrow of King Charles' throne. At the Restoration, although the ancient melodies were revived in many places as a matter of course, a new spirit came over eccles. music, and lighter methods, curiously out of keeping with the solemn grandeur of the words, came into vogue in those circles which were nearest the influences of the Court. But there is fairly conclusive evidence that Gregorian psalmody in England went on until 1740, so that its revival in the 19th cent. leaves only a deliberate break of a hundred years in its continuity from the coming of St. Augustine to these shores; a break which was not too

happily filled in by the "fine and modish" inspirations of Nicholas Brady and Nahum Tate.

Beyond the overwhelming claim to recognition which P. may have from the purely historic point of view, there is a further reason for its retention. It is an artistic creation designed to fit the rhythmical prose of the liturgical texts, and, as such, is an unrivalled medium for their musical embellishment. The combination of metrical chant-forms with rhythmical prose words involves the introduction of two incompatible factors, each of which is for ever striving for the mastery. All the reforms which have been undertaken during the last decade in regard to the recitation of the Psalter have been necessitated by this attempted combination of irreconcilable forces, and in every instance the complete mastery of the words has only been secured by the elimination of those characteristics which alone make modern settings justifiable and tolerable. In spite of the enormous havoc which has been done by the faulty rendering of P. melodies, due to an inadequate knowledge of the principles underlying them, it may assuredly be said that the value of Plain-chant as a means for the devotional expression of those inspired forms which have come down to us from the heroic ages of the Saints and Martyrs is becoming more fully recognised every year.—
Q2. F BURGESS.

PLATE.—The rubric in the PB specifies four vessels to be used in the celebration of the HC :
 flags, cups or chalices, patens,
 and basons for alms. FLAGONS are described in an article by themselves.

For convenience antiquaries designate the Pre-Reformation vessels as chalices, and the Post-Reformation vessels as Communion cups. The practice of administering the Blessed Sacrament to the laity in both kinds, a practice of the early Church reverted to at the Reformation and not the least important change effected at that time, made it necessary for the parishes to provide a cup suitable for the use of the whole congregation. Commissioners were appointed in every county by King Edward VI and by Queen Elizabeth to seize all plate which was no longer particularly required or had served for "Popish purposes." Many parishes in the City anticipated what was coming by selling their plate. The Commissioners were directed to leave sufficient plate to fulfil the needs of each parish, that is to say, a decent cup and paten. The clearance of old plate made, partly by these Commissioners but also by the waste of time and the proceedings at the Great Rebellion, was so complete that only thirty-three chalices have been discovered still in use in England. The great similarity in shape and ornament first of the Edwardian cups, and later on of the Elizabethan cups, makes it probable that some general patterns were issued by the authorities. Only fifteen cups of King Edward's short reign are known to exist in England (seven are in the City of London; the oldest, 1548, is at St. Lawrence

Jewry). There is practically no Marian church plate, though the City parish books show that much was done to restore furniture required by the unreformed service. Elizabethan cups exist (by the score) all over England. There are no less than thirty-six in use in the diocese of London. The cups of these two reigns are frequently made of silver gilt. The Edwardian cups are very plain; they have U-shaped bowls slightly narrower at the base than at the lip, and a plain tubular stem with a round foot. The Elizabethan cups are usually more conical and the stem is divided by a knob, like the stem of a Pre-Reformation chalice. The bowls, too, are usually engraved with a conventional scroll design called the strap pattern. The Elizabethan shape continued till the Commonwealth, the strap pattern disappearing after 1600. A large number of very handsome imitations of the Pre-Reformation chalice were made during Archbishop Laud's time. Example: P. given to Acton parish by Duchess Dudley and consecrated by Bishop Juxon at Fulham (the Order of Consecration Service is unfortunately not recorded). The typical cups of the Commonwealth were either a plain vessel with a straight-sided bowl and flat base and a plain trumpet stem, or a small cup with a U-shaped bowl and baluster stem. This variety developed more generally into the ugly Georgian cups of the 18th cent. A fine example of late 17th cent. P. attributed to Sir Christopher Wren, made in 1683, is at St. James Piccadilly. The classical revival at the end of the 18th and the commencement of the 19th cent. produced little P. Example: a fine collection at St. Pancras, London, given by the Duke of York in 1822.

The mediæval revival of the Early Victorian period introduced the Pre-Reformation models now usually copied.

Patens are of several kinds: combined paten and cover for the cup, small hand paten, large credence paten, and still larger covered paten sometimes called ciborium. The Pre-Reformation and Edwardian patens were small plates. The former generally had a lobed depression and were engraved with some sacred emblem. The latter were flat plates. The paten covers, an invariable adjunct to the Elizabethan cups, are not frequently found after 1600. In Jacobean times the hand paten was enlarged and raised on a short stem.

The *tazza*-patens so called (examples: Egham, Surrey; St. Giles Cripplegate), were, I believe, really made for chalices (examples: Lausanne; a Scottish example in the collection of the Earl of Rosebery).

The best example of an English ciborium is at Acton in the set of P. presented by Duchess Dudley to the parish. The paten is raised on a baluster stem and fitted with a dome-shaped cover or lid. This cover is provided with a little flat foot like a paten cover, so that when the lid is reversed it can be used as a separate vessel.

At St. Bride, Fleet Street, the ciborium cover was used as an alms bason.

Alms dishes first appear about the Reformation. (Examples: Pre-Reformation, St. Magnus; 17th cent., St. Michael Royal; 18th cent., St. James Piccadilly, and St. Margaret Westminster, with representations of the Lord's Supper.)

Spoons first appear in the time of Archbishop Laud; they usually had circular bowls with a square or hexagonal stem and a seal or figure handle. The bowls of later spoons were frequently perforated with either plain circular holes or a pretty pattern intended to strain the wine or remove impurities from it. It is not improbable that they may have been originally introduced for use as in the Eastern Church and afterwards retained for convenience.

Among miscellaneous objects may be included small sets of P. for the communion

5. Miscellaneous. of the sick, funnel wine strainers, knives, and cruets for water and wine.

Church P. as a rule is made of silver and frequently of silver gilt. Among the few pieces of gold church P. in England are two chalices at Cambridge, one at Oxford, and sets of P. at the Chapels Royal and St. Paul's Cathedral. Base metal, glass and pewter, were and are used occasionally.

Probably the earliest communion cups in existence are those exhibited in the treasury of St. Mark's Church at Venice. According to tradition these were taken from St. Sofia at Constantinople at the establishment of the Latin Empire. But the cathedral treasuries at Valencia in Spain and Genoa claim respectively to possess the cup and paten used by our Saviour. The latter, a large green crystal bowl called the *Sacro Cateno*, was brought to Genoa in 1501 from Syria, where it was taken at the battle of Casarea near Mt. Carmel. It has no Christian emblem on it. The Valencia cup is a much more interesting object. It consists of two onyx cups or bowls about 5 inches in diameter joined by a gold stem. The lower bowl being inverted forms the base or foot and the upper bowl the cup. The latter is engraved with an inscription in Syriac characters. The stem has S-shaped handles, and the base is decorated with gold bands studded with uncut jewels. According to the official account, it was given to the cathedral by King Alfonso V.

The best books to consult about P. are *La Messe*, by De Fleury, 8 vols., Paris (V. A. Morel), 1883-9;

Mediæval Chalices and Patens by **6. Bibliography.** S. John Hope and Fallow; and the published inventories of church P. in many dioceses. *Old Plate*, by J. H. Buck, published in New York by the Gorham Manufacturing Company, contains inventories of old P. still in use in the United States of America.—R3.

E. H. FRESHFIELD.

PLURALITY.—See **BENEFICE.**

POLL.—The decision of a vestry meeting on any matter may be ascertained by a P. as well as by a show of hands. The chairman of the meeting, who is ordinarily the incumbent of the parish, may direct a P. to be taken without first taking a show of hands. And, if the votes of the meeting be given by show of hands in the first instance, a P. may be demanded as of right by any member of the vestry present who is dissatisfied with the result; but such demand should be made at once, before the meeting has proceeded to other business. Where a P. is to be taken, it is ordinarily the duty of the chairman of the meeting to fix the time for the P. and make the arrangements necessary for its proper conduct.

Every member of the vestry is entitled to vote at the P., whether he was present at the meeting in question or not. As on a show of hands, each member has from one to six votes according to the rateable value of his holding in the parish as entered in the rate book; and the votes at the P. must be given openly and in person, not by ballot or by proxy.

[A P. may also be demanded in the case of a Proctorship election. Those present can record their votes. Absentees will be notified of the days of polling. The expenses are shared by the candidates.]

HUGH R. P. GAMON.

PONTIFICAL.—The P. or *Liber Pontificalis* (called *liber ministralis* in cents. 9–10) contained rites and ceremonial of such sacramental and occasional services as were either peculiar to the office of

a Bp. (or, possibly, of an abbot), or to occasions when a prelate exercised some sacerdotal function personally. The *PB of Sarapion* (c. 350) and such documents as the *Peregrinatio*, commonly styled *Sylvia's* or *Etheria's*, the *Apostolic Constitutions*, etc., may serve to give some idea of what Bps.' books in early times in the East contained. In the West, we find the *Sacramentaries* along with *Ordines Romani* containing the germs of the mediæval Pontifical. The P. of Egbert (Surtees Soc. 27), now known to us from its 10th cent. copy, represents, as its name implies, a book used at York (c. 735–66). It is the earliest known book of its class—a Western book, distinct from a mass-book, and serving for the Bp. a purpose similar to that which the *MANUAL* would do for a parish priest. Egbert's P. bears some traces of its Roman origin. Similarly, such Norman prelates as Leofric of Crediton just bef. the Conquest, and St. Osmund of Sarum just aft. it, had P. offices combined with *Ordines Romani* prescribing ceremonial for certain occasions when they celebrated. The Bp.'s book was occasionally known as his *Ordinarium*.

The principal duties usually reserved for the Bp. as superior were the following: Confirm.,

Conferring of Orders, Benediction of Monks and Virgins, Coronation of Kings, Consecration of Churches, with their contents, and of Churchyards, Reconciliation of Penitents, etc. Of these it was found convenient to include one at least in the ordinary *Manual* with which parish priests were furnished, viz., the Order of Confirm., not so much probably on the ground that, theoretically at least, a presbyter might confirm in emergency, but so as to have the form accessible when the Bp. came. Certain benedictory *formule*, which a priest might be deputed and licensed to use under his Bp.'s commission, were, moreover, usually put in the *Manual*; and *per contra* some Ps. are supplied with a large number of forms which are not exclusively reserved to Bishops.

The demand for the P. was naturally small, and, even down to the final abolition of Lat. services in the Ch. of Eng. in the reign of Q. Eliz.,

no printed copy was produced for use in this country, though the rubrics of the printed Sar. *Processional* and one among its

woodcuts (expulsion of penitents on Ash-W.) provide for the case of the Bp. officiating. Each Bp. would take his own book with him in his journeys round his diocese, having had, on his consecration, a P. compiled by himself and illuminated under his own direction, or else having acquired one by gift or purchase, a vol. possibly endeared by reminiscences of a previous owner, his predecessor in the see, or, not infrequently, the old Bp. of some distant diocese. Sooner or later he might supplement the vol. with one or more additional items which he needed, and which an episcopal brother, e.g., Grandisson of Exeter, or Abp. Peckham, had composed. J. de Grandisson himself compiled two *libros episcopales*, one large, one small, and left both of them to his successors. Wykeham likewise bequeathed to the see of Winton, with his best Missal, *librum meum de officio pontificali*, which we gather opened, like that of Edm. Lacy of Exeter, with directions for vesting the Bp. for his solemn service. But the order in which the various offices are arranged is by no means uniform in the different MSS., some 40 in number, vols., rolls, or fragments, apparently used by English Bps., as described by W. G. Henderson (Surtees Soc. 6r), W. H. Frere (Alcuin Club 3, and *Biblioth. Musico-Liturg.*), H. A. Wilson (*Pont. Magd. Coll. Oxon.*, etc.—HBS 39), and others. The *Liber Pont.* of Edm. Lacy 1417–55, edited by R. Barnes, Exeter, 1847, is fairly comprehensive. The Roman P., compiled by Aug. Patrizi Piccolomini, Bp. of Pienza, and edited by Jac. de Lutiis and J. Burckhard, was printed in folio by Stephen Plannck in the pontificate of Innocent VIII in 1485; again in 1497; also in Val Trompia, 1503; and in Venice by Giunta, 1510, 1520, and 1572. It was revised in 1596, 1644, 1752, 1818, and more recently.

We find distinction drawn in some cases in English Ps. between the usages of the Romans (Gregorian) or the Roman *curia*, the French (Gelasian), and the Church of Eng., in certain rites and ceremonies, and here and there reference is made to the use of some local church, such as Exeter or Salisbury. Thus the blessing of a portable superaltar slab *more Gallicorum vel Romanorum* is referred to in Abp. Bainbridge's 13th cent. P., and the two forms themselves both occur as late as Bp. Clifford's (c. 1397–1421). Frere suggests that this collocation was the work of Grandisson of Exeter, who in 1328 asked for books *de usu Anglicano* from his uncle Otho's chapel and, in his own P., deliberately put Roman, Gallican, and Anglican forms for consecration of a Bp. side by side, "so that the consecrator might take his choice." Frere (Alcuin Club 3) has analysed English P. forms (a) for conferring holy orders and (b) for veiling nuns, and has traced Roman and Gelasian elements. Roger de Mortival's P. (c. 1315) gives the consecration of a queen *secundum ordinem Romanum*.

Until the time of Cramer the idea of one liturgical Use for the Church and realm of

England had, it seems, made little way. When at length the PB came out in 1548–9, it contained

Confirm., as Lat. Manuals had done, but did not provide any substitute for the MS. Lat. P. with which each Bp. had provided himself. In 1549–50 "the form and manner of making and consecrating of Archbishops, Bishops, Priests, and Deacons" was brought out, and in 1552 provision was made for the Bp. when present to pronounce the Absol. and concluding Blessing in the Euch., his vesture and staff having been specified already in 1548–9. Destruction of abbeys and spoliation of chs.

4. Post-Reformation Pontificals.

must have checked ch. building after 1536; but, when chapels and chs. were once more built or restored, in Jacobean and possibly in Elizabethan times, Bps. such as W. Barlow and L. Andrewes compiled forms for consecrating chs., chapels, and burial grounds; also for their reconciliation aft. desecration or pollution, and, occasionally, forms for dedicating vessels for service. Laud, Cosin, and others continued the tradition. Dr. Legg has edited for *HBS* (41) a collection of such 17th cent. forms. In the Upper House of Convocation, 13th May, 1640, Laud proposed that a form should be provided for general use, but the preparation of a uniform set of Visitation Arts. occupied the time instead. Aft. the Restoration, however, Cosin, who presented such Arts. to the president, March 8, 1662, was a fortnight later charged with the business of preparing a form for consecrating chs. and chapels throughout the realm. He appears to have been unable to get it ready and approved in time for its inclusion in the *Sealed Book* which was his special care, but the matter came up in Convocation again on May 2, 1663. Such a form appears among his papers (Surtees Soc.), but nothing was settled; and the project rested until Q. Anne in 1711-12 and Geo. I in 1715 gave letters of business to Convocation, when forms (since edited by E. C. Harington, 1844) were framed; but the silencing of the Synod of Cant. and the death of Abp. Tenison precluded them from gaining an absolute authority; and thus each English Bp. has been left hitherto to his own discretion.

In Ireland a form of consecrating chs. has been traced in 1666 (and, in a version for French refugees, in 1702), and the Convocation of the then established Ch. of Ireland was occupied on the matter in 1709-19. Printed copies have been appended to some Dublin editions of the PB since 1716 (B. Mus. 3407, f. 11, e. 18, 1—see W. Reeves, *Irish Form*, S.P.C.K., 1893; and cp., on the general subject, J. Wordsworth, Bp. of Sarum, *Rite of Consecration*, Ch. Hist. Soc., tr. 52, 1899).

The PB of the Protest. Episc. Ch., U.S.A., has had a form for consecration of a ch. or chapel since 1799, and one for Institution and Induction of Ministers since 1804. *A Brief Pontifical* was issued as a private venture, c. 1865-70 and subsequently, as a supplement to R. F. Littledale and J. E. Vaux's *Priest's Prayer Book*, partly with a view to Dr. H. L. Jenner's episcopate in Dunedin. With more authority, *A Manual of Offices for Several Occasions* was printed at St. Cyprian's Coll., Bloemfontein, 1880, for Dr. A. B. Webb and his Synod. A form for dedication of bells was issued for the dio. of Winton, 1871; St. Paul's, London, 1878; St. Mary's, Edinburgh, 1879; for Admission of Readers, Oxford, 1868.—B2.

CHR. WORDSWORTH.

POOR, CARE OF.—The PB of 1549 ordered that during the singing of the OFFERTORY "so many as are disposed shall offer unto the poor men's box every one according to his ability and charitable mind." In 1552 "the churchwardens, or

some other by them appointed," were directed to "gather the devotion of the people, and put the same into the poor men's box." In 1662 the alms were to be collected, "presented and placed upon the Holy Table"; and a final rubric directed that "after the Divine Service ended the money given at the Offertory shall be disposed of to such pious and charitable uses as the Minister and Churchwardens shall think fit." No. 84 of the canons of 1604 ordered the provision of a "chest for alms in every church," of which there were to be three keys, one to be in the custody of the parson and the others to be kept by the churchwardens. The alms collected in it were "yearly, quarterly, or oftener (as need requireth)," to be distributed by them "in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbours."

Two Principles are here involved. The change in the social and economic conditions of England, the development of the Poor Law, and the increase and organisation of charity, have rendered obsolete the particular methods enjoined; but the duty to give to the poor as part of Christian life and worship, and the obligation so to give that most good can be done, remain unchanged. The former is insisted on by the weekly collection, the latter is involved in the suggestions for its distribution.

There are two possible methods of securing the maintenance of these principles.

(A) In many places Parochial Relief Committees have been established. Their aim is: (1)

to ensure thoroughness and carefulness in giving relief; (2) to form a centre of consultation so that each worker may profit by the experience of the others; (3) to enable

all to work together instead of overlapping or frustrating one another's efforts; (4) to strengthen by these means the religious and moral life of the Church.

(B) Others believe that even with the best administration such Committees will only encourage among the masses the idea that the Church is primarily a relief agency; that, without an elaborate and cumbersome system of cross references and visits, overlapping with other agencies will continue; and that by them the clergy will inevitably be compelled to serve tables to the harm of their spiritual work. They therefore advocate the formation of Committees over larger areas including several parishes, on which should also sit representatives of Non-conformist bodies, of Friendly Societies, of the Guardians, of School Care Committees, etc. Representatives from each parish would sit on such Committees and accept responsibility, as far as funds allow, for their own people, who however would not know where the help, administered by the Committee, came from. By these means the Church would fulfil her duty to her poorer members, while all suspicion of

2. Two Principles of Almsgiving.

3. The Methods of carrying them out.

1. The Church and the Poor.

religious bribery would be avoided. Often the former plan is the only one practicable, but it should aim at ultimately leading on to the second.

In either case an experienced and trained Secretary is needed, and definite, full and continuous records should be kept of all that is done, with separate papers for each family, numbered and indexed for future reference. The meetings of the Committee must be held at least once a fortnight, the Secretary being given authority to act in cases of emergency. There should be proper representation on it of the various works in the parish or district. It should be composed of both men and women. By it the entire alms of the parish should be administered, and the members should feel themselves bound loyally to abide by the decisions of the whole body.

There must be full and careful inquiry in each case. Both the extent and the causes of the trouble (sickness, size of family, bad character, misfortune) must be known, as well as the sources from which it can be met (income, relations, charity, etc.). This is necessary if the real evil is to be dealt with, and if a fair decision is to be made between several applicants (e.g., for a pension or gift). All statements must be verified (addresses, wages earned, etc.); this is imperative in the interest of truth.

Cure, not merely Relief, should be aimed at. When the circumstances are known, the cases should be considered by the Committee, and each member should consider the best way of doing permanent good. People of bad character cannot be helped by mere almsgiving, as they will not try to help themselves. Nor should money be given merely because people are "deserving," but when they need it, and when it is likely to benefit them. A plan should always be made, and held to till it has clearly failed or succeeded. Relief should be adequate, in cash given at the home, and not by ticket. It is better to help thoroughly a few who are in need than to give a number of small doles to people who can really do without them.

There must be Co-operation with other Agencies. This may be often effected by combining with them in some such plan of help to be carried out either by them or the Committee. Where there is a Charity Organisation Society, it will often be able to undertake this work, if the agencies will provide for the cost. In other circumstances it is better for each agency to undertake the whole of a certain number of cases. Where possible, recourse to the Poor Law should be prevented, but when the Guardians have accepted the responsibility for a family they should do all that is necessary. Out-relief should never be supplemented by charity, and it is a very serious matter to thwart the plans of others, even if they seem to be mistaken, by interfering.

The Work of Charity is not confined to Relief. The Committee is justified in spending alms on preventive work. Less experienced workers can often undertake this, and so train themselves for the more difficult work of relief. There are immense openings in connection with School Care Committees, Thrift Work, Apprenticeship, Health Work, Friendly Visiting for After-Care Committees, Clubs, and Societies for Girls. Visiting in connection with these will often be found more satisfactory than house-to-house or district visiting.

The effect on character is the chief consideration. In all relief given the moral results to the individual must be thought out—whether it is likely to make him more or less strong and independent in the future. Still more must the effect on the neighbourhood be considered before giving to people who are immoral, drunken, lazy, untruthful, or neglectful of their children. Often it is far more personal interest and encouragement than money that is needed to help people through their difficulties.

Literature. *The Charities' Register and Digest* with an Introduction on *How to Help Cases of Distress*, and other publications of the London Charity Organisation Society (Denison House, Vauxhall Bridge Rd., S.W.), especially the *Occasional Papers* dealing with the Church and Charity; *Charitable Relief*, Handbooks for the Clergy Series (Longmans, 2s. 6d. net), with a short list of books; *Royal Poor Law Commission Report*, Pt. VII, and Appendix XIII, *Diocesan Reports* (Wyman, 109 Fetter Lane, E.C.); *Publications of the Christian Social Union, Association of Parochial Relief Committees, National Health Society, National Union of Women Workers, Industrial Law Committee, and other Societies* details and addresses in the *Charities' Register*.—K3^g.

CLEMENT F. ROGERS.

"POPULOUS PARISHES."—Prior to the passing of the first of the Ch. Building Acts in 1818, Parishes remained for the most part the same in superficial extent as when founded upwards of 800 years ago. Very inadequate attempts were from time to time made to supply the deficiencies in ch. accommodation by the foundation of chapels within the bounds of parishes themselves, but no attempt was made to invest these churches with independent parochial rights. The Ch. Building Acts—upwards of twenty-one in number—mark the first stage in the subdivision of Parishes. These Acts are so complex and conflicting in their nature as to have defied all endeavours to classify them or render them at all intelligible to the general reader. They were followed by the PEELE Acts which proceed towards the attainment of the same object upon totally different principles and have been practically superseded by Lord Blandford's Act, 1856, by the agency of which parochial subdivision is now quite easily and efficiently accomplished by the Eccles. Commissioners for England to whom the entire conduct of all proceedings relating to subdivision is entrusted.—A7.

T. H. ARDEN.

PORCH.—Our church Ps. served a ceremonial as well as a practical purpose. The Marriage Service, for instance, began in the P.: here, too, was the holy water stoup. Except in a few instances, the principal entrance to an English church was by side P. and not by a western doorway. The Saxon church at Bradford-on-Avon has lateral Ps., and there is a large Norman P. at Southwell Minster. The early Gothic north Ps. at Wells and Salisbury, the south transept P. at Lincoln and the west P. at Ely are highly finished and important work of the 12th and 13th cents. The grandest of English Ps. is that at Peterborough with its three great arches and its crown of spires, and of later date there are interesting examples at St. Mary Redcliffe (Bristol), and at Cirencester. Most of our large Ps. are in two stories, the upper one serving as a sexton's lodging, a library, or a vestry; but village churches often have low, simple Ps., though generally these

are carefully finished. Timber Ps. are common in some districts, the oldest is perhaps that at South Hayling, which is 13th cent. work. The very fine 15th cent. example at South Benfleet is carved all over with rich tracery ornament. At Leigh (Essex) is a good 16th cent. red brick P. In modern classic churches open porticos were often used instead of sheltered Ps., but these porticos are far from suitable in the English climate.—R6.

CHARLES A. NICHOLSON.

POSITION AND POSTURE OF MINISTER AND PEOPLE.—“Religion, in order to meet

the wants of human nature, will
1. Preliminary. take account of each element in man's nature: she will maintain lower relations with the bodies as well as higher relations with the souls of men. As man has, besides his unseen person, an outward and visible shape, so will religion herself provide sensible forms as well as supersensuous realities. She will exact outward as well as inward reverence, because in a being constituted like man, the one is really the condition of the other” (Liddon, *Some Elem. of Relig.*, 3rd ed., 116). In these words we have the *rationale* of the appointment and adoption of bodily postures in public worship; there is also the need of order and uniformity in united worship. Thus bodily postures are to be regarded as the outward apparel of religion, in which the worship of the Church as a body finds its reverent and appropriate visible expression. “I beseech you,” says St. Paul, “that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12 1). In *The Myroure of our Ladye*, of 15th cent. date, this is well put thus:

“Take heed that the holy hours be said with meek reverence and devotion, both inward in heart and in all outward observances, as in kneeling, inclining, sitting and standing, and in sad” (serious) “and reverent keeping of all the members of the body, much more than if ye were in the presence of any earthly king or queen, or other earthly creature, as ye that are in the presence of Almighty God to do Him service, both with body and soul, like as He made both to that same end” (*E. E. Text Soc.* 62).

The only postures named in the directions of the PB are two—standing and kneeling: and this is true both as regards the minister and the people, with considerable difference of occasion: the standing posture of the minister has in certain cases its own special significance. The sitting posture, though customary on the part of the people, is not recognised in the rubrics of the PB. (See art. SITTING.)

In canon 18 of 1604 we find some enlargement and explanation of the rubrical directions of the

PB, such as “all kneeling,” “all meekly kneeling,” “the people kneeling,” “all standing up,” “the people standing.” The 18th canon reads, “all manner of persons present in the time of divine service shall reverently kneel upon their knees when the general confession, litany, and other prayers are read; and shall stand up at the saying of the belief, according to the rules in that behalf prescribed in the Book of Common

Prayer.” Strange to say, the practically universal habit of sitting during the Epistle, and the very ancient and widespread custom of standing during the Holy Gospel (ordered in the rubrics), and during the recitation of the *Gloria in excelsis* in the Communion Service, is not alluded to in canon 18; whilst also no mention is made of any posture of the people during the Psalms and Canticles. The canon goes on to explain that “these outward ceremonies and gestures” (of kneeling and standing) “testify the inward humility and Christian resolution” of the worshippers. The same canon directs that, “when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all person present, as it hath been accustomed”; whilst canon 7 of 1640 “commends it to all good and well affected people, members of this Church” (of England), “that they be ready to tender unto the Lord the said acknowledgment” (that the church is God's house), “by doing reverence and obeisance, both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Q. Elizabeth.” (See art. BOWING.)

The very general custom which obtains nearly everywhere in our churches of facing East during the recital of the Creed has no rubrical authority of any kind, nor any Pre-Reformation precedent whatever. “It was begun in Caroline times, partly in imitation of the practice of the Jews, who always turned their faces in the direction of Jerusalem, towards the mercy-seat of the holy temple, when they prayed, and partly in imitation of the early Christian ceremonies of Bapt., in which it was usual for the catechumens to renounce the devil with their faces to the West, and then to turn to the East to make their covenant with Christ: the East, or region of the rising sun, being the source of light. Hence the turning towards the East became associated with Christian worship generally from early times, but not till quite recently in any special sense with the daily recitation of the Creed” (Procter and Frere, *New Hist. PB* 391). It may be said here that the true survivals are the turning to the East for the *Gloria Patri* and the *Gloria in excelsis*. (See art. EAST, TURNING TO.) It is to be observed that turning eastwards at the *Gloria Patri* has come down to us from the Middle Ages by continuous tradition in England; was enjoined by the Sarum Consuetudinary and other old rules; and was very general in the Western Church, although not practised at Rome. Needless to say there is no direction in the PB or Canons for reciting the Creed facing East. No direction is given in the rubrics as to the posture to be adopted during the Anthem; and this matter is best regulated by the significance attached to the Anthem. If regarded as an act of praise, it is well to stand: if assung for the edification of the people, it is fitting to sit. For the Post-Reformation

evidence for all the positions, postures, and gestures named above, see *Hierurgia Anglicana*, new ed., Delamore Press, 2, Index generally.

The fact that the clergy in Service act in a twofold capacity—(1) as representing the people before God, and (2) as representing

3. Position and Posture of the Minister.

God to the people—is to be borne carefully in mind in considering the positions and postures which they are directed to assume in church. Since the clergy are the empowered and authorised ambassadors of God to the congregation, and the recognised delegates or representatives of the congregation before God, it is both natural and fitting that these two distinct aspects of their duty during Service should be visibly signified. In addressing God as the leaders of the people, and in their name, it is appropriate that they should look in the same direction as those whose worship they are leading. The objection vulgarly made and stated that "the clergy are turning their backs on the people" is as entirely beside the mark as it would be to say that the spokesman of a deputation, in presenting a petition, turns his back upon those in whose name he speaks, or that an officer in leading his soldiers to battle similarly treats them. In 1661, the bishops, in their reply to the objections of the Puritan party, used the following reasonable words: "When the minister speaks to the people, as in lessons, absolution, and benedictions, it is convenient that he turn to them: when he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did; the reasons of which you may see Aug. lib. 2. de Serm. Dom. in monte" (Cardwell, *Hist. of Confer.* 320, 353). In accordance with these principles, so admirably stated by the fathers in 1661, the minister will stand and turn towards the people in reading the exh., lessons, commandments, ep. and gospel, absol., comfortable words and the blessing at HC.

The proper posture for the minister in reciting the Collects and the prayers following the Anthem at MP and EP is that of standing. (For a full discussion of this matter and the reasons for the

4. Standing and Kneeling.

opinion given, see Staley, *Liturgical Studies* 14 205 ff., "Posture of Minister during the reading of the Collects"; also Frere, *Relig. Ceremonial* 124, 293). It is fairly certain that the addition of the words "all kneeling," in the rubric before the Collects at MP, as also in the Bapt. and Confirm. offices, and the alteration in the rubric before reception in HC—all made in 1662—were alike not intended to include the minister, but to put an end to the unseemly custom introduced by the Puritans of the congregation sitting during prayers and at reception of the Communion. "The words 'all kneeling' were added to the rubric (before the Collects), which here as elsewhere do not apply to the priest" (Procter and Frere, *New Hist. PB* 583 note).

There is good English precedent for saying the Lit. "in the midst of the church" (*Hier.*

Anglic. 2 35 ff.), that is, outside the chancel-screen—"between the porch and the altar" (Joel 2 17). This is the place indicated and signified in the rubric of the Communion. The priest should most probably stand for the latter part of the Lit., beginning at the Lord's Prayer: the rubric at this point suggesting some difference of posture.

The normal posture of the minister is that of standing—penitential portions of the Services excepted, for which he kneels; apart from other considerations, the minister is better heard by the people when standing than when kneeling, a matter of moment from a practical point of view.

In emphasising the importance of the minister adopting as a general rule the standing posture in prayer and praise, we are in harmony with the custom of the primitive Church, which forbade both clergy and people to kneel in church during the fifty days from Easter Day to Whitsunday, and on all Sundays, in joyful confession of the Resurrection of Christ. This rule was formally made by the General Council of Nicaea, (325):

"Because there are some who kneel on the Lord's Day, and even in the days of Pentecost; that all things may be uniformly performed in every parish, it seems good to the holy Synod, that prayers be made to God standing."—can. 20.

This canon, however, but enforced a custom very much older than the time when it was enacted, being referred to by Irenæus in a fragment of his work on Easter, preserved in the *Questions and Answers to the Orthodox (Quæst.* 115), and traced by him to the Apostles. Tertullian also refers to not kneeling on Sundays and during Eastertide (*De Cor. Mil.* 3; *De Orat.* 23): in fact few customs are more frequently mentioned by early Christian writers than the practice of praying in the standing posture. (See *DCA* 1, art. *Genuflexion*, 723 ff.) In the recently published *Liturgical Homilies of Narsai*, of the end of the 5th cent. (*Text and Studies*, Univ. Pr., Camb., 290), kneeling typifies the silence and deadness of our Lord's Body in the tomb, and the priest does not genuflect after the consecration of the Elements, "because the mystery of the Resurrection has been accomplished." Here we can obviously trace the influence of the Nicene canon 20 quoted above, for Narsai adds "the 318 priests gave command that on all Sundays and festivals there should be no genuflection" (*ib.*).

Thus the minister stands throughout the HC—the Conf. and Pr. of Humble Access alone excepted, for which two prayers he is directed by the rubrics to kneel. His standing is named in the rubrics of the HC five times. There is no authority for his kneeling to receive the Sacred Elements; the posture of kneeling at such a time is both inconvenient, and even dangerous in handling the paten and the chalice. Bp. Cosin's suggestion that the priest should receive the Communion "upon his knees," was not adopted at the last revision (Parker, *Introd. to Revisions of PB* 217).

The celebrant is directed to commence the Communion Service standing at "the North side of the Table." This direction cannot, as our altars are now placed, be complied with; for it relates to a time when the holy Table stood

5. At Holy Table.

lengthwise in the nave or chancel, with the broad sides North and South. Archbp. Benson, in the Lincoln Case, ruled that "the change" in the position of the holy Table "made the North side direction impossible of fulfilment in the sense originally intended" (*Bp. of Lincoln's Case*, ed. Roscoe, 138). When the altar was restored to its ancient position, under the East wall or window of the churches, the direction for the priest to stand before the Table remained unchanged. But it seems reasonable that the position of the celebrant should be regulated by the changed position of the holy Table; that is, that he should occupy the same relative position to the altar in its present position as he occupied formerly. This is clear if we take an illustration from the case of the performer on a pianoforte, who takes the same position in relation to the keyboard, howsoever the instrument may be placed. The celebrant is directed to consecrate¹ the elements "standing before the Table," that is, as the altar is now placed, facing East. The phrase is historical, and occurs frequently in the old English service-books, where it invariably means in front of the altar. For fuller information concerning the postures and positions of the minister see *Hier. Anglic.*, new ed., 2 25-47. (See also arts. POSTURE OF REVERENCE, EASTWARD POSITION, NORTH SIDE.)—R2. V. STALEY.

POST-COMMUNION PRAYERS.—The LORD'S PRAYER in the early Liturgies, except in that of the *Apost. Const.* in which it does not occur at all, and in the

1. The Lord's Prayer. Ethiopic Liturgy where it follows the Communion (Hammond, *Liturgies*, p. 262), came immediately after the Consecration and not after the Communion.² It was placed here in 1552 (though not printed in full till 1662) on the same principle on which it follows the most important part of each service (cp. the Bapt. Office, the Order of Confirm., the Burial of the Dead, etc.; see also Scudamore, *NE*, p. 768). It is fitly used here when we are moved to thankfulness to our heavenly Father after having been strengthened and refreshed by the Body and Blood of Christ, though we cannot help feeling that the position it occupied in 1549 was a more suitable one.

The Doxology does not occur in the PB of 1549, where the Lord's Pr. comes immediately after the Consecration. It was first placed here in 1662, the Revisers apparently following the Scottish rite of 1637 (cp. the opening of Mattins and Evensong and the Churning of Women, for the variety of use).

"O Lord, and Heavenly Father," etc. This Pr. is sometimes called "the Prayer of Oblation." But that title would more properly belong to it,

¹ [He is directed to "order" them in this position, but the Rubric (as correctly punctuated in EASTWARD POSITION, § 7 and nn.) is ambiguous as to the position of the Min. at the Consecration, as Abp. Benson explicitly affirmed.]—G.H.

² There is, however, reason to believe that it was absent from the primitive offices of HC, though it was introduced at a very early date.

if it had been placed after the Pr. of Consecration, as in 1549, or in the Scottish Rite of 1637. (In the Amer. PB it follows the Invocation.) "It is more true

2. The Prayer of "Oblation."

to say that in this Pr. the Ch. rather recognises an oblation in the Euch. than makes it. . . . It does not, like the best models of that Pr., express the relation of the Sacrament to the one proper Sacrifice of the Cross" (Scudamore, *NE*, p. 770). The rejection of Cosin's proposal in 1662 to prefix to this Pr. a Memorial of the Passion, and place the two after the Pr. of Consecration with a prefatory rubric, "immediately after shall follow the Memorial or Prayer of Oblation," further tells against this title for the Pr. as it stands.

"Sacrifice of Praise and Thanksgiving." The introduction of this expression appears to be due to Ridley (*Works*, p. 322). "The Sacrifice of Praise" appears in the Liturgy of St. James (Hammond, *Liturgies*, p. 39; see further in Scudamore, *NE*, p. 773; Burbidge, *Liturgies and Offices*, p. 244). "The sacrifice which we offer is that which the Early Church delighted to offer, a sacrifice of many kinds. It is first and chiefly our Eucharist: our thanksgiving for the Redemption of mankind through the sacrifice and death of Christ. It is also . . . the pleading of the merits of His Death . . . and with these sacrifices of Thanksgiving and Pleading we offer ourselves, our souls and bodies, to be a lively sacrifice unto God" (Burbidge, *ib.*; cp. Dowden, *Further Studies*, p. 238 ff.).

"All Thy whole Church." The chief bond of union which makes all the members of Christ's Church one, whether they are members of the Church Militant or the Church Triumphant, is the Euch. (cp. *SPCK Commentary* 117; Cosin's *Notes on BCP*, 1st Series, p. 351, on the possible application of this Pr. to the departed).

"Reasonable, holy and lovely (i.e., living) sacrifice." St. Paul (Rom. 12 1) exhorts his converts to present their bodies a living and holy sacrifice (Vulg. *hostiam*), which is their "reasonable service" (Vulg. *rationabile obsequium*).

For the expression "ourselves, our souls and bodies," which comes apparently from an old English *Lay Folks' Mass Book*, cp. Dowden, *Further Studies*, p. 240.

"Almighty and everlasting God," etc. The rubric gives this Pr. of Thanksgiving as an alternative to the former, which appears to be more suitable for ordinary use, as it pleads the merits of Christ, and these are

3. The Prayer of Thanksgiving.

applied in the Sacrament. This, on the other hand, is more suitable for Saints' Days, as it brings out the holy fellowship of all the faithful. It was composed for the PB of 1549 and was the only Post-Communion Coll. provided in that book, the "Prayer of Oblation" being then included in the Consecration. A pr. of thanksgiving had formed a conspicuous feature in the primitive Liturgies, but had dropped out of the mediæval Service, except in the form of a private pr. of the Celebrant.

This Pr. is based on HERMANN'S CONSULTATION (1543), which has "Almighty and Everlasting God, we give thanks to thy exceeding goodness because Thou hast fed us with the

Body of Thy only begotten Son and given to us His Blood to drink. We humbly beseech Thee work in us with Thy Spirit," etc. (Day's translation of Hermann's *Consultation*, ed. 1847; Blunt's *Annotated BCP*, p. 193).

"Very members incorporate in the mystical Body of Thy Son. . . ." The corporate aspect of the HC, which had been overshadowed by the mediæval emphasis on its sacrificial side, was re-emphasised at the Reformation (cp. 1 Cor. 10 17; and Scudamore, *NE*, p. 781).

The direction of 1552 "or this," which makes this beautiful Pr. a mere alternative, is perhaps to be explained by the fact that at the same time the expression of thanksgiving in this part of the Service was increased by the addition of the GLORIA IN EXCELSIS.—H3. J. F. KEATING.

POSTURE OF REVERENCE.—(The present art. only deals with the antiquarian side of the subject; for discussion of PB directions, see POSITION AND POSTURE OF MINISTER AND PEOPLE; for BOWING, see separate art.)

From very early times two Ps. of reverence have been recognised: (a) *standing* (as a servant bef. his master); (b) *kneeling* (as a subject bef. his king). We find mention of them in both OT and NT, and their use has continued in the Christian Ch. down to the present day.

(a) *Standing* has always been looked on as the proper P. for the *Praise* of God. Among the Jews it was so in the temple services (1 Chron. 23 30) and on other occasions (Neh. 9 5); and it has been almost universally adopted by Christians (though partial exceptions, such as SITTING during the Pss., have sometimes been connived at). A striking example is to be found in the Liturgy of St. Mark in which, shortly bef. the SANCTUS, the deacon proclaims: "Ye who are sitting, stand up."

But standing was also used as a P. of *Prayer* (so in the OT, Gen. 24 13, II Chron. 20 9, etc.). Nor is this confined to the OT: the Publican in the parable, as well as the Pharisee, stood (Luke 18 11, 13); our Lord assumes his disciples will pray standing (Mark 11 25). Hence standing became the normal P. of pr. in the early Christian Ch.; Justin Martyr, in his description of the Sunday Service, says that aft. the Sermon "we all stand up together and offer prayers" (I *Apol.* 67); Origen, in his work *On Prayer* (c. 31), discusses standing bef. kneeling; and many other references might be given. With standing were often combined two minor ceremonies: (a) lifting up, or spreading out, the hands (see HANDS, § 2); (B) raising the eyes (Ps. 123 1, Luke 18 13; Christians were instructed to do this modestly—cp. Tertullian, *De Orat.* 17; Cyprian, *De Domin. Orat.* 6).

Standing was likewise the primitive P. for *receiving HC* (Tertullian, *De Orat.* 19; Dionysius Alex., *apud* Eusebius, *HE* vii. 94), a custom which has lasted in the East to the present day; in the West kneeling was introduced at a later period, probably early in the Middle Ages (see further, COMMUNION, MANNER OF, § 2; DCA 1 416; Neale, *Intro. to Hist. of East. Ch.*, p. 524).

(b) *Kneeling* in *Prayer* is frequently mentioned in the Bible; we find it adopted by Solomon (1 Kings 8 54), Ezra (9 5), Daniel (6 10), our Lord (Luke 22 41), St. Peter (Acts 9 40), St. Paul (Acts 21 5, Eph. 3 14). In the early Ch. it was reserved for penitential

occasions e.g., confession of sin (Hermas, *Vis.* i. 13; Origen, *On Prayer* 31), or special supplication on account of some calamity (Tertullian, *Ad Scapulam* 4; Eusebius, *HE* v. 51). For this reason kneeling was altogether forbidden during the joyful seasons set apart in honour of Christ's resurrection (Sundays, and the 50 days of Eastertide)—a prohibition stated by Tertullian (*De Coron. Milit.* 3) to rest on immemorial tradition, and asserted in a fragment ascribed to Irenæus (1 83-9, ed. Stieren) to have come down from apostolic times. This prohibition was confirmed by canon 20 of the First Council of Nice, and, though disregarded in the West, it is still the rule in the East, where, indeed, standing is the regular P. for pr., and kneeling is used only once a year—at the *Service of Kneeling* on the evening of Whitsunday. (For kneeling at HC, see § 2 *supra*.)

(For further information, in addition to arts. mentioned in § 1, see Hastings' *DB*, arts. *Knee, Prayer*; *DCA*, arts. *Genuflexion, Orantii, Prayer*.)—R2. J. W. TYRER.

POVERTY, VOW OF.—One of the three "Evangelical Counsels," or vows of the monastic orders (see Matt. 10 9, etc.). Voluntary P. is not exclusively Christian. In Christian times it was always recognised as a characteristic of the monastic life, but was first insisted upon as a solemn vow by St. Benedict of Nursia († 542). In his rule the vow was made in general terms, "Vultis abrenunciare saeculo huic et pompis eius?" P. was much emphasised by the early friars, particularly in the rule of St. Francis, partly because, though the individual monks professed P. with chastity and obedience, the wealth of monastic bodies was great and caused scandal. By the vow of P. "regulars of either sex cannot in anything, either by licence, or by disposition of their Superior, have any private property, nor is it permitted to professed regulars to modify, by way of declaration, the testament made by them before their profession." The vow may be of one or two kinds, *simplex* (declaration of P.) or *solemne* (a solemn profession of P. on admission to an order).—K². J. R. DARBYSHIRE.

PRÆMUNIRE.—An offence or penalty, so called from the opening words of the writ of summons issued preparatory to the prosecution of the defendant: "præmunire (= præmoneri) facias A.B.," "cause A.B. to be forewarned . . ." etc. It took its origin from the exorbitant power claimed and exercised in England by the Pope, and therefore, though not mentioned in the PB or Articles, calls for consideration in connection with the statement of the 37th Art. that "the Bishop of Rome hath no jurisdiction in this Realm of England." Inasmuch as it consisted in introducing a foreign power into the realm it ranked as an offence against the sovereign.

The statute usually regarded as the first Præmunire Act (though the writ *præm. fac.* is not mentioned by name in it) was passed in 1353 (27 Ed. III, s. 1, c. 1). It sprang out of the Statute of Provisors of 1351 (against papal usurpations in regard to eccles. appointments), and was designed to prevent persons aggrieved by the latter from seeking redress at Rome. It did not, however, name the Pope or Rome, but enacted simply that those who sued in foreign courts in cases cognisable by the King's Court should, in default of appearance, be subject to the penalties of forfeiture and imprisonment. In 1365 the Statute was re-enacted in more stringent form with explicit reference to the papal court.

In 1393 the re-enactment of the Provisors Law was followed by the Statute of P. *par excellence* (16 Ric. II, c. 5), "one of the strongest defensive measures taken during the Middle Ages against Rome" (Stubbs). It enacted that whoever procured at Rome or elsewhere any translations, processes, excommunications, bulls, instruments, or other things which touch the King, and all persons aiding or assisting them, should be put out of the King's protection, and their lands and goods forfeited to the King's use. The last Pre-Reformation statute concerning this offence was passed in the reign of Henry IV (2 Hen. IV, c. 3). By it the penalties of P. were extended to all persons who accepted any provision from the Pope to be exempt from canonical obedience to their proper Ordinary.

During the Reformation era the scope of the P. Acts was still further enlarged. Thus, by 25 Hen. VIII, c. 21, to sue from Rome any licences or dispensations or to obey any process from thence became subject to the penalties of P.; by 25 Hen. VIII, c. 20, any dean and chapter refusing to elect to a vacant bishopric the person nominated by the Crown, or any abp. or bp. refusing to confirm or consecrate him, fell within the penalties of the P. Acts. This Act was repealed by Mary, but revived by Elizabeth and has since remained in force. By later enactments (*e.g.*, 13 Car. II, c. 1) the penalties of P. were applied to other offences in no way connected with papal aggression but all relating to the King's authority. [Cp. *DECH.*]—A2.

A. ROBERTSON and
R. W. B. LANGHORNE.

PRAISE.

Praise may be defined as the offering of pure adoration to Almighty God for His own eternal excellences (1 Pet. 2 9),

1. **The Nature of Praise.** His gifts of creation and preservation, His blessings to all men, and His promises to His people.

It is thus distinguished from THANKSGIVING, which is the tribute of grateful souls for mercies received. The P. of God is not only the work of angels but also of man (Lk. 19 38-40); and indeed the chief work of those who have received the mercies of God in the religion of Christ is to show forth the Ps. of Him Who has called them into the glorious light of the Catholic Faith.

The P. of God is set forth in the worship of the PB very richly. (1) The daily offices are full of the ancient psalmody of the

2. **Praise in the PB.** Church. The Psalter is to be used in regular course, and the

PB allows very little variation from that course. Many of the Pss. are psalms of pure P. (as distinguished from thanksgiving), *e.g.*, Ps. 150. (2) The Canticles of MEP immortalise the most beautiful remaining portion of rhythmic Scripture, and praise God for His intrinsic goodness and for His loving-kindness to man in the redemption of the world by His Son. (3) The *Gloria in excelsis* preserves a very primitive

expansion of the angelic song of the Nativity as does the *Sanctus* of the seraphic worship of Is. 6. The only non-scriptural hymns are the *Te Deum*, and the *Veni Creator Spiritus* in the Ordinal—a hymn which has taken deeper hold of the Western Ch. than any other, *Te Deum* alone excepted. The two versions of *Veni Creator* (Bp. Cosin's, inserted in 1662, and the common metre version) are the only *metrical* hymns which have been legally sanctioned in the Ch. of England. Thus, in one sense, the supremacy of scriptural hymnody is clearly emphasised. But only a very literal adherence to scripture would exclude other acts of praise. This is seen in the deliberate ordering of the ANTHEM in the daily offices, instead of which (in the latter part of the 17th cent. and the beginning of the 18th) the practice arose of singing a metrical psalm or HYMN. The modern hymn is now substituted, and it is also intercalated at several places in both the daily offices and HC. Whether the present-day tendency to multiply hymns in the course of divine service does not overstep the bounds of PB sobriety is indeed a moot point; and their extraordinary frequency at almost every possible place interferes not a little with the liturgical balance of the services. Nevertheless, when hymns are carefully selected so as to be in didactic sympathy with the Scriptures and Coll. proper to the day, they serve an illustrative and emphasising purpose which is very helpful.

Of musical notation there is none in the PB as it now stands; but shortly after the issue of the 1549 book that great Ch.

3. **Music in Church.** musician, Merbecke, put forth the

PB with "plain tune" thereto (see BIBLIOGRAPHY OF THE PB, § 5), which has formed the basis of the traditional Anglican use in Ch. music. This work was on the model of the ancient PLAINSONG of Pre-Reformation times; but some of the modern, very commonplace, and often meretricious, "harmonisings" of these ancient melodies have only served to hopelessly obscure their intrinsic (if severe) beauty. When it is remembered that these old melodies were, for the most part, sung without any instrumental accompaniment, it is not surprising that there is no mention whatever in the PB of any musical instrument to be used in divine worship. But, as organs flourished before the Reformation, there can be no doubt that their use (and that of other instruments) is at least allowed, if not implied. The present custom, however, of building organs, as a rule of much more power than is necessary for the ch. in which they are placed, has had the inevitable twofold effect of covering up the deficiencies of the choir and practically silencing the congregation. To further congregational participation in public worship has been, during the past decade, a most laudable effort, but the extravagances of "choral" *Services* of the past half cent. will need ruthless uprooting. Of "choirs" in the modern sense, *i.e.*, bodies of men and boys whose special duty is it to perform

the services to music, there is no mention in the PB. The persons who assist the priest are uniformly alluded to as "clerks." These persons were originally in Minor Orders, but their duties (since the lapse of Minor Orders) have devolved upon laymen, and (in cathedrals at least) long custom has familiarised church-folk with the existence and duties of lay-clerks. It is, however, to lose sight of all personal obligation in public worship to allow lay-clerks to do more than *lead* in responses and singing. It would be well pertinently to recall the direction of the 18th canon, that all worshippers shall say "in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed; and (make) such other answers to the public prayers, as are appointed in the BCP." Moreover it is worthy of note that, where singing is ordered, there is always allowed the alternative of "saying" or "reading," which seems to point to the insistence of our PB compilers upon the duty of public (and not merely substitutional) worship. That is to say, the modern professional choir of the fashionable ch. is something not even contemplated by our PB. The cathedral choirs stand upon a different footing. They are parts of definitely religious foundations whose primary function is the most reverent (liturgically) and most cultured (musically) rendering of the Divine Liturgy and of the Divine Office to the praise of Almighty God. For the due accomplishment of this the proportion of the PB affords full and dignified scope.

H. E. SCORR.

PRAYER.—"How should any kind of service we do or can do find greater acceptance than pr., which sheweth our concurrence with Him in desiring that wherewith His very nature doth most delight?" Thus, proceeding from the abstract to the concrete, does Hooker (*EP* v. 23). begin his discussion of the BCP by pointing out the nature and aim of all pr. in bringing men into communion with God. For to pray is, in effect, to approach God in an act of homage to His majesty. In this age there is much one-sided insistence upon what is colloquially called the *practical* side of life; but the PB has no knowledge of any substitute for pr.—not even the highest and most self-denying form of labour. Its very existence is to provide, *inter alia*, that a continuous stream of pr. shall never cease to be offered to God. The regular round of MEP, the offering of the great intercessory Lit. thrice weekly, the celebration of HC on Sundays and Holy-Days (with at least the possibility, if not implied probability, of its daily offering—cp. rubrics aft. the Gospel for the Circumcision and bef. the Proper Prefaces), the Ash-W. service of Commination—all indicate that the Ch.'s ideal is one of constant prayer. Bef. the Reformation this ideal was even more exalted, and pr. went on (theoretically at any rate) continuously throughout the day (in the *Hour* Offices); but this was an undue strain upon human nature,

and, outside conventual life, pr. was in danger of total collapse. The obligation of *daily* pr. has, however, been conserved in every revision of the PB, which thus assumes its necessity among the regenerate sons of God. Thus, to provide public pr. is (with the exception of the VS) the primary aim of the PB; and this is seen not only in the recovery of the mother tongue as the vehicle of public devotion, but also in the services provided, in which are so clearly reflected what may be styled the *Aspects* or *Divisions* of prayer.

The ideal of the PB is always a lofty one, as it constantly impresses upon the worshipper the majesty and glory of God; and

2. Confession. thus the *Confession* of sin is of necessity a preliminary in the approach of the soul to Him. Hence every public office of pr. (HC, MEP, Lit.) has its definite admission of guilt and its accompanying supplication for forgiveness (according to the model of the Lord's Pr.), implying thereby the perfection, the absolute holiness, and the unchanging love of God, "Who desireth not the death of a sinner but rather that he may live" the life most fitted to reflect His own glory and goodness. Accordingly, in all public worship we confess our sins, thereby parting with self-satisfaction, and owning that we are not worthy to stand in God's Presence, admitting our faults of omission and commission, our failures and neglects, and casting ourselves wholly upon the Divine mercy which never fails the penitent and contrite heart. In this connection it is important to notice that (quite apart from private confession of individual faults) the Ch. has always insisted upon *corporate* confession of sin and *corporate* pr. for forgiveness which (in the spirit of apostolic Christianity) is a public devotion. If this were fully recognised (Ps. 40 13: "I have not kept back Thy loving mercy and truth from the great congregation"), can there be reasonable doubt that more earnest corporate confession of sin would be made, and that pr. for its forgiveness would be more abundantly answered?

Intercession is at once a blessing to him who offers it as well as to those for whom it is offered.

3. Intercession. It may be defined as pr. for others (cp. Tertullian, *Apol.* 39: "Corpus sumus de conscientia religionis et disciplinae unitate et spei foedere. Coimus in coetum et congregationem, ut ad Deum, quasi manu facta, precatationibus ambiamus. *Hæc vis Deo grata est.* Oramus etiam pro imperatoribus, pro ministeriis eorum ac potestatibus, pro statu sæculi, pro rerum quiete, pro mora finis"). Consequently (as in every age of religious life Intercession has been deeply valued not only as a duty but as a privilege) the Ch. makes abundant provision for placing every need of man before the good God. So Hooker (*EP*, v. 49 3): "To pray for all men living is but to show the same affection which towards every of them our Lord Jesus Christ hath borne, Who knowing only as God who are His did

as Man taste death for the good of all men." And, when the royal priesthood given to every Christian at his Bapt. and Confirm. is remembered, the duty of Intercession is emphasised. Hence it is that the Lit. (or, according to its sub-title, the "General Supplication") gathers up all the needs of mankind in language at once tender and compelling, and (mingled with constant supplication) presents them, through the merits of Christ, to the Eternal Father.

Petition, though, like Intercession, a part of pr., is distinguished from the latter in that it mainly regards, or at least includes, the petitioner's own needs. Popular

4. Petition.

theology has nearly narrowed down the conception of pr. to the restricted scope of including scarcely anything else than this; such a theology is astoundingly selfish. But, if we live to the greater glory of God, our own needs fall into their proper place in the perspective of our lives; and coupled with each petition is the saving clause, "God willing." Yet, because we are weak, we need petition for ourselves, as every day brings its own peculiar perils both of happiness and trial, which can only be overcome by the goodness of God and our confidence in that goodness. Thus we pray for the special graces which we need, not only for victory over temptation (which is a kind of *negative* help), but also for the development, growth and edification of all our faculties and capacities to God's glory (which is *positive* help). And the greatest blessing which flows from Petition in pr. is the gradual formation in the individual character of its most precious virtue—a personal confidence in, and dependence upon, God. There always will arise the question how far direct personal petition in pr. will be answered. To this one clear reply can be given. If what we ask is to the honour and glory of the Giver it will be granted; if, as so often happens, we need the salutary correction of divine discipline, the answer may be delayed and (in all probability) ultimately come in a way which we do not either "desire or deserve."

Adoration may be easily distinguished in theory from Thanksgiving; but in actual practice they insensibly blend as,

5. Adoration.

even in the use of an act of Adoration like Ps. 150, the soul, *proprio motu*, reverts to God's past mercies. Perhaps Adoration as an element of pr. is best seen in the worship offered to God by the 24 elders who "fall down before Him that sitteth upon the throne" (Rev. 4 10, 5 14). This aspect of pr. is very plainly seen in the services provided in the PB for the Great Festivals of the Ch. when we praise God for the various revelations vouchsafed to man from time to time, but chiefly through the Incarnation of His dear Son. In constant use are the Cants. of MEP and the *Sanctus* and *Gloria in excelsis* in HC; and it is to be noted that every Ps. and Cant. (save *Te Deum*) closes with an act of pure adoration in the *Gloria Patri*. At the same time the Ch.

avoids the semblance of mere lip-worship by the formal offering of "ourselves, our souls and bodies," at that most solemn moment of Christian worship which follows immediately after the consecr. and reception of the Eucharist.

Akin to Adoration is that element of pr. which (in one sense) lends completeness to it, viz.,

6. Thanksgiving. In the soul's approach to God Confession is the necessary preliminary, which passes into Intercession and Petition, followed by Adoration, contemplation of God as He is. But the offering of Thanksgiving is most grateful and delightful to the nature of man as being a just and humble recognition of all God's benefits to us in time past (Ps. 103 2). In MEP there is but one formal precatory act of Thanksgiving, the *General Thanksgiving*; but there are others to be found in HC (Pr. of Oblation) and in the Occasional Offices. In this connection we may quote the striking words of William Law (*Serious Call*, c. 15): "If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing." There is no rubric as to the frequency of the use of the *General Thanksgiving*, but the temptation to neglect Thanksgiving is so common that it would seem well to say it at least once daily. Church-people should be definitely instructed to make use of the special clause in this Pr. in returning thanks to God *publicly* for special personal mercies (e.g., recovery from sickness, deliverance from calamity, etc.).

Lastly, while the prs. of the Ch. are intended primarily for public use, most of them are also fitted for private devotion, and this is by no means the least benefit flowing to English churchmen from their possession of a Liturgy in the mother tongue.—K4. H. E. SCOTT.

7. The PB in Private Prayer.

PRAYER BOOKS (VARIOUS).

The various sections of this art. display the various reasons for producing the various

altered forms of the PB. The **1. Introductory.** Calvinistic books (§ 2) were produced at the time when Calvin's

teaching had a powerful hold on the minds of men, and great efforts were being made to assimilate the PB to the Puritan standards. The books mentioned in § 3, 4, are later in date and reflect the reaction; the object of their compilers was liturgical improvement and fuller expression of Catholic doctrine. The Arian and Rationalistic movements of the 18th cent. are represented in § 5. The remaining sections contain books marked by a desire to avoid strong sacramental expressions and, in general, to maintain the forms of the English Ch. without using anything which might not be agreeable to the feelings of more extreme Protestants.

On the death of Edward VI the extreme Reformers fled to Frankfurt, Emden, Strassburg, Zurich and Geneva. At the first-mentioned town

2. Calvinistic PBs.

a large number assembled, and a controversy soon arose as to whether the English PB should be used, or the services should be brought into complete conformity with the Calvinistic model. Knox and his party composed a liturgy for use in the English congregation, which was based on the Second PB of Edward VI. It is not a full service-book but an outline to show the order in which the parts of the PB were to be used and what were to be omitted. Though composed in 1555, it remained in MS. till it was printed by Wooterspoon & Sprout in 1905 (Blackwood). This book, the "*Liturgy of Compromise*" as it is termed, is of importance, as it shows the direction in which the Reformers were moving and the objections which they had to the PB. Only one lesson is read at MEP. The Lit., however, is allowed by way of compromise. HC is to be celebrated on the first Sunday in every month. The service is extensively mutilated. The Coll., Ep., Gospel, *Sursum Corda*, Pref. and *Sanctus* are omitted; the *Sursum Corda* was objectionable from its responsory character; the rest was rejected either on account of its resemblance to the mediæval books, or because it belonged to the variable parts of the service for holy-days and seasons, to which a strong objection was felt. The remaining parts have the following order:—Coll. for Purity, Commandments, a General Pr., Pr. for the whole state of Christ's Ch., Creed, Offertory, Sents., Exh., Conf., Pr. of Consecr., Comfortable Words, Pr. of Humble Access, Communion, and the rest as in the PB. It is clear that the liturgical element was thus ruthlessly excised, and the service was reduced to the extremity of baldness. Private Bapt. was suppressed, and in public Bapt. the sign of the cross vanished and the Sponsors answered for themselves, not for the child. At Marriage the giving of the ring disappears, also the provision for HC. The Churching of Women is removed, and the Cat. is rewritten in a Calvinistic sense. The book ends with a Pr. of a fierce character for the English sovereigns (Philip and Mary).

In Scotland in 1619 a book was prepared which was a cross between the English PB and Knox's Book. It was never published, and was superseded by the full Scottish PB of 1637. In 1620 an Ordinal was adopted in Scotland based on the English Ordinal, but recognising only two orders, Bishops and Ministers (Procter and Frere, p. 145). (The Puritans published many Service-books for their own use, e.g., the DIRECTORY FOR PUBLIC WORSHIP, but these are outside our subject, as they are entirely based on the Genevan model, and avoidance of PB forms is their main object.)

The preceding books have had for their object to continue the work of Edward VI's reign in the direction of Calvinism. We now come to

3. Stephens' Liturgies.

a number of books of which the design is to start from the liturgical work of Edward VI's reign and proceed to a greater conformity with Catholic usage. In this movement the First PB of Edward VI played an important part. The first step in this direction was the Scottish PB of 1637. For this, its offshoot (the *Scottish Communion Office*), and its influence in America, we must refer our readers to arts. SCOTLAND (PB HISTORY IN), SCOTTISH COMMUNION OFFICE, and AMERICAN PB. We will confine our attention to more private efforts in the same direction. In 1696 was published *The Liturgy of the Ancients represented, As near as well may be in English Forms*. The author of this work was a certain Edward

Stephens, "sometime Barrister-at-law of the Honourable Society of the Middle Temple." He was much shocked at the prevalent infrequency of Communion, and conceived a desire to restore the practice of daily Celebrations and frequent participation in the holy Mysteries. To this end, after many unsuccessful efforts prolonged for not less than thirty years, he succeeded in gathering a small congregation of weekly communicants, who met first in a private room, and afterwards, by permission of the Bp. of Gloucester, in his Church of St. Giles, Cripplegate. But his efforts were directed not only to the revival of frequent Communion, but also to the restoration of the Liturgy to its primitive form. In a letter to the Abp. of Canterbury (written in 1694-5) he says, "When we had it in private, we used such enlargements of the Church Service as I thought most agreeable to the ancient Form: but when we came into the Church, we forbore most of that, and confined ourselves to the Church Forms, only supplying what I thought defective therein, as well I could, out of other parts of our Liturgy." I conceive that the second of the liturgies contained in the above-mentioned work is the form which he used in private; it has hardly any point of contact with the PB. The first liturgy it contains is the *Church Form*, that being supplied which he "thought defective therein, out of other parts of our Liturgy." The resultant book is an eclectic mixture of the various English and Scottish PBs, with details culled from various older liturgies and arranged according to Stephens' fancy. He was conscious, as many have been, of the deficiencies of the PB, but quite unconscious of the difficulty of liturgical reconstruction; his work is a patchwork, not an organic development.

After the deposition of James II, Abp. Sancroft, with eight other Bps. and 400 priests, felt unable to take the oath of allegiance to William

4. Non-jurors' PBs.

and Mary and were ejected from their benefices. At first they used the BCP, but some of them soon began to employ the First PB of Edward VI. In 1718, however, the Non-jurors published a book of their own, which was based mainly on the First PB, with some details from the Second PB and also certain improvements from older liturgies. The Non-jurors' PB is marked by the revival of many older usages, such as the mixing of wine and water and the employment of an Invocation of the Holy Spirit at HC, threefold immersion in Bapt., Unction in Confirm. and VS, and Reservation of the Sacrament.

In 1734 the Non-juring Bp. Deacon published *A Compleat Collection of Devotions*, of which Part I contains *The Publick Offices of the Church*. This eccentric work is a blend of the BCP, the *Apostolic Constitutions*, and various primitive usages. The guiding principle was a return to the practices of antiquity; unfortunately, they were composed under the impression that the *Apostolic Constitutions* were a record of early Catholic custom and not, as is really the case, the product of private enterprise, based on current custom, much in the same way that Deacon's book was based on the BCP.

The Non-jurors were not the only people during the 18th cent. who were active in producing PBs based

5. Arian and Rationalistic PBs.

on the authorised form. Perhaps the most remarkable of these is that brought out in 1713 by William Whiston. This man was an Anglican priest, and at one time he held high office in the University of Cambridge as Lucasian Professor of Mathematics in succession to Sir Isaac Newton. Unfortunately, he fell into Arianism, and was not only deprived of his Professorship and position in the University, but was also suspended from

communion with the Ch. by an Act of Convocation. With these opinions he combined an extravagant devotion to primitive antiquity, and in particular to the *Apostolic Constitutions*, which he considered to contain the substance of Our Lord's revelation during the forty days which intervened between His resurrection and ascension, and consequently to be rather more important than the NT. The latter tendency he carried out with great thoroughness, so that, as his book appeared in 1713, five years before the Non-jurors', he anticipated them in the revival of many ancient usages. He says in the Introduction to his liturgy that, "In compliance with the first of King Edward VI," he had omitted "the Ten Commandments" and restored "the anointing with Oil, the trine Immersion, the sealing with Ointment, and the White Garment, all in Baptism; the Manner and Form of the Oblation, Consecration, Participation, Commemoration of, and Prayers for, the Saints departed, with the mixture of Wine and Water, all in the Eucharist; the Anointing with Oil in Visitation of the Sick; the Prayers for the Saints Departed in the Burial-Office, and the like." He was able to make his love of antiquity subservient to his Arianism, for all Trinitarian expressions designed to combat Arianism could be rejected as not primitive; and the *Apostolic Constitutions* were not likely to embarrass him, since their author held subordinationist views. He warmly approves of the liturgy of Stephens. The liturgy of Whiston is not widely different from the PB, varying partly in Arian alterations and omissions, partly in re-arrangements, and also in alterations designed to find room for the revised uses. It must be observed that Whiston agreed with the Non-jurors, not only in uses, but also in strong assertion of sacramental grace. Yet, with Deacon, he omits the Absol. in VS, an omission probably due in both cases to the lateness of the form rather than disbelief in the doctrine. The rites of Initiation suffered some change. The Cat. was replaced by a new one, consisting of the Ten Commandments and other passages from Scripture, and an instruction from the *Apostolic Constitutions*. Infant Bapt. is abolished, and the offices of Bapt. and Confirm. are both to be performed at the same time by a Bp. or Presbyter. The office of Bapt. is that in the PB for "such as are of riper years," and the various usages mentioned above are inserted. Whiston's Liturgy was reprinted, with his *Memoirs*, in 1750.

The Arianism of the 18th cent. found further expression in a series of books which trace back to Dr. Samuel Clarke, Rector of St. James', Westminster, and at one time chaplain to Queen Anne. His book on the *Scripture-Doctrine of the Trinity*, the third part of which contained his proposals for a reform of the PB, was condemned by Convocation in 1714. A PB on these lines appeared in 1774, entitled *The BCP Reformed according to the Plan of the late Dr. Samuel Clarke*. In 1785 came out a *Liturgy, collected principally from the BCP, for the use of the first Episcopal Church in Boston; together with the Psalter or Psalms of David* (Boston, 1785, 8vo). This book is both Arian and Socinian, and the first Episcopal Church in Boston afterwards became the first Unitarian Church in America. In the Psalter many passages are printed in italics, to be omitted in public service.

The English residents at Dunkirk published a book in 1791 called *The BCP compiled for the use of the English Church at Dunkirk together with a collection of Psalms*. Prevented by a decree of the National Assembly of July 12th, 1790, which forbade recognition of foreign prelates, from placing themselves under an English Bp., they were left to their own

resources. Nor was it possible among the many sects into which the residents of Dunkirk were divided to conform entirely to the English Ch. They, therefore, sought to find the "highest common factor" of the religious beliefs of the residents, and it is significant of the tendency of undenominational enterprises that they promptly turned to the design of "the excellent and learned Dr. Samuel Clarke, Rector of St. James', Westminster." His PB is the basis of the Dunkirk book, but so carefully and thoroughly eviscerated is the latter that the result is entirely un catholic, and blatantly Unitarian. The complete abandonment of every shred of Catholicism and every pretence to orthodoxy is excellently exemplified by the address in "*The Ministration of Baptism to such as are of riper years*":—"By being baptised, you do not declare yourself of any religious sect or party; but a Christian: For you are baptised into the name of Jesus only: not of Paul, or of Peter, for the Apostles themselves were not lords of our faith; not of Luther, Calvin, or Socinus, in later times: all of whom, though faithful servants of God, and eminent reformers and teachers in the Christian Church, were fallible mortals, and mistaken in many things." In this book the Communion Service begins at the Exh., "Ye that do truly"; presumably the form for MP was to serve as a *Mass of the Catechumens* in respect of lessons from Scripture and intercession, and the Nicene Creed is thus omitted. The Words of Administration are:—"Take and eat ("drink," in the case of the cup) this in remembrance of Christ."

PBs on this plan continued to be printed, e.g., *A Common PB according to the plan of the Liturgy of the Ch. of Eng. with suitable services* (Exeter, T. Brice, 1791), *The BCP reformed* (London, J. Johnson, 1802), *The BCP reformed, according to the plan of Dr. Samuel Clarke* (Bristol, 1830).

The PBs in use among Protestant sects may be taken in three divisions:—(a) those used by sects who dissent from the teaching of the Church; (b) those used by the sects, of recent origin, who profess complete agreement with the Ch. of England, but assert that its teaching and practice are being corrupted by those who are disloyal to Reformation principles; (c) those used by the "Episcopal Protestant" sects, recently formed in certain RC. countries.

(a) Many of the sects use the PB at the discretion of the minister and with modifications, but do not bind themselves to any liturgical form. The Wesleyan Methodists have produced an edition of the PB for their own use. They originally worshipped and communicated in the parish chs., and their own meetings were an additional and private form of devotional service. When, in course of time, they came to organise themselves into a separate religious body, independent of the Church, they began to use a modified PB. Many alterations and omissions are made in the Wesleyan PB, objectionable both in form and tendency. The Absol., 2nd Lord's Pr. and Ath. Creed are omitted in MP. No days beyond Sundays and the feasts that fall on Sunday are appointed for liturgical observance, except Christmas Day, Good Friday and Ascension Day. In some editions the Ante-Communion vanishes entirely; in others it exists and alternates with MP; the rest of the HC service follows the PB. In Bapt. all mention of regeneration is omitted. In Ordination the candidates are required, after asserting their belief in Scripture in the words of the PB, to assent to the doctrine of "the first four volumes of Mr. Wesley's Sermons

6. Modern Protestant PBs.

7. Wesleyan PB, etc.

and his notes on the NT," and the form of Ordination is, "Mayest thou receive the Holy Ghost for the office and work of a Christian Minister and Pastor, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God, etc." (cp. the PB of the American "Methodist Episcopal Church").

Other Dissenting bodies use the PB not so much as a liturgical book, but as a source from which to quarry at discretion. Accordingly they do not produce new PBs, but employ such portions of the PB as they choose.

(b) The religious bodies calling themselves the *Free Church of England*, the *Protestant Reformed Evangelical Church of England*, etc., generally keep closely to the PB, as their professed intention is to maintain the doctrine and discipline of that book. To this division belongs *The BCP Revised according to the use of the Free Church of England*, which generally follows the PB, but has some significant omissions, e.g., the *Quicunque Vult* and the mention of regeneration in Bapt.; the form in Ordination is, "Mayest thou receive the Holy Ghost for the Office and Work of a Minister in the Church of God, etc. . ."; the VS is omitted (cp. the PB of the "Reformed Episcopal Church" of Great Britain and Ireland).

In Canada the "Reformed Episcopal Church" in 1873 reprinted the *Proposed Book of 1785* of the American Church. In August, 1874, the Committee on Doctrine and Worship put forth a reprint with some alterations of the *Standard Book*, adopted by the General Council of the "Reformed Episcopal Church," held in New York in May, 1874. The changes made in these books are all in one direction—the sacramental language is Zwinglian. In accordance with this, the basis of Ch. membership is changed, and assumes the form of interdenominationalism (see rubrics after Nicene Cr., at the Offertory, and after Confirm.—Procter, *History of the BCP*, 1889, p.183, n.3).

(c) During the last cent. Protestant congregations have been formed in RC. countries in connection with certain parts of the Anglican "Reformed" Ch., and service-books in the vernacular have been prepared for their use.

For the Spanish Protestants we have the *Officios Divinos y Administracion de los Sacramentos y otras Ordenanzas en la Iglesia Española* (Madrid, 1881), *Officios Divinos y Administracion de los Sacramentos y otros Ritos en la Iglesia Española Reformada* (Madrid, 1889), and, in English, *The Revised PB of the Reformed Spanish Church* (Dublin, 1889). These books profess to be Mozarabic, but they are as unlike the Mozarabic rite as is possible. They are really the BCP with an unskilful veneer of Mozarabic details. In doctrine they are in the highest degree opposed to sacramental teaching (see CQR, vol. 40, p. 169).¹

Of similar character are the books of the Mexican Episcopal Church; also *The Divine Offices and other formularies of the Reformed Episcopal Churches of Spain and Portugal* (1882), and *The BCP, Administration of the Sacraments and other Divine offices for the use of the Lusitanian Church* (1882).

In 1903 appeared at Milan the *Liturgia* of the

¹ [On the other hand, Abp. Plunket, in his preface, claims that in this PB "no question has been closed which, by reasonable men in the Ang. Communion, is regarded as fairly an open one." The Order for HC is throughout structurally distinct from the BCP, is derived in its main bulk from Mozarabic sources directly or indirectly, and includes such features as the responsive Absol. of the Presbyter by the people, and, in the Consecration Pr., the solemn Commemoration and the Epiclesis.—G. H.]

"Chiesa Cattolica Riformata d'Italia." This work is much better in doctrine than those mentioned above. Liturgically, it is a combination of the BCP and the Roman books; though the Calendar is entirely Anglican, a good deal of Roman matter remains in the framework of the offices.

A collection of various PBs is given by Peter Hall in *Fragmenta Liturgica*, 1848. The following portions

of the contents are pertinent to this article:—vol. 2—Stephens' *Liturgy of the Ancients*, 1696; *Liturgy of Ancient Christians*; Deacon's *Litany and Prayers*, 1797; vol. 3—Whiston's *Primitive Liturgy*, 1713; vol. 5—*The Non-jurors' Offices*, 1718; vol. 6—Deacon's *Devotions*, 1734; vol. 7—*The Dunkirk PB*, 1791; the *Introduction* in vol. 1 is exceedingly valuable. For the Non-jurors' services see Procter and Frere, *History of BCP*, pt. 1, c. 8, App. 1, and the older editions of this work by Procter alone, pt. 1, c. 5, App. secs. 1, 2, 3. *The Second PB of K. Edward the Sixth and the Liturgy of Compromise* is published by H. J. Wotherspoon and G. W. Sprott, Blackwood, Edinburgh and London, 1905. The various service-books of the Protestant Chs. are given in the art. as they occur.—Bt. T. THOMPSON.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.—Under this heading

in the PB are grouped 11 prayers and 8 thanksgivings, "to be used before the two final prayers of the Litany, or of Morning and Evening Prayer." These forms are, with one exception, modern compositions; they are no part of the unvarying order of daily Service, but are intended for occasional use only; hence they are commonly described as *The Occasional Prayers*. This group of prayers and thanksgivings was appended to MP and EP and Lit. at the last revision in 1662, but some of them had been in use previously in the PB. They are as follows.

(1) *For Rain*—(2) *For fair Weather*: both of which were printed at the end of the Communion Service in the PB of 1549—(3 and 4)

2. *Prayers. In the time of Dearth and Famine* (two forms): (5) *In the time of War and Tumults*: (6) *In the time of any common Plague or Sickness*: these four prayers were added and placed at the end of the Lit. in the PB of 1552—(7 and 8) *In the Ember Weeks*: first printed in the PB of 1662, the former taken from Bp. Cosin's *Collection of Private Devotions*, 1627, the latter from the Scottish PB of 1637, and there found at the end of the Lit.—(9) *A Prayer that may be said after any of the former*: from the Sacramentary of St. Gregory, it came into the PB of 1559 through the Sarum Lit.¹ and is found in all Primers of the English Church as far back as the Primer can be traced; in the Amer. PB it is printed at the end of "A Penitential Office for Ash-Wed., which may be used at other times"—(10) *A Prayer for Parliament*: most probably composed by Laud, when Bp. of St. David's; it is found in Laud's *Summary of Devotions* (280, ed. 1667) amongst "Prayers upon

¹ The original Latin is as follows: "Deus, cui proprium est misereri semper et parcere, suscipe deprecationem nostram: et nos delictorum catena constringit, miseratio tue pietatis absolvat: per Dominum."

Sundry Publick Occasions," with marginal note referring an Order of Fasting, *ob Pestem gravissimam*, A.D. 1625, the beginning and the ending being verbally identical with the form in the PB of 1662: in 1628 it occurs in a form of pr. in time of war. The expression, "our most religious and gracious king," was probably held in 1662 to be a compliment to K. Charles II, but whilst most appropriate to his father, K. Charles the Martyr (in the occasional forms of 1625 and 1628), the phrase was singularly out of place as applied to the profligate Charles II (see Dowden, *Workmanship of PB*, 2nd ed., 222). With true wisdom the Irish Church has reduced the words to "our Sovereign Lord the King." In this pr., the word "Dominions" was substituted for "Kingdoms" by an Order of Council, Jan. 1st, 1801—(11) *A Collect or Prayer for all Conditions of Men* was in all probability composed by Dr. Peter Gunning, when Master of St. John's Coll., Cambridge, and appears first in the PB of 1662: it is directed "to be used at such times when the Lit. is not appointed to be said": accordingly, we find that Gunning did not permit its use in the afternoon or evening at his college services, "because the Lit. was never read then, the place of which it was supposed to supply" (Bisse, *The Beauty of Holiness*, ed. 1720, serm. 3 97). The Lit. being, according to the directions of the PB, a morning devotion, the Pr. for all conditions of men, its substitute, should likewise be restricted in use to the morning only; i.e., it is for use on the mornings of the non-Lit-days—Mon., Tues., Thurs. and Sat. (Upon this point see Staley, *Liturgical Studies* II 162 ff.)¹ Originally, this pr. appears to have been much longer, in order to meet the objections of the Puritans at the Savoy Confer. in 1661 to the short petitions of the Lit., in regard to which they desired that "the particulars thereof may be composed into one solemn prayer" (Cardwell, *Hist. of Confer.* 306). Evidence of the shortening of this pr. appears in the use of the word "Finally," which is somewhat unnecessary in so brief a prayer. It would be very interesting if the original and longer form could be discovered.

THE IRISH PB has additional prayers as follows: *A Pr. for Unity* (from Acces. Serv.): *For a Sick Person* (combination of two forms in

8. Irish and American PBs. *Devotions*): *On Rogation Days* (adapted from Cosin, *For Fruits of Earth*): *On New Year's Day*: *For Christian Missions*: *A Pr. for the General Synod of Ch. of Ireland*: *To be used in Colleges and Schools*.

THE AMER. PB has additional prayers as follows: *A Pr. for Congress* (adapted from Pr. for Parliament): *A Pr. to be used at the Meetings of Convention*: *For the Unity of God's People* (from Acces. Serv.): *For Missions*: *For Fruitful Seasons* (two forms): *For a Sick Person*: *For a Sick Child* (adapted from VS): *For a Person, or Persons, going to Sea*: *For a Person*

¹ [The common usage rests on: (a) the general heading which specifies EP; (b) a possible alternative sense of the special heading, the Lit. not being appointed for use at EP, in which, as the service most largely attended in most parishes, it would seem desirable to leave room for the optional use of an intercessory prayer wider and fuller in scope than the rest.]

under Affliction: *For Malefactors, after Condemnation*—all dating from 1789. Also before the Psalter are inserted, *A Form of Pr. for the Visitation of Prisoners*: *A Form of Pr. and Thanksgiving for the Fruits of the Earth*: and *Forms of Pr. to be used in Families*.

The eight Thanksgivings are the following:

- (1) *A General Thanksgiving*, composed by Bp. Reynolds for the revised PB of 1662 (Cardwell, *Synodalia* 2 658):
- (2) *For Rain*: (3) *For Fair Weather*: (4) *For Plenty*: (5) *For Peace and Victory*: (7) *For Deliverance from the Plague* (two forms):—all, with the exception of one, added to the PB as a result of the Hampton Ct. Confer. in 1604 (Cardwell, *Hist. of Confer.* 222, 223): (6) *For restoring Peace at Home* was added at the last revision, in thanksgiving for the restoration of the Monarchy, adapted from Bp. Wren (Jacobson, *Fragmentary Illustra.* 64).

THE IRISH PB has, in addition to the foregoing, a thanksgiving *For Recovery from Sickness*.

THE AMER. PB places the *General Thanksgiving* (as also the *Pr. for all Conditions of Men*, contrary to original intention) in MP and EP, and the former also at the end of the Lit.; thereby differing from the English PB, which directs their occasional use only. Additional forms of thanksgiving are provided—*After Childbirth* (from the Churcing of Women): *For a Recovery from Sickness*: *For a Child's Recovery from Sickness*: and *For a Safe Return from Sea*.—FIO. V. STALEY.

PREACHER.—In the early Ch. preaching was considered the special, though not the exclusive, function of the Bp. The decrees of the Councils of Laodicea (c. 365 A.D.) and Valentia (524 A.D.) seem to imply this. In the *Apost. Const.*, however, we read: "Let the Presbyters, but not all, exhort the people; and last of all the Bishop, who is like unto the governor of the ship" (2 57). Some homilies of St. Chrysostom preached at Antioch conclude with words implying that the discourse of the Bp. was to follow. In Africa Presbyters were not allowed to preach in the presence of the Bp. before St. Augustine; he had special permission given to him to preach by Bp. Valerius, and afterwards the custom of Presbyters preaching, even in the presence of their Bps., became common. Deacons as a rule did not preach, though special permission to do so was sometimes given by the Bp. St. Vincent of Saragossa (304 A.D.) preached as his Bp's deputy, the Bp. having an impediment in his speech. Gregory the Great also preached when a Deacon. Laymen as a rule were not allowed to preach, but Origen, when a layman, was requested by Alexander, Bp. of Jerusalem, to preach before him (Euseb., *HE* vi. 19 16). There are also other instances.

The mediæval rule in the Ch. of Eng. was that Bps. might preach anywhere without a licence. All clergy might preach in their own cures. Deacons and other clergy without preferment might only preach by special licence from the Bp. During the period of the Reformation many varying rules and regulations about preaching were made. The legal qualifications of a preacher in the Church of England at the present day are laid down in canon 36:—"No person shall be received into the ministry nor admitted to any ecclesiastical living, nor suffered to preach, to catechise, or to be a lecturer or reader in divinity in either university, or in any cathedral or collegiate church, chapel or any other place within this realm, except he be licensed either by the

Archbishop or by the Bishop of the diocese where he is to be placed, under their hands and seals, or by one of the two universities under their seal likewise; and except he shall first subscribe to the three articles" concerning the King's supremacy, the Book of Common Prayer, and the Thirty-Nine Articles: and if any bishop shall license any person without such subscription, "he shall be suspended from giving licenses to preach for the space of twelve months." (See further, LECTURER.)—*ta.*

LUCIUS SMITH.

PREACHING.—The office of the preacher is to extend to all the world and to every age the ministry of the Incarnate Word of

1. The Aim of the Preacher. God, that is to say, the preacher must give to men the truth which

was brought to man in and through the Word who was made Flesh. The first Christian preachers, as we learn from the Book of the Acts of the Apostles, gave to their hearers narrative statements about the Person and Life of Christ, concluding simply with brief exhortations to decision and action. The Epistles of the same preachers may be regarded as written sermons to be read in the assemblies of the faithful: these contain a greater proportion of exhortation, occupying the same relative position, at the end of the discourse. The great patristic preachers for the most part addressed their hearers in sermons which are commentaries on Holy Scripture, and these sermons have but slight structure or proportion. Later preachers developed methods variously suitable to different classes of persons and different capacities of learning; and in the changes which time has brought the sermon has come to have a place of prime importance amongst us. The preacher must be equipped for his work with a knowledge not only of the truth which he has to preach but of the people to whom he has to proclaim that truth. He must inform himself sympathetically of their habits of mind and common temptations: he must know how to use the tide of their affections and how to meet the current of their prejudices. He must interweave human interest and Divine truth so that the incidents of daily life may recall to mind the sermon that has been heard and invite its application.

The preacher should have always the purpose of informing the minds and hearts of his hearers and of moving the will. He should

2. Preparation for Preaching. therefore prepare himself for his ministry by reading everything

that may help him to bring the Scriptures into focus: all works of art or literature which enable one to realise the Life and Ministry of our Lord in Palestine and the whole preparatory dispensation of law and sacrifice will contribute to this preparation. Behind the immediate composition of a sermon lies this preparation of the preacher. And, further, the preacher must have by constant meditation a devotional and spiritual knowledge of the Word. Every sermon should contain definite teaching in some part of the Christian revelation; and this should be commended acceptably to the minds of the hearers. Sometimes the text may be chosen

to suit the subject of the sermon rather than the sermon derived from the text. But most often the sermon should be an exposition of a short passage in Holy Scripture to which the text should be as "the nail fastened in the sure place." Whether the sermon is upon a subject or from a text the preacher must claim the attention of his hearers at the very outset. His first words should open the ears of all present; and then he must be careful that he does not squander his opportunity. The meaning of his subject must be displayed in simple and lucid language without rhetorical or conventional expressions. Every sentence should add completeness to the subject in hand, and every word give more light and definite form. Illustrations should be used very sparingly in the earlier part of the sermon: and metaphors and figures as seldom as possible. The immense privileges of the pulpit should be maintained on its evident merits: the importance and nobility of theme, purity and dignity of language, and deference and earnestness of manner. As the sermon proceeds, it is permissible to use an increasing earnestness and intimacy and pathos: the appeal being carried through the mind to the heart. And then, when the interest and sympathy are at their best, the preacher must bring the people to conviction and decision. He must resolve for them beforehand that they shall go away with new hopes and higher purpose, confident of God's goodness and reliant upon His grace.

In its structure a sermon ought to be so simple and definite as to be easily remembered by the hearers. And the form

3. Structure of a Sermon. which it should take in the minds of the hearers must first exist in

the mind of the preacher. It is not necessary to use always the familiar terms of section and division; but it is necessary that the sermon be vertebrate. And the divisions may well be marked by a change in the manner and tone or gesture of the preacher. There must be in every case the exposition of the text and its application, the first lucid and the second practical. But generally there are many more divisions than these: and the form of the sermon may include the prologue, the considerations, and the epilogue. The prologue must vividly set out the conditions of time and place and circumstance which give colour and significance to the text, with some particular emphasis predisposing the attention of the hearers to the lesson which the sermon will enforce. The considerations which follow the prologue may form a *catena* in regular development from the prologue, reaching a climax in a final application; or they may be severally short reflections of moral and spiritual character issuing in a general conclusion. The opening of the sermon is of great importance, but the close must always be a matter of more concern to the preacher. And, whether a sermon is to be given without the aid of a manuscript or to be read deliberately line by line from the pulpit, the actual framework may well be set down in ten or twelve short lines

as the first great step in the composition. This will enable the preacher to follow the counsel of St. Paul, to teach proportionately.

Happily the order of the Christian year helps by suggestion in the choice of texts and subjects :

4. **Topics and Treatment.** and the earliest sermons commonly preached in the English Church were short expositions of the Holy Gospel, delivered from the altar step as soon as the Gospel was read, and called *postils*, from the words *post illa verba*. The regular sequence of the Christian year keeps the balance of incident and doctrine: it sets out the life of Christ in its true order, and upon that foundation it enunciates the teaching mission of the Holy Ghost. Formerly every parish priest was bidden to hear his people, one by one, repeat the Creed and the Lord's Pr. in the season of Lent, that so he might be assured that every parishioner knew the standard of the Christian faith and the norm of Christian worship. The same principle may be observed to-day, if due attention is given by the preacher to dogmatic and devotional theology. Every sermon should contribute something to the hearers' understanding of the Christian faith; and the preacher ought within himself to know what article of the Creed he is amplifying and illuminating. In the same way a balance must be kept between the objective and the subjective. Objective sermons are ordinarily the more necessary and subjective the more popular; it is the duty of the preacher to set out the objects of the faith, and it is the pleasure of the people to listen to pathetic and moving portrayals of human affection and emotional experience. The preacher must be very cautious and restrained on all the subjective aspects of religion, and careful to insist always upon the revealed truths which constitute the Faith. It must be remembered also that appeals to emotion soon lose their force and become worthless by repetition, whilst the power of doctrinal teaching is cumulative: a strict economy in the use of terms of personal intimacy or affection is a part of the preacher's prudence, if he would not exhaust the value of his influence and ministry.

The proper length of the sermon and the proper pace of utterance must befit the audience; the dangers are on the side of too great

5. **Length and Delivery.** length and too great rapidity. Often too much is attempted in one sermon, and digressions are made from the main theme without sufficient reason. The principal advantage of preaching without a manuscript is the opportunity which the preacher has of judging the attention of his hearers: when once that flags he should end his sermon as soon as he can, consistently with decent order. And, in the matter of pace, he should aim at keeping such a moderate and average speed as will enable him to vary at will to greater or less rapidity; from the easy rhythmic movement of the sentences of narration or description he should be ready to move into attack with rising voice and short periods, or to make his profound impression in the slow and measured terms of an utterance which must be remembered. But no occasion requires or can justify the sharp strident tone: earnestness must be evident, but anger must never be allowed, and the spirit of the prophet must always be subject to the prophet. The preacher should use the simplest of sentences possible; in this St. John's Gospel is an excellent model, and personal intercourse with little children is a great education to this end. At the same time, he needs the widest range of language attainable, and ought to be able to express his doctrines in terms familiar to the several classes of men. The language of the Holy Bible and of

Spenser is the best equipment for one who would reach the common people; affectation and pedantry are as much to be dreaded and avoided as conventionalism and rhetorical expressions. The preacher in full possession of the truth which he has to convey, in full control of himself, his voice and his feelings, in full sympathy with the people to whom he addresses himself, will preach courageously, sincerely and effectively; and the word will not return void but it shall accomplish that for which it has been sent forth.—TE.

JOHN WAKEFORD.

PREBEND: PREBENDARY.—A prebend is an endowment in land or a pension in money given to a cath. ch. for the maintenance of a priest, being one of the chapter, hence called a Prebendary. By Act 3 and 4 Vict., c. 113 (1840), the members of the chapter (except the Dean) are now called *Canons*.

In some chapters of the Old Foundation the name Prebendary is retained for the titular holder of a disendowed prebend, whose status is in most respects similar to that of *honorary Canons*.—A3.

R. J. WHITWELL.

PRECENTOR.—The office of P. became one of necessity as soon as the Church was in a position to carry out her worship adequately, and required bodies of persons to assist in so doing.¹ Hook (*Ch. Dict.*) says that the first mention of such an office is to be found in the 4th cent.; just about the time when, persecution being past, the Church had leisure to adjust her worship in a more dignified way. The primary duty of a P. was to regulate the music of the service, and Ven. Bede records the work for the improvement of Psalmody done in England by John, the P. of St. Peter's at Rome, sent for the purpose by the Pope of the time (Agatho), the result of whose instruction had an influence on the Council of Clovesho, A.D. 747 (*Polity Christian Ch.*, Pelliccia). But other duties came to be added, and Dr. Rock (*Ch. of our Fathers*, vol. iv, 135) summarised the duties of the Mediæval P. thus:

"To the P. belonged the duty of regulating all those things which concerned the singing of the divine service. He it was who wrote down on the board . . . the names of such as should undertake the different choir-offices, or serve at the Altar, for the next week."

In the old cathedral foundations, both in England and France, the P. was always a dignitary; in the newer foundations, a minor canon was appointed (see *Dict. of Musicians*). Jebb (*Choral Service*) states that in some capitular bodies the P. ranked next to the dean. He adds: "To the P. the superintendence of the principal part of the Church service belonged. He examined and superintended the chanters, appointed the Musical Services, and was responsible for the appointment of the choir boys" (p. 39). He thus indicates the duties which were gradually vested in this office.

Such an office was at first only needed in cathedral or collegiate churches. But when, in the last century, central parochial churches began to gather together bodies of persons, whether as choir or otherwise, to carry out a more complete and orderly form both of choral and ceremonial worship, some sort of office such

¹ "Pronunciator" and "Archi-cantor" were alternative titles.

as that of P. became desirable, to undertake the oversight of the various church assistants. Accordingly, in a large staff of clergy, the Incumbent usually appoints one, qualified for the duty, to act as "choir chaplain" or "P.," and thus the old office is finding its way, usefully, into the machinery of a large parish.

His work, (i) so far as the musical part is concerned, would be done in conjunction with the choirmaster and organist (always supposing those two duties to be centred in one person, as is most usually the case nowadays). They would consult over the choir lists, the choirmaster knowing best what his choir could undertake; and would naturally work together in the choice of fresh voices: and (ii) in training servers, etc., he would work with his sacristan, or whoever might be entrusted with this duty. Such an office is of real value, if only the two precepts of St. Paul be kept in view: "τῇ φιλαδελφία εἰς ἀλλήλους φιλόστοργοι" (Rom. 12 10), and "πάντα εὐσχημῶς καὶ κατὰ τὰξιν γινέσθω" (1 Cor. 14 40).—Q 1.

JAMES BADEN POWELL.

PREFACE (IN COMMUNION SERVICE).—

The P. is so called, because it is an introduction to the Canon, or most solemn part

1. The Name. of the Service. Its title varies.

In the Roman (also the Sarum) it is *Praefatio*, in the Mozarabic *Illatio* (= offering), in the Gallican *Contestatio* (= witness), in the Gothic *Immolatio*. (See further, *DCA*, art. *Preface*.)

In the Eastern Churches only one P. is found in each Liturgy. In the West the idea that special seasons and festivals naturally called for suitable memorials of the blessings associated with them soon led to the introduction of a great variety of forms of thanksgiving, e.g., in the Gallican and Mozarabic rites there was a P. for every Sunday and Festival; in the Ambrosian for week days as well (*Hammond, Liturgies*, pp. 322-3). Gregory the Great reduced them to eight in the Roman Church. In the Leofric Missal (11th cent.) nine are enumerated as enjoyed by Pope Pelagius (Maskell, *Ancient Liturgy*, p. 113). To these a tenth was added, to be used in the English Church in honour of the Blessed Virgin, by the 14th canon of the Synod of Westminster in 1175 (*Wilkins' Concilia*, i, p. 478). The Ps. in the Celtic Church varied only in the naming of the Seasons (see Warren, *Celtic Church*, p. 99 ff.; Scudamore, *NE*, p. 238).

The mediæval English uses had Ps. for Christmas, Epiphany, Lent, Passiontide, Easter,

Ascension, Pentecost, Trinity, Festivals of the Virgin, and Festivals of the Apostles. The absence of a P. for Good Friday is noticeable (cp. Warren, *l.c.*) as bearing on the question of Good Friday Celebrations of HC (*SPCK. Prayer Book*, p. 107).

In 1549 the Ps. were reduced to five, which

were restricted to the festival itself; but in 1552 three of these were directed to be said on seven days and one on six days afterwards, the whole forming the OCTAVE, a Western arrangement possibly borrowed from the Jewish custom of extending a festival over seven or eight days (Lev. 23 36, 1 Macc. 4 56; cp. *DCA*, s.v.).

The Christmas Day P. is based on the Coll. for Christmas Eve in the Gel. Sacramentary, and it

4. For was new in 1549. The only change it has undergone since is "as at this time,"

Christmas Day. substituted in 1662 for "at this day." The Sarum P. was: "because through the mystery of the Incarnate Word the new light of Thy Brightness shone on the eyes of our mind, that while we know God visibly we may through Him be rapt into the love of things invisible." This is from the Greg. Sacramentary (Scudamore, *NE*, p. 540).

The Easter P. is from the Gel. Sacramentary: "Te quidem omni tempore, sed in hac potissimum

5. For nocte gloriosius prædicare, quum Easter Day. Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus qui abstulit peccata mundi; qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit."

The Ascension Day P. is from the Greg. Sacramentary, and varies slightly from the Latin: "Per

6. For Christum Dominum nostrum; qui Ascension Day. post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in caelum, ut nos divinitatis suae tribueret esse participes."

The source of the Whitsuntide P. is unknown, though it has been compared to a P. for Pentecost

7. For in the Gallican Liturgy (Palmer, Orig. Lit. 2 124). It was composed in

Whit-Sunday. 1549, taking the place of the Sarum form, "through Christ our Lord, Who, ascending above all heavens and sitting at Thy right Hand, did this day pour the promised Holy Ghost on the sons of adoption." Exception has been taken to the phrase, "giving them the gift of divers languages." But it is the natural interpretation of the statements in Acts 2 4-11.

Trinity Sunday occupies the last day of the Octave of Whit-Sunday, and this festival has therefore no

8. For Octave, but it is distinguished by the fact that the following Sundays are

Trinity Sunday. named and numbered after it, instead of after Pentecost as in the Greek and Roman Churches. This is in accordance with the ancient usage of the Church of England (Luckock, *Divine Lit.*, p. 262). The Trinity P. is directed to be used on the "Feast of Trinity only," "only" being added in 1552. (Before the Reformation the same P. was used on every Sunday until Advent.) It is a free translation of the Pre-Reformation P.,¹ which is found in the Gel., Sarum and Roman, but not in the Greg. rite (Maskell, *Anc. Lit.*, p. 105; Scudamore *NE*, p. 542), omitting the last portion, probably on account of the difficulty of translating it. The Amer. PB has an alternative P. for Trinity Sunday.

¹ "Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus, non in unius singularitate Personae, sed in unius Trinitate substantiae; quod enim de tua gloria revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternae Deitatis, et in personis proprietatis, et in essentia unitas, et in majestate adoretur aequalitas." We may note that the Latin is addressed to God the Father, the English to the whole Trinity, this necessitating the omission of the words "Holy Father" in the earlier part of the Preface.

On days when there is no Proper P., the Common

**9. The
Common
Preface.**

P. is used, composed simply of two paragraphs which precede and follow the Proper Ps. when they are said. A custom formerly prevailed for the people to say the latter of these two paragraphs, "Therefore with angels," etc., with the priest. But this custom has to a great extent been given up, and is forbidden by the Rubric of the present Amer. PB. The two paragraphs are free translations of forms occurring in the Gel., Sar., etc. We give the original Latin. "Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternæ Deus." (It will be noted that the opening words of this take up the people's Response, "Dignum et iustum est," which has just been said.) "Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia celestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes." (This, of course, as in the English, is immediately followed by the SANCTUS.) [A welcome "enrichment" of the PB would be the provision of proper Ps. for Epiphany, All Saints' and other Festivals.]
—H2. J. F. KEATING.

PREFACES TO THE PB.—There are two Prefs. to the PB. The second, now entitled "Concerning the Service of the Church," was the original Pref. composed by Cranmer and placed bef. the book of 1549. It received a brief addition in 1552, viz., the sentence "And if the Bishop . . . to the Archbishop." The document is one of the passages which have been influenced by QUIGNON'S BREVIARY. An original draft in Lat. is found in the scheme of Cranmer referred to under HISTORY OF PB, § 1. This Lat. draft was remodelled by him for the book of 1549. It begins by describing the scriptural character of the primitive order. Next, it refers to mediæval corruption by additions, omissions, neglect. Then the characteristics of the present order are set forth, viz., a calendar for continuous Scripture reading, an order more profitable, pure, intelligible and commodious, which is besides a uniform national use. After this, directions are given for the decision of disputes. Lastly, an appendix is added as to the private use of foreign devotions, with directions for the daily use of the PB by the clergy.

The present first Pref. was contributed by Sanderson, Bp. of Lincoln, in 1662. It begins by reviewing the principle, form and authority of some previous revisions. It then describes the origin of the recent revision, viz., the King's condescension to Puritan importunity for alteration and addition. Next comes the treatment of their demands, viz., rejection of the dangerous and frivolous, concession of what was reasonable or expedient, yet with no acknowledgment of previous unscripturalness, uncatholicity, or unreasonableness. Finally, there is a summary of the alterations made by the revisers of 1662, viz., Calendar and Rubric change, removal of obsolete and ambiguous words, substitution of AV for earlier versions, addition of occasional prs. and thanksgivings. And at the end a hope of acceptance is expressed.
—B. H. GEE.

PRELATE.—A term of the HIERARCHY of Jurisdiction, meaning properly anyone who is *prælatus* or *preferred* to others in the Church, but restricted in practice to those who are set above a simple parish priest. In modern English usage it is applied only to bishops.—Ta. T. A. LACEY.

PREPARATION FOR BAPTISM, CONFIRMATION AND HOLY COMMUNION.—

Our Blessed Lord gave instructions to His Apostles that they should **1. Preparation in the NT.** "make disciples of all nations" by "baptising them into the Name of the Father and of the Son and of the Holy Ghost." The use of this formula would imply a certain knowledge on the part of those to be baptised of the truths which the formula involved, and so would postulate previous instruction and a Conf. of faith. This is exemplified in the record of the Bapt. of the Ethiopian eunuch (Acts 8) : he first received instruction in the rudiments of the Christian Faith ("Philip preached unto him Jesus"), and then made a profession of his personal faith in that which was declared to him ("I believe that Jesus Christ is the Son of God," Acts 8 37).¹

The admission into the Christian community by Holy Bapt. was followed by the Apostolic rite of "LAYING ON OF HANDS" referred to in Heb. 6 2, and exemplified in the case of the Samaritan converts who, having received instruction from Philip the Deacon and having been baptised by him, afterwards received the "Laying on of Hands" (preceded by pr.) from the Apostles Peter and John (Acts 8 5, 12, 14-17). A like ceremonial act was performed by St. Paul in the case of a body of Ephesians who had received "John's Baptism" (Acts 19 1-7). In both these cases the "Laying on of Hands" was accompanied by a special Gift of the Holy Ghost.

We have no further details as to the P. of candidates for these sacred rites in apostolic times. Jewish converts to the Christian Faith had already received instruction in the truths common to Judaism and Christianity, and would only need to be instructed in the doctrines specifically Christian; while the Gentiles would need such rudimentary teaching as St. Paul gave, e.g., at Lystra and at Athens.

The writers of the 2d cent. furnish us with little evidence as to the P. required for the initial rites of the Christian Church. Justin

2. Preparation in 2nd and 3rd Centuries. Martyr speaks of a profession of faith in the doctrines in which the candidates had been instructed, and a promise to live conformably to that faith, as well as a Conf. of past sins. From his *Apology* and from the *Didache* we gather that fasting (as preparatory to the ceremony) was enjoined on the candidate, on the administrant, and on other members of the Church.

In the 3rd cent. the writings of Tertullian supply considerable details of the P. for, and administration of, Bapt. The candidate had to prepare himself for it

¹ The verse is omitted in RV, but it has considerable MS. authority, and is quoted as early as Irenæus: "it may well have expressed what actually happened" (*Expositor's Gr. Test.*).

by pr., fastings and vigils. It was usually administered at Easter or during the fifty days following. Before entering the font, which had been previously blessed, the neophyte solemnly renounced the devil, his pomp, and his angels. After the sacred washing conferred in the Name of the Father, the Son, and the Holy Ghost, he received an unction of consecrated oil and the imposition of hands, during which the Bp. prayed that the Holy Spirit might be given to him. He then made his first Communion (see Duchesne's *Christian Worship*, translated by M. L. McClure, pp. 334 and 335). Thus on the same day the candidate was admitted into the Church by Holy Bap., received the Sacramental Laying on of Hands, and partook of the HC—one P. serving for the whole series.

Later, the P. was made more definite and the ceremonies attending it were greatly elaborated.

3. Fully Developed System of Preparation.

These included: (i) The formal admission to the Catechuminate (with the *Insufflatio*, or *Breathing on*, in imitation of our Lord's act, John 20 22), those thus admitted being reckoned as Christians, and those who desired it (known as *competentes*) being put under further special P. for Holy Bap. Infants were reckoned as Catechumens, received Bap. and the Imposition of hands, and were admitted to HC. (ii) The *Scrutinies* or *Testings*, to which the *competentes* were subjected during the period of P., usually the 40 days before Easter—these including instruction in the Christian formularies and belief. (iii) The *Exorcisms*—the banning of the evil spirits which were supposed to have their abode in the unbaptised. (iv) The *Effeta*—corresponding with the *Ephphatha* (i.e., *be opened*) pronounced by our Lord at the healing of the deaf-mute (Mark 7 34), and accompanied by a similar ceremonial act.

This ceremonial was further modified as time went on. Originally the Bp. alone baptised and confirmed and gave the First Communion. But the difficulty of securing the presence of a Bp., except at rare intervals, led to the separation of Bap., which was administered in infancy by the priest, from Confirm., the administration of which was restricted in the Western Church to the Bishop. Confirm. was then administered when the child came to "years of discretion" (though earlier than is now customary), and was followed by First Communion.

4. Subsequent Modification.

At the Reformation the three Services were made distinct, and a separate preparation enjoined in each case.

(i) In the case of infants, a personal P. for Bap. could not be secured. But it is required that the child should be represented by GODPARENTS who, in accordance with canon 29, should be communicant members of the Church, and thus well instructed in the Christian Faith. They are charged with the duty of seeing that the child is "virtuously brought up to lead a Godly and a Christian life," and instructed in the formularies of the Christian religion; and in the meantime their faith is accepted on behalf of the child they represent at the Font (Mark 2 5).

When in 1662 a Form was provided for the Bap. of those of Riper Years, specific directions are given as to their P.—"Timely notice shall

be given to the Bishop" . . . "that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fastings for the receiving of this holy Sacrament."

(ii) The P. of *intellect* as preparatory to Confirm. is implied in the concluding Address to the sponsors in the Bap. Service. Children are to be "brought to the Bishop to be confirmed by him, so soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Cat. set forth for that purpose."¹ The injunction (in the last rubric of the Cat.) that "the Curate of every Parish shall either bring, or send in writing . . . the names of all such persons within his Parish as he shall think fit to be presented to the Bishop to be confirmed," implies a *spiritual preparation* of the candidates by the Parish Priest, and such examination as will satisfy him that they come with right dispositions of soul and spirit; as well as with clear understanding of the relation in which they stand to Almighty God by virtue of their Bap., and with faithful anticipation of the Grace to be received through the Laying on of Hands.

(iii) The P. for HC is primarily by way of self-examination, in accordance with St. Paul's teaching (1 Cor. 11 28). This examination is to be "by the rule of God's commandments" (Exhortation in HC), and is to extend to three departments: (a) Repentance with purpose of amendment, (b) Faith, (c) Charity or Love (Cat.). The outcome of this examination would be: (a) Conf. to Almighty God, (b) Reconciliation with our neighbours, (c) Restitution and Satisfaction to those we have wronged, where this is possible. The PB further enjoins resort to God's Ministers for the man who cannot by the means aforesaid "quiet his own conscience"; such recourse would be made for the Conf. of sins by which the conscience was burdened ("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."²

While the Church leaves a very large liberty to the individual conscience, it at the same time gives very solemn warning, in the Exhortations of the Communion Service, of the great

1 Till the final revision in 1662, the Cat. was printed as a part of the Confirm. Service.

2 It will be observed that the rule of the Church of England in this respect differs from that of the Mediæval Church, which (by a decree of the Lateran Council, 1215) made Conf. to the Priest a necessary preliminary to the reception of HC. The wise words of the First PB of Edward VI may be well quoted here: "requiring such as shall be satisfied with a General Confession not to be offended with them that do use, to their further satisfying, the Auricular and secret Confession to the Priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God . . . but in all things to follow and keep the rule of charity."

6. PB Preparation for Confirmation.

7. PB Preparation for HC.

5. PB Preparation for Baptism.

danger of an unworthy receiving of the Holy Sacrament. It also provides in the rubrics for the repelling from the Lord's 8. Disciplinary Table, under proper authority, and other Safeguards. (a) "notorious evil livers," (b) "those betwixt whom" the Curate "perceiveth malice and hatred to reign."

It is a disciplinary rule of our Branch of the Church that "none shall be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."—K6. E. HOBSON.

PRESANCTIFIED, MASS OF THE.—From very early times the celebration of the Euch. was forbidden on certain fast-days. This was the case everywhere on Good Fr.; at Rome also on Easter Even; at Milan on all Fridays in Lent; in the East on all week-days in Lent, except Saturdays, the Annunciation and Maundy Th. By the 7th cent., both in East and West (see canon 52 of Council in Trullo, and *Gelasian Sacramentary* 141), a custom had arisen of reserving some of the elements consecrated at the last Euch. for the Communion of priest (and people) on prohibited days. The resultant Service of Communion without fresh Consecration was called the Mass of the P., and was used at Rome and in Mediæval Eng. on Good Fr. only. It was very short and simple. The consecrated host was brought in, the Lord's Pr. said with its Preface and Embolismus (see LORD'S PRAYER, § 7, 8), and the Communion then took place. The Mass of the P. was abrogated in Eng. in 1549.—Hb. J. W. TYRER.

PRESBYTERIAN.—See DIRECTORY; EPISCOPACY, § 4; FORMS OF PRAYER; PURITANS. In these arts. the influence of Calvin in favour of the P. system in England is sufficiently illustrated. Most of the 17th cent. P. congregations in England came under Socinian influences in the 18th cent., and are now undistinguishable from Unitarian bodies. There are similar old endowed chapels in N. Ireland. The "Presbyterian Ch. of Eng." is a recent formation, largely due to Scottish, and esp. Free Ch., auspices. But it now includes many English people. It is well organised, broad-minded in tone, charitable in its activities, and as a rule friendly towards the Ch. of England. Perhaps the most promising overtures towards REUNION on a satisfactory basis are those which have been exchanged in Australia between the Ang. Ch. there and the Presbyterians.—A1. G. HARFORD.

PRESENTATION.—See NOMINATION, INSTITUTION, PATRON, LAPSE.

PRIEST.—Ordination to the sacred office of the priesthood is a necessary qualification in the Ch. for the fulfilment of various functions. In the first place only a P. can celebrate the Euch. He alone can absolve. The Absolutions in the public services can only be read by a P. With regard to Baptism he is the ordinary minister; a deacon is only to baptise in the absence of the P. (see the Ordinal); so that it would be irregular for a deacon to administer Baptism in the presence of a P. A P. has an "habitual" right to preach the Word of God, though only

"actually" so in a place to which the Bp. licenses him; whereas a deacon has no right to preach unless he has the special permission and licence of the Bp. to do so. The right of preaching, that is to say, is inherent in his status as a P., though he cannot exercise that or any of his functions without jurisdiction. A P., therefore, can lawfully and canonically preach if invited to so so by a parish P. (see ORDINARY). But a parish P. could not invite a deacon to preach unless, besides his status as a deacon, he had licence from "the Bp. himself" to do so; the right is not inherent in his status as deacon. To a P. belongs the power of benediction; a deacon cannot bless. Thus it is said in the *Apostolical Constitutions* (828): "A presbyter blesses but does not receive the blessing; yet does he receive it from the Bp. or a fellow-presbyter. In like manner does he give it to a fellow-presbyter. He lays on hands but does not ordain; he does not deprive, yet does he separate those who are under him if they be liable to such a punishment. A deacon does not bless, does not give the blessing, but receives it from the Bp. and presbyter; he does not baptise, he does not offer; but when a Bp. or presbyter has offered, he distributes to the people, not as a P., but as one that ministers to the priests." Marriage cannot be canonically solemnised except by a P. From the enactment of the 13th of the *Siatuta Antiqua* (5th cent.) onward, the Church has provided that the marriages of the faithful shall be blessed by a P., though such benediction is in no way necessary for the validity of the marriage. The duty of the minister of the Church in respect to marriage is to bless the parties who have contracted. Hence it is necessary that the minister should be a P. The present marriage service of the Ch. of Eng. clearly requires this. Three terms are used, *P., curate, minister*. It can scarcely be contended, however, that these three terms apply to any but one and the same person. Moreover the first benediction is to be given by "the minister," but, as a benediction can only be given by a P., it is clear that the person spoken of as the *minister* must be a P. It is quite certain that the Pre-Reformation law was that none but a P. should solemnise marriage, and no authority, either civil or ecclesiastical, can be adduced in support of the proposition that a deacon can canonically solemnise. Indeed, Lord Campbell, in the case of *The Queen v. Millis* in the House of Lords in 1843, seemed to doubt whether a marriage solemnised by a deacon would be a legal marriage; he said: "The Judges seemed to intimate that a marriage by a deacon before the Reformation would have been bad, but that since the Reformation it is valid. I should like to know by what authority the change has been brought about. Lord Hardwicke's Act is silent upon the subject, and Parliament has in no shape interfered. No canon has been passed by Convocation. The Book of Common Prayer says a deacon may baptise in the absence of the P., it is silent as

to his authority to marry."¹ Those parts of the public services where the rubrics intimate that the P. should officiate should not be said by a deacon. In fact, strictly speaking, a deacon should not take a service by himself, he is assistant to the P., who should be present. It is necessary that a presentee should be a P. before he can be instituted to a benefice, or be admitted to any dignity. Thus, the Caroline Act of Uniformity enacts, § 14, "that no person whatsoever shall thenceforth be capable to be admitted to any parsonage, vicarage, benefice, or other eccles. promotion, or dignity whatsoever, nor shall presume to consecrate or administer the Holy Sacrament of the Lord's Supper, before such time as he shall be ordained P., according to the form and manner in and by the said book prescribed, unless he have formerly been made P. by Episcopal ordination."—*ra.*
E. G. Wood.

PRIESTHOOD.—A priest may be defined as "one whose office is to perform religious functions; an official minister of religious worship" (*NED*). The meaning of the word in English is often ambiguous, owing to the fact that it may be used in different senses, as the equivalent of *presbyter*, from which it is etymologically derived, or as the English rendering of the Latin *sacerdos*. It has often been asserted that the former is the only meaning that the word can bear in Christian usage, and that in Christianity there is neither P. nor sacrifice. The great feature which distinguishes Christianity from other and lower religions is thus said to consist in the fact that it possesses no priesthood. But, if there is a real sense in which we can speak of a Christian SACRIFICE, so too we may allow that P. has a place in Christianity, remembering also that the offering of sacrifice is not by any means the sole function of the priest.

A study of comparative religion shows us that ministerial priestly acts,—*viz.*, acts of worship performed by one on behalf of the many—are common to all ancient religions. This is due to the fact that early religion and worship is social rather than individual, and is primarily concerned with the family or community. But the existence of a separate priestly class, distinct from the natural heads of the community, is not so easily explained. Many considerations enter into account for the rise of such a class. Ritual requirements, the demands of asceticism or special sanctity, mere convenience, may all be held conjointly responsible. The differentiation

¹ [In Halsbury, *Laws of Eng.*, 1910, 11 376 n., it is stated that "it is apprehended that it is in accordance with this principle" (*i.e.*, the abolition of the common law of the realm, including all valid canon law, by "general and long-continued non-user and custom to the contrary") "that the power of a deacon to solemnise matrimony (now undoubtedly legal) exists. The old rule of the canon law dropped, or rather was 'utterly abolished' and 'became frustrate and of none effect'; a new one took its place at the Reformation and has been acted on ever since." It seems clear that the courts will uphold the validity of a marriage solemnised by a deacon; but the practice is, as shown in the text, irregular and incongruous with other PB provisions, and would seem to be one requiring fresh canonical regulation. G. H.]

may be a slow process; the priest and the king, or the priest and the sorcerer, may never be entirely separated. All alike are held to be acting on behalf of the community, whether their functions be secular or religious.

There is much mention of priesthood, and there is a very large "priestly element," in the history and literature of Israel. But a development is to be observed. The position of the priesthood in the early days of nomadic life is very different from that of the post-exilic hierarchy. The religion of the desert was simple in character and expression, and its occasional sacrifices did not require expert priestly assistance for their performance. It was the offerer himself who slew the victim and divided the sacrifice among his family or friends. The only priests were the keepers of the local shrines or sanctuaries, and their functions were oracular and judicial. It was not until the Israelites encountered the settled agricultural civilisation of Canaan that a separate priestly class came into prominence, as the worship at the sanctuaries became more sumptuous and more elaborate. We see the process at work in the period of the Judges and in the first days of the Monarchy.

But a recollection of the earlier liberty with regard to the exercise of priestly functions always remained. Thus, in Ex. 19 6, we have the statement, "And ye shall be unto Me a kingdom of priests, and a holy nation." There was an idealisation of the past, no doubt under prophetic influence. In the writings of the prophets we find very stern denunciations of the priests of the day. But it is not P. in itself that is attacked. The prophets complain of the moral delinquencies of the priests and the fact that they have neglected their teaching functions. The priest is blamed for encouraging, rather than repressing, the popular materialistic view of religion. The prophetic ideals found their embodiment in the legislation of Deuteronomy, which aimed at a reformation of the P. The abolition of the high-places and the centralisation of worship at Jerusalem suppressed the country priests, but enormously increased the power of the Temple priesthood. In the Book of Ezekiel, and in the Priestly Code, we see a further "sacerdotalising" of the Jewish religion, which finds expression in the idea of a theocracy administered by a hierarchy. The secret of the priests' power lay in their special privilege of access to the altar, and in the atoning merit of priestly sacrifices. In the sacrificial feasts the offerer still played an important part, but in the other more strictly expiatory sacrifices the priest was the chief agent.

(a) *Our Lord's Teaching.* By the time of our Lord another type of religion had sprung up alongside of the more formalistic worship. The religion of the Psalmists and Pharisaic pietists did not lay such great stress on priestly sacrifices. Our Lord Himself, while

2. In the Old Testament.

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3. NT: Christ's Teaching and Office.

He observed the Festivals of His countrymen, has in His recorded utterances very little concern with the P. of the day. He opposes Himself to the worldly Sadducean party, which was largely composed of priests, and He quotes the saying of the prophet, "I desire mercy and not sacrifice" (Hos. 6 6).

He seems to accept the P. as the official authority in cases of leprosy, but he gives an unfavourable picture of the Priest and Levite in the Parable of the Good Samaritan. We may infer, however, from the account given us of Zacharias in St. Luke, that good and devout men were to be found amongst the priests of the day. In Acts also we read that priests were attracted to the Christian faith (Acts 6 7).

(b) *The Priesthood of Christ.* The starting-point for the Christian P. is the P. of Christ. Our Lord spoke of His death in sacrificial terms, and in the Epistle to the Hebrews we have the full significance of that Sacrifice brought out.

Christ has shown in Himself the eternal value of P., "having become a high priest for ever after the order of Melchizedek" (Heb. 6 20), and the Sacrifice which He offers is Himself. He has been "appointed for men in things pertaining to God" (Heb. 5 1). The P. of Christ has fulfilled and completed all others. There is no longer any use for the many priests of the OT with their multitude of sacrifices, because the one great High Priest has offered the one Sacrifice.

(c) *Of the Church.* But this does not mean that man can henceforth dispense with all earthly Priesthood. It is most

4. **Universal P.** necessary to remember that the P. of the OT was not the best possible. It was abolished because of its defects, and because it had belied the true nature of P. We need not be surprised that there is no mention of any special priestly class in the NT. There was naturally a very strong revolt against the old Jewish idea, and the danger of its recrudescence would be keenly felt. Service and self-sacrifice, rather than the offering of sacrifices, were to be the most prominent attributes of the Christian ministry.

But, on the other hand, there is very distinct mention of the universal P. The old thought of Ex. 19 6 is revived: Christians in their capacity as the true "people of God" are to be "a holy P., to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Pet. 2 5). "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession" (v. 9). The community of the Church of Christ is thus a priestly body, and is called upon to exercise its priestly functions. The priestliness is that of the Church in its corporate capacity. We are "priests unto God" as members of the "kingdom," and as belonging to the "royal race" (Rev. 1 6).

(d) *Of the Ministry.* The question then remains, How is the Church of Christ to exercise her priestly duties? In the Epistles of St. Paul

we are shown how the Ch., as the Body of Christ, acts through its members who are endowed with different capacities.

5. **Ministerial P.** There is no dead level of function, but rather the most varied expressions of activity. Yet all is to be done for "edification," *i.e.*, for the building up of the Body of Christ. It is in this way that the Ch. can express her priestliness. Certain members of the body are to be, on behalf of the rest, the ministerial organs of the Church's priesthood. Certain individuals are to be enabled to develop more than others the faculties of priesthood which they possess as members of the priestly community. They are to be definitely chosen, in the interests of edification and order, to perform priestly action on behalf of the community. Christ's Apostolic ministers are to be the normal organs for exercising the priestly functions which belong to the body.¹

What, then, are the priestly functions of the Ch.? The P. of the Ch. depends, as we have seen, upon the P. of Christ. And

6. **Priestly Functions.** Christ is a Priest, inasmuch as He has "somewhat also to offer" (Heb. 8 3), namely, Himself. The P. of the Ch. must be brought into relationship with the eternal Sacrifice of Christ. It is the duty of the Ch. to "show forth [RV "proclaim"²] the Lord's death till He come" (1 Cor. 11 26). The offering of the Eucharist is corporate, but the corporate offering must be expressed in unified action by the official minister of the Church, whose duty it is to be "a faithful Dispenser of the holy Sacraments." Further, Christ as our Priest "ever liveth to make intercession for" us (Heb. 7 25). It follows then that the P. of the Ch. must be intercessory, and that her ministry should be a ministry of intercession. Again, Christ is the Good Shepherd, and the ministry of the Ch. must be "pastoral," but *pastoral* and *priestly* are not contradictory terms, for the Good Shepherd "layeth down His life for the sheep" (John 10 11) as a sacrifice for them. So, too, the priests of the Church must manifest in themselves that spirit of self-sacrifice which actuated their Master, Who "came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mk. 10 45). But the P. is the vehicle of expression not only for the Church's sacrificial functions but also for her teaching and ruling functions. The exercise of discipline, the power of "binding and loosing," is committed to certain individuals as representing the Ch. Again, the Ch. is to be taught by those whom she has definitely appointed for the purpose, to be "faithful Dispensers of the Word of God." And she prays for her priests, "That they

¹ [Cp. Lightfoot, *Philippians*, p. 268: "The minister's function is *representative* without being *vicarial*. He is a priest, as the mouthpiece, the delegate, of a priestly race."]

² ["As often as ye eat this bread and drink the cup, ye proclaim (καταγγέλλετε, not ἀναγγέλλετε, as Ps. 38 18) the Lord's death till He come." The proclamation seems primarily to have a *manward* reference, and to be effected by the congregation in the act of communion.—G. H.]

may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments."

To sum up, then, we may say that "the special P. of any class within the body is derivative from the P. of the body itself, and that is derivative from the P. of its Head. It is more or less a matter of history as to how that P. has been exercised" (Abp. Lang, in *Priesthood and Sacrifice*, p. 160).

And as a fact we find that in the history of the Ch. the best corrective for "sacerdotalism"

7. Historical Developments.

has been the re-assertion of the priestly character of the Ch. It was only natural that OT and pagan ideas should influence the thought and practice of the Ch., and that what was only in the first instance a useful analogy (cp. Clement, *Ad. Cor.* 40, and his mention of *priest, Levite, and layman*) should become a source of great evil when too literally applied. In the Middle Ages, while there is occasional reference to the universal P. of the Ch.,¹ the priestly order is spoken of in the most extravagant language.² The priest stands between God and His worshipper; the sacrificial functions of the P. and the power of Absolution are insisted upon to the exclusion of all else; in a word, the priesthood has once more become Judaic. The Reformation was essentially a revolt against this sacerdotal view of Christianity. The priest had assumed a despotic position, and his tyranny extended over both this life and the next. Hence it was only to be expected that some of the extreme reformers³ should wish to abolish all idea of a Christian P. by maintaining that every man is his own priest, in reality a contradiction in terms. But in the writings of Luther we find an emphatic statement of the priestliness of the Church. He maintains that Bapt. makes a man a priest,⁴ while he also asserts, "For though it is true that we are all equally priests, yet we cannot, nor ought we if we could, all to minister and teach publicly." Further, at the Eucharist, "We are there in our priestly dignity. We do not let the priest proclaim for himself the ordinance of Christ; but he is the mouth-piece of us all, and we all say it with him in our hearts with true faith in the Lamb of God Who feeds us with His Body and Blood." In Calvin there is scant room for individualism in religion. The Church is the "mother of all the godly" (*Inst.* 4 1), and has her definitely appointed ministry. Though the name of priest is denied to the Christian minister, yet the history of Calvinism shows that there is even a tendency to a despotism of the pastorate which is not far removed from "sacerdotalism."

¹ Cp. Thomas Aq., *S. Th.*, q. 82, art. 1: "Laicus iustus. . . habet spirituales sacerdotium ad offerendum spirituales hostias."

² Even in the *Catechism* of Trent 2, q. 2, "Quare merito non solum angeli sed etiam, quod Dei immortalis viri, et nomen apud nos teneant, appellantur."

³ Luther attacks them in his Treatise in 1532 "Against the Sneaks and Hedge Preachers."

⁴ "Sacerdos. . . non fit sed nascitur. . . ex aqua et Spiritu in lavacro regenerationis" (*De Inst. Ministris*, § 3).

Calvin's Church is no democracy of believers, but a divine organisation for the purpose of ruling men's thought and conduct, in which the minister tends to assume a position of undue importance. Luther's re-assertion of the universal P. of the Church has often been forgotten in the history of Protestantism.

The Eng. Ch. has deliberately retained the words Priest and P. in her PB and ORDINAL.¹

There must have been many inducements to a contrary course.

Hooker shows how abhorrent the words had become in many quarters when he says, "I rather term the one sort Presbyters than Priests, because, in a matter of so small moment, I would not willingly offend their ears to whom the name of P. is odious, *though without cause*" (*EP v.* 78 2). The word Altar was removed from the Second PB, yet no change of doctrine is thereby involved, for where there is a priest there is also an altar (cp. the use of "table" and "priest" in the Eastern Church).

After the Reformation it was necessary to assert the validity of English ordinations against the attacks of Roman controversialists, and the language of the Ordinal was brought forward as evidence. Thus, Abp. Bramhall says, "In our very essential form of priestly ordination, priestly power and authority is sufficiently expressed. We need not seek for a needle in a bottle of hay. The words of our Ordinal are clear enough" (*Discourse* 5 486). The insertion of the words "for the office and work of a priest" into the Ordering of Priests in 1662 left no doubt on the matter, while the rulings of the Savoy Conference were no less decisive.

The language of the PB and Ordinal also shows that the authority of the ministry is not merely "from below," or purely functional.² Ordination is not simply a matter of convenience. The "choice of fit persons" is divinely inspired, and the candidates are "inwardly moved by the Holy Ghost," as well as "truly called." Though there must necessarily be a congregational element (cp. Art. 23), the gift received in Holy Orders is not mere human permission and authority, but the Holy Ghost Himself, "the heavenly wellspring of that power which eccles. ordinations do bestow" (Hooker, *EP v.* 77 5). Christ's ministers are "sent" by Him, as He was "sent" by the Father (John 17 18). The first requisite for a valid ministry is adequacy of commission.

We may sum up our treatment of P. with the words of Dr. Moberly: "It would be a superficial following of Scripture which would lead men to strike out such words as priest, P., and sacrifice from the familiar vocabulary of the Christian Ch. It would not only be superficial; it would be profoundly and fatally wrong. The Ch. of Christ, as exhibited in the NT, is priestly and

¹ Cp. title of Art. 32, "Of the Marriage of Priests; De Coniugio Sacerdotum."

² Contrast Luther, "Therefore a priest should be nothing in Christendom but a functionary."

sacrificial in substance, as the Ch. of the OT was only in figure. Mosaic P., with its sacrifices, was no more, on the one hand, a non-significant, than it was, on the other, a complete or substantial thing. It sketched out, it led up to, it enacted parabolically, that which transcended itself, that in which alone its detached, external, and symbolic suggestions found their unity and fullness. All P., all sacrifice, is summed up in the Person of Christ" (*Ministerial Priesthood*, P. 243).

We may also compare the lines of Dr. Bright:

"When the Church marks out her chosen
Stewards of Thy gifts to be,
Thou dost set them o'er the household:
All their priesthood flows from Thee."

See also:—arts. ON ORDERS, ORDINAL, SACRIFICE, APOSTOLIC SUCCESSION; *Encycl. Brit.*, 1910-1911, art. *Priest*; Schaff-Herzog, *Encycl.*, 1905, art. *Priesthood in the Christian Ch.*; R. C. Moberly, *Ministerial P.*, 1897; W. Sanday (ed.), *P. and Sacrifice*, 1900; W. Sanday, *The Conception of P.*, 1898; T. T. Carter, *Doctrine of the P. in the Ch. of England* (2), 1863; A. R. Ryder, *The P. of the Laity*, 1910.—ID. E. F. MORISON.

PRIMATE.—A term applied in England to the Archbishops of Canterbury (Primate of all England) and York (Primate of England); in Ireland, similarly, to the Archbishops of Armagh and Dublin; also to the chief Metropolitans of Canada and Australia. The word *Primas* is found in some of the African canons as the title of the *episcopos primae sedis* (ARCHBISHOP), but it has been used elsewhere merely as a mark of dignity without implying any jurisdiction, except that the Archbishop of Lyon formerly received as primate appeals from the Archbishops of Tours, Sens, and Paris (Fleury, *Inst. Droit Can.* i. 14 6).—13. T. A. LACEY.

PRIME.—The office to be recited at the first hour, *i.e.*, 6 a.m. Originally said in the dormitory on rising from bed, but afterwards transferred to the choir, and followed in monastic and collegiate churches by the daily office in the chapter-house at which all the business of the day was arranged. (See HOURS OF PRAYER.)—B2.

A. M. Y. BAYLAY.

PRIMITIVE CHURCH.—The relation of the Reformed Ch. of Eng. to the PC. is perhaps its most characteristic feature, as it constitutes its peculiar distinction from other Reformed Chs. Like all of them, it recognises Holy Scripture as the sole ultimate authority; but subject to this supremacy it recognises the obligation of deference to the PC., alike in belief and in practice.

In the canons of 1571 it is provided respecting preachers that "chiefly they shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the OT and the New, and that which the Catholic Fathers and ancient Bishops have gathered out of that doctrine." The late Bp. Collins, from whose edition of these canons (published by the SPCK, 1899) this is quoted, observes that "this canon has always been regarded of the highest importance. It is quoted by Abp. Bancroft in the preface to the

edition of Jewel's works which he put forth in 1609 to be placed in Churches, to show 'that it is and hath been the open profession of the Ch. of Eng. to defend and maintain no other Ch., Faith and Religion, than that which is truly Catholic and Apostolic, and for such warranted, not only by the written word of God, but also by the testimony and consent of the ancient and godly Fathers.'"

In this spirit Jewel proclaimed his famous challenge at Paul's Cross in which, as Dr. Jelf states its purport, "he defied his opponent to produce a particle of valid evidence from Scripture, or from any authority within the first six centuries, in support of any one of the propositions which he impugned."

This principle, and similar historic limits, were reasserted in the most deliberate manner by Bp. Cosin in an important treatise published in 1652, entitled *The Catholic Religion of England, Primitive, Pure, Purged, explained to all Christian Monarchs, Princes and estates*. He commences by stating as "The Perpetual Standard of Religion, first of all the Canon of Scripture," and proceeds:

"After these our authentic instruments are these: the Three Creeds, the First Four Councils, the first five centuries, and throughout them the succession and consent of the Catholic Fathers. For in them is discovered and set forth that early Faith once for all delivered to the Saints—primitive, pure and purged from defilement, apart from human corruptions and later accretions. Further, such Theology in succeeding centuries as is not at variance with this earliest Theology."

One other witness to the same effect a little later will complete this chain of testimony. Bp. Beveridge, dedicating in 1678 to Abp. Sancroft his *Codex Canonum Ecclesiae Catholicae*, wrote as follows:

"How great is the harmony between the Primitive Ch. and that over which you preside is patent to any one who is but moderately versed in the decrees and rites of both. It is in fact so great that the two can scarcely be distinguished from one another by anything but time. In both there is the same government, the same faith, the same number of Sacraments, the same form of administering them; they have the same rites, the same laws, the same feasts and fasts. In short, in both all things are so held, constituted and declared that the Anglican is justly and deservedly called the Primitive Ch., revived in these last times."

That was the ideal of the leaders of the English Ch. for a century after the Reformation. No authoritative utterance of the Ch. has since abandoned that standard.—A1. H. WACE.

PRIMUS.—See ARCHBISHOP, § 8.

PRIVILEGES OF THE CLERGY.—See CLERGY, DISABILITIES, etc.

PROCESSION.—In 1547, the first year of the reign of Edw. VI, certain Injunctions were issued by the Council, in which it was directed that "they shall not from henceforth, in any parish church at any time, use any procession about the church or churchyard, or other place, but immediately before high mass, the priests with other of the quire shall kneel in the midst of the church,

1. Edwardian Legislation.

and sing or say plainly and distinctly the litany . . . and none other procession or litany to be had or used" (Cardwell, *Doc. Ann.* 1 14, 15). This order was in force in the following year, the second year of the reign of Edw. VI. As evidence of its effect, we are told that, in 1548, "was put downe alle goyng abrode of processions . . . and the Skynners' procession on Corpus Christi day, with alle others, and (they) had none other but the Ynglyche procession in their churches" (*Gray Friars' Chronicle*, Camden Soc., 56). This prohibition of 1547 affected the mediæval Ps. "about the church or churchyard," which had become scenes of much disorder (see Taverner's *Postils*, c. 1540, Oxford, 1841, p. 279—"I wyl not speake of the rage and furour of these uplandyshe processions and gangynges about"); but it did not interfere with the P. of the ministers before the high mass, at the carrying in of the sacred vessels, or at the Holy Gospel during that service, under the Latin rite then in use; for *The Order of the Communion* of 1548 expressly enjoined that, beyond the communion of the people in both kinds, "no rite or ceremony of the mass was to be varied." Thus, whilst the longer and more circumstantial procession proper round the church before high mass was forbidden by the King's Injunctions, the other Ps. of the Service were continued throughout the second year of his reign, and with them the use of the processional cross. The Edwardian legislation affecting Ps. in church, possessing no ecclesiastical authority whatever, cannot be pleaded in prohibition of religious Ps.; and it has, in fact, been generally disregarded.

In our own day Ps. "about the church or churchyard," unconstitutionally put down by the Crown at the beginning of the English Reformation, have been widely revived, and sanctioned by the Episcopate; as, for example, at the consecration of churches and of burial grounds, before the Holy Eucharist and after Evensong on festivals in church, at Church Congresses and on other public occasions. The P. of the preacher to the pulpit preceded by verger with mace is common in cathedrals. Neither must Coronation P. be forgotten. The Lit. has been frequently sung in P. in recent years at St. Paul's Cathedral; in fact this was done through three reigns—the Sovereign generally taking part in it—from the reign of Q. Eliz. onwards; and this processional use of the Lit. was continued until the overthrow of Church and Crown at the end of the reign of Charles I. Thus, the Edwardian Injunction to sing or say the Lit. kneeling was not considered to be of permanent or universal obligation (see Procter and Frere, *N. Hist. B.C.P.* 423).

In the PB of 1662 the following directions sanction Ps. with singing in two cases, during service time. (a) *Holy Baptism*: **3. Directions of PB of 1662.** "The priest coming to the font," i.e., from the lectern, and presumably accompanied by the clerk at least. (b) *Holy Matrimony*: "Then the minister or clerks

going" (from the body of the church) "to the Lord's Table, shall say or sing this psalm following." (c) *Burial of the Dead*: "The priest and clerks meeting the corpse at the entrance of the churchyard, and going before it either into the church, or towards the grave, shall say, or sing . . ."

Q. Elizabeth's Injunctions of 1559, whilst repeating, almost word for word, the prohibition of 1547, add:

4. Rogation Processions. "But yet for the retaining of the perambulation of the circuits of parishes, they shall once in the year at the time accustomed, with the Curate and substantial men of the parish, walk about their parishes, as they were accustomed, and at their return to the church, make their common prayers" (Cardwell, *Doc. Ann.* 1 29, 220). This applies to the Rogation days, when, in the course of the P. round the parish boundaries, halts were made for the recitation of Psalms 103, 104 (see Sparrow, *Rationale*, ed. 1843, 148).

In parish churches the P., headed according to old English use by cross-bearer and clergy, and followed by choir, should start from the chancel, passing down the south aisle, round the font, up the central passage of the nave, and concluding in the chancel. The old P. was regarded as a distinct act of worship, differing considerably from the "choral march" between vestry and chancel, for which neither authority nor precedent exists. For further information, see Chambers, *Divine Worship in England*, pt. i. 58; pt. iii.; Rock, *Church of our Fathers*, old ed., 4 181-191. For evidence as to use of Ps. in the Eng. Church since the Reformation, see *Hierurgia Anglicana*, ed. Staley, 2 3-22, 3, Index.—R2.

V. STALEY.

PROCTOR.—A shortened form of *Procurator*—the designation of certain persons empowered by election or otherwise to represent others in certain affairs. In English literature, once the record of English institutions, the name is found attached to men who acted in very various capacities, and who were held either in great honour or in real contempt. Richard Watts founded at Rochester in 1579 a House for six poor travellers "not being rogues nor proctors"; and canon 133 warns Proctors "not to be clamorous in court," to "refrain lewd speech and babbling, and behave themselves . . . modestly." On the other hand, there are many still living who can remember the dignified and scholarly Proctors of the courts administering canon and civil law, as well as the Proctors duly elected by the colleges of the Universities, or those practising in University courts of first instance. At the present time the name is more commonly used in the Universities than elsewhere, but it also denotes those clergymen who are elected to represent in the two Convs. either (1) the chapters of cathedrals and of the collegiate chs. of Westminster and Windsor or (2) the beneficed clergy of the several dioceses or archdeaconries. (For their number, etc., see CONVOCATION.)—A3.

J. E. STOCKS.

[1 It must, however, be pointed out that processions in parish chs., other than those directed in the PB or properly subsidiary to its rites, have been, in the three cases which have involved their use, uniformly condemned, not by the Privy Council, but by the Court of Arches (twice by Sir R. Phillimore), and not as prohibited by the R. Injns., but as additional ceremonies.]

PROCURATIONS are sums payable by the parochial clergy at the Visitation of their chs. by a bp. or an archdeacon.—A6. J. W. TYRER.

PROHIBITED DEGREES.—In the OT, while divorce and polygamy were, under the Mosaic law, for the time admitted, there is no tone of concession to human weakness in the matter of the marriage of near kin. It is assumed that there is a *pudor naturalis* binding upon all men. It was binding upon the Canaanites, and for their disregard of it they were "vomited out" from their land.

Of the individual Israelites who should be similarly guilty, it was said "the souls that do them shall be cut off from among their people" (Lev. 18 25, 29). The existence of this *pudor naturalis* is testified by the laws of most human communities; though these differ to some extent in detailed application. There is general agreement as regards the prohibition of marriages of ascendant and descendant, and of brother and sister: less agreement as regards other relationships. The Code of Lev. 18 has the following list of marriages forbidden to the man, relationships of affinity being marked by italic type.

- | | |
|------------------------------------|--|
| 1. Mother. | 10. <i>Brother's wife.</i> |
| 2. <i>Father's wife.</i> | 11. <i>Wife's daughter</i> and her |
| 3. Sister, including half-sister. | 12. <i>Wife's mother</i> } <i>daugh-ter.</i> |
| 4. Son's daughter. | 13. <i>Wife's son's daughter.</i> |
| 5. Daughter's daughter. | 14. <i>Wife's daughter's daughter.</i> |
| 6. Father's sister. | (15.) (<i>Wife's daughter.</i>) |
| 7. Mother's sister. | |
| 8. <i>Father's brother's wife.</i> | |
| 9. <i>Son's wife.</i> | |

In such an enumeration as that of Leviticus it would be unreasonable to expect exhaustive completeness, or analytical arrangement. There is (a) a preamble; (b) a general enactment, "None of you shall approach to any that is near of kin to him to uncover their nakedness: I am the Lord" (Lev. 18 6); (c) a number of representative cases. The cases thus enumerated are defective on any possible principle if regarded as an exhaustive statement; while there is some redundancy (18 11).

But the prohibitions appear to involve certain great principles: (a) that near relationship of blood is a bar, involving all ascendants and descendants, but only the nearer cases of collaterals; (b) that near relationship of affinity, or connection by marriage, is a bar, because a man and his wife are one *basar*, flesh or kin (of the fourteen relationships certainly barred, six are relationships of consanguinity and eight of affinity); (c) that relationship through the woman is precisely analogous to relationship through the man.

The application of these principles will be found to result in the expanded table which is printed in the PB, and which is evidently intended to be the logical and complete statement of the Levitical obligations. That table was first put forth by Archbishop Parker in 1563. It was adopted by the 99th canon of 1604 in the following terms: "No person shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in

the year of our Lord 1563. And all marriages so made shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning; and the parties so married shall by course of law be separated. And the aforesaid Table shall be in every church publicly set up and fixed at the charge of the Parish." The table of PD. thus authorised continues to be the authoritative table of the Church of England. The marriages forbidden by it are also forbidden by the law of England, except in the case of the marriage of a man with his deceased wife's sister, which since 1907 that law recognises (AFFINITY).

In explaining the varying force of the natural prohibition in the case of this or that particular relationship, the theologians of the

3. Nature of Obligation. Eastern Churches have been wont to adduce the analogy of the magnet. Just as the magnet exercises its attraction with greater power on objects which are near, and with less power on objects which are farther off, while at length the attraction, though to a certain extent it still exists, is yet so weak as to be practically inoperative; similarly in the matter of kinship the force of near relationship is great, and of more distant relationship less, while at length, though a certain influence may still be perceived, it is not strong enough to effect actual prohibition of marriage. Where the natural sense of a bar is adequate to prohibit, the Christian will understand it to form part of the law Divine which man is not competent to revise or alter.¹ Many relationships with regard to which no one would claim that they bar marriage by the law Divine have at various times been forbidden by human law, both ecclesiastical and civil. Thus in the West in the Middle Ages the marriage of cousins was barred to the seventh generation (COUSINS' MARRIAGE). But this was by the law ecclesiastical, and it was admittedly open to dispensation. In the English Church no relationships are barred except those enumerated in the PB table. But all these are apparently held by the canon of 1604 to be barred "by the laws of God." This is, however, matter of controversy among Christians. In the Roman Catholic Church at the present day it is the common teaching that only the marriages of ascendants and descendants and of brother and sister are barred by the law Divine, and that all other unions may become the subject of ecclesiastical dispensation.—ma. O. D. WATKINS.

PROPER.—A name given to those parts of a service which vary with the day, season, or occasion, to distinguish them from those which are invariable.—B2. J. W. TYRER.

PROPER LESSONS.—In the old monastic (and cathedral) services (see LECTONARY) the

¹ It may be of interest to note by way of parallel that Westermarck, the historian of marriage, in his latest work, *The Origin and Development of the Moral Ideas*, finds the root motive of prohibited degrees in a natural mutual aversion found in those living together from childhood, and extended to others with whom later associations are set up.

regular reading of Scripture was interrupted and special L. were appointed for Saints' days.

1. In Earlier Services and First PB. The Scripture L. for Sundays and the other movable holy-days did not interrupt the course of L., but were part of it, as the course itself was arranged according to the ecclesiastical year. In Quignon's Brev., with rare exceptions, the third L. only were proper to the festival, and so did not interfere with the regular course of Scripture, which was completed in the first two L.; although extra L. from the Epistles were provided for the third L. of those days, which had not festival third L. In both PBs of Edward VI, Proper L. were appointed only for the most important holy-days: there were no proper L. for Ash-Wednesday, nor for thirteen of the Saints' days: the Nat. of St. John Baptist and All Saints were the only Saints' days which had both L. proper at both MP and EP: even Good Friday had no proper second L., and Easter Day had no proper first Lesson at EP!

In Elizabeth's PB a partial return to the ancient principle of arrangement according to the ecclesiastical year was made by the appointment of the most important chapters of the various books of the OT as Proper first L. for all Sundays, and for these L. the old selection of the books according to the seasons was followed as closely as was possible. The L. were taken from Isaiah, from Adv. to Septuagesima; from Gen. and Exod., from Septuagesima to Easter, so as to bring the institution of the Passover to Easter Day; from Num. and Deut., from Easter to Whit-Sunday. L. from Josh., Judg., 1 and 2 Sam., 1 and 2 Kgs., Jerem., Ezek., Dan., and the Minor Prophets followed till the 21st Sunday after Trin.—after which L. from Prov. were read till Adv.

This series of proper L. continued (with a few trifling amendments) till 1871, but in the "New Lectionary" of that year the whole scheme was revised; L. from Job and Prov. were assigned to the 4th, 5th and 6th Sundays after Epiph.; L. from 1 and 2 Chron. and Nehem. were introduced, and the L. from the Prophets extended to the last Sunday after Trin. Several alterations were made in the particular chapters chosen, and alternative first L. were provided for all Sunday evenings.

In the proposed Lectionary of 1878-9 the Sunday L. from the Sapiential books were re-transferred to the end of the series of Sundays after Trin., but the provision of alternative Evening L. was retained.

In the Irish Lectionary of 1877, the Proper L. for Sundays and holy-days were identical with those in the English Lectionary of 1871, except that L. from the Canonical books were substituted for the (four) Proper L. from the Apocryphal books in that Lectionary.

The Amer. Lectionary of 1790 had two

important differences from the English Lectionary of that period. (a) The series of L. from Isaiah (which ended with the Sundays after Epiph.) was followed (from Septuagesima to Whit-Sunday) by L. from the other prophets in order—the series being broken by special L. for Easter Day and Whit-Sunday. Genesis was begun on Trin. Sunday, and the principal chapters from the historical books were read until the 22nd Sunday after Trin.; after which L. from Proverbs were read until the last Sunday after Trin. (b) Proper *second* L. were appointed for all the Sundays of the year, so that the Sunday-lesson system was entirely independent of the Calendar Table. Proper L. have since been appointed for the Ember days and Rogation days, and an alternative series of L. provided for all the days in Lent: all these being further steps in the return to a lesson system arranged according to the ecclesiastical year, and good in principle, although the particular passages selected have been adversely criticised.

In both PBs of Edward VI it was thought sufficient for Saints' days to appoint a proper Coll., Epistle and Gospel; and proper L. **5. For Saints' Days.** were appointed for MP and EP only in cases where L. evidently appropriate were available. In Elizabeth's PB the course of week-day first L. was interrupted for Saints' days, and it was probably intended to furnish each one with L. appropriate to the day; in the end, however, the idea was abandoned, and the reading of the principal chapters of the books of the OT from the point which had been reached on the last Sunday after Trin. was extended through the series of Saints' days, excepting a few for which appropriate first L. were chosen: a "paper" system, for of course the series of holy-days did not follow the series of Sundays of the year, but were interspersed among them.

In 1871 an attempt was made to provide appropriate proper L. for the Saints' days—first L. in all cases, and second L. when appropriate ones could be found. The selected L. were in some cases open to criticism, but the result marked a great advance, the chief blot being the absence of proper L. for the "first Evensongs" of Saints' days.

In the proposed Lectionary of 1878-9 this gap was filled, but all the Saints' days were supplied with proper second L. at all services, a course which in several cases necessitated the use of L. whose suitability for the purpose was but slight. Neither the Irish Table of 1877, nor the Amer. Table of 1892, made any attempt at providing proper L. for the "first Evensong" of Saints' days.—*cr.*

W. C. BISHOP.

PROPER PSALMS.—In the Ambrosian rite, the "course" of the Pss. (see PSALTER, LITURGICAL USE OF) was interrupted only

1. History. for festivals of the highest rank; but in the English Church before the Reformation (as on the Continent in general) the course was interrupted, and the regular Pss. superseded by P. Pss., on a large number of Saints' days. As with the lessons, so with the Pss., the first object of the Reformers was to restore the regularity of the course, so that the entire Psalter should be gone through without interruption. Consequently in the First

PB it was only for the most important holy-days that the course was superseded by P. Pss. ; and although the continuous course of the Scripture-lessons was broken up in 1559, the continuous course of the Psalter was not seriously interfered with till in the American PB of 1892 P. Pss. were appointed for a large and very unnecessary number of holy-days. This novel arrangement interfered with the course the more because most of the days so provided were isolated holy-days such as Adv. Sunday and the Annunciation ; when the course is once interrupted—as, e.g., for Good Friday—it is quite unobjectionable to appoint P. Pss. for a number of following days, or to do the same for preceding days also, when all the days so provided succeed one another without break. In the First PB of Edward VI, P. Pss. were appointed only for Christmas, Easter, Ascension and Whit-Sunday (the same Pss. as in the present English PB, except that Pss. 48, 67 and 145 were appointed for the morning of Whit-Sunday) ; and these selections continued unaltered, except that for the morning of Whit-Sunday in 1552 Pss. 48 and 47 were appointed ; in 1559 Pss. 48 and 67 ; in the Calendar of 1561 Pss. 45 and 67 ; and the present selection in 1662. In 1662, also, our present Pss. for Ash-Wednesday and Good Friday were added.

In the Amer. PB of 1790 the only change was the substitution of Ps. 64 for 69 on Good Friday evening. The Irish PB of 1877 made no alteration from the English ; but in the Amer. PB of 1892, as we have seen, P. Pss. were appointed for a considerable number of days.

The most striking blot in the tables of P. Pss. is the fact that the "first Evensong" of Festivals (*i.e.*, the Evensong "on the day before")

2. Defect in PB Tables. is entirely neglected, no P. Pss. being appointed for these services. This is a blot which we have inherited from the old Roman monastic services ; in all ancient rites "the evening and the morning" were the day, and Evensong, Mattins and Mass the services for it. Second Evensongs, *i.e.*, Evensong "on the day itself" (as we call it), were unknown and are still unknown in the Eastern rites, and in the Western secular rites by the end of the 7th cent. they had apparently been appointed only for the very greatest festivals. It would probably not be easy to abandon "second Evensongs" now, but the importance of "first Evensongs" on festivals ought to be restored by the appointment of P. Pss. and Lessons for the first Evensong of all festivals which have P. Pss. or Lessons at other services.—*CR.* W. C. BISHOP.

PROPERTY, CHURCH.—The phrase "Church Property" conveniently embraces all the various kinds of P. held by various persons and bodies for eccles. purposes. The Ch. as such cannot hold P. at all, and the great bulk of the P. of the Ch. is not applicable for the general purposes of the Ch. It would seem indeed that tithes, or the tenth part of the produce of the earth which was dedicated to God, were originally, at least in theory, available for the maintenance of God's ministers in general ; but in the course

of time the tithes of particular localities became a recognised part of the emoluments of particular benefices. No doubt much P. was devoted to eccles. purposes before the lawyers had learnt to define clearly in what manner it was held. Nowhere, perhaps, is the effort of the lawyer to adjust his science to suit the actual facts so conspicuous as in the domain of eccles. law.

Though the law will not admit that the Ch. itself is capable of holding P., it does recognise that those in whom P. devoted to eccles. purposes is vested hold it not in an individual but in a representative capacity. Accordingly, it does not permit one who holds Ch. P. in virtue of an eccles. office to exercise over such P. the full rights of disposition that it accords to an ordinary owner. It maintains that technically such P. is to be regarded as vested in a CORPORATION constituted by the occupant of the office for the time being, so that it remains vested in the occupant only during his occupancy ; and on the termination of his occupancy passes directly to his successor. Such a corporation, when it is constituted by a single person, e.g., a bp., rector, or vicar, is termed a corporation sole : when it is constituted by several persons, e.g., a dean and chapter, a corporation aggregate.

The law of Ch. P. is so intricate and casual that it is difficult to give at the same time a concise and comprehensive account of it. It is the purpose of this article to give merely a short summary of it, which may serve to indicate its more important features ; and for that purpose Ch. P. may be classified under three heads, viz. :—(1) Parochial P., (2) Centralised P., (3) Miscellaneous Property.

Under the first head it is proposed to give a short account of the different kinds of eccles.

3. Parochial Property. P. to be found attached to the typical parish. In the typical parish the incumbent is a rector, *i.e.*, a parson in the full sense of the word, and the eccles. property attached to it comprises : (a) a ch. and manse, including, besides the ch., churchyard and parsonage, glebe or ^oland belonging to the parsonage and the goods and ornaments of the ch. ; (b) TITHES (see separate art.) ; (c) Casual Profits, viz., fees, Easter offerings, and special endowments.

(a) A churchyard is not an essential accessory of the ch., and, unlike a ch., is not necessarily consecrated. A ch. and churchyard, however, are usually consecrated together, and when they have been so consecrated they can only be used for secular purposes under the authority of an Act of Parliament. It is a rule of the Ch. that no ch. shall be consecrated till a proper endowment, including a parsonage and glebe, has been provided for the parson.

4. Church and Manse. The freehold of the ch., churchyard, parsonage and glebe vests in the parson upon his induction, but he is in the position rather of a tenant for life than of an ordinary fee simple

owner. A parson may take the feed of the churchyard, and may cultivate the glebe, and on his own account work mines in it if they are already opened, but not otherwise. He may not cut down trees either in the churchyard or the glebe, except for the purpose of repairing property attached to his benefice.

A parson is liable to keep in repair the parsonage and the buildings and fences of the glebe, and often also the chancel of the ch. He is answerable, too, for committing waste on the P. of the ch. in his charge, e.g., by improperly opening mines or cutting trees. In each diocese a SURVEYOR is appointed, whose duty it is to assess the liability of the parson for DILAPIDATIONS to his benefice caused by waste or lack of repairs, subject to a right of appeal to the bp., and the parson is bound to make the dilapidations good under pain of having the profits of his benefice sequestered. When the repairs have been executed to the satisfaction of the surveyor, the surveyor gives a certificate which protects the parson from any claim by his successor in the benefice in respect of repairs in the event of the benefice becoming vacant within the next five years. The parson must also keep all the buildings in connection with his benefice, for the repair of which he is liable, insured to three-fifths of their value.

Since the days of Elizabeth the parson has been able to let the parsonage and glebe, with the consent of his bp. and patron, for the term of 21 years or 3 lives, subject to certain conditions and restrictions. During the last cent. his powers of alienation have been increased, and now, subject to certain conditions and restrictions, the parson is permitted to let the glebe on a 14 years' farming lease or 20 years' improving lease, with the consent of his bp. and patron, and on a 60 years' mining lease or 99 years' building lease, with the consent of his patron and the Eccles. Commissioners. He may also, subject to certain conditions and restrictions, with the approval of the Board of Agriculture, sell the glebe, and with the consent of his patron and the Eccles. Commissioners lease for any term, sell, exchange, or otherwise dispose of, the glebe or parsonage, provided that it can be shown that such alienation is for the permanent advantage of the benefice; and he may, with the consent of his bp., patron, and abp., sell the parsonage, if that be desirable, provided that the proceeds of sale be devoted to the provision of a new parsonage. For raising money for certain specified purposes, e.g., building or repairing a parsonage or purchasing glebe, the parson may, with the consent of his bp. and patron, mortgage or charge the profits of his benefice.

The CHURCHWARDENS, though they have no estate in either the church or churchyard, are entitled to exercise certain administrative powers in respect of both. It is their duty to see that the ch. and churchyard are kept in a good state of repair, and to provide for the expenses of the necessary repairs, so far as the parson is not liable for them. It is their duty also to provide the requisites for divine service;

and the books, ornaments and goods belonging to a ch. are, it seems, in their legal ownership: but they must allow them to be used for divine service under the direction of the parson. It is their duty also to maintain order in the ch. and churchyard and, subject to special rights, to arrange where persons are to be seated for divine service.

Formerly they were entitled to levy and enforce the payment by the parishioners of a church rate, to defray the necessary expenses of their office. Such a rate is still not infrequently levied, but the payment of it cannot now ordinarily be legally enforced.

The parishioners have the right to attend divine service in the ch. and to be buried in the churchyard. An individual may be entitled to use a particular pew for divine service. Such a right may be acquired by faculty or by prescription as appurtenant to a particular house, or, where pew rents are authorised, by the payment of a pew rent. Such pew rents then commonly form part of the emoluments of the benefice to which the ch. belongs.

(b) TITHES originally were the tenth part of the produce of the land, and were universally collected in kind. As the inconvenience of this arrangement

became felt, tithes in kind were largely commuted for fixed money payments. Finally, in 1836, it was enacted that tithes should be generally superseded by a tithe-rent-charge, or a half-yearly money payment charged on the particular land concerned, and varying with the price of corn: certain minor tithes, however, were exempted from such commutation. Land may be redeemed from the burden of a tithe-rent-charge by the payment of a lump sum.

In earlier days a rectory was often annexed to a spiritual corporation, e.g., a religious house, or became "appropriated," and in Henry VIII's reign many rectories fell into lay hands or became "impropriated." In either case it was necessary that some provision should be made by the rector, whether spiritual or lay, for the cure of souls in the parish, and commonly a vicar was appointed for that purpose, and was endowed with part of the emoluments of the benefice. In such a case the tithes were frequently divided between the rector and the vicar, the vicar taking the small tithes and the rector keeping the great tithes. So it has happened that tithes, or their equivalent, may be found in lay hands at the present day, though originally they were always part of the property of the Church.

(c) FEES, commonly known as surplice fees, are due to the parson for his services in connection

with marriages, churchings and burials. Fees are also payable to him for making searches in or extracts from the parochial registers of baptisms, marriages and burials. A fee may be demanded by the parson for permitting the erection of a monument or the burial of one who is not entitled as a parishioner or otherwise in the churchyard. Other fees may be due by custom, e.g., a fee for permitting the erection of a monument in the church.

EASTER OFFERINGS are properly due to the parson

from every householder in the parish at the rate of twopence for every member of his family of the age of sixteen years and upwards. Though they take the form nowadays of voluntary payments to the parson by members of his congregation, they are regarded as so far part of the emoluments of his office as to be assessable to income tax.

Special endowments are not infrequently to be found vested in trustees, to be administered by them for eccles. purposes in connection with particular parishes, e.g., for the benefit of the parson or the sustentation of a curate: in each case the destination of the income depends upon the terms of the trust.

During the last two centuries there has been a growing feeling in favour of central authorities, by which church funds may be more effectually secured and more advantageously administered for the benefit of the Church as a whole.

There are at the present time two great central funds respectively vested in and administered by: (a) The Governors of Queen Anne's Bounty; and (β) The Ecclesiastical Commissioners.

(a) The funds of the Governors of QUEEN ANNE'S BOUNTY are chiefly derived from the FIRST FRUITS and TENTHS of benefices (*i.e.*, the whole of the first year's profits of the occupants of benefices and the tenth part of their annual profits, reckoned on the basis of a valuation made in 1292), to which in early days the Popes claimed to be entitled.

The revenue derived from this source was in Henry VIII's day engrossed by the Crown, and eventually it was (with certain equitable exemptions) regranted by Q. Anne, to be applied for the benefit of the Ch. under the name of Q. Anne's Bounty: and by an Order in Council of 1852 the first fruits and tenths were respectively commuted for annual payments of £1 per £100 of the annual value, and 17s. 6d. per £100 of the annual income, of the benefice concerned.

In addition to the commuted first fruits and tenths, the Governors of Q. A. B. have under their control certain funds which have been placed in their hands on the account of particular benefices.

The general funds of the Bounty are primarily employed in the augmentation of the incomes of the poorer benefices. Grants are made by allocating to a particular benefice a part of the funds for the time being available for distribution; and it is a fixed rule of the Governors to make no such grant to a benefice unless a benefaction of at least an equal amount is obtained for the same benefice from other sources, and placed in the hands of the Governors for the purpose of administration. The general funds of the Bounty may also be employed for certain subsidiary purposes, e.g., making loans to parsons for the purpose of repairing property belonging to their benefice, or of making improvements to their residences.

(β) The funds of the ECCLESIASTICAL COMMISSION are chiefly derived from old eccles. revenues, which were formerly dispersed among a large number of benefices.

Towards the middle of the last cent. the unequal distribution of eccles. revenues, especially in the case of the higher offices of the Ch., provoked the zeal of the reformer, and it was thought that it would redound greatly to the advantage of the Ch. if

the revenues of certain benefices were pooled, and if some of the benefices in question were suppressed or suspended, and a more equal provision made for the maintenance of those that were retained. Accordingly (with certain exceptions) the lands and emoluments of all sees, deaneries, canonries and sinecure rectories were, by Act of Parliament, transferred to and consolidated in the hands of the Eccles. Commissioners: and the Commissioners were empowered to manage such P. and, after making sufficient provision thereout for the maintenance and endowment of the higher offices of the Ch. by reassignment or otherwise, to carry over the balance to a common fund to be applied in making additional provision for the cure of souls. This fund is expended in accordance with schemes prepared by the Commissioners.

Not all the P. attached to the higher offices of the Ch. passed into the hands of the Eccles. Commissioners.

Bps. are permitted still to retain in their own hands their residences and the land belonging thereto, and Deans and Chapters their capitular estates. Their powers of disposition, however, are limited, like the powers of disposition of the parson.

Besides the buildings definitely attached to the various parishes, there are other buildings, e.g., chapels and mission rooms, which are not so attached. As P. may be vested in trustees for parochial purposes, it may be held similarly by trustees for other Ch. purposes: and not infrequently associations are to be found incorporated under the Companies Acts to hold and administer P. for the benefit of a diocese. In such cases the precise terms upon which P. devoted to eccles. purposes is to be held may, within broad limits, be varied indefinitely. [It is sometimes found convenient to vest P. in the name of some trust association, while retaining, by arrangement carefully expressed in the deed of assignment, all rights of administration or disposal in the hands of some body of persons in whom the P. could not legally be vested.]—A4.

HUGH R. P. GAMON.

PROPESYINGS.—The "Propesyings" or "Exercises," which occupy an important place in the history of religious controversy in the early years of Elizabeth, are first met with in 1571, and owe their origin to the lamentably low state of learning and of preaching power in the ministers by whom in the various parishes the Elizabethan religious settlement was represented. Not more than a fifth of the clergy, as late as 1586, were licensed to preach; and the hurried ordinations of Elizabeth's early years, the practical extinction of the diaconate for the time, the abortive attempt at a new order of "readers" and the system of examinations in the Bible and text-books like Bullinger's *Decades* are sufficient evidence of an ignorant ministry. To remedy this defect, there grew up "in divers places of the nation and particularly in Northamptonshire" a practice of the clergy in a certain district foregathering for the discussion, each in turn, of a Scripture passage previously allotted to them, the "exercise" culminating in a summing-up by "a moderator," one of the gravest and most learned of them.¹ The gatherings were held in a church, were used as means of instruction, and were largely attended by the public.

¹ Strype's *Life of Grindal*, p. 326 ff.

In 1574 Archbishop Parker wrote to Bishop Parkhurst of Norwich, who favoured them, ordering their suppression in his diocese.¹ This does not seem, however, to have been followed by a general prohibition in the province of Canterbury, for at least in the dioceses of London and Rochester they existed under the avowed sanction of the bishops. This may have been due to the fact that the Privy Council, in 1574, had written to Bishop Parkhurst distinctly in their favour. Elizabeth, however, conceived a dislike to them from the first. Parker had assured her in 1574 that they were "seminaries of Puritanism."² And when Grindal, who upheld them, succeeded Parker in the Primacy in 1575, she ordered the episcopate to procure their entire suppression on the grounds that they encouraged religious controversy and tended to the disturbance of peaceable government.³ The freedom of the pulpit had been so productive of unrest and controversy that the Queen, not unnaturally, looked to the suppression rather than to the encouragement of "a preaching ministry," and considered that three or four preachers were sufficient for any county.⁴

To the Archbishop, concerned with raising the intellectual and spiritual level of his clergy, the matter presented itself in an entirely different light. He was not blind to the need of reform in the P., but was unwilling to dispense with them altogether. He had, in fact, drawn out an "Order for Reformation of Abuses"⁵ in them. This would have brought them under episcopal control, would have excluded the laity and any deprived ministers, and silenced any personal "glances" or "invections" against authority. He, therefore, in answer to the Queen, wrote in 1577 a courageous, though hardly tactful, defence of the P., the conclusion of which was that he could not with safe conscience, and without the offence of Almighty God, consent to their "suppression."⁶ The Queen thereupon sequestered him from his ecclesiastical functions, and officially, through the bishops, in his despite, ordered the P. to cease. This did not take place all at once. In some dioceses, notably that of York under Archbishop Sandys, "exercises" of a similar character for the clergy were long carried on, unchallenged by the Queen, and as late as 1585 regulations for the conduct of "exercises" in the diocese of Chester are extant.⁷ But P. are not important after 1577.

It is difficult to see how, within the limits prescribed by Grindal's Orders, they are contrary to the spirit of the Church of England.⁸ The work at which they aimed is to-day being almost universally done by means of clerical

meetings for study and prayer in rural deanery or district; and "the quiet day for the clergy" is not out of harmony with their spirit.—TE.

G. FOSTER CARTER.

PROSE.—See SEQUENCE.

PROTESTANT.—A word derived from the protest on behalf of religious liberty made at the Diet of Spire, in 1529, by a large body of German Princes and Imperial cities. It then became associated in common use with Lutheranism in Germany and Anglicanism in England, so that a familiar division of parties reckoned people as *Protestant*, *Papist*, or *Puritan*. It is in this sense that the word was adopted into the CORONATION Oath and the title of the Anglican Ch. in the United States. So Laud disclaimed "any alteration to Popery, or any way blemishing the true P. Religion established in the Ch. of Eng.," meaning the body of positive conviction summed up in the 39 Arts. Later, however, with the multiplication of sects, the word tended to acquire a merely negative connotation, as non-Roman Catholic, and even anti-Catholic. It needs, therefore, careful explanation, when used by members of the Ch. of England.—AI.

G. HARFORD.

PROTESTANT DISSENTERS.—This phrase has in certain legal instruments of the 18th cent. a technical meaning which confines its reference to the Presbyterians, Congregationalists, and Baptists, known as "The Three Denominations."—AI.

C. SYDNEY CARTER.

PSALTER.—The PB Version of the Pss. is, in all essentials, the version contained in

1. Sources of PB Version of Psalter.

the so-called *Great Bible* of 1539—41. Tindale (c. 1485–1536) had produced in 1530 the first English version of the Pentateuch translated from the original Heb.; Miles Coverdale (1488–1569) had published in 1535 his English version of the entire Bible; and a composite version, by Thomas Matthew, a combination of Tindale's and Coverdale's, had appeared in 1537. Thomas Cromwell, Earl of Essex, at that time chief minister of Henry VIII, had set his heart on the production of an amended Version of the Bible in English; he accordingly invited Coverdale to prepare a revised translation, based on a more accurate collation of the Heb. and Greek originals. Coverdale was assisted in his task by "dyverse excellent learned men"; and the result of their joint labours appeared in April, 1539. An Injunction, published by Cromwell with the King's authority, required a copy to be set up in some convenient place in every ch. in the kingdom bef. a specified day. The interest taken in the new Bible was remarkable: crowds flocked to every ch. to read, or hear read, the hitherto unknown book. The *Great Bible*, as it was already called, in view of its "greater volume," by its publisher, Grafton, well deserved the name; it is a magnificent black-letter folio, of some 1,050 pages. A second edition, revised especially in the prophetic and poetical books, followed in April, 1540, and five others in July and Nov., 1540, and May, Nov., and Dec., 1541.

¹ Parker's *Correspondence*, p. 456.

² Neal, *History of the Puritans* I 214.

³ Grindal's *Remains*, p. 467.

⁴ *Ib.*, p. 375.

⁵ *Ib.*, p. 373.

⁶ Grindal's *Remains*, p. 386.

⁷ Prothero's *Select Statutes*, p. 206.

⁸ Cp. Lord Bacon's estimate of them, quoted in Prothero, p. 207.

The text which was taken as the basis of the *Great Bible* was that of Matthew's Bible (1537); and this was revised by Coverdale with the help of Seb. Münster's Latin version of the OT (Heidelberg, 1534-5)—an important version, in which much use was made of the mediæval Jewish commentators, and which exerted considerable influence upon subsequent English translators. Coverdale also naturally introduced improvements of his own. In the case of the Pss. the text of Matthew's composite Bible thus revised was Coverdale's own former translation of 1535.

A single example (Ps. 197) must suffice to illustrate the nature of Coverdale's revision; the influence of Seb. Münster, it will be seen, is very marked. Coverdale, 1535, and Matthew, 1537: "The law of the Lord is a perfect law; it quickeneth the soul: the testimony of the Lord is true, and giveth wisdom even unto babes." Seb. Münster, 1534-5: "Lex domini immaculata, convertens animam: testimonium domini firmum, sapienter erudiens simplicem." *Great Bible*, 1539-41: "The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple." (For another good example, see Kirkpatrick's note on Ps. 105 18.)

The seven eds. of the *Great Bible*, while exhibiting substantially the same text, differ frequently in details, as alterations, based largely upon Münster, were from time to time introduced, especially in Apr., 1540. Thus in Ps. 32 7, where the ed. of 1539 had "in due season," that of Apr., 1540, had "in a time when thou mayest be found," based upon Münster's "in tempore quo invenire (te licet)." Ps. 143 3 "as the men that have been long dead" (first in 1540)—comes from the same source.

At the time when both the First (1549) and Second (1552) PBs of Edward VI were set forth, the *Great Bible* was still the authorised English translation of the Scriptures: it was but natural therefore that the version of the Pss. contained in it should be expressly appointed as the one to be used in the daily services of the Church. And when, at the last revision of the PB in 1662, it was directed that the other lessons from Scripture should be taken from the AV of 1611, an exception was made in the case of the P.: choirs and congregations were alike familiar with it, and it was felt to be "smoother and more easy to sing."

The P. however, as printed in modern PBs, is not an exact reprint of the P. of any of the seven editions of the *Great Bible*.

3. Relation of PB Version to *Great Bible* Psalter. Substantially it agrees with the later editions; but small variations have been from time to time introduced into editions of the PB Psalter, mostly by the early printers, apparently without any authority, but often, it seems, suggested by a comparison with some other version (such as the text of the *Great Bible* P. incorporated in the *Bishops' Bible* of 1568, and the AV of 1611). Modern Ps., it has been shown, follow very closely texts contained

in a *Great Bible* (4to) of 1569, a *Bishops' Bible* of 1591, and a PB Psalter of 1583: see especially the Appendix to McGarvey's *Liturgia Americana*, Philadelphia, 1895, pp. 1*-51*, by the Rev. F. Gibson, D.D., containing a detailed tabulated synopsis of various readings in more than 500 passages, collected from some 60 editions of the *Great Bible* and PB dating from 1539 to 1892. At the present time (1911), the authorised text of the PB Psalter is that which was adopted in the revised PB accepted by Convocation in 1661, and, from its having been annexed in MS. to the Act of Uniformity in 1662, known as the *Annexed PB*. A facsimile of the *Annexed Book* was published by Eyre & Spottiswoode in 1891. Certain printed copies of this *Annexed PB*, certified as correct (though, as a matter of fact, they do not always agree with the *Annexed PB*: see below; and cp. the writer's *Parallel Psalter*, ed. 2, 1904, p. xlv, n.) under the Great Seal in 1662, are called, in consequence, the *Sealed Books* (see, for these, Stephens' elaborate annotated ed. of 1854). Many of the changes spoken of above as gradually introduced into the PB Psalter were adopted in the *Annexed PB*, and thus implicitly sanctioned; there are some also which were made in the *Annexed Book* for the first time. A few examples may be cited (GB. 1-2, etc. = first, second, etc., edition of the *Great Bible*; AB. = the *Annexed Book*). The statements following are made on the authority of Dr. Gibson's synopsis.

Ps. 13 2: "Mine enemy," GB. 1-7 (so Heb.); "mine enemies," first in a P. of 1548. Ps. 38 10: "The light of mine eyes," GB. 1-7 (so Heb.); "the sight of mine eyes," first in a P. of 1574 (a mere misprint, due to the resemblance of the black letter s to l, but continued to the present day). Ps. 40 6: "Thy wondrous works," GB. 1-7 (so Heb.); "the wondrous works," first in AB. Ps. 48 10: "Daughters of Judah," GB. 1-7 (so Heb.); "daughter of Judah," first in AB. Ps. 87 4: "Behold¹, yee (i.e., yea) the Philistines also," GB. 1, 2, 3; "behold ye the Philistines also," first in GB. 4, and generally in subsequent editions. Ps. 95 7: "Sheep of his hands," GB. 1-7, and subsequently, including AB.; "sheep of his hand," first in the *Sealed Books*. Ps. 145 3: "Marvellous worthy" ("marvellous" being an *adverb*, as in Ps. 31 23), GB. 1-7, etc., and AB.; "marvellous, worthy," an error first in the *Sealed Books*, and found still in most modern PBs. One misprint, *yea* for *Jah*, in Ps. 68 4, already found in GB. 2, remained in editions and PBs (including the *Annexed Book* and *Sealed Books*) till it was corrected in 1701. Some of the changes consisted in the removal of archaisms: thus Ps. 32 5, "I will knowledge my sin unto thee," and Ps. 104 21, "To seek their meat at God," were both first altered in the *Annexed Book*. "Mowes," an old word meaning *grimaces* in Ps. 35 15, was also first changed into "mouths" in the *Annexed Book*.

In the *Great Bible* certain words and passages not in the Heb. (e.g., Ps. 13 6; "bring young rams unto the Lord" in 29 1; and "God" in 45 12), but additions or glosses derived often from the Vulg., are printed in smaller type;

¹ Here an interjection, as in the Heb., not a verb.

and in the *Annexed Book* these passages, and also some others not in the Heb., are all enclosed within square brackets. These distinguishing marks have, however, been gradually dropped in modern PBs; and they have now, unfortunately, entirely disappeared.¹

Coverdale must have been a natural master of English style. His version of the Pss., in the form in which it appears in the *Great Bible*, is wonderfully attractive: its style is bold and vigorous, and at the same time flowing and melodious; and its diction, while thoroughly idiomatic and of genuinely native growth, is dignified and chaste. It is not surprising that it has endeared itself to many generations of Churchmen. But it is unfortunately disfigured by serious inaccuracies: it also contains renderings which blunt and obscure the meaning of a Ps. or passage; and there are many words in it (*e.g.*, "grudge," "froward," "conversation," "health," "worship") which are now either obsolete, or have changed their meaning, and are thus not understood. Those who love, and habitually use, the PB Psalter have a claim to be able to learn from it the sense of the original more exactly than they can at present do; and a gentle and conservative revision, which, while jealously guarding its unrivalled beauties of rhythm and diction, would enable them to do this, is a much needed desideratum.²

In so far as the P. forms a part of the PB, its use is *devotional*; and the question of the dates and authors of individual

4. Style and Character of PB Version. Pss. becomes a matter of secondary importance. Still, it deserves a few words here. The Pss. are seldom as impersonal as a modern hymn. They often describe the writer's experience; they allude to, or even celebrate, historical events. They thus invite us, if we can, to realise the situation out of which they sprang. Moreover, as the religion of the OT developed historically, the intelligent worshipper should have some idea of the period of history to which the several Pss. belong. Their actual dates we can, indeed, only determine broadly; of their authors, beyond the fact that a small nucleus is probably Davidic, we know nothing. The P., it is evident, assumed its present form gradually. In the Heb. text (as in RV) it is divided into five *Books* (*viz.*, Pss. 1-41, 42-72, 73-89, 90-106, 107-150), which in their turn include smaller collections, as the 73 "Davidic" Pss. (not all grouped together), the 12 Pss. of Asaph, etc. Very few Pss. are earlier than the 7th cent. B.C.; and the great majority are exilic or post-exilic. Of the 73 Pss. ascribed to

David, internal evidence—the situation presupposed, or the ideas, or sometimes the lateness of the Heb.—shows that certainly the greater number are of much later date.¹ The P. reflects the religious feelings and experiences of a long succession of pious men of Israel; and it is no doubt to this diversity of origin that it owes its extraordinary variety of mood, and style, and theme.

But, though we can seldom or never fix the actual author or occasion of a Ps., we can often reconstruct—at least in Pss. of a personal character—from the allusions and terms used, the *kind* of situation in which the author was, and out of which the Ps. sprang.

It is essential to make an effort to do this, if we wish to understand the aim and object of the Ps. in question. There is great variety in the situations presupposed by the Pss. In Ps. 3 the Psalmist is surrounded by foes, who unite in declaring that there is no help for him in his God; but he appeals with confidence to Jehovah, who has defended him hitherto, and foretells the discomfiture of his assailants. In Ps. 4 the author is surrounded by impatient and distrustful companions, who blame him for some misfortune which has befallen them: he bids them regain a right frame of mind, and trust: in the joy of faith he himself can lie down and rest securely. In Ps. 11 society is in disorder: in the confusion the lives of the righteous are imperilled: the poet's despondent friends urge him to seek safety in flight: it is hopeless to attempt to stem the tide of anarchy. The Psalmist replies in tones of calm and unabated confidence in Jehovah. In Ps. 42-3, the author is somewhere in the Hermon region ("concerning" in PB Version of *v.* 8 is a misrendering of Seb. Münster's *de*, "from"), and debarred from worshipping in the Temple; he is taunted by heathen foes with being deserted by his God. With great pathos, he utters his yearnings for God, recalls the happiness of the past, and prays earnestly for restoration to the privileges of the sanctuary. And similarly in many other cases. The situation thus reconstructed often throws much light on the gist and meaning of a Psalm.

In the P. the ripest fruits of Israel's spiritual experience are gathered together, and the religious affections find their richest and fullest expression. The Pss. are pre-eminently *devotional* in character: and the soul is displayed in them in converse with God, disclosing to Him its manifold emotions, its hopes and fears, its desires and aspirations; we hear in it, for instance, the voices of distress and despair, of confession and supplication, of confidence and faith, of yearning for the sanctuary (Pss. 42-3, 63, 84), of love and devotion, of thanksgiving, triumph, and adoration; we hear in it meditations on the Divine attributes—as shown

6. Personal Situation implied in many Psalms.

7. Religious Value of Psalter.

¹ They have been restored in the writer's *Parallel Psalter*.
² See further, on the sources of PB Version, Driver, *Parallel Psalter*, *Introd.*; Westcott, *Hist. of the Engl. Bible* (ed. 2., 1872; ed. 3, 1905), c. ii, §§ 2-4, and c. iii, §§ 2-4; Lupton in *Hastings' DB* 5 244-5. Cp. W. A. Wright, *The Hexaplar Psalter* (1911), containing the versions of Coverdale (1535), the *Great Bible* (1539), the *Geneva Bible* (1560), the *Bishops' Bible* (1568), AV, and RV, printed in parallel columns.

¹ See, for the grounds of these statements, the writer's *Introduction to the OT*, pp. 373-387.

in nature or history, in the problems of human life (Pss. 37, 49, 73), in the pathos of human existence (Pss. 39, 90); and we hear all these notes uttered with a depth and intensity and a beauty of diction and rhythm, which secure for the P. a unique place in religious literature. In the Pss., moreover, it is to be noted that love, and reverence, and trust, and other sacred affections are not, as in most other parts of the OT, enjoined as a duty from without, but are set before us as the spontaneous outcome of a heart filled with the Spirit of God and stirred by devout emotions. It is the surprising variety of mood and subject and occasion in the Pss., combined with their deep spirituality, their fulness of human feeling, their ready applicability (though see § 13) to the needs and situations of practically all men in all ages, and a literary form such as all can appreciate, which gives them their catholicity, and adapts them to form the hymn book, not only of the second Temple but of the Christian Church.

In *interpreting* a Ps., there are two or three important considerations which must be borne in mind. In the first place, we have sometimes to ask ourselves who the speaker is: is it an individual, or the nation? Secondly, it must be remembered that every Ps. springs out of the Psalmist's own time, and bears, more or less distinctly, the marks of that time; and many Pss., as we have already partly seen, allude distinctly to the circumstances of the author, or of the persons addressed, or spoken of, in them. As will appear in §§ 10-12, these personal references in a Ps. have often an important bearing on its interpretation. Thirdly, in interpreting the Pss., if we are to keep on sure ground, a distinction must be clearly drawn between the original sense of a passage and an application which may be made of it: a Ps. or part of a Ps. may be *applied* to many persons and many situations, which were entirely out of the mind of its author; and we must be careful not to apply a Ps. in such a way as to confuse the *application* with the *interpretation*. Moreover, a Ps. is a *unity*; and though it may, in parts, be *applied* to many different persons, it must, as a *whole*, have been referred by its author to the same person (or persons).

The *speaker* in the Pss. is mostly, no doubt, the individual Psalmist, but sometimes it is the *nation*, in whose name the Psalmist speaks. This is the case not only where the pronouns are in the 1st pers. *plural*, but also sometimes where they are in the 1st pers. *singular*: for Heb. idiom often uses a singular verb or pron. of a people: see e.g., Ex. 14 25 (in the Heb., "And Egypt said, Let me flee"), Numb. 20 18, 19, Is. 12 1, 2, 25 1, Ps. 129 1-3, Lam. 3. The nation is thus the speaker in Pss. 44 5, 7, 16, 60 9, 66 12-18 (cp. *us, our, vv. 8-11*), 74 13, 89 49, 94 16-19, 22, 102, 118; and perhaps in some other Pss., as Pss. 9-10, 56 (notice how the speaker's foes here are not individuals,

but *nations*, v. 7 RV), 57. There are also probably many cases in which a Ps. has a *representative* character, and in which the Psalmist speaks not only in his own name, but also in that of his godly, and often persecuted, co-religionists, whose experiences and emotions he feels as his own. And in Ps. 22 it is probable that the speaker, from whose deliverance such far-reaching consequences for the world are deduced (v. 27 ff.), is faithful or "ideal" Israel, the ideal "servant of Jehvoah" of Is. 42 1-4, 49 1-9, 50 4-9, 52 13-53 12 (cp. esp. Is. 49 6, 7).

The *Messianic Pss.*, in the proper sense of the expression (for the term *Messiah* means specifically the "anointed" *king*), are those which depict an Israelite king under a more or less *ideal* character; and it is in virtue of this ideal character which they attribute to him that they are *Messianic*. The Pss. in which this ideal element is most prominent are Pss. 2, 45, 72, 110; other Pss. in which it is slighter are Pss. 18 (see *vv. 43-5*), 21 (v. 4), 61 (*vv. 6, 7*); and cp. also 89 20-36 and 132 11-19. These Pss., though they refer primarily to the circumstances of the time, and speak throughout of the actual king,¹ represent him as invested with various ideal attributes and powers—e.g., victorious over distant foes, ruling to the ends of the earth, securing for his subjects justice and peace—such as were never possessed by any actual Israelite king, and which thus point onward to a future *ideal* king. In what sense, however, are these Pss. fulfilled by Christ? A careful study of prophecy shows that Christ "does not so much fulfil predictions as realise ideals" (cp. Edghill, *Evidential Value of Prophecy*, 1906, pp. 435 f., 483 f.); and the Messianic Pss. contain, not predictions, but *ideals*. They are not predictions of a future Christ, partly because they refer evidently (with the possible exceptions mentioned in note¹) to one or other contemporary king, and partly because they all (without exception) describe an *earthly* rule, and so contain many features which Christ did not fulfil. The hero of the Pss., for instance, fights against earthly armies, his slain cover the plain (Ps. 110 6), his rule is one of iron (Ps. 2 9), he marries and has children, who represent him in different parts of his dominion (Ps. 45 17). Christ "fulfils" these ideals not in a literal, but in a spiritual, sense. He discards the temporary, "dispensational" elements—*i.e.*, the elements belonging to the Jewish dispensation—and realises the essential idea of kingly character, of which the ideal is the expression. (See further, on the whole question of the manner in which our Lord "fulfils" prophecy, with especial reference to quotations in the NT, Edghill, *op. cit.*, pp. 399-573; and, on the idea of the term "fulfil," pp. 435 f., 483 f.)

¹ Pss. 2, 72, 110, *may*, however, be entirely pictures of the future ideal king, constructed on the basis of earlier prophetic delineations; but even these are strongly coloured by contemporary references; and the pictures drawn in them, however idealised, are only the rule or conquests of an *earthly* Israelite king.

There are other Pss. also which express ideals realised by Christ; but, as they do not depict an ideal *king*, they can be termed *Messianic* only in a broader and less exact sense. Thus Ps. 8 represents man as holding an ideal dominion over the world; Pss. 15 and 24 1-6 delineate (in outline) an ideal godly character; Ps. 16 expresses an ideal, both of fellowship with God, and of superiority to death; in Ps. 22 the speaker, probably (see § 9) faithful Israel, while plainly in *vv.* 1-21 describing his own personal sufferings, attributes to his deliverance a world-wide significance (*v.* 27 ff.). Of these Pss., though none in their original import relate to Christ, Ps. 22 is *Messianic* (in the sense just explained) in being "fulfilled" by Him, as the genuine impersonation of ideal Israel; the others are so, only in the sense that they describe ideals which He realises more completely than ordinary men. The godly Israelite, and the representative men of Israel—especially, in the Pss., the king, and, though less conspicuously, the prophet—were, under different aspects, types of Christ—of course, partial and imperfect types, but still types; and the Pss. in which their experiences, their aspirations and their ideals are expressed are thus (to speak technically) "typically" *Messianic* (see esp. Perowne, *The Psalms*, *Introd.*, chap. III, ed. 1886, pp. 49-55). Naturally, we must recognise a Divine control, determining the line of the Psalmists' thoughts, and enabling them thus in all such Psalms to foreshadow the future Christ.

Other Pss. give expression to the great prophetic ideal (*Is.* 2 2-4, etc.) of a future conversion of the Gentiles to the true God (*22* 27, 28, 47 9, 65 2, 66 3, 67, 68 29, 31, 86 9, 87, 102 15, 21 f.; *cp.* the invitations to the nations to praise God, 47 1, 6-8, 66 1, 7-10, 100, etc.); and they thus foreshadow the intended results of the diffusion of the Gospel in the world.

The primary import of the Pss. is often misunderstood through the use made of them in the NT. But it is necessary to bear in mind the principles on which the OT is often quoted in the NT. Passages are often *applied* to Christ, though they do not primarily refer either to Him, or even to the Jewish Messiah, because they describe a situation similar to one in which He was placed, or because they are true of Him in a fuller and more comprehensive sense than they are of those of whom they were originally spoken. Thus Ps. 41 9 is said in John 13 18 to be "fulfilled" by Christ. The verse, where it stands, in Ps. 41, refers actually to the false friend of the author of the Ps., and to no one else. Christ cannot, as is sometimes strangely supposed, be the speaker in the Ps.,¹ because of the confession of sin in *v.* 4, and because of the unchristian prayer in *v.* 10: "Raise me up (from my bed of sickness), that I may

requite them." All that is meant in the quotation is that the experience of the godly sufferer of old is repeated, in the case of Christ, in a keener form. Ps. 35 19 is quoted similarly in John 15 23; but the Ps. cannot as a whole be referred to Christ, because it contains much (including imprecations, *vv.* 8, 26) which would be quite unsuitable in His mouth. Ps. 40 8-10, again, is in Heb. 10 5-7 quoted as referring to Christ. But it must be obvious that the Ps., in its original intention, has no reference to Christ: it is some OT saint, not Christ, who declares that it is his delight to do God's will; and in *v.* 15 the Psalmist speaks of his "sins," which, except by most strained and unnatural exegesis, can be understood only as the iniquities which he has himself committed. But the ideal of obedience, expressed in *vv.* 8-10, is *applied* to Christ, as a fitting expression of His perfect conformity to His Father's will. The same may be said of Pss. 54 and 69. These Pss., though they may in parts be *applied* to Christ, and are thus suitably read on Good Fr., cannot, as wholes, be referred to Him: notice 54 5, the prayer for the destruction of the Psalmist's enemies; 54 7, the thought of gratified vengeance; 69 5, the confession of sin; 69 23-29, the imprecations. Pss. 8, 15, 16, 24 1-6, have been sufficiently considered above.¹

Only the so-called *Imprecatory Psalms* seem to form an exception to what has been said above on the high spiritual value of the P., and its ready adaptability to give direction and expression to the devotional feelings of Christian men. The imprecations in the Pss. (principally 35 4-8, 59 11-13, 69 23-29, 109 5-19—*cp.* also 58 9, 137 9) strike a discordant note in a book which breathes in general a spirit of saintly resignation. In the case of Ps. 109, it has been supposed that *vv.* 5-19 are not the curses of the Psalmist himself, but those of his *enemies*, which he quotes (so that "saying" should be understood at the end of *v.* 4). It is doubtful if this view is correct (notice *v.* 19); but, even if it were, the principle would not account for the other imprecations in the Pss., or for the hardly less strong ones expressed by Jeremiah (*11* 20, 17 18, 18 21-23; *cp.* also the glow of *national* vengeance which animates *Is.* 34, *Jer.* 50 2-51 58). Such utterances may be palliated; but it is idle to pretend that they breathe the spirit of Christ, or that they can be appropriated consistently by His followers. They may be palliated in part by the consideration that the Psalmists, like the prophets, were keenly sensible of the great conflict going on between good and evil, between God and His enemies, both as between Israel and heathen nations, and as between the godly and the ungodly in Israel itself; they felt that the cause really at stake was the very existence of all divine truth and righteousness upon earth: in desiring, therefore, the downfall of their ungodly enemies, they were but desiring the overthrow of evil in the world, and the triumph of righteousness and the cause of truth. Even, however, when full allowance has been made for such considerations, there remains a *personal* element, an

¹ See further, on §§ 10-12, Perowne and Kirkpatrick on the Pss. quoted; W. T. Davison, *The Praises of Israel* (an Introduction to the Study of the Pss.), pp. 201-254; Perowne, *Introd.*, *l.c.*, pp. 62-5; Kirkpatrick, *Introd.*, p. lviii ff.; Driver, *Studies in the Psalms*, in the *Expositor*, Jan., Feb., March, Apr., June, July, 1910 (also forthcoming separately).

¹ *Cp.*, on this subject, Perowne, *l.c.*, pp. 41-50.

element of personal feeling and vindictiveness, which cannot be eliminated. The foes of the Psalmist or of Jeremiah may have been hostile to a cause; but they also attacked and persecuted a *person*; and it is the personal feeling thus aroused which finds expression in these imprecations, and which also, judged by the standard of Christian ethics, stands condemned. We must admit it; and can only see in it the voice of persecuted righteousness, not yet freed from discordant notes by the precept and example of Christ. The OT contains the record of a *progressive* revelation: the education of the chosen nation was gradual: there is a human element in the Biblical writers, which inspiration elevates and illumines, but does not suppress; it ought not therefore to surprise us if human feeling, which is so prominent in OT writers, and as a rule is so singularly pure and noble, should occasionally betray its earthly origin. (See further, Perowne on the Pss. quoted; Kirkpatrick, p. lxxxviii ff.; Bruce, *Apologetics*, p. 329 f.)

Literature (selected).—Perowne, *The Psalms*, ed. 6, 1886; Kirkpatrick, in the *Cambridge Bible* (1892);

14. Baethgen (the best recent German commentary), ed. 2, 1904; W. T. Davison, *The Praises of Israel*, 1893, and art. *Psalms* in *Hastings' DB*; Sanday, Bampton Lectures on *Inspiration*, 1893, Lect. IV; Westcott, *The Paragraph Psalter*, 1881; Driver, *The Parallel Psalter*, ed. 2, 1904 (PB Version and a new version, arranged on opposite pages, with *Intro.* and *Glossaries* explaining words and phrases occurring frequently in the Pss. and archaisms in PB Version); Carleton, *The Psalter of the Church*, 1909 (PB Version with *Intro.* and notes explaining or correcting PB Version where necessary); Oesterley, *The Psalms in the Jewish Church*, 1910 (including use in the Temple and Synagogue); Cheyne, *The Devout Study of Criticism*, 1892, p. 129 ff. (sermon-studies on selected Pss.); R. W. Church, in the *Gifts of Civilization*, 1880, p. 391 ff.; Otley, Bampton Lectures on *Aspects of the OT*, 1897, p. 350 ff.; W. E. Barnes, *Lex in Corde* (Studies in the Psalter), 1910; R. E. Prothero, *The Psalms in Human Life*, 1904 (also in Nelson's shilling library).—84. S. R. DRIVER.

PSALTER, LITURGICAL USE OF.—

The P. has been described as the Service-book of the Second Temple, but it is not very probable that all the Pss. were used in connection with the Temple worship, though many of them were almost certainly so used; and it is by no means apparent for what purpose the collection as a whole was made. In the services of the Synagogue (at least at the time of our Lord) the P. had only a subordinate place. It is probable that *selected* Pss. were sung at the various services, as in the present Jewish Services (see *Authorised Daily Prayer-book*), but there was nothing at this time like a systematic course by which the whole contents of the P. were sung through in rotation, and the later Jewish arrangements for reciting the P. in a definite course are more probably imitations of Christian practice than *vice-versâ*.

The early Christian Church took over the services of the Synagogue (see ANTE-COMMUNION, § 2), expanding the Synagogue series of lessons to suit her own needs

for different occasions. In what was apparently the normal type of Ante-Communion Service (whether followed by the actual

celebration of the Euch. or not) there was but one Ps. which was sung in the midst of the series of lessons. This Ps. was the original of the later *Gradual* or *Tract*, and there was nothing corresponding to the *Introit*, *Offertory-anthem*, or *Communion-anthem*, until the latter part of the 4th century.

There was another simple service of a different character from this, which was in use by the time of Tertullian. He tells us (*Apol.* 39) that at the Agape, when supper was ended, lights were brought in, and water for the hands, and then each of those present sang in turn something either out of the Scriptures or of his own composition, and the bishop concluded the whole with pr. We take this to be the origin of the Western secular Vespers—not the Roman mediæval Vespers, which are really monastic and of an entirely different character, but the primitive secular Vespers which were almost everywhere superseded by the services of the Roman monks, though preserved in the Ambrosian and Mozarabic rites. This was a service without lessons, which consisted of a series of *selected* Pss. and a final pr. These primitive Vespers were used originally only on Sundays and holy-days (at what was called in later times "first Vespers," i.e., on the evening before the mass of a feast), but became a daily service after the rise of monasticism. A parallel service for mornings was instituted in imitation of it, the foundation of which was originally Pss. 148-150, and afterwards *Cantemus* (Ex. 15), *Benedicite*, and Pss. 148-150; but no services besides these two were considered to be the daily duty of the ordinary clergy and laity until the flood of monastic innovations swept over the Church (see canons of Gallican and Spanish Councils).

With the advent of monasticism an altogether new type of service very naturally arose, the

3 Monastic Use.

special character of which consisted in the recitation of the P. *in course*, i.e., in a regular rotation from beginning to end. Cassian (*Institutes*, bk. 3) describes the services of the Egyptian monks, which consisted of two night services, one *ad initium noctis*, the other *ad medium noctis*. Twelve Pss. were said at each service and two lessons followed; on Sundays both from NT; on week days from OT and NT respectively. At the third, sixth and ninth hours the monks prayed privately each in his cell. The services of the monks of Syria were similar in character, except that they assembled for common worship also at the third, sixth and ninth hours, using three Pss. at each hour. A course of early character was the original Ambrosian course (introduced by St. Ambrose for secular use, but in imitation of monastic customs). The original plan of this course seems to have been as follows. Ten Pss. were said each night (at one service before dawn), omitting Saturdays and Sundays; thus fifty Pss. were said "in course" each week. The whole P. was completed in three weeks—the earlier Vespers (and Lauds?) remaining unaltered.

The Course of the monks of Rome is enshrined in the Roman secular Brev. (so called); though in its earlier form it is probable that Nocturns and Vespers alone contributed to the *course*, whereas now certain Pss. are omitted at Nocturns and Vespers because they are said at the lesser hours. St. Benedict appointed for his monks

a course of psalmody resembling the Roman course in its general character, but by no means identical with it.

THE OLD ROMAN (AND SARUM) ARRANGEMENT OF THE PSALTER.

	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
1st No-turn	94	94	94	94	94	94	94
{ 1st Antiphon	1+2+3+6	26+27+28+29	38+39+40+41	52+54+55+56	68+69+70+71	80+81+82+83	97+98+99+100
and "	7+8+9+10	30+31+32+33	43+44+45+46	57+58+59+60	72+73+74+75	84+85+86+87	101+102+103+104
{ 3rd "	11+12+13+14	34+35+36+37	47+48+49+51	61+63+65+67	76+77+78+79	88+93+95+96	105+106+107+108
and Nocturns	15, 16, 17						
3rd "	18, 19, 20						
Lauds	92, 99, 62+66	50, 5, 62+66	50, 42, 62+66	50, 64, 62+66	50, 89, 62+66	50, 142, 62+66	50, 95, 62+66
"	Benedicite	Is. 12	Is. 38	1 Sam. 2	Exod. 15	Hab. 3	Deut. 32
"	21-25	148+149+150	148+149+150	148+149+150	148+149+150	148+149+150	148+149+150
Prime	53	53	53	53	53	53	53
"	117 (or 92)	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d
Terce	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d
"	118 e+f, 118 g+h, 118 i+k, daily						
Sext	118 l+m, 118 n+o, 118 p+q, daily						
None	118 r+s, 118 t+u, 118 v+x, daily						
Vespers	109, 110, 111	114, 115, 116	121, 122, 123	126, 127, 128	131, 132, 134	137, 138, 139	143, 144, 145
"	112, 113	119, 120	124, 125	129, 130	135, 136	140, 141	146, 147
Compline	4, 30 vv. 1-6, 90, 133, daily						

In the Western courses a certain number of Pss. was appointed for each service, so that the same number of Pss. was said whether they were short or long.¹ In the East the P. was divided into sections with different numbers of Pss. in the different sections, so that the length of the sections might be more nearly alike. The Byzantine monks divided the P. into twenty Kathismata, each of which was divided into three staseis. The Nestorians divided their P. into twenty hulali, each of which is divided into three Marmaethe: these divisions are not the same as those of the Byzantine arrangement, though it seems possible that the two systems had a common origin. In this point it is practically certain that the Easterns have altered the original plan.

In the foregoing table the Pss. are numbered as in the LXX and Vulg. In these Versions the number of a Ps. is always one less than in the original Hebrew and the English Versions, with the following exceptions:

Pss. 1-8 and 148-150 are the same in all. Ps. 9 in the LXX and Vulgate = Pss. 9 and 10 in the Hebrew and English Versions.

Ps. 113 in the LXX and Vulgate = Pss. 114 and 115 in the Hebrew and English Versions.

Ps. 114 and 115 in the LXX and Vulgate = Ps. 116 in the Hebrew and English Versions.

Ps. 146 and 147 in the LXX and Vulgate = Ps. 147 in the Hebrew and English Versions.

a, b, c, etc., denote divisions of Ps. 118 (119) of eight vv. each—j, v, w and x being omitted.

The round of services for the various hours of day and night which were included in the Brev.

4. Reformed Uses. were suited only to a monastic community, or at least a college of clergy who had few other duties to perform; and long before the Reformation the system had broken down in practice even in the monasteries, several of the services being lumped together instead of being said at their proper hours. Consequently the need was felt of reformed services which should fit more closely the actual needs and possibilities of both clergy and people. In QUIGNON'S BREVIARY an attempt was made to preserve the ancient Canonical hours of pr. for the private use of the clergy, by rearranging the Pss. so that the P. should be repeated every week, but that there should be only three Pss. at each service. In the English PB a return was made to the primitive secular tradition of only two services daily, and, in order to retain a course of psalmody the P. was arranged in sections of as nearly equal length as possible, so that it should be recited once a month. (A reform that may have had some connection with the Anglican arrangement may be seen in the Brev. of the Humilitati of Milan, where the twelve Pss. of the Roman Nocturns for each day are divided into four sets of three Pss., the first set being appointed for the first week in the month, the second set for the second week, and so on.)

¹ St. Benedict divided some of the longer Pss. into two.

There are four methods of singing the Pss., which were used in the ancient Church. (a) The most ancient form seems to have been the

5. Methods of Tractus, by which method the Ps. Singing the Psalms.

was sung straight through by one singer without any refrain or responding by the choir or people. (b) The *Psalmus directus* or *directaneus* resembles this, in that the Ps. is sung through without any refrain, but in this case it was sung by the whole choir or people. (c) The *Respond.* In this case the Ps. was sung by a single chanter, and the choir and people interposed a constant refrain after each *v.*, much as the refrain comes in in Ps. 136 (135). (d) The *Antiphon.* In this case the singers were divided into two choirs, one of which sung the *vv.* of the Ps. and the other sang a constant refrain before the beginning of the Ps. and after each *v.* or (later) after each group of *vv.* The *Antiphon* is apparently an invention of the 4th cent. In later times the continual refrains were found burdensome and dropped, even at the beginning before the Ps. (or group of Pss.) with which they were appointed to be sung: the opening words were retained (though without any meaning) just to show the singers the psalm-tone and ending which were to be used (as these were determined by the opening notes of the melody of the refrain); but the refrain was retained at the end of the Ps. (or group of Pss.) to which it belonged, in order to complete the musical phrase. It became then customary for the alternate *vv.* of the Ps. to be sung in secular churches by the chanters and choir, and in monastic churches by the two sides of the choir.

In the mass it was customary in the earliest ages to sing a Ps. amongst the lessons (see ANTE-COMMUNION, § 3)—a custom which has

6. Use at HC.

have come down from the synagogue; and this Ps. was treated as a *Respond* (*Gradual*) or *Tract.* In the 4th cent. other Pss. were added at the *Offertory*, the *Introit* and the *Communion*, and these were sung as *Antiphons*. In many cases only part of the Ps. was used for the *Introit*, and the same Ps. was continued for the *Communion-anthem*.

Baümer, *Histoire du Bréviaire*, tr. Biron; DCA, art. *Psalmody*; CQR, Oct., 1886, art. *Ambrosian Breviary*; Bute's *Coptic Morning Service of the Lord's Day*; Maclean's

7. Bibliography. *East Syrian Daily Offices*; and the various Breviaries mentioned.—B4.

W. C. BISHOP.

PULPIT.—The central part of the stage of a Greek or Latin theatre was called *Pulpitum*, as also the Early Christian AMBO,

1. History. used for the reading of Lections, and (sometimes) for preaching.

The name P. descended to the two successors of the ambo, the choir screen and the preaching-place, but is now commonly used only of the latter. The earliest Italian Ps. (e.g., S. Ambrogio, Milan, 6th cent.) were rectangular, and supported by pillars resting on lions. Niccola Pisano made the beautiful Ps. at Pisa (1260) and Sienna (1266) hexagonal, and covered them with sculpture. The earliest known English P. is said to date from the 14th cent. There are many Perpendicular Ps., e.g., Wolverhampton and Coventry, both of stone, as were many others. Wooden Ps. were also common; iron was occasionally used. Movable Ps. (cp. *Exposition de la Messe*, Alcuin Club) were of simple construction, with a large hanging attached. There were outside Ps., e.g., Magdalen

College, Oxford, and Paul's Cross. In the Royal Injunctions of 1547 and 1559 the churchwardens were ordered to provide "a comeley and honest P., to be set in a convenient place . . . and to be there seemly kept for the preaching of God's Word." Many Ps. were made in Stuart times. Later came the "three-decker." The word occurs once in the Bible (Neh. 8 4), and once in the PB (Commination, 1549—"Reading Pew" added 1662).

"On the Gospel side hung the P." at S. Ambrogio, Torcello, Straburg, Nantwich, etc. But at Pisa, Fiesole, Wolverhampton,

2. Position. Coventry, etc., the P. was on the south side, and from Ps. similarly placed Liddon and Lacordaire delivered their great Sermons at St. Paul's and Notre-Dame. Chrysostom and Augustine preached from the Ambo, which stood, like a "three-decker," in the centre of the nave. Thus there is no "proper" position for the P., except the one, either N. or S., where the preacher may best be seen and heard.

Both Ruskin and Pugin agree that the P. ought not to be too elaborate. But, since it represents the great Ministry of Preaching, it

3. Construction. should be dignified and beautiful, and large enough to contain a tall seat for an invalid preacher. Its sides should not be too high. In the silver Ambo of Sta. Sophia they were of the "height of a man's girdle." If the preacher is "boxed up," a natural manner of speech becomes difficult. A good rule is that the sides of the P. shall be high enough to allow the preacher's hands to rest comfortably upon them as he stands upright. A movable desk should be provided, and a place for a watch and glass of water. The preacher and desk should be well lighted, if possible by a high, shaded light. A movable floor is necessary for short preachers. The sounding-board, properly constructed, is both useful and ornamental. It was always found over Jacobean Ps., and occasionally earlier, e.g., Straburg (Dom), St. Stephen's, Vienna, etc. (Gothic); also the great Ps. of the Netherlands (Renaissance).—R3. W. A. WICKHAM.

PUNCTUATION OF THE PB.—In the year 1868 a committee appointed by the Lower House of Convocation of Canterbury to "examine the variations from the Sealed Books which have been introduced by the privileged printers into the Book of Common Prayer" presented its report. In 1877 and again in 1878 another committee reported "upon the Punctuation of the Book of Common Prayer." A committee was appointed by the Lower House of Convocation of York in 1888 to consider "what deviations are found in the text and punctuation of the present Book of Common Prayer from the Authorised Sealed Books, with a view to their correction," and presented its report in 1892. In 1894 a conference was held of representatives of the Queen's Printers and the Oxford and Cambridge Presses to consider alterations in the Prayer Book, and to secure harmony of action. This conference had no authority beyond making recommendations, but the suggestions were adopted by the Presses. In 1903 the information as to the composition and action of that conference was issued in the form of a Parliamentary Paper as ordered by Parliament in 1902.

In the years 1849-1854 an Edition of the *Sealed Books* was issued by the Ecclesiastical History Society. The Editor, A. J. Stephens, Q.C., collated eight copies and compared them with existing editions of the Prayer Book. He drew attention in his introduction to the exceedingly incorrect condition in which the various editions of the Prayer Book were then printed. In vol. i, pp. ccvii, ccviii, he made the charge:

"That the Book of Common Prayer should be presented to the Members of the United Church of England and Ireland without the slightest omission or interpolation, the Universities of Oxford and Cambridge, and the Queen's Printers, have had, for the avoiding of all disputes in time to come, peculiar privileges granted to them for the printing of that Book; but they have violated the sacred trust that was reposed in them, and those bodies and printers cannot at the present moment produce a single edition which is in accordance with the Sealed Books. And in vol. ii, p. vii, he estimates that the Oxford Quarto edition of 1848 contains above 12,500 deviations from the real matter it affects to reprint." For these assertions A. J. Stephens gave in his foot-notes and introduction ample and detailed proof.

In 1868 the Committee of the Canterbury Convocation reported that "the faults of the later editions are in most respects due to the laudable ambition of providing an amended text, unchecked by any consciousness of obligation to adhere to a prescribed standard. It was forgotten that the duty of correcting the press really consisted in making every edition a facsimile of what was sanctioned by Church and State at the last review, and not an exhibition of its meaning with the latest typographical or grammatical amendments. The very punctuation of the book, with all its faults, is said to be part of the Statute, and not to be disturbed." On the other hand, the Committee of 1877 reported in 1878 that they had examined throughout the punctuation of some modern Prayer Books, and found it on the whole "either agreeing with the Sealed Books collated by Dr. Stephens, or differing in matters of no importance, or altered for the better." And the York Committee of 1888 reported in 1902 that "they have no doubt that the responsible Authorities of 1661 and 1662 would have considered the present editions issued by the privileged printers to be 'true printed copies' of the revised PB within the meaning of the Act of Uniformity." The real explanation of this confusion will appear when the facts of the case are stated.

We possess all the recensions of the PB text referred to by the Act of Uniformity of 1662. They are four in number. (1) The *Convocation Copy*—a corrected copy of a folio edition of the 1604 PB, dated 1636, with a Psalter and Ordinal of 1639. The corrections and alterations are chiefly in Sancroft's handwriting. A photo-zincograph facsimile edition of this was published in 1871 by order of the Treasury, at the instance of the Ritual Commission, the original being in the Library of the House of Lords.

(2) The *Annexed Book*—the "fair copy" which was made of the Revised Book, then signed by the members of Convocation and sent by them to the King and the Houses of Parliament. It was attached by strings to the Act of Uniformity and thereby incorporated with it and made Statute Law. It became detached

and lost soon after 1819, was rediscovered in 1867, and was published in photo-facsimile in 1891.

(3) The *Printed editions* of the PB issued in 1662 under the supervision of Sancroft. At least five editions were issued by the King's Printers and one by the University of Cambridge, but no Oxford Edition was apparently issued until 1675.

(4) The *Sealed Books*—copies which had been examined by Commissioners and corrected and amended in writing and then, certified under the Great Seal of England, were ordered to be kept by all Cathedral and Collegiate Churches, by the Courts of Westminister and the Tower of London, "to be produced and shewed forth in any Court of Record as often as they shall be thereto lawfully required." These books are some 30 in number.

Now, in what condition do we find these Authorities?

Two extracts from the Report of the York Committee of 1892 will show:

(1) . . . "as to deviations of minor importance in matters of orthography or of punctuation and typographical expedients generally—as to all such matters the different texts of 1661, 1662, offer no one standard at all; there is no identity, or attempt at identity, between any two of them; nor is any one consistent with itself; for example, where the same prayers occur twice in the early part of the Morning and Evening Service, and in the Litany as repeated after Morning Prayer and in the Ordination Service, there is no identity of stops, capital letters, or spelling. Each editor and transcriber was left to use his own judgment, and it seems plain that neither those who framed the statutes which speak of a 'true printed copy' and of a 'true and perfect copy' nor those who superintended the writing or printing' of such copies understood the words to imply a transcript so literally exact as to preserve unerringly the orthography and punctuation of the original document."

"The modern editions differ indeed in these respects very considerably from the Annexed Book and from all the 1662 texts; but these again differ almost as much from each other, and much more considerably from the original document of the Convocation Copy."

(2) "As to orthography, it is well known how utterly regardless of consistency early writers and printers were, and certainly there is no standard of spelling established by any of the authorities for the text of the PB."

In truth modern accuracy was in 1662 an anachronism, and the state of things of which A. J. Stephens complained in 1849 was simply the result of initial inaccuracy which from the very first had rapidly increased and in the course of two centuries had become divergent. Nevertheless the true position is that affirmed by the motion of Bishop Westcott and unanimously voted by the Upper House of Convocation of York in 1892:

"That it is desirable that the text of the Annexed Book (without regard to orthography) be taken as the Standard of the text of the PB: and that a table of corrections and errata and of changes required by later legislation should be drawn up with a view to their incorporation into future editions"

—with this proviso, as the *Guardian* wrote in 1891, "where the Annexed Book has made what if it had not been in Manuscript would have been called a misprint, the error should be corrected, though in all other points we think the reading of this book should be implicitly adopted in our present Prayer-books."

We now come to the conference of the representatives of the three privileged presses held on Feb. 28th, 1894, and referred to by Archbishop Benson in a speech made in Convocation, July 3rd, 1894, when he said that they "had agreed to adopt certain alterations and to issue an order that they should be observed in all future prints of the PB." In November, 1902, a return was ordered by Parliament with regard to this meeting and was issued from the Home Office as a Parliamentary Paper in March, 1903. This paper includes the 34 recommendations which deal with orthography, punctuation and the like, and are here reprinted with a few comments:

(1) That in reference to the two Acts of Uniformity, viz., 1 Elizabethae and 14 Caroli II, the existing practice be retained, viz., of inserting them in the larger editions of the PB and of omitting them in the smaller editions.

(2) That the text of these Acts be verified, and, if necessary, corrected according to the official standard in charge of the Clerk of the Parliaments, the spelling, use of capital letters, and punctuation being conformed to modern usage.

The importance of this second recommendation may be estimated when it is remembered that the ORNAMENTS RUBRIC is based on a clause of the Act "Primo Elisabethae" and in the opinion of the judges in the Ridsdale case May 12th, 1877, "cannot . . . be looked at otherwise than in connection with" it. Now in the Annexed Book this clause reads, "Such ornaments of the Ch . . . shall be retained, and be in use, as was . . ." The Printed editions of 1662 were ". . . and be in use, as were . . ." but in the Sealed Books "were" was carefully corrected to "was" with a pen. Nevertheless the printers before the year 1700 circulated their editions with ". . . be in use, as were . . ." and in recent years the Act has commonly been printed ". . . be retained, and be used, as was . . ."

(3) In the Preface, second paragraph, in the sentence "the use of the Liturgy would also return" read "also would" instead of "would also."

(4) In the Preface, *Of Ceremonies*, etc., last paragraph, in the sentence ("as much as may be with true setting forth of Christ's Religion") insert "the" before "true."

(5) In the Calendar, under date September 7th, strike out "Enurchus" and substitute "Evrutius." Also, under date March 7th, strike out "Maurit."

(6) That in the Lord's Prayer, wherever it occurs in the PB, the third petition be punctuated and printed thus—"Thy will be done, in earth as it is in heaven."

This is a remarkable change. In the Annexed Book we find two forms, "Thy will be done in earth as it is in heaven," with no stop at all; and "Thy will be done in earth, as it is in heaven." The Sealed Books have "Thy will be done in

earth, As it is in heaven." Amidst this confusion a change was adopted in order to bring the meaning more nearly in accordance with the Greek text of Matt. 6 10, but it is a change resting on no authority in Ch. or State.

(7) In Morning Prayer, Rubric after "*Venite, &c.*," strike out "as they are appointed" and substitute "as they be appointed," the same change to be made in Evening Prayer, Rubric before *Magnificat*.

(8) In the *Benedictus*, verse 7, substitute "hands" for "hand."

(9) In the *Benedictus*, verse 9, substitute "child" for "Child."

(10) In the Litany, wherever it occurs in the PB, print the first suffrage "O God the Father of Heaven" without any comma after the word "God."

(11) Also in the Litany, wherever it occurs in the PB, leave an interval of a line or two after the Lord's Prayer, and also after "Graciously hear us, O Lord Christ."

(12) In the Collect for the First Sunday in Advent strike out "the quick and dead" and substitute "the quick and the dead."

(13) In the Gospel for Septuagesima Sunday substitute (*passim*) "penny" for "peny."

(14) In the Holy Communion, Prefatory Rubric, second paragraph, substitute "have" for "hath" in the sentence "until he hath openly" and also in the sentence "he hath recompensed."

(15) In the Holy Communion, Prefatory Rubric, fourth paragraph, strike out "the North-side" and substitute "the north side" without the capital letter or hyphen.

(16) In the second Commandment, wherever it occurs in the PB, strike out the comma after "children."

(17) Also in the fifth Commandment strike out the comma after "land."

(18) In the Nicene Creed punctuate and print thus: "of one substance with the Father, By whom all things were made: Who for us men."

(19) Also in the Nicene Creed strike out "Giver of life" and substitute "giver of life."

(20) Also in the Nicene Creed put full stop after "remission of sins."

(21) In the Offertory, in the Sentence 2 Cor. ix, substitute "grudging" for "grudgingly."

(22) And in the Sentence Heb. xiii strike out the word "well."

(23) In the Prayer for the Ch. Militant, in the sentence "especially to this Congregation here present," strike out "especially" and substitute "specially."

(24) In the Holy Communion, at the end of the *Ter Sanctus* twice, and at the end of the *Gloria in excelsis*, print "Amen" in Roman and not Italic type.

(25) Let the Rubric at the end of the Communion Service "Whereas it is ordained" be printed uniformly with the preceding Rubrics, the quotation marks (inverted commas) and the black rule above being struck out, and a Paragraph mark (§) being inserted at the beginning of the Rubric.

(26) In the Service for the Public Baptism of Infants, the Rubrics at the end to be printed uniformly with other Rubrics, and a Paragraph mark to be put on at the beginning of each paragraph.

(27) In the Catechism, last part, second answer to be printed thus; "I mean an outward and visible sign of an inward and spiritual grace given unto us," without a comma after the word "grace."

This recommendation needs detailed examination, for the "comma" is found in every

single one of our Authorities—the Convocation Copy, the Annexed Book, the printed editions of 1662, the Sealed Books. Why then should it be omitted? The facts are peculiar. In 1903 there were discovered in the Record Office the letters patent of King James directed to Archbishop Whitgift, Feb. 9th, 1603 (O.S.), by which this part of the Catechism was first authorised, and there is no stop in the whole sentence. Of even date with this there is the Royal Warrant or Privy Seal, directing the Lord Chancellor to annex the Great Seal of England. In this Warrant the answer is punctuated, "I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means, &c. . . ." This punctuation is retained in some of the PBs between 1604 and 1662—others punctuate ". . . grace, given . . ." Also the Greek Versions of the Catechism both before and after 1662 render the phrase "χαριτος ημιν δοθεισας." On the other hand, the Latin Version of Dean Durel printed in 1670 renders the phrase "signum . . . quod nobis datur"; his earlier French version (1662) had "grace qui nous est donnée." And the insertion of the "comma" from 1662 to about 1800 was almost universal. Since that date it has been usual to omit the "comma." A question was asked in Parliament on this very point in October, 1902, and the Home Secretary stated in reply:

"As a matter of fact, the punctuation of different editions of printed PBs has varied considerably, and in this particular case the printers at their consultation found that the practice was by no means uniform. In many editions, going back to the early dates, the comma is omitted; in others it was printed. Having in view the great importance of uniformity in such a matter, the printers agreed that the comma should be omitted, so that the interpretation of the sentence should not be prejudiced in any direction, it being clear that the system of punctuating in the Annexed Book is not such as to justify the basing of an argument on the presence or absence of this comma."

(28) In the second Rubric after the Catechism strike out "Apprentices" and substitute "Prentices."
(29) In the Marriage Service substitute "N" for "M" (*passim*).

(30) In the Communion, second paragraph of opening Address, print thus: "Instead whereof until the said discipline may be restored again (which is much to be wished)."

(31) The Psalms. At the heading of Psalm CIX let *Deus laudem* be substituted for *Deus laudum*.

(32) In Psalm CXLV, verse 3, omit the comma after "marvellous" so that the verse will read "marvellous worthy to be praised."

(33) In the Ordinal, the Preface and opening sentence, omit "the" before "Holy Scripture."

(34) The Articles. Introduce a distinct title page, as they are no part of the Prayer Book.

These are not the only instances in which necessary correction has been made; two others may be mentioned. In the Gospel for the Thursday before Easter both the Annexed and the Sealed Books read "two other malefactors," most rightly corrected in recent editions to "two other, malefactors." In the Epistle for

Good Friday the Annexed Book reads, "When he had offered one sacrifice for sin for ever, sat down, &c.," but the Sealed Books read, "when he had offered one sacrifice for sin for ever sat down." These two passages, with others, were noted in the York Committee's report of 1892.

This report also notes other points which have not been attended to, of a far more serious character than some of the trivial changes included in the above 34 "recommendations." Of these, three should be mentioned. The report reads as follows:

(1) In the Tables of Contents.

No. 19 "The Catechism with the Order for the Confirmation of Children" has been subdivided in modern editions into—

1. The Catechism.
2. The Order of Confirmation.

(2) In all the authorities a strong line of demarcation is set after the Absolution in Morning and Evening Prayer: this should be restored.

(3) But the most important variation of the modern text of the Psalter from that of the Great Bible is in the entire disregard of the brackets and small black letter type, which are preserved in the Annexed Book, but not in the printed Editions. A large percentage of these are represented by modern commas on either side of a vocative case; about 70 mark the additions made in the Vulgate, as taken from the LXX, and the Hebrew text.

In all these cases there is a change of type both in the original Great Bible and in the Annexed Book; so that it would certainly seem, as Bishop Westcott has said, to be "in accordance with the purpose of those who first printed it on this form (*i.e.*, with the notation of the Great Bible though imperfectly given) to distinguish all additions to the Hebrew text noticed in the Great Bible."

The final conclusion is inevitable. The punctuation, orthography and minor variations of the PB are not of sufficient authority to enable them to be used in support of any special views with any weight whatever. On the other hand, it would be perfectly possible for Prayer Books to be printed so as to adhere more closely than is yet the case to the legal authoritative standard copies, even though the Prayer Book of to-day is more accurately printed than it has ever been since the revision of 1662. Indeed, paradox though it be to say so, it is in many respects a more accurate copy of the original than the original standards themselves were from which it was taken.—BI. FREDC. F. GRENSTED.

PURGATORY.—The word P. occurs in the PB only in Art. 22. There it forms the title

of the Art., although there is no clear reason why it should do so, except that in the body of the Art.

1 The Romish Doctrine of Purgatory.

it is mentioned first in a group, the "Romish" doctrine concerning which is repudiated. Of the other members of the group, one (Pardons) is closely connected with the belief in P.: the rest ("Worshipping and Adoration as well of Images as of Reliques, Invocation of Saints") have no direct connection with it. The same grouping was observed by the Council of Trent, which dealt with the same subjects

together in one session in 1563, about ten months after the framing of our Arts. In both cases these beliefs and practices were classed together, because they are all concerned with the mutual relations between the living and the departed members of the Church. Art. 22 condemns as a whole the "Romish doctrine" concerning these relations (on the meaning of the word "Romish," see ROMISH DOCTRINE and INVOCATION OF SAINTS).

It is to be noted with regard to the doctrine of P. that, although the Council of Trent had not yet formulated the Roman position, yet the framers of our Arts. had before them some authoritative definitions of it from the Roman side. The Council of Florence (1439) had already defined it at its minimum with a view to securing agreement with the Greek Church (see below). And, further, the Council of Trent had already (in Sept., 1562), in its decree "On the Sacrifice of the Mass," alluded to it incidentally in the words "defunctis in Christo nondum ad plenum purgatis." In Dec., 1563, the Council agreed as to its decree concerning Purgatory. The doctrine is stated in its barest possible form: that there is a P., and that the souls detained in it are benefited by the prayers of the faithful and especially by the sacrifice of the altar. For the rest, the bps. are enjoined to impress upon their flocks the "sound doctrine" of P. handed down by the Fathers and the Councils of the Church, but at the same time to suppress public preaching on the "more difficult and subtle questions which do not minister to edification," and to forbid abuses and superstitions. The decree of the Council is really the reply of the Counter-Reformation within the Roman Communion to the outcry raised against previous scandals. It acknowledges abuses without specifying what they are and orders their removal. But it sanctions the doctrine of P. as defined by the Council of Florence, to which reference is here made. By this Council the theory of P., which the Tridentine Fathers now confirmed, is thus expressed: "If any have departed this life in penitence and love of God, before they have made satisfaction for their sins of omission and commission by fruits worthy of repentance, their souls are purified after death by purgatorial punishments."

This position is explained by Roman theologians as follows. Satisfaction for sin is of two kinds: (1) that made by Christ on the Cross; (2) Explanations Given of it. and (2) that which has to be made by us ourselves, although its sole virtue and value come from the merits of Christ. This latter kind of satisfaction is the acceptance and voluntary endurance of temporal punishment for the sin. The guilt and the eternal punishment are remitted in the forgiveness granted through the Atonement. But there remains the temporal punishment which still has to be borne, although the sinner is forgiven and restored to the favour of God. The temporal punishment is again of two kinds: (1) that which cannot be avoided, e.g., injury to health or reputation consequent upon sin; (2) that which is voluntarily undertaken as a penance. If this temporal punishment has not been accomplished during the earthly life, it must be continued after death (Schoupe, *Elementa*, Tract. XIV de *Poenitentia*, and XIX de *Novissimis*). A more refined explanation of P. is sometimes found, e.g., in Möhler, *Symbolism* (§ 23), which centres around the idea of purification rather than those of satisfaction and punishments. The man who dies forgiven is not by the physical fact of dying made in a moment wholly pure in heart. Purification can be no "sudden magical change" effected from without

the man: it must come from within him and by his own free choice and action. P. (as the word implies) is the place where the forgiven soul by Divine grace completes this work of purification. When the work is done, the "pure in heart" are admitted into Heaven and see God.

We may call the above the doctrine of P. with its explanations and justifications, as it has been officially defined by the Roman Church under the pressure of the Reformation spirit both within and outside the Roman Communion. The idea of a place

and a process of purifying for the soul after death has been accepted by many leading Lutherans (e.g., Dr. Dorner and Bishop Martensen) on the Continent and members of the English Church (e.g., Bishop Andrewes and Dr. Hort). The scandals which Art. 22 had in view, such as the sale of INDULGENCES by which souls were bought out of P. and the traffic in Masses for the departed, are of course indefensible. Putting these aside, we may sum up as follows the authority for the doctrine. (1) It has no real scriptural warrant. Modern Roman writers (e.g., Addis and Arnold, *Catholic Dictionary*, last ed. revised by Scannell) allow that the only direct Biblical evidence is 2 Macc. 12 42 ff., which of course (quite apart from the probability that the belief and the practice there referred to were exceptional amongst the Jews of that time) cannot be regarded as a sufficient foundation for an article of faith. On the other hand, the "rest" and "peace," which the NT so constantly promises to the dead in Christ (our Lord promises Paradise "to-day" to the thief on the cross), make it difficult for us to accept the teaching of purgatorial pains, and impossible to believe in a torture by material fire, as the *Catechismus Romanus* (drawn up by Pope Pius IV and a committee of Cardinals in 1566) implies. (2) There is practically no Patristic authority for the doctrine during the first six centuries. Apart from doubtful references in Tertullian, the *Passio Perpetuae*, and St. Cyprian, the first Western Father who alludes to the doctrine is St. Augustine, and he speaks of it in a hesitating and tentative way. It was Pope Gregory the Great (590-604), who first laid it down as a doctrine to be believed. In the Eastern Church there are doubtful allusions in Clement of Alexandria and Origen, but otherwise nothing until the 4th century. To this day the Eastern Church definitely rejects the notion of any purgatorial pains after death except the pangs of conscience, and is not officially committed to any belief in P. at all. Indeed some of its leading theologians deny that there is a P. or a purification after death. (3) Although the doctrine cannot claim the authority of Scripture or of the early Church, it has seemed reasonable to many that there may be some kind of purifying process to be undergone after death by the soul, by which it becomes perfect in penitence and renunciation of every evil desire, just as (in another but correlative aspect) there is reason to suppose that the soul grows after

death into a more perfect zeal for righteousness. This increased penitence and renunciation will be painful, but not such pain as is inconsistent with peace. But this is a question of opinion as to which we may well plead for individual liberty. To impose a doctrine of P. upon all men as a necessary article of Faith is an act of unjustifiable tyranny.¹

Literature. See references above; also Mason, *Purgatory; Commentaries on the Arts.*; *Tracts for the Times* 79; R. M. Benson, *The Penitence and Joy of the Faithful Departed*; J. H. Newman, *Dream of Gerontius*.—K2^o.
S. C. GAYFORD.

PURIFICATION OF BVM.—See FESTIVAL, § 13; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 7.

PURIFICATOR.—A small square of linen often used to wipe the Paten and Chalice after the ABLUTIONS.—R3.
J. W. TYRER.

PURITANS.—This name was first bestowed at the commencement of Elizabeth's reign on a number of extreme Reformers who objected to the imposition of the "cap and surplice" and to certain ceremonies, such as the sign of the cross in baptism, the ring in marriage and kneeling at the reception of the communion. They were chiefly composed of clergymen who had been in exile at Geneva during Mary's reign, and who on their return objected to what they considered as the "compromise" adopted by the Act of Uniformity of 1559, and desired to mould the discipline and ceremonies of the Ch. according to the Calvinistic model they had used abroad.

There is little doubt that the majority of the early Elizabethan clergy strongly sympathised with the Puritan scruples. The bps. expressly declared that they had used every effort with the Queen "to effect what our brethren require and what we ourselves wish" (*Zürich Letters* 177 and 169), and in 1562 a petition in the lower house of Convocation for the removal of Puritan grievances was only rejected by a majority of one vote in spite of the influence of the Court against it. The main body of the Reformers, however, were willing to yield to the dictation of the State in non-essential matters of ceremonies; but the Puritans, who accepted the Holy Scriptures as a perfect standard of discipline as well as doctrine, refused to conform to requirements which possessed no express scriptural sanction and which they regarded as superstitious and "idolatrous." They had, however, no quarrel with the doctrinal standard of the Ch., and, although they refused to conform to its discipline, they had no desire to separate from its communion. But, as Elizabeth was determined to enforce a uniformity of discipline, the persistent refusal of the Puritans to wear the habits soon led to the deprivation of many of them from their cures. The persecution they

endured for their nonconformity at the hands of the bishops led many of them after 1570 to deny, not merely the lawfulness of the vestments, but also of the episcopal government of the Ch.; and Cartwright, in his *Admonition to Parliament*, advocated a Presbyterian system of Ch. polity in accordance with the rules laid down in the *Holy Discipline*, a book drawn up by himself and Travers, two celebrated Puritan divines. Attempts were soon made by the Puritan clergy to enforce this system in many parts of the country.

About the year 1580 some of the more extreme Puritans, under the influence of the teaching of a divine named Robert Browne, went a step further and advocated complete separation from the Ch., denying the validity of its Orders and Sacraments, and affirming each congregation to be a distinct church. These Brownists and all who refused to conform were, however, so vigorously and relentlessly persecuted that towards the close of Elizabeth's reign Puritanism greatly declined, and the Puritans who appeared at the Hampton Court Conference in 1604 were far more moderate in their demands. A rigid conformity was, however, demanded and, owing to the severely repressive ecclesiastical policy pursued by Charles I and Archbishop Laud, the Puritan ranks were increased by a large number of conforming clergymen of Calvinistic opinions, who were being driven from the Ch. by suspensions, fines, deprivations and imprisonments. During the Civil Wars the Puritan party became sufficiently powerful, with the aid of the Scots, to overthrow episcopacy and establish a Presbyterian system of worship. After the Restoration they presented their old grievances at the Savoy Conference, but on their refusal to conform to the requirements of the Act of Uniformity (1662) they were ejected from their benefices and thenceforward became merged in the general body of DISSENTERS. [Cp. Figgis on *Puritanism* in *DECH.*]—A1.
C. SYDNEY CARTER.

PYX.—A small box of precious metal, in which the Blessed Sacrament was reserved in the church and carried to the sick. In mediæval England the P. was suspended above the altar.—R3.
E. HERMITAGE DAY.

QUADRAGESIMA.—See FESTIVAL, § 13; LENT, § 1, 4; ADVENT, § 1.

QUEEN ANNE'S BOUNTY.—The name of a fund provided for by an Act of 1703 (2 and 3 Anne, c. 20), the administrators of which were formed into a corporation early in the following year, under the title of "The Governors of the Bounty of Queen Anne, for the Augmentation of the Maintenance of the Poor Clergy." Previous to the Reformation, the exactions of Rome from the clergy had included the FIRST FRUITS and TENTHS levied on all clerical incomes and paid over to the Pope for the time being. On abolishing the papal authority in this kingdom, Parliament under Henry VIII diverted both these sources of revenue to the Crown, by which they were retained till restored to the Ch. by the forementioned Act of Parliament. The governing body, headed by the two Abps., with a

¹ On the rejection of the belief in P., based upon the denial of an intermediate state, in the Homilies, ii. 7, 3, and the authority of the Book of Homilies, see *QOR* 10 14 ff.