

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

G. R. BULLOCK-WEBSTER.

EXTREME UNCTION.—See UNCTION.

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

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

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

Should repairs have been neglected and restoration become necessary, it is essential that

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

CHARLES A. NICHOLSON.

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

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

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

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

authority; except that any question as to the fitness of a monumental inscription in the consecrated portion is determined by the bishop of the diocese (Burial Act, 1852, s. 38). But inasmuch as human remains, both in a churchyard and in the consecrated portion of a cemetery or burial ground, are under the protection of the Ordinary, a F. is necessary to authorise their disinterment whether for removal to another place of burial or for any other purpose. An incumbent or churchwarden or any other person who, except in the above-mentioned cases where a F. is not necessary, makes any change in a church or churchyard or introduces anything therein or removes anything therefrom without a F. commits an ecclesiastical offence for which he may be criminally prosecuted in the ecclesiastical courts, and may be censured and condemned in costs. A person who, without the incumbent's consent, introduces anything into a churchyard for which the incumbent's consent without a F. is sufficient, is guilty of a similar offence and incurs a similar liability.

A F. can be applied for either (i) to sanction some proposed change, or (ii) to order the

2. Applications.

restoration of what existed previously to some change made without a F., or (iii) to sanction a change made without a F.; in which last case it is called a confirmatory F. It is obtained from the CONSISTORY COURT of the diocese, but an appeal lies from the grant or refusal of a faculty by that court to the Court of Arches or Chancery Court of York, as the case may be, and thence to the Judicial Committee of the Privy Council. It is generally applied for by the incumbent and churchwardens, with the addition sometimes of a certain number of the parishioners; but any member of the vestry may also apply for it. It can be opposed by anyone who is similarly connected with the parish. But no one outside the parish—not even the rural dean, or the archdeacon, or the bishop himself—has any right either to promote or oppose the grant. A F. will be granted as a matter of course to remove from a church an illegal ornament or piece of furniture, even though it was in the church at its consecration; and an application for a F. for an illegal ornament or piece of furniture will, as a matter of course, be refused. In other cases the grant or refusal of a F. is in the discretion of the court, which, however, is exercised in accordance with certain recognised principles. If the fabric of the church or soil of the churchyard is to be affected, the rector or incumbent in whom the freehold is vested must either join in the application or be given the opportunity of objecting to it, and his rights as the freeholder will not be set aside except for grave cause. As, however, he holds the freehold not for himself but for the benefit of the parishioners, his rights will not be allowed to override their manifest interests; and, except with regard to monuments, in respect of which they are not consulted, their opinion, as ascertained by a resolution of the vestry, or, in the case of a

new ecclesiastical parish, of a meeting in the nature of a vestry, is always taken into consideration. It is not, however, absolutely conclusive; and, if the welfare of the parish appears to require it, the F. will be granted in spite of the opposition of the vestry, or will be refused in spite of their support of the application. Ground which has been consecrated cannot strictly be secularised except by Act of Parliament. But for the convenience of the parish a F. has been granted in suitable cases sanctioning its use for secular purposes. Thus, a F. has been obtained for throwing a strip of a churchyard into an adjoining road for the purpose of widening it, and for the construction in a churchyard of a building intended for purposes not wholly or strictly ecclesiastical, such as a vestry hall, a school, a mortuary, or even an electric lighting chamber. Where a new church is built under the Church Building Acts to take the place of an old church, a F. can be obtained, with the approval of the bishop, for the total or partial demolition of the old church; and in suitable cases a F. will be granted for the removal of a church to another site.

A F. for creating a private right, such as a pew or a vault, which has been obtained without fraud or misrepresentation, cannot be afterwards revoked; but the situation of the pew or vault may be changed by a subsequent F. And when a F. has been granted, the case for granting or refusing it will not be reopened. But, where an article has been sanctioned by a F., a F. can at a future time, for good cause shown, be obtained for its removal. Where a pew or a vault has from time immemorial been in the possession of a certain family of parishioners or been used by the occupiers of a certain house in the parish, and has been kept in repair by them, a lost F. will be presumed to have been granted attaching it to that family or house. Similar Fs. are occasionally granted in the present day, but only in very exceptional circumstances, where it is clear that the general accommodation of the parishioners as regards sittings in church or grave-spaces in the churchyard will not be interfered with.

The mode of obtaining a F. is regulated by the rules and practice of the Consistory Court of each diocese and varies slightly

3. Procedure.

in different dioceses. The exact procedure of the particular diocese can be ascertained from the annual diocesan calendar or directory or by inquiry at the diocesan registry. But it is everywhere commenced by a petition. If the removal of human remains is desired, it must be accompanied by a certificate of the medical officer of health that the removal will cause no risk to the public health, and the consent of the incumbent and churchwardens must be given. And if the remains are to be moved to unconsecrated ground, but not otherwise, the licence of the Home Secretary must also be obtained. The F. will then be granted in a proper case without

any further publication of the proceedings or consent to them. In other cases the presentation of the petition is followed as a matter of course by the issue of a citation, unless the chancellor of the diocese considers that there are grave doubts whether the desired F. should under any circumstances be granted, in which case he hears the application in court before deciding whether or not the citation shall be issued. The citation is served personally on the incumbent and churchwardens, if they are not the applicants for the F., and is published to all the parishioners by being affixed on or near the church door for a definite time, usually including two successive Sundays. If a F. is applied for to remove something which has been introduced into a church or churchyard without a F., a counter-petition may be presented for a F. confirming the introduction without the necessity of a second citation, and a F. for removal or a confirmatory F. will be granted according to the merits of the case. The citation affixed at the church door summons all the parishioners to appear and object to the grant of the F. if they desire to oppose the grant. If they do not appear, and the application is supported by a resolution of the vestry, they will be presumed to be in favour of it. No one can afterwards complain that the alteration has been made without due notice or without ample opportunity having been given for objecting to it. If the incumbent or churchwardens refuse or neglect to give effect to a F., another parishioner may be empowered to carry it out.

The fees for a F. for alterations in a church or churchyard are fixed under statutory authority. In the case of an unopposed

4. Fees. F. for an alteration within the category of minor alterations enumerated by the chancellor of the diocese it is £2 2s. In other cases it is £4 14s. 6d. The fees for a private F. for a vault, a brick grave, or the removal of human remains, vary in the different dioceses. Where a F. is opposed, there may also be a court fee to be paid, and the costs incidental to obtaining it will be ordered to be paid by the parties applying for it or opposing it, according to the justice of the case, or they may be apportioned, or each side may be left to bear its own costs.—A4. P. V. SMITH.

FAIR LINEN CLOTH.—It has been claimed that the covering of the Holy Table with a C. at the Euch. dates from apostolic times; there can hardly be said to be evidence for this, but certain it is that the custom has come down to us from remote antiquity. It is not always easy to be sure, when we read of this covering in an ancient writer, whether he refers to the "fair linen," or to the corporas, or to some other altar C.; at first it would seem that silk, cloth of gold, or some other precious stuff, was permitted to be used as the material of the altar cloths or the corporas, but eventually fine linen came to be considered the only stuff suitable for, at all events, the uppermost C. that covers the altar at the celebration of the Euch. This C. has varied in dimensions and arrangement according to the fashion of the time; no principle is involved in such details.

The direction in our rubric that the Holy Table at the time of HC is to be covered with a Fair Linen C. is in agreement with the use and wont of catholic antiquity.—R3. T. I. BALL.

FAITH.—The necessity and importance of F. are frequently emphasised in the PB. From the very first the child is taught in the Cat. that he must "believe all the articles of the Christian F.," and our English word "believe" means "to esteem dear," implying that F. must come from the heart as well as from the head (A. W. Robinson); while an open profession of F. is made at the renewal of the Bapt. vows prior to Confirmation. F. is an essential requisite for the right reception of Bapt. and HC; this is taught in the Cat. and emphasised in the Short Exhortation of the Communion Service. In several of the Colls. we are taught to pray for F. and its increase, and the Eps. and Gospels inculcate the need and importance of it. In the VS the minister prays for the sick man that "the sense of his weakness may add strength to his F.," and teaches him that one object of sickness is that his "F. may be found in the day of the Lord laudable, glorious and honourable." Finally, in the Burial Service we pray that "we, with all those that are departed in the true F. of thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory." (CP. GRACES, THE CHRISTIAN.) —K3. MORLEY STEVENSON.

FAITHFUL.—The technical name for the baptised (*πιστοί*, fideles), as distinguished from catechumens who were also called Christians, though that title was denied to heretics. Similar titles are *φωτισθέντοι* (illuminati), *μεμνημένοι* (initiati), and *τέλειοι* (perfecti). These alone were allowed to partake of the Euch., hence the latter part of the service after the catechumens were dismissed was called the *missa fidelium*. Similarly the Lord's Pr. was only allowed to the baptised, and was called the *oratio fidelium* (numerous quotations in Bingham's *Antiquities* i. 47). The 13th Art. of 1538, though largely based on the AUGSBURG CONFERENCE, distinguished between the invisible Ch. known only to God, and the Congregation of all who are baptised and have not denied Christ nor are excommunicate; and the 20th Art. of 1553 and the 19th of 1563 define the visible Church as the "congregation of faithful men (*coetus fidelium*)" in this sense.

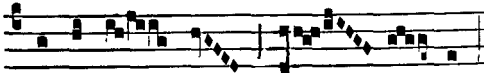
(DCA, art. *Faithful*; Ducange, *Glossarium*, "Fidelis"; Hardwick, *Hist. of the Arts.*, pp. 19, 63, 263, 300, 386.)—A3. CLEMENT F. ROGERS.

FALDSTOOL.—(i) A movable chair for the bishop's use when away from his throne: mentioned as early as the 11th cent. (ii) A folding stool or desk used for prayer, e.g., by the sovereign at coronation. (iii) A low desk at which the Lit. and latter part of Communion Service are said when not read from the ordinary prayer desk. Originally the reader knelt before the Holy Table without support. The faldstool came into use as a matter of convenience, and is usually set at the entrance to the chancel (Joel 2 17). Its introduction for the Lit. dates from about 1600; e.g., the plan of Bishop Andrewes' chapel shows the "faldistory."—R5. S. REDMAN.

FALL OF MAN. See ORIGINAL SIN.

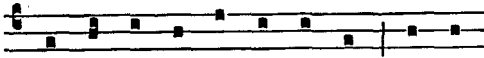
FARSE.—Farse is the term used to denote a verbal interpolation into a liturgical text. The origin of farsing probably lay in the practical needs of the ecclesiastical musicians. For many cents. the

liturgical melodies (see PLAINSONG) were handed down by oral tradition, such musical notation as was available consisting only of a series of signs (based upon the rhetorical accent marks) which merely served to remind the singer of the phrasing of a melody already committed to memory. The difficulty of memorising a long series of notes coming upon a single syllable seems to have been met by the interpolation of additional words as an aid to the memory. Thus the melody of *Kyrie fons bonitatis*, which runs thus:

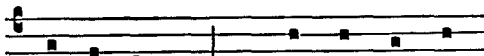


Ky - ri - e e - - - lei - son.

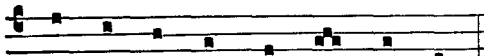
was farsed as follows:



Ky - ri - e, fons bo - ni - ta - tis, Pa - ter



in - ge - ni - te, a quo bo - na cunc -



- ta pro - ce - dunt, e - le - i - son

a mode of treatment not unlike that involved in setting the same melody to the farsed form of *Kyrie* in our present PB:



Lord, have mer - cy up - on us:



and in - cline our hearts to keep this law.

Another and more serious type of liturgical interpolation is described under art. TROPE.—Q2.

F. BURGESS.

FAST.—By fasting was meant in ancient times either total abstinence from food, as on the two days bef. Easter, or a partial abstinence.

1. General. The latter usually implied eating nothing until evening, when a slight meal was taken. If this meal was restricted to bread and salt and water, as in Holy Week, the F. was called "xerophagy" (cp. Tertull., *De Jej.* 11). For the Fs. on Wednesdays, Fridays, and Saturdays, see WEEK, THE CHRISTIAN, § 3, 5. For other regular Fs. see ADVENT, EMBER DAYS, LENT, ROGATION DAYS, VIGIL. (For ethics see FASTING.) We may mention here some other Fs. in addition to these, in different parts of the Church. St. Athanasius (*Apol. de fuga* 6) refers to a F. immediately aft. Pentecost. In the *Apost. Const.* (5 20) this is postponed till after the Octave of Pentecost and lasts a week. In the West, in the 4th cent. we find a F. sometimes bef., but

more usually aft., Pentecost (Duchesne, *Chr. Wor.*, p. 285). And this seems to be the same as the Greek "Fast of the Apostles," which at different times has lasted for a week or up to June 29. The E. Syrians call the fifty days aft. Pentecost the Season (shābhī'ā) of the Apostles, but it is not a F. The Greeks have a fortnight's F. in August, called the F. of the Theotokos, Aug. 1-15 (Shann, *Euchology*, p. 519); this, perhaps, lasted at one time for forty days (*DCA* 1 662). The E. Syrians have "Rogations" (bā'wāthā) of three days each (Mon., Tues., Wed.), named "of Mar Zaya," "of the Virgins," and "of the Ninevites," respectively, following the second Sunday after Christmas, the first and fifth after Epiph.; but the first two are nearly obsolete. In the *Testament of our Lord* (1 22, 3r) and the *Arab. Didascalia* (§ 38), we find special Fs. for bishops, three days a week, during the first year after their consecration, and the Testament gives a similar rule for presbyters. Fasting is often prescribed as a condition of penitence. It was forbidden on Sundays and in Eastertide; see FESTIVAL, § 23. and WEEK, THE CHRISTIAN, § 2.

In the Roman Church at the present time there is a distinction between a F. and a day of Abstinence: on the latter, meals at any hour and in any quantity are permitted, provided meat be not eaten; on the former the quantity of food is restricted, in addition to meat being forbidden. This distinction, in England at least, is modern. In the PB Tables the terms appear to be interchangeable (*DCA* 1 9 f.; Staley, *Liturgical Year*, p. 172).

A F. bef. Bapt. is prescribed in the *Didache* (c. A.D. 120), for the candidates, for the baptiser, and for others. The principal early references are: *Did.* 7; Justin M., 1 *Apol.* 6r; Tertullian, *de Bapt.* 20, *de Jej.* 8; *Clementine Recognitions* (4th cent. ?) 7 36; and most of the Church Orders which describe Baptism, appoint at least a one-day's F. (Maclean, *Ancient Ch. Ord.*, ch. 8).

After the separation of Euch. and Agape, a F. bef. Communion was customary. It is implied in Tertullian,

De Orat. 19, and found in the Church Orders, viz., *Test. of our Lord*, 2 20, 25; *Can. of Hippolytus* 19 150-152, 28 205; *Verona Fragm. of Didascalia*, ed. Hauler, p. 117; *Egyptian Ch. O.* 58; *Ethiopic Ch. O.* 44. The classical passage is in St. Augustine, *Ep.* 54 8 Ben., *ad Januar.* (118 6) "It seemed good to the Holy Ghost that for the honour of so great a sacrament the body of the Lord should enter into the mouth of a Christian bef. other foods; for so is this custom kept throughout the world." The rule however had not quite the same stringency as in later times, and Maundy Th. was, in Africa at least, an exception (see HOLY WEEK, § 2); for some other exceptions see *DCA* 1 478. It must also be observed that any difficulty of receiving the sacrament fasting was greatly alleviated as long as the practice of private reservation obtained. For this practice see Tertull., *De Orat.*, 19, *Ad Uxor.* 2 5; Ambrose, *Orat. de excessu fratris Satyri* 1 43; Basil, *Ep.* 93, *ad Caesariam*; *Test. of our Lord* 2 25 (cp. 1 22 where a daily Euch. is negated); and elsewhere.

For Bibliography, see under FESTIVAL, § 42. List B.—c3.

A. J. MACLEAN.

FASTING.—By F. is meant, in a religious sense, voluntary abstinence from food rather than mere hunger and thirst (cp. 2 Cor. 11 27). Natural instinct or primeval revelation seems to have-

1. History and Use.

established this as a religious practice. The Jews ranked it with almsgiving and pr. Our Lord did not deny its value, nor condemn it as "a tradition of men," but laid down the rules of purity of motive, cheerfulness, and absence of ostentation (Matt. 6 16-18). The use of F. in the Christian Church has usually been referred to Matt. 9 15 (with parallels); F. in Mark 9 29 is probably a gloss.

Christians from the first seem without hesitation to have combined F. with pr. (Acts 13 2, 3, 14 23), and the practice is undoubtedly part of the continuous and universal tradition of the Church. The religious and ethical value of F. has been insisted on both by Catholic and Protestant writers. F. has been felt to be a natural expression of penitence, a tribute to the supremacy of the spiritual over the natural, and a means of checking the bodily desires and subjecting them to the spirit (FLESH); while to some temperaments it has proved a means also of cleansing the mind and rendering the soul more fit for pr. Devotionally it is an imitation of the life of Christ, and practically a help to charity and sympathy with the poor. In modern times F. may supply a much-needed protest against the encroachments of luxury in all classes, and the growing materialism of the age.

The Church of England before the Reformation kept with great strictness the seasons and days of F. which she had inherited from the primitive Church, and which were generally observed throughout Western Christendom, viz., the annual fasts of LENT, ROGATION DAYS and VIGIL, the quarterly fasts of the EMBER DAYS and the weekly fast of FRIDAY; WEDNESDAY being also observed in the East and SATURDAY in the West.

The revolt of Cranmer and his party against mediæval practices led, at the opening of the reign of Edward VI, to an open disregard of the fast-days. It was noted with amazement in 1547 that "the Archbishop of Canterbury did eat meat openly in Lent in the Hall of Lambeth." The period of licence, however, was brief. Statutes of 1549 and 1552 re-imposed, under severe penalties, the rule of abstinence from flesh on the usual fast-days. These enactments, in addition to explaining the religious reasons for F., and the duty of obedience to rulers in matters which in themselves are indifferent, urged the advantage that the use of fish would bring to English fisheries and seaports. The Homily on F. (1562) covers much the same ground.

Without doubt the ancient fast-days continued to be observed in some quarters at least. But it was not till the 17th cent. that they were tabulated and placed in the PB. The present table appears first in the PB of 1636, though it is found with slight variations in Cosin's *Devotions* (1627). After some discussion of the general question of seasons of religious F. at the Savoy Conference, the Table of Vigils, Fasts and Days of Abstinence was inserted in the

revised PB of 1662. It follows the mediæval rule, except that Saturdays have disappeared.

In the 17th and 18th cents. the High Church school, preserving the spirit of the Caroline divines, continued to maintain the obligation of the fast-days. The existence of MS. "dispensations" shows that the duty was to some extent recognised by the laity. On the other hand, such a book as *A Method of Devotion* (1708), by Elizabeth Burnet, wife of the bishop, while upholding the value of F., limits its formal observance to days of special appointment, "not all those the Rubrick appoints, most of which by general Disuse cease to be of obligation." There are some characteristic allusions to fast-days in Pepys' *Diary* (e.g., Mar. and April, 1661). The Tractarian movement again drew attention to the rule of the PB. Careful and temperately written disquisitions on F. form Nos. 18 and 66 of the *Tracts for the Times*.

In the early Church a fast-day involved a literal abstinence from all food or drink till the ninth hour.

But there was no universal practice as to the quantity or quality of the one evening meal. Some ate flesh, others fish only, others again merely dry bread (Socrates, *Eccles. Hist.* 5 22). In the Middle Ages flesh was entirely forbidden, and in Lent even milk and eggs (St. Thos. Aq., *Summa* ii. 2 147). Only one meal was allowed, to which the later Middle Ages added a "collation." The modern Roman Church continues this strictness in theory, though in practice many relaxations are allowed. She also distinguishes between "fast-days" and "days of abstinence." On the latter, the quality, not the quantity, of food is restricted, fish being substituted for flesh. It is very doubtful whether such a distinction is intended by the PB Table. Though the difference between a more or less rigorous fast is very ancient, it is not probable that the words "Fasting" and "Abstinence" were discriminated in the 17th cent. None of the great Anglican writers of the period hints at any such distinction.

The practical question, how Churchmen to-day who recognise on fast-days, with George Herbert, that

"The Scriptures bid us *fast*; the Church says, *now*,"

are to fulfil the obligation, is not easy, and often harasses tender consciences. The absence of any continuous use, and the unwillingness of bishops to give instructions, lead naturally to each man being a law to himself. The excessive number of fast-days in the Table, the conditions of modern life, the English climate, the impossibility of abstaining in most cases from flesh, the expensiveness of fish, are all considerations that call for some authoritative guidance, as to how far it is lawful to substitute other forms of self-denial for that physical F. which the Church originally intended. (For liturgical and antiquarian side of subject see art. FAST.)

DCA, art. *Fasting*; Collier, *Ecclesiastical History of Great Britain*; *A Catholic Dictionary* (Addis, Arnold & Scannell, 1897); George

4. Herbert, *The Priest to the Temple*, 1630; Jeremy Taylor, *Holy Living*, 1650; *The Whole Duty of Man*, 1657; *Tracts for the Times*, 1833-41; F. W. Puller, *Concerning the Fast before Communion*; Vernon Staley, *Days of Fasting and Abstinence* (Transactions of St. Paul's Eccles. Soc.).—PE. A. R. WHITHAM.

FASTING COMMUNION.—That the Euch. was instituted aft. the Last Supper shows that its first recipients were not fasting; and that it followed the Agape at Corinth when 1 Cor. was written

1. Early History.

11 20-34) shows that in the earliest period FC. was neither the rule nor the practice. However, in Ac. 20 7-12, we find a meal (perhaps the Agape) following the "breaking of bread," an order which may have been introduced by St. Paul because of the disorders at Corinth. Thenceforward, as it seems, where the Agape was associated with the Euch., it followed Communion; an exception being the case of certain Egyptians of the Thebaid in the 5th cent., who used to communicate on Saturday evenings aft. a plentiful meal, a practice mentioned with disapproval by the historian who records it (Socrates, *HE* 5 22). That the Euch. was celebrated early in the day is indicated in Pliny's *Letter to Trajan*, c. 112 (*ante lucem*); and an early hour became usual (cp. Tertullian, *De Cor.* 3, and Cyprian, *Ep.* 63 16). But on fast days it was postponed to a later hour (cp. Tert., *De Orat.* 19, and *Peregr. Silviae* or *Etheriae*, p. 61), the practice of communicating late on fast days and early on feasts showing plainly that FC. was the general habit of the Church. The earliest extant rule on the subject is in the *Canons of Hippolytus* (28 205), viz., "Let none of the faithful taste anything before he has partaken of the mysteries, especially on days of holy fast."

The practice is alluded to in a famous passage of St. Augustine, *Ep.* 118 (54), *ad Januarium*. He had been consulted by Januarius (400) as to the propriety of the custom observed in N. Africa, of celebrating the Euch. on Maundy Thursday *post coenam*, as a reminder to the faithful of the circumstances of its institution. Augustine refuses to condemn this exceptional practice, on the grounds that rules of discipline vary in different localities, and that for non-fasting communion there was the precedent of the Last Supper. But he adds that the Church is not therefore to be reproached because of her general rule of fasting before reception: "Numquid tamen propterea calumniandum est universae ecclesiae quod a ieiuniis semper accipitur? Ex hoc enim placuit Spiritui Sancto, ut in honorem tanti sacramenti in os Christiani prius dominicum corpus intraret, quam caeteri cibi: nam ideo per universum orbem mos iste servatur"; and he suggested that this rule might even be traced up to St. Paul (1 Cor. 11 34). That is, Augustine recognises that there is no law of Divine institution on the subject,¹ but he alleges reverence for the Sacrament as the reason for the Church's law and practice (a consideration frequently urged in later times, e.g., by St. Thomas Aq., *Summa*, pars III, qu. lxxx, art. 8), while he admits the exception of Maundy Thursday. With Augustine's pronouncement should be compared the 29th canon of the 3rd Council of Carthage (397), which however only refers to the celebrant, viz., "ut sacramenta altaris non nisi a ieiuniis hominibus celebrentur, excepto uno die anniversario, quo coena domini celebratur." It is not necessary to rehearse later conciliar decisions (all decisions of ocal or provincial councils, only valid within their

¹ This is admitted by writers of repute of all schools. Even Liguori lays down that "the natural fast required before Communion is not indeed of divine right, but only of ecclesiastical" (*Theolog. Moral.* vi. 3 278).

respective jurisdictions; see Bingham, *Antiquities* xv. 7 8), or to illustrate the rule further from the Fathers, e.g., from Chrysostom (*Ep.* 125, *ad Cyrillium*) and Ambrose (*Serm.* 8 on Ps. 119), or to quote the Penitentials of the Anglo-Saxon Church. The general practice of the Church, both East and West, was uniform, and supported by Canon Law for a thousand years bef. the Reformation; and the custom of FC. is still observed in the Roman and the Eastern Churches.

This custom was not avowedly repudiated or abandoned by the English Church at the Reforma-

2. In the Church of England.

tion.¹ The communions of the laity were infrequent, and in the 16th cent. people were accustomed to do much more bef. the first meal of the day than they now do before breakfast. It was only gradually, as it seems, that the rule of FC. was relaxed in practice, and the old Canon law fell into desuetude, the reason for relaxation being rather a change in social conditions than in theological preconceptions. In every period of the post-Reformation Church many persons indeed observed for themselves the strict rule, Bishop Jeremy Taylor and Bishop Sparrow being two notable examples in the 17th cent.; and during the 18th cent. more than one manual of devotion recommends fasting bef. reception. But in the first half of the 19th cent. this rule was infrequently observed, and it was due to the Oxford Tractarians that it again became common. Nevertheless, the Oxford leaders were careful not to prescribe a rigid law. "I believe," wrote Dr. Pusey,² "non-fasting communion comes under our Blessed Lord's rule, *I will have mercy and not sacrifice*, and I feel sure that, if He were here, He would dispense with the custom Himself in many cases; as of the weakly."

At the present day, by the stricter school of Anglicans, it is urged that it is not competent

for individuals to set aside a custom so long and so widely observed as that of FC., and to ignore the

precepts of Canon Law which have never been formally repealed. On the other hand, it is pointed out that canons of discipline are not like canons of faith. The latter may be invariable; the former depend upon circumstances. The Faith is matter of revelation: discipline is the enactment of the Church, and what the Church has said in regard to discipline she can unsay, if conditions change. And, for those who hold that Art. 34 covers the case of disciplinary traditions, the English Church is at liberty to relax the rule of fasting as she will. Even those who do not acknowledge that the individual can take the law into his own hands admit that it is legitimate for him to obtain a dispensation from fasting bef. communion, for cause shown, from his bishop. Again, circumstances have changed, and rules of discipline appropriate in the East in the 2nd cent. may not be reasonable in the West eighteen hundred years later. Tertullian speaks of a Christian woman, married to a heathen, who takes the Euch. secretly "before all other food" (*ante omnem cibum*), and this indicates the practice of FC. in his day. But it is not to be

¹ Note in *The King's Book*, put forth in 1543, the reason given for fasting reception is in the words above quoted from Augustine.

² *Spiritual Letters*, pp. 273, 275; cp. also Bishop King's opinion cited in the *Life of Archbishop Benson* 2 522.

forgotten that at that period the faithful used sometimes to bring home particles of the consecrated species for private reception—a habit which would make FC. an easier matter than it is under modern conditions. Further, it may be reasonably argued that “Disuser” abrogates the obligation of law. Even if it be admitted that FC. was the rule of the English Church in the 16th cent., the widespread neglect of the law—a neglect public and unrebuked by ecclesiastical authority—for 300 years may be taken to indicate that the law is no longer binding. Following out such considerations as these, the Upper Houses of Convocation of Canterbury and York adopted careful Reports on the subject (in 1893 and 1899), in which, while the value to many of the habit as a spiritual discipline is recognised, it is distinctly laid down that to describe non-fasting reception of the Euch. as a sin is contrary to the teaching and spirit of the Church of England.

J. F. Keating, *The Agape and the Eucharist* (useful for the history of the Agape); Bp. John Wordsworth, *The Ministry of Grace*.

4. **Literature.** pp. 315 ff. (a valuable summary); Bp. Kingdon, *Fasting Communion* (a detailed argument against the permanent obligation of the rule); N. Poyntz, *The Fast before Communion*, and F. W. Puller, *Concerning the Fast before Communion* (both pleading for the dispensing power of the bishop, but the latter strongly advocating the fast in normal cases); H. P. Liddon, *Evening Communions*, with a postscript by W. Bright (being an answer to some of Dr. Kingdon's arguments); and the Reports of Convocation on the subject (reprinted in Evan Daniel, *The Prayer Book*).—Pe, HE.

J. H. BERNARD.

FATHERS.—Both in ancient and modern times the term “Fathers” has been used with some latitude of meaning. Strictly

1. **The Term.** speaking, it denotes the Church writers of the earlier centuries, more especially those who were famous teachers or champions of the Catholic faith. The following list contains the names of F. who for various reasons are of special interest to students of the PB, with their approximate dates and most important writings.

1. ANTE-NICENE.—Clement of Rome, c. 95: *1 Corinthians*.—Ignatius of Antioch, mart. c. 115: Seven Genuine Epistles.—Polycarp of Smyrna, mart. 155: *Philippians* (c. 115).—Hermas of Rome, 100-140: *Shepherd*.—*Didache* or *Teaching of the Twelve Apostles* (100-130).—Justin, mart. c. 165: *Apologies* i, ii; *Dialogue with Trypho the Jew*.—Irenæus of Lyons, fl. c. 180: *Against all the Heresies*; *Preaching of the Apostles*.—Hippolytus of Portus, fl. c. 200: *Philosophumena*.—Clement of Alexandria, fl. c. 200: *Protrepticus*; *Paedagogus*; *Stromateis*.—Origen of Alexandria, fl. 203-254: works exegetical, critical, doctrinal, apologetic (specimens in the *Philocalia*, cent. iv).—Tertullian of Carthage, fl. 197-220: works apologetic, anti-heretical, ecclesiastical, ascetic and pro-Montanist.—Cyprian of Carthage, mart. 258: tracts and letters, dealing with the great Ch. questions of the time.—Novatian of Rome, c. 250: *De Trinitate*.

2. POST-NICENE.—A. (Greek).—Eusebius of Cæsarea, d. 340: *Ch. History* (a treasury of early fragments and traditions); theological and expository works.—Cyril of Jerusalem, 315-386: *Catechetical Lectures* delivered at Jerusalem in 348.—Athanasius of Alexandria, fl. 325-373: *De Incarnatione*; *Orations ag. the Arians*; *Letters to Serapion*; many other treatises bearing on the history and polemics of the Arian controversy.—Basil of Neo-Cæsarea, fl. 370-378: *De Spiritu Sancto*; *Moralia*; monastic rules; letters.—Gregory of Nazianzus, Bp. in Constantinople, fl. 378-390: homilies and orations, esp. the *Five Theological Orations*; poems.—Gregory of Nyssa, fl. 372-395: *Catechetical Oration*; dogmatic and controversial works. (The last three are known as “Cappadocians,” and hold an important place in the history of doctrine.)—Epiphanius of Salamis, d. 403: *Ancoratus*, *Panarion* (anti-heretical works).—John Chrysostom (the Golden-mouthed), fl. at Antioch 381-398, at Constantinople 398-404, d. 407: homilies, expository and occasional; letters.—Cyril of Alexandria, fl. 412-444: commentaries; doctrinal and polemical works.—Theodoret of Cyrrhus, fl. 427-455: commentaries; *Church History*; doctrinal and polemical works; letters.—“Dionysius the Areopagite,” fl. cent. v-vi: anonymous author of mystical works (*Heavenly hierarchy*, etc., which, in a Latin form, influenced western mediæval thought)—cp. SCHOOLMEN).—John of Damascus, fl. cent. viii: *De fide orthodoxa* (a summary of the dogmatic teaching of earlier Greek Fathers).

B. (Latin).—Hilary of Poitiers, fl. c. 360: *De Trinitate*; *De Synodis*; comm. on St. Matthew.—Ambrose of Milan, fl. 340-397: dogmatic treatises, esp. *De fide*, *De Spiritu Sancto*, *De Mysteriis*; comm. on St. Luke; hymns.—Augustine of Hippo, fl. 387-430: expositions, esp. the *Tractatus in St. Joannem*; sermons; letters; polemical writings, chiefly against Donatism and Pelagianism; *De civitate Dei*; *De Trinitate*; *Confessions*.—Jerome (Hieronymus, “Hierome”), fl. 383-420: commentaries; critical and polemical works; letters; the Vulgate Latin version of the OT and NT.—Leo the Great, Bp. of Rome, 440-461: Sermons; “Tome” on the Incarnation, read at the Co. of Chalcedon.—Gregory the Great, Bp. of Rome, 590-604: *Pastoral Rule*; *Moralia* (on Job); letters.—Bede of Jarrow, d. 735: *History of the Church of the English race*; commentaries.

The English Reformers constantly appeal to the Fathers as witnesses to the doctrine, discipline and practice of the ancient Ch., to which, on the whole, they desired to return. A like appeal was made by them in regard to Ch. worship. Cranmer, who had been anticipated herein by Card. Quignon (see Quignon's words in *Brev. Quignon* i, ed. Wickham Legg, p. xx ff.), in his Preface to the PB of 1549 sends his readers to “the ancient fathers” for the original conception of the “Divine Service,” esp. in reference to the reading of Holy Scripture and the recitation of the Psalter. Similarly, in the Communion, the “Godly discipline” of “the Primitive Church” is the ideal at which the reformed Ch. should aim; and in the Ordinal “ancient authors” are cited as witnessing to the antiquity of the Three Orders, and “the ancient canons” as ruling the procedure at the consecration of a Bishop.

Direct reference to the Fathers in the PB are, from the nature of the case, less frequent. But in the 1549 postscript, “Of Ceremonies,” printed since

1552 after the Preface, it is noted that "St. Augustine in his time complained" (Aug., *Ep.* 55 35) of the multitude of ceremonies; and the same Father is quoted in Art. 29, on the incapacity of the wicked to partake of Christ in the Sacrament of His Body and Blood (Aug., *Tract in Joann.* 26 18, where however the Benedictine editors bracket certain words which were in the text used by the compilers of the Arts.). In Art. 6, Jerome (*Prol. in libros Salom.*) is similarly cited to show the manner of acceptance given by the ancient Ch. to the Deutero-canonical books of the OT. The *Prayer of St. Chrysostom* is not, so far as we know, the work of that Father, nor is it even taken from the liturgy that bears his name, but comes from the liturgy of St. Basil.

Beside references, direct or indirect, to the works of the Fathers, the PB is full of patristic materials and reminiscences, which are recognised without difficulty by the instructed student. Thus the *Gloria Patri* will carry his thoughts back to Basil's *De Spiritu Sancto* (68 27); the *Te Deum* to the baptism of Augustine by Ambrose, with which the old legend connected it. In the Ap. Creed he will recognise the simpler Roman form of Justin's time, which it presupposes; the "Nicene" Creed is full of memories of more than one Ecumenical Council, and of the great Greek Fathers of the fourth century—Athanasius, Eusebius of Cæsarea, Cyril of Jerusalem, Epiphanius, and others; the *Quicumque* expresses the fervent faith of the Church of South Gaul in days when Arianism was again lifting its head. The Collects connect themselves with Leo and Gregory, and the troubles of their times; the Ember days recall Leo's sermons at Rome; the Rogation days and the Litany remind us of Mamertus of Lyons. In HC many of the features of this great service which were already familiar to Justin can be noted. The *Sursum corda*, "Preface," and *Sanctus*, are echoes of words heard in the African churches of St. Cyprian's day: the *Gloria in excelsis* was sung as a daily morning hymn in the East by the fourth century. This list might be extended almost indefinitely. Scarcely an office in the PB is without some prayer or action which the Fathers of East or West would recognise if they could enter our churches to-day.

In two respects, however, the Fathers have found less consideration from the compilers of the PB than could have been wished.

6. Scant Mention: No Commemoration. (a) They are scantily represented in the Calendar, and are not commemorated by name in the offices. The Calendar of 1549 exhibits no names of any but Biblical saints, and this precedent was generally followed in 1552 and 1559, exception being made in favour of St. George, St. Lawrence, and St. Clement (of Rome). In 1561, the Ecclesiastical Commissioners reinstated a considerable number of non-scriptural names, but without adding their days to the Table of Feasts, or providing any special services for them. The revision of 1662 gave also the names of St. Alban and Ven. Bede, but otherwise left the situation unaltered. Of the "black-letter" saints only eight can properly be called "Fathers" (St. Clement, St. Cyprian, St. Hilary, St. Ambrose, St. Augustine of Hippo, St. Jerome, St. Benedict, St. Gregory the Great), and not a single Greek Father, with the exception of the unknown

"Dionysius the Areopagite," appears in the English hagiology.

(b) The mediæval service-books of the Ch. of Eng. made use of the writings of the Fathers as lessons. The Sarum Mattins attached three lessons to each nocturn of Psalms, and when there were three nocturns, as on Sundays,

the second and third systems of lessons were often drawn from patristic writings. Quignon reduced the number of lessons to the invariable number of three, and greatly diminished the patristic matter, and in this he was followed by Cranmer; the latter, after some fluctuations of judgment, in 1549 adopted the principle of ordering two lessons to be read daily both at Mattins and Evensong, one from the OT and one from the NT. This order had the great advantage of securing that all who attended the Common Prayer should hear the English Bible regularly read, but it did this at the sacrifice of much edifying exposition of Scripture and practical teaching drawn from the great writers of the ancient Church.—K2.

H. B. SWETE.

FEAST.—See FESTIVAL.

FEEs.—See PROPERTY (CHURCH), § 8.

FELo-DE-SE (a felon upon himself) is one who deliberately destroys his own life. By eccles. law the F. is excluded from Christian burial; and formerly the coroner would direct his body to be buried in a public highway with a stake driven through it. Now, however, the F. may be buried in consecrated ground. (See BURIAL, § 2.)—Oa.

HUGH R. P. GAMON.

FERIA.—The word F., in liturgical language, is used to signify any day which is not a Sunday or holy-day. Hence *Ferial Office* means *week-day Office*.—C6.

J. W. TYRER.

FESTIVAL.

- I. HISTORY AND MEANING, § 1-3.
- II. CHRISTMAS AND EPIPHANY, § 4-7.
- III. FESTIVALS IN OCTAVE OF CHRISTMAS, § 8-12.
- IV. FESTIVALS BETWEEN EPIPHANY AND EASTER, § 13-15.
- V. EASTER, § 16-20.
- VI. ASCENSION DAY, § 21.
- VII. WHITSUNDAY, WHITSUNTIDE, § 22-24.
- VIII. TRINITY SUNDAY, § 25.
- IX. SAINTS' DAYS, § 26-40.
- X. MICHAELMAS, § 41.
- XI. BIBLIOGRAPHY, § 42.

I. HISTORY AND MEANING. The object of this article is to discuss the history and meaning of the Christian Fs. without touching on the services appointed for them. In examining their history we shall do well to bear in mind that in some cases a day was determined as being the anniversary of an event bef. it was observed as a F. This was notably the case with Christmas. We must also notice that the existence of a Homily on an event in the Gospel

1. Preliminary.

story (e.g., on the Annunciation) does not necessarily imply that the event was commemorated by a F. at the time of the Homily. Moreover, it is well to remember that the authorship and date of many festal Homilies are uncertain, and that some of them are much later than their reputed writers. For want of bearing these cautions in mind some scholars have been led to antedate the Christian Fs. by several generations. For the sources of information on the subject see the lists of principal service books, martyrologies and calendars, and of modern works bearing on the subject, at the end of this article. Only those Fs. are treated here which appear in PB as Red-Letter days.

The growth of the number of annual Fs. was at first very slow. Till the beginning of the 4th cent. we read only of Easter and Pentecost; these are the only Fs. known to Tertullian (e.g., *De Bapt.* 19, *De Jejun.* 14) and Origen (*C. Cels.* 8 22). No annual F. is mentioned in the *Didache* (c. A.D. 120) or in the *Apostolic Church Order* (3rd cent. ?); and in the older *Didascalia* (3rd cent. ?) only Easter. The F. of the Nativity (Christmas, Epiph.) was added c. 300. But it was not till towards the end of the 4th cent. that the festal cycle was developed. The *Testament of our Lord* (c. 350 ?) only knows Easter, Pentecost, Epiphany. But in the *Apostolic Constitutions* (c. 375) we have Christmas and Epiph. as separate Fs., and also Ascension day, the Apostles' days (pl.), St. Stephen and all Martyrs' day (or days ?), and a festival of St. James the Lord's brother (?) (5 8, 13, 8 33). There is an evident tendency in this book to increase the number of Fs., and to press their acceptance. This festal cycle agrees with that of St. Chrysostom (*Hom. de B. Philogon.* 3). The *Pilgrimage of "Silvia" or of "Etheria"* (c. 385) has only one Nativity F. (Epiph.), but adds to the list the Presentation, Palm Sunday, the fortieth day aft. Easter, and the Dedication or Holy-Cross Day; the Ascension, however, is commemorated on the day of Pentecost (see § 21 below). The Cappadocian fathers (represented by St. Gregory of Nyssa, *In Laud. Frat. Basilii* 1), and a Syriac Martyrology of c. 412, give us festivals aft. Christmas, namely, St. Stephen, St. Peter and St. Paul, St. James and St. John. But on the whole it is clear that annual commemorations grew more slowly than weekly ones (see WEEK, THE CHRISTIAN). The method of the growth is illustrated by "*Silvia*," where we find an increasing desire to celebrate the events of our Lord's earthly life in the holy places themselves. In Jerome also we find an advocacy of the observance of Fs. (*Comm. in Gal.* 4 10).

When Christmas (or Epiph.) was established certain other Fs. followed in its wake, depending on the great feast for their date. Such were Purification, Annunciation, Nativity of St. John Baptist, and (later) Circumcision. To these we must probably add the Saints' days after Christmas (see below, § 8).

Saints' days other than those just mentioned

seem at first to have arisen owing to a desire to commemorate the death day (*dies natalis*) of a martyr, or the translation of his relics (*depositio*, burial), or the consecration of a church dedicated to him. The *Edessene Canons* (c. 350) order a memorial of martyrs on their death days (can. 18). So in the 2nd cent. they commemorated the "birthday" (*τὴν ἡμέραν γενέθλιον*) of Polycarp (*Letter of the Smyrniæans* 18); see also Cyprian, *Ep.* 12 (37) 2, and Basil, *Ep.* 93. Apostles' days were at first kept because they were, or were believed to be, martyrs. It is noteworthy that the earliest calendars have very few feasts of Apostles; the *Leonine Sacramentary* has only June 29 and Nov. 30; *Philocalus* has only June 29 and Feb. 22 (St. Peter's Chair). Days of Apostles who laboured outside the limits of the Roman Empire were not in the earlier period kept in the West (Kellner, p. 278). In *Cal. Carthag.* we have only St. John Baptist (June 24 and Dec. 27), St. Luke (Oct. 13), St. Andrew (Nov. 30 ?), St. Stephen (Dec. 26), St. James the Great (Dec. 27), Innocents (Dec. 28), and in June some unnamed Apostles, probably St. Peter and St. Paul; St. Luke is expressly called a martyr. Several of the Saints' days are accounted for by dedication Fs., which were common from the 4th cent. onwards; but the rise of a F. and its observance at a distance from its original home were often separated by a considerable interval. Many Fs. are of purely local origin.

It has been thought that originally groups of saints were commemorated, and that only at a later date individuals had days of their own. The evidence as a whole seems to be against this view; but there are many instances of grouping. The East Syrians commemorate the Twelve Apostles on the 7th Sunday aft. Pentecost (called Nusardéil), and the Seventy (or Seventy-two) Disciples on the 7th Friday (formerly also on the 7th Wednesday); the Four Evangelists, the Greek Doctors (esp. Diodore, Nestorius, Theodore), the Syrian Doctors (esp. Ephraim and Narsai), and all the Departed, respectively on the 5th, 7th, 8th, and 10th Fridays aft. Christmas. This Church however provides lessons for some individual Fs. such as those of St. Mary, St. John Baptist, St. Peter and St. Paul, and St. Stephen (respectively the 2nd, 3rd, 4th, and 6th Fridays aft. Christmas), and a few Eastern saints; also for some Fs. on fixed days of the month—St. George (April 24), St. Thomas (July 3), Transfiguration (Aug. 6), Holy Cross Day (Sept. 13), besides Christmas and Epiph. It is a peculiarity of this calendar that most of the Saints' days fall on a Friday. It sharply distinguishes "feasts of our Lord" and "commemorations of saints." We find some instances of grouping in the Greek calendar also; thus, June 30 is "the Council of the Twelve Apostles." Perhaps this commemorates the building by Constantine of the Church of All the Apostles at Constantinople (Socrates, *HE* 1 16, 40). So Low Sunday among the Ethiopians is the F. of the Twelve; among

the Armenians the 6th Saturday aft. Pentecost (DCA 1 109).

Fs. were in the 4th and 5th cents. marked by a cessation of work and of legal business and public games (see *Apost. Const.* 8 33; Socrates, *HE* 5 22; and WEEK, THE CHRISTIAN, § 2).

In the Middle Ages Fs. enormously increased in number, and for convenience were divided into classes. In the Sarum books we have the following division: (1) Double feasts, subdivided into principal, greater, lesser, and inferior; (2) Simple feasts, subdivided into four classes, the first two of which had nine lessons, the last two three. Sundays were divided thus: principal, greater, lesser, and inferior; and ferias similarly had four divisions. The PB has chosen as suitable for proper Collects, Epistles and Gospels, besides Sundays, feasts of our Lord (including the two days aft. Easter and the two aft. Whitsunday), and the Fs. which are based on the NT, as also All Saints'. A Table of "all the feasts that are to be observed in the Church of England throughout the year," that is, of "Red-Letter Days," as they are popularly called, is prefixed to the PB. We notice that two of these were not Doubles in Sarum—the Conversion of St. Paul and St. Barnabas. On the other hand, many Sarum Doubles have been omitted from the Table: the Assumption, the Patronal F., the Dedication F. (Principal Doubles), Corpus Christi, Visitation of BVM, Feast of Relics, the Holy Name, Nativity of BVM (Greater Doubles), Easter Wed., Whitsun Wed., Invention of the Cross, Transfiguration, Exaltation of the Cross, St. Thomas of Canterbury, Conception of BVM (Lesser Doubles); St. Gregory, St. Ambrose, St. George, St. Augustine of Canterbury, St. Augustine of Hippo, St. Jerome, Translation of St. Edward (Inferior Doubles). St. Mary Magdalene (July 22), a Simple in Sarum, was a Red-Letter Day in 1549; it was altogether omitted in 1552, probably because of the erroneous identification in the Gospel for the day of the Saint with the sinful woman of Luke 7 36 ff.; and it was only reintroduced as a Black-Letter Day in 1604. For the classification in the Sarum Brev. see Procter and Wordsworth's edition, 2 462 ff. The 1662 calendar (Sealed Books) prints in red "K. Charles, Martyr" (Jan. 30), "Charles II, Nat. & Ref." (May 29), and "Papists' Conspiracy" (Nov. 5). Services for these days are referred to but are not given in the *Sealed Books* (ed. Stephens, 3 239). In the Amer. PB the Transfiguration (Aug. 6) is a Red-Letter Day.

SUNDAY. (See WEEK, THE CHRISTIAN, § 2.)

II. CHRISTMAS AND EPIPHANY. These were originally one F., the former being Western, the latter Eastern; both were at first intended for the commemoration of the Nativity. The principal names for Christmas are *Nativitas* (*Natalis*, *Natalitia*) *Domini*; in *Ap. Const.* ἡ γενέθλιος (8 33) or ἡ τῶν γενεθλίων ἑορτή (8 33); γενέθλια; in Modern Gk. τὰ χριστούγεννα; Syr. Beith Yalda; old Eng. Noël (as Fr.) and Yule; Gaelic Nodhlaic; Welsh Nadolig; Ger. Weihnachtsfest (from the vigil). The principal names for Epiph. are Epiphania, etc.; ἡ ἐπιφάνεια, τὰ ἐπιφάνια, τὰ θεοφάνια (or -φάνια), τὰ ἅγια φῶτα (from the baptismal ceremonies), etc.; Syr. Denha or Beith D. (also E. Syr. "The new waters"); old Eng. also Twelfth Night; Fr. Le jour des rois; Dutch Drie-koningen-dag; Welsh Ystwyll = Stella.

No tradition seems to have been preserved as to the day of our Lord's birth. The present dates of these two Fs. are due to calculations based

5. **Calculation.** partly on the supposed year of the Crucifixion, and partly on a strange exegesis as to the exact length of our Lord's earthly life. The most notable calculation was that of Hippolytus (c. 220), Bishop of Portus (?) near Rome, made in order that the Christians might be independent of the Jewish Paschal computations. Hippolytus used a cycle of 16 years (Eusebius, *HE* vi. 22). He calculated a lunar year at 354 days or 11½ days less than the average calendrical solar year. He therefore interpolated every eight years three months of 30 days each (for $8 \times 11\frac{1}{2} = 90$), and putting two eight-year periods together produced a cycle of 16 years. He had determined that A.D. 29 was the year of the Crucifixion (as indeed was not improbably the case); and using his cycle he arrived at Friday, Mar. 25, as the day of the Crucifixion. As a matter of fact, the calculation was wrong; the lunar day is approximately 354 d. 9 h., and this alone would have made his cycle at fault. Yet this erroneous calculation is the foundation of our Christmas. For Hippolytus held (by a curious exegesis) that our Lord's earthly life must have lasted an exact number of years. Fractions were held to be imperfections, not to be expected in the life of the Saviour of the world. Hippolytus, therefore, fixed the Annunciation, as the beginning of the Incarnation, at Mar. 25, the Crucifixion having taken place (as he held) on the 32nd anniversary of it; and then, reckoning nine months from this day, he arrived at Dec. 25 for the day of our Lord's birth (see his *Commentary on Daniel* 4 23, ed. Bonwetsch). But the observance of Dec. 25 as a F. is not found for some considerable time after Hippolytus.

The calculation just described was not the only one in the early Church. Clement of Alexandria (*Strom.* 1 21, in *Ante Nic. Chr. Lib.*, p. 445) gives the 28th year of Augustus on 25 Pachon, according to some, but on 24 or 25 Pharmuthi according to others, for the Nativity; the Egyptian month Pachon began on April 26, Pharmuthi on Mar. 27 (DCA 2 135). The author of the treatise *de Pascha Computus*, § 18 (A.D. 243), formerly included in Cyprian's works, arrived at Mar. 28. The *Acts of Pilate* gives Mar. 25 for the Passion (perhaps deriving the date from Hippolytus); and this would lead to Dec. 25 for the Nativity. But the most important calculation for our investigation (next to that of Hippolytus) is that of the sect of Montanists mentioned by Sozomen (*HE* 7 18), who fixed on April 6 as the day of the creation of the sun, and celebrated Easter on that day if it was a Sunday, or, if not, on the following Sunday. The meaning seems to be that they fixed on April 6 as the day of the Crucifixion. Reckoning on the same principle as Hippolytus, the Annunciation would have taken place on April 6, the birth of Christ on Jan. 6. We thus arrive at the choice made in the East for the day of the Nativity. The links which we do not possess are the name of the originator of this last calculation, and the secret of his influence on the East. It is easy to understand how Hippolytus' date spread in the West, as he was the most learned man of his time. It does not amount to more than a great probability that the calculation of April 6 brought about the Eastern date for the Nativity.

But in the 3rd cent. there is no trace of the observance of any day as the *festival* of the Nativity. In the 4th cent. the festal observance of Dec. 25 spread in the West, that of Jan. 6 in the

6. Early Observance.

East. The former date is found, probably as a feast, in the *Philocalian Calendar*, A.D. 354 ("Natus Christus in Bethleem Judae"). The fact that the heathen F. of the sun fell on the same day would probably lead to the Christianising of the occasion, and to the laying of emphasis on Christ being the Sun of Righteousness, though the heathen F. was not the reason for the choice of Dec. 25. We hear of Jan. 6 being observed as a F. earlier. It is mentioned in the *Acts of Philip of Hieraclea* (A.D. 304; Ruinart, *Acta Sincera* 2, p. 410). It is found in the *Testament of our Lord*, apparently as of recent introduction (above § 2), in the *Edessene Canons*, 6 (c. 350), in Epiphanius (*Haer.* 51), "*Silvia*" (see above, § 2), and other 4th cent. writers, who do not know any other F. of the Nativity, and who call it by the Eastern names: Epiphany, Epiphanies, Theophanies, Denha. On this day both the birth and the baptism of our Lord were commemorated; see Cassian, *Conf.* 10 2 (c. 400), who says that in the West the two commemorations were separated. Even in the 6th cent. Cosmas Indicopleustes says that the Nativity and Baptism were commemorated on the same day at Jerusalem (Migne, *Patr. Gr.* 88 197). There is some indication that Gaul was Eastern in this respect during the 4th cent. (*DCA* 1 617 b); and probably also Spain (see ADVENT, § 1).

The reason for the celebration of the Baptism and Birth together may probably be found in an exegesis parallel to that of Hippolytus. Clement of Alexandria (*Strom.* 1 21) seems to imply that Jesus was baptised on his 30th birthday; cp. Lk. 3 23. It is curious that we find an earlier instance of the commemoration of the baptism than of the birth of our Lord. The followers of Basilides in the 2nd cent. celebrated the former with a vigil (Clem. Alex., *l.c.*).

Towards the end of the 4th cent. the West and the East made mutual concessions. The West adopted Jan. 6 (with its Eastern names) in addition to their own date; and the East (but only slowly) adopted Dec. 25 in addition to Jan. 6. Almost the first instance of this accommodation is found at Antioch. St. Chrysostom, writing in 386, says that the Western F. had only been adopted at Antioch less than ten years before (*In Diem Natalem* 2 355A, ed. Montfaucou). At the same date the *Apostolic Constitutions*, a Syrian work, gives both days; of Epiph. it says that the Lord then manifested his own Godhead (5 13). At Constantinople both Fs. were first observed by Gregory of Nazianzus in 379. At Alexandria the change took place rather later, but bef. 432, when Paul of Emesa preached there on Dec. 25 (*DCB* 4 262). Thereafter, the East commemorated the Birth on Dec. 25 and the Baptism on Jan. 6; and this is the present custom. But the Armenians stand alone in observing Jan. 6 only; this is their festival of the Nativity. In the West the adoption of the double F. was universal, except among the Donatists, in St. Augustine's time (see his *Sermons on the Epiphany*, esp. 102 Ben.). Both are given in

Polemius Silvius (A.D. 448) and in the *Carthaginian Calendar*, c. 500. At the Epiph. however the West laid the chief emphasis not on the Baptism but on the coming of the Wise Men. This may have been due to St. Augustine's influence. His six sermons on the Epiph. are entirely taken up with the latter event. Yet other manifestations of our Lord's glory have, but in a much lesser degree, been dwelt on in the West (and so now in PB)—namely, the Baptism, and the Marriage at Cana as the beginning of miracles and the manifestation of the glory of Jesus (Jn. 2 11). Polemius Silvius mentions both events and also the magi. We also more rarely find the Feeding of the Five Thousand commemorated. In the East Epiphanius speaks of the Miracle at Cana occurring on or about Jan. 6 (Tybi 11) and of its being sometimes repeated on the anniversaries of the day (*Haer.* 51 29 f.; 1 451, ed. Petavius).

Both the Roman and Sarum missals have three masses for Christmas, as there were three stationar masses said in Rome on that day, at

7. Liturgical Features. Sta. Maria Maggiore, Sta. Anastasia, and St. Peter's. In Sarum the services are headed "At Cockcrow," "At Dawn," "Third Mass." In 1549 two celebrations were provided for, with separate Collects, Epistles and Gospels, and the Irish and Amer. Prayer Books have reverted to this plan.

Epiph. was a season for baptism in the East, though not so frequently as Easter or Whitsuntide; Gregory of Nyssa's *Orat. de Bapt. Christi*, and Ephraim's *Hymns on the Epiphany* (*Nic. and post-Nic. Fathers*, p. 272) are perhaps early instances of this. Both are intended for this F., and in both the newly baptised seem to be addressed. Epiph. was less often chosen for baptism in the West, but see some instances in *DCA* 1 618b. The Russians and Greeks have the custom of blessing the waters on this day, a custom of long standing (*ib.* 620). The E. Syrians bathe in the middle of the night before the Epiph. Liturgy. Gregory of Tours says that bathing in the Jordan at Epiphany was the custom of those who lived near that river, in memory of Christ's baptism (*De Gloria Martyrum*, 1 88).

III. FESTIVALS IN OCTAVE OF CHRISTMAS. In a large number of calendars festivals occur in the week

Dec. 25-Jan. 1. It will be convenient to tabulate them as follows:

8. Festivals after Christmas. PB (*Roman, Sarum*): Dec. 26, Stephen; 27, John Ev.; 28, Innocents; Jan. 1, Circumcision.
Present Greek: Dec. 26, Council of Mother of God; 27, Stephen; 29, Innocents; Sun. aft. Chr., Joseph, David, and James the Lord's brother; Jan. 1, Circumcision.
Old Mozarabic, 10th or 11th cent. (see *JTS* 11 73): Dec. 26, Stephen; 27, Eugenia and companions; 28, James the Lord's brother; 29, John Ev.; 30, James, brother of John.
Syriac Martyrology, c. A.D. 412: Dec. 26, Stephen; 27, James and John; 28, Peter and Paul.
Carthaginian Calendar, c. 500: Dec. 26, Stephen; 27, "John Baptist and James the Apostle whom (quem) Herod slew"; 28, "the holy Innocents whom Herod slew."
Armenian: Dec. 25, James the Lord's brother and David; 26, Stephen; 27, Peter and Paul; 28, James and John; for the Armenian Christmas see § 6; Jan. 7, Stephen (the double

commemoration approximates to the double Christmas-Epiph. observance).

East Syrian : Fridays after Christmas, (1) James the Lord's brother (observance obsolete); (2) Mary; (3) John Bapt.; (4) Peter and Paul; (5) Four Evangelists; (6) Stephen (see above, § 2).

There is other evidence of Fs. connected with Christmas. St. Gregory of Nyssa says that at the time of the funeral of his brother, St. Basil, who died Jan. 1, 379, they were commemorating Stephen, Peter, James, John, Paul (*In Laudem Fratris Basil., ad init.*). In Rome, up to the 7th cent., Jan. 1 was observed as a commemoration of St. Mary (cp. Greek and East Syrian above; in *Martyr. Hieron.* Jan. 18, at Toledo Dec. 18, were kept as the F. of the Virgin). In the *Apost. Constitutions* (c. A.D. 375) St. Stephen's Day is mentioned (833) and "Blessed James the Bishop" is associated with Stephen (58); and, though it is not explicitly stated, these commemorations probably followed Christmas. The reason for the association of these Saints' days with Christmas is not very plain. Durandus' explanation that St. Stephen, St. John, and the Innocents represent the three kinds of martyrdom (in will and deed, in will but not in deed, in deed but not in will) does not suit the history of the days as given above, and is clearly an afterthought. It has even been conjectured that the association is purely accidental, as it is found among the Armenians, who do not keep Dec. 25. But this hardly seems probable.

St. Stephen is found in all the authorities tabulated in § 8; also in the Calendar of Polemius Silvius, and in the Coptic 9. **St. Stephen.** and Ethiopic Calendars; but not in *Leonine Sacram.*, which gives St. John and Innocents. Other dates are found, perhaps commemorating the alleged discovery of relics at Caphar Gamala, near Jerusalem, A.D. 415, and their translation to Jerusalem; or the alleged translation of the relics from Jerusalem to Constantinople, A.D. 312 ("sic," *Gk. Cal.*, Shann, p. 519). The Armenians and Greeks and the *Leonine Sacramentary* commemorate St. Stephen on Aug. 2, the Copts on Sept. 12, the Ethiopians on Oct. 14.

In the older authorities some other saints are associated with St. John; in E. Syr. the other three Evangelists; but more usually his brother St. James. There

10. **St. John**
Ev. is, however, much confusion between the various Johns and Jameses of the Gospels. In the *Missale Gothicum* (JTS 10 590) Dec. 27 is called "Natalis Apostolorum Johannis et Jacobi"; and in *Cal. Carthag.* John Baptist and James, "whom Herod slew," are commemorated on Dec. 27, an obvious but well-reasoned error. A Sacramentary of the 8th cent. has "John Apostle, and James of Alphaeus the Lord's brother," on Dec. 27; the *Senis Sacram.* (9th cent.) has John, Apostle and Evangelist, on Dec. 27, and "Ordination to the Episcopate and death of James the Apostle, brother of the Lord," and John Evangelist on Dec. 28 (JTS 10 591); and the "Ambrosian" has John Evang. on Dec. 27, and "Ordination of James" on Dec. 29; the *Mart. Hieron.* has both on Dec. 27 (*ib.*, p. 592). For the old "Mozarabic" see above; but as the oldest Mozarabic service book, the *Orationale Gothicum*, has

no service for the two Jameses, these names must have been added to the Mozarabic calendar between the 7th and 11th cent. (W. C. Bishop, in JTS 11 73). The *Breviarium Gothicum* has James the Lord's brother on Dec. 29, and the son of Zebedee on Dec. 30. In the course of time both the Jameses dropped out in the West; and among the Greeks John also, though they commemorate his decease on Sept. 26. The F. of St. John on Dec. 27 is not connected with the Roman F. of St. John outside the Latin Gate, May 6, which commemorates the story of the Oil (Tertullian, *De Pyaescr.* 36), and which is found in the *Missale Gothicum* but not in the older forms of *Mart. Hieron.*; the Greeks apparently commemorate the incident in their festival of St. John on May 8.

Innocents (in old Eng. Childermas). This probably took the place of the commemoration

11. **Innocents.** of Peter and Paul in the West, as that was made on June 29 (below, § 34). It is found in *Cal. Carthag.*; before that the children (Innocentes, Infantes) were commemorated at Epiph. (DCA 1 840a): in the *Lectionary of Silos*, not on Dec. 28, but on Jan. 9 ("Alisio Infantium").

The Octave of Christmas has commemorated the Circumcision of our Lord, in the Gallican rite from the 6th cent., in Rome from the 7th cent. (see above), and in Constantinople from the 8th cent.; it is so found in Charlemagne's Calendar, c. 781.

12. **Circum-**
cision. In Gaul it was made a fast, in order to counteract heathen orgies on that day. The rule of the PB that the Coll., etc., is to last till Jan. 5 dates from 1637 (Scottish Liturgy); in 1552 the same rule only applied to an intervening Sunday. In Sarum the intervening days were occupied by the Octaves of St. Stephen, St. John, and Innocents, and by the Vigil of the Epiph., the last having also a memorial of St. Thomas of Canterbury. The present rule is liturgically inappropriate, and might well be superseded by the provision of a special Coll., Epistle and Gospel.

IV. FESTIVALS BETWEEN EPIPHANY AND EASTER. Purification (Feb. 2), also called Candles-

13. **Purification.** "the meeting" (of Simeon and Jesus, and so old Lat. Hypapante (Bede, Usuard); first found in "*Silvia*" at Jerusalem at end of 4th cent., doubtless due to the wish to commemorate the event on the spot. "*Silvia*" calls it "Quadragesimae de Epiphania"; it necessarily fell on the fortieth day after the Nativity F. (Lev. 12 2, 4), and therefore in "*Silvia*," as now among the Armenians, on Feb. 14. It was introduced into Constantinople by Justin, c. 526, or Justinian, c. 541; and probably, c. 600, into the West by the Emperor Maurice, who is said also to have introduced the Annunciation and the Nativity and Departure of the BVM. These festivals came to Rome first and thence passed into the Gallican rite (Duchesne, *Christian Worship*, p. 273). The Purification and Annunciation are

not kept by the East Syrians. The name Candlemas comes from the processions with candles customary on this day, probably in remembrance of Lk. 2 32.

Annunciation (Mar. 25), also called Lady Day; Lat. Annunciatio BMV. or Ann. Dominica (Sarum); Gk. εὐαγγελισμός. For the date, see § 5 above. It was a Constantinople F., probably introduced into Rome c. 600 (see above, § 13); mentioned in the *Paschal Chronicle*, c. 620 (?). Up to the 7th cent. Jan. 1 seems to have been the only festival of St. Mary kept in Rome. The Trullan Council (A.D. 692) allowed no other F. than this in Lent (can. 52); mass was only to be said in Lent on Saturdays, Sundays, and on the Annunciation; on other days the Liturgy of the Presanctified was to be used. But the Council of Toledo (656?) fixed it on Dec. 18, so as not to interfere with Lent (can. 1). In the Greek calendar it is as PB. The E. Syrians do not observe it, perhaps because of its clashing with Lent. In Sarum, if this feast fell on Monday, Tuesday, or Wednesday of Holy Week, it was observed; if later in the week, it was transferred. This may be the annual memorial of St. Mary (μνήμη τῆς θεοτόκου) which the Palestinian monks kept c. 500 (Kellner, p. 227; he thinks that Aug. 15 is referred to).

Septuagesima, Sexagesima, Quinquagesima. These are the three Sundays bef. Lent; the last is exactly 50 days bef. Easter, but the other two are named loosely. About the 7th cent. stationary masses for these days were instituted at Rome (Duchesne, *Chr. Wor.*, p. 244). Although the season bef. Lent is not a fast, it has a solemn character as preparatory to the Great Fast. For the Carnival, see LENT. In "*Stilvia*" (6 1, 3) the name Quinquagesima (or "Quinquagesimarum dies") is used for Pentecost, i.e., for the fiftieth day after Easter; and so the Council of Tours, A.D. 567 (can. 17). The Sarum Brev. forbids the Te D. from Septuagesima to Easter (ed. Procter and Wordsworth, I 493).

MID-LENT SUNDAY, PASSION SUNDAY. See LENT.

PALM SUNDAY. See HOLY WEEK.

V. EASTER. The principal names for the F. are: Lat. Pascha, Dies Paschatis (or Paschae),

Dominica Resurrectionis, Festum festorum; Gk. τὸ πάσχα (whence Fr. pâques; the name derived from Aram. ܡܦܩܐ, Heb. ܡܦܩܐ, "Passover," though erroneously thought by many older writers to come from πάσχειν), also εὐρητή πασχάλιος, ἑ. ἀναστάσιμος οἱ πάσχα ἀναστάσιμον, κυριακή μεγάλη, ἡ πασχαλία οἱ τὰ πασχάλια (Procter-Frere, p. 540); Modern Gk. also ἡ λαμπρὰ; Syr. "Feast of the Resurrection," "the Great Feast," also Peskha (not E. Syr., see below); Germ. Ostern; Gaelic Càisg; Welsh Pasg. "Easter" is from Anglo-Sax. "Eostre" the goddess of spring. The word Pascha in earlier Gk. ecclesiastical writings has

more than one meaning. Sometimes it means the season ending on Easter Day, as in several of the Church Orders (Maclean, *Ancient Ch. Ord.* 8 3). Thus the *Testament of our Lord* speaks of the "forty days of Pascha," meaning Lent (so some MSS. of *Apostolic Canons* 69), and of the "end of Pascha" being at midnight of Easter Even (2 8, 18, 12). So in the *Apost. Constitutions* (5 13, 18) we read of "the holy week of Pascha," "the fast of Pascha," "the days of Pascha." On the other hand, the name often means one day: usually Easter Day; occasionally Good Friday, later called π. σταυρώσιμον to distinguish it (see § 17); and among the East Syrians Maundy Th. Tertullian uses the name both in the sense of a single day (*De Cor.* 3, *De Orat.* 18) and of a season (*De Jejun.* 14).

Tertullian uses the phrase "the day of Pascha" in the sense of "Good Fr." He clearly takes "Pascha" as being derived from πάσχειν, for he says that "the Lord's Pascha is the passion of Christ" (*Adv. Jud.* 10); the name is connected with "the days when the Bridegroom was taken away" (*De Jejun.* 13). The principal event commemorated was the death, not the resurrection, of Christ. The "day of Pascha" was a general fast (*De Orat.* 18) called also Parasceve (*De Jejun.* 14). Saturday in Pascha was a fast day (*ib.*). We might have conjectured, were it not for contemporary history, that Tertullian did not observe the Sunday at all. Yet there is inconsistency in his language. For directly "the day of Pascha" is over there is joy and no fasting till Pentecost (*De Cor.* 3: "a die Paschae in Pentecosten"), though the Saturday was a fast; and Pascha affords the best day for Bapt., aft. which Pentecost (the fifty days) is a most extensive season for it (*De Bapt.* 19). Bapt. was never administered, as far as we know, on the Friday, but in the night between the Saturday and Sunday (see below, § 19). Hence we may probably draw the conclusion that Tertullian observed both the Friday and the Sunday, that he laid most stress on the observance of the Friday, and that he was inconsistent in applying the phrase "the day of Pascha" to both, though he usually used it of the Friday.

This leads us to ask what was the event commemorated in the F. of Pascha? Although the matter is not quite clear, the evidence seems to point to the custom, at least in some places, of our Lord's death and resurrection being commemorated on the same day in the ante-Nicene period, and even later, the commemoration being preceded by a fast of shorter or longer duration (see LENT). The Quartodecimans (below, § 18) seem to have had this custom. They probably laid stress on the Death rather than on the Resurrection, for Nisan 14, though it might have been the day of the Crucifixion, could not possibly have been the day when our Lord rose. That they did not commemorate the Resurrection on Nisan 16 is seen from the fact that they ended their fast on Nisan 14 (Eusebius, *HE* v. 231). The Tübingen theory was that they commemorated, not the Death of our Lord but the Last Supper, on Nisan 14. It is quite probable that they commemorated the

Last Supper on the same day that they commemorated the Crucifixion and Resurrection; for, according to Eastern reckoning, in which the day begins at sunset, the Last Supper and Crucifixion took place on the same day, namely, on the Friday. We find also some evidence of the double commemoration on one day among those who kept the Sunday. This may be the case with some at least of the Church Orders, where the preparation for the Sunday Paschal observance consists, among other things, of a two-days' absolute fast; for leave is given to sick people who cannot fast two days to omit the Friday fast and to abstain only on the Saturday. This could hardly have been the case if the Friday had been the commemoration of the Passion. And (e.g., in the *Testament of our Lord*) the description of the Friday tells us of the preparation of the candidates for Bapt., but does not mention the death of our Lord.

On the other hand, Origen (*C. Cels.* 8 22) speaks of the observance of the two events on two separate days, for we can hardly otherwise understand the words, "We are accustomed to observe certain days, as for example the Lord's Day, Parasceve, Pascha, Pentecost" (note the simplicity of the festal cycle). The "Parasceve" must be Good Fr., for had Origen meant every Friday he would also have mentioned Wednesday, as (if we may trust Rufinus' translation) he does elsewhere (*Hom. in Lev.* 10 2).

Another still more curious result of historical investigation is the possibility of Easter not having been observed at all as an annual festival in some parts of the Church in the first two centuries. It may be that the weekly commemoration of the Resurrection was thought to suffice (see WEEK, THE CHRISTIAN, § 2). Certainly the Apostles continued the observance of the Jewish Passover (Ac. 20 6); but did Gentile Christians at once convert it into the Christian Easter? The Apostolic Fathers and Justin do not mention it. The *Didache* refers to Sunday and the fasts on Wednesday and Friday and bef. Bapt., but not to Easter; and if it were not for the accounts of the Paschal Controversy we might have suspected that Easter was not kept at all till towards the end of the 2nd cent. This would, however, be a mistake; it was kept at Rome c. 120 (see below, § 18), and the Quartodecimans relied on St. John for their custom. But it is quite probable that the observance of Easter was not *universal* till the latter half of the 2nd cent., or at any rate that it had not till then attained its subsequent supreme importance.

(a) Many discussions about Easter arose in the 2nd cent., the chief authorities for which are Eusebius (*HE* v. 23 ff.), Socrates (*HE* 5 22), and 18. Paschal Controversies. Sozomen (*HE* 7 19). It was disputed whether Easter should be celebrated always on a Sunday, or always on Nisan 14, whatever day of the week that might be. The latter practice was that of the Christians of Asia Minor, nicknamed 'Quartodecimans,' *τεσσαροκαικατητα*. There were three stages of the controversy. First, c. 150,

Polycarp, Bishop of Smyrna, and Anicetus, Bishop of Rome, differed on the subject, but (in consequence of Polycarp's visit to Rome) agreed to do so in a friendly spirit, and Anicetus allowed Polycarp to celebrate the Euch. at Rome as a mark of respect; for such is the only probable meaning of Irenæus' words preserved by Eusebius (*loc. cit.*). We next hear of the dispute as arising at Laodicea in Phrygia, c. 170; for this Melito of Sardis (quoted by Eusebius, *HE* iv. 26) is our authority. Melito seems to have been a Quartodeciman; he wrote a book *On Pascha*, which Clement of Alexandria apparently answered in a work with the same title. The controversy culminated in a bitter discussion between Victor of Rome and Polycrates of Ephesus, c. 190. Synods were held to overcome the opposition of the Quartodecimans. Polycrates, on the other hand, with the "Asiatic" bishops, maintained his position, citing the Apostles Philip and John as authorities; his letter is given by Eusebius. Victor excommunicated all "Asia" (the Roman province), as Socrates tells us, but probably the excommunication was ineffectual, for Eusebius only uses the phrase "endeavoured to excommunicate." The other churches, though disagreeing with the "Asiatics," did not approve of Victor's harsh measures. Irenæus, Bishop of Gaul, came forward in a character suited to his name, as a "peacemaker," and it is to his letter to Victor (in Eusebius) that we are indebted for the information about Polycarp and Anicetus. The rule of observing the Sunday gradually spread, and the other practice was latterly limited to a few separate communities, who however (as Sozomen tells us) lingered on till the 5th cent. The Roman usage was confirmed at Nicaea, and the bishops of "Asia" were among those who there agreed to it.

(b) The difficulty of determining Pascha led to varieties of usage not only bef. but even aft. Nicaea. Some, like the authors of the older *Didascalia* and the *Canons of Hippolytus*, trusted to Jewish computations. Others enjoined independence (cp. *Apost. Const.* 5 17); as early as the beginning of the 3rd cent. Hippolytus and others had made calculations so as to make independence of the Jews possible (above, § 5). Before the Nicene Council Antioch represented the former, Alexandria the latter class. The Alexandrian Church probably invented the nineteen-years cycle which, somewhat modified, is still in use. Nicaea decided in favour of the Alexandrians.

(c) Of great interest to us is the controversy in Britain on Easter. The Celtic Church was not Quartodeciman; and bef. Nicaea Rome used the cycle which for long was in use in Britain. But the improvements due to the spread of astronomical knowledge, and especially to the labours of Dionysius Exiguus, whose results were published 527 and were accepted at Rome soon afterwards, did not reach these islands. Hence, when Augustine and his successors arrived, they found that the native Church was observing Easter on a different day from themselves. The evil example of Victor was followed, and the violent accusations of heresy hurled at the head of the Celtic bishops only made them more tenacious of their old method of reckoning. By a historical blunder they adduced St. John's example for their practice. It was only aft. many generations that the truer Roman method of reckoning was accepted.

Whatever other days or seasons might be added, Easter was pre-eminently the usual time for Bapt. in the early Church, though Tertullian 19. Baptism at Easter. (*De Bapt.* 19) says that every day is fit for Bapt.; if there be a difference in the solemnity, there is none in the grace conveyed. The accepted candidates (*compentes*) had been

prepared in Lent; and after various ceremonies, such as bathing on Maundy Th., being exorcised and signed with the sign of the cross or "seal" on the Saturday, and (as a rule) after a two days' rigorous fast, they were baptised at cock-crow on Easter Day. The Easter Euch. was the occasion of their first communion. On leaving the baptistery they were brought to the bishop in the church for confirmation clad in white, then communicated, and in some churches fed with milk and honey. The white robes were worn for a week, until Low Sunday ("Dominica in albis," *sc.* depositis; ἡ κυριακή ἐν λευκοῖς). This period of eight days is called by St. Augustine "octo dies neophytorum" (*Ep.* 55 32 Ben., *ad Januarium*). In the 5th cent. the Church in Thessaly would baptise at no other time, and consequently many died unbaptised (Socrates, *HE* 5 22). The Council of Agde or Agatha (South Gaul), A.D. 506, ordered baptisms to be eight days before Easter (can. 13). For a detailed description see the present writer's *Ancient Church Orders*, c. 6.

The PB of 1549 provided two celebrations for Easter Day and so do the Irish and Amer. Prayer Books.

Sarum provided a mass for each day of Easter Week. But there was a tendency to limit the general holiday to three days, as at the Council of Constance, A.D. 1094; and this perhaps influenced our Reformers in providing special

20. Easter
Monday and
Tuesday.

Epistles and Gospels for Monday and Tuesday only, besides Easter Day. The E. Syrians call this octave the "Week of Weeks," and the Sunday aft. Easter "New Sunday." They provide for Eucharists on each day except the Saturday. On Eastertide, see further below, § 23, 24, and OCTAVE. For Easter Even, see HOLY WEEK, § 4.

VI. ASCENSION DAY (ἡ ἀνάληψις or ἡμέρα ἀναλήψιμος). This F. is not mentioned till the latter half of the 4th cent., when we

21. Ascension
Day.

find a sermon for it by Eusebius of Emesa (not by his earlier namesake of Caesarea, see *DCA* 1 145); and it is mentioned by Epiphanius (2 285, ed. Petavius), Ephraim, Chrysostom, Gregory of Nyssa (in the title of whose sermon the day is called ἐπισωζομένη, *i.e.*, apparently, "an extra F.") and in *Apost. Constit.* (5 20, 8 33). It is not found in the *Testament of our Lord* or in the earlier Church Orders. Augustine says that it was universal in his time, and that, like the anniversaries of the Passion, Resurrection, and Descent of the Spirit, it came from the Apostles themselves or from plenary councils (*Ep.* 54 1, Ben., *ad Januar.*)—a strange statement in view of its recent introduction. Socrates (*HE* 7 26) says that all the people of Constantinople assembled in the church of a suburban village named Elaea to celebrate this F. Antioch had a similar custom (Chrys., *Hom. in Ascen.* 1). There is evidence that in some places the Ascension was commemorated on the same day as the Descent of the Holy Spirit, on Whit Sunday. This is the arrangement in "Silvia" and in the best reading of the *Edessene Canons* (can. 9; *c.* A.D. 350). It is curious that, though in "Silvia" the fortieth day was observed ("quadragesimarum dies"), yet it was on the fiftieth day that

the Ascension lection was read. Probably this was like the custom forbidden at Elvira in Spain (*c.* A.D. 305, can. 43), which ordered all to keep the day of Pentecost, some MSS. adding a gloss, "non quadragesimam." Ephraim says that the Ascension F. coincided with the Feast of the "Champions," *i.e.* (?) martyrs (*Nisibene Hymns* 6 30). In his *Hymns on the Nativity* 3, Ascension, Easter and the Nativity are called the "three feasts of (our Lord's) Godhead." In his first *Epiph. hymn* (v. 11) the Epiph. is said to be the thirteenth day since Jesus ascended, a type of Jesus and the Twelve; the meaning is obscure. At Rome there was a custom of blessing beans on Ascension Day (Duchesne, *Chr. Wor.*, p. 183). For the preparatory fast, see ROGATION DAYS.

VII. WHITSUNDAY, WHITSUNTIDE. The principal names for this F. are Pentecoste, Dies (Dominica) Pentecostes; πεντηκοστή; 22. Whit-
suntide. Ger. Pfingsten; Gaelic Cuingeis; Welsh Sulgwyn = White Sunday.

The derivation of "Whitsunday" is probably from "White Sunday" (Skeat), and the name is due to bapt. associations (below, § 24); the derivation from "Pfingsten" is unlikely, as is that (found in the 14th cent., Procter-Frere, p. 546) from "Wit-Sunday," suggested by the gift of the Spirit. The PB has only the forms "Whitsunday," "Whit-Sunday," "Whitsun Week." The last probably stands for "White-Sunday Week." "Whitsun Monday" (not found in PB) would then stand for "White-Sunday Monday." In the PB preparatory Tables the name Pentecost is retained. For "Silvia" see above, § 15.

Pentecost is one of the two earliest Fs. of the Church, dating at least from Irenæus, who is quoted by Pseudo-Justin in *Quaest.*

23. History. *et Respons. ad Orthodoxos* 115.

It is mentioned frequently in the 3rd cent. and onwards. But the name "Pentecost" is used in two senses; either as the fiftieth day after Easter, when the Descent of the Spirit is commemorated; or as the season of fifty days from Easter to Whitsunday, which we call "Eastertide." Tertullian uses the word in both senses (*De Bapt.* 19, *De Cor.* 3). The authorities which forbid kneeling and fasting in Pentecost (see below) use the name in the latter sense; *cp.* also Origen, *C. Cels.* 8 22; Antioch in *encaeniis*, can. 20 (A.D. 341); *Apost. Canons* 37. Basil (*De Spir.* S. 27 66) speaks of "the seven weeks of Pentecost." But at Elvira (*c.* 305) we read of the "Day of Pentecost" (can. 43), and this seems to have been the usage of Irenæus (as above). In *Apost. Const.* 5 20, 8 33, both usages are found. Kneeling and fasting were forbidden in "Pentecost" (Eastertide), in contrast to St. Paul's practice recorded in Acts 20 36, 21 5; the authorities for this are Tertullian, *De Orat.* 23, *De Cor.* 3; Nicaea, can. 20; *Testament of our Lord* 2 12 (*cp.* also 1 28, 32); Basil (*loc. cit.*); *Apost. Const.* 5 20; "Silvia" 6 1; Cassian, *Inst.* 2 18; Augustine, *Ep.* 55 32 Ben. (119 17) *ad Januarium*.

Pentecost was one of the favourite seasons for Baptism, especially in the West; Augustine (*Serm.* 272 Ben., *ad Infantes*) has left us a

24. Observance. homily preached to the neophytes on the "day of Pentecost" about the Euch. The vigil service had special reference to Bapt. But this is probably merely because the Baptisms at Easter became so numerous that they had to be postponed to *Easter tide*, which, as we have seen, was called Pentecost. The day of Pentecost had at first no special connection with Bapt. Tertullian says (*De Bapt.* 19) that, after Pascha, Pentecost is a most "extensive space" (read *latissimum*, not *laetissimum*) for Bapt., as the season when Jesus appeared to his disciples.

Public games were forbidden in this season by Theodosius II, A.D. 425. Whitsun-week is mentioned in *Apost. Const.*, 520. In the Sarum Missal a mass is provided for each day of it; our Reformers limited the *propria* to the first three days, as at Easter (see above, § 20). Whitsun Friday is called by E. Syrians "Friday of Gold," and commemorates Acts 3 6.

VIII. TRINITY SUNDAY. The Octave of Pentecost is observed in the West as the feast of the Holy Trinity, summing up the teaching of the preceding half year with its cycle of anniversaries of our Lord. It was so first kept by Stephen, Bishop of Liège, A.D. 902-920; and was enjoined by Pope John XXII for universal use A.D. 1334. Another favourite day for a "votive mass" of the Holy Trinity was the Sunday bef. Advent. The Greeks observe the Octave of Pentecost as All Saints' Day (see below, § 40), and call it *κυριακή τῶν ἁγίων πάντων*. It is not observed by the E. Syrians for either purpose. The Sundays which follow, up to Advent, are named in PB as in Sarum "aft. Trinity"; but in the Roman books they are named "aft. Pentecost."

IX. SAINTS' DAYS. (All these are found in the Sarum and the present Roman Calendars as PB.)

(a) St. Andrew (Nov. 30), a F. of nearly universal observance from the 6th cent., the traditional day of the Apostle's

28. St. Andrew. martyrdom; found in *Leonine Sacram.* and *Cal. Carthag.*; Gk. as PB, but not kept by E. Syrians. In the Gothic Cal. (c. A.D. 390?) Nov. 29. The translation of the saint's relics, together with those of St. Luke, to the church of the Apostles at Constantinople took place on Mar. 3, A.D. 357, and was observed there on that day (Jerome, *de Vir. Ill.* 7, gives the year but not the day); elsewhere on May 9, or (*Mart. Hieron.*) on Sept. 3. The dedication of his basilica at Rome was on Nov. 3; his "ordination" as Bishop of Patras was commemorated on Feb. 5 (*Mart. Hieron.*).

(b) St. Thomas (Dec. 21). This F. perhaps began in the East and spread to the West; why this day was chosen is not known.

27. St. Thomas. It is not in *Cal. Carthag.*, or in *Leonine, Lectionary of Luxeuil, Miss. Gothicum, Orat. Goth.*; but it is found on Dec. 21 in the later Gregorian, the Mozarabic, and in *Mart. Hieron.* The Greeks commemorate St. Thomas on Oct. 6, the E. Syrians on July 3 (a great F.). The Apostle's relics were said to have been translated to Edessa on Aug. 22, 394

(*Edessene Chronicle*). Socrates (*HE* 4 18) says that there was a magnificent church of St. Thomas at Edessa. An extant homily, formerly ascribed to St. Chrysostom, was probably preached in this church c. A.D. 412.

(c) St. Stephen, (d) St. John, (e) Innocents. See above, §§ 8, 9, 10, 11.

(f) Conversion of St. Paul (Jan. 25), a comparatively late F.; not in the Gelasian or in earlier Gregorian; it is found in

28. Conversion of St. Paul. Ado and Usuardus. The two oldest recensions of *Mart. Hieron.* have on this day, "Translation of St. Paul at Rome," perhaps referring to the carrying of the relics from the catacombs to St. Paul's basilica in the time of Constantine (Kellner, 288). But when the F. spread the Conversion was the idea attached to it (see below § 34 and also § 8 above). Pope Innocent III ordered it to be observed in the diocese of Worms as it was in Rome, A.D. 1198; it was adopted in Cologne by Abp. Conrad von Hochstaden, 1260. The Sexagesima mass in the Sarum and Roman Missals was in honour of St. Paul, who is mentioned as "doctor gentium" in the Collect.

(g) St. Matthias (Feb. 24), not in the Gelasian or in the older Gregorian, but found in the

29. St. Matthias. Mozarabic and in *Mart. Hieron.*, etc.; Gk. Aug. 9 (Shann gives "Matthew" by error), Ethiopic Mar. 4. Before the Reformation it was kept on Feb. 25 in leap year. The day *a.d. vi kal. Mart.* was kept twice in those years, which therefore were called "bissextile." A similar rule is found in the 1549 PB, where it is said that Feb. 25 is counted in leap year for two days, and its psalms and lessons are to be used twice; but in that book Feb. 24 is St. Matthias. So also in 1552, 1559; but in 1561 and 1604 St. Matthias was ordered to be kept in leap years on Feb. 25, and Feb. 23, 24 to be duplicated. The present arrangement dates from 1662. On date of St. Matthias see Wheatly, *On Book of CP* v. 28 5.

(h) St. Mark (April 25). Origin unknown; the Gregorian, Bede, Usuardus, and Gk. as PB, and so the old Byzantine Calendar

30. St. Mark. (which also gives Jan. 11). But the F. was not in the Western or Constantinople Calendars till the 9th cent. The *Mart. Hieron.* gives Sept. 23 as the day of his death at Alexandria; the Neapolitan, Coptic, Basilean, May 17; the Paschal Chron., Mar. 26. (See ROGATION DAYS.)

(i) St. Philip and St. James (May 1). These two saints are joined together only in the West; so the Roman books from the

31. St. Philip and St. James. Gelasian onwards; not in the Mozarabic or most ancient Gallican. This F. commemorates the rebuilding of the church of the Holy Apostles in Rome (originally erected c. 350), and its rededication on this day to these two saints, c. 561. St. Philip had already been commemorated on May 1 (*Lib. Pont.* 1 306, ed. Duchesne). But it is difficult to say why in the rededication of the church

St. James was associated with him. The *Mart. Hieron.* mentions a F. of Philip at Hierapolis, in Phrygia; and the Gothic Calendar gives under Nov. 15, "Philip, Apostle in Hierapolis." The F. of May 1 is not in the Gk. Calendar, which commemorates the Apostles separately: (a) Philip, Nov. 14 (Armenian, Nov. 17); we notice some confusion between the two Philips in the calendars as in early Christian literature, largely due to the word "Apostle" being used in a wide sense; (b) James, Oct. 9 ("son of Alphaeus") and Oct. 23 ("the brother of God"). Here these two Jameses are separated, but usually for calendrical purposes the son of Alphaeus may be taken as one with the Lord's brother, however untrue the identification may be from a historical point of view.

(b) St. Barnabas (June 11), probably an Eastern F., brought to the West before the 8th cent. It is in Bede (June 10) and the Neapolitan Calendar; in the Gk. Calendar also (see below, § 36).

32. St. Barnabas.

There was a tradition that St. Barnabas was stoned by the Jews at Salamis in Cyprus on June 11 (c. 64); but more probably this is the date of the finding of his supposed relics in 488, when the discovery was used to support the ecclesiastical autonomy of Cyprus against the claims of Peter the Fuller. Cyprus had been declared autonomous at Ephesus in 431. This F. was omitted by error in the calendar of the 1552 PB, which nevertheless had the *propria* for the day.

(l) St. John Baptist (June 24). This F., unlike most other Red-Letter Saints' days in PB, commemorates the Nativity and not the Death. It is found in the Gk., Coptic and Ethiopian calendars. The date depends on Christmas, Dec. 25 (Lk. 1 26), and therefore its origin is probably Western. It is kept on June 24 rather than June 25, because the former date is *a.d. viii kal. Jul.*, while Dec. 25 likewise is *a.d. viii kal. Jan.* This confirms the Western origin. It certainly was observed at the end of the 4th cent., as Augustine shows that Jn. 3 30 agrees with the astronomical fact that days decrease after June 24 and increase after Dec. 25 (*Serm.* 287 4, Ben.); it is found in *Cal. Carthag.*, but it is not in *Apost. Const.* (c. 375), and probably it had not then reached the East. The feast of the Nativity of St. John is mentioned at the Council of Agde or Agatha, in South Gaul, A.D. 506 (can. 21).

Other Fs. of the Baptist are found in several calendars. For the Christmas commemoration see above, § 8; Gk. also on Jan. 7 ("The Council of the Baptist John"); Armenian on Jan. 14, and so probably a Tours calendar of 5th cent. (Perpetuus). The Beheading (*decollatio*) of the Baptist (Aug. 29) was a F. brought from Constantinople to Gaul and thence to Rome; Gelasian and Gk. as PB. The *Mart. Hieron.* gives Aug. 30, and so the Coptic and Ethiopic, which however also give a commemoration of the Baptist on Aug. 29. Other days are the Finding of the Head of the Baptist, Feb. 24 (Gk., Copt., Eth., cp. Sozomen, *HE* 7 21); Conception of John, Sept. 23 (Gk. and some Western martyrologies); Imprisonment of John, Aug. 24, etc.

(m) St. Peter (June 29). This is one of the oldest of the Saints' days, being found in the Philocalian Calendar, A.D. 354; we find against

34. St. Peter. This day "Petri in catacumbas et Pauli Ostiense Tusco et Basso coss." (so Ruinart exactly). Prudentius, c. 405, alludes to the F. of the day of the death of these two Apostles (*Peristeph.* 12). St. Peter and St. Paul were always associated together on this day till the Reformation (see also above, § 8). The F. undoubtedly commemorates the translation of the bodies of the Apostles to the catacombs in 258. There was a tradition, probably founded on this translation, that they died on the same day, though Augustine and others distinctly say in different years (see Lightfoot, *Clement* 2 499 f., who remarks that "Ostiense" must be an interpolation by a scribe who knew that in his time St. Paul was buried on the Ostian Way). The F. of June 29 was adopted at Constantinople bef. the end of the 5th cent., and so the Gk. and Armenian calendars now. It is not in the *Apost. Const.* It was probably in *Cal. Carthag.* (see above, § 2), and is found in all later Western martyrologies and calendars. In the Roman and Sarum books June 30 is marked as a commemoration of St. Paul. The church of the Apostles at Constantinople was rebuilt and rededicated on June 29 by Justinian in 550, and this increased the popularity of the F. in the East. The E. Syrians (who do not keep June 29) have an obsolete F. of the two Apostles on July 29 (cp. Aug. 1, St. Peter's Chains?) as well as the Christmas commemoration (above § 8), and the Armenians keep both June 29 and Dec. 27. For the tradition of the association of the two Apostles in Rome: cp. Dionysius of Corinth (in Eusebius, *HE* ii. 25); Caius (*ib.*), who says that in his time, c. 200, their bodies rested on the Vatican and on the Ostian Way respectively; Tertullian (*C. Marc.* 4 5, *De Praescr.* 36). Cosin tried unsuccessfully to restore the name of St. Paul on June 29.

There are several other Fs. of St. Peter. Polemianus Silvius has "Depositio SS. Petri et Pauli" on Feb. 22; so the *Lectionary of Silos* (which also has June 29). This elsewhere in Gaul was the F. of "St. Peter's Chair"; Philocalus has "viii Kal. Mart. Natale Petri de Cathedra"; it never was an Eastern or African F.; if it fell in Lent it seems to have been observed earlier, on Jan. 18. The Gk. Calendar has also "Bonds of Peter" on Jan. 16; this is not the same as the Roman F. (so PB) of St. Peter ad Vincula (also called Lammas) on Aug. 1.

At Rome there was a custom on June 29, as at Easter, Pentecost, and Christmas, for all the Cardinal Presbyters to celebrate the Euch. with the Pope; so that they "simultaneously consecrate the body and blood of the Lord" (*Ordo Romanus* 1 48; ed. Atchley, p. 149).

(n) St. James the Great (July 25). The date can have no reference to the day of the martyrdom, which took place just before the Passover (Ac. 12 1 ff.). That would be a very inconvenient date for the F., and others were substituted in different countries. The F. of July 25 is not in the Gelasian or the early Gregorian, and first

35. St. James the Great.

appears in the 9th cent. St. James is not commemorated separately by E. Syrians. Other dates are: April 30, Greek, W. Syrian and Coptic (Coptic also April 12); Feb. 4, Ethiopic; May 25 and Nov. 15, Neapolitan. See also above, § 8.

(o) St. Bartholomew (Aug. 24). Probably an Eastern F., brought to the West not before the 8th cent. In the Greek Calendar

38. St. Bartholomew. St. Bartholomew is commemorated with St. Barnabas on June 11, but on Aug. 25 we read, "Recovery of the relics of the Apostle Bartholomew," apparently the translation of the relics by the Emperor Anastasius to Daras on the borders of Mesopotamia, A.D. 500. The *Mart. Hieron.* has a double entry; on June 13, assigning the Apostle's death to Persia, and on Aug. 24 to India. Not E. Syrian; Armenian, Feb. 25 and Dec. 8; Ethiopic, June 17 and Nov. 19.

(p) St. Matthew (Sept. 21). A late F., not in the Leonine or Gelasian Sacramentaries, the

Orationale Gothicum, nor in the earlier Gregorian. It is found in the Ambrosian, Mozarabic, *Mart. Hieron.*, Bede, etc. Other dates are: Nov. 16, Greek, Armenian, Coptic; Oct. 9, Ethiopic, Coptic; Aug. 30, Coptic. Not E. Syrian.

(q) St. Luke (Oct. 18). This F. is found in the Gregorian Sacram. and in the Greek Calendar; it is on Oct. 19 in the Ethiopic, and

38. St. Luka. so in Bede (*Auctaria*); on Oct. 13 in *Cal. Carthag.* St. Luke's relics are said by St. Jerome to have been taken to the church of the Apostles at Constantinople, A.D. 357, together with those of St. Andrew. See above, § 26.

(r) St. Simon and St. Jude (Oct. 28). The association of these two Apostles is Western only, though we find some confusion between them in Eastern Calendars.

39. St. Simon and St. Jude. The reason of the choice of Oct. 28 is unknown. The various calendars give the following dates. The Greek has: May 10, Simon Zelotes (so Basilean), identified in the *Menaion* with Nathanael; June 19, Jude the Lord's brother (so Basilean); Aug. 21, Thadæus. The Basilean also has: April 29, "Simon who is called Jude"; May 29, the Apostle Jude. The W. Syrian lectionary has: May 10, Simon; May 16, Jude. The Coptic has "Jude Thadæus" (cp. Basilean) on May 20. The Neapolitan has: May 16, Jude; July 1, Simon and Jude; Sept. 10, Passion of Simon, Apostle. The F. is not in the E. Syrian, Leonine, Gelasian, old Gallican, or in the older Gregorian; but it is in the Ambrosian and Mozarabic and in *Comes Hieron.* The Ethiopic and Coptic Calendars have "Nathanael the Canaanite," on July 10; the Armenian has Simon on Sept. 28.

(s) All Saints (Nov. 1). This is a very interesting F. as illustrating the development of religious thought. Originally it was a

40. All Saints. martyrs' F. (see above, § 2), possibly in the wider sense of the word which included confessors who were not

actually put to death for the Name. The temple erected at Rome B.C. 27 and called "Pantheon" (πάνθειον, also πάνθεον), dedicated, probably, not to "all the gods" (for the name seems to mean rather "very sacred"), but to the gods of the seven planets, was consecrated as a Christian church by Boniface IV on May 13, 609 or 610, under the name of St. Mary and all Martyrs (Sancta Maria ad Martyres). In addition to this day, Nov. 1 was kept in the Pantheon as a F., c. 800; and—perhaps because of the convenience of pilgrimages—this day soon ousted the other one and became the annual F. of All Saints. It was introduced into the Frankish Empire by Louis the Pious, A.D. 835. Before the 9th cent. we can trace the change from "All Martyrs" to "All Saints." Gregory III dedicated a chapel in St. Peter's to "all Apostles, Martyrs, Confessors and all the just and perfect who are at rest throughout the whole world," c. 735 (*Lib. Pont.* 1 477). This F. had no octave in Sarum; it has one in the Roman books. In the 10th cent. it was supplemented by the observance of the following day as All Souls. The Greeks keep the Sunday after Pentecost as All Saints' Day (see above, § 25). This was in the same way a development of an All Martyrs' F., of which we read in Chrysostom (*Encomium on all the Saints who were martyrs in all the world*, Migne, *Patr. Gr.* 50 706 ff.) and *Apost. Const.* 8 33.

X. MICHAELMAS. Dedications of churches to St. Michael were common from the time of

Constantine onwards; and the various Fs. no doubt commemorate in this case such dedications. This

41. Michaelmas. is the case with the F. of Sept. 29 (so found in the Gelasian), which is noted (on Sept. 30, however) in the Leonine as the dedication of a church of the Holy Angel in the Via Salaria, six miles from Rome, in the 5th cent. The F. spread in the West, and in England King Ethelred, A.D. 1014, commanded its observance with vigil and three days' preparatory fast; the Council of Mainz (can. 36), A.D. 813, also ordered its observance ("dedicatio S. Michaelis"). But it is not in the Gallican books.

The Greeks and Copts keep Nov. 8 ("Michael, Gabriel and all Angels," also called ἐσπρη των ταξιαρχων), doubtless the date of the dedication of St. Michael's church in the baths of Arcadius, near Constantinople (Sozomen, *HE* 2 3). The Greeks also have Fs. of the Angels on Mar. 26 and July 13; the Copts on April 7, June 6-8, Aug. 5, Sept. 9, Dec. 8; the Ethiopians keep the 12th day of each of their months in honour of the Angels; and the W. Syrian lectionary has Sept. 6. The E. Syrians have no such F. Other days in the West commemorate alleged manifestations of angels—on Mount Garganus c. A.D. 495 (May 8); and at Mont St. Michel in Normandy ("in Monte Tumba") c. A.D. 710 (Oct. 16)—and dedications of churches in those places.

XI. A. ANCIENT AUTHORITIES FOR INFORMATION IN THIS ARTICLE.

(a) *Sacramentaries, Missals, etc.* Leonine (6th cent., Roman); Gelasian (7th cent., combination of Roman and Gallican); Gregorian (8th cent., Roman, but has a Gallican supplement, by Alcuin?); Missale

Gallicanum Vetus, c. 700; also Gallican Masses in Mone's *Lat. u. Gr. Messen*, 1850—of about the same date; Orational Gothicum (see above

42. **Bibliography.** § 10; it contains the Colls. for all the Brev. services; published by Bianchini in *Liturgia Ant. Hispanica, Gothica* . . . Romae, 1746); Missale Gothicum, c. 700 (from Autun?, contains some Roman elements); Missale Francorum, c. 700 (Roman, with some Gallican rubrics); Stowe Missal, c. 628; Mozarabic, Sarum, and Roman Missals and Breviaries.

(b) **Calendars.** Philocalus, A.D. 354 (Roman; given in Ruinart, *Acta Martyrum Sincera*, ed. 2, p. 617, and Migne, *PL* 13); Polemius Silvius, Bp. of Sion 435-455 (Gallican; see Mommsen, *Corp. Inscr. Lat.* 1 333); Gothic, c. 390 (a fragment, given in editions of Ulfilas and in Wordsworth, *Min. of Gr. p.* 65); Carthaginian, c. 500 (given in Ruinart, p. 618, and Migne, *PL* 13); of Perpetuus, Bishop of Tours (Migne, *PL* 71 566); of St. Geneviève, c. 800; Neapolitan, 9th cent.; Basilean (of Basil II, Porphyrogenitus), 10th cent.; Coptic and Ethiopic (see Ludolf, *Ad suam histor. Eth. commentarius*, 1691); East Syrian (see Maclean, *E. Syr. Daily Offices*, 1894); the present Greek calendar (see Shann, *Euchology*, 1891).

(c) **Lectionaries** of Silos and of Luxeuil, both 7th cent.; *Comes Hieronymi*, 7th or 8th cent. (Western); West Syrian, 11th cent.

(d) **Martyrologies.** Syrian (originally Arian), A.D. 412 (the list abridged at Edessa from 4th cent. calendars of Nicomedia, Antioch, Alexandria; published by W. Wright, 1865-6, in *Journ. of Sacr. Lit.*); Hieronymian, c. 600 (composite, made up of older Eastern and Western lists, compiled in Gaul: critically edited by De Rossi and Duchesne; from this the later Western Martyrologies derive); Bede, 731 (Migne, *PL* 94); Wandelbert, who versified Bede, 848 (Migne, *PL* 121); Engus the Culdee, c. 850 (?) (edited by Whitley Stokes, *HBS*); Ado, Bishop of Vienne, 858 (Migne, *PL* 123); Usaurdus, monk of St. Germain des Prés, Paris, 875; Rabanus Maurus, Archbishop of Mainz, c. 850 (Migne, *PL* 110); Notker Balbulus, monk of St. Gall, c. 895 (Migne, *PL* 131); Gorman, 12th cent. (ed. Whitley Stokes, *HBS*).

B. MODERN WORKS (a few only need be mentioned). Smith and Cheetham's *DCA, passim*; Hastings' *Dict. of Christ and the Gospels*, art. *Calendar, the Christian*; Duchesne, *Christian Worship, its Origin and Evolution* 8 (Eng. tr., 1903); Wordsworth, J., *Ministry of Grace* 7, 8 (1901); Achelis, *Die Martyrologien*, 1900, with full Review of the same by Abbot Butler in *JTS* 2 447 ff.; Staley, *The Liturgical Year*, 1907; Maclean, *Ancient Church Orders* 8 (1910); Kellner, *Heortology* (Eng. tr., 1908); Pullan, *Christian Tradition*, 1902; Dowden, *The Church Year and Calendar*, 1910.—C2. A. J. MACLEAN.

FINANCE, CHURCH.—Very little reference to the financial side of the Church's operations occurs in the Book of Common

Prayer. This is not unnatural. The volume is essentially a manual of devotion, and references in it to matters financial would only be expected to occur incidentally. At the same time the Church organisation which the Book of Common Prayer constantly assumes to exist presupposes, among other requirements, some consistent financial system. For example, it is assumed that every parish has its "curate," its "clerks," its "choir," and often its deacon or assistant curate. It assumes the "ornaments of the church and of the ministers thereof" are

provided in each parish. Further, it assumes the existence of a diocesan organisation with all that that involves. All this assumed organisation necessarily carries with it some adequate provision for its maintenance. The "curate" must be provided for. The ch. fabric, with ornaments of the ch. and of the ministers, cannot be maintained without expense. The Diocesan machinery must necessarily make its financial demands.

When the PB was compiled, these financial necessities pressed but lightly in the Ch., no doubt. Endowments were general

2. Earlier Provision.

and generous, benefactors were numerous, the obligation of supporting the Ch. was commonly recognised, and the system of CHURCH RATES came in to supplement deficiencies. But circumstances have now largely changed, and the growth and extension of the Church's responsibilities and activities create financial demands unknown in past days. It has come to be clearly recognised that the Church's financial system must stand on a sound basis on modern lines, if present-day necessities are to be adequately met. To accomplish this is the function of CF.

Organised CF. starts with insisting that a clear distinction must be drawn between the Church's charities and the Church's maintenance. The first are the

3. Sphere Defined.

outcome of the healthy life of the Ch., the second is the means of ensuring that life and health; the first is an act of devotion, the second is a claim of obligation; the first, therefore, belongs to the sphere of the Church's charitable actions, the second belongs to the sphere of the Church's business, in other words, of the Church's finance.

The function of CF., then, is to determine the nature and extent of those requirements essential to the life and well-being of the Ch., and to initiate and maintain the necessary organisation for their permanent provision.

There are five requirements commonly recognised as essential to the Church's life and efficiency. The first is a due supply of men to ensure the permanence of the sacred ministry.

4. Clerical Training, Maintenance, Pensions.

It is obvious that a constant supply cannot be ensured unless there be some recognised system of recruiting and training, and the expense involved in such training must of necessity be costly. An Ordination Candidates' Fund is therefore an essential department of CF. Following close on this and only second in importance is a financial system which shall ensure that all those admitted to the Sacred Ministry should be provided with such sufficient wage as to enable them to pursue their high calling without distraction. This maintenance of the clergy is not a matter of charity, it is a matter of plain and simple business; in other words, of CF.

Further, and following again close on the question of maintenance, comes that of Pensions. That priests should be relieved of their

charge when no longer able to fulfil their duties is recognised as essential to Ch. efficiency. The establishment of a Pension Fund is a necessary sequel to that of a Candidates' Fund and a Maintenance Fund, and is, as in those cases, a matter not of charity but of plain practical business, in other words of Ch. Finance.

The Lay Ministry of the Ch. is only second in importance to that of the ordained ministry, and provision for the training, maintenance and pension of these lay agents must be included in any sound financial scheme.

5. Lay Agents, Fabrics.

Lastly, the provision for the building of new churches in populous districts as well as assistance in the repair of ancient ch. fabrics must clearly be treated as a matter of practical business in any sound Ch. system.

These five objects, then, are clearly matters which concern the very life and permanence of the Ch., and as such they make their claim not as an appeal of charity but as a demand of business obligation on all Ch. members.

A study of the organisation of the unendowed Churches and of the Nonconformist bodies makes it plain that their financial methods are based on these principles.

6. Confirmation of Principles.

In the Scottish, Irish, S. African, Australian, New Zealand and American Churches, as well as with the Baptists, Wesleyans and Scottish Presbyterians, a Ministerial Maintenance Fund stands in the forefront of their financial systems, and closely connected with this a Church Extension Fund for aiding the work of Church extension and pioneer missions.

Scarcely less prominent is the Ministers' Pension Fund, and with it the Ministers' Widows and Orphans' Fund.

In all the Nonconformist bodies above quoted a Ministers' Training Fund and a Church Building Fund have a prominent place, and like funds are established or are being established in many of the dioceses of the Scottish, Irish and Colonial Churches.

But the function of CF. is not only to distinguish between the obligation of business and the claims of charity, but also to provide

7. Organisation. the organisation by which the business obligations of Ch. members shall be recognised and met.

Here again the experience and methods of unendowed Churches and of other voluntary supported religious bodies have much to teach us. Those objects determined to be necessary to permanence, growth and efficiency are not left for support to the mere inclination or goodwill of their members. They are financed by an organised system which sometimes takes the form of assessment, sometimes of apportionment, sometimes of official collections at stated intervals, while the administration of finance is placed in the hands of an executive body whose expenses in discharge of their duties are a first charge on the funds thus officially levied.

It is plain that a financial system based on some such principles as these must speedily

find its place in the organisation of the Ch. of Eng. Cp. Abps'. Committee's Report, 1911.

It has only been the possession of endowments due to the generous solicitude of past generations that has enabled the Ch. to hold its own in the absence of a well-devised and well-administered financial system. But the decreasing value of title rent charge and agricultural lands, together with the ever-increasing demands which Ch. growth and extension make upon the resources of the Ch., constitute a strong and urgent appeal for a systematic method by which the financial requirements of the Ch. shall be from year to year estimated and the necessary funds raised and expended. An endowed Ch. need not be and should not be less effectually organised as regards its finances than an unendowed Church.

If the judgment and experience of unendowed Churches, compelled by the force of circumstances to formulate a workable

8. Outline Scheme.

system of finance, is to serve us as a guide, we shall probably be led to adopt a system on some such lines as the following. The diocese will constitute the financial unit, and the Diocesan Conference or Synod will constitute the financial authority, either directly or indirectly, through a Financial Council.

The Conference will determine what are the objects to be regarded as essential to the efficiency of the diocese and its component parts, will estimate the annual outlay involved in their maintenance, and will require that every parish should take its share towards meeting the expense, the parishes in their turn laying the same obligation on the individual Ch. members of the parish. This must involve some system of assessment, apportionment, or such like method for raising the required money, in order to secure a sufficient and uniform annual income. Assessment as adopted in unendowed Churches fixes the payment to be made to the diocese by the parish, usually in proportion to the annual amount of their parochial receipts and expenditure, failure to pay which sum involves certain disabilities, as, for example, disqualification from representation in the Diocesan Synod.

Apportionment, on the other hand, is rather in the nature of a suggestion and incentive, and relies on the public spirit of the body for its success.

A system of voluntary individual self-apportionment has been widely adopted in Canada and America called the Envelope System, which is gradually making its way into the parochial system in England under the name of The Freewill Offering Scheme. Every Ch. member is asked to pledge a fixed weekly, monthly, or quarterly sum in support of the Ch. and parish, including the parochial contribution to the diocese, and 52, 12 or 4 envelopes, as the case may be, are supplied, in which the pledged sum is placed and brought to Ch., to be given there either in lieu of, or in addition to, the weekly alms. As an alternative to this, a system of a Ch. due of fixed minimum amount has been

advocated, by which every member who claims the privileges of and uses the services of the Ch. should take his part in meeting the cost.

It seems plain that some requirement such as these must be introduced as an essential part of any sound and workable scheme of CF. To pay for what we receive is a sound principle of honest dealing. People are seldom unwilling to pay for what they value, while on the other hand they are disposed to value what they pay for.—A6.

G. R. BULLOCK-WEBSTER.

FIRST-FRUITS.—It appears from passages in such early writers as Origen and Irenæus (see e.g., *Orig., Cont. Cels.* 8 34, and *Iren., Cont. Hæres.* iv, 17 5) that offerings analogous to the first-fruits of the Jewish law, and following the precedent thereby established, soon became customary in the Christian Ch. In mediæval times the impost so called (*Lat. primitiæ*), otherwise *annates* or *annalia*, meant the first year's value of any ecclesiastical benefice, which was claimed by the Pope on every occurrence of a vacancy, and had to be paid by the person who succeeded to it. When the papal jurisdiction was repudiated by Henry VIII, this and the correlative source of income known as TENTHS were annexed to the Crown, and formed part of the national exchequer, till they were returned to the Ch. by the Act of 1703, when they were made the nucleus of QUEEN ANNE'S BOUNTY.—A6.

G. WORLEY.

FITTINGS.—The F. of a church include :

a) In nave: PEWS; ALMS-BOX; *Book-Rack* (see CUPBOARDS); *Font-Cover* (see FONT); *Hymn Boards*; *Umbrella Racks*; *Verger's Cupboard* (see CUPBOARDS). (b) In chancel:

Altar-rails (see RAILS); SCREEN; TABLE OF COMMANDMENTS; REREDOS; CRENENCE; STALLS. (c) In Porch: *Table of Affinity*; *Literature Box*. (d) In Vestry: *Strong Box* (or *Safe*). (e) Exterior: NOTICE BOARDS; *Lamp*. (f) Generally throughout Church and Vestries: *Lighting F.*; and *Heating Apparatus*. The present art. treats only of such F. as are not dealt with in any special article.

Hymn-Boards should be provided with spaces rather in excess of ordinary requirements to allow for extra hymns on special occasions. They should also be provided with a space at the top for the day of the month. It is well not to employ a wheel-pulley for hoisting, as the wheel is noisy. A smooth oak peg fixed in the wall with a knob to prevent the cord from slipping off is better. The cord runs over it easily and without noise.

Umbrella Racks should be provided in every church, either at the ends of the pews or in the form of stands near the exits.

It is expressly ordered in canon 99 that the "*Table of Kindred and Affinity*" (PB heading), "set forth by authority in the year of our Lord God 1563," . . . "shall be in every church publicly set up and fixed at the charge of the parish." The usual and most convenient place is the Porch, where every worshipper may see it. The SPCK publishes the Table in red and black at a low price.

A *Literature Box* is a very useful item to place in the Porch. It should be made with two compartments (pocket-shape compartments are more convenient than shelves), one for free literature, the

other for books and pamphlets for which payment is required. Between the two should be the money-box with a slot.

In accordance with archidiaconal requirements a *Strong Box* or *Safe* is necessary. This should be large enough (not less than 4 ft. high) to contain two compartments one above the other: one for the Bapt. and Marriage Registers and deeds relating to the church, schools and other parish charities; the other for the Communion plate. The most convenient place for this box is the Clergy Vestry where, if possible, it should be let into the wall so that the door may close flush with the wall-surface.

Churches may be lighted with candles, oil, gas, or electricity. *Candles* are the most artistic and their soft light most conducive to devotion; but their cost is usually prohibitive. Where *Oil lamps* are used they should be of the very best make, as well on account of safety as of controlling the steadiness of the light and for the candle-power they afford.

Electric Light is now available for many churches and, where possible, it is well to employ it. Its advantages are chiefly cleanliness, the softness of the light, and the ease of extending the system to any part of the church. Even where electric-lighting is used, it is always advisable to have gas also in a modified degree, as there are many causes conducive to failure of the electric current which may happen at an inconvenient moment.

The instalment of *Gas* should not be left to any firm of gas-fitters alone. A lighting expert should always be employed. The lighting of churches and public buildings is a science in itself. The control of the whole system should be carefully thought out. The taps should be in a convenient place, out of sight of the congregation and near one of the exits.

Gas pendants are better than standards, and should be suspended, wherever possible, over the passages, not over the pews. Standards are more liable to vibration, by which the life of a mantle (where the incandescent system is used) is shortened, and the lights, even when lowered, usually coming between the preacher and the congregation, are inconvenient to the one and disconcerting to the other. Pendants have not this disadvantage, as they may be placed at such an altitude as to be above the line of vision. One other matter should be steadily borne in mind. All gas F. should be simple in design, not ornate. The dominant object for display is the light, not the F. The province of the F. is to convey the gas and to support the burners. They are essentially subordinate and should be kept subdued.

A *Lamp* should be placed outside the church to light the paths, and, if necessary, another to light the notice-board on which the notices for the week are posted.

The two systems of *Heating* now almost universally in use are the hot-air and the hot-water pipe system.

The former is steadily giving place to the latter which is more satisfactory in distribution of heat and also in cleanliness. A current of hot air accumulates dust. The radiator principle is now widely adopted with low pressure pipes, and has been found to answer the requirements both of large and small churches.—R5.

G. VALE OWEN.

FLAGON.—Flagons were generally introduced in consequence of the 20th canon of 1604 ordering

the wine to be brought to the Holy Table "in a pot or stoup of pewter if not of purer metal." To meet the great demand created by this canon the parishes had to go to the "trade." They often procured the ready-made pothouse tankard; and the whistle invariably found in the tail of the handle of the early tankard is evidence of this; the whistle, to summon the pot boy, was the origin of "You may whistle till you get it."

Flacons are usually plain tankards with a cylindrical body, a flat lid, an S-shaped handle, and a splayed foot. A variety termed round-bellied is rarer (Trinity College Chapel, Cambridge, 1625). Later, domed lids, spouts, and coffee-pot shapes were introduced (Hadley Monken, 1609), the cylindrical bodies were often engraved (St. Mary Woolnoth, London, 1587), or repoussé (Acton, 1639). In modern times the use of cruets in pairs was revived (parcel gilt English cruet, 1530-1535, at St. Peter Port, Guernsey, *Proceedings, Society of Antiquaries*, p. 337).

The rubric seems to contemplate that wine may be consecrated in the F., a convenient if not a necessary provision, having regard to the quantity of wine consumed in the 16th and 17th centuries.

The F. of average size holds about three quarts. The following is taken from the churchwardens' account of St. Mary Woolnoth, a very small parish, in 1590: "Item paide for xxiiij quarts and one pint of Muscadell for the Communion for one whole year ending at the same time . . . xxs. vd."

Twelve celebrations a year was the usual number, thus allowing about two quarts for each occasion. Though there is no rule, the function usually assigned by modern custom to the F. is for wine before consecration, and the place for it the Credence Table or Prothesis.—R3. E. H. FRESHFIELD.

FLESH.—F., as equivalent to man's material part, the body, is found in the version of Ap. Creed in the Bapt. Offices (= Lat. *resurrectio carnis*). More usually, however, it means the natural desires and passions of the body and the animal soul. These, though not evil in themselves, tend through original sin to be temptations and causes of sin. Hence the word F. sometimes passes into the sense of lawless desires which have become actually sinful (Art. 9, and Coll. 18 Trin.). The more exact sense, however, should be carefully borne in mind, especially by the Christian teacher, so as to avoid unreality or the suspicion of Manicheism. Human life cannot be without such desires as hunger and thirst and the sexual impulse. The best statement of the Christian attitude is found in the Bapt. question, "Dost thou renounce (*i.e.*, refuse allegiance to) . . . the carnal desires of the F., so that thou wilt not follow nor be led by them?" (cp. The Ordering of Priests—"laying aside the study of the world and the F."). The F. therefore is to be disciplined and kept in order and its rebellions crushed. It must be ruled by the higher part of man, the "spirit," in union with the Holy Spirit (Coll. 1 Lent). The ideal of this subordination of F. to spirit is the keeping of the body in "temperance, sobriety and chastity" (Cat.), and that harmony which results from the subjection of the whole man to the Divine will. Cp. ASCETICISM, BODY.—KI. A. R. WHITHAM.

FLOWERS.—The "dressing" or "decking" of churches with F. and greenery is very ancient.

Reference is often made to it by the Fathers, a well-known instance of which is the letter of St. Jerome to a friend, Nepotian, approving the care he was wont to bestow upon Divine worship by introducing for the adornment of the Church F. and leaves and vine branches.

In our church account books in England is found frequent mention of the "dressing" of churches on feasts, *e.g.*, Christmas Day, Palm Sunday, Easter Day, Ascension Day, Whitsunday and on the Dedication Feast. The following extracts will show of what these "dressings" consisted:—

In 1506, "for an holy Bush before the Rode, iid" (*for Christmas at St. Lawrence, Reading*); in 1524, "payd for holy and ivye at Crystmas, iid" (*St. Martin, Outwich, London*); in 1557, "for Palmes on Palm Sundaie, Palme Cakes and flowers, vid"; in 1557, "for Garlands and strowing Erbes on St. James' Daie for ii years, iis. iiiid"; in 1687, "for Nosegays and Strowings, Ascension Day, 5. 0"; in 1687, "for Strowings for the Church at Whitsuntide, 7. 6"; in 1688, "for Greens for the Church att Easter and Whitsuntide, 19. 6" (*St. James, Garlickhythe, London*).

It will be seen from the above that "holly," "ivy," "palms" (*i.e.*, willow F.), "herbs," "greens," and, as we gather elsewhere from the account books, "rushes," "box," "sweet briar," "rosemary," "rose garlands," "birch," "broom," and "bay," were used either for strewings or for hanging up on the walls and pillars.

The custom of placing F. in pots and "vases" on the altar or anywhere else is of late introduction, and there is no evidence that "vases" were ornaments of the church "in the second year of the Reign of King Edward the Sixth." The old custom is preferable and beautiful, and it still obtains on the Continent and in a few places in England where rushes are strewn on special occasions.

It seems as if the use of F. in "vases" and in pots had come to stay. That being so, it is most desirable that abuses of this use should be carefully avoided.

(a) Often the gradine is overcrowded with vases of F. as well as the surroundings of the altar with masses of floral decoration. Such excessive floral adornment detracts from the prominence and dignity of the holy Table. Two, or at the most four, vases should suffice. Let it also be remembered that of old the decking of the church was only done on Feasts. (b) Brazen vases are aggressive and harsh. Simple and plain vases of a small size and of glass or earthenware are preferable. (c) Placing F. in tin holders is not necessary. They look far better when placed loosely and naturally in the vase. (d) Decaying and dead F. should be removed as soon as possible. They and the water in which they stand become most objectionable, and it is anything but seemly that dead matter should remain near the Lord's Table.—R4. H. D. MACNAMARA.

FONT.—In the primitive Church, when adult Bapt. were frequent, the Sacr. of Bapt. was

administered with great solemnity, and at first only in baptisteries attached to the principal churches. When the civilised world had become nominally Christian, infant Bapts. became the rule, and of necessity every parish church came in time to possess its F. Now, as a concession to convenience, we usually provide Fs. for chapels of ease and mission churches, but traces of older customs have survived in Italy, where many of the cathedrals, Florence and Pisa for instance, have their detached baptisteries, while others, like St. Mark's, Venice, possess enclosed chapels used solely for bapt. purposes.

Some of the old Italian Fs. are of great size, often eight or nine feet across. These take the form of circular classical vases, but do not appear to be intended for the immersion of adults. Often they have metal covers, only a part of which is made to open; these covers are generally more modern than the Fs. themselves, but they probably bear a general resemblance to the original F. covers of early times.

In certain West Country parishes, Morwenstow for example, there exist detached chapels built over natural springs of water, and similar structures are found in Brittany and elsewhere. Some of these are said to have been baptisteries, a theory somewhat conjectural. At Guiseley (Yorks.), in one of the glebe fields, an old stone tank, approached by a flight of steps and surrounded with a narrow platform, has lately been discovered and opened out. It is possible that, as the Rector at the beginning of the 17th cent. held heterodox views, this tank may have been intended for Anabaptist rites. The English custom, however, has generally been to place the F. in the parish church, the tradition of the primitive BAPTISTERY having survived to some extent in the invariable custom of providing a substantial F. cover, either fixed or movable.

Except in Italy, Continental Fs. are much the same size as English ones. A very fine 13th cent. brass F. is preserved at

3. Materials. Hildesheim, and metal Fs. are frequently met with in Germany. In Flanders, too, many of the 15th and 16th cent. Fs. are of brass, and others have brass covers. There was a brass F. in St. Albans Abbey until the Reformation, and there is still one in Little Gidding Church. About twenty-seven of our mediæval Fs. are of lead. Most of these appear to be earlier than the 13th cent.; they are generally plain circular tanks set upon stone bases. Such is the F. at Dorchester Abbey, ornamented with rude figures under semicircular arches, and the somewhat later example at Warborough close by.

Most English Fs. are, however, of stone or marble, and three different types are found in early work. The simplest of these is the plain cylindrical column hollowed out to form a basin.

Then there are the cup-shaped Fs. in which the bowl is distinct from the stem; lastly, there is the cubical bowl supported on a group of pillars.

4. Early Fonts.

Of the first class—tub Fs.—that at Mellor (Derbyshire) may be quoted as an example. Haddon Hall has a rude cup F. in the private chapel, and one of the finest of our early cubical Fs. on columns is the black marble one, probably of foreign workmanship, in Winchester Cathedral. Occasionally, early Fs. are treated with considerable richness. Thus the square bowl of the Winchester example is carved with the story of St. Nicholas. The "tub" Fs. sometimes have arcaded ornament, as at St. Martin's, Canterbury, or bands of scrollwork. "Cup" Fs. are often plain with perhaps an enriched moulding between the shaft and the bowl, others are carved with grotesque figures as at Curdworth (Warwickshire), or with foliage and rosettes as at Mevagissey (Cornwall). A variant of the usual shafted form occurs at Gorran and Bodmin in Cornwall; in these examples the angle columns are carried up to the top of the bowl, which is rounded on its under-side so as to fit on to the central shaft.

The most important of our 13th cent. Fs. have circular or octagonal bowls set on groups of columns, and marble was largely used in Fs. of this period, of which there are good examples at Beverley Minster and Stanwick (Northants.). But 13th cent. Fs. are rare, as in most churches the old Norman Fs. still continued in use.

After the 13th cent. most English Fs. are of "cup" form and octagonal, the shaft having

5. 13th Century Fonts. a moulded capital and base. A few specimens, however, have no distinction between bowl and stem.

6. Later Gothic Fonts. Of these is the F. at St. Peter's, Northampton a plain 14th cent. octagon with tracery carved on each face. In the later "cup" Fs. each face of the bowl and also of the stem is often panelled, and sometimes figure subjects are introduced. The seven Sacraments and the Crucifixion are favourite subjects: these Fs. were usually coloured and gilded. The Fs. at Gorleston, Little Walsingham, and Worsted (Norfolk) are of this description. They generally stand on octagonal platforms of three spreading steps with a square pedestal for the use of the officiating minister. Sometimes the risers of these steps are panelled with carved tracery, the effect of which is rich and dignified.

The 13th cent. F. at Youlgreave (Derbyshire) has a projecting stoup carved out of the same stone as the bowl. The 14th cent. one at

7. Abnormal Examples. Beckley (Oxon.) has a stone book-rest built into the adjacent pillar of the nave. That at Odiham (Hants.) has curious cavities, probably part of some contrivance for fixing the cover. Many old Fs. bear inscriptions of much interest.

Post-Reformation Fs. are frequently extremely small, but many of those in Wren's city churches are graceful and well

8. Post-Reformation Fonts. executed. St. Lawrence, Jewry, and St. James, Piccadilly, contain two of the richest examples. A plain but good F. of Wren's, once in Bow Church, Cheapside, is now in St. Albans, Southend. There is a large Renaissance marble F. in Exeter Cathedral. These 17th cent. Fs. take the form of classical vases, and generally had carved oak movable dome-shaped covers.

The tawdry coloured marble Fs. of the Victorian period do not deserve much notice, but the modern F. in St. John's, Torquay, is arranged in a novel fashion. An ordinary F. is placed at the west end of the Nave, and by it is a good-sized sunk tank of marble provided with descending steps and arranged for the immersion of adults.

English custom places the F. in a conspicuous position "in the open church." And, as the rubrics require that Bapts. should be conducted in the presence of the congregation, the modern custom of hiding away the F. in a semi-detached baptistery is to be condemned. The F. should be near the entrance to the church for obvious symbolic reasons, and the west end of the nave is generally the most convenient position.

9. Position of Font.

The earliest English F. covers were probably plain flat lids provided with locks. Ancient practice was to leave the hallowed water standing in the F., and these lids were therefore necessary. Although it is now customary to consecrate fresh water for every Bapt., Church law still requires that all Fs. should have proper covers, and it is to be presumed that they are meant to be covered when not in actual use. The custom therefore of using the F. as a monster flower pot at harvest thanksgivings does not seem in accordance with the intentions of the Church.

10. Font Covers.

The early flat F. lids were often superseded in the 14th cent. by taller conical canopies, as at Monksilver (Somerset), and they in their turn gave way to more ambitious covers of tabernacle work. These were of two kinds. In the Eastern counties great pinnacled spires were generally suspended from the church roof with pulleys and weights, and hauled up bodily when the F. was used. Such are the F. covers at Ufford and Sudbury (Suffolk), Sall and Worsted (Norfolk), and Selby Abbey. West Country Fs. often had fixed covers like octagonal turrets finished with spires, a part of the lower portion opening in door fashion. Such covers remain at Cockington and at Swinbridge (Devon). They are of late date, and the type is not entirely confined to the Western counties. Needless to say, all these F. covers were originally painted and gilt.

At Luton, the F. is enclosed in a 14th cent. octagonal stone shrine: at Trunch and St. Peter Mancroft, Norwich, the same idea is carried out in woodwork, the F. cover proper being suspended within the fixed canopy. At Durham Cathedral is a 17th cent. F. cover of the same kind carried up to form a lofty spire, and there is another high Jacobean cover at Walpole St. Peter (Norfolk). But most Jacobean F. covers are plain flat lids with central uprights and radiating scrollwork brackets, and the Queen Anne F. covers are usually domical or bell shaped, and are invariably excellent pieces of joinery work, often delicately carved. The modern F. covers at Grantham and St. Alban's, Holborn, are excellent reproductions of 15th cent. tabernacle work.

[See further, *Fonts and Font Covers* by Francis Bond.]—R6. CHARLES A. NICHOLSON.

FOOT-PACE.—The uppermost step of the platform, upon which the Holy Table immediately stands. It projects beyond the Holy Table to allow standing room for the celebrant. In side-chapels the Holy Table is often raised above the floor-level upon a foot-pace only.—R6. S. REDMAN.

FOREIGN INFLUENCES ON THE FIRST PB AND ORDINAL.—

The important influence upon the Prayer Book of the Church Service-books (*Kirchen-ordnungen*) of the Reformation in Germany was scarcely recognised in England before the 19th cent.; and anything like an adequate appreciation of the extent of that influence has been reserved to our own time. For many years before the PB of 1549 Cranmer had shown himself much interested in religious movements in Germany, and had carried on a correspondence with leading Reformers in that country. He had visited Germany, and had married a German wife, the niece of one of the leading Reformers, Osiander of Nuremberg. More particularly he was deeply interested in the attempts at Reformation made by the Prince-Archbishop of Cologne, Hermann von Wied, acting under the guidance of Melancthon. It is to the important work issued under the authority of Hermann, and entitled *Einfaltigs Bedencken* (Simple Deliberation), that we owe many important features of the Prayer Book. Hermann's book, in German, appeared in 1543, and an improved edition in 1544. A Latin translation, differing considerably from the German original, and entitled *Simplex ac pia Deliberatio*, appeared in 1545. Cranmer's copy of the latter with his autograph signature is now in the Cathedral Library at Chichester. But recent research has made certain that the compilers of the English PB had before them the German as well as the Latin text. An English translation of the Latin appeared in 1547, entitled *A simple and religious Consultation of us Herman archbishop of Colone*, etc.; and a second edition, amended, in 1548. Two editions in a few months shows the interest taken in this work. Hermann's book owes many features to the Brandenburg-Nuremberg Service-book of 1533, which in turn owes much to Luther's early liturgical services. (See HERMANN'S CONSULTATION.)

In point of time the English Lit. of 1544 was the first authorised English service which manifests very distinctly German influence. It is substantially the

2. On Litany of 1544.

Litany of our present PB. The following features are due ultimately to Luther's Litany of 1529: (1) "from battle and murder," (2) "by thy baptism, fasting, and temptation," (3) "by thine agony and bloody sweat," (4) "in all time of our tribulation, in all time of our wealth," (5) "that it may please thee to rule and govern thy holy Church universal," (6) "to bring into the way of truth all such as have erred and are deceived," (7) "that both by their preaching and living," (8) "to bless and keep the magistrates," (9) "to strengthen such as do stand, to comfort and help the weak-hearted . . . Satan under our feet," (10) "to defend and provide for the fatherless children and widows," (11) "to have mercy upon all men," (12) "to forgive our enemies, persecutors, and slanderers, and to turn their hearts." None

of these features are to be found in the pre-Reformation Service-books of England. Similarly, the opening words of "O God, *merciful Father*, that despisest not" are due to the Latin of Hermann, and ultimately to Luther. The response to the suffrages, "Good Lord, deliver us," seems suggested by the corresponding German "*Lieber Herre Gott*."

When we come to the PB of 1549, the examination of the German *Kirchenordnungen* shows us that the very ingenious construction of Matins and Evensong

3. On PB of 1549. out of (respectively) Matins and Lauds, and Vespers and Compline, had been anticipated in its main features in the Church Order for Calenberg and Göttingen in 1542, and, to some extent, in other German service-books. In the service for HC (and previously in the *Order of the Communion* of 1548) the idea of the "Comfortable Words," and at least two of the sentences, were drawn from Hermann. And here we have proof that the German text was before the English Reformers; for, while the Latin of Hermann reads simply "Audite Evangelium," the German reads "Hear the Gospel *comfort*" (*Höret den Evangelischen trost*). The collecting of alms and money offerings as part of the ordinary service of the Mass was unknown in mediæval England. It and "the poor men's box" is characteristic of the German Orders, and from them was doubtless adopted by our Reformers. The service for Bapt. owes some interesting features to Bucer's work (adopted by Hermann), and ultimately to Luther's *Tauff-buchlin* (1527). To Luther may be traced the choice of the Gospel from St. Mark (10 13-16). In the English pre-Reformation books it had been, in the *Ordo ad faciendum Catechumenum*, Matt. 19 13-15 (which omits the taking of the children into Christ's arms). And to the same source is due the exquisitely beautiful "Doubt ye not therefore . . . embrace him with the arms of his mercy"; and the following prayer is almost word for word from Hermann. The service for Private Baptism shows many indications of having been influenced by the German text of Hermann. In the Confirm. Service the tender and moving expression, "Let thy fatherly hand, we beseech thee, ever be over them," is due to Hermann. In the Marriage service we owe to Hermann the impressive joining together of the right hands of the bride and bridegroom, and the declaration, "Forasmuch as N. and N. have consented," etc. In the Burial of the Dead we owe to Hermann the suggestion of the use of the old sequence, "In the midst of life (*Media Vita*)," which in the pre-Reformation service-books of England is to be found as an antiphon to *Nunc Dimittis* on the third Sunday in Lent and on subsequent days to the fifth Sunday, but which formed no part of the Offices for the Dead. Some features of the language of our English form are to be traced largely to Coverdale's translation of Luther's metrical paraphrase of the sequence. What is here indicated in outline as to the

influence of German service-books will be found expanded, with many details, in the two works of the author of this article referred to below in the Bibliography.

The recitation of the Decalogue with a response after each Commandment in the PB of 1552 has been by some persons regarded as due to the
4. On Recitation of Decalogue. influence of a service-book published in 1551 by Valerand Pullain, a Fleming, for the use of the congregation of foreigners, chiefly weavers by trade, who had been granted a place of refuge in the deserted abbey buildings at Glastonbury. But it is right to remember that the Ten Commandments had formed a feature of several German Orders for the Holy Communion, such as those of Franckfurt (1530), Bremen (1534), Pomerania (1535), Northeim (1539), Calenberg and Göttingen (1542). The form in which the Decalogue appeared in the German Orders was, it would seem, a metrical version, each Commandment being followed by the word *Kyrrieleis* ("Lord have mercy"). It will be noted, too, that in the German Orders this feature was to be found in the service for the Communion, while in Pullain it was the opening of MP. Again, in the German Orders the Commandments followed one another consecutively, while in Pullain we find the curious feature of a Conf. and Absol. being interjected between the first and second Tables of the Law.

To the features of the two PBs of Edward VI noticed above should be added that the saying of the Lit. on all Wednesdays and Fridays

5. On Rubrics of PB. throughout the year was unknown in mediæval England; it is a feature in certain German Church Orders. The same is true of the direction to say the early part of the Communion Service on certain days when there is no consecration of the Eucharist; and the direction in the PB of 1549 for the minister to wear a cope on such occasions was anticipated by some of the German books.

The name "Lord's Supper" as a designation of the HC was practically unknown in mediæval England. It was very frequent in the German Church Orders. The requirement of the PB that when there was a celebration in the house of a sick person there should be found some to communicate with him seems plainly to be derived from Hermann. But enough has been said to demonstrate the extensive influence of Lutheran service-books on the English PB.

The English service for the Ordering of Bishops, Priests, and Deacons appeared in 1550; and the long address of the bishop to those about to be ordained
6. On the Ordinal. Priests probably owes many of its thoughts and turns of expression to a discourse of Martin Bucer (see *Church Quarterly Review*, April, 1897).

Another powerful influence from abroad affecting the construction of the PB was the Breviary of Cardinal Quignon. But this will be treated in another
7. Influence of Quignon. article (QUIGNON'S BREVIARY).

For reprints or descriptions of the German Church Orders, see *Emilius Ludwig Richter's Die evangelischen Kirchenordnungen des sechszehnten Jahrhunderts* (two vols., 4to, Neue Ausgabe, Leipzig, 1872); and the great work, still incomplete (bearing the same title as Richter's work), edited by Emil Sehling. Three volumes have already appeared (4to, Leipzig, 1902,

1904, 1909). When complete Sehling will supersede Richter. For an exhibition of the influence of the Church Orders of Germany on the English Prayer Book, see H. E. Jacobs, *Lutheran Movement in England* (Philadelphia, 1891); Gasquet and Bishop's *Edward VI and the Book of Common Prayer* (London, 1890); and J. Dowden's *Workmanship of the Prayer Book* (2nd edit., London, 1902); and the same writer's *Further Studies in the Prayer Book* (1908). The notes to F. Bulley's *Tabular View of the Variations in the Communion and Baptismal Offices of the Church of England* (Oxford, 1842) exhibit much of the Latin of Hermann's *Simplex ac pia Deliberatio*, so far as it relates to the Offices dealt with.—B1.
J. DOWDEN.

FOREIGN INFLUENCES ON THE PRAYER BOOK SINCE 1549.—The earlier stages of the English Reformation had been conducted mainly in accord with Lutheran opinions, but almost at once in the reign of Edward VI the influence of the Swiss School of Reformers became predominant. Cranmer was in cordial correspondence with Calvin himself, and urged him to "write often to the King." In 1548 he earnestly solicited a number of prominent foreign divines holding "Reformed" views to come to England that, by the assistance of their opinions, he might "do away with doctrinal controversies and build up an entire system of true doctrine."¹ Three of the most celebrated of these, Martin Bucer, Peter Martyr and John a Lasco, the two former of whom were given the Regius Professorships of Divinity at Cambridge and Oxford respectively, and the third of whom was appointed Superintendent of Foreign Congregations in London, came to England and lived on terms of close intimacy with the English Episcopate.

Their opinion of the PB of 1549 was sought, and the two Regius Professors published criticisms (Bucer's was called his "Censura"), pointing out the further changes they thought necessary, most of which were actually effected at the next revision in 1552. Martyr, writing to Bucer in Jan., 1551, thanks God for the opportunity afforded of admonishing the bishops, and states that, after the receiving of their joint criticisms, Cranmer had informed him that many changes were in contemplation.²

Of Martyr, Strype tells us, Cranmer "made particular use in the steps he took in our Reformation."³ This is also borne out by the fact that Cranmer, when in prison under Queen Mary, offered to defend the Scripturalness of the new PB (*i.e.*, of 1552) in conjunction with Martyr.⁴ The Abp.'s great esteem for Bucer may be gathered from a special request for his judgment in the "vestiarian" dispute between Bishops Ridley and Hooper,⁵ and from his declaration after Bucer's death at Cambridge in 1552, that "his profound learning had

produced not a transient but an everlasting benefit to the Church."¹

The superintendents of the congregations of foreign Protestants in London, Valerand Pullain and John a Lasco, both published liturgies for the use of their flocks during their stay in England, and these are supposed to have suggested the Introductory Sents., Exh., Conf. and Absol. which first appeared in the 1552 PB. It was indeed asserted at the time that A Lasco was the means of Cranmer's accepting the Calvinistic doctrine of the Presence in the Lord's Supper, although this was more probably due to the influence of Bishop Ridley.² There can, however, be little doubt that in the differences of the 1552 PB from that of 1549 the opinions of Foreign Reformers, and those of the Swiss not of the Lutheran school, had very great weight. Although in the differences between the new English Service-books and their mediæval predecessors it was Lutheran guides who were followed, in the distinctive changes, nearly all of them with doctrinal significance, which marked Edward's Second PB, inspiration was sought and given from Geneva and Zurich, and not from Wittenberg.—B1.

G. FOSTER CARTER.

FOREIGN MISSIONS.—A PB which is to-day substantially what it became in 1662

1. The PB and Missions.

is not likely to emphasise markedly the missionary aspect of the Church as we feel it to-day, and a general knowledge of the history of England for the years previous to 1662 will supply reasons. At the same time a PB based on Catholic lines, making full use of the Scriptures as Lessons, and of the Pss. and Canticles in its worship, cannot fail to abound in missionary aspiration. The Ordinal, certain Colls., and especially the Pr. for "all sorts and conditions of men," are also full of the true spirit.

Towards the close of the 17th cent. a very practical missionary spirit became active within the Church of England. "The

2. Origin and Progress of Anglican Missions.

Society for Promoting Christian Knowledge" in 1699—its offshoot, the "Society for the Propagation of the Gospel in Foreign Parts" in 1701—both Societies co-extensive with the Church—proclaimed a new era. The SPG. commenced to work among non-Christians almost at once as its records testify in 1712. But missionaries supported by English money in the 18th cent. were for the most part Germans or Danes, especially in the great non-Christian lands; in 1799 the Church Missionary Society was founded to work exclusively among non-Christian people in Africa and the East, and this is a great landmark. The 19th cent. has undoubtedly witnessed an enormous advance in missionary work. For example, the amount contributed for Foreign M. by the Anglican Communion in 1800 was probably not more than

¹ *Cranmer Letters*, cc and xxxv (Parker Society).

² Strype's *Memorials of Cranmer*, p. 399, vol. 2 (London, 1855).

³ Strype, *Mem. Cranm.*, p. 164, vol. 2.

⁴ Strype, *Mem. Cranm.*, p. 6, vol. 2.

⁵ *Cranmer Letters*, No. 292.

¹ *Ib.*, No. 299.

² *Orig. Letters*, p. 383.

£7,000; in 1900 it was about £800,000. So again, Anglican Bishoprics outside the British Isles, inclusive of the Church in the United States, in 1800 numbered 9, in 1900 178, in 1910 209. And be it remembered that there are two distinct departments of missionary work, both of transcendent importance, and to be placed therefore in parallel columns, not as first and second in importance; namely, the care of our own people and of Christians generally throughout the world: and also the work of evangelisation of non-Christians: these two sides can be called respectively Edification and Evangelisation.

Missionary Methods and Organisations within the British Isles. Owing in part to the lethargy of the Church in the 18th cent. Mission work abroad came to be organised not as the work of the whole Church, but by societies within the Church. In due time also, owing to the differences of views among sections of the Church of England, these missionary societies partook of a party character, and often in spite of their rules and ideals.

As time passed, these missionary societies developed greatly in strength and covered the British Isles with their organisation: this is their position to-day. Missionary societies in the United Kingdom may possibly be classified under two heads according to the methods

3. Differing Principles of Missionary Societies.

they have adopted. That is, there is a difference of principle among them in regard to the control to be exercised over Missionaries abroad. Some, acting on principle, do not consider that they are responsible for the Church views and ritual of the agents paid by their funds, the responsibility for such questions resting wholly with the Bps. of the dioceses aided by such funds. The usual plan in such societies is to furnish the Bp. with block grants, leaving further details to the Bps. and their diocesan Councils. Such societies do not generally correspond with the clergy they help to support but only with the Bp. or with some person appointed by him to be their correspondent. The utmost care is thus taken not to interfere with the administration of any diocese, whatever may be its general tone of doctrine or ritual; and no criticisms of diocesan policy are received by the Society from the clergy of the diocese, although general reports of work done are obtained from those clergy. These reports are utilised, and are then bound up and form the most valued possession of the Society for historical purposes. If Bps. or dioceses err in any matter, appeal, it is believed by such societies, should be to the Metropolitan or to the Higher Courts of the Church.

Other societies, also acting on principle, being supported by persons holding what without offence may be called sectional views regarding doctrine and ritual, hold that they are bound to see that agents paid by their funds do accord in their views and practices with those who furnish the funds. In each diocese abroad that is aided by such a society, the Secretary of the Society

is a very important person indeed. He and his committee in the diocese are in very close touch with the home society and superintend the agents in the field and govern their movements. The society at home corresponds also direct with each of its agents and considers itself responsible for their doctrines and practices. The Bps. of dioceses where such societies are at work are either in full sympathy with the views of such a society, or else are prepared to accept on these terms its very valuable aid, fully aware that some of the noblest missionary work in the world is done by what may be called sectional societies. Under the present conditions of the Church with its wide platform of thought, and perhaps owing to the genius of the Anglo-Saxon race, these conditions must be accepted. For many a long day in the Anglican Communion there will be found Churchmen who will range themselves in one or other of two lines, those namely, who emphasise the Catholic, and those who emphasise the Protestant side, but in either case without excluding the other side. At the present time, Churchmen who emphasise the Protestant aspect of the Church probably contribute fully two-thirds of the funds for M. abroad.

Twenty-six years ago Churchmen in England felt the need of some central organisation which should bring missionary societies together on a common platform for mutual counsel and in order to attack common problems as one body. The gain from what is now known as "The Central Boards of Missions" has been enormous, and chiefly because Churchmen of very varying views have come to know and to respect one another on that platform, and to modify their views in regard to each other, with a great corresponding advance towards unity within the Church. The "Central Boards of Missions" are by their constitution debarred from becoming an executive force in the field, and collect no money for mission purposes abroad. Were they to commence to do so they would at once become one of many competing missionary societies and would lose their unrivalled position as mediators and unifiers, and as provokers to good works.

Naturally, many Churchmen now ask how soon the Church can become its own missionary society, as is seen to be the case already among many of the daughter Churches of the Anglican Communion. The answer seems to be clear: "As soon as you have succeeded in unifying the present great missionary societies which occupy the whole ground." Meanwhile, the larger hope for which all pray depends upon the wise administration of the Central Boards of M. as a solvent of party differences in order to promote common action.

Of late years there has been a marked growth in the United Kingdom of Special Missionary Associations for the aid of individual dioceses abroad. This is quite a natural development since human nature craves for special as well as for general interests. The dangers of this movement are also obvious. A restricted

5. Special Funds.

outlook is mischievous: and also such organisations depend largely upon the personality of individuals whether at home or abroad, and the withdrawal of such attractions has often led to great financial suffering abroad. But in their right place such special organisations have a permanent value. The wise statesman recognises the fact, but continually presses for the world-wide view and duty first and from every individual, the special interest being ever relegated to a subordinate position.

In new lands and where party differences within the Church are not so much in evidence as they are

6. Methods and Organisation beyond the United Kingdom.

in the United Kingdom, the principle that the Church is its own Missionary Society is becoming an accomplished fact. The best illustrations can be found in the Church in the United States and in Canada. In each case all the M. of the Church are managed by the Church as a whole. Every three years the General Convention, or the General Synod, of the Church meets for the transaction of all Church business; and some of the most important business is the management of the Church's M. Missionary bishops successively address the great Church Assembly. Days are spent in considering missionary problems. Questions of policy are decided at these triennial gatherings, whilst the general administration of the M. is in the hands of a Board of Management elected by the whole Church and possessing executive powers. This reports to the triennial Church Parliament. Calculations are made from time to time in regard to funds needed: each diocese is then officially assessed for its proper contribution; and the dioceses then proceed to spread their own assessment over their own parishes. Letters are read in every church on certain fixed days, and parishes are regularly canvassed, often from house to house. Alongside of this general organisation a powerful "Women's Auxiliary" exists uniting all the women of the Church in one body for missionary purposes. It is obvious that this splendid organisation is only possible where the ground has not been previously occupied by immense organisations on society lines. For the *higher organisation of the Church abroad*, see art. ANGLICAN COMMUNION.

Careful investigation has shown that the M. of the whole Anglican Communion are a very small

fragment of the missionary work which is being done to-day in the name of Christ. The following figures are suggestive. Of European workers living and at work among non-Christian peoples, Rome has in its service 34,523; Protestant missionary societies have 16,700; the Anglican Communion has 2,570. The Anglican Communion spends about £800,000 annually on its M.; the Protestant Missionary Societies spend about £4,300,000; but no publication is made of the sums that the Roman Church spends on its M. Outside the Roman Church upon the whole it is America that is predominantly converting the world to Christianity. The Anglican Communion is accountable for not more than one seventh of the work done by English-speaking M. The M. of the Eastern (Orthodox) Churches exist chiefly in Asia, but the statistics are not easy to obtain.—JIO.

H. H. MONTGOMERY (BISHOP).

FORMS OF PRAYER.

I. EARLY CHRISTIAN USAGE.

Christian worship in its earliest form was modelled by the Apostles on that of the Synagogue, to which they had been so long accustomed.

The Synagogue service consisted of Pss., lectures, homily and certain prescribed prs., benedictions or eulogies, examples of

1. Synagogue Influence on Early Christian Forms.

which are given in full by Edersheim, who also tells us that "the leader of the devotions might preface the regular service by free pr., or insert such between certain parts of the liturgy" (*Jesus the Messiah* 1 438-445).

Accustomed then, as the Apostles were, to a type of worship in which ancient liturgical F. were used and extemporaneous pr. also allowed, it is most probable that they observed a like order. To such F. as they already possessed, like the Lord's Pr., the Bapt. formula, etc., they would naturally add others, composed for common use, in which all might join and which were preserved, not in writing, but in the memory by constant repetition.

St. Clement's *Ep. to the Corinthians*, written A.D. 95, contains a passage resembling one of the solemn prs. used in early Christian

2. Witness of Clement and Justin Martyr.

worship, which the writer seems to be quoting from memory. A few of the concluding sentences must suffice here, as the passage is very long, intercession being made for all sorts and conditions of men. "Grant unto them" (*i.e.*, earthly rulers) "therefore, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure. . . . Do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Thy sight, that, administering in peace and gentleness with godliness the power which Thou hast given them, they may obtain Thy favour. O Thou, Who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High-priest and Guardian of our souls, Jesus Christ, through Whom be the glory and the Majesty unto Thee both now and for all generations and for ever and ever. Amen" (*Ep. to Cor.* 61).

Justin Martyr, c. 155, describing Christian worship after a Bapt., says: "We, then . . . lead him to the brethren at their place of meeting, to make common prayers (*κοινὰς εὐχὰς*) heartily both for ourselves and the enlightened (*i.e.*, newly baptised) one and for all others everywhere" (1 *Apol.* 65). Again in an account of Sunday worship he says: "When we have ceased from prayer, bread is brought and wine and water, and the President sends up prayers and thanksgivings likewise to the best of his ability (*ἰδὲν δὲναμὸς ἀνθρώπου*)"—1 *Apol.* 67). From these accounts we infer that "the common prayers" were set F., which the people knew by heart, but that the President was allowed to offer prs. of his own composition.

The Teaching (Didache) of the Twelve Apostles, written very early in the 2nd cent., provides set F.

3. Early Liturgical Fragments.

of thanksgiving over the Eucharistic Bread and Cup. "But as touching the Eucharistic thanksgiving, give ye thanks thus. First as regards the cup: 'We give Thee thanks, O our Father, for the holy vine of Thy son David, which Thou madest known unto us through Thy Son Jesus; Thine is the glory for ever and ever.' Then as regards the broken bread: 'We give Thee thanks, O our Father, for the life and knowledge which Thou didst make known unto us through Thy Son Jesus; Thine is the glory for ever and ever. As this broken bread was scattered upon the mountains and being gathered

together became one, so may Thy Church be gathered together from the ends of the earth into Thy Kingdom; for Thine is the glory and the power through Jesus Christ for ever and ever"¹ (*Didache* 9). The following direction occurs a little later on: "But permit the prophets to offer thanksgiving as much as they wish" (*Didache* 10).

From these liturgical fragments and from the foregoing account in Justin Martyr, we infer that those who had the gift of prophesying were not restricted to set F. when they presided at the Euch. Bingham thinks that the cessation of prophetic gifts necessitated the compilation of Liturgies. The long liturgical extracts in the *Apostolic Constitutions* (8 5-15) and in the *Catechetical Lectures* of St. Cyril of Jerusalem show that, by 350, complete Liturgies had evolved from earlier F. Such development postulates a long period of previous evolution, and throws back the origin of prescribed prs. to a very early date. The *Prayer-Book* of Sarapion, Bp. of Thmuis c. 350, contains F. of pr. for Bapts., Ordinations, Funerals, blessing of oils, etc., besides the Euch. Liturgy. Considerable latitude was accorded to bps. to vary liturgical F., or to draw up their own, according to the needs of their dioceses, the general construction and essential parts being retained (see Bingham, *Antiquities* xiii. 5 1).

II. THE REFORMATION AND SINCE.

In 1523 Luther compiled his *Order of Service in the Church*, and in 1526 his *Deutsche Messe*. His

famous dictum, "Common prayer is exceedingly useful and helpful," supports the participation of the people in the service, which he

earnestly advocated. In 1538, Calvin drew up the *Liturgy for the Church of Strassburg*, and in 1541 his *Genevan PB*. Knox, in 1554, compiled *The Book of Common Order*, based on the Genevan Book, for use in Scotland. This Book, like Calvin's, allows the minister to exercise his own gift of pr. instead of, or in addition to, the prescribed prs., such rubrics occurring as "The minister useth this confession, or the like in effect." This Liturgy was widely used in Scotland up to the end of the 16th cent., when a strong objection to all set F. of pr. as unspiritual became general and was regarded as one of the essential differences between episcopal and non-episcopal Chs. everywhere.

In England the vestiarian controversy was followed in 1570 by an attack on the PB led by

Thomas Cartwright, Lady Margaret Professor of Divinity at Cambridge.

In 1571, Whitgift became vice-chancellor and expelled Cartwright, who retired to Antwerp. Two Puritan ministers, Field and Wilcox, in 1571, compiled an address to Parliament denouncing the PB and advocating the Genevan Book. Cartwright added another, and under the title of *The First and Second Admonition* they were both presented to Parliament. *Admonition* 14 states: "Then men were not so tied to any form of prs. invented by man, but as the Spirit moved them, poured forth hearty supplications to the Lord. Now they are bound to a prescript order

of Service." A long controversy ensued between Whitgift and Cartwright, in which Cartwright modified this statement, saying that "the meaning . . . is not to disallow of prescript Service of pr.; but of this form that we have," i.e., the PB. And again, "forasmuch as we agree of a prescript form of pr. in the church, let that go." Both Whitgift and Hooker characterise these later expressions as "retractions," proving that "they writ their book at the first with small advice and less discretion."

In 1582 a meeting of conforming ministers adopted the *Book of Holy Discipline*, compiled by Travers on the Genevan model. Encouraged by the support of some prominent statesmen, they applied to Parliament in 1584 to authorise the book, but were foiled by the firm opposition of the Queen and Abp. Whitgift. In 1597 Hooker published the 5th bk. of his *Ecclesiastical Polity*, wherein he defended set F. on Scriptural precedent and on the grounds of decency and order (cp. *EP* v. 26). Hooker would doubtless have given fuller and abler treatment to this question, had he been sure of the Puritan position. When pressed in controversy, like Cartwright, they retracted so much, that they seemed almost to agree with their opponents and no practical difference remained. Their practices, however, were such that the Bps. feared to give them liberty lest the PB should be, in many places, scarcely used. Strype (*Whitgift* 3 5) quotes a report of the Abp.'s commissary on the usage at Eastwell parish ch.: the minister began "with the general Conf. and the Lord's Pr., then read the Pss. and Lessons, then sang a Ps. in metre, then a sermon . . . another Ps. and extempore prayer." The Brownists, afterwards called Independents, who separated from the Church about 1580, rejected set F. as superstitious and unlawful.

At the Hampton Court Conference no objection was offered to set F., possibly because the

Puritans felt that an extreme attitude would be impolitic. But by 1644 the views of the Independents and Scotch Covenanters had so

6. The Controversy in the 17th Cent.

leavened Puritan thought, that, in the *DIRECTORY FOR PUBLIC WORSHIP* compiled by the Westminster Assembly, no prescribed form of pr. was adopted, and a condemnation of such F. inserted in the Preface. Jeremy Taylor replied with his *Apology for Authorized and Set Forms of Liturgy*, the ablest treatise ever published on this subject. Bp. Hall also wrote a defence, which was answered by a treatise called *Smectymnuus*, a fictitious word formed from the initials of its Puritan composers, Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. They challenged the Bp. to produce any genuine Liturgy bef. 300, and denied the uniform and prescribed use of one bef. the Council of Milan in 416.¹ With characteristic

¹ Some scholars believe the above forms were used not at the Euch. proper, but at the Agape which preceded it.

¹ The authors of *Smectymnuus* seem to have made a mistake here. No Council of Milan in 416 is known to history. The canon they quote is No. 9 of the Council of Carthage in 407.

gentleness, the Bishop replied that, "Nothing hinders, but that this liberty and a public Liturgy should be good friends and go hand in hand together."

In the *Exceptions against the BCP*, presented by the Puritans to the Bps. at the Savoy Conference in 1661, it is affirmed that: "The gift of prayer, being one special qualification for the work of the ministry bestowed by Christ in order to the edification of his Church . . . it is desired that there may be no such imposition of the Liturgy, as that the exercise of that gift be thereby totally excluded in any part of public worship" (Cardwell, *Conferences*, p. 306). So far were the Bps. from accepting this suggestion that in Session 40 they unanimously voted for prescribed F. for use bef. and aft. Sermons, thus taking away the last remaining opportunity for extempore prayer. To their credit, however, they did not carry out this resolution.

During the 19th cent. the opposition to set F. largely decreased among non-episcopal bodies and a liturgical revival began.

7. Present Position.

The Wesleyans use an emended form of the PB which is becoming more popular every year, even in country districts. The use of the *Book of Common Order* published by the Church Service Society has spread rapidly in the Church of Scotland during the last few years. A form of the PB with the emendations of the Savoy Ministers, drawn up by Professor Shields of Princeton, is used in several Presbyterian churches in America.

Lightfoot, *Apostolic Fathers*; Duchesne, *Origin of Xtian Worship*; Bingham, *Antiquities of the Christian Ch.*; Frankland, *The Early*

8. Literature.

Eucharist; Neal, *Hist. of the Puritans*; Hall, *Reliquiae Liturgicae*; Schaff-Hertzog, *Encycl. of Religious Knowledge*, art. *Liturgies*; Procter and Frere, *Hist. of BCP*; Perry, *Engl. Ch. History*, vol. ii; Strype, *Life of Whitgift*; Cardwell, *Conferences on BCP*; Hooker, *Eccles. Polity*, bk. v; Jeremy Taylor, *Works* 7 318 (Heber's ed.).—B2. P. A. MILLER.

FORMULARY.—"A prescribed form; a formula" (Webster's *Dict.*).

FOUNDATION, OLD;—NEW.—English Cathedrals are organised on different lines according to their origin. Those of the *old foundation* are the thirteen whose chapters were, before the Reformation, composed of secular clergy, viz.: York, St. Paul's, Lincoln, Lichfield, Hereford, Wells, Salisbury, Exeter, Chichester, St. David's, Llandaff, Bangor and St. Asaph. The *new foundation* chapters comprise those founded by Henry VIII after the dissolution of the monasteries, viz.: Canterbury, Winchester, Worcester, Ely, Carlisle, Durham, Rochester and Norwich; Peterborough, Chester, Gloucester, Bristol and Oxford; the first eight were new deaneries to the bishoprics of the old foundation; the last five were deaneries to the bishoprics of the new foundation. In all thirteen the new dean and chapter took the place of regular clergy. (See further, *CATHEDRAL.*)—A8. R. J. WHITWELL.

FOUNDATION-STONE LAYING.—For many centuries it has been usual to lay a FS.

or more than one, when a church or some other important building is begun. This function is: (1) a solemn inauguration of the Work by an Act of Worship, in acknowledgment of the fact that "except the Lord build the house, their labour is but lost that build it"; (2) a useful advertisement and means of obtaining money.

In 1220 the building of Salisbury Cathedral was solemnly begun with a great FS. laying. The bishop (Richard Poore) laid the first stone on behalf of the Pope, the second for the Archbishop of Canterbury, and the third for himself. The Earl of Salisbury laid the fourth stone, and his Countess the fifth. Other stones were laid by distinguished clergymen and laymen, and all who laid stones pledged themselves to a subscription to the Building Fund, payment to be spread over seven years. These 13th cent. stonelayers have recently had many unconscious imitators amongst the Nonconformists. But Churchmen have generally preferred to have only one FS., though cases are on record where the one stone has (with advantage) been laid by several persons representing various classes, as, e.g., landlords, clergy, employers of labour, labouring men. To have only one FS. seems more in accordance with the imagery of H. Scripture in its language respecting our Lord. It is usual to place beneath a FS. a bottle containing various papers and coins (of low value).

The essential element of the Service is the Benediction and Fixing of the Stone, in the Faith of Christ, the Chief Corner Stone, and in the Name of the H. Trinity, with statement of the purpose for which the building is intended. Prs. should be used for God's Blessing on the Work, Workers, Benefactors, and for the supply of the needful funds. Hymns may be used, and such Pss. as 127, 84, 87, 122. There are three useful forms of Service in the *Priest's Prayer Book*, pp. 223, 230, 232. But most dioceses have an Official Order sanctioned by the Bp. The stone should be marked with a modest Cross. If any inscription be desired, it should be as simple a record as possible (in Latin by preference) of the fact that a certain person laid the stone on a certain date.—S4.

W. A. WICKHAM.

FRACTION.—The synoptic Gospels and St. Paul agree in relating that at the Institution of the Euch. our Saviour "brake"

1. At Last Supper.

the Bread which He hallowed. The importance attached by the Disciples to this action may be gathered from the fact that from it originated the designation first given to the whole rite. "The *Breaking of Bread*" was the earliest title of the Euch. celebration. It is to be noted that our Lord's F. took place *after* the Consecration of the Bread; the words, "This is My Body . . . This is My Blood," etc., which in the Roman and English Liturgies, in accordance with venerable tradition, are treated as the Words of Consecration, are not the consecratory words used by Christ Himself. (See *EUCCHARISTIC CONSECRATION.*) What these words were is not recorded. It was *after* He had "blessed" and "given thanks" that Christ "brake," and used the words just referred to.

In order to carry out with exactness the institution of Christ every Liturgy requires a

2. The Three Ceremonial Fractions.

F. of the Bread to be made in the course of the service, but considerable differences exist as to the manner of accomplishing this rite. Three kinds of F. are in use; these may be called: (a) the imitative, (b) the mystical, and (c) the utilitarian.

(a) The *imitative* F. is that prescribed in our PB, which strangely enough contained no direction for this rite till 1662. The celebrant in reciting the record of our Lord's act ("He brake it") imitates it. The traditional way of complying with this direction, by men of all schools, has

3. The Imitative Fraction.

been for the celebrant at the appropriate words to take one of the small pieces of bread prepared for Consecration, and to break it in two. The act thus assumes a purely ceremonial character, and seems almost naturally suggested by the words, but be it observed that it does not really represent what our Lord did, as it takes place *before* Consecration. Small trace of this F. is found in ancient Liturgies; something like it, however, appears in the Coptic Liturgy of St. Basil, and traces of some such custom are found in a few mediæval Missals.

(b) The *mystical* F., found in almost, if not quite, all Liturgies of ancient descent, takes place *after* Consecration at a varying point in the service; it is frequently accompanied by words and ceremonies of highly mystical import, which include the mingling of a portion of the broken consecrated Bread with the consecrated Wine in the Chalice (see COMMUNIO).

4. The Mystical Fraction.

(c) The *utilitarian* F., which in Oriental Liturgies is often combined with the mystical F., is simply the ceremonial breaking of the Sac. Bread into portions suitable for the Communion of the faithful. This F. is the one of which we find the earliest mention in ancient writers. It has been abandoned in the Western Church (for reasons of convenience and reverence) since the introduction of separate breads to be consecrated for the use of communicants. In the East the Sac. Bread is still ceremonially broken up for communicants and mingled with the contents of the Chalice. (See WAFER.)—R2.

5. The Utilitarian Fraction.

T. I. BALL.

FRANCHISE.—The Vestry is not an elected body. It is an assembly of parishioners, including women, and consists of two classes, those who pay rates for the relief of the poor of the parish, and those who occupy hereditaments which are rated for the same purpose. It is thus altogether based on a rate-paying qualification. Although the vestry is an ecclesiastical body its members have no spiritual qualification; a man may be a Nonconformist, or a Roman Catholic, or a Jew, or an avowed disbeliever in all revealed religion, or a notorious evil-liver; yet, if he pays his rates, he is qualified to attend a meeting of the vestry and to take a part in the exercise of the vestry's powers. And if a poll be demanded, which may be done by any member of the vestry, the parishioners have votes in proportion to the

amount of their assessment up to a maximum of six votes. A man assessed at an annual value of less than £50 has one vote; at more than £50 but not more than £75, two votes; and so on, with an additional vote for every complete £25 of assessment, up to an assessment of £150 with six votes, which is the maximum.

It is only in ancient parishes that the vestry proper exists, though in new ecclesiastical parishes or districts there is an assembly of a similar kind for which persons are qualified in the same way as for the vestry. But in these new parishes there is no plural voting, whatever the assessment of the parishioner; each parishioner has only one vote. In some places under local Acts, or by the adoption of the Vestries Act of 1831, the parishioners do not themselves exercise the powers of a vestry, but elect what is called a "Select Vestry," to which those powers are committed. This is, however, comparatively a rare case.

The question of the qualifying F. for lay representation was discussed among Churchmen for many years before the Representative Church Council in 1903 arrived at the decision which has since remained unaltered. These discussions took place in Diocesan

2. For the Representative Church Council.

Conferences and in the Houses of Laymen, as well as in the Houses of Convocation of the two Provinces. And they revealed differences of opinion which may be classified in five divisions, although of course there were those whose opinions did not precisely fall within any of the five, or were held with a moderation or a dubiety which allowed of their rapid and easy modification.

(i) Some Churchmen, emphasising the national character of the Church of England, were anxious that the F. should be that which already existed for the vestries; that is to say, that it should depend on a rate-paying qualification. They argued that it was the claim and boast of the Church of England that her activity and responsibility were coterminous with the nation. Individuals might exclude themselves from her ministrations; but she excluded none. Her mission was to the nation; and every citizen was by right a member of her communion if he chose to avail himself of his membership.

(ii) Other Churchmen shrank from the rate-paying qualification as being secular and inconsistent with the purely spiritual character of a religious body; and also as connecting the membership of the Church with the possession of a property qualification. But many of these thought that it was desirable that the qualification should be as wide as possible, and urged therefore that Baptism should be the only requirement. Every baptised person, they argued, is a member of the Church, and has therefore a right to the initial F. of her representative system.

(iii) Probably a more numerous body of opinion were from the outset in favour of restricting the F. more closely than would be

¹ For the exercise of the Franchise for the Ruridecanal Conference, and (derivatively) for the Diocesan Conference and the Representative Church Council, see latter art.

done by a baptismal or a rate-paying qualification, and required, in addition to one or other of those qualifications, subscription to a declaration that the applicant for the F. adhered to the Church of England and to no other religious body. Those who adopted this view relied on the obvious consideration that there was something inappropriate and even absurd in allowing Nonconformists and Roman Catholics to decide about the government of the Church of England.

(iv) Strongly opposed to all these three solutions of the problem were those Churchmen who insisted that only communicants were entitled to the F. Communion, they maintained, was an absolute obligation upon Churchmen. Those who did not communicate were essentially rebels against Church order, nay, were disobedient to the command of Christ Himself. The non-communicant was one who had excommunicated himself; one who voluntarily stood outside the full membership of the Church. He was not excluded from the F.: he excluded himself by abstaining from Communion. And why did he so exclude himself? Must it not be either because of conscientious dissent from the Church's teaching, or of consciousness of grave sin, or of indifference to religious obligations? And could it reasonably be argued that the Church ought to be governed by dissenters, by evil-livers, or by the indifferent?

(v) Against these arguments one consideration weighed strongly even with a section who felt sympathy with their general trend. It was that to make the Lord's Supper a test and a qualification, even for the rights of Church membership, was to risk its profanation, and to lower its sanctity. These persons therefore desired a solution which, while meeting the objections which were urged to the wider Fs. founded on rate-paying, on baptism, or on a declaration of adherence, might yet run no risk of degrading the Eucharist. Accordingly, they propounded a solution of the problem which was ultimately adopted.

They suggested that those qualified for Communion should be deemed to be also qualified for the initial F., even although they had never availed themselves of their right to communicate or had so availed themselves rarely and irregularly. This qualification implied that the F. was to extend to those who were confirmed and were not excommunicate. But there exists also in the Church of England a small class of persons who are accustomed to be communicants although they have never been confirmed. This is unquestionably an irregularity; but it was felt that those who were admitted to Communion could not possibly be excluded from the F. A phrase was therefore coined which by definition was made to include both those who were qualified by Confirmation for Communion and those who, although not confirmed, were yet communicants. The phrase adopted was, persons who have "the status of

communicants." The convenient method of using a specific phrase and defining it to meet all requirements was further employed in order to exclude persons who had been confirmed but who had seceded from the Church of England. As finally settled the qualification was made to run: "Qualified person" means a lay member of the Church of England who has the status of a communicant—that is to say, either (a) is an actual communicant, or (b) has been baptised and confirmed and is admissible to Holy Communion and does not belong to any religious body which is not in communion with the Church of England." In this way a conclusion was reached in respect to the controversies between those who favoured a communicant F. and those who desired a F. depending on a declaration of adherence, on baptism, or on the payment of rates. Communion was recognised as being the true basis of full membership of the Church; but at the same time all risk or even appearance of profaning the Sacrament by using it as a test was avoided.

Another important controversy arose over the question whether the F. should be limited to men or should be extended to

4. The Admission of Women.

On the one side, it was urged that according to the teaching of St. Paul women were not intended to take part in the government of the Church; and that the immemorial custom of Christendom in excluding them from Holy Orders, no less than the example of the holy women of the New Testament headed by the Blessed Virgin herself, showed plainly that the undoubted virtues and sanctity often associated with the female character nevertheless furnished no ground for claiming a vocation for women in Church government. On a lower plane of argument it was pointed out that, if women were treated with perfect equality and fully admitted to the same F. as men, the very fact that women were more often religious than men would result in their considerably outnumbering the male voters; and, whatever might be the abstract merits of the question of right, it could hardly be doubted that a F. which enabled women to exercise a greater measure of authority than men in the Church would not give adequate weight and authority to the assemblies that it was the means of electing. To these arguments it was replied that St. Paul has himself emphasised the truth that Christianity transcends the distinctions between men and women; and that there was no analogy between admission to Holy Orders and the exercise of so simple and elementary a right as was involved in the F. Moreover—and this was perhaps the decisive argument—it was recalled that women were actually qualified, and had from ancient times been qualified, for the office of Churchwarden; and it was asked whether anyone would venture at the present day to deprive them of a right which they had always possessed and not infrequently exercised. The difficulty of the numerical superiority which the full extension

of the F. would give to women was met by the suggestion that only those women should be enfranchised who possessed the old qualification for the vestries founded on the payment of rates, as well as the new qualification of the status of a communicant. This did not appear very logical, but its convenience was manifest; and some colour was attempted to be given it by dwelling on the fact that the Church had always recognised the position of the head of a house.

One other controversy of importance arose in connection with the exercise of the F., and this controversy cannot even now be regarded as finally determined.

5. Limitation to Parishioners. It was generally agreed that the electors should elect parochial lay representatives who in the Ruridecanal Conference should elect representatives to the Diocesan Conference, the Diocesan Conference in its turn electing the members of the House of Laymen. But the question was then raised, Is a man bound to vote in the parish in which his residence is situate, or may he not at his option be included in the parish in the church of which he habitually worships? In the country districts of course no difficulty arises, since people are accustomed to worship in their parish church. But in the towns it is very common indeed for a man to attend a church which is not the church of his parish. In many cases persons have become active and prominent in church work in connection with churches of other parishes; and it was urged with much earnestness that to compel such persons to vote in a parish in which they felt no interest, and with which they had no spiritual connection, would make the representative system unreal, and would discourage the co-operation of some of the most active and devoted of the laity. It was responded that the parochial system is a fundamental characteristic of the Church of England, and that to introduce a congregational qualification into the F. would be contrary to the whole spirit of the law of the Church, and at least less congruous to the idea of establishment than the territorial organisation which adherence to a particular parish implies. In the end the proposal to allow persons who habitually attend a church to vote as though they were residents in that parish was rejected by a majority of the House of Bishops and of the House of the Clergy; a small majority of the Lay House only approving it. As according to the constitution of the Representative Church Council it is necessary to obtain the approval of all the three Houses to carry any proposal, the congregational basis of F. was excluded. Unhappily, all sections of opinion were not in this matter, as they were in others, prepared to acquiesce in the decision of the Representative Church Council; and the Diocese of Birmingham has actually seceded from the general representative system rather than consent to a strictly parochial Franchise.

The machinery by which a qualified lay person becomes entitled to vote is very simple. He or

she (being a person of full age) must subscribe a declaration affirming that he or she has the status of a communicant lay member of the Church of England.

6. How to Claim the Franchise.

This declaration has a note appended to it in these terms:

“N.B.—A person has the status of a communicant who either (a) is an actual communicant; or (b) is baptised and confirmed and is admissible to Holy Communion and does not belong to any religious body which is not in communion with the Church of England.”

If the person be a man, he is, on signature of the declaration, entitled to vote in the election of parochial lay representatives for his parish who are in the Ruridecanal Conference to elect the members of the Diocesan Conference; if the person be a woman, she must also show that she is entitled by ownership or occupation to vote at a vestry of the parish in which she resides if it be an ancient parish possessing a vestry, or, if not, that she would be so entitled if her parish were an ancient parish. The mechanism by which the successive stages of representation are carried out is beyond the scope of this article. Nor can they yet be regarded as in any sense finally settled. Even at this moment (1909) a Committee is charged with revising the machinery for the representation of the laity. But, whatever method is finally adopted for the choice of the members of the Houses of Laymen, it may be confidently anticipated that the F. will remain based on the status of a communicant as its qualification.

—A2.

HUGH CECIL.

FREE-WILL.—Will is that faculty in the complex nature of man which enables him to act. A *free* will is a will, free to act under limitations. Some authorities

1. Definition and History.

ascribe this freedom to the will itself, others to some faculty controlling it. Those who deny freedom are called *Necessarians*, *Necessitarians*, or *Determinists*. Advocates of FW. base their doctrine on a supposed *natural instinct*. Determinists ascribe this instinct to man's ignorance of the motives that determine his acts. The problem of FW. was discussed very superficially by the Greek and Roman philosophers. Aristotle, in the *Nicomachean Ethics*, makes the freedom of the will the basis of moral responsibility. Justin Martyr, Clement of Alexandria, Origen, Augustine, and others discuss the question in relation to the overruling will of God. Most of the Patristic and Mediaeval writers fall back on Revelation as the only means of reconciling human freedom with Election, Predestination, and the Omnipotence of God. At the Reformation opinion was divided. Art. 10 neither asserts nor denies the doctrine, for, although the Art. is headed “Of Free-Will,” it is really concerned with the limitation of freedom—man's inability to do good works without the assistance of Divine Grace.

The controversy between the advocates and the opponents of FW. has assumed great importance in modern times. German philosophers, such as Kant and Fichte, approaching the problem by an analysis of mental faculties, have declared in favour of freedom. In England, where the influence of natural science has been predominant, and the bent of the popular mind practical rather than theoretical, the opposite opinion has been widely maintained. Sharply divided as the two views appear, they are really complementary. If attention is directed exclusively to the action of the brain, there can be little doubt that the Determinists are right. The forces operating there are physical forces, and as such absolutely determinate. Riel, the most distinguished of modern Determinists, presses the matter further, insisting that these forces are incapable of modification except by similar physical forces, arguing that the claim for the mind of a power of influence over cerebral processes is tantamount to an ascription of a purely physical character to it. Thus the whole mentality of man becomes enmeshed in the trammels and laws of physical force. This argument, however, involves a false assumption. It is not true that only a physical force can influence a physical force, as will become apparent from the following consideration. The impressions conveyed to the brain by the organs of sense are of a vibratory character. As vibrations they impinge on the sense-organs, and as vibrations they enter the brain. But vibrations are not thoughts. To become thoughts they must undergo a radical transformation. There is a world of difference between the mental image or impression of a colour or a sound and the wave lengths that correspond with them. If our thoughts were vibrations, we should have need of only one sense instead of five. Sensations physically regarded are all of a kind, all undulatory. Mentally, they are irreconcilably different. This marvellous transformation takes place in crossing that mysterious gulf that separates mind from matter. Thus physical forces, acting on the physical plane, produce mental impressions acting on the mental plane. And the reverse is equally true. The two planes are complementary. The mind cannot act without the brain, nor the brain without the mind. The problems of the brain are physical problems; but, when we cross the gulf and enter upon an investigation of the laws of mind, we are confronted by entirely new conditions. We are no longer called on to deal with physical processes, but with mental processes; and, although the laws of the one have a curious and, indeed, vital relation with the laws of the other, they are still widely apart.

We have therefore to ask whether freedom, denied to the brain, can be ascribed to the mind. The Determinist maintains that it cannot. We never act, he says, outside our motives. We do not know precisely what those motives are, and hence arises our fancy that we are free.

Freedom is an illusion arising out of ignorance. This position also needs examination. Is it true that our feeling of uncertainty is identical with our feeling of freedom? Certainly it is not. Uncertainty breeds anxiety, doubt, and hesitation, feelings entirely distinct from the pleasurable and exuberant sense of freedom. If Spinoza, who originated this notion, had considered the evidence before him, he would never have suggested such an inadequate explanation. Freedom is not a name for our uncertainty about our motives; it is a feeling of mastery—a feeling that, whatever motives there may be for or against an action, we are able to accept them or ignore them at pleasure. Nor is the sense of freedom due, as others have supposed, to an afterthought; it does not arise from the reflection that we might have acted otherwise. It is a present sensation accompanying the act. Among the countless thought-streams, conscious and subconscious, that surge through the mind, furnishing what we call *motives* to the will, we possess the power of selection. We can elevate the most remote, delicate and fugitive thought into exclusive prominence by paying attention to it. That selected thought, or *motive*, pleasant or unpleasant, strong or weak, becomes for the moment the sole occupant of the field of thought. It is in this power of selection that our sense of freedom resides. It is a freedom of choice. It may be an illusion, but no Determinist has succeeded yet in showing that it is; and, as a distinct recognisable and universal instinct, it must have some foundation.

But, if the will is free, it is only partially free. It cannot step outside the laws of the mind of which it forms a part; that of course is obvious. But there are other limitations no less rigorous, first among which should be placed the necessity of complying with the demands of the body for food and rest. We may indeed will to ignore these claims, but we do so at the risk of suffering and death. The freedom of the will is also limited by racial and national peculiarities, by heredity, by climatic and geographical conditions, and beyond all these by the contagion of thought, the influence on morals and general conduct brought to bear upon man by society. The most potent of all limitations are those imposed by ourselves, the habits we form of action and thought; in other words, our co-operation with, or resistance of, Divine Grace.

In practical working, FW. manifests itself in the form it imposes upon its environment. Man makes his own world. If he builds a house, the materials he uses and the forces he employs are all physical, and ruled by the laws that govern the physical world. But the form he impresses upon them comes from his mind, it is an emanation from his imagination, it is his "design." The footprints of man in the world are in their way as clear and as distinguishable as the footprints of the Creator; both exhibit design, both are the expression of freedom. Philosophically, the

3. Limitations of Free-Will.

4. Footprints of Free-Will.

freedom of God and the freedom of man are complementary. A mechanical mind involves a mechanical universe.

(Spinoza, *Ethics*, pt. 2, prop. 48; Kant, *Critique of Pure Reason*, Third Antinomy; Mill's *Logic*, bk. 6; Riel, *Science and Metaphysics*, pt. 2, c. 3; H. Browne on the 39 Arts., Art. 10.)—Kt.

E. A. WESLEY.

FRESCO.—F., a term strictly applicable only to mural painting done on the fresh plaster, has come to be popularly used of all mural painting, and in this popular sense it will be considered. The decoration of the walls of a ch. by painting has been practised from the earliest ages.

In England the custom was largely extended by the influence of Benedict Biscop and his craftsmen from Gaul, and in the 9th cent. a canon was passed requiring every bp. before consecrating a ch. to see that a figure of the patron saint was painted upon the wall or over the altar. The Normans developed the work which the Saxons had begun, and their chs. were invariably ornamented with mural paintings. After the middle of the 12th cent. the art advanced rapidly, both in design of figure and ornament, and in the quality and variety of the colours employed. The paintings at Copford in Essex, though they underwent a mediæval restoration, show the excellence then attained. But the palette was still limited: in the smaller chs. all through the Middle Ages there was a general restriction to red, yellow, and black, with a sparing use of green and blue. In the 13th cent. it became customary to paint not the walls only, but the shafts and carved capitals, and the compartments of vaulting. At this period the walls were often covered with diaper work, the white surface being divided into squares, diamonds, or oblongs by red lines, the spaces being filled with simple ornament in red or grey; and the ribs of the vaulting-bounded compartments filled with stiff or flowing patterns in line, relieved by medallions with figures or devices, often monograms. Certain figure-subjects were of frequent recurrence. Of Gospel incidents, those most often found are the Annunciation and the Crucifixion, and the nave pillars of St. Albans Abbey exhibit remarkable examples of the latter. A great painting of St. Christopher was usually placed opposite the south or principal door of the ch., in order that it might easily be seen, since the mediæval belief was that whoever looked upon St. Christopher would be safe from sudden death on that day. Over the chancel arch, as at St. Edmund's, Salisbury, or in the tympanum filling it above the rood-loft, as at Wenhampton, Suffolk, was usually represented the Doom, showing the blessed being received into the turretted city of heaven, the lost being cast into hell's mouth. St. Edmund was always a popular subject. After the martyrdom of St. Thomas of Canterbury his figure was often painted on the ch. wall. Most of these have been obliterated, either in accordance with the Injunction of Henry VIII, or by a later and general destruction: a good example, which had been preserved by being covered over, may be seen at Hauxton, Cambs. Symbolic figures were of comparatively late introduction; but a fine 13th cent. example of the Wheel of Fortune may be seen in Rochester cathedral, where also the walls of the choir show a good 14th cent. decorative heraldic design, of which the lowest part is original. Mural painting suffered as a consequence of the Wars of the Roses. After the Reformation the mediæval paintings were in many places whitewashed over, and on the fresh

surface were painted texts of Scripture, within ornamented borders.

The return to mediæval precedent in architecture and the allied crafts which accompanied the progress of the Oxford Movement gave an impetus to wall painting. Mr. **2. Modern Frescoes.** LeStrange at St. Alban's, Holborn; Mr. Dyce at All Saints', Margaret Street; Mr. Gambier Parry in his ch. at Highnam; and Mr. (afterwards Sir) Frederick Leighton at Lyndhurst, did work of fine quality and reverent spirit. Since then, the art of mural painting can hardly be said to have proceeded *pari passu* with the advance of sculpture and glass-painting. The desire to make every part of the ch. glow with colour has given place to the feeling that the rest of the ch. should be subordinated to the altar and its surroundings, and there is even a desire to provide, by the revived use of whitewash, a foil for the focussed splendour of the east end and the altar.—R4.

E. HERMITAGE DAY.

FRIDAY.—See WEEK, THE CHRISTIAN, § 3.

FRONTAL.—See CARPET.

FULL MOON ECCLESIASTICAL.—See CAL-
ENDAR, §§ 3, 6.

FUNERAL.—See BURIAL, BURIAL SERVICE.

FURNITURE.—See FITTINGS.

GALLERY.—Gs. are found in several of the Latin Basilicas such as St. Agnese and St. Lorenzo at Rome. Structural stone Gs. of Norman date occur at the ends of the transepts at Winchester and at the west end of Melbourne Church. The large triforia of Ely, Peterborough and Westminster were doubtless used for congregational purposes on great occasions, and the same was probably the case with the upper aisles of Laon, where the Gs. are in addition to the triforium, and other similar French churches. Stone 15th cent. Gs. are often met with in Southern Germany, and late mediæval usage introduced western Gs. for the use of the choir in Spain.

Our own roodlofts and the mediæval west Gs. at Worsted and Trunch (Norfolk) were probably used as minstrels' Gs. The use of wooden Gs. for congregational purposes did not become general in England till the 17th cent. Early Post-Reformation west Gs. remain at Odiham (Hants.) and Bishop's Cleeve (Gloucester), and handsome Gs. were built in Dartmouth Church in the early 17th cent. The Gs. with which many ancient churches were disfigured in the 18th cent. were often ugly and inconvenient, and many of them have been removed. But in several Queen Anne and Hanoverian churches the Gs. are an integral part of the design: where this is done taste fully there seems no good reason why Gs. should not be used, at any rate in town churches built upon confined sites.—R6. CHARLES A. NICHOLSON.

GENUFLEXION.—See BOWING.

GILDING.—(a) *In the case of plate.* Silver PLATE may be either wholly gilt, or "parcel" gilt, i.e., partly gilt, the inside of the bowl of a silver chalice often being gilt when the rest is left plain. (b) *In architectural decoration.* In Gothic times stone or wood was seldom left in its raw state inside a ch., but was painted and gilt with great elaboration both for ornament and protection. All our ancient screens

and most carved roofs, besides pulpits, reredoses, font-covers, and much carved stone-work, were originally brilliant with gold and colour.—R4.

F. C. EELLS.

GIRDLE.—A cincture; usually a white linen rope some twelve to fourteen feet long, with a tassel at each end, worn round the waist to gird up the alb. Originally it was a flat band, often richly ornamented with jewels and fastened by a buckle or clasp. The G. came into general use in the West about the end of the 8th century. Although usually of white material it may be, and often is, coloured.—R3.

J. O. COOP.

GLASS.—This art. will confine itself to the question of the history of the use of stained glass as a decoration for churches, and, with slight exceptions, will not enter into questions of technique and manufacture. Let it be merely premised that stained-glass windows are used for the display of decorative patterns or pictures, composed of pieces of coloured glass cut to the required shape. On these pieces, when it is desired to form them into a picture, features of faces, folds of drapery, hair and the like, are painted with the brush: the paint is fixed by burning in a furnace, and the pieces are then fitted together by grooved bands of lead, framed into panels, and set up in the window-frame, where they are usually secured by lead or copper ties, which attach the panels to iron bars—transverse, upright, or both—set in the stone work. The colours—blue, green, or red—are in the substance of the glass: in the case of the red or ruby, it is commonly a veneer upon a body of white glass: in the case of other colours it is present in the whole thickness of the glass.

It is probable that the earliest extant specimens of stained-glass windows date from a time near to that when we first find written records of the art. Our first record is that Bishop Hoel of Le Mans (1081-1097) put some painted windows in his Cathedral: and it is generally thought that a portion of one of these still exists at Le Mans: it is the lower part of a composition representing the Ascension. In recent years it has been, most inexcusably, supplemented by the addition of an upper panel to complete the design. Another example which, perhaps, also belongs to the 11th cent. is a figure of St. Timothy in the church of Neuweiler in Alsace, and a very early date has been assigned to some figures in the clerestory of Augsburg Cathedral.

The 12th century is somewhat better represented. Notable examples are to be found at Chartres, in the western windows of the nave, and the central portion of the window known as *Notre Dame de la belle Verrrière*: also at Vendôme, and at St. Denis, where a few medallions remain of those inserted by the famous Abbot Suger. In England there are fragments (some belonging to a Jesse-tree) scattered about the clerestory of York Minster.

The 13th cent. is regarded by many as the crowning period of the art. The work of the time is characterised by splendour and

depth of colour, and by great skill and inventiveness in the selection of subjects, and what may be called the narration of stories. France is incomparably the richest of all countries in respect of the quantity and the quality of its 13th cent. glass. At Chartres and at Bourges there are churches which have retained their original windows almost intact: Le Mans, Troyes, Auxerre, Sens, Rheims, are also immensely important. In England, Canterbury Cathedral is without a rival in the amount of glass of the period which it has preserved.

The scanty remains of 12th cent. glass may be considered together with the work of the 13th century. The designs of windows were naturally influenced by the position they were to occupy. In windows near the

ground it was the practice to depict a Biblical story or the life of a saint in a series of scenes (commonly in circular medallions) which were set on a ground of plain colour or of ornament. White or pale glass was little favoured, and the general aspect of these "medallion" windows, with their copious leadwork and small pieces of glass, suggests the analogy of mosaic work. For clerestory windows, and those further from the eye, large single figures, or a few large medallions, were manifestly appropriate. Some series of personages—Ancestors of Christ, Prophets and Apostles, or Bishops of the particular ch.—was commonly selected for such a position. Some of the most interesting of the medallion windows were devoted to the illustration of our Lord's life by means of types. This practice was possibly initiated by Suger at St. Denis. Important remains of such a series exist at Canterbury: it formerly filled some twelve windows. Single windows of this kind are to be seen in many of the great French churches. Another practice (represented formerly at Canterbury, and by extant windows at Bourges, Sens, and elsewhere) was to give a whole window to the illustration of a Parable. In some cases, e.g., the Good Samaritan and the Sower, the meaning of the story was brought out by means of types; in other cases, e.g., the Prodigal Son, the story was represented without such additions.

Many of these windows were gifts. Portraits of the donors, when these were individuals, are frequently introduced, usually at the foot of the window. Royal or noble personages are seen clad in their armorial bearings: sometimes they hold in their hands a model of the window which they offer to the church. It may be fairly said that heraldic glass—a very important branch of the art—first came in with the figures of donors. The gifts of corporations and trade-guilds are distinguished in a different way by scenes showing a particular art or craft being carried on. Coopers, vintners, goldsmiths, butchers, weavers, masons, are there seen exercising their various trades.

The rose or wheel-windows were usually occupied by the portrayal of a single idea: such are, God in glory surrounded by the Elders of the Apocalypse,

3. Early Subjects and Designs.

the Last Judgment, the Glorification of the Virgin ; or again, the Arts and Sciences, the Virtues, the Ten Commandments, the Old Law and the New.

Besides the figured windows there were others filled merely with patterns or consisting mainly of grisaille glass varied with a few jewels of colour ; and others again in which the glass was wholly white, and the window depended for its interest upon the fact that the lead-work was formed into patterns. The whole class of patterned and grisaille windows, beautiful as it is, is necessarily less interesting than the pictured windows. The leading example in this country is afforded by the " Five Sisters " in the north transept of York Minster.

The glass of the 14th cent. shows advance in technique and in delicacy of handling,

4. The 14th Century.

but in respect of subject is less interesting and varied than what preceded it. In it we note the great development of the architectural canopy, and the presence of large areas of white glass. Heraldry also becomes prominent. In a typical three-light window of this century we shall find in each light a single figure, with a coat-of-arms or figures of donors or perhaps a historical scene placed below its feet, and a canopy filling up the remainder of the light, so that the strong colour forms a single band across the window ; the small tracery-lights will be occupied by foliage, angels, heraldry, and so on. We find comparatively few windows in which a consecutive story is told. Single figures of saints predominate, and in a large church (such as York Minster) the same personages appear over and over again. This monotony of treatment and shrinkage in the variety of subjects is a defect for which the increased delicacy of treatment hardly compensates. Yet, when one is looking at the best work of this century, one can only be grateful for it. Particularly beautiful is the new fashion of using grisaille glass for figure-subjects. A window in the north clerestory of Evreux Cathedral, dated 1400, is a consummate work of this kind.

Much fourteenth century glass remains in England. York (especially the Minster), Gloucester (E. window), Carlisle (head of E. window), Tewkesbury, furnish leading examples. Oxford (New College Chapel) has a striking series of single figures. Lowick near Thrapston and Stanford near Rugby may be named among smaller churches.

The output of glass in the 15th cent. was enormous. Some idea of it may be gained when

5. The 15th Century.

one thinks of the number of churches in England which were either wholly rebuilt in the Perpendicular style or had their small windows of earlier periods replaced by large Perpendicular ones. Many of the churches of this century were simply large lanterns for the display of stained glass. On the Continent almost equal activity was shown, and, as might be expected, far more of its products have survived than with us. In respect of style and subject we notice that the architectural canopy and the single figure are retained and increased in importance ; a figure and its canopy will now fill a whole light instead of the middle third. There is a return

to the fashion of portraying consecutive stories, for the artist feels himself able to give life and interest to the details of a scene. Less originality, however, is shown in the choice of subjects. Manuals such as the *Biblia Pauperum* and the *Speculum Humanae Salvationis* (both of which contain collections of scenes from the NT illustrated by types from the OT) are extensively employed, and for the lives of the most famous saints a somewhat stereotyped cycle of scenes is chosen. It is even possible to point to windows extant in different churches which have evidently been made from the same cartoon. Commercial methods are, in fact, beginning to make themselves felt. We begin to hear of the organisation of the trade, of ateliers in different cities, and of the names of individual tradesmen. This condition of things, if it made the " learned " windows of the 12th cent. impossible, was, at its best, productive of a wonderfully beautiful article.

There is a great deal of 15th cent. glass left in England, in spite of systematic destruction and neglect. York Minster has three huge windows ; the East illustrating the Creation, OT story, and Apocalypse ; one in the North Choir Aisle the Life of St. William ; and one facing it the Life of St. Cuthbert. Malvern Priory Church has a large series of subject and figure-windows : at All Souls' College, Oxford, are fine single figures ; and in the Beauchamp Chapel at Warwick are the lovely remains of the work of John Prudde. Hundreds of other churches possess notable relics of this ancient decoration.

In the 16th cent. the development of this branch of art in England suffered an abrupt break. With the Reforma-

6. The 16th Century.

tion the demand for church-glass ceased almost entirely ; and, in its place, glass—usually armorial—for private houses was asked for. The presence of foreign craftsmen is strongly felt in some of the most remarkable works which we owe to this period. As characteristic of the glass of this century we may note the tendency to regard the window as a mere picture-frame and to emphasise the pictorial character of the composition. The splendour of colour and mastery of detail which the best windows show is unsurpassed : the religious interest is subordinate. The figures of donors usurp a larger place ; great skill is lavished on the portrayal of landscapes, buildings and costumes. The control of the workman over his materials is complete, and the importance and prestige of particular ateliers or individual artists becomes vastly increased. The names of Barnard Flower and Galyon Hoone (both of them aliens) in England, and of Enguerrand Leprince, Jean Cousin, and the Pinaigriers in France, are examples. The first two were engaged on the windows of King's College Chapel, Cambridge : specimens of work by the other three may be seen at Beauvais (St. Etienne), Sens, and Paris respectively.

Two buildings in England (King's College Chapel

and Fairford Church, Glouc.) have preserved their stained-glass windows complete. The 25 windows at King's were executed between 1515 and 1531: those at Fairford are somewhat earlier in character and may fall within the last years of the 15th cent. Among the immense treasures of stained glass on the Continent selection is difficult: but mention must be made of the glass at Montmorency near Paris, the splendid series at Auch (Gers), and the Cathedral and parish churches of Troyes. Liège, Cologne, Brussels, Gouda, all have glorious examples; Lichfield Cathedral possesses windows from Herckenrode (and elsewhere), mostly imported after the French Revolution, which can hardly be surpassed. At St. Neots, in Cornwall, is a curious series of windows (badly restored) which merit notice as specimens of provincial work, archaic in style, but dating from about 1530.

At some time, not yet determined, but fairly late in the century, a great change for the worse was effected by the application of enamel-painting to glass. Whereas in true stained glass the colour, red, blue, or green, is in the body of the glass, in enamel glass it is painted on the surface of plain glass with a brush, and is fixed by burning. Work of great delicacy and of considerable beauty can be produced by this process upon a small scale; but even so the artist is dealing perversely with his material. It can hardly be reckoned right to paint easel-pictures upon glass. When applied to large surfaces the result of enamel-painting is extremely unfortunate; it is neither beautiful nor durable. Nearly all the glass from the end of the 16th cent. to the beginning of the 19th is affected by this new development.

The decadence of the art has never been thoroughly investigated. In this country a brief revival set in under Abps. Abbot and Laud, which has left its mark on several College Chapels at Oxford, and in Abbot's Hospital at Guildford. The two Van Linges, Abraham and Bernard, were the most prominent artists at this period.

A curious example of what seems English glass is in the east window of Abbey Dore (Hereford); quite good in colour, and absurdly bad in drawing.

The Civil War dealt the *coup de grâce*. It stopped the production of fresh works and almost stripped our churches of what had survived (and little, in all probability, had been renewed previously¹) in their windows. The well-known Journal of W. Dowsing, the Earl of Manchester's commissioner in East Anglia, leaves no room for doubt on this head.

There were but few artists in glass in the subsequent period. Henry Giles, of York, executed a window at University College, Oxford, in 1687. J. Oliver gained reputation for minute work. The family of Price (the elder and younger William, and Joshua) did their best between 1700 and 1730. Windows by them may be seen at Magdalen College,

¹ The earlier destroyers had been local objectors on the ground of superstition. They had been restrained from destroying glass because of the cost falling on themselves of reinserting plain glass.

Oxford; it is to be feared that much of what they did has fallen a prey to the Gothic revival. William Peckitt of York (d. 1795) did large works at York Minster, Trinity College Cambridge (Library), New College Oxford, and Exeter Cathedral (W. window, now removed). Thomas Jervais (d. 1801) is responsible for the remarkable and beautiful transparency at New College, designed by Reynolds, and for the windows after West's designs, once in St. George's Chapel, Windsor Castle. Francis Eginton of Handsworth (d. 1805) produced a large portion of the glass at Magdalen College, Oxford. Among the best works of the 18th cent. must be reckoned the northern rose of Westminster Abbey (now mutilated), put in by Atterbury when dean. In the early years of the 19th cent. David Evans, of Shrewsbury, had a great reputation. He it was who (with Betton, of London) renewed the glass of Winchester College Chapel (in 1822-28) and also a good part of that in Ludlow parish church.

In and after the revolution period much old glass was imported into England, especially from the Netherlands. Besides Lichfield Cathedral, St. George's, Hanover Square, Southwell Minster, St. Mary's, Shrewsbury, and many smaller churches and private chapels were thus enriched, and a stimulus given to production.

It is impossible to follow out the decline of glass-painting on the Continent. Le Vieil of Paris, one of the earliest systematic writers on the art, considers himself (in 1768) the last to exercise it in France, and asserts that there is an equal dearth of practitioners in Germany and the Low Countries. It is not easy, in fact, to point to really remarkable examples of 18th cent. work. Perhaps the later windows in St. Gudule at Brussels are the most notable.

Not less difficult is it to trace the revival of the art. It went hand in hand with the Gothic revival; and, as might have been

expected, the aim of those who controlled the producers was to turn out facsimiles of mediæval windows. Among those who distinguished themselves at first the following may be named: Willement, Wailes, Ward and Nixon. J. Hedgeland hardly justified the support given him by C. Winston, the author of the very valuable *Hints on Glass Painting by an Amateur*. Our Cathedrals and parish churches teem with the work of Hardman, Heaton Butler and Baynes, Clayton and Bell, in which the rapid recovery of the lost ground can be followed; and these, if not deserving unstinted praise, possess not only a measure of actual beauty, but considerable historical interest. The weakest point about them is usually the design, which is apt to be either a slavish copy of a mediæval composition, or else wholly conventional. A new note is struck in the compositions of Burne-Jones, carried out by William Morris. It may reasonably be doubted whether these fulfil all the requirements of stained glass; but their intrinsic interest and beauty give them a place by themselves. A special commemoration is also due to John Clayton for work which, if it was the parent of a vast deal of inferior and uninspired stuff, had undeniable merits of its own. Without attempting to mention or

7. Decadence; Enamelling.

9. Decline of Continental Art.

10. The Revival.

criticise craftsmen who are still living, we may say with some confidence that at this moment the stained-glass artists of this country are achieving better results than can be found anywhere else.

On the Continent much noteworthy work has been done. Reproductions of 13th cent. designs, exasperatingly clever, were soon produced in France under the auspices of Didron and other archaeologists; but as a whole, and until quite recent years, French glass has been poor. The most characteristic product of Germany has been the "Munich Glass" (of which a large quantity may be seen in Glasgow Cathedral). It aims at presenting an immediately intelligible picture: the figures are usually on a large scale, and the colours telling; but for the beautifying of a church this style of glass must be pronounced wholly unsuitable.

Obviously nothing can be said here as to the choice of artists for stained-glass windows; but a word on the selection of subjects may be in place. Most of our churches have suffered from the absence of any ordered plan of subjects for their windows. It is true that in mediæval times such plans were comparatively rare, and that repetition of subjects was common. Regular schemes are most frequently found in certain parts of a great church: e.g., the Clerestory, the Lady-Chapel, the Chapter-house, or the Cloister. They do, however, indisputably add to the interest of a building, and where a new church is being built an effort should be made to provide a considered scheme, into which the windows offered as years go on by individual donors may be fitted. It seems hardly necessary to give examples of such schemes: but it should be borne in mind that, in the windows which are near the level of the eye, it is a mistake to confine the design to a series of single figures, as opposed to pictorial scenes.

The presence of ugly 19th cent. windows constitutes a great difficulty. It is hard not to acquiesce in their destruction; yet it must be remembered that some of the most distressing efforts of the forties and fifties mark real advances in the revival of the art; and, to the historian, it would be a real calamity if a clean sweep were made of them. Relief may sometimes be obtained by a process of stippling the more dreadful colours with brown paint, applied within or without.

The practice of collecting the relics of old glass into a single window, which is popular with restorers of churches, is much to be deprecated. Even scanty fragments, if left *in situ*, may reveal to the expert the original design of the whole window. If old glass is restored, intrusive fragments may legitimately be removed and replaced by glass of neutral tint. If, however, it is deemed essential to restore in colour, a careful drawing of the window showing the modern insertions should always be hung in the church, or be made readily accessible to students. The condition of the leading of ancient windows ought to be strictly inquired into by those in authority; and it is much to be

desired that a complete inventory of all remains of old glass should be made.

Lastly, no good results are gained by the employment of opaque or tinted glass to fill new windows, and still less to replace old plain glazing.

The following books on stained glass are of special interest and utility: P. Le Vieil, *L'Art de la peinture sur verre et de la vitrerie*, Paris, 1774; N. H. J. Westlake, *History of Design in Painted Glass*, 4 vols., London, 1881-94; L. F. Day, *Stained Glass*, 1903, *Windows*, 1909; and works by C. Winston and Waal. [Cp. J. T. Fowler in *DECH.*]—R4. M. R. JAMES.

GLEBE.—The assignment of a house and a suitable portion of land (together called "manse") to the incumbent was from the first an absolute canonical condition for the constitution of a parish and the consecration of its church (Abp. Anselm's canon, A.D. 1102), and Lyndwode (*Provinc.*, p. 254) says that glebe-house and land were regarded as accessories of common right to the church. The rule, however, has seldom been adhered to in the modern formation of parishes. Under 51 and 52 Vict., c. 20, G. land may be sold, with permission of the bishop, patron and Lands Commissioners, if for the permanent benefit of the benefice, but not the parsonage house and its curtilage. The land must be sold free of incumbrances, but there may be a farming lease upon it for a term not exceeding fourteen or twenty years. If practicable, the land is to be sold in small parcels, or offered to the Sanitary Authority for the purposes of the Allotment Acts. The price paid is to be invested by the Lands Commissioners in the names of the Ecclesiastical Commissioners. G. may be let on building leases for 99 years, or on mining leases for 60 years. In 1878 the maximum yearly value of the G. lands of England was estimated at £400,000, but the present value is perhaps hardly a third of this. By the Pluralities Act of 1838, §§ 28-30, an incumbent is forbidden to keep more than eighty acres in his own hands without written permission from the Bishop, or to appear to sell his produce in market overt.—A6.

DOUGLAS MACLEANE.

GLORIA IN EXCELSIS.—The GIE. in its Scriptural form (Luke 2 14) is found in most of the Eastern Liturgies, e.g., the Greek St. James and the Liturgy of the *Apost. Const.*, though in varying parts of the service (Brightman, *Eastern Liturgies*, pp. 24, 45, 227, 248, 252, 361).

In its extended form, known in the East as the *Great Doxology* and in the West as the *Angelic Hymn*, it is, together with the *Te Deum*, among the chief remains of the *psalmi idiotici* (i.e., pss. composed by private persons and not taken from the Psalter) of early days (Batiffol, *Hist. Brev.*, p. 9). Some have found a resemblance between it and the thanksgiving Polycarp uttered at his martyrdom (Martyr. Polycarp. 14). This is, however, doubtful.

The GIE. appears to have been originally a Greek hymn for Mattins.¹ It is first found in the Appendix to the Psalter in the *Codex Alexandrinus* (c. 400) of the Bible under the heading of "Morning Hymn," and in the

¹ In the present Greek offices it is said daily at "Ὠρθρος (Lauds) and "Ἀρδευτρον (Compline), but not at the Euch.

11. Counsel as to New Work.

1. Scriptural and Extended Forms.

2. Earliest Notices.

Apost. Const. (c. 370) under the heading of "Morning Prayer." These sources do not appear to have been known to the compilers of the PB, and the present text differs from them (see *Apost. Const.* 7 47, Funk's ed., 1905). In the Syrian Tract, *De Virginitate*, wrongly ascribed to Athanasius, but early (4th cent.), the Christian maiden is advised to say every morning "Glory to God in the highest, and the rest." This probably refers to the hymn we are considering. It seems thus to have been in use at Antioch before the end of the 4th cent., and appears to have been translated into Latin at an early date.

According to the *Liber Pontificalis* 1 129 (c. 514) it was introduced into the Roman Liturgy by Pope Telesphorus (!) early in the 2nd cent., and was said by the bishop only in the Christmas night mass; but Pope Symmachus (498-514) extended its use to Sundays and Festivals (*ib.* 1 263; cp. Walafrid Strabo, 838, *De Rebus Eccles.* 22).

There can, however, be little doubt that in the West, as in the East, the G.I.E. was at first simply a morning (and afterwards an evening) hymn; e.g., the *Rule of Cæsarius of Arles* (c. 500) gives it for use at Mattins every Sunday (cp. *Regula S. Aureliani*, and *Brev. Goth.*, Migne, PL 86 943). Although there is no reason to question the statement quoted above, that the hymn as a whole was introduced into the Communion Service at Rome at the beginning of the 6th cent., it was not apparently in general use there till the 11th cent. (cp. Micrologus, c. 1160, *De Eccles. Observ.* 2).

The Celtic Latin Version corresponds to the Greek of the Codex Alexandrinus, with some variations: (1) "in earth peace to men of good will"—following here the Vulgate; (2) "we give thanks to thee for thy great mercy"—a characteristic Western variant for the Eastern "glory"; (3) "we glorify thee, we magnify thee"; (4) "thou only art the Lord; thou only art glorious with the Holy Ghost in the glory of God the Father," where the repeated reference to the Holy Ghost may be due to the rise of the Macedonian heresy (c. 360, Burn, *Introduction to the Creeds*, p. 269; cp. *Irish Book of Hymns*, HBS, 149 ff., 221, 135 ff.; and the *Stowe Missal* in Warren's *Liturgy and Ritual of the Celtic Church*, pp. 193, 197, 227, 250). The Eastern (and early Celtic) form reappears in the Scottish Office of 1764 (Dowden, *Scottish CO.*, pp. 223 ff.). The rubric in the (7th cent.) *Bangor Antiphonary* (HBS, f. 33 r.) directs the use of the G.I.E. "at Vespers and at Mattins."

In the Ambrosian rite the hymn was used daily at Mattins with a curiously interpolated pr.: "preserve us . . . from heretics, from Arians," etc. (Dowden, *Scottish CO.*, p. 227). It does not appear to have found a place in the ancient Gallican Liturgy (cp. Martene, *De Antiq. Eccles. Rit.* 1, 43), but in the *Sacramentarium Gallicanum* (c. 700) it occurs as a thanksgiving after Communion, as in the Anglican rite (Warren, *u.s.*, p. 250). In Spain it appears in the 8th cent. (Heterius and Beatus, *adv. Elipand.* 1 66), but in England not bef. the 11th cent. (see the evidence collected in *CQR*, Oct., 1885, pp. 12-13).

On the whole, then, the use of the G.I.E. in the Communion Office at Rome seems to have gradually spread until it was generally adopted in the West in the early part of the Ordinary of the Mass, while its older use as a morning or evening hymn disappeared by degrees (cp. *CQR* 21 11).

The ordinary Latin version of the G.I.E. is sometimes ascribed to Hilary of Poitiers

(Alcuin, *De Divin. Offic.* 40) and is found in MSS. as early as the 8th cent. (*DCA*, art.

Gloria). The present English version, which appears first in the PB of 1552, differs from that of 1549 and from the Roman and Sarum texts in repeating "Thou that takest away, etc.," three times, and "Have mercy upon us" also three times, corresponding in the latter respect, whether consciously or not, with the form in the Codex Alexandrinus.

In the first PB of Edward VI, as in the Sarum and other English uses, G.I.E. is appointed to be sung at the beginning of the Communion Office after the Introit and the Kyries and before the Coll. for the day; it was transferred to its present position in 1552.

The text has been incidentally dealt with to some extent already, but it may be mentioned further that the Sarum, Bangor and Hereford Missals add several interpolations which were appointed to be said at festivals of the Blessed Virgin (Maskell, *Ancient Liturgy*, p. 37). "Glory be to God on high." The Scriptural words form a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and therefore without copula. The English text, "goodwill," etc., follows AV; and, oddly enough, the 5th cent. form in the Appendix to Codex Alexandrinus, and indeed that of all the Eastern versions, is the same, though this MS. in Luke 2 14 has "of good will" or "of good pleasure" (*eddoklas*). The Latin texts follow the Vulgate and old Latin forms, "*bonae voluntatis*," though they commonly read "on high" (*in excelsis*), so departing from the Vulgate "*in altissimis*" and the Greek "*ἐν ὑψιστοῖς*" alike. The two forms seem to have existed in the earliest Latin Biblical texts (*CQR*, Oct., 1885, p. 15).

"We give thanks to Thee for Thy great Glory." To thank God for the very fact that He is what He is touches perhaps the highest level of worshipful adoration in the Communion Office. The phrase is thoroughly Eastern. But it has been differently explained: "Because . . . reverence and adoration rather than giving of thanks is due to the great glory of God . . . therefore glory is here used for that attribute in which God is especially glorified, viz., His mercy, which, when exercised towards us, always turns to the glory of God Himself, Who shows that mercy. Often also in Scripture glory is used for mercy, as e.g., Rom. 3 23, 'All have sinned and come short of the glory of God'" (Cavalieri, *Opera* 5 20; cp. Maskell, *Ancient Liturgy*, p. 38). This idea may partly account for the above-mentioned Celtic version of "*misericordiam*" for "*gloriam*"—a characteristically Western touch.

"O Lord God." . . . Our office following the Sarum has "O Lord God, Heavenly King, God the Father Almighty" . . . ; but the Greek of (e.g.) the *Horologion* has "Lord King, Heavenly God, Father Almighty" (*CQR*, *u.s.*, p. 3).

"O Lord, the only begotten Son." The additions in the Greek versions of "and the Holy Spirit," and in the Celtic (Bangor) version of "and we all say Amen," extend the thanksgiving to each of the Three Persons of the Holy Trinity, and the latter addition seems placed there as being a characteristic ending to Doxologies (cp. Rom. 9 5).

"O Lord, the only begotten Son." This is the first instance in which the Second Person of the Trinity is ordinarily addressed in the English Communion Office. Previously, the Father only is addressed,

and the merits of the Son pleaded before Him, but this great central pleading is now regarded as over, and thanksgiving is due to the Son (and the Spirit) as well. (The Collects addressed to the Son are an exception to this.)

(A) For the texts.—* Bangor Antiphony, HBS, 2 75 ff.; * Bunsen, *Analecta Ante-Nicaena* 3 86; * Daniel, *Thesaurus Hymnologicus*

6. Bibliography. 2 267; * Lagarde, *Apost. Const.*, p. 229; * Warren, *Celtic Church*, pp. 193, 196, 227, 250; † Burn, *Introduction to the Creeds*, p. 265 ff. (he gives reasons for thinking that the *Te Deum* was partly founded on the GIE.).

(B) General.—† CQR, Oct., 1885; * Brightman, *Eastern Liturgies*, p. xxxiv; † Scudamore, *NE*, pp. 783 ff.; * Maskell, *Ancient Liturgy*, p. 26; * T. Smith, *Account of the Greek Ch.* (1680); * *Irish Liber Hymnorum*, HBS, 1 49, 2 135; † Duchesne, *Christian Worship*, p. 166, etc.; * Palmer, *Origines* 2 157; † *Catholic Encyclopædia* (London, 1909); * Dowden, *Scottish CO.*, p. 223, etc.; † Dowden, *Workmanship of the PB*, pp. 75 ff.; * Bingham, *Antiquities* xiii. 10 9, xv. 3 3†; * Bona, *Rev. Liturg.* (1674) 2 2; * Probst, *Lehre und Gebet*, p. 290; * Thalojer, *Handbuch der Cath. Liturg.* 2 77 ff.; * Rietschel, *Lehrbuch der Liturg.* 1 36† etc.; * Hauck-Herzog, *Encyclop.* 11 548; † Luckock, *Divine Liturgy*, p. 365 ff.; † Procter and Frere, *BCP*, pp. 462 ff.; * DCA, s.v.; * Julian, *Dict. Hymnol.*, s.v.—H3.

J. F. KEATING.

GLORIA PATRI.—See DOXOLOGY, § 3.

GLORIA TIBI.—See GOSPEL, § 3.

GOD.—Our inquiry is practical rather than metaphysical: and may thus be divided:—(1) What God is in Himself; and in what relations He stands (2) to the Universe, (3) to Mankind, and (4) to the Church.

God is a Spirit, One, Self-Existent, unchangeable, and therefore "without body parts or passions"¹: infinite, i.e., without limitation in time

1. God in Himself. (Eternal), in space² (Omnipresent), or in knowledge (Omniscient).³ Personality is attributed to God by the Creed of the Ch., and is involved in the doctrine of the TRINITY, which implies those eternal relationships within the Being of God which are expressed in the Johannine formula, "God is Love" (1 John 4 16). Of necessity then God is a Moral Being, Holy, Just and True, in Himself: He is in fact Absolute Goodness. From Him "all good things do come,"⁴ especially GRACE.

God is the Maker and Sustainer of the Universe, both transcending it and immanent in it: not purely transcendent (as

2. God and the Universe. Deism and Mohammedanism teach), nor purely immanent (Brahmanism, and generally Pantheism),⁵

though prayer tends to dwell on the former aspect. All things take their beginning from God as their "Efficient Cause," and

¹ Art. 1; Tertull., *Adv. Prax.* 29. This does not exclude Divine sympathy with man.

² "Incomprehensible," *immensus*, QV.
³ "The Fountain of all Wisdom," Coll. 5 at end of HC.

⁴ Coll. 5 Easter: cp. Coll. 7 Trin.
⁵ "Pater de caelis Deus," Lit.: cp. Dowden, *Workmanship of the PB*, p. 153; Sea, Colls. 1, 3, 4; Exh. 1 VS.

fulfil His design as their "Final Cause," to use the language of philosophy. The universe is purposeful: God is subject to no *ἀνάγκη* of Fate,¹ to no abstraction called Natural Law; for the laws of Nature express His purpose and inworking; and, if they proceed by evolution, this is only the material expression of the thought of God. There is "no word impossible with God."² He has "ordained. . . the services of Angels and men in a wonderful order,"³ an order which reaches beyond the frontiers of scientific research. And therefore miracles do happen, and prayer is answered.

While he is a part of God's creation, man stands in a peculiar relation to God, as "made in His image." Owing to the Fall, man is "very far gone from original righteousness" (Art. 9)

3. God and Man. and yet a remedial process is traceable through the sacred history. Thus to the "quiescent" attributes of God must be added the "operative" attributes so called. He is the Moral Governor of the world. His "Providence ordereth all things" (Coll. 8 Trin.). By Him Kings, representing the civil power, are set on their thrones (Colls. Access.; Art. 37). By His inspiration priests and prophets prepared the way for Christ (Art. 7): by whose Gospel the "bondage of the figure or shadow" is exchanged for "the freedom of the spirit" (Pref. 3; cp. Heb. 1 1). The Incarnation is, in fact, the manifestation of God to man, in so far as man is able to know God by faith in this earthly life (Colls. Epiph., 6 Epiph.). It is also the "taking of the Manhood into God" (QV., v. 35) in the Person of the Incarnate; in whom man is created anew in the Divine Image.⁴ Thus gradually the doctrine of the Trinity emerges.

By the Incarnation man is reconciled to God, and the principle of regeneration is affirmed.

4. God and the Church. By Bapt. man is born into the family of God. Thus, while all men are the children of God by creation, only the faithful are His children by redemption and adoption. In the Ch., as the congregation of the faithful (Art. 19), the Holy Spirit dwells, and through her He imparts grace. Henceforth it is as members of the Ch. (the Spirit-bearing Body of Christ) that men may rightly approach God with common worship, offering up their prayers and praises in the Name of Jesus Christ, the Church's Lord. The PB nowhere contemplates the case of Christians who are not living in vital communion with the visible Ch., and even assumes that the whole nation is incorporated in the Ch. of the nation (State Prayers, Pr. for Parliament, Pr. Ch. Militant; cp. the Bidding Prayer).—K2 1.

W. YORKE FAUSSET

¹ As in the Greek poets: "Against Necessity the very gods fight not" (Simonides).

² "Who alone workest great marvels" (Pr. Clergy and People): and Pr. 2 at end of VS.

³ Michaelmas Coll., "dispensas" (Latin).
⁴ Iren., *Contr. Haeres.* v. 16 2, Similitudinem firmans restituit, consimilem faciens hominem invisibili Patri per visibile Verbum: Athan., *de Incarn.* 13 7, 54 3, ἄδρός γὰρ ἐνηνωθῶρασεν ἵνα ἡμεῖς θεοποιηθῶμεν: cp. Col. 3 10.

GODLINESS.—In the AV of the NT this is the translation of *εὐσέβεια*, e.g., in 1 Tim. 3 16. It represents "pietas" in the Colls. for 22nd and 23rd Sundays aft. Trin., e.g., "the author of all godliness," (23rd Sun.). It would appear that this word "pious," itself a reminder of filial duty, has its reference to the position of Christians as the children of God, in their prayers to God and in their habits of conduct in relation to Him. For example: in the close of the General Conf., in the Pr. for the Church Militant, and the Pr. in the marriage service for the bringing up of children. The idea of growing into the image of God (see Gen. 1 26) is directly inferred. In the Coll. for the 5th Sunday aft. Trin. the phrase "godly quietness" is the translation of *tranquilla devotio*.—K.T. G. J. HOWSON.

GODPARENTS.—The origin of the office of sponsorship seems to have lain in the obvious necessity of getting references as to the character of candidates for baptism, and guarantees that on becoming members of the Ch. they would fulfil the duties involved, much as to-day admission to a club or society is granted on the testimony of a proposer and seconder (*Can. Hipp.* 19 102). As sureties present at the ceremony they were the natural persons to act as *susceptores* (Tert., *De Cor. Mil.* 3), and received the neophytes at the font—an office later undertaken by deacons and deaconesses (*Apost. Const.* 3 16); while, in the case of infants or infirm people unable to make the answers themselves, they acted also as sponsors (*Can. Hipp.* 19 113; Tert., *De Bapt.* 18). They were at first the parents or relations and, naturally, of the same sex as the catechumen. Only one was required, but, later, a surety was demanded for the catechuminate and a witness for the confirmation, so that there might be three in all. From the 6th cent. onwards, the idea prevailed that to act as sponsor for any one constituted a relationship with him, and in later ages this was held to extend to his kinsfolk and to other godparents. As this created a bar to marriage, it led to frequent difficulties which were to a certain extent removed by the Council of Trent. As a consequence of this idea, and possibly from the natural feeling that a reference should be from one uninfluenced by family ties, parents were forbidden to stand for their children, and are still so forbidden by canon 29, which has only been informally repealed by the Conv. of Cant. in 1865. Sponsorship seems never to have involved material responsibilities.

The PB orders that there shall be three godparents, two of the same sex as the child baptised, thus following the mediæval English custom; in the Roman Church only one, or at the most two, are required. Their duties are to make the responses in the name of the child (though this may be done by proxy), to see, as representatives of the Ch., that they are instructed in the Cat. and brought to Confirm. (of which one is to be a witness), with all that this involves. Canon 29 enjoins that only Communicants are to be accepted. An extraordinary laxity has prevailed in this matter, both on the part of the clergy who baptise without the full number of godparents or even with no godparents at all, and without inquiry except as sponsors men and women of another communion or even of no religious belief and practice at all, and on the part of the laity who make promises which they have no intention of fulfilling and solemnly profess beliefs which they do not hold. Clearly, the work of reform in

this matter must be a slow and gradual one; but the first step is to require due notice of baptisms with the names of the godparents, so that they can be previously visited or written to, and can have, if necessary, the elements of their duties explained to them, or, if they prove quite unsuitable, be rejected, and the sacrament be postponed till proper sponsors can be obtained.

(Procter and Frere, *A New Hist. of the PB*, p. 575 n.; Stone, *Holy Baptism*, pp. 100 ff.; Bingham, *Antiquities* xi. 8; Rogers, *Principles of Parish Work*, p. 133 ff.)—A3, KI. CLEMENT F. ROGERS.

GOLDEN NUMBER.—See CALENDAR, § 4, 5.

GOOD FRIDAY.—See HOLY WEEK, § 3; HOLY WEEK (RATIONALE OF SERVICES FOR), § 6.

GOSPEL.—The lessons from the G. in the Communion Service of the PB are derived from those of the Sar. Missal, which exhibits a variety of the old Roman series. This was revised by Alcuin for Charlemagne, though there is probably substantial truth in the tradition that the origin of the Lectionary goes back to St. Jerome; and at any rate the original nucleus of it must date from the 4th cent. (see ANTE-COMMUNION SERVICE, § 4). The series of G. lessons given in the PB includes: those for (a) Sundays and great festivals of the Christian year; (b) those for movable holy-days; (c) those for the Saints' days. In addition to those given in the PB the old Roman series included lessons: (d) for Vigils of great festivals; (e) for all week-days in Lent (those for Thursdays in Lent except Maundy Thursday are not original); also (f) for Rogation days and Ember days; and (g) for many Saints' days which were not retained in our Calendar. In the Sar. Missal there were also Epistles and Gs. for Wednesdays and Fridays from Adv. to Ascension and for Wednesdays after Trin., but these do not appear to belong to the original Roman series.

The following differences from the Sar. Epistles and Gs. are noteworthy.

(1) In the Sarum and Roman rites there was a Mass for the Vigil of Christmas, and in addition three different Masses for Christmas Day.

2. Details. The original Mass of the festival was that of the Vigil with G., Matt. 1 18 ff. Our G. for Christmas Day is that of the third (and latest) Mass of the day. In the PB of 1549 and the American PB an Epistle and G. for an early Communion (if there should be two) are appointed, and the G. for this is Luke 2 1-14, which was that in the Sar. Missal for the first Mass of Christmas Day. (This was also the original G. for the day in the "Gallican" rite.) (2) The original Roman Gs. in Holy Week were the complete Passion from Matt. (caps. 26, 27) on Palm Sunday; that from Luke (caps. 22, 23) on Wednesday; and that from John (caps. 18, 19) on Good Friday; the account of the feet-washing being read on Maundy Thursday. The Passion from Mark was omitted altogether, as that G. was (unfortunately) considered to be merely an epitome of Matt. Other G. lessons were subsequently added for Monday and Tuesday, and finally the

Passion from Mark displaced that for Tuesday. There was no Mass on Easter Even, and the Mass appointed for the Vigil of Easter (with the G. from Matt. 28) was the original Easter Mass. The other days of Easter week were supplied with Gs. of the Resurrection from Luke and John (Mark being passed over as before); and finally, when it was necessary to provide another Mass on Easter Day for those who had not attended the Vigil, the Resurrection from Mark was utilised for the purpose. In 1549 the Gs. provided for the two Communions on Easter Day were those from Mark 16 and John 20 i ff. The latter (our present G.) was the Sarum Gospel for Saturday in Easter-week (and the Mozarabic Gospel for Easter Day). Thus, the original G. for Easter that was used in every known Liturgy disappeared altogether, and the later Roman G. for the day (Mark 16 i ff.) disappeared also when the first Communion was abandoned in 1552. It has reappeared as the G. for the first Communion in the Amer. and Irish PBs. (3) In the Sar. and Roman Missals special Epistles and Gs. were appointed for the Vigils of Ascension and Pentecost; but (in both cases) these were later additions, and our PB has preserved the original Epistle and G. for the day. It seems probable that in the Roman as in other rites Pentecost had originally no octave: the summer Ember days were fitted in here and wound up with their own Mass at the end of the Saturday night Vigil—*i.e.*, early on Sunday morning—and there was originally no other Mass for the Sunday. Just as in the case of Easter Day, a Mass at a later hour was required, and a "votive" Mass of the Holy Trinity was used for the purpose. This (so to speak) accidental Mass subsequently developed into the festival of the Holy Trinity. (4) The Sundays after Pentecost (as well as those after Epiph.) had no particular relation to the ecclesiastical year: they were merely "*Dominicæ Cottidiane*"—*i.e.*, ordinary Sundays—and there were no "seasons" of "Epiphany-tide" or "Trinity-tide": for these Sundays a series of edifying passages not previously appropriated to special days was chosen out of the Epistles and Gs. The series of EPISTLES followed the order of the Epistles in the NT; it is possible that the Gs. were arranged on account of some supposed connection (often rather far-fetched) with the different Epistle-lessons. (5) The Gs. for Saints' days in the PB are generally taken from the "Proper" or "Common" of the Sar. Missal: in several cases *vv.* have been added, though sometimes with the unfortunate effect of blunting the point of the passage chosen.

In the first ages of the Church all the lessons appear to have been read by readers; but in the 4th cent. the Epistle began to be assigned to the sub-deacon and the G. to the deacon, and in the West this custom has continued to the present time. All the lessons were read originally from the ambon or pulpit; when this contained desks at two levels, the G. alone was read from the higher level, the Epistle and other lessons (and the Respond) from the lower level. Special honour was given to the G. lesson in various ways. St. Jerome tells us (*Contra Vigilant.* 7) that lights were used; incense also was burnt in the deacon's procession to the ambon to read the G. (*Peregrinatio Silviae* = *Ethiopia*). No doubt at first the people stood to hear *all* the lessons; by the 4th cent. they began to sit for the other lessons, but everyone made a point of standing for the G. in

order to show special honour to this lesson. After the G. was announced, it became a common custom to sing "Glory be to thee, O Lord," and in some places it was also customary to respond "Amen" aft. the Gospel.

At the Reformation no change was made in the manner of reading or listening to the G., though in the PB of 1552 and later editions "Glory be to thee, O Lord," was no longer prescribed. We do not know of any authority for the variation, "Glory be to thee, O God," sometimes used at the present day; and the ascription aft. the G., "Thanks be to thee, O Lord (for this thy glorious G.)," appears to be due to a misunderstanding of a late and distinctively Roman custom. (It appears in the Scottish PB of 1637, and is used in the present Scottish Liturgy.) The same may be said of "Praise be to thee, O Christ," aft. the Epistle.

(For Bibliography of ancient G.-cycles, see ANTE-COMMUNION SERVICE, § 7.)—G.

W. C. BISHOP.

GOPELLER.—At High Mass, according to the Latin rite, the celebrant has two main assistants, the *Deacon* and the *Sub-deacon*, though for many cents. they have been usually clergy in priests' orders. One of the main functions of the Deacon is to read the *Gospel*, and of the Sub-deacon to read the *Epistle*, whence they are sometimes called *Gospeller* and *Epistler*. Canon 24 of 1604, which speaks of them under these names, assumes that the custom of the celebrant having two assistants will still be kept up in Cathedral and Collegiate churches.—RZ.

J. W. TYRER.

GOWN.—Originally worn by the clergy over the cassock going to and from church—a custom continued up to quite recent times. The G. has never been prescribed or in any way authorised for use in church during Divine service, and the so-called "preacher's gown," for so many years used in the pulpit, is really a survival of the old priest's Gown. This vesture originally had sleeves reaching to the wrists, with wristbands similar to those of the bishop's rochet. The sleeves were afterwards tucked up, and the G. so made is still the correct dress to be worn by every clergyman at Court and civic functions. The notion that these Gs. were Genevan or Puritan is an entirely mistaken one. The Puritans loathed the G. just as much as they loathed the chasuble.¹ It is probable that the use of the G. as a preaching vesture came into fashion by reason of its use by preachers at St. Paul's Cross and in other outdoor pulpits.

Although never so authorised, there is no objection to be urged against the use of the G. in the pulpit, and many even of the High Church clergy have recently adopted it. In the University churches the preacher always wears the G., but takes no part in the service. A clergyman who is a graduate may, and generally does, substitute the G. of his University and degree for the priest's Gown.

[The legality of the preacher's G. was tested in the Supreme Court in 1896 (*L.R. Chanc.*, 1897, 1 85, in re *Robinson : Wright v. Tugwell*), and was affirmed

¹ Strype, *Annals*, i, p. 336; Robertson, *How shall we conform to the Liturgy?* p. 103.

on the grounds that : (1) the sermon is not a "ministration," or part of the ministration of the HC, and (2) continuous use has established the lawfulness of the G. in the pulpit.—G. H.] [This, however, was a decision of a civil, not an eccles., Court.—J. W. T.]—R3. J. O. Coop.

GRACE.—G. is, in PB language, the "favour and goodness" of Almighty God towards man (HC Thanksgiving, Confirm. 3rd Coll.). That it is the gift of God is implied by the very fact that it is constantly an object of direct petition; thus in the Litany, 7th, 8th, 12th, 21st *Supplications*; cp. Pr. of St. Chrysostom. For the same reason, G. is termed "heavenly" (Exh. MEP, Pr. for Royal Fam., Confirm. 2nd Coll., Coll. 5 Epiph.).

The root idea of the word is that of a gratuitous favour. There can be no claim of right

1. Biblical and Eccelesiastical Use.

by man as against his Maker on the score of natural virtue, and no such thing as a human goodness independent of Divine assistance.

In the OT this idea is conveyed more generally by the word *ἔλεος* (in LXX), God's redemptive mercy. In the NT word *χάρις* this is extended to involve various considerations; the moral condition of unfallen man; the effect of the Fall in estranging him from God, warping the free action of his will, and entailing upon him, to use Augustine's phrase, "peccatum poenam peccati" (Aug., *Op. Imp.* 6 17, *C. Julian.* 5 14). He falls under the "law of sin which is in his members": he contracts an infinite debt of sin, and incurs an eternal penalty, an indelible stain, an incurable disease. Sin is now dynamic, a power spoken of in terms almost personal. Law defines it, provokes it, but cannot purge it. At this crisis G. comes in, a power which more than countervails sin. It is the exercise of God's "good pleasure," manifested in the Incarnation in which "the manhood is taken into God," and culminating in the Atoning Sacrifice. [G. is, however, not a new and distinct quality or activity of God, but a fresh and fuller exhibition and exercise of the fatherly disposition of God, typically shown to Abraham, and recognised by Psalmists (*e.g.*, Ps. 32) and Prophets (*e.g.*, Hosea).]

In eccles. usage the term G. comes into acute contrast with human free-will, an antimony latent in NT teaching about "faith and works," but never made explicit. Again, some theologians from Augustine to Calvin have based G. upon the abstract idea of a Divine Power absolutely unlimited, which predestines to life or to damnation. Such a G. is irresistible and efficacious. This has involved, from Irenæus downwards, the doctrine of the total corruption of human nature and the denial of "natural virtue." Further, in regard to the psychology of the subject, some have held that a Divine element, the "spirit," is present in men from the first, by which he is prepared to receive a fuller measure of Grace. Others have taught that the "donum superadditum" of G. is found only in the true children of God, while they allow

that God's assistance (auxilium) is given to others (cp. Bp. Gibson, 39 *Articles*, p. 416). The Pelagians held that before all accession of G. there is a "possibility" in the natural will to which G. is an addition (cp. Mozley on *Predestination*, pp. 49, 54). Certain SCHOOLMEN held the semi-Pelagian view, that man's natural goodness might so be exercised as to merit G. "of congruity" (cp. Art. 13), *i.e.*, by natural fitness.

Theologians have distinguished between "prevenient" G. and G. "following," or between G. "operant" and "co-operant": the former inclining the will aright, the latter aiding in action (Gibson, *op. cit.*, 378 n. 2, 382). The distinction appears in Art. 10, and Colls. for Easter, 17 Trin., 4th aft. HC.

G. is indispensable to the apprehension of truth (Collects for Trin. S., 2 Easter, 3rd aft. HC, 1st at end of Ord.), and to

2. PB on need of Grace.

right action, for without it man may fall into sin and run into danger bodily and spiritual (Coll. for G. 3rd MP, 1 Lent, "gratiae salutaris" Coll. Clergy and People, Te D. v. 26). Hence the need of prayer for "special G." (Cat. on Lord's Pr., Confirm. Pref. and form of Administration). In Art. 9 a severer view is taken of concupiscence, the post-baptismal "infection of nature," than the Tridentine; while a total depravity of man is not asserted with the Calvinists. The Bapt. services affirm the need of G. to bestow "that thing which by nature" the child "cannot have"; "the old Adam is buried," Christ is "by Baptism put on."

(a) *Relation to the Natural order.* It follows that G. is a supernatural gift which lifts us out

3. Other Points.

of the merely natural into the spiritual region ("by adoption and grace," Coll. Xmas.). We are under God's governance (Coll. for G. 3rd MP, taken from Ferial Coll. for Prime "semper ad tuam iustitiam faciendam omnis nostra actio tuo moderamine dirigatur"), as members of the "Church and household" of God (Coll. 5 Epiph., cp. Accession Service Pr. for Sovereign and R. Family).

(b) *The means of Grace.* The Church is the sphere of covenanted G.: the SACRAMENTS are appointed means "whereby we receive the same." The mode is nowhere defined; the effect is stated, in either case, as a "benefit" (Bapt.¹ 4th Exh., Cat.) or "inward grace" (cp. the word "effectual" in Art. 25; "instrumentally," Hooker, *Ecl. Pol.* v. 67 8, 12). The warrant is the word of Christ. The condition is faith. (See further, MEANS OF GRACE.)

(c) *Relation to the Holy Spirit.* The petition of the Litany "to endure us with the G. of Thy Holy Spirit" contains an expression not to be found verbally in the NT (see however Heb. 10 29). But the G. of Christ is the operation of His Spirit in our hearts, issuing in the *charismata* of the Spirit (1 Cor. 12 4); and, when G. is expressly connected with the Holy Spirit, this is in view of an office to be fulfilled in the Church.

This appears in the Confirm. Pr. for the sevenfold Gifts, and in the Ordinal. Thus the G. desired for the Bishop is a special G. of "authority" (Pr. before the Consecration).

(d) *Relation to Individual Personality.* The principle "nihil bonum sine gratia" (cp. Art. 13, Colls. for 1 Trin., 11 Trin., 4 Adv.) is not so applied by our Church as to reduce a man to a non-moral automaton. Dr. Mozley says that G. is "that power whereby God works in the wills of His reasonable creatures" (*Predest.*, p. 302). But this G. is not irresistible; otherwise it would be needless to pray that the baptised "may ever remain in the number of thy . . . elect," or that the Communicants "may continue in that holy fellowship." The human will is still free to choose or to refuse. The originality of moral action is reserved. But a mystic union with God, and the consequent sense that God is working in and by him, enable a man to fulfil his own personality.—K1.

W. Y. FAUSSET.

GRACE BEFORE MEAT.—Thanksgiving is of the spirit of the Mosaic law, and hence we find that the duty of saying G.

1. *In the Bible.* is strictly enjoined upon the Jews. The blessing over the bread bef. meals is "Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth." Aft. meals one says, "Let us bless him of whose bounty we have partaken," and the others respond, "Blessed is he of whose bounty we have partaken, and through whose goodness we live." The leader then proceeds with the "benedictions," three or more in number. For children a shorter G. is enjoined: "Blessed be the Merciful, the Master of this bread."¹

The custom of the Jews was followed by our Lord (Matt. 14 19, 15 36), and, thus sanctioned, was from the first adopted by the Christian Church. St. Paul alludes to it in Acts 27 35, 1 Cor. 10 30, 31, 14 16, Col. 3 17, 1 Thess. 5 18, 1 Tim. 4 3-5, and the testimony of the Fathers is abundant and explicit.²

In the Sacramentaries we meet with a variety of Gs.; one of the most ancient bef. meat (according to Dr. Scudamore) is, "Refresh us, O

2. *In the Lord, with thy gifts, and sustain us Sacramentaries,* with the bounty of thy riches": and one of the earliest aft. meat, "We have been satisfied, O Lord, with thy grants and gifts. Replenish us with thy mercy, Thou who art blessed," the latter petition reminding us of the shortest G. extant, said to have been suggested by Luther, "Benedictus benedicat."³

It is beyond the scope of the present art. to notice monastic and college Gs. A remark or two on those found in the Primers may prove of interest. These

¹ *The Daily PB of the United Hebrew Congregations of the British Empire.*

² See W. E. Scudamore's art. in *DCA.*

³ [The conciseness of the G., *Benedictus benedicat*, with its complementary thanksgiving, *Benedicite benedicatur*, is untranslatable. But the following might condense the Gs. of the Primers: "With all his gifts, God send us love," "To God, who gave, our love be given." The briefer the form, the better in a hurrying age, so that it be said gravely and *without hurrying*.—G.H.]

books of devotion are rich in the subject bef. us; many contain six or eight Gs., the Primer of 1553

3. *In the Primers.* containing no less than fourteen. There are several features in the earlier Primers which do not occur in those issued aft. 1549: the use of the Lesser Lit. and the Lord's Pr. for instance, and the petitions "from the fiery darts of the devil, both in weal and woe, our Saviour Christ be our defence, buckler, and shield," and "God have mercy upon all Christian souls." Some of the Primers after 1549 contain the Pr. for charity usually found in those of earlier date, "God is charity and he that dwelleth in charity dwelleth in God and God in him. God grant us all to dwell in charity"; and in almost all is found the petition: "God save the Church, the King, and Realm

And send us peace in Christ our Lord." Of Gs. for children one of special interest occurs in the Primer of 1534: "The grace or blessing of the table to be said of children standing bef. it, their hands elevated and joined together, saying thus devoutly and sadly: "The eyes of all things look up and wait upon thee. . . Thou openest thy hand and replenishest all things living with thy blessing. Our Father. Our Lord God, our heavenly Father, bless thou us and these thy gifts. . . So be it." We are reminded of Herrick's touching lines entitled "A Child's Grace":

"Here a little child I stand
Heaving up my either hand;
Cold as paddocks though they be,
Here I lift them up to Thee,
For a benison to fall
On our meat and on us all."—S5.

H. C. BATTERBURY.

GRACES, THE CHRISTIAN.—The Christian Ch. owes to St. Paul the significant and suggestive grouping which we follow

1. *Their Unity.* when we pray (Trin. 14) for "the increase of faith, hope, and charity." The triad must have soon formed itself in his thought as it occurs twice in his earliest extant epistle (1 Thess. 1 3 5 8). These graces are only numbered as three in 1 Cor. 13 13, but the group recurs in Rom. 5 1-5. Separate arts. deal with each. Here it is desired briefly to emphasise four points.

1. The three are not separable qualities which can be cultivated and enjoyed apart, but distinctive aspects in the one life of the regenerate spirit. It is the activity of the *mind* which gives its characteristic quality to the grace of faith, but a mere mental persuasion is valueless in isolation. Christian faith in its essence consists in a judgment that God in Christ is completely trustworthy: "He is and he is a rewarder of them that seek after him" (Heb. 11 6). But he who trusts in and depends upon a person hopes for and expects the fulfilment of his promises. Faith in the living and eternal God must at once colour the *imagination* which gives to hope its peculiar quality. Again, faith and hope without love are not CG. "The devils also believe, and shudder" (Jas. 2 19), and the "workers of iniquity" who "knock at the door, saying, Lord, open to us," have to "depart" (Lk. 13 25-27). Only the "faith which worketh by love" (Gal. 5 6) is the all-inclusive grace; and the only hope that is

¹ See E. Hoskin's *Primers.*

Christian is *that* "hope set on him," which leads those who have it to purify themselves, even as the Object of their loving hope, their hopeful love, is pure (1 John 3:3). In a word, faith and hope, restricted to the precise and specific senses of belief and desire (activities of mind and imagination prompted by the *will* which seeks comfort and advantage), are no Christian activities. Baptised into their fuller Christian meanings, each of the three involves and implies the rest. Faith is the realisation of the Eternal God, as the past has revealed Him in the Gospel of the life, death, resurrection, and exaltation of the Son of God. Hope is the confident reaching out of the soul to the further and fuller revelations of grace here and hereafter which that Gospel promises. Love is the cleaving of the awakened heart in the self-surrender of unquestioning devotion to the Almighty Father, the Divine-human Brother and Lord, the indwelling and regenerating Spirit, as faith presents the Triune God in the living present.

2. In this essential unity of the Christian life is found the reconciliation of those seemingly sharp antinomies of thought and divergences of expression which embittered the

2. Their Distinctiveness. Christian life of the Reformation period and helped to divide the Church. If the CG. are not separable or successive as such, if—that is to say—they only become Christian when they involve and imply one another, then we may, without being untrue to principle, tolerate varieties of emphasis in accepted types of Christian teaching. Of the soundness of this position our PBs. and hymn-books, in their catholicity of devotional expression, are a concrete and convincing proof. The real distinctions involved are not thus obliterated. And there is a natural order of development, which carries with it a grading of values. Hope (or fear, its shadow) first agitates the soul with desire for some blessing, here ("Who shall deliver me from the body of this death?" "Oh, for the wings of a dove," "As the hart pants, so longeth my soul after thee, O God"), or hereafter ("I desire to depart and to be with Christ which is far better," "Come, Lord Jesus"). Faith fastens on the satisfying object ("I know whom I have believed," "Lord, I believe"). Love thereupon is born ("Her sins, which are many, are forgiven, for she"—to whom he said, Thy *faith* hath saved thee—"loved much," "Lord, thou knowest that I love thee"). The primacy of love follows from the sovereignty of the heart in the manifold order of human nature (cp. MAN, §§ 17-25).

3. It is another consequence of the same unity that the CG. are directed upon man as well as God. It is indeed the chapter occupied with love in its manward aspect which groups it most decisively as the highest in the triad of which faith and hope are the other members. In God man lives and moves and has his being (Acts 17:28), and the amazing truth of his kinship with the Creator in whose image he was made carries with it as a consequence the duty of faith, hope, and love towards his fellow-men. So the first commandment of love to God, just because it involves heart, mind, soul, and strength, *includes* the second, and does not merely imply it as an appropriate *pendant* or parallel. And

Christian *love*, directed ever to the godlike in man, "*believeth* all things, *hopeth* all things."

4. The possible "increase of faith, hope, and charity" is without limit. Love never "faileth," never drops out of the circle of elements that makes up the Christian life. And in the conclusion of 1 Cor. 13 the unity of faith and hope with love is shown by the singular verb (*muéve*), "and now *abides* faith—hope—and—charity, this triad."¹ So in this persistence of the CG. which our faith accepts we gain an insight into the life of the eternal world. The time element, on which the interest of life depends, is given with hope. The occurrence of new revealing deeds of God, and the validity and value of the old, are assured with faith. And the continuance of persons is required by love.—K3.

G. HARFORD.

GRADINE.—(Lat. *gradus*). Originally the ornaments of the Holy Table stood directly upon it. Then a G. or raised ledge, over or behind the Table, fixed to the wall or reredos, was introduced to hold the ornaments. No unquestioned example occurs till recent times. It is sometimes incorrectly called *super-altar*. Occasionally two or more gradines are found. [The correctness of the G. is somewhat doubtful. It is certainly not authorised by the Ornaments Rubric. Cp. No. 66 in Table I at end of RITUAL LAW.]—R5.

S. REDMAN.

GRADUAL (GRAIL).—An anthem sung after the Epistle—according to ancient precedent from the Gospel lectern. In the time of St. Augustine it was a whole Ps.; later, it consisted of sacred words repeated thrice, with a psalm-verse after the first, and the *Gloria Patri* after the second repetition. It is said to have derived its name from the *gradus*, or step whence it was chanted. Its use is a witness to the fitness of the Psalter as an accompaniment to Eucharistic worship, and to the ancient custom of interposing singing between readings of Scripture (cp. the position of *Te D.* at MP and *Magnificat* at EP).—Q2.

MAURICE F. BELL.

GRADUATES.—In 1549 it was provided that G. should wear their hoods when preaching; and canon 25 requires any one on a Cath. or Collegiate foundation to wear his hood "at the times both of Prayer and Preaching." Canon 58 requires ministers when officiating to wear their hoods, if graduates, but if not, "some decent Tippet (*i.e.*, Scarf) of black, so it be not silke."—R3.

G. HARFORD.

GRAVE.—An excavation in the earth in which a dead body is deposited; hence any place of interment. Sometimes a grave is lined with brick or takes the form of a vault.—Oa.

HUGH R. P. GAMON.

GRAVESTONE.—Properly, a stone placed over a grave or at the entrance to a tomb; but the term is commonly applied to an upright stone at the head or foot of a grave, bearing an **INSCRIPTION**. By strict law no G. can be erected in a churchyard without a Faculty from the Ordinary, and apparently no usage to dispense with such a Faculty can be established as a legal excuse. It is, however, usually sufficient to obtain the incumbent's consent.—Oa.

HUGH R. P. GAMON.

¹ It may be noted that *Church Praise*, 1907 (a Presbyterian hymnal), omits from Bp. Chr. Wordsworth's Quinquagesima hymn the verse containing the lines, "Faith will vanish into sight, Hope be emptied in delight." But they need only mean that earthly faith will in heaven assume an intenser form as sight, and that hope will lose the urgency of contrast with an unsatisfying present. At the same time they must to most readers *seem* to contradict the NT text.

GRAVEYARD.—A burial ground or enclosure for the burial of the dead. Though it is more commonly used as a synonym of **CHURCHYARD**, it may be used with equal propriety as a synonym of **CEMETERY**.—*oa.* HUGH R. P. GAMON.

GREGORIAN CHANT.—See **PLAIN-SONG**.

GUNPOWDER TREASON.—See **STATE HOLY-DAYS**.

HABIT OF CLERGY, OUTDOOR.—The latest regulations concerning the outdoor habit, or everyday dress, of the clergy of the Church of England are contained in canon 74 of the Code of Canons which were issued by the Convocation of Canterbury, with the Royal sanction, 1603-4, but which did not receive confirmation of Parliament at the time. This canon has neither been repealed nor varied by subsequent legislation; and, though custom has gradually modified some of its antiquated details, and disuse has affected others, yet, from a legal point of view, it remains the standard of the everyday dress of the English clergy. Canon 74 is founded on an Act of Convocation, 1557, *de Vestitu*; Royal Injunctions, 1559, § 30; Advertisements, 1564, § 4 (Cardwell, *Synodalia* 2 457; *Doc. Ann.* 1 225, 329).

Canon 74. *Decency in Apparel enjoined to Ministers.*

"The true, ancient, and flourishing Churches of Christ, being ever desirous that their prelacy and clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God: we therefore following their grave judgment, and the ancient custom of the Church of England, and hoping that in time newfangledness of apparel in some factious persons will die of itself, do constitute and appoint, That the archbishops and bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all deans, masters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches (being priests or deacons), doctors in divinity, law, and physic, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns (*togis*) with standing collars, and sleeves strait at the hands, or wide sleeves, as is used in the universities, with hoods (*caputiis*), or tippets of silk or saracen (*vel liripipiis ex serico*), and square caps (*pileis quadratis*). And that all other ministers admitted or to be admitted into that function shall also usually wear the like apparel as is aforesaid, except tippets (*liripipiis*) only. We do further in like manner ordain, That all the said ecclesiastical persons above mentioned shall usually wear in their journeys cloaks with sleeves (*pallia cum manicis*), commonly called priests' cloaks (*presbyterorum pallia*), without guards, welts, long buttons or cuts. And no ecclesiastical person shall wear any coif or wrought nightcap (*pileolo ullo lineo acupicto*), but only plain nightcaps of black silk, satin, or velvet (*ex nigro serico, tramoserico, aut holoserico*). In all which particulars concerning the apparel here prescribed, our meaning

is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said persons ecclesiastical may use any comely and scholarlike apparel, provided that it be not cut or pinkt (*scissuris aut puncturis variegati*); and that in public they go not in their doublet and hose, without coats or cassocks (*promissis vestibus*); and also that they wear not any light-coloured stockings (*tibialia colorata*). Likewise poor beneficed men and curates, not being able to provide themselves long gowns (*talarium togarum*), may go in short gowns (*togis uti curtoribus*) of the fashion aforesaid" (Cardwell, *Synodalia* 1 206, 289).

The official outdoor habit, "the accustomed apparel" of *Bishops*, referred to in canon 74, comprises: cassock, rochet, chi-

3. Bishops' Outdoor Habit. mere, tippet (properly a black scarf lined or edged with fur), and black velvet square cap. The bishops still retain this outdoor habit in proper use when attending the House of Lords. By custom the bishops have come to wear this outdoor dress in service time; this is, however, not the full episcopal vesture for ministration referred to in the Ornaments Rubric. For illustrations of the outdoor or ordinary habit of a bishop, see portraits of Fox (Corpus Christi Coll., Oxford), Warham (Louvre, Paris), Crammer (Nat. Port. Gall.), Parker (Lambeth Pal.). Ridley, in 1555, on his way to the stake, wore (Foxe, *Acts and Mon.*, 1583, p. 1769) "a faire blacke gowne furred, a tippet of veluet furred, a veluet night cappe and a corner cappe on his hed." He had no doubt been deprived of his rochet at his degradation the day before. It is very doubtful if the bishop's cassock, a part of "the accustomed apparel" of canon 74, was in 1604 and previously of either *purple* or *violet* hue: the colour of Abp. Warham's cassock was *scarlet*, and that of Abp. Crammer *black*. The pectoral cross is wanting in all the portraits referred to above, as is even the case in the portraits of Cardinals Wolsey, Pole and Allen: this ornament, so frequently worn in the present day by Anglican bishops, both in and out of service time, was unknown in England in the 2nd year of Edw. VI.

The official outdoor habit of *Priests*, according to canon 74, consists of: cassock (traditionally double-breasted, and devoid of a

4. Priests' Outdoor Habit. row of buttons down the front); gown (a certain variety in shape allowed); hood, or tippet (that is, scarf); square cap (see **CAP**); coif (skull-cap) of black silk, satin, or velvet; and priest's cloak on journeys. There is no English authority for the Italian biretta, or for the cape worn over the shoulders of the cassock. For illustration of the outdoor habit of a priest, see Staley, *Ceremonial of Eng. Ch.*, plate 17, p. 285.

See Lacey, *The Eccles. Habit in England*; Robinson, *The Black Chimere, St. Paul's Eccles. Soc. Trans.* 4 126 ff., and 181 ff.; Dearmer, *The Parson's Handbook* 134 ff.—*TC.*

V. STALEY.

HAIL MARY.—See **MARY**, THE **BVM.**, § 2.