

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 This canon has neither been repealed nor varied by subsequent legislation; and, though custom has gradually modified some of its antiquated details, and disuse has affected others, yet, from a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 sarcenet (*vel liriipiis 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 (*liriipiis*) 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 pink (*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 curtiobibus*) 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, chimer, 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), Cranmer (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 gounne 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. Cranmer *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 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.

HAMPTON COURT CONFERENCE.—See HISTORY OF THE PB, § 15.

HANDS.—Washing of H. is a common Christian ceremony, expressing innocency or getting rid of evil; cp. Ex. 30 19 f., Deut. 21 1. **Washing of 6 f.**, Ps. 26 6, 73 13, for Jews, and Matt. 27 24 (Pilate) for the heathen. We find it practised: (a) By Christians bef. pr.; Tertull., *de Orat.* 13; he attests the custom but ridicules the notion that washing is necessary before prayer, and the *Canons of Hippolytus* 25 224, 27 241, bid the faithful to wash their hands before prayer, but say that it is unnecessary to bathe the whole body. Cp. also *Test. of our Lord* 2 24, *Egyptian Ch. Order* 57, *Ethiopic Ch. O.* 48. (b) Bef. entering a church, often coupled with feet washing. Hence fountains were commonly found in the court of the church, Eusebius, *HE.* x. 4 40; Socrates, *HE.* 2 38, etc. For the courtyard see *Test. of our Lord* 1 19. (c) By the celebrant, sometimes by assistants also, at the Offertory; Cyril of Jerusalem, *Cat. Lect.* 23 0 (quoting Ps. 26 6; all the Presbyters); *Apost. Const.* 8 11 (*τοῖς ἱερεῦσιν*); *Ordo Romanus* I (8th cent. ?), ed. Atchley, p. 134 (by Pope and Archdeacon); *Ord. Rom.* II (9th cent. 2), *ib.*, p. 156 f. (by Pope, Archdeacon and all the Deacons). The LAVABO is, however, not mentioned by Amalarius of Metz (who died 837). It is given in Cosin's *Notes (Hierurg. Angl., 2nd ed., 2 78, cp. 2 178)*. (d) By bishops bef. ordaining another bishop; *Test. of our Lord* 1 21, *Arab. Didascalia* 36. (e) By communicants bef. reception; Caesarius of Arles, *Serm.* 229 5 (in App. to Augustine's *Sermmons*, ed. Ben.). (f) By the celebrant (ablation of fingers) aft. his communion in the Roman, Sarum and other Missals, and aft. the Blessing according to a common Anglican custom in the present day. This is not mentioned in Christian antiquity.

Hands raised: (a) *In prayer.* This is a Christian custom inherited from the Jews; cp. 1 Kgs. 8 22 (Solomon), Ps. 28 2, 63 4, 134 2; see 2. **Lifting up of Hands.** It was also a common custom among the heathen; see e.g., Virgil, *Æn.* 3 176 f. Patristic references are: Tertullian, *De Orat.* 14, 17, *Apol.* 30; Clement of Alexandria, *Strom.* 7 7; Origen, *De Orat.* 31 (eyes and hands uplifted); Eusebius, *Vit. Const.* 4 15 (Constantine depicted on coins raising his eyes and spreading out his H. as if in pr.). The raising of the H. was accompanied by stretching them out, apparently in the form of a cross: as Tertullian says (*l.c.*), the praying Christian took his model from the Lord's Passion. In all ages of the Church it has been usual for the celebrant at the Euch. to raise his H. in pr.; the East Syrian presbyter never says any Coll. (which only a priest may say) without doing so. (b) *In baptism*, by the candidate when making the Renunciation, for emphasis: Cyril of Jer., *Cat. Lect.* 19 4. We may compare our Lord's action of stretching forth his hand as an expression of emotion or for emphasis in Matt. 12 49, or St. Paul's in Acts 26 1. (c) *In blessing*, cp. Lk. 24 50. This is the common attitude in giving the benediction, so that *χειροβασία* (which often means a stretching forth of the hand over a person as well as a manual contact) is frequently used to mean "a blessing." (See also LAYING ON OF HANDS.)—R2. A. J. MACLEAN.

HANGINGS.—See CURTAINS.

HARVEST FESTIVAL.—The regulations in the Mosaic law touching H. thanksgivings were partly due, we may well suppose, to the fact that the

customs practised by neighbouring nations

in connection with the ingathering of the fruits of the earth were wont to degenerate into licence (see Frazer's *Golden Bough*, vol. ii). According to the law of Moses (Deut. 16 16) all the men of Israel were "to appear before the Lord" at the three great "Pilgrimage feasts," which were not only historical festivals, thanksgivings for past mercies, but HF's. as well, thanksgivings for present mercies—for the beginning of H. at the Passover, for its completion at Pentecost, for the ingathering of the vintage at the feast of Tabernacles. Each occasion, and especially the last, was a time of rejoicing and of bounty to the poor (Lev. 19 9, 10; Ruth 2 2, 15; Is. 9 3, 16 10).

In mediæval England it appears that August 1, Lamas Day (in old English "hlaf-masse," i.e., "loaf-mass"), was recognised by the Church as a feast of Thanksgiving for the first-fruits of the H. On that day bread made of the new wheat was offered at the Mass and solemnly blessed.

It is not easy to trace the history of our modern form of HF., but it is certain that it has existed in England for at least sixty years. The idea that it would be meet to offer thanksgivings annually to the Almighty, whether H. be plentiful or otherwise, does not appear to have taken root until the middle of the last cent. A special thanksgiving Pr., it is true, was bef. that time occasionally issued by authority, but in each case was called forth by an abundant H. The first recorded instance occurs in 1796, "a pr. of thanksgiving to Almighty God: for the great Blessing which . . . he hath vouchsafed to this nation, in our favourable and abundant H. To be used after the General Thanksgiving . . . and to be continued for one month." Similar Prs. on similar occasions were put forth in 1801, 1813, 1842, 1846 and 1854. In 1847 a complete form of Thanksgiving, containing proper Sentences, Pss., Lessons, Colls., together with an Epistle and Gospel, as well as Prs. and thanksgivings written for the occasion, was issued "by her Majesty's special command." This was due to an abundant H. in a year of pestilence and grave national difficulties, and in consequence partakes of a penitential character (*Brit. Mus.* 3406, d. 14 11).

After this date a growing desire for an annual festival may be traced. A writer in the *Guardian* (Sept. 7, 1853), for example, pleads for a week-day Service at the conclusion of H. and records that he has held such a service since 1850 with increasing success. On Oct. 1, 1854, a "thanksgiving service for a plentiful H." was held, apparently for the first time, in St. Paul's (Arch. Sinclair, *Memorials of S. Paul's Cath.*, c. 29), and in the same year the Bishop of Oxford writes, "I have no authority by which I can lawfully appoint a day of thanksgiving for my diocese; nor can I appoint special lessons for any service," and goes on to suggest that notice should be given that on such a Sunday "a sermon will be preached upon the subject, the Holy Euch. specially administered, and the thanksgiving offerings of both communicants and others be collected" (*Guardian*, Sept. 20, 1854).

In 1858 HF's. had become popular, at least in country districts. We read of village churches beautifully decorated and crowded to overflowing by labourers and their families at the service held in church before the customary "H. Home" rejoicings. At one such meeting we find the Vicar contrasting the old and new method of celebrating

"H. Homes": formerly, he says, "There was not the slightest recognition of Almighty God and no meeting in God's House to thank Him for the H." (*Guardian*, Oct. 6, 1858).

From this date the wish for an authorised form of service becomes pronounced, but it was not until 1862 that both Houses of Convocation for the Province of Canterbury agreed on and issued their present form (published by Longmans).

That such a festival as H. Thanksgiving should be recognised in our PB seems to be called for by the appointment of Rogation days, but whether a fixed time should be indicated for its observance, or a form of thanksgiving inserted, are questions to be faced in the future. In the Amer. PB (1789) there is a "form of Pr. and Thanksgiving . . . for the fruits of the earth . . . to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority"; and in the Irish PB (1878) is found "a form of Thanksgiving for the Blessings of H.," but no date is fixed for its observance.—C2.

H. C. BATTERBURY.

HASSOCKS are made in different sizes. In choosing them regard should be had to the height of the pew-backs and width of pews, as these considerations are important both in respect of facility in entering and leaving the pews and in kneeling. For pews of ordinary width a suitable size is 14 in. by 8 in. For pews moderately high a height of 5 in. is not too much, but the 3 in. size is also convenient. H. are made chiefly in hemp, felt, and Brussels, and cost from £4 to £8 a hundred. It is cheaper in the end to buy good H., as the lower-priced very quickly burst with wear and the packing is inferior. In most cases wood KNEELERS are preferable. They are permanent and cost little more than H. of the best kind.—R5. G. VALE OWEN.

HATCHMENT.—Shortened from "Achievement" (*N.E.D.*), a lozenge-shaped escutcheon placed over the entrance of a deceased person's house for, say, twelve months, and then sometimes removed to the parish church. The incumbent is not obliged either to receive or keep it, but, if Hs. are in a church, they ought, for antiquarian reasons, to be allowed to remain there, though they should not occupy a prominent position. In the 16th cent. shields were carried at stately funerals, hence the H., which came into vogue during the 17th cent. and remained common in the 18th, but is little used now.—OC.

W. A. WICKHAM.

HEAD COVERING.—See CAP.

HEALING.—See UNCTION.

HEARSE.—(1) The triangular iron frame which supported the candles used at TENEBRAE. (2) A framework, more or less elaborate, with lights, escutcheons, hangings and decorations, placed over a corpse in a church, e.g., the "goodlye Herse wt. manye lights," etc., figured from the Islip Rolls, in *English Altars* (Alcuin Club). The H. was sometimes placed, with a hearse-cloth, over a tomb, e.g., a brass one still in the Beauchamp Chapel, Warwick. The word was also used of the wooden frame attached to a bier to support the hearse-cloth or pall, when the body was thus reverently covered, before the less seemly fashion of heaping the coffin with flowers had set in. (3) The carriage on which the corpse

is borne to the grave. In the 17th cent. a "horse-litter" was sometimes used. In the next cent. Nicholas Blundell used to lend his carriage to his neighbours. Later on there was generally a Parish H., and a hearse-house in the churchyard. A quaint two-wheeled H. with stumpy plumes is still to be seen at Mytton, kept in the Tower of the Church. The H. was often hung with trappings. Later came the "nodding plumes" ("the hearse with its dismal emblazonry," *Guy Mannering*). These are rarely seen now. Few modern hearses are comely, and many are most unsightly. The glass-sided H. is perhaps the simplest and best, if the coffin is covered, as it should always be, with a pall. Where circumstances permit, the wheeled bier, with H. and hearse-cloth, is much better than a horse vehicle.—OC.

W. A. WICKHAM.

HEAVEN.—Heaven is regarded as the abode of God. (1) The Father, who "is" or "dwells in H." (LP, Lit. "de caelis," Sea, 1. **The Divine Abode.** HC Off.). There the divine kingdom exists (S. aft. Asc.), thither the suffering saints look for their vision of glory (St. Steph.), and thence God is besought to "look down" upon the sick (VS). (2) The Son, for thither "our Saviour Christ" ascended, as the three Creeds teach, and there are His "natural Body and Blood" (HC blk. rubr.), for with "body, flesh and bones" He went up (Art. 4), as the narrative in Acts implies (cp. Asc. Pref.). There in vision the protomartyr saw Him standing (St. Steph.). (3) The Holy Ghost, because thence He "came down" at the Pentecostal outpouring (Whit. Pref.; cp. Coll., and S. aft. Asc.). (4) Further, H. is the dwelling-place of the angels, whether conceived as in ancient times as controlling spirits of the spheres (Te D., Bened.), or as graded ministrants of God (HC Sanctus, St. Mich.), who would seem to be understood as those who fulfil there in perfect harmony the divine Will (cp. LP).

(a) H. in the language of the old cosmology represents the upper portion of the created universe, the terms "H. and earth" together

2. **Other Uses.** forming the general expression for the whole. This combination is the most frequent in the PB; thus, the universe is full of the majesty of the glory of God (Te D., HC Sanctus); for both parts are His creation (Ap., Nic. Cr., Sea), in both all things are "ordered" by His "never-failing providence" (8 Trin.), and the constituent parts are contrasted in language reminiscent of Law (Cat., HC, VS), Prophets and Psalms (Sea).

(b) *The Kingdom of H.* is a related phrase of which there are several instances in the PB, signifying in the Jewish terminology of the first evangelist that supernatural km. of glory divinely prepared and divinely brought. To it access has been opened by Jesus for His faithful ones (Te D.): they shall inherit (Cat.) and be made partakers of it (HC Exh.¹), yet to some extent partaking and inheriting are present facts. For Infants and Adults prayer is made that Jesus Christ would give them "the km. of H. and everlasting life" (Bapt. 1. 8).

(c) *Heavenly* as an epithet applied to God the Father is met with in addresses of petition from numerous prs., also in "our (your) h. Father," etc. So too the km. of which Christians are partakers is h. (HC). Phrases relating to H. in the eschatological sense are "thy h. treasure" (11 Trin.), "thy h. promises" (13 Trin.), and "h. habitations" (VS).

It is noteworthy that H. is never used absolutely in the PB to signify the condition or abiding place of the saints in the future, the home of the blessed, just as in the Synoptists this usage does not occur. Nor does the popular notion of "going to H." appear in the language of the PB. Moreover, it is just in regard of the terms relating to the so-called "Last Things" that there is most urgent need for reinterpretation. For the traditional material imagery which is reflected to some degree in the PB cannot be dissociated from a cosmology and a religious hope that are alike geocentric. Language in all probability intended at first to be taken literally can only be regarded by the modern mind with its wider knowledge of the universe as symbolic presentation, the temporary expression of spiritual and moral truths that have abiding value. In the PB the future state, as with the NT writers, is adumbrated by various figures rather than definitely described. To enter into speculative detail concerning H. in its future meaning is unprofitable, for it is beyond the range of human experience. Even the words of Jesus only afforded hints in the pictorial language of parables, the interpretation of which is disputed. In His days there had been much recent development of views on the age to come, and their expression was very diverse. They are found in the apocalyptic literature of the Jews, which incorporated and attempted to combine the ideas of inherited nationalism, the dualistic speculations introduced under Persian influence, and the vividly imaginative constructions of their own confident faith amid struggles against world-powers. Our Lord's reserve and infrequent recorded references to the subject thus form a healthful warning against dogmatic definiteness of detail; even when using current traditional material He transformed and spiritualised it. Still the old phrases hallowed by catholic memory may be adopted, but far different is ours from the Jewish nationalistic conception; our vaster thoughts of God demand a larger view of Heaven.

That H. is with God, in communion with Him and with the saints, is sufficient solace for the believer, based as it is on the fixed conviction of His power and love; and of that "certain hope" Jesus Himself is the pledge. H. is but a word-symbol for transcendent conditions which can be expressed but very inadequately under the human categories of space and time which have to be utilised.—K2⁹.

E. W. WINSTANLEY.

HELL.—Just as Heaven *per se* is not to be found in the PB for the state of final bliss, so also there is no example of H. in the sense of popular eschatology as the place or state of endless torment. For this implication "damnation," "everlasting fire," etc., are used. (See JUDGMENT.)

Apart from the Gospel portions, H. only occurs thrice in the PB, and then in the sense of Hades, the unseen underworld, according to Jewish cosmology the waiting-place of the departed. These references are in the Creeds (Ap. "ad inferna," QV. "ad

inferos") and Arts. (3 "ad inferos"). They allude to our Lord's descent thither during the period of entombment, an event which is implied in the words "from the dead" which follow in the Creeds, and which is recorded in the NT, 1 Pet. 3 28 ff., 4 5 f.; cp. Acts 2 27, 31, Rom. 10 7, Eph. 4 9, interpreting OT passages in relation to it.

This belief emphasised the reality of the death and burial of Jesus, and appears very familiar in early days independently of the Petrine Epistle (e.g., Ign., Just., Gosp. Pet., Iren., Tert., Clem. Al., Orig.; also the recently discovered "Odes of Solomon"). It is met with in confessions of Greek synods in the 4th cent., and in the Bapt. Cr. at Aquileia ("in inferna," according to Rufinus), but is not incorporated in the Ap. Cr. till much later. Even then it is merely a statement of fact without any reference to the nature of our Lord's activity, that "harrowing of hell" which appealed so strongly to Christian imagination. To this indeed Art. 3 in its earliest form alluded, as well as to the Petrine passages, concerning which no certain solution can be said to have been reached.

For their discussion, see Clemen, *Niedergefahren zu den Toten*; also *Bibl. Dict.* and *Comm.*; Plumptre, *Spirits in Prison*; *Trans. of 3rd Intern. Congr. of Hist. of Religions* 2 293 ff. (Loofs); etc.—K2⁹.

E. W. WINSTANLEY.

HEREFORD USE.—See USE, § 17.

HERESY, HERETIC.—These words are not of common occurrence in the PB, but their use may be illustrated from the suffrage in the Litany which asks for deliverance "from all false doctrine, heresy, and schism," and from the 3rd Collect for Good Friday, which prays for mercy on "all Jews, Turks, Infidels and Hereticks." In other passages there is a reference to the subject without any use of the word itself, e.g., in the question put to bishops and priests as to their readiness "to banish and drive away all erroneous and strange doctrines contrary to God's Word."

["Heresy, in law, is only that which has, before 1559, been adjudged so to be by the authority of the canonical scriptures, or by any of the first four General Councils, or by any other General Council wherein the same was declared heresy by the express words of the canonical scriptures, or which, since 1559, may have been, or may be, determined to be heresy by Parliament with the assent of the clergy in Conv.," Halsbury's *Laws of Eng.*, 1910, 11 653, thus summarises the still valid definition in 1 Eliz. c. 1, s. 20, and adds in n., "where a clerk is accused of heresy, the arts. of charge must distinctly state the obnoxious opinions and the exact terms in which he has uttered or published them."—G. H.]

The words "heresy" and "heretic" came into the English language from the Latin *hæresis*, *hæreticus*, which represent the Greek *αἵρεσις*, *αἱρετικός*, the former word denoting (1) choice, selection, (2) the tenets of a school or sect, or the sect itself; hence it was applied to the self-willed adoption by individual Christians of doctrines or principles divergent from those of the Church; the "heretic" is the man who adopts such opinions. Both words are found, the latter only once, in the NT (1 Cor. 11 19, Gal. 5 20; Titus 3 10), but in the NT the meaning is rather factiousness than doctrinal error.

Yet the dangers to which the Church was to be exposed from H. were already felt in the Apostolic age and are clearly pointed out in some of the later books of the NT, e.g., Col., Pastoral Eps., the Eps. of St. John, 2 Peter, Jude, and Rev. (see esp. Col. 2 8; 1 Tim. 4 1-8, 6 3, 20; 2 Tim. 2 17; 1 John 2 22; 2 John, v. 7; Rev. 2 6, 14). Some of these Hs. were with regard to the Incarnation, amounting to a denial that Jesus Christ had come in the flesh (2 John, v. 7); others involved a denial of future Resurrection (2 Tim. 2 18), or were connected with a perverted asceticism (1 Tim. 4 1-5). Against these and similar errors the Apostolic writings contain frequent and emphatic warnings, and in one passage (Titus 3 10) St. Paul enjoins absolute avoidance of the "heretic" who remains deaf to exhortation.

The NT, therefore, contains plain traces of the first beginnings of the heresies—derived from various sources, such as Judaism, Oriental religions, Greek philosophy—which vexed the Church (esp. in the East) in the first centuries of her life in such forms as Docetism, Gnosticism and Manicheism. It is outside the limits of this article to describe the growth of these heresies, or of the later heresies of the 4th and 5th cents. with regard to the Person of Christ or the God-head of the Holy Spirit. The Church was, from the first, alive to the danger, and a long succession of writers (such as Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Epiphanius and Augustine) devoted themselves to controverting heresy. When Provincial or General Councils became possible, conciliar action was resorted to, as in the notable instance of Arianism. The recognition of Christianity by the State soon led to the adoption of coercive methods of dealing with heretics and schismatics, and St. Augustine in his later writings justified and advocated this course, which was, unhappily, adopted by the Ch., and carried into effect for many centuries. (See also CHURCH, SCHISM. For full accounts of earlier heresies, see arts. in *DCB*; and for heresies in all periods, J. H. Blunt, *Dict. of Sects, Heresies, etc.*, 1874.)—K2^o. WALTER HOBHOUSE.

HERETIC.—See HERESY.

HERMANN'S CONSULTATION.—Hermann, Archbishop of Cologne and Elector of the Empire, born 1477, died 1552. He was of the noble family of the Counts (*Grafen*) of Wied. After acting as administrator of the bishopric of Paderborn, he was in 1515 elected unanimously to the archbishopric of Cologne. He took part in the election of the Emperor Charles V, and officiated at his coronation as King of the Romans at Aix-la-Chapelle in 1520. During the early years of the Lutheran movement, H. had taken a strong and even violent part in opposition to the new doctrines, but eventually, due, as is supposed, to the influence of Martin Bucer, he adopted the views of the Reformers. He was excommunicated by Pope Paul III in 1546. He retired to his hereditary estates of Wied, where he ended his days a few years later.

H. claims a place in this Dictionary because of a work published with his authority, and under his name, which exercised a powerful influence upon the English Reformers who compiled the PB of 1549. This book, in the German tongue, appeared in folio in

1543, and was reissued with corrections and improvements in November, 1544. Both editions were from the press of Laurence von der Mülen, of Bonn. The long German title set forth that the book contained the "Simple Deliberation (*einfältigs bedencken*)" of Hermann, Archbishop of Cologne and Elector, whereby a Christian Reformation, founded on God's word, of Doctrine, Sacraments, Ceremonies, the Services of the Church, and Cure of Souls, may be established, until such time as a free General, or National Council, or the Orders of the German Nation gathered together in the Holy Spirit, may establish a better. A Latin translation, which varies a good deal from the original, appeared at Bonn in 1545. From the Latin an English translation was published in London in 1547 and a second and amended edition in 1548. There is demonstrative proof that both the German and the Latin texts were known and made use of in the framing of the PB of 1549. (See FOREIGN INFLUENCES for details.) The book contains a number of doctrinal treatises, and also certain liturgical forms for use in the administration of the Sacraments and other rites of the Church. The Church Order for Brandenburg and Nuremberg (1533) was the source of much of H.'s book. Melancthon and Bucer, together with the less known Hedio and Pistorius, were largely concerned in drawing it up. H. himself was ill qualified through lack of learning to undertake the task. Cranmer in his letters refers to H. in terms of much regard.

The German text of the *Einfältigs Bedencken* is reprinted in Richter's *Die evangelischen Kirchenordnungen*. The Latin text (1545) has 3. **Bibliography.** not been reprinted. Much as to the life of H. and the controversies in which he was engaged will be found in G. Drouven's *Die Reformation in der Cölnischen Kirchenprovinz zur Zeit des Erzbischofes und Kurfürsten Hermann V. Graf zu Wied* (1876), and in C. Varrentrapp's *Hermann von Wied und sein Reformationsversuch in Köln* (1878).—B1. J. DOWDEN.

HIERARCHY.—The organisation of the Church for administration and for the ministry of the Word and Sacraments. It is distinguished as of two kinds, H. of *Order*, and H. of *Jurisdiction*. (1) In regard to the first, see **ORDERS (HOLY)**. It is enough to point out here that in the 2nd cent. is found a gradation of (i) bishops (normally one for each city and neighbourhood); (ii) priests; (iii) deacons. It is disputed whether these bishops represent a localised apostolate, or a concentration of the higher powers of the presbyterate. Those who hold the former view are disposed to reckon the episcopate a distinct Order; those who hold the latter take it to be only a specialisation within the Order of the Priesthood. In any case, the fundamental source of the H. is most naturally found in the devolution of powers in various degrees from the Apostles. A later devolution of the same kind produced further degrees below the Diaconate (subdeacon, etc.), but these are not usually reckoned hierarchical.

(2) The H. of Jurisdiction depends upon the limitation of authority in the Church to places or persons. The Apostles seem to have exercised their authority within certain spheres of influence, more or less clearly defined by mutual

arrangement or by force of circumstances (Rom. 15 20, 2 Cor. 10 16, Gal. 2 9), and the presbyter-bishops and deacons of the NT are evidently local administrators. The differentiation of functions in 1 Cor. 12 4-10 is not hierarchical. The itinerant Prophets of the *Didache* (perhaps identical with those of Eph. 3 5) seem to have succeeded to the place of the Apostles. The bishops of the 2nd cent. are clearly superior in administration to the presbyters, and a local H. is thus instituted. St. Cyprian regards all bishops as theoretically equal, though his own conduct shows the practical superiority of the incumbents of the more important sees. The development of the provincial system (ARCHBISHOPS, PATRIARCHS) created degrees of authority among bishops, and gradations among presbyters were of contemporaneous growth, as is seen in the vexed question of *Chorepiscopi*. Eventually, and especially after the systematising of the Canon Law, gradations of this kind became numerous. The practice of appointing minor clerks to high administrative and judicial offices finally produced a complete severance of the H. of Jurisdiction from the H. of Order. For example, the Dean of Arches, now usually not in holy orders, is superior in jurisdiction, as Judge of the Provincial Court of Canterbury, to a diocesan bishop.—A3. T. A. LACEY.

HISTORY is the vision of reality, revealed in a series of events, and mirrored in the memory of mankind. The historian is therefore a seer, and the old Jewish grouping of the histories and prophecies of the OT under the Former and the Later Prophets is philosophically sound. A true historian must be a prophet, beholding in and under the outward events their unseen and eternal basis and meaning, though the prophet, so far as he under guidance from above imaginatively constructs the *future*, has in that degree become other and more than historian.

Every historical work is a *selection* more or less deliberately made from a much larger *collection* of materials. But it need not for that reason be misleading. That a great man may in some critical moment of supreme self-expression reveal himself to the right observer more effectively than to another who has through years seen his life as a succession of petty happenings, is evidenced by the saying, "No man is a hero to his own valet." So, if a historian can with few strokes present his personages in their essential character, we have no right to demand, though we may often desire, more.

H. must be a unity, for it is an axiom of thought that reality is one. And for those who have learnt to know reality from

2. Its Unity. Holy Scripture, and from its witness and guardian, that Ch. which is "the pillar and ground of the truth," the open secret of its unity will ever be the mind and will of God, partly embodied already in the world, partly in process of being revealed to, and accepted by, mankind.

Judged by this test, nearly all the books bearing the word "History" on their title pages, without any

adjective to limit its scope, have been profoundly and perilously misleading.¹ Especially is this true of the manuals "for schools and colleges," from which the youth of this and other nations have been left to gather their earliest and sharpest impressions of the development of reality in the Christian centuries. J. R. Green's *Short History of the Eng. People* was for long almost the one shining exception. At last, the qualifying epithets, political, social, economic, etc., are coming into use. But it is quite urgent that parents and teachers shall guard the young against the subtle danger arising from deliberate or inadvertent ignoring of religion, or from its jejune, disproportionate and inaccurate treatment, in ordinary histories.²

Even *Ch. History* is not free from a kindred danger. Either religion may be too narrowly interpreted, almost as though the exclusive possession of the particular body of Christians under consideration, or some particular element may be over-emphasised, the organisation or the theology or the ceremonial of the Ch. It is, of course, easier to describe a part, than to present so richly complex a whole as is made up by the inner and outer movements and relations of all who profess and call themselves Christians. But, if less than the whole of the religious life of Christendom is in view, the limitation should be stated; and it is not enough to specify limits of *date* and *locality*.

H. is not a science like chemistry; but that is not because its status is inferior, but for an opposite reason. It is the historical element of recorded observation which gives to any science all its certitude and validity. The so-called laws and the convenient terms and classifications are but compendious means for recognising, remembering, recalling, and relating, groups of data, those data being strictly facts of history. Science, when it leaves this historical basis in observation, sacrifices the modest truth of particulars to gain the handy compactness of generality:³ H. ever describes events in their unique individuality.

The complaint is sometimes made that in H. there can be no demonstration such as is available in mathematics. But that is, once more, not because H. must take a lower place than mathematics in regard to reality, but for the opposite reason. That which is mathematically demonstrated is never a statement about reality, but always some result of manipulating numbers, symbols or figures, which is only inevitable because the mind made them after its own pattern and did not find them in the real world. Twice two makes four for the very good reason that we have consented to call $2 + 2$ by the name four and to mark it by the symbol 4.⁴

¹ It is proper to note that this is not a little due to the pernicious habit of post-Reformation writers dividing H. into sacred and profane.

² The same risk may be noted as arising in connection with much prose fiction.

³ For *practical* purposes the particulars of Science are, of course, useless until they are classified and generalised. Cp. *MAN*, § 25, and Table II there.

⁴ It is again true that this mathematical machinery of the mind, with its numbers, lines and symbols, is for *practical* purposes quite indispensable as a means of conveniently grouping and rapidly handling facts and objects. [See further, Croce, *Logica* (2), 1909, pp. 15-27, 229-261.]

But Ezekiel's curt record, "At even my wife died" (24 18) carries conviction with it across the centuries. If H. cannot produce certitude, nothing else can. If it fails in a particular case to produce certitude, that may be accounted for in many ways. There may not have been preserved or discovered sufficient evidence to justify assurance; or this evidence may not be known, or not convincingly marshalled. Or the investigator may be mentally deficient, or inefficiently prepared by experience, or biased by prejudice or self-interest, or distracted by other things (cp. KNOWLEDGE). But the vastness of the ocean of human ignorance, and the insecurity of certain historical quagmires, must not weaken confidence in the sure foundations of ascertained fact.

Something more is said under KNOWLEDGE about the ascertainment of historical truth.

Here it needs only to be pointed out that, in regard to times earlier than our own, a preliminary discipline is necessary before it is safe to pronounce judgment upon alleged facts of H. Even in a trial concerned with yesterday, the "evidence" in court is of varying value according to the knowledge, power of expression, and good faith of the witnesses, and the personal equation has always to be allowed for. Much more, then, where the witnesses are documents, and especially where these are anonymous, and most of all when they are composite (as is the case with a large part of ancient and mediæval narratives), the witnesses have to be weighed in the balances of criticism before H. can be safely constructed from the data which they contain.

The two processes of judgment—upon the documents and upon the events—go on concurrently, for in historical inquiries the reasoning proceeds by a kind of oscillatory movement. Backwards and forwards the student must patiently go, comparing his estimates of authorities with his construction of facts, then readjusting the first by the second, and so on, till a stable equilibrium of conviction is reached, or the inquirer reports the problem as for the present unsolved.

The PB is based on certain assumptions as to Biblical and Eccles. H. Its creeds, its sacraments, its institutions, its ritual, its polity, are rooted in H., and, of all Chs., the Ch. of Eng. has made most of H. The grounds of her fundamental assumptions have, during the last century, been minutely examined in the light of modern methods of inquiry. As a result, there is a still considerable Right of staunch conservatives who assert that tradition has been vindicated all along the line; there is a less considerable Left of pronounced sceptics who declare that the records have been torn to rags; and, in between, is the Centre, comprising the large majority of responsible students, who do not pretend to echo all the views of an earlier generation, but who find God in Christ, and Christ in H., with a reasoned certitude all their own.

These have taught us to trace in the OT the Divinely guided ascent of Israel from the level of the book of Judges to the loftier plane of the Psalter, as by a ladder set up from earth to heaven. Some of its histories stand out as the most authentic memorials of antiquity. Others, when sifted, add much precious material to our knowledge. All remain as mirrors of the interests, ideas, and institutions of the ages to which their authors belonged. And the whole abides as the imperishable monument of the people who, of all the older races, heard most distinctly the voice of God, and knew Him best.

In the NT they have disentangled for us a strong and closely interwoven cord (not a chain—

with strength equal but to its weakest link) of artless testimony, linking us securely to the First

Christian Age. And in the midst of all the documents—Matthæan Logia, Marcan Interpretations of Petrine Memoirs, Lucan Gleanings of Palestinian Recollections, Johanne Echoes of the Life-bringing Word, Lucan Records of Pentecostal Activities, Pauline and other Apostolic "Letters from the heart," and the closing Apocalyptic Visions—in and under and through and over them all there moves supreme the Son of God, transcendent by their unanimous witness. It is the Historic Fact of the unique figure of the Christ which (apart from differences of detail—some of them very important) extorts a homage, real even when almost half reluctant, from the main mass of honest NT students.

In the NT and later records similar unprejudiced study has revealed the mystical Body of Christ in its unity and universality, developing from the first as an organised whole, with the two Sacraments of the Gospel everywhere received, a Baptismal Creed growing up round the Baptismal Formula, an Apostolic Ministry at work, the Lord's Day an established institution, the New Law moulding life, and the New Worship fashioning its own liturgical forms.

Finally, it may be justly claimed that (after making allowance for unsolved problems, the altered perspective of some historical events, persons and institutions, and a change of view as to certain details of historical construction) the foundations of PB religion are stronger than ever. If some of the ground is less solid than it once seemed, at least the points which have to bear most weight are now underpinned with the reinforced concrete of critical reconstruction, in place of the once sound, but at last decaying, timber of imperfectly tested tradition.—U.

G. HARFORD.

HISTORY OF THE PRAYER BOOK.

- I. BEGINNINGS UNDER HENRY VIII, § 1.
- II. THE FIRST PB OF 1549, § 2-7.
- III. THE ORDINAL OF 1550, § 8.
- IV. THE PB OF 1552, § 9-11.
- V. THE ELIZABETHAN PB, § 12-14.

5. H. and Certitude.

6. H. and Criticism.

7. H. and the PB.

8. H. and the OT.

10. H. and the Church.

- VI. ALTERATIONS UNDER JAMES I, § 15-16.
 VII. THE PB OF 1662, § 17-20.
 VIII. SUBSEQUENT MODIFICATIONS, § 21-22.

I. BEGINNINGS UNDER HENRY VIII.

Until the last few years of the reign of Henry VIII the public offices of the Ch. of Eng. were in Lat. The exceptions to this rule were few and precise. Not only were the offices in Lat., but they were still unchanged in form until the period named, notwithstanding a series of doctrinal and ceremonial alterations carried out in the later thirties.¹ These alterations, to say nothing of other considerations, really necessitated some liturgical revision, but it was probably the difficulty of such a task and the certain hostility which its performance would provoke that delayed any authoritative attempt until 1541. In that year a commencement was made, suggested perhaps by QUIGNON'S BREVIARY to some extent, when a printed ed. of the Sar. Brev. appeared purporting to "omit the title wrongly ascribed to the Roman Pontiff along with other points repugnant to the statute of our most Christian King." Next year this slightly reformed Brev. was imposed by Convocation upon the Southern Province (Wilkins 3 86r). In 1543 the King directed Cranmer to bring before Convocation the more complete reformation of the Brev., extending the revision to the Missal and other service books (*ib.* 3 863), but the committee of the upper and lower houses appointed in consequence was unable to agree. The committee therefore at once came to nothing, nor does it appear that effect was given to a resolution of the same Convocation in favour of introducing a morning and evening Lesson in English into the Sunday and holy-day service. It is, however, practically certain that Cranmer was already deeply immersed in the problem of liturgical revision, and may have suggested the steps which led to the translation and use of the LITANY in English in 1544. At all events, in that year Cranmer translated and amended the Lat. Processional so long in use in England. He has left us no record of his action, and, in trying to reconstruct the story of the process of liturgical change, we are left to inference from a few known facts. The Abp.'s letter of 1545² suggests that some of the Bps. were in conference with him in that year as to further changes. If so, we may very probably refer to the last years of Henry's reign one or both of two draft schemes of revision which have been preserved, though without any date attached to them (Procter and Frere 34). In the second draft some anticipation of what was to come is given in the fact that the hours are reduced to two, and that the Lord's Pr. is in English. It is worth noting that the Petition of the Poor Commons addressed to Henry in 1546 begs

¹ But see traces of a desire for vernacular services in Dixon, *Ch. Hist.* 2 396, and Gasquet & Bishop, pp. 4, 27, 29.

² Burnet 5 353, but see Cranmer's *Remains* 415.

him not to let the priests persuade him that God is better pleased with the service in Lat. (Early English Text Society, *Extra Series* 13 89), and this document probably illustrates a growing feeling in favour of English among, at all events, some portion of the laity.

II. THE FIRST PB OF EDWARD VI, 1549.

On the accession of Edward VI some amount of English Service was introduced almost at once into the Royal Chapel. This set the fashion of what we may term amateur English services, of which there are traces in 1547 and 1548 (*Eng. Hist. Rev.* 11 522); but these were the vagaries of individuals. In the autumn of 1547 the Injunctions which were carried round England by visitors enjoined setting up the Bible in English, teaching the Lord's Pr. and Ten Commandments, reading Ep., Gospel and Lit. all in English, and reviving the order of 1543 as to Lessons in English. Parliament met in November, and at once took up the question of some alteration in the Mass. This was done without waiting for Convocation, and, after long debates whose exact record has perished, the Act i Edward VI, c. 1, was passed. This Act repressed all revilers of the Sacrament, restored Communion in both kinds, and abolished compulsory Conf. before reception. But before Parliament rose, Peter Martyr, Ochino and Tremelius arrived in England and were lodged with Cranmer at Lambeth, Dec. 20.

What now followed was an almost necessary result of the recent Act of Parliament which had restored the Cup to the laity. Early in 1548 Cranmer was consulting the Bps. as to the various points connected with the doctrine and ritual of the Mass. Various questions were propounded to them. Possibly the fact transpired, for on Feb. 6 a proclamation prohibited changing any rite or ceremony not abolished by authority (Wilkins, *Concilia* 4 22). On March 8 was published *The Order of the Communion*. Its design was to present an Appendix in English to the Mass. In use it was intended to follow the communion of the priest in the still unchanged Lat. service. A proclamation of identical date enjoined its use, and this was followed five days later by a Privy Council letter (Burnet 2 765) to the Bps., bidding them secure the obedience of the clergy. The source of the document is very largely Abp. HERMANN'S CONSULTATION, and to-day, after all intervening change, the Order of 1548 still forms the very core of our English Communion Office. From it are derived the CONFESSION, COMFORTABLE WORDS, PRAYER OF HUMBLE ACCESS, the WORDS OF ADMINISTRATION, either in whole or in part, as well as one of the EXHORTATIONS and the address, "Ye that do truly," etc. Its authors were certainly Cranmer, whose "broad soft touch" is apparent, and probably Ridley, together with "sundry most grave and well-learned prelates," of whom the proclamation speaks.

2. Liturgical Change in 1547.

3. Order of Communion, 1548.

Further liturgical change was directly contemplated by the Proclamation establishing the

4. Formation of First PB. *Order of Communion.* It is probable that the studies of Cranmer already referred to had by this time reached some definite result of which the *Order* was the mere first-fruits. In the summer of 1548 he was intent upon conference with "learned men who having compared their opinions together with us may do away with all doctrinal controversies and build up an entire system of true doctrine" (Parker Society, *Original Letters* 1 17). The same purpose is seen in a letter of Somerset dated Sept. 4 (Bishop and Gasquet, p. 147). Accordingly at Chertsey, five days later, Cranmer met certain Bps. and others. The meeting was probably formally appointed, but the written commission, apparently, does not exist. The business before them was to discuss the draft of a book which, it seems likely, was already prepared. At all events the time spent in discussion was too short for compiling a liturgy. There is proof that besides Cranmer there were present at Chertsey, Goodrich of Ely, Thirby of Westminster, Holbeach of Lincoln, Ridley of Rochester, May Dean of St. Paul's, Haynes Dean of Exeter, along with Drs. Robertson and Redman, and some others (Cranmer's *Register*, f. 327 d). The list does not vary greatly from that of Fuller, which depends upon evidence no longer accessible. He adds Skip of Hereford, Day of Chichester, Drs. Cox and Taylor (*Ch. History*). This Committee went to Windsor about Sept. 13, where they met the King and Court just arrived from Oatlands. A proclamation of Sept. 23 inhibiting preaching says that the King was hoping to see a uniform order of religion, "for which cause at this time certain bishops and notable learned men, by his highness' commandment, are congregated." Their conference was concluded in the early part of October.

Parliament met Nov. 24. The steps taken in drawing up and passing a bill of Uniformity are difficult to trace. It would seem from the Journal of the Commons that on Dec. 19 "the book for the service of the Church (was) read and redelivered to Mr. Secretary Smith." Next day a draft bill "for the confirmation of the service to be used through the realm *commissa est Magistro Hales*." This is thought by Mr. J. T. Tomlinson to mean that the actual draft PB was read aloud in the Commons just at the close of the Great Debate to be mentioned. But the bill for Uniformity began in the Lords. The book was not annexed to the Act as in 1552 and 1662. The bill was read in the Lords, Jan. 7, 10 and 15, 1549, and in the Commons Jan. 17, 19, 21. On Jan. 22 it was sent to the Lords and is called in the Lords' Journal "For uniformity of service and administration of Sacraments to be had throughout the realm." Convocation was sitting, but its relation to the book is problematical. The evidence is conflicting, but the balance of probability seems

to be in favour of the conclusion that the book was not brought before it.¹ Meanwhile on Dec. 15 a great debate began in the Lords upon the whole subject of the Mass; but this debate, interesting as it is, did not produce any change in the book (see J. T. Tomlinson, *The Great Parliamentary Debate in 1548 on the Lord's Supper*). There is indeed no proof that Parliament altered a line in the draft prepared. The first ACT OF UNIFORMITY was a new departure. Some precedent may be found in previous enactments dealing with religion, but the Act of 1549 introduced a revolution in prescribing by authority of Parliament one uniform national use, and in prescribing penalties for failure to use the book or for depraving it.

The book does not specify the sources used: the student is left to trace them. Research has shown with increasing clearness the origin of most portions, though the work is perhaps not yet complete. It is known for instance that Cranmer had a considerable patristic and liturgical library,² and that he had a wide knowledge of ancient liturgies as well as of the newly fashioned service-books in the reformed congregations on the Continent. The sources then are partly old and partly new.

(a) From the quarry of the ancient service-books, and mainly from the wide-spread use of Sar., Cranmer dug the greater part of the book of 1549, translating the Lat. into matchless English. The ordinary reader may most easily trace the debt of the book to previous service books in Cornford's *BCP with Historical Notes* (SPCK), in which the origin of every part of the present PB is noted in the margin, though the work needs revising and supplementing.

(b) New material has been traced to the following 16th cent. documents. (i) To QUIGNON'S BREVIARY we owe, besides certain principles of general construction, some portions of Cranmer's Pref. and of the Calendar, together with the principle of the LECTONARY. (ii) To Hermann's *Consultatio* may be traced certain portions of the Lit., Communion, Baptismal, Confirmation, Marriage and Burial Services (see special arts. on these Offices, HERMANN'S CONSULTATION, and Cornford's book). Such is the wide influence of Hermann upon the PB of 1549, but it is now known that much of it must be derived through Hermann from Luther himself. Most of the points borrowed in the Bap. Office come from the *Tauf-buchlin* of 1527, and some of the suffrages in the Lit. come from Luther (Dowden, *Workmanship of the PB*, p. 253; see also pp. 11, 30, etc.).

It is unnecessary to follow in this place the fortunes of the First PB beyond saying that further attempts were made at the close of 1549 to supersede the old service books. The Act of Uniformity had prescribed the use of the new book throughout the realm "in such order and form as is mentioned in the said book and none other or otherwise." About Christmas

¹ For the affirmative side, see Dixon, *Ch. Hist.* 35, 127, 130, 146, 147, 161, 163; against this view, Gasquet and Bishop, pp. 148-156. Mr. Tomlinson quotes Heylyn, *Cypr. Ang.*, p. 326, ed. 1668, on the negative side.

² For Cranmer's Library, see Burbidge's *Remains of the Library of Thomas Cranmer*. The British Museum copy identifies the present locality of the books.

a proclamation was issued directing the destruction of all the old service-books. This was followed by a special Act of Parliament in Jan., 1550, which with minute specification condemned to be "clearly and utterly abolished extinguished and forbidden for ever to be used or kept in this realm" "all books called Antiphoners, Missals, Grails, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English, Couchers, Journals, Ordinals."

III. THE ORDINAL OF 1550.

The First PB had no Ordinal annexed. The omission, as we judge by the sequel, was at once considered. In Jan., 1550, the Act 3 and 4 Edward VI, cap. 12 (*An Act for the Ordering of Ecclesiastical Ministers*), contemplated "one uniform fashion and manner for making and consecrating Bishops, Priests, Deacons, and Ministers of the Church." For this purpose a commission of six Bps. and "six other men of this realm learned in God's law" was to be appointed. They were, however, probably called on to endorse a form already drawn up under Cranmer's supervision. It was in print before March 25, and was to come into use from April 1. Short of demonstrative proof, it seems to be clear that the new ORDINAL was largely influenced by a form drawn up in 1550 by Bucer under the title *De ordinatione legitima ministrorum ecclesie revocanda*. Many of the thoughts and phrases of this document appear in the Ordinal, but Cranmer is observed to have improved Bucer's language in translation, whilst he is independent on doctrinal points.¹ The work still exhibits the spirit of compromise between the school of Cranmer on the one side and the views of such men as Holbeach on the other. The delivery of chalice and paten is retained, and so is the taking of a corporal oath, but no provision is made for the Minor Orders contemplated by the Act 3 and 4 Edward VI, cap. 12. On the whole, the Ordinal of 1550 departs very widely from the PONTIFICAL, as will be best appreciated by comparing it with the Sar. Pontifical (see Maskell, *Monumenta Ritualia*, vol. 2).

IV. THE PB OF 1552.

Edward's First PB and the Ordinal which followed it were a compromise between two schools of thought. Compromises rarely satisfy all parties, and it may be doubted whether the book of 1549 was acceptable in all particulars even to those who took part in its compilation. The years that followed its appearance were a period of great flux in eccles. opinion. Whilst some were reported to the Council in 1550 because the book "was used as the very Mass," others regarded it as erring on the side of defect, and desired a fuller reformation. This must have been the case with some of the new Bps. such as Ridley, Ponet and Hooper, all

promoted in 1550, and with Scory and Coverdale, appointed to be Bps. in 1551. It has been suggested that a Royal Visitation in 1550 went beyond the regulations of the new PB by ordering what was in some respects contradictory to it,¹ but in the absence of evidence we cannot fully determine the point. At all events individual Bps. like Ridley and Hooper enjoined at their Visitation in 1550 orders which are far more radical in character than the rules of 1549. Of these the most notable was the destruction of stone-altars, begun by Ridley, taken up and extended by order of the Privy Council. Precisely at this juncture, and as if by design, Cranmer published his *Defence of the True and Catholic Doctrine of the Sacrament*. In effect this treatise, written by the Primate himself, could not be brought into harmony with that view of the Euch. which was still supported by such men as those referred to above, amongst whom the book of 1549 "was used as the very Mass." This was the situation as seen by the Abp. and his friends in 1551 after Gardiner's attack upon the Primate's *Defence*. It was this which led Cranmer to contemplate further revision. During the last two years he had not been idle. He had submitted the book of 1549 to Peter Martyr and Bucer, asking their opinion of it. Bucer's criticism was given in great detail in his *Censura* (for its substance, see Procter and Frere, pp. 73-76). This constitutes an important document for the Second PB, since a rough analysis of its suggestions proves its extensive influence upon the changes that were made in the revision of 1551: sixteen of these suggestions were adopted wholly, five partially, and only seven were ignored. The objections of Bucer dealt principally with vestments, non-communicating attendance, prs. for the dead, the sign of the cross, the Manual Acts, the Invocation of the Holy Spirit in the Pr. of Consecration. A letter of Jan. 10, 1551, from Peter Martyr to Bucer shows that Cranmer's mind was occupied with the prospect of liturgical revision, and that he had been in conference with some of the Bishops.

Once more the actual steps taken in the Revision are wrapped in much obscurity. A later reference by Cranmer proves that the work of revision was committed to "a great many bishops and other of the best learned within this realm and appointed for that purpose." The names of the revisers will always be conjectural in the present state of our evidence, but it is natural to suggest, as helping Cranmer, Ridley and perhaps Ponet and Hooper among the Bps., with Peter Martyr, Bucer (in the earlier stages—*ob.* Feb., 1551), and probably Dr. Cox, with perhaps Dr. Guest, representing the divines. Their work was ready before the end of 1551, but Parliament being postponed until Jan., 1552, the book could not be introduced until

¹ Dowden, *Workmanship*, pp. 44-46: "The differences between the two documents in their doctrinal aspect are more striking than the resemblances."

¹ Procter and Frere, p. 60. This is controverted on strong grounds by Mr. Tomlinson, *Queen Elizabeth and the Royal Visitations*.

then. In obscurely recorded debates the revised book was now discussed, and as a result of their deliberations the two houses legalised the Second PB despite the opposition of the two remaining Bps. of the older school. The curiously composed Act of Uniformity establishing the book prescribed attendance at church under penalties for absence. Convocation did not so far as is known consider the book at all. (*Ex post facto* sanction was given by Art. 35 of 1552-3.) It was to come into use on All Saints' Day, 1552. Events of some importance took place between the passing of the Uniformity Act and Nov. 1. Apart from a commission to inquire into Ch. goods, a storm was raised in Eng. by Knox over the question of kneeling at the Communion. The Privy Council thereupon took upon themselves to order the addition of a rubric (the BLACK RUBRIC) on kneeling, which was appended to the Communion Office (*Acts of P.C.*, Sept. 26).

Generally speaking, the character of the changes is, as has been seen, in conformity with the suggestions of Bucer.

In brief the details are: (a) The Daily Services have the Sents., Exh., Conf. and Absol. prefixed. The position of the Lit. is altered.

11. The Second PB, 1552. (b) The Communion Office is recast. We note in it *additions*, viz., Commandments and Black Rubric; *transpositions*, viz., the *Gloria in excelsis*, and Pr. of Humble Access; *division*, viz., the Pr. of Consecration; *omissions*, viz. Introit, Mention of BVM and Saints, Mixed Chalice, Sign of the Cross, *Agnus Dei*, Manual Acts, the Vestments, the terms Mass and Altar; *substitution*, viz., the second clause for the first in the Words of Administration.

There is ample evidence of the widespread use of the book during the remaining eight months of the reign. At Mary's accession it was for some months the only legal service book. The proclamation of Aug. 18, however, can scarcely have failed to discourage its use, and at length, before the year closed, Mary's first Act of repeal restored the ancient services on or before Dec. 20. There is evidence that the proscribed English PB was secretly used even in Mary's reign (Strype, *Ecc. Mem.* iii, 1 329), and that the commissioners who examined heretics directed inquiry as to the use of the book.

V. THE ELIZABETHAN PB.

The Elizabethan eccles. changes were made silently and secretly. The exact steps taken as regards the PB are still matters of dispute. According to one view the book was submitted to a committee of revisers, viz.: Drs. Bill, Parker, May, Cox, and Messrs. Whitehead, Grindal, and Pilkington.

The authority for this theory and for the names is a proposal found in a document first printed by Strype, and known as *The Device for Alteration of Religion*.¹ A letter of Guest is also quoted to prove that revision was seriously considered. Another view denies that

¹ The document has frequently been printed and can be seen, for instance, in Gee, *Elizabethan Prayer Book*.

there is any clear contemporary proof of a real revision. Whether the committee met or not, however (and we have no evidence that it did meet), and whether Guest's letter describes certain features of this revision or not (and the point is disputable—Gee, *op. cit.* 31-39), the authorities, by whom we understand Cecil and his helpers, decided to restore the book of 1552 with three exceptions, viz., "one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the communicants, and none other or otherwise." Such were the only alterations allowed by the Uniformity Act of 1559. The book, however, had a troublous time in Parliament (Gee, *op. cit.* 80-103), and the bill passed by a majority of three in the Lords, and in the teeth of opposition from the Bps. as yet undeprived.

At this point we are confronted with one of the most difficult points in PB history. The printed Elizabethan PB differs from that of 1552 not only in the three specified and legal alterations, but in various details as well.¹ Chief of these is the ORNAMENTS RUBRIC, which may be described as contradictory to that of 1552. The chief theories are: (1) that the Privy Council introduced these alterations on its own authority (the Acts of the Council for that year are lost); (2) that the Queen introduced the changes by her own authority with a view to conciliating those who would dislike the plain ritual of the book.

It is not necessary to trace here the development of the intense opposition to the PB which forms so large a chapter in the history of the Elizabethan Ch. This did not alter the shape or the legal use of the book within the Ch.

Certain changes were, however, made otherwise in the text. In 1561 the Court of High Commission was directed to amend the Calendar. This issued in new Lessons for Whitsunday, tables of movable feasts and for Easter, whilst certain names of saints were introduced into the Calendar.² It may be added that the Visitors of 1559 seem to have directed the destruction of the service-books replaced under Mary, and that subsequently explicit inquiry was made by Bps. in their Visitations concerning any surviving copies which were to "be utterly defaced, rent, and abolished."

VI. ALTERATIONS UNDER JAMES I.

The accession of James revived the hopes of the Puritan objectors which had been severely repressed since the Act of 1593.

15. Hampton Court Conference. The Millenary Petition ventilated some of their grievances. They mentioned particularly certain ritual and ceremonial matters, e.g., the sign of the

¹ Summarised *ib.*, p. 129. See too Clay's Introduction to *Liturgical Services of the Reign of Elizabeth*.

² See Procter and Frere 110, 337-340; Gee, *Elizabethan Prayer Book* 192.

cross, the ring in marriage, the rite of Confirm., the terms Priest and Absolution, the obligatory use of surplice and cap, and "the longsomeness of the service." In January, 1604, at the Hampton Court Conference, between king and Bps. on one side and four Puritan divines on the other, these and other matters were discussed, and particularly the administration of Private Bapt. Certain changes were accordingly promised, and were next considered at a small committee of the Bps. and Lords of the Council.

On Feb. 9 the King issued Letters Patent "pro reformatione Libri Communis Precum" to the members of the Eccles. Commission in accordance with the provision at the end of the Uniformity Act, 1559. The Letters spoke of "certain things which might require some declaration and enlargement by way of explanation" and had been "declared and enlarged by way of explanation" by the said commissioners.

They are specified and may be summarised as follows: *additions*, viz., the phrase "or Remission of Sins" in the rubric bef. the Absol., Pr. for the Royal Family in daily service and Lit., Thanksgivings for Rain, Fair Weather, Plenty, Peace and Victory, Deliverance from Plague (2), the second part of the Cat.; *alterations*, viz., in Calendar canonical lessons for certain apocryphal lections, introductory phrasing in Gospels for Easter 2 and Trinity 20, four rubrics in Bapt. recast (the first rewritten), title of Confirm. The most important of all the changes in 1604 was the addition to the Catechism.

After the Long Parliament began to sit, the PB shared the unpopularity of the Ch. In 1641 changes were proposed by a Committee of the Commons but came to nothing. The Westminster Assembly in 1643 was called to settle "the government and liturgy of the Church of England." In 1645 the DIRECTORY FOR PUBLIC WORSHIP was substituted for the PB, and the use of the latter made penal. Such was the legal position of the book from 1645 to 1660, but some clergymen managed to defy the rule in practice.

VII. THE PB OF 1662.

At the Restoration the book of 1604 was at once used by surviving clergy. It was also used in the King's Chapel. The Puritan

party petitioned for concessions, and some urged the formation of a new book. In October, 1660, the King issued a Declaration of Indulgence (Cardwell, *Conferences* 286 ff), promising to "appoint an equal number of learned divines of both persuasions to review" the Prayer Book. Meanwhile it was conceded by this document "that none be punished or troubled for not using it until it be reviewed, and effectually reformed." For the present, too, certain specific points were remitted, e.g., the use of the surplice, etc. In March, 1661, Letters Patent were issued to twelve Bps., and twelve Puritan, or rather Presbyterian, divines, with nine assessors to the Bps., and nine to the others.¹ The general instruction

was "to advise upon and review the said book of common prayer comparing the same with the most ancient liturgies which have been used in the church in the primitive and purest times." They were also to consider objections, "and if occasion be" to make changes "in the interests of peace." Thereupon the Conference opened on April 15 and met at intervals until July 24. The divines drew up a book of grievances and proposed amendments extending to thirty-three pages in large-sized octavo. The Bps. answered these at similar length. Baxter, who led the Presbyterians much as he wished, drew up a "Reformation of the Liturgy," which his colleagues desired to see allowed as an alternative to the PB. He also penned a reply to the Bps.' answer. In one or two final meetings *viva voce* conference took place, and this showed that, apart from certain concessions which had already been promised, the Bps. found themselves unable to allow more.

Meanwhile the Ch. party had been proceeding independently. Convocation on May 8 provided two forms of Pr. for special days.

18. Process of Much of the time between July 30 Revision, 1661. and Nov. 21 was apparently spent in mutual conference (Selborne's *Notes on the Liturgy*, p. 42), which can probably be traced in what is known as the *Durham Book*, a printed book dated 1619, with alterations written in by Cosin and added to by Sanctroft. The Bps. returned to London in readiness for Convocation on Nov. 21. Its first act was to appoint a Committee of Bps. under the authority of the King's Letters. These were Cosin of Durham, Wren of Ely, Skinner of Oxford, Warner of Rochester, Henchman of Salisbury, Morley of Worcester, Sanderson of Lincoln, and Nicholson of Gloucester. So forward was the work, thanks to the earlier conferences, that the result was ready almost at once. The Lower House then considered it, proposing amendments.

The completed book was subscribed by both houses of Convocation for both provinces, Dec. 20, 1661. On 14th Jan., 1662, a

Bill of Uniformity, which had passed the Commons in the previous July annexed to the book of 1604, was reintroduced into the Lords. Ultimately the revised book was annexed to this bill. Amendments were made in the Bill, but not in the book, and the Royal assent was given May 19, 1662. Commissioners were appointed to examine and correct printed copies of the book, which were thereupon sealed with the great seal of Eng. and sent to the various cathedral and collegiate churches, and also to the various courts of law, and to the public records in the Tower.

It is impossible here even to give a summary of the alterations made. It has been estimated by Wheatly that they amount to 600. In general they were points acceptable largely, but by no means exclusively, to the school of Cosin and Wren, though much that Cosin desired was

16. Fourth PB, 1604.

18. Process of Revision, 1661.

19. The PB of 1662 authorised by Church and State.

17. The Savoy Conference.

20. Alterations in the PB of 1662.

¹ See Gee and Hardy, *Documents*, p. 388.

rejected (see Cosin, *Correspondence*, Surtees Soc.), whilst the concessions for which the Presbyterians contended were not much regarded by the Bps. The strong Royalist spirit which set in with the Parliament of 1662 fortified them in this attitude, and the long continuance of this cavalier Parliament put far away all fear of a Nonconformist reaction. In the new Pref., contributed by Sanderson, the actual changes were classified as follows: (1) amendments in Calendars and Rubrics "for the better direction of them that are to officiate in any part of Divine Service"; (2) removal of obsolete and ambiguous words; (3) introduction of AV of 1611 save in five of the most familiar Bible extracts, viz., Pss., Canticles, Commandments, Offertory Sentences, Comfortable Words; (4) addition of occasional Prs., Thanksgivings, and other Services, notably "for those at Sea," the Office for Adult Bapt., etc.

VIII. SUBSEQUENT MODIFICATIONS.

After 1662 the PB remained practically unchanged for more than 200 years. Two serious attempts were made to introduce further change. (a) At the accession of William III ten Bps. and twenty divines were appointed to consider changes, but after a careful report suggesting extensive alteration it was seen that Convocation would not tolerate the proposals, and the matter came to nothing. (b) Again, in 1879, at the time of the ritual disputes, the Convocations of Canterbury and York obtained letters of business and considered the amendment of rubrics, the addition of more proper Pss., the observance of certain Octaves, and an explanatory addition to the Ath. Cr. A PB embodying these suggestions was printed in 1880, but the whole scheme was dropped.

In 1751, under Statute 24, George II, cap. 23, revised "Tables and rules" were introduced, viz., the Tables to find Easter and the other Movable Feasts, in consequence of the change of style.

22. Actual Changes since 1662.

In 1859, by Royal Warrant, the services for Nov. 5, Jan. 30, and May 29, which had been appended to the PB by like authority in 1662, were discontinued. In 1871, on the recommendation of the Ritual Commissioners, a revised Lectionary was drawn up and introduced into common use. Next year a Bill was brought into Parliament as a further result of the same report, authorising shortened services, and allowing greater elasticity in the use of the PB. This important Act allowed: (1) the shortening of MEP, (2) special services for special occasions, (3) the separation of certain services (e.g., Lit. or HC might now be used as a separate service), (4) lecture or sermon without service. It did not, however, permit any alteration in the Office of HC. [Cp. *DECH* on *Common Pr.*]—B1.

H. GEE.

HOLINESS.—See SANCTIFICATION; CHURCH, § 5.

HOLY COMMUNION.—See COMMUNION, HOLY.

HOLY-DAYS.—A name often applied (as in HC Rubric aft. Nic. Cr.) to all FESTIVALS, other than Sundays, appointed to be observed in the Ch. of England. Sometimes, but less correctly, it is taken to include also such greater Fasts as Ash-Wed. and Good Fr. (so canon 13)—c. J. W. TYRER.

HOLY GHOST (SPIRIT).—It is not easy to estimate the teaching of the PB on a subject like that of the HG., as it enshrines prayer-material accumulated through many centuries, and has itself grown in accordance with national needs.

1. Biblical Quotations.

In studying the references and allusions to the HG. in the book as a whole, it seems convenient to divide them into two classes: A. Biblical, B. Ecclesiastical.

A. For the Biblical references, whether direct or indirect, the printing of the PB (*Oxf. Un. Pr.* ed.) suggests to the reader a subdivision into two groups: (i) those where a small "h" appears; (ii) those where a capital is used, and personal attributes or activities are ascribed.

(i) (a) The dominant use of HG. (Spirit) is that which is frequent in Acts; God's HS. is mentioned as given to men (MP, EP, Absol., Royal Fam., Bapt., Ord.³), sent down upon them ("healthful," Pr. for clergy), filling them (St. Steph.) for special purposes; there is the corresponding idea of reception on the human side (Ord.², ³, Art. 16).

(b) God's HS. is regarded as the divine means of regeneration, remission and sanctification in the rite of adoption and incorporation (Bapt., Confirm.). The Christian may (c) increase in the sevenfold gift (Confirm.), and with the holy or blessed Spirit the sick may be strengthened (VS); for it also (d) earnest prayer is to be made (Ord.²). (Typographical consistency is not always observed, and caps. are found in all cases in the 39 Arts. as now printed, although originally only in Art. 1. The Amer. PB uses caps. throughout.)

(ii) HG. (Spirit) is found (a) with reference to His operation in the Incarnation (Ap. Nic. Creeds, Christmas Pref.), and (b) where the office of the Paraclete, the divine Friend in human need, is in view (Te D., Confirm.), the one Spirit (Accession) governing the Church as a whole (Good Fr. Coll.², cp. Pr. for Ch. Milit.), and thus regarded as the Author of its ministerial organisation (Ord.², ³; cp. "divine providence," Ord.¹, Ember Pr.²), while guiding ("good," Pr. for all cond.; 19th Sun. aft. Trin., ref. added in 1662), renewing (Christmas) and assisting Christians continually (Sunday aft. Ascens., Confirm., Ord.). Again, (c) He came (Lit., Whit. Pref.), yet is sent (Quinq.), and indeed is probably Himself regarded as the grace with which men are replenished (Pr. for King) and endued (Lit.).

To Him are attributed (d) the inward moving (Ord.) or working in the soul (Art. 17), the calling (Ord.³) and governing of men (Art. 21, Communion), the illuminating (Whit.) and inspiring of hearts (HC); cp. "Inspiration of Christ's Spirit" (Art. 13), although this, like illumination, is not directly a NT figure.

He is apparently (e) both Seal and Sealer (Art. 27), and (f) may be sinned against, as in the Gospel-story (Art. 16). In addition there must be noted (g) all the occurrences of the apostolic "grace" (MP, EP, Lit., Bur., Prs. at Sea), and (h) of the baptismal formula from the close of St. Matt. which is incorporated in other solemn acts of blessing (Matr., Absol. of Sick, Ord.).

B. Passing to instances of the Ecclesiastical use of the term, caps. are naturally employed throughout.

(i) The HG. is named in the GLORIA, which appears at the end of each Canticle (except Te D.) and Ps. printed in the services.

2. Church Usage. This doxology closes also the QUICUNQUE and the centos in Prs. at Sea, and occurs in Lit. and Accession. Here may be mentioned the reference in the very ancient GLORIA IN EXCELSIS of the HC office, although the Western form has been changed slightly from that of the Greek, which, like the present Scottish, refers to the Son and the Spirit at the close of first portion.

(ii) The threefold Name is used in the Peace with Benediction, the Biblical opening of which (Phil. 4 7) dates from 1548, concluding several services (HC, Confirm., Ord., Accession). A fuller variation of the blessing occurs (Matr.), and a supplicatory form (Prs. at Sea).

(iii) Belief in the Divinity of the HS. is expressed in the Creeds, the Apostles' (MP, EP, Bapt., Cat., VS), the Nicene (HC, "The Lord and the Life-giver," etc.; see NICENE CREED), and in the precise and logical phrasing of the *Quicunque*. Thanksgiving to the Triune God is desired in the 3rd Exh. in HC, and the special function of the HS. to sanctify the baptised is stated in the summary of the Ap. Creed in the Cat., while in the Trin. Pref. the co-equality is emphasised.

(iv) The Spirit is addressed as God in the invocations in the Lit., at the close of Coll. for 6th Sunday aft. Epiph., and in the translations of the *Veni Creator* contained in the Ordinal.

(v) For the endings of the Colls. and other prs. two Trinitarian formulæ in the main are found: (a) "Who liveth and reigneth with thee (the Father) and the HG. (S.) (ever) one God, world without end (now and for evermore)," occurs over thirty times in all, and is adapted from the old Latin conclusions phrased according to rule; there are some further variations and additions (Whit., Bapt.³, Ord.). (b) "To whom with thee and the HG. be (all) honour and glory, world without end (now and for evermore)," is used mostly for a few new compositions; there is also the ancient form (HC Pr. of Oblation) and a fuller example of this Eastern type (Prs. at Sea).

(vi) To the HS. is addressed the only hymn included in the PB, the *Veni Creator Spiritus*, which appears in two translations in the Ord., the second being that of the PB of 1549, an expansion rather than a close rendering of the original. Since the last revision the hymn fittingly precedes the Bp.'s pr. that the HS. may be the efficient cause of the progress of both ministers and people in "the knowledge and faith of" God (Ord.²). (See VENI CREATOR.)

(vii) The doctrine of the Arts. concerning the HS. is in part taken from the NT, in part it exhibits the inferences and interpretations of Church experience. On the one side reference is made to sin against the HG. (16), the signing and sealing by Him (27), and the reception of the gift (16); on the other the HS. is named

in the Art. on the Tri-unity of God (1), the so-called "double procession" is taught (5), while Christ's Spirit is regarded as inspiring good works (13), and the governing of God's Spirit is needful for right judgment (21).

(viii) In the two parts of the Homily for Whitsunday, the separate office of the HS. to sanctify, regenerate and quicken is emphasised, and also His function as continually expounding and declaring the revelation to the Church.

On some aspects of the PB teaching comment seems to be required.

(a) *The Whitsunday preface.* Herein are found the words "giving them (the App.) the gift of divers languages." This inference from the language of the record in

3. Special Points. Acts (2 4 ff.) appears to be perfectly legitimate, but the other NT references to "speaking with tongues" in the judgment of not a few expositors preclude the acceptance of such an interpretation of the effect of the descent of the HS. as historically well founded. Nor indeed was this form of miracle needful when the language both of culture and of trade round the Mediterranean seaboard was Greek.

(b) *The "double procession."* This especially Western doctrine appears (1) in the historic interpolation in the "Nicene" Creed, (2) in the addition to the third invocation at the opening of the Lit., introduced by the Reformers with questionable taste to balance the preceding attributive clauses. The dogma seems to be implied also (3) in the *Quicunque*: "Spiritus sanctus a Patre et Filio: non factus nec creatus nec genitus, sed procedens," words which recall the confession cited at Toledo (447) long before the addition of Filioque in the Creed. Further, (4) for "Te utriusque Spiritum credamus" of the *Veni Creator*, there is Cosin's version, "And thee of both to be but one," and the older translation "The Sp. of Father and of Son," while "Proceeding from above, Both from the Father and the Son" is introduced at the opening of the latter form.

So also (5), Art. 5 states that "The HG., proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son." Finally, (6) the Hom. for Whitsunday lays stress on the fact that the HS. is "distinct from the Father and the Son, and yet proceeding from them both."

This doctrine cannot be said to have more than its roots in NT thought. Moreover, the separate invocation of the HS. as in the hymn of the Ord., however appropriate to the devotions therein, belongs to a stage of Christian reflection much more developed than that of apostolic times when the living experience of the Sp. speaking and being felt within the faithful was primary. Here it may be added that the omission (1552) of the ancient "Epiclesis" of the HS. before the consecration of the elements seems regrettable. In the Scottish and Amer. offices it has been restored. (See EUCHARISTIC CONSECRATION.)

(c) *The gift of the Spirit.* What does the PB

teach concerning the coming of the Sp. of God to dwell in the human spirit? Is it at Bapt. or Confirm. or both? To answer this is not easy, for the question strictly does not arise in the PB; the activity of the Sp. is assumed in response to the petitions of the faithful at all times. Pr. for the Sp. is prominent in the offices of both rites, "Give thy HS." in the one, "Strengthen . . . with the HG., the Comforter" in the other; but the impression is left that in Bapt. the gift is regenerative and sanctifying rather than a Presence abiding in and strengthening those born again. Yet manifold prayer does not cease to be made for the HS. by the confirmed: in the language of devotion logical exactitude is not to be sought, nor may mechanical conceptions be encouraged.

Within the PB, in favour of the view that the divine inhabiting belongs to Confirm., is the fact that the pr. of thanks aft. the address in Bapt.¹ follows the Lord's Pr. at the reception of Infants already baptised, with the necessary verbal changes. (It is omitted here in Amer. PB.) It recurs in Bapt.³ subsequently to the act, "Give thy HS. to these persons, that being now born again . . . they may continue thy servants . . ." although here the address itself in quoting the Petrine sermon (Acts 2 38) might seem to involve a bestowal of the HG. in Bapt. On the face of these forms of service an inconsistency exists: it may be only interpretative. In one sense the HS. is given at Bapt., in another there is no "indwelling" Presence (to use a current though not PB term) till the Strengthen comes to abide within for continued Christian life at Confirm.; cp. Coll. at imposition, "let thy HS. ever be with them." The Eng. pr. bef. laying on of hands is not so definitely worded in this matter as the old Lat. form, "inmitte in eos": strengthening is more prominent than "indwelling."

(d) *Relation to modern thought.* How far does the revelation through nature and man as now apprehended demand reinterpretation of the doctrine of the Sp. that is found in the formularies? Only as far as old expressions may need explaining, retranslating into the thought-forms and word-symbols of the present, because revelation is regarded as continuous and itself the operation of God's Spirit. God is known in and through His working in the universe, He is apprehended as Sp. operating in and through human consciousness, and man has a knowledge of sp. only as manifested in and through matter. The spiritual apart from the material transcends human experience. Modern thought, as was the case with the NT writers, would tend to reserve the term HS. for the Divine Will operating in and through the human sp., the invisible and controlling self of personal life.

To conclude. Despite superstitions and misunderstandings that may have arisen, there is no more trace of magical action implied in the sacramental offices than in the NT teaching of the Sp.'s work within the Church or individuals.

The primitive Christians found divine gifts associated with certain acts of ministering, and there followed the formulation of that experience in language which can never give complete or

final expression to it: life is more than phraseology.

The manifestation of the Sp.'s influence may be sudden or slowly developed, but the preparation therefor is always unseen. With the individual, consciousness of human need and desire for divine gifts are conditions of spiritual receptiveness: faith is necessary to inspiration. Human co-operation is always assumed. So is it in the PB.

Endowment and "indwelling" alike are to be regarded as permanent for the various members of the one Body, according to their particular needs.

Nor can we confine the gift of the Sp. to those alone who have submitted to certain sacramental rites. The facts of religious history and of individual lives are too obviously against such restriction: we cannot limit the interpenetration of the human spirit by the divine. Yet such considerations must not lead us to undervalue divinely approved means of grace with their historic blessings where they may be had.

Behind the varied expression discoverable in all this inherited wealth of prayer-material, primitive, mediæval or comparatively modern, there exists the complex Apostolic conception—based on and verified by experience—of the HS. inhabiting, helping, strengthening, controlling the universal Body of Christ, as also its local or national portions and its humblest individual member. This operation is for fruit in personal life, for the edification of Churches, and for the guidance of whole and of part in the Father's time into all the truth; so uniting man with God, and man with man, in the communion of Love that is divine, once incarnate in human life.—K2⁵.

E. W. WINSTANLEY.

HOLY SPIRIT.—See **HOLY GHOST.**

HOLY TABLE.—See **ALTAR, LORD'S TABLE.**

HOLY THURSDAY.—The old English name for Ascension Day (see **FESTIVAL, § 21**). It is sometimes incorrectly applied to the Thursday in **HOLY WEEK.**—cz. J. W. TYRER.

HOLY WATER.—See **WATER, HOLY.**

HOLY WEEK (*Hebdomas Sancta, ἑβδομας μεγάλη* or *ἀγία* or *τῶν ἁγίων*; in Pseudo-Ignatius, *Philipp.* 13, *ἡ τοῦ πάθους ἑβ.*; W. Syr. "the great week").—The subject of the Holy Week Fast will be dealt with under **LENT.** In this article we may consider the observance of various days in the week.

Palm Sunday (Dominica in ramis palmarum or Dom. palmarum; *κυριακή τῶν βαιῶν* or β. *ἐορτή* or *ἡ βασιφόρος ἑ.*; E. Syr. "Feast of Hosannas") is first heard of in the *Pilgrimage of "Silvia,"* c. A.D. 385. In this book there is mention of a procession on Palm Sunday afternoon from the church on the Mount of Olives to Jerusalem with palm branches and *olives* (a comment on Mt. 21 8, Mk. 11 8; ct. Jn. 12 13), and the bishop, "after the type of our Lord,"

4. Conclusion.

is conducted into the Holy City. The festival is next mentioned in the 6th cent. *Life of Euthymius* (who died 472) by Cyril of Scythopolis. Isidore of Seville (*De Off.* 1 28) also mentions it (7th cent.); but the procession, at least, was not universal in the West till the 8th or 9th cent. The great feature of the day, until the Reformation, was the service before the mass, consisting of lections, blessing and distribution of palms and the procession, which included the hymn "Gloria laus et honor." As the procession and its ceremonies (together with the name Palm Sunday) were omitted in the PB, all reference to the events of the day dropped out from the service until the new lectionary restored it in the Evening Lesson (Lk. 19 28 ff.).

Maundy Thursday (*Feria quinta* in Coena Domini; ἡ μεγάλη πέμπτη, etc.; E. Syrian "peshā," i.e., Pascha or Passover, but erroneously spelt as if derived from a verb meaning "to rejoice").

2. Maundy Thursday.

On this day we find instances of an evening or afternoon Euch., as in the *Testament of our Lord* 2 11 (?), and "Silvia"; also at the 3rd Council of Carthage, A.D. 397 (can. 29, Labbé, 3 285), which excuses fasting before communion on this occasion; also in Egypt in Socrates' time (*HE* 5 22, where an Agape before the Euch. seems to be meant). St. Augustine says in *Ep.* 54 9 Ben., *ad Januar.* (118 7), that two Eucharists were celebrated on Maundy Th., one early and one in the evening, the latter for those who fasted on that day, the former for those who did not. This evening Euch. was forbidden by the Trullan Council (can. 29), A.D. 692. It was originally not a Th., but a Fr. Liturgy, for those who counted the day as beginning at sunset. As a preparation for Bapt., this day is marked by the ceremonial bathing of the candidates in many of the *Church Orders* and in Augustine, *Ep.* 54 10 Ben. The *Test. of our Lord* also says that the "widows προκαθήμεναι" or "presbyteresses" are to bathe on this day (1 42), and Augustine tells us that bathing was in many places a general custom then. The *pedilavium* is also found on Maundy Th., and this is the origin of the Eng. name, which however is not found in the PB (*dies mandati*, cp. the "new commandment," Jn. 13 34); see Augustine, *Ep.* 55 31 Ben. The Council of Elvira (c. A.D. 305, can. 48) forbids the clergy to wash the feet of those who are "being baptised" (qui baptizantur). In N. Italy (not in Rome) this custom was in vogue, but was postponed till immediately after Baptism (Pseudo-Ambrose, *De Sacramentis* 3 1). On Maundy Th. in the Lateran three lamps were prepared, and kept alight until the vigil of Easter (Duchesne, *Chr. Wor.*, p. 251). Other customs of this day were the Repetition of the Creed by the "competentes" (*redditi symboli*), Laodicea, can. 46; the Reconciliation of penitents, e.g., cp. Ambrose, *Ep.* 20 26 Ben., *ad Marcellinam*; and, after the 5th cent., Consecration of the chrism and of oil for the sick

(DCA 1 355). The E. Syrians renew the "holy leaven" on this day (Maclean-Browne, *Catholicos of the East*, p. 248).

Good Friday (*Feria sexta* in Parasceve, or simply Parasceve, as in Tertull., *De Jejun.* 14, Origen, *C. Cels.* 8 22, or Dies Parasceves; ἡ μεγάλη παρασκευή, ἡμέρα τοῦ σταυροῦ, σωτηρία, πάσχα σταυρώσιμον, etc.; Syr. "Friday of the Passion," or "of the Crucifixion," or "Great Friday"; Welsh Dydd Gwener y Croglith, or simply Croglith; Gaelic Di-h-aoine na Ceusda; German Charfreitag; Danish Langfredag). For the early observance of this day, and for the apparent commemoration in some places of the Crucifixion and Resurrection together, see FESTIVAL, § 17. It has been the general custom not to celebrate the Euch. on this day, doubtless from the feeling (whether well or ill founded) that the "Thanksgiving" was unsuitable for the great day of mourning. We do not find any trace of a Good Fr. Euch. in the *Church Orders* or in "Silvia."¹ For Alexandria in the 5th cent. see WEEK, THE CHRISTIAN, § 3. At Toledo, A.D. 633, there was no mass or communion of any kind (can. 7); and this is also the Maronite custom (Scudamore, *Notit. Euch.* 902) and that of the East Syrians (see the Syriac "Takhsa," p. 150). From the 8th cent. there was "Mass of the PRESANCTIFIED" in Rome on this day with a general communion; but later the priest alone communicated.

A great feature of Good Friday was the "Adoration of the Cross." The first beginnings of this are found in "Silvia," where the people come to kiss the True Cross. The service in the Latin books, especially Gallican, from the 7th or 8th cent., is shown to be of Eastern origin by the fact of the Trisagion being said both in Greek and Latin. The service also includes the Reproaches and the hymn *Pange Lingua*. On this and the following day the E. Syrians say "Light to your dead" instead of the usual greeting of "Peace to you."

Easter Even (Sabbatum sanctum or magnum, vigilia Paschae; τὸ μέγα σάββατον, τὸ ἅγιον σ. etc.; E. Syr. "the great Sabbath," or "the Sabbath of light").

4. Easter Even.

This day was always kept as a fast, even when Saturday was ordinarily a feast (e.g., *Apost. Const.* 7 23). There was originally no special synaxis on this day, on which in the *Church Orders* the competentes were exorcised, and received the sign of the cross, or "seal," preparatory to their baptism (for which see FESTIVAL, § 19). But from the 8th cent. onwards many of the ceremonies of the Easter Vigil were transferred to the daytime. The Mass in the Roman rite is the first of Easter. And this seems to be the case among the E. Syrians, who allow one who has communicated on this day to end his fast after the evensong (*Cath. of the East*, p. 345). The vigil was

¹ In "Silvia" the word *missa* is used for "dismissal," though it is used for the Euch. in St. Ambrose (*Ep.* 20 4 Ben., *ad Marcell.*).

marked by numerous lamps and candles (Eusebius, *HE* vi. 9.2, and *Vit. Const.* 4 22, cp. Cyril of Jer., *Cat. Lect.* Introd. 15). This is perhaps the origin of the Paschal Candle.—C3.

A. J. MACLEAN.

HOLY WEEK, RATIONALE OF SERVICES FOR.—

The Sunday next before Easter (Palm Sunday) introduces the solemn commemoration of the actual events that lead up to and include the Death of Christ upon the Cross of Calvary. The value and significance of that Death must be gathered and estimated from a consideration of His bearing and demeanour, and also from a careful examination of the prophecies and types which, through the ages of preparation, had converged upon this stupendous event. The first liturgical note of Palm Sunday is in the *Epistle* (Phil. 2 5-11): it is the wonderful statement of the mind of Christ, as St. Paul declares it to the Philippians. Humility and obedience, the obedience that knows no limit, are His as He approaches the Cross. This must be borne in mind as we recount to ourselves the incidents of the Passion (*Second Lesson*, MP, Matt. 26; *Gospel*, Matt. 27 1-54). The treachery of Judas, the violence of the Soldiers, the cowardice of the Judge, the blindness of the Priests, the ferocity of the Multitude, gather about and close in upon the Just and Holy One who would not "snatch at" an equality with the Father, but willed rather to die for man's salvation. On this day we are bidden to think upon these two sides of the great tragedy: the narrative runs on with its full tale of human infamy, and He moves calmly to His Death, a sacrifice and a ransom for many. And the prophetic background is in those great transactions of the last days of the Hebrews in Egypt (*First Lessons*, MEP, Ex. 9, 10, 11) in which God weighed out the recompense to a hardened and worldly people. The plagues that fell upon the Egyptians were their own false gods multiplied and turned upon their worshippers. So, the corruption of the religion of Jehovah brought the Chosen People themselves to reject the Son of God: He came unto His own, and His own received Him not.

The *Epistle* (Is. 63) for the Monday before Easter assures us of the reality of Christ's identification with His people in their suffering and affliction: and the *Holy Gospel* (Mark 14) sets before us the agony of Gethsemane, the representative penitence of that Only One who never sinned. On this day Jesus Christ came into Jerusalem from Bethany and cleansed the Temple: the *First Lessons* (MP, Lam. 1 1-14; EP, Lam. 2 13-22) reflect this in the solemn denunciations of Jeremiah. The prophet bewails the misery of Jerusalem and urges the people to mourn and pray. Long before the consuming zeal of the Son of God swept the traffickers from the sacred

courts, Jeremiah so lamented the desolating effect of sin and the blindness and self-assurance of a people that would not know God. And the NT *Lessons* at Matins (John 14 1-14) and Evensong (John 14 15-31) offer to the soul, distressed by the thought of Christ's Passion, and moved by the thoughtful sense of unworthiness, the spiritual consolations derived from the lips of the Lord Himself. As He drew very near to His Death, He assured His apostles of the greater intimacy that the redeemed would have with the Father when the propitiation should be fully made. Prayers would rise through the Son to the Father in the new access of privilege and covenant of Atonement: and grace would come down in the dispensation of the Spirit to fill loving hearts with spiritual peace. So beforehand, as we approach the Crucifixion, we begin to count the treasures that are ours by the love of the Redeemer.

The *Holy Gospel* (Mark 15 1-39) for the Tuesday before Easter is the vivid narrative of the trial and condemnation and crucifixion of Jesus Christ as recorded by St. Mark. The incidents are a quick succession of tragedies, having their climax in the confession of the Centurion, "Truly this man was the Son of God." The *Lessons* from the Lamentations of Jeremiah (MP, Lam. 3 1-33; EP, Lam. 3 34-66) affirm the mercy and justice of God, and assure the afflicted that He will deliver them that trust in Him. To suffer for righteousness, to endure affliction for Christ's sake, is to be made one with Christ: it is so that we are crucified with Him, and so shall we attain to the power of His Resurrection. The *Epistle* for the day (Is. 50 5-11) gives us this note: Christ endured willingly because He saw his Father's Face. The violence of His enemies became the means by which He saved them that hated Him: He gave His back to the smiters, because He had already given them His Heart, and His love was stronger than death. In the *Second Lessons* (MP, John 15 1-13; EP, John 15 14-27) we are taught that we must be identified with Christ and constrained by His love, so that His life shall be ours, not only as a gift made in our behalf, but as a power continuous in our mortal members; and then living in Him, though we be yet in an evil world, we shall be true witnesses to our fellow-men of His love and His grace. As He came down from Heaven to show us the Father, the grace which He sends down by the ministration of the Spirit is a perpetual exposition of God to mankind.

On the Wednesday before Easter we are called to consider the great self-restraints of the Son of God: He meets the craft and malice of Satan and men with willing endurance. In the *Holy Gospel* (Luke 22) St. Luke tells us of the conspiracy of the Jews, and of the Lord's knowledge of impending treachery. The institution of the great Sacrament of Divine Love is the response of our Lord to the hate of His enemies and the

1. Sunday before Easter.

3. Tuesday.

2. Monday.

4. Wednesday.

falsehood of His followers. The *Epistle* (Heb. 9 16-28) teaches the efficacy of Christ's Sacrificial death, the value of the self-oblation of the Redeemer as an expiation for sin. For on this day the Lord remained at Bethany in retirement with the Twelve as though He would brace His human will to the great struggle that lay before Him. The *First Lessons* of both morning (Lam. 4 1-20) and evening (Dan. 9 20-27) show the destructiveness of transgression, the ruin of Zion and the thralldom of sinners; and in the *Second Lessons* (MP, John 16 1-15; EP, John 16 16-33) we hear the gracious promises of Christ, while He re-assures His people and promises the outpouring of the Holy Ghost as the supreme gift which the Father would send in His Name. On this day we are called to recognise the death of our Lord not as a calamity which He could not escape, but as the terrible means by which He willingly passed to achieve our salvation. Whilst His enemies purposed His death, He looked beyond to the "preaching to the spirits in prison," to the "rising again from the dead," to the "going to the Father," to "the consummation" of all things. And in the evening *Second Lesson* He speaks of the share that His people must have in His tribulation and in His victory. The gift of the Holy Ghost is the re-inforcement of human nature by that same power which raised up Christ, so that men may be raised from a death of sin to a life of righteousness.

Whilst the Holy *Gospel* (Luke 23 1-49) for Thursday before Easter (Maundy Thursday) sustains the narrative of the Passion so as to bring to the Christian soul in the devotions of this week the accumulated force of the four inspired records, the *Epistle* (1 Cor. 11 17-34) gives us one of the key-notes of the day. Maundy Thursday is the Thursday of the Mandate, the new Commandment "that ye love one another" (*Second Lesson*, EP, John 13 1-35). It is also the day of the institution of the Sacrament of Holy Communion. In the *Epistle* we have the admonition of St. Paul: the mysteries must be approached by men self-mortified: the old nature must be put off, that the new nature may be put on. On Maundy Thursday the old dispensation passed away, giving place to the new dispensation: in that night the Passover ended and the Eucharist began. The *OT Lessons* (MP, Hos. 13, 1-14; EP, Hos. 14) of the day tell the doom of Ephraim because of idolatry, and repeat the promises of restoration and recovery. And the great High Priestly Prayer of Jesus Christ is the *Second Lesson* (John 17) in the morning. In that Prayer the Lord pleads that the Son may be glorified in the salvation of His whole people, and that His people may be one. Maundy Thursday gives us warning that sin works death, and calls us from the death of sin to the new life in Christ, which is fed by His sacramental grace. This day claims us as one with Christ, through His love for us and our responsive love for Him, one in humble service

and one in Godward life, and pledges us to constant charity.

In the Holy *Gospel* for Good Friday (John 19 1-37) we have the full record of the actual death of Christ as St. John writes

6.
Good Friday. it—the preliminary scourging, the official sentence, the formal title of condemnation, the bowed Head, the pierced side. And the *Epistle* (Heb. 10 1-25) gives the note of sacrifice in "the offering of the Body of Jesus Christ once for all." The *Proper Psalms* of this day profess the penitence and spiritual anguish of our Lord, and of ourselves identified with Him in contrition for sin: they give a tongue to the broken heart. So the Church instructs us that the right temper and demeanour of the soul in contemplating the death of Jesus Christ is not merely gratitude for salvation but rather spiritual sympathy: a crucifixion with Christ and a mortification of self. The *OT Lessons* (MP, Gen. 22 1-19; EP, Is. 52 13-53 12) show us the fulfilment of type and prophecy in the death of Christ. The offering of Isaac prefigured the self-sacrifice of the Eternal Son on Mount Calvary; and the predictions of Isaiah, as he told of the Despised and Rejected of men, were God's promises of the sinless Redeemer. The *NT Lesson* in the morning (John 18) sets before us the principal characters in the great tragedy—Judas, Annas, Caiaphas, Simon Peter, Pontius Pilate—that we may distrust human nature and ourselves. And the *Second Lesson* in the evening (1 Peter 2) is St. Peter's exhortation to personal holiness in the example of Christ and under the persuasion and influence of His love. His example is moral perfection and self-sacrifice; and His love is declared in His redemptive death.

On Easter Even we are called to consider the burial of our Lord. In the Holy *Gospel* (Matt. 27 57-66) we read of the claiming of the sacred Body by Joseph of

7.
Easter Even. Arimathea and of the jealousy with which the Jews set a watch about the sepulchre. And the *Epistle* (1 Peter 3 17-22) gives the concurrent record of the Spirit of Jesus Christ, which, still in perfect union with His Divinity, went down into Hades and carried a ministrations of mercy to some who, apparently, had not had in their mortal life perfect opportunity of repentance. This mission of Christ illustrates the extensiveness of the ministry of the Crucified Redeemer: it is not only to all living, but it reaches those who have passed out of this present life. So the *OT Lessons* of the day (MP, Zech. 9; EP, Hos. 5 8-6 3) speak of hope and assure the penitent of God's mercy. None have wandered so far or fallen so low that God cannot reach and recover them. He will save, He will revive His people, He will raise us up. The *Second Lesson* in the morning (Luke 23 50-56) speaks of the devotion of the Holy Women to the Sacred Body: they prepared spices for the anointing which they purposed as soon as the Sabbath should pass. They kept the law of Sabbath, but also fulfilled the law of

love. Christian love should move men to "exceed the righteousness of the Scribes and Pharisees," and to add the tribute of affection to the defined routine of duty. In the *Second Lesson* of the evening (Rom. 6 1-13) we have the mystical teaching of St. Paul associating Baptism with the burial of Christ, and applying the lesson that the Christian life is lived in personal and direct union with the risen Lord: sin is reversion to a state from which we have been translated, a wilful return into Egyptian bondage.—G27. J. WAKEFORD.

HOMILIES.—The two vols. of discourses referred to in Art. 35, which were published by Authority in the reigns of Ed. VI and Q. Eliz., to be read in ch. by the clergy. There was ancient precedent for the

1. History. authorisation of discourses to be delivered by the clergy. Augustine (*De Doct. Chr.* 4 29) approved of the use of the sermons of others by those who had no ability for composition. The practice became so general that in process of time collections of H. were formed for the use of those who were unable or unwilling to compose their own sermons. Bede's *Homiliæ de tempore* are said to have been much used in this way. Charles the Great commissioned Paul Warnefrid to draw up a collection of H. from the Fathers for use in the Gallican Church. Aelfric, Abp. of York (1023-1051), issued a book of H. for the use of the clergy, based upon earlier collections of the Anglo-Saxon Ch. At the time of the Reformation it was felt that the people much needed instruction, and that the clergy as a body were unable to give it. Many were illiterate, and some ill affected to what was called the new learning. In many parishes the incumbent was not licensed to preach. Consequently, in the Convocation which met on Jan. 20th, 1542, it was resolved to prepare a book of H. to be read to the people in the churches at the time of Divine Service. The book was produced in Convocation a year later, but was not published. Probably Henry VIII refused to authorise its publication. However, when Edward VI came to the throne it was issued by the authority of the Council on July 31st, 1547.

It contains twelve H., the titles of which are as follows:—1. A fruitful Exh. to the Reading of Holy Scripture: 2. Of the Misery of all

2. Contents. Mankind: 3. Of the Salvation of all Mankind: 4. Of the true and lively Faith: 5. Of Good Works: 6. Of Christian Love and Charity: 7. Against Swearing and Perjury: 8. Of the Declining from God: 9. An Exh. against the Fear of Death: 10. An Exh. to Obedience: 11. Against Whoredom and Adultery: 12. Against Strife and Contention. Nos. 1, 3, 4, 5 and probably 9 are by Cranmer, 2 by Archdn. Harpsfield, 6 by Bp. Bonner. More H. are promised in the post-script to this book, and a second book was issued by authority in the reign of Q. Eliz. It was probably completed by the beginning of 1563, but was not issued in its final form until 1571. It contains 21 H. For their titles see Arts. of Religion, No. 35. The largest share of the authorship of this second

book is attributed to Jewel. Grindal wrote No. 4, Pilkington probably No. 5. Nos. 13 and 14 are from Taverner's *Postils*. No. 17 is probably by Abp. Parker.

There were several important alterations made by Q. Eliz.'s own hand before she would authorise the publication of the book.

Those who have subscribed their "assent" to the 39 Arts. and the PB, etc., may be supposed to have assented to the statement in

3. Authority. Article 35 that the Books of Homilies contain a godly and wholesome doctrine. This, of course, only implies a general approval. There is one, however, which must be considered to have greater authority than the rest, and that is the Homily on the Salvation of Mankind. This is no doubt the one inaccurately referred to in Art. 11, as giving the sense in which it is intended by the Arts. that the doctrine of Justification by Faith should be understood.

The style and method of the Homilies make them unsuitable for reading in ch. at the present day. They are, however, ex-

4. Value. tremely interesting and valuable, giving, as they do, much information with regard to the opinions of the leading Reformers, and throwing much light upon documents more authoritative than themselves.—U5. LUCIUS SMITH.

HOOD.—A piece of cloth or silk, of varying shape and colour, hanging from the shoulders and down the back, worn by all graduates to mark their degree. Originally, the H. was meant not for ornament but for use, nor was its use confined to the clergy. It was generally fastened to the COPE or other vestment and was drawn over the head in wet or cold weather for warmth. It was frequently lined with fur, more or less costly, according to the means and dignity of the one who wore it. In its original shape it is still worn by the monastic orders. It is doubtless a survival of the ancient ALMUCE and of the *caputium* of the monastic dress. Its ancient use in the Ch. of England has entirely ceased, and it is now purely an ornament to mark the degree and distinction of the wearer, and is worn by both clergy and laity.

"Certain Notes" at the end of the First PB lay down that "it is seemly that graduates when they do preach shall use such hoods as pertaineth to their several degrees." By the 58th canon of 1604 it is ordered that "every minister saying the public prayers or ministering the sacraments or other rites of the Church. . . if they are graduates, shall wear upon their surplices at such times such hoods as by the orders of the universities are agreeable to their degrees." From this it will be seen that the wearing of the H. is restricted to graduates. Non-graduates, although members of a theological college, are not authorised to wear other than "a black tippet, not of silk"; albeit the custom of wearing a H. by members of a theological college is now tacitly sanctioned. This practice has probably arisen from the long-standing misinterpretation of the term TIPPET.

In form, colour and shape the Hs. of the different universities vary greatly. As a rule they are: scarlet for a Doctor; black silk with a lining of coloured silk for a Master; and black stuff with an edging or lining of fur for a Bachelor.

The tendency at the present day is to restrict very largely the wearing of the H. during Divine Service, a custom which has nothing to sanction it. Even those who maintain the direction of the canon as to the wearing of the H. to have been superseded by the ORNAMENTS RUBRIC of 1662 have no warrant for the disuse of it which at present so widely prevails. The H. ought to be worn at Matins, Evensong, and by the preacher. Being purely a mark of personal dignity, it is considered, by those who take the canon as abrogated, that the H. should not be worn by the celebrant at HC, nor at a Marriage, this service originally being intended to be preliminary to HC, but that it may be worn at a Bapt., this service being appointed to take place during Matins or Evensong. (See Palmer, *Origines Liturgicæ*, Appendix, sec. 10.)—R3. J. O. COOP.

HOPE.—It is difficult to treat Hope in connection with the PB, apart from a study of the word in its use in Holy Scripture. As regards the PB it may suffice to say that it is, in a degree second only to the Bible, and as a consequence of its profound and intimate penetration by the Bible, "the Book of Hope." Hope, in its religious and specially in its Christian connotation, may be said to carry with it, among other contents, these; a definite and more or less confident *expectation*, quite different from a mere favourable surmise or sanguine "thought born of desire"; and, as the cause of such expectation, not inferences from miscellaneous *data*, but a divine Person and His promise. There is thus a vital connection, as we study the word in Scripture, between Hope and Faith. If Faith is trust, as we take it to be in the light of its use by our Lord and the Apostles (Jas. 2 14-26 is no real exception: the writer is meeting the *Jewish* teachers with their own use of terms), in other words, if Faith in God has the virtue assigned it because it means in effect *God trusted*—then it is not too much to say of Hope that it is Faith with its face forwards. It is an expectant outlook for the promised blessing, because of reliance upon the fidelity of the Promiser. In numerous passages of the New Testament, if we read them aright, Hope (very frequently defined by the article, ἡ ἐλπίς, "the hope") has a particular reference to the promised Return of the ascended Lord. Obviously it is so in Tit. 2 13; "looking out for the blissful hope and the appearing, etc." And we believe that this passage is a key to the definite reference of many others; e.g., Rom. 5 2, Heb. 6 18, 19, 1 Pet. 1 3. The word is thus raised to a level far above our conventional uses, under which it often denotes little if anything more than the vaguest possibilities. Firmly based upon a recognised Divine promise, Hope looks at once upwards and forwards through whatever immediate darkness, assured that her eyes are in the direction of the sunrise and that the sun will not fail. It is needless to point

out how, as time advances and with it the disillusionment of innumerable human "hopes" based on grounds less than God, the quality of Hope in Holy Scripture, and in the religion for which it is the oracle and the warrant, grows continually in significance and value.

In the PB the articulate references to Hope in the abstract are few, except so far as the countless Biblical passages embedded in the PB—Canticles, Psalms, Epistles, Gospels—testify as Scripture to the Promises and the consequent Hope. But in two widely contrasted connections the PB itself teaches Hope in its highest form; the hope of the Lord's Return in the Prayer of Consecration at the Holy Communion, and the hope of Resurrection, in vital connection with it, in the Burial Service. Perhaps no more beautiful example can be given of the emancipation of our worship at the Reformation into *the light* of the full Biblical Gospel than the contrast between the unreformed and reformed Orders of Burial—the note of predominant fear in the one, and of luminous Hope in the other.—K3. HANDLEY MOULE.

HOSANNA.—A Hebrew word (possibly taken from Ps. 118 25 and signifying literally "save, we pray," but in course of time transformed into a joyful exclamation) used by the multitudes at our Lord's triumphal entry into Jerusalem (Mark 11 9, 10), and adopted unchanged by the Christian Ch. in most versions of the SANCTUS (but not in that found in the PB since 1552). It also occurs in hymns and elsewhere. (See art. *Hosanna* in *DCA* and in *Hastings' DB.*)—B2. J. W. TYRER.

HOST (from Lat. *hostia*, a victim).—A term applied to the consecrated elements in HC, more esp. to the bread or wafer. For adoration of the H., see ADORATION.—R2. MORLEY STEVENSON.

HOUR-GLASS.—About the time of the Reformation, pulpits were provided with hour-glasses to regulate the duration of sermons. They ceased to be general after the Restoration.—R3. S. REDMAN.

HOURS OF PRAYER.—The primitive Church had a weekly nocturnal service of prayer, called the VIGIL, coming between the

1. Origin. Sabbath and the Lord's Day, preparatory to the celebration of the Euch., and consisting of Pss. and lessons with the Lord's Pr. Here we have the germ of the Divine Office. The more zealous Christians extended the observance of the Vigil to the other days of the week, and added to it devotions at the 3rd, 6th and 9th H.¹ The rise of persecution put a stop to all meetings for pr. in the daytime, but the secret observance of the Vigil continued. When persecution ceased, not only was the observance of the H. resumed, but the religious communities added offices to be said at daybreak (LAUDS), and after darkness had come on (VESPERE). Last of all were added PRIME and COMPLINE, said in the dormitory, on rising and on lying down to rest.

¹ See Tertullian, *De Orat.* 25.

As regards the matter of the Office, there was great variety in different places as to what

Pss. were said and what books of Scripture were read. At first, the customs of the East in regard to the offices said at the H. were copied in the West, but they were found less suited to the Western temperament. St. Benedict (480-543) saw this, and recast the entire series of offices. And, though the ordinary Western office eventually assumed a form differing considerably from the Monastic, it is to his inspiration that we owe the plan and arrangement of the Brev. With him originated the rule of reciting the Psalter once through in each week. He also prescribed that the whole Bible should be read through in the course of a year, but the lessons had no prescribed length until long aft. his time. With regard to the PSALTER, in the ordinary Western Brev. Lauds and Prime have practically fixed Pss., and Terce, Sext and None are occupied by Ps. 119. The rest of the Psalter is divided between Mattins (NOCTURN)—which take up all the first 109 Pss. not otherwise used—and Vespers, which take the rest. Prime, Terce, Sext and None have all the same structure, probably due to St. Benedict. A hymn precedes the psalmody, which is said under one Antiphon. To this, at Prime, succeeds the *Quicumque vult*. The short chapter, lesser Lit., Lord's Pr., *preces*, and Coll. follow. The modern Roman use shortens these offices by restricting the use of some of the above parts to certain seasons. Compline has fixed Pss. said under one Antiphon, short chapter, hymn, and *Nunc Dimittis*, followed by the lesser Lit., etc., as at Prime and the other lesser H. The *preces* at Prime and Compline include the Apostles' Creed. In the Monastic Brev. the arrangement of the Psalter for recitation during the week differs greatly from that described above. In the Milan office the whole Psalter is only said through once in each fortnight.—B2.

A. M. Y. BAYLAY.

HOUSELLING CLOTH.—At an uncertain date there arose in Western Christendom the custom of spreading a linen C. (or "*towel*," as it was sometimes called) before communicants when they received the HC. This C. was sometimes held by the communicants themselves, sometimes it was held before them by an acolyte or acolytes, and when communion rails came into fashion it was spread on them. The practice seems to have been regarded as comely and reverent, as a safeguard against any portion of the Sacr. falling to the ground, but to have had no special doctrinal significance. The custom did not entirely die out at the Reformation, and has never ceased in a few places; within the last fifty years it has been to some extent revived. It was practised at all CORONATIONS of our monarchs, until that of William IV. The name usually given to the C. comes from *husel*, an Anglo-Saxon name for the HC.—R3.

T. I. BALL.

HUMBLE ACCESS, PRAYER OF.—The title of this Pr. probably comes from the Scottish Liturgy of 1637, where it is called a "Collect of Humble Access to the Holy Communion."

Its source is very obscure. There is a Pr. said at the communion of the priest in the Syrian Liturgy of St. James used by the Orthodox and the Jacobites: "Grant, O Lord, that our bodies may be sanctified by Thy Holy Body, and our souls cleansed (*i.e.*, enlightened) by Thy atoning Blood, and that they may be to the pardon of our offences and the remission of our sins" (Scudamore, *Not. Euch.*, p. 546; Renaudot, *Lit. Orient.* 2, p. 41). But this could scarcely have been known to the Reformers. The Hereford Missal contains a Pr. that "the Flesh of Thy only begotten Son our Lord Jesus Christ may purge (*mundet*) and the Blood wash away (*lavet*) stains of sin which we have contracted from flesh and blood" (Scudamore, *l.c.*). Dr. Dowden (*Further Studies*, p. 317 ff.) has fully illustrated the main thought. The Cat. of Becon, Cranmer's chaplain (*Works*, PS., p. 243), quotes Pope Gelasius' *Decretum de Consecrat.*, pt. iii, "The Sacrament is not superfluously received under both kinds. For the kind (*species*) of bread is referred unto the flesh, and the kind of wine unto the soul, when one (? wine, Lat. vers. *vinum*) is the Sacrament of the blood, in which is the Seat of the Soul. And therefore is the Sacrament received under both kinds that it may be signified that Christ took both the flesh and the soul, and that the participation of the Sacrament is profitable as well for the soul as the body; so that if it should be taken only under one kind it should be signified that it profiteth unto the tuition and preservation of the one only."

The position of the Pr. of HA. is peculiar to the English Office. In 1548, 1549, and the Scottish Liturgy it came immediately before reception. The abrupt transition from the exaltation of the *Tersanctus* is remarkable, and also peculiar to the English rite. But the sudden sense of unworthiness to draw near is natural even in the midst of the previous act of Praise.

In 1549 the text of the Pr. ran thus: "drink His Blood in these Holy Mysteries that we may continually dwell in Him and He in us, that our sinful bodies," etc. In 1552 the words "in these Holy Mysteries" were omitted. The alteration can hardly be pressed to signify any change of doctrine as to the Real Presence. "So to eat . . . that . . ." (cp 2nd Post-Communion Pr., "so to assist us with Thy Grace that we may continue," Coll. for SS. Simon and Jude, etc. See Dowden, *Further Studies*, p. 341).—H2.

J. F. KEATING.

HYMN.—The word H., used freely (*e.g.*, in the LXX. OT, Ps. 71 20, Eccles. 44 1; and in NT,

Eph. 5 19, Col. 3 16) to describe
I. The Word. any kind of religious song, might include the TE DEUM (so in PB, Rubric in MP), the SANCTUS, the GLORIA IN EXCELSIS, the *Trisagion* of the Eastern Liturgies, the Western REPROACHES, the Hebrew Pss., the Gospel Cants., and the *Gloria Patri* (so in PB—"Order how the Psalter is

appointed," etc.). For the purposes of this art., we confine ourselves however to the consideration of metrical and rhythmical compositions as used in Divine worship in the Christian Church.

Metrical Hs. found their way into Christian usage in Syria in the time of St. Ephraim Syrus (306-373) as an antidote to the teaching popularised in Hs. written by heretics as early as the 2nd cent. The same thing occurred at Antioch in the 3rd cent., in Alexandria under St. Athanasius, and at Constantinople under St. Chrysostom. Gradually they introduced themselves into liturgical worship from outside the Ch., as the result of popular pressure upon the orthodox in times of controversy.

History repeated itself once more in the Ch. of the West. Hilary, Bp. of Poitiers in the 4th cent., is said to have written the first Latin Hs. in defence of the faith against the Arians; but it was Ambrose, Bp. of Milan (374-397), writing in the same cause, who may be considered to have laid those sure foundations upon which all modern Christian hymnology is based. Eighteen Hs. exist which are ascribed to his pen; but few can be said to be his undoubted work. His authorship of *Aeternae verum conditor, Deus Creator omnium, Jam surgit hora tertia, and Veni Redemptor gentium* is, however, undisputed. Prudentius (born 348) followed with two collections of sacred poems. These had many imitators, of whom the most famous are Sedulius (c. 450), Venantius Fortunatus (c. 600), Gregory the Great (540-604), Theodulf of Orleans (c. 800), and the Ven. Bede (673-735). Hs. by these writers, in spite of much opposition, gradually crept into liturgical use. St. Benedict indeed ordered his monks to use a H. at each Office; but they formed no part of the Euch. Office until the arrival of the SEQUENCE.

The writing of Hs. was carried on from the 9th to the 15th cent. by Rabanus Maurus, Bruno of Angers, Fulbert of Chartres, Abelar, Bernard of Cluny, Bonaventura, Thomas Aquinas, Thomas à Kempis, and other composers.

In the 17th and 18th cents. a number of new Latin Hs. appeared in Brevs. issued for the use of particular dioceses or religious communities (mainly French). Many of these are very beautiful, particularly those by Jean Baptiste de Santeuil and Charles Coffin.

Office Hs. having found a place in the monastic Hours, St. Augustine of Canterbury must have

8. Office Hymns.

brought with him to England the old cycle of Hs., afterwards displaced by that much finer Celtic cycle which has been identified with the set of Hs. for each evening of the week sent by St. Gregory the Great to St. Columba, and which eventually superseded the old cycle even at Rome. In later mediæval times, Hs. were added in great numbers, especially on the Continent, for the various seasons and for holy-days; the English Ch. observing, on the whole, a wiser restraint in the number of those appointed

for minor holy-days and new or local festivals. Each H. had its own special position in the Services; at Nocturns, Prime, Terce, Sext, or Nones, bef. the Pss.; at Compline, aft. the Pss. Cranmer attempted to translate these Lat. Hs. and confessed his failure. One unsatisfactory translation only, and that not from his hand, was included in the new English PB (the alternative VENI CREATOR in the Ordinal). And so the old Hs. disappeared from use in England for a while; and with them disappeared the custom of singing Hs. as an integral part of divine worship proper. In future, Hs. were to be regarded rather as a *non-liturgical* addition to the service, to be added at the discretion of the minister.

Of an entirely different character was that other H. sung immediately before the Gospel, and known as the SEQUENCE, probably because it followed after, and was originally the melody of, the "a" at the end of the ALLELUIA. This melody without words was often of extraordinary length, elaboration and difficulty; and so, at first in N. France and afterwards at the monastery of St. Gall in Switzerland, it came to be embellished with words for the convenience of those who had to sing it. Then, words were written to fit new melodies; and, later, new words were composed to which suitable melodies were adapted. Later still, metrical Hs., such as the *Veni sancte Spiritus*, the *Dies iræ*, and the *Stabat Mater*, though not written in Sequence form, were used as Sequences. Notker Balbulus (840-912), the most eminent of the Sequence writers at St. Gall, is of special interest to students of the PB, as being the author of that Sequence of which a magnificent fragment is embedded in our Burial Office: "In the midst of life we are in death. . . ."

Hs. in the "vulgar tongue" appear in Italy as early as the 13th cent.; and what we know

as CAROLS supplied, to some extent, the need for religious expression in song in Eng., France and Germany

in the cents. immediately preceding the Reformation. But with the invention of the printing, press the movement became irresistibly popular. In Eng., however, for a long time it confined itself to the use of *Metrical Psalms* only in public worship. Coverdale (c. 1539), indeed, published a book of *Goostly Psalms and Spirituall Songes* of a Lutheran type, but it was soon suppressed.

The first work of any influence on modern English hymnody is the *Certaine Psalmes, chosen out of the Psalter of David*

and drawn into Englishe metre by Thomas Sternhold, grome of yo Kynges's Maiesties robes, to which

John Hopkins added further Pss.

in 1551. This *Old Version* received further additions at the hands of exiles in Geneva in 1556-1562, with an Appendix in the shape of a metrical version of the Ten Comms. by Dean Whittingham. With the accession of Q. Elizabeth, the *Old Version* was legally sanctioned by

4. The Sequence.

5. Vernacular Hymns.

6. The Old Version of the Psalms.

Royal Injunctions (1559), allowing a H. to be sung "in the beginning or at the end of Common Prayer." The Appendix was enlarged by the inclusion, in 1560, of metrical versions of several Cantos., the Ap. Creed and the Lord's Pr.; and, in 1561, similar versions of *Venite, Te Deum, Quicumque vult*, and the Hs. "Come, Holy Ghost" (alt. in Ordinal) and "O Lord, turn not Thy face away" were added bef. the Psalter, and four other Hs. aft. it. Further Hs. appeared in the final ed. of 1562, known, from the name of its publisher, as "Day's Psalter"; and the metrical Pss., together with the Appendix, were printed uniformly and bound up with the English Bible and PB.

Aft. the Restoration, John Playford (1671) published a book containing some of the Old

7. The New Version of the Psalms.

Version Pss., some new versions, and some entirely new hymns. Cosin's translation of the *Veni Creator*, which appears in the PB in the Ordering of Priests, found a place in this work. Bp. Cosin had also translated several of the old office Hs. and part of the *Lauda Syon* of St. Thomas Aquinas. George Wither (1623) had attempted, in his *Hymnes and Songs of the Church*, to improve the style of hymnody of his age, but his well-meant efforts failed. The times were not ripe; and the 17th cent. gave Eng. few Hs. of lasting value. Exception must be made in favour of Bp. Ken's *Morning, Evening, and Midnight Hymns*, written for Winchester scholars in 1674.

Towards the end of the 17th cent. the *New Version* appeared. It was the work of the Poet Laureate, Nahum Tate, assisted by Dr. Nicholas Brady, and it was authorised for use by order of King William III in Council (1696). This book also contained, in addition to the metrical Pss., a *Supplement*, where we find for the first time the well-known "While shepherds watched their flocks by night."

Several private collections of Hs. appeared at this time, the most noticeable being *The Divine Com-*

8. Private Collections.

panion (1st ed. 1701). Addison's five Hs. out of the *Spectator* (1712) at once became popular; but we must turn to Nonconformity, and to Dr. Watts in particular, for the first beginnings of the modern English H., "which is neither an office H. like Wither's, or Ken's, or Austin's, nor yet a metrical Ps., nor again a close paraphrase of Scripture, but a new species, evolved from the last named, and acquiring in the process a novel liberty of treatment and a balanced artistic form" (Frere, *Hist. Intro. to H. A. & M.*, p. lxxxiii.). John Wesley issued, in 1737, a Church hymn book (the first since Wither's time), and from that day modern hymnody developed at a rapid rate. Hymn books were issued for the use of various institutions: the Lock Hospital (1760), the House of Refuge for Female Orphans (1762), and the Foundling Hospital (1774).

Collections of Hs. continued to be issued by individuals; notably by Toplady (to whom we owe "Rock of Ages"), Chas. Wesley (who wrote "Jesu, Lover of my soul"), Cowper the poet (author of "Hark, my soul," "There is a fountain," "O for a closer walk," etc.), John Newton (who wrote "How sweet the name of Jesus sounds"), Thomas Kelly

(author of "We sing the praise of Him who died"), and James Montgomery (to whom we owe "Hail to the Lord's Anointed," "Songs of praise," "For ever with the Lord," etc.). In the year after Bp. Heber's death (1826), his widow published the first important hymn book of the 19th cent. More than half the Hs. in this book were composed by the Bp., and among them we find "The Son of God goes forth to war," "From Greenland's icy mountains," and "Holy, holy, holy." Ten years later Bp. Mant published a book of *Ancient Hymns*, Isaac Williams a collection of Hs. translated from the Parisian Brev., and John Chandler another book of translations of *Hymns of the Primitive Church*. The years of the Oxford Movement were prolific in translations from the Latin and Greek, the work of Newman, Keble, Copeland, Oakeley, and Caswall; and, in the mid-cent., Dr. Neale. The *Lyra Germanica* of Miss Winkworth (1855) and the *Sacred Hymns from the German* of Miss Cox (1841) enriched our stores with translations from the German. And original and effective work was produced by writers such as Keble (author of "New every morning," "Sun of my soul," etc.), Lyte (author of "Abide with me," etc.), Newman (author of "Praise to the Holiest," "Lead, kindly light"), Faber (author of "Sweet Saviour, bless us ere we go," "O come and mourn," "My God, how wonderful Thou art," etc.), and Mrs. Alexander (author of "There is a green hill," etc.).

Since that date, the four most popular of our Ch. hymn books have been: (a) Mercer's *Church Psalter and Hymn Book* (1854).

9. Modern English Hymn Books.

(b) *Hymns Ancient and Modern* (1st ed. 1861), the work of a committee of whom the best known names are those of Sir H. W. Baker, the Rev. F. H. Murray, the Rev. G. Cosby White, the Rev. W. Upton Richards, and the Rev. Thos. Helmore. This extraordinarily successful compilation has since gone through many eds. and added to itself many supplements. Its last revision was in 1904, and its last ed., the monumental Historical Ed. of 1909, which "contains notes on the origin of both Hs. and tunes and a general historical introduction" of great value by Dr. W. H. Frere. No student of hymnology can afford to neglect this work. (c) *The Hymnal Companion to the Book of Common Prayer* (1st ed. 1870), a development from the *Christian Psalmody* of Edw. Bickersteth (1833), and the *Psalms and Hymns* of Bp. Bickersteth, his son (1858). (d) *Church Hymns* (1st ed. 1870, rev. ed. 1903), enlarged from the *Psalms and Hymns* of the S.P.C.K. (1855).

Mr. Robert Bridges' little *Word-book of the Yattendon Hymnal* (1899) has been an inspiration to more recent hymnal compilers; and mention should be made of the Rev. G. R. Woodward's *Songs of Syon* (professedly a "supplemental" compilation); the Rev. G. H. Palmer's little volume of translations called *The Hymner*; the *New Office Hymn Book* (a "companion to the BCP"); and two more important books: (e) *The English Hymnal* (1906), a large and broad-minded collection of "the best Hs. in the English language"—a "formidable rival to the new ed. of H. A. and M." (Julian, *Dict. Hymn.*, p. 1,633); (f) *The Oxford Hymn Book* (1908), an "expanded ed." of the hymn book of the University ch., Hs. being selected for their "simplicity,

directness and genuineness of religious feeling," the editors (Dr. Strong and Dr. Sanday) avowing a preference for the objective type of Hymn.

Metrical Hs. are not expressly mentioned in the PB, except in the Ordinal, where two translations of the *Veni Creator* are given for use at the Ordering of Priests and the Consecration of Bps. The PB is silent with regard to others. The fact is that their legality cannot be proved by the words of any statute or rubric, but that they have established their position and received their authorisation from long-standing custom. Abp. Benson, in his *Lincoln Judgment*, laid down the proviso that they should not be inserted so as to interrupt the Church Service, quoting to that effect the liberty assigned by the First ACT OF UNIFORMITY of Edw. VI of singing "... openly . . . at any due time, not letting or omitting thereby the service or any part thereof," and illustrating that liberty by instancing the prevalent practice of singing Hs. bef. and aft. the sermon in the Communion Office and during the Collection of Alms; but this leaves much to the discretion of the parish priest.

It may be held that the term "Anthem" (in the Rubric aft. the 3rd Coll. at MEP) may cover the singing of a metrical H. as well as a setting of sacred words from the Scriptures or other sources, but even this is not positively enjoined upon ordinary parish chs. At any rate, the *Office H.*—i.e., the H., that strikes the key-note of the service for the day—should *not* be sung in that particular place. The position of the *Office H.*, where it is sung, is either (a) according to the Elizabeth Injunctions of 1559 "in the beginning of common prayers"; or (b) before the Pss., as in most of the Hours in the Brev., and in the Reformed Brev. of Quignon; or (c) before *Benedictus* at MP and *Magnificat* at EP, as placed in the ancient English Lauds and Evensong. The *English Hymnal* and the *New Office Hymn Book* contain the most complete set of translations of these ancient office Hs. They are, at best, but translations; and it may be thought better, by some, to substitute for them, in their important liturgical position, some of our really good English Hs., care being taken to choose those that are really full of teaching as well as impressive in their dignity and reverence. If the Lit. or the Occasional Prs. are said, there may be a H. aft. the "Grace." If a sermon follows, a H. may be sung at its conclusion. If, in accordance with the Rubric, catechising follows the 2nd Lesson, there is room for a H. to be sung bef. it begins.

To sum up, at MEP, hymns may be sung suitably at the following places: 1. (*Office Hymn*)—either (a) bef. the service, (b) bef. the Pss., or (c) bef. *Benedictus* or *Magnificat*. [But in these two latter positions it might be considered a "letting . . . of the service."] 2. Aft. the 2nd Lesson at EP, if catechising follows. 3. Aft. the 3rd Coll. in place of the "Anthem." 4. Bef. the sermon. 5. Aft. the sermon.

It appears to have been one of the earliest traditions of the Ch. to separate Lessons by singing (as we do at MP with the *Te Deum* and at EP with the *Magnificat*). It would be in accordance with such precedent to sing a H. between the Ep. and Gospel at HC—the ancient position of the GRADUAL, TRACT, ALLELUIA, and SEQUENCE. At the HC therefore, the most suitable places for Hs. will be: 1. Bef. the service begins, if the Lit. is not sung—in

place of the ancient Procession or INTROIT. 2. Between the Ep. and Gospel; "There is more to be said for introducing hymnody at this point than at any other part of the Liturgy" (Frere, *Elements of Plain-song*, p. 75). [But here again it might be objected to as a "letting . . . of the service".] 3. At the Offertory. 4. Bef. the Pr. of Consecration. [This should be very short, otherwise the same objection might be raised.] 5. At the Communion; Abp. Benson gave judgment that the illegality of Hs. at this place could not be maintained "in the face of concurrent, continuous, and sanctioned usage" (*Lincol. Judg.*, p. 64). 6. Aft. the Blessing.

If Hs. are sung at Bapts., Marriages, or at the Burial of the Dead, it is evident that their only defensible position is outside the liturgical service. They should not "let" the service by being interpolated into it at the risk of marring its carefully wrought structure. In the Order of Confirm., the precedent of the Ordinal may be quoted for the singing of the hymn *Veni Creator* bef. the Pr. for the Gift of the Spirit. (For further information, see Julian's *Dictionary of Hymnology*, and Frere's *Hist. Introd. to H. A. & M.*, mentioned above, § 9 b.)—Q2.

MAURICE F. BELL.

HYMN TUNE.—The English Ch. of to-day has great stores from which to borrow for the musical illustration of her equally great stores of words available for musical treatment. Not only have her own children been prolific in the production of Ch. music, good, bad and indifferent, but she has herself borrowed freely, in the course of generations, from the music of other nationalities.

For many cents. no harmonised music was sung in divine worship. The Latin Hs. were sung in unison to their authorised PLAIN-SONG melodies. These melodies were, however, sometimes employed in the 15th and 16th cents. as *canti fermi* round which parts were written, of a more or less elaborate description, for other voices (for examples, see Frere, *Hist. Ed. H. A. and M.*, pp. xxxvi, 146, 199). The few Hs. with English words that occur in mediæval MSS. were intended for extra-liturgical or secular use. There was no congregational singing in the vernacular, though religious melodies other than Plain-song were coming into vogue in the shape of popular CAROLS (see *English Carols of the 15th Cent.*, edd. Fuller-Maitland & Rockstro).

In Germany, Hs. in the vernacular with carol-like melodies founded on folk-song were common enough in mediæval times:

2. German Hymn Tunes. but in the 15th cent. there was a great revival of hymn-singing on the part, first, of the Bohemian Brethren in Moravia. The melodies of these Hs. (first publ. 1501) were founded partly on the ancient plain chant and partly on popular and secular airs. The Lutherans soon adapted them to German words and, through them, we have such Ts. as *Ravenshaw*, familiar to us as adapted by W. H. Monk to the words "Lord, thy word abideth." Its orig. form (by M. Weisse, 1531) is as follows (see *Songs of Syon*, 1910 Ed., No. 312 A):



Luther adapted much old material both from ecclesiastical and from secular sources and, himself poet and musician, contributed original work, e.g., the stirring *Ein' feste Burg* (or *Worms*, 1529), of which such great use has been made in later days, in choral and orchestral works, by Bach, Mendelssohn, Wagner and others. Its original form is



The T. known as *Luther's Hymn* (commonly sung to "Great God, what do I see and hear?") is said to have been heard by Luther from a "wayfaring man" on the road. Other great composers of Chorale-tunes of this period are Johann Crüger (1598-1662) and Philip Nicolai (1556-1608). Crüger wrote, in all probability, the T. *Nun danket* (or *Wittenberg*)—our "Now thank we all our God"—considerably altered since its publication—(thus):



To Nicolai we owe both words and music of *Wachet auf* ("Sleepers, wake"), which Mendelssohn used with such effect in the *Hymn of Praise* and in the overture to *St. Paul*. Such men as these—organists or choirmasters of Lutheran chs.—wrote and published many collections of Chorales during the 17th and 18th cents.; and to the greatest of them all, J. S. Bach, we owe the *Vierstimmige Chorales*, with its wealth of unapproachable harmonies. Coverdale attempted, but failed, to introduce the German Chorales into England in 1539; and, with but few exceptions, they were little known in our country until the publication of

Lyra Davidica in 1708. John Wesley found them in use in the Moravian settlements and included several in his psalm-books. Since his time their popularity has steadily increased, though the English public has never taken so kindly to them as to many other forms of H. melody, mainly because very few have been given and, of the few that have, most have been printed in mutilated forms.

In France the music of the people found its way into Huguenot circles; Clement Marot's

3. French Hymn Tunes.

Psalms (1533) were set to ballad Ts. and, his work being continued by the reformer Beza, these familiar words and Ts. became the hymn of the Genevan Calvinists. In England, at much the same period, Thomas Sternhold (d. 1549) did a work on much the same lines as Marot. With one exception all his versions of the Pss. were in the old ballad metres (SM and CM) and were sung, probably, to traditional ballad Ts. During the persecution of Mary's reign the Puritan exiles in Geneva published (1556) an ed. of Sternhold's Psalter, adding some versions and many Ts. from the book they found in use among the Genevan Protestants. This was the Psalter written by Marot and Beza and established by Calvin for his followers. Calvin, in producing his Psalter, had been fortunate enough to find in Louis Bourgeois a man who was to do extraordinarily successful work in the adaptation of melodies, derived mostly from secular sources, for the metrical psalms. Bourgeois was not, however, allowed a free hand in the matter; the great reformer insisting, against the musician's inclinations, upon two things:—(1) that these Ts. were to be sung in unison, and (2) that one note only should be written to each syllable of the words. It will thus be seen that no harmonies were used for the accompaniment of HTs. in the Reformed Chs. until comparatively recent times. Few of the Ts. in this *Anglo-Genevan Psalter* are still in use. The *Old 44th*, the *Old 137th* and the *Commandments Tune* are, however, still sung in our chs. After the death of Mary the refugees brought their psalter to England; and, with it, other Ts. which they had learnt to love, including the T. that we know now as the *Old 100th*, which, though ascribed to Bourgeois, is almost certainly older than his time. It first appears in England in the *Old Version* of 1561.

John Day published the first Eng. ed. of the Psalter with music in 1559-60. Harmonised

4. English Hymn Tunes in Elizabethan Period.

edd., introducing some new four-line Ts., were produced within the same cent. by Damon (1579: RV, 1591), Este (1592) and Allison (1599). These "Short" or "Church Tunes" in CM included, in Damon's books, *Cambridge*, *Southwell* (or *London*), and *Windsor* (or *Eaton*): in Este's, *Winchester Old*: in Allison's, *Playford*. The older eight-line psalm-tunes in these books are still known as the

"Old Tunes." Of these the most familiar at the present day are the *Old 25th*, *Old 81st*, *Old 132nd* and *Old 137th*. Most, however, of the foreign psalm-tunes were somewhat altered to suit one or other of our stereotyped English hymn-verse forms (SM, CM, LM). It was long before English verse writers would write in unfamiliar metres even to suit the Ts. they wanted to have.

But it must be remembered that music in the Elizabethan era was much cultivated in domestic circles, and that, outside the authorised unisonal psalm-singing, there was a certain amount of unaccompanied part-singing of a religious character in the homes of the people. As early as 1553, Christopher Tye had published a book of original Ts.: in 1560 Abp. Parker printed a psalter with Ts. which contains the well-known *Tallis' Canon*: and in 1563 we have William Hunnis' book of original Ts. with the curious title *Seven Sobs of a Sorrowful Soul for Sinne*, in which, for the first time, we find our customary final *Amen*.

In the year that Este's psalter was published, Thomas Ravenscroft was born. The book of *Psalmes* that he edited (1621) was to have a lasting influence upon English psalmody. Here we find a large number of new four-line Ts., for the most part the work of Ravenscroft himself. These included some Scottish Ts. from a psalter published by Andro Hart (1615), notably *Dundee* (or *French*), *Dunfermline*, and *York* (or *The Still*). Other well-known tunes that we owe to Ravenscroft's Psalter are *Bristol*, *St. David*, and *Lincoln*.

Two years later the Eng. Ch. very nearly succeeded in obtaining an authorised hymnal. George Wither obtained a patent from King James I, ordering that his book of *Hymnes and Songs of the Church*, set to music by Orlando Gibbons, should be bound up with the Old Version. But the arrangement was still-born; and, after three cents., the Ch. still finds herself without her book of Common Praise. One at least of Gibbons' beautiful Ts. has survived to our time. Most hymn books contain his *Angels' Song*, written for a Christmas H., but now wedded to the words "Forth in thy name, O Lord, I go." It has been twisted out of shape at various times, but its original graceful rhythm is as follows (see *Songs of Syon*, 1910 ed., No. 410 A.):



The music that Henry Lawes set to George Sandys' *Paraphrase upon the Divine Poems*

(1638) is of rare beauty, but the merit of his work has never been sufficiently recognised in our modern hymnals.

The *New Version* of the Psalter, prepared by Nahum Tate and Nicholas Brady and authorised by King William III in Council in 1696, contained, with its supplements (1700-1708), many stately new Ts., amongst them Dr. Croft's *Hanover*, *St. Anne* and *St. Matthew*. Then came—the first of many special tune-books—the collection made (1688) for the parish chs. of St. Martin in the Fields and St. James, Piccadilly, the 2nd ed. of which (1697) contained, in addition to the old Ts., the familiar *St. James*. John Playford had endeavoured, after the Restoration, to revive the old traditions of Eng. hymn-singing. The 1st ed. of his book was published in 1671. In his 2nd ed. he practically confessed the failure of his laudable attempt and set to work on a humbler scale and in a more popular fashion. The melodies of his Hs. appear, now for the first time, in the treble. His son Henry issued *The Divine Companion* (1701-1709) as a supplement to his father's psalters: and this contained a number of new HTs. by Dr. Croft, Jeremiah Clarke, and others. To the *Lyra Davidica*, a little book of some 80 pp., published anonymously in 1708, we owe the celebrated Easter H., "Jesus Christ is risen to-day." In this book we trace the first beginnings of that florid style which, in after years of Methodist enthusiasm, lost all restraint and revelled in roudales and grace notes.

In the 18th cent., however, the Ch. of England, for the most part, refused to allow any Ts. to be sung in the course of divine worship except a few of the old traditional ones that had become over-familiar in an era of spiritual torpor. The Methodist revival began the awakening. In 1742 appeared the badly-printed and worse-edited Tune Book which takes its name from the Foundry in Moorfields, the first Methodist meeting-house in London; in 1746 Lampe's beautiful publication, *Hymns on the Great Festivals and other Occasions*; in 1753 Thomas Butts' *Harmonia Sacra*; in 1761 Wesley's *Sacred Melody*; and in 1781 his last tune-book, *Sacred Harmony*. We owe to these Methodist hymnals such well-known Ts. as *London* (or *Addison's*), *Oliver's* (or *Helmsley*), and *Leoni*. Many of our Ch. composers then responded with the gift of such Ts. as *Yorkshire* (or *Stockport*)—by John Wainwright, 1723-68), *Invocation* (or *Carlisle*)—by Charles Lockhart, 1745-1815), and *Darwall's 148th* (by the Rev. John Darwall, 1731-89). At this period several charitable institutions also were noted for the singing in their chapels, and collections of Hs. were published; one by M. Madan (founder of the Lock Hospital), which has given us Giardini's *Moscow*; two others for the use of the Royal Female Orphan Asylum, to which we owe *St. Edmund* (by E.

6. After the Restoration.

7. Hymn Tunes and the Methodist Revival.

Gilding, died 1782), *St. Bride* (by Dr. Samuel Howard, 1710-82), and the *Morning Hymn* (by F. H. Barthélemon, 1741-1808); and a series of books for the Foundling Hospital, to which we owe the association of Haydn's *Austria* with the words "Praise the Lord! ye heav'ns, adore him." Dr. Miller also (died 1807), organist of Doncaster, published two successful tune-books and gave the English-speaking world the famous *T. Rockingham*, an adaptation from an older T., and associated since 1854 with the words of Watts' H., "When I survey the wondrous cross."

But it was only gradually that the chs. gave in. In 1819 Thomas Cotterill, vicar of

8. Their
Adoption
by the
Church.

St. Paul's, Sheffield, introduced into his ch. the Hs. of his friend, the Moravian poet, James Montgomery. The congregation rebelled and took the matter to the Diocesan court.

The Abp. diplomatically proposed that, if Montgomery's book were withdrawn, he would sanction another (and inferior) selection. In this way modern hymnody began to pursue its triumphant course in particular association, since the time of Bp. Heber's Collection, with the PB and with the holy-days and sacred rites of the Ch. The Rev. W. H. Havergal's *Old Church Psalmody* (1847) went through five editions: Dr. Gauntlett, in his *Church Hymn and Tune Book*, enriched the Church with several fine Ts., notably *St. Albinus*, *St. Alphege* and *University College*. Dr. Crotch and Sir John Goss did much for the reform of Ch. hymnody in England in the early years of the 19th cent. Through the *Society for promoting Church Music* (1846-51) and its monthly journal *The Parish Choir*, many of the old Ts. were revived. In its pages occurs the popular *T. Innocents* whose origin is still a matter of uncertainty. The *Hymnal Noted* (1852 and 1854) went a step further and published a book of plain-song melodies harmonised in their proper modes. The *Chorale Book* (1863) drew attention to the treasures of German hymnody, though many Chorales had been inserted in Mercer's *Church Psalter and Hymn Book* (ed. by Sir John Goss) in 1854.

Another small hymn book, *A Hymnal for use in the English Church*, had been published in

9. Hymns
A. and M.

1852 by the Rev. F. H. Murray, Rector of Chislehurst, and in 1857 he formed a committee of some 20 clergymen who, with the Rev. Sir H. W. Baker as Secretary and Mr. W. H. Monk as Musical Editor, issued, two years later, the first tentative draft of *Hymns Ancient and Modern*. The 1st Ed. of the completed book appeared in 1860-61, and new editions followed in 1868 (with appendix), 1875 (Revised Ed.), 1889 (with Supplement), and 1904 (New Ed.). Of the contributors to this epoch-making book, Dr. W. H. Monk's name will live in connection especially with Mr. Lyte's "Abide with me" to which he wrote—"at a time of great sorrow"—the tune *Eventide*. Dr. Dykes wrote 7 tunes for the 1st ed. (*Melita*, *St. Cross*, *Nicaea*, *St.*

Cuthbert, *Hollingside*, *Horbury* and *Dies Irae*) and 24 for the edd. of 1868 and 1875, full of melody but over-charged with sentimentality: the work of Elvey, Stainer, Barnby and Henry Smart was also largely represented in this collection which for many years has maintained its position as the most popular hymnal of the Eng. Church. Until the issue of its "New Ed.," however, it was stronger on "Modern" than on "Ancient" hymnody. The revival of the more ancient Ts., and the restoration of many to their original forms, was left to the *Hymnal Noted* (1852 and 1854), to James Turle's edition of the SPCK *Psalms and Hymns* (1863), and, later, to the new edition of *Church Hymns* (1903), and to the *English Hymnal* (1906).

The weakness of the 19th cent. compilations of Hs. lay in the over-multiplication of new Ts., many of which have become popular on account of their prettiness, but are sadly lacking in strength and reverence. The taste of our Ch. public requires to be trained to desire the use only of the worthiest Ts. in the service of God's house and to have courage to reject jejune and meretricious ones, however popular they may unfortunately have become.

Some of our best-known Ts. have taken a new lease of life since their editors have taken them in hand, and altered their rhythm to suit

10. Adaptations. English words. Here are some instances:—(a) The *T. Angelus*, usually attached to the words "At even ere the sun was set," is an adaptation of a melody by G. Joseph (1657) as a setting to words by Johann Scheffer ("Angelus Silesius"). Its original form was as follows:



(b) The T. wrongly attributed to Richard Redhead and set to "Soldiers who are Christ's below" is part of the humorous mediæval "Sequence of the Ass" sung for many cents. at the New Year in Northern France.

Or - i - en - tis par - ti - bus Ad - ven - ta - vit as - i - nus
Pul - cher et for - tis - si - mus Sar - ci - nis ap - tis - si - mus
Hez, sire as - nes, hez.

(c) The straightforward SM Tune *St. Helena* is a barely recognisable adaptation, probably by Dr. W. H. Monk, of a T. by B. Milgrove (1769) called *Mount Ephraim*.



Mention must be made of a few once popular HTs. which have been taken from instrumental and choral works. A familiar T. to

11. Arrangements. "Onward, Christian soldiers" comes from Haydn's Symphony in D. The T Mendelssohn (or Berlin) sung to "Hark, the herald angels sing," was adapted by Dr. Cummings from a chorus out of the *Festgesang*, of which the composer wrote "It will never do to sacred words." Some of Mendelssohn's *Lieder ohne Worte* and *Four Part Songs* have been supplied by various editors with sacred words. Beethoven's Sonatas and some of his chamber music have been robbed in the same way. There is a T. in most of our Mission Hymn Books known as *Weber*, which is an arrangement of the opening chorus of fairies in his opera *Oberon*: and many of Handel's operas and oratorios have been laid under contribution, the most successful adaptation being the T. *Brunswick* from an air in *Saul*.

Within the last few years another vein of far richer ore has been discovered. Dr. Vaughan Williams (Mus. Editor of the *Eng. Hymnal*) has made considerable use of the traditional songs of the English people—in many cases cents. old—which have been unearthed through the labours of the Folk-song Society. Some of these had been wedded to sacred words: in other cases they yet have to prove their suitability for their sacred use, as they have already proved their power to touch the hearts of the Eng. people by their survival after so many generations. They may prove to be a welcome addition to our store of English hymn tunes.—Q2.

MAURICE F. BELL.

HYPOTHETICAL BAPTISM.—See BAPTISMAL OFFICES, § 31.

IDOLATRY.—See IMAGES, RITUAL (Ornaments).

IGNORANCE.—By *Ignorances* in the Lit. is clearly meant sins committed in I. of their real nature. That there are such sins, and that they require pardon from God, is taught in Scripture (cp. Num. 15:27-29, Luke 12:48, 23:34). To the objection that there can be no personal moral guilt attaching to such sins, it may well be answered that we can never be certain how much our own fault may have contributed towards our ignorance. Moreover, in proportion as we grow in the love of God, we shall dread the thought of offending Him, even in ignorance.—Pd.

A. R. WHITHAM.

IMAGES.—An image is the *likeness* of anyone or anything, whether it be a painting, or a mosaic, or a stained-glass window, or a statue carved in stone, wood, or metal.

1. In the Early Church.
The use of I. in the early Church was strictly avoided. There would naturally be very strong prejudices against them on the part of Jewish converts to the Christian

Faith, and on account of the idolatrous heathen worship. To no greater lengths would the early Christians go than the introduction of symbols painted on the walls of their chapels, on the tombs in the catacombs, and on furniture. Such representations took the form of the Good Shepherd (*painted on a chalice*; see Tertullian, A.D. 200, *De Pudic.* 10), the Cross, the Fish, the Ship, the Dove, the Palm Branch, the Anchor, etc. Before the end of the 3rd cent. paintings of persons on the walls of churches had most probably been introduced, as at the Council of Elvira (305) these were forbidden lest they became objects of worship. In the 4th cent., however, pictures of saints and martyrs were frequently introduced. Statues, which far more than pictures were regarded as tending to idolatry, seem to have been but rare in churches until the 6th or 7th century.

The Eastern Church has always shunned the use of "graven I.," thus adhering literally to the 2nd

2. In the Eastern Church. Commandment, and uses Icons (*εἰκόν* = *i.e.*, flat-painted pictures of our Lord, the BVM. and the saints. Nevertheless it was owing to the superstitious use of such paintings and mosaics that the trouble began. Pope Gregory the Great dealt with it in the West, and directed that I. should only be used "for instructing the minds of the ignorant." In the Eastern Church at the beginning of the 8th cent. much superstition prevailed in the use of Icons, and in 726 the Emperor Leo III (the Isaurian) forbade their worship, and again in 730 proclaimed all image-worship as idolatrous and commanded I. to be destroyed.

This action led to the great Iconoclastic Controversy. The synod of Constantinople (754)

3. The Iconoclastic Controversy. condemned I., but the 2nd Council of Nicaea (787) decreed not only that I. should be admitted, but should also be venerated, a distinction being drawn between the *supreme worship* (*λατρεία*) offered only to God, and *reverence* (*δουλεία*) due to I. of Christ, His Mother and the saints. This in doctrine and practice was generally accepted. A determined movement, however, soon followed, strongly supported by Charlemagne (742-814), in France and Germany against the decisions of the Council. It is interesting to note that this movement was joined by the English Church, which was very largely influenced by Alcuin, and that at a synod held at Frankfort (794), at which English, Gallican, German, and Italian Bps. were present, the decrees of the 2nd Council of Nicaea were rejected: I. were to be permitted as memorials and ornaments, but were not to be adored. The synod of Constantinople in 842 commended I. to the veneration of the faithful.

In course of time unfortunate and most undesirable developments followed, e.g., St. Thomas Aquinas

4 Medieval Superstitions. allowed that the same adoration (*λατρεία*) might be given to the I. of Christ and to the Cross as to Christ Himself (*Summ. Theol.* iii. 25:3, 4), and Abp. Arundel (1408) ordered in his *Constitutions* that "all henceforth preach up the veneration of the Cross, and of the image of the Crucifix, and other images of saints." History is full of instances of superstitious observance in connection with I., such, e.g., in England in pre-Reformation times as the famous roods of St. Paul's by the N. door, of Bromholm, Waltham, and Chester, and the statues of the BVM. at Bexley, Wilden, and other places.

The writings of Erasmus and Sir Thomas More speak of the abuses then existing. The Injunctions of Edw. VI (1547) ordered that "all I. abused by pilgrimages and other special honours" should be taken away, and that those which remained should be for "a memorial only." The extremists of the reforming party rejected utterly the use of I., and much wanton destruction took place from time to time, but in many places they remained for long afterwards. By the order of Oct. 10, in the third year of Q. Elizabeth, the roods were removed, but the screens were to remain.

A restoration of statuary was in some places effected not long before the Commonwealth, and was

6. **The Puritans and Images.** often attended by remonstrances, and as the following extracts will show. 1625-49: "The great conformity and likeness continued and increased in our Church to the Church of Rome in . . . setting images, crucifixes and conceits over them" (Nelson's *Impartial Collection* 1 165). 1639: "Sir Paul Pinder—having at his own charge, first repaired the decays of that goodly partition made at the West end of the quire, adorning the front thereof outwards with . . . statues of those Saxon Kings which had been founders or benefactors to the Church—beautified the inner part thereof with figures of angels, etc." (Dugdale's *Hist. of St. Paul's Cathedral*). 1640: "The said church is divided into three parts: the *sanctum sanctorum*, being one of them, is separated from the chancel by a large screen, in the figure of a beautiful gate, in which is carved two large pillars and three large statues: on the one side is Paul with his sword, on the other Barnabas with his book; and over them Peter with his keys" (*Petition by the Puritans to Parliament against the Rector, Dr. Heywood, 1640. Some account of the Hospital and Parish of St. Giles-in-the-Fields*, p. 201). 1640: "One and the same" (with the Church of Rome) "in . . . fair crucifixes . . . where your altar and crucifix standeth, goodly gay images . . ." (*Reply to a Relation of the Conference, etc.*). 1641: "In which diocese" (Gloucester), "proceeding in his former courses, he" (Godfrey Goodman) . . . "set up divers crucifixes and images in the cathedral at Gloucester and elsewhere" (W. Prynne, *The Second Part of the Antipathy*). In 1644, in accordance with an ordinance of Parliament, great activity seems to have been displayed by one William Dowsing in the destruction of I. in Suffolk and Cambridgeshire.

The law in the Church of England with regard to I. has been decided in recent years in several

7. **Present Position.** cases: prominent among these have been the Exeter Reredos case (1875), the St. Paul's Reredos case (1891), and the St. Anselm's, Pinner, Rood-screen case (1900). In the two latter the lawfulness also of the crucifix was *sub judice*. The decisions, summed up in the fewest words, amount to this—that I. for memorial and decorative purposes are not illegal [cp. nos. 58, 60, 68, 69, in Table I at end of RITUAL LAW].

The Roman Catholic Church, through the decree of the Council of Trent (1545-63, *Sess. xxv*), strongly resents the imputation of idolatry in her use of I., and renews the distinction between the *absolute worship* due to God alone

and the *veneration* due to I. "whereby we worship Christ and the saints, who are prototypes of these images."

In many of the German Lutheran churches crucifixes and I. still remain and are regarded as permissible for purposes of instruction and as aids to faith and devotion.

To attach miraculous powers to an Image is one thing, but to treat it as representing one

whose memory we venerate and love, e.g., by placing flowers upon it or near it, whether inside or outside a church, is another thing, and we know this is frequently, innocently and lovingly done, be the Image one of our Lord, or a saint, or Lord Nelson, or General Gordon. It lies with the Church of each age and each country to regulate the use of I. and to safeguard it against any risk of superstition.—R4.

H. D. MACNAMARA.

IMMACULATE CONCEPTION OF BVM.—

The controversy on this subject began in the 12th cent. All the Latin Fathers and schoolmen up to that time had taught or implied that Mary was conceived in original sin. Scotus, who inaugurated the new opinion, proves indirectly that it was new. He gives his opinion in favour of the Immaculate Conception timidly, and thinks it "commendable," "if not contrary to the authority of the Church and the saints." The question was left open at Trent, and the new doctrine was first made an article of faith by Pius IX in 1854.—U. W. E. ADDIS.

IMMERSION.—The method of administering the Sacrament of Baptism by dipping the whole body into the water. See BAPTISMAL OFFICES, §§ 19, 20, 21.—IC. J. W. TYRER.

IMMUNITIES OF CLERGY.—See under CLERGY, DISABILITIES, etc.

IMPROPRIATIONS.—Impropriated tithes are those "greater tithes" which are paid not to the incumbent but to lay persons or corporate bodies, though the right of colleges and of spiritual houses and persons was formerly called appropriation. Since the dissolution of the monasteries about a fourth of the tithe of England is impropriated, and is now in the hands of about 4,000 impropricators. The impropricator has rectorial rights, including the principal seat in the chancel, with duty of repair, the services being performed by a vicar, to whom the "smaller" tithes are assigned. Obligation to provide for the poor was charged upon monastic appropriations by Abp. Stratford's *Constitutions* (1342) and by an Act of 1391. The Lateran Council of 1078 forbade laymen to possess tithes.—A6.

DOUGLAS MACLEAN.

IMPUTATION.—The verb "impute" occurs in Vis. of the Sick, Ep. for the Circ. of Christ (Rom. 4 8), and in Ps. 32 2. The word is formed from the Latin "imputare" (= to attribute or reckon something, good or bad, to a man) which was used in the Vulgate to translate λογίζομαι, Heb. חָשַׁב.

It is used in the active with a negative: "Blessed is the man to whom the Lord will not impute sin." "impute not unto him his former sins"; positively in the passive: "Faith was reckoned (imputed) to Abraham for righteousness," "that righteousness might be imputed unto them also." Men may through ignorance or malice impute to a man wrong motives or actions which he has never done. They

may impute virtue to a villain or villainy to a saint. God cannot be ignorant or malicious. In what sense then can God not impute sins undoubtedly committed, or impute righteousness to a man whose life has been all wrong? For the answer to this, see JUSTIFICATION.—Pd. J. BATTERSBY HARFORD.

INADEQUATE PERFORMANCE OF ECCLESIASTICAL DUTIES.—A bp. has power to enforce due performance by an incumbent of divine service on Sundays and holy-days, and of the other duties undertaken in ordination vows—first issuing a commission of inquiry, upon whose report he may require the incumbent to nominate a curate or curates to fulfil the duties. If the incumbent's negligence is reported, he may be inhibited from performing all or any of the duties.—A4.

R. J. WHITWELL.

INCAPACITY.—A bastard was formerly incapable of being ordained, save under dispensation; and, if he were ordained, his illegitimacy was good ground for refusing to admit him to a benefice. After an abeyance of some 250 years, this rule has been revived, a licence being substituted for a dispensation. See *Eng. Hist. Rev.* (1910) 25 679-82. If an incumbent be a lunatic, so found, his committee may resign in his name. No man may be ordained deacon under 23, or priest under 24, years of age.—A4.

R. J. WHITWELL.

INCARNATION.—(See first, arts. on JESUS and CHRIST.) The great all-inclusive fact and truth of the Incarnation so underlies, pervades, and envelopes the whole of Scripture, of Catholic Christianity and of the PB, that it must be treated here rather in its large scope than in its particular features and bearings. It is only in its relation to the eternal mind and purpose of God, to the reason and meaning of the World, and to the natural and supernatural end and destiny of Man, that so stupendous an assumption as the personal entrance of God into humanity can find either credence or justification.

God in Christ enters not alone into a man, but into humanity. In the mind and gracious purpose of God all men are ultimately in Christ, even as all men are primarily in Adam. Adam is "Man in nature and in himself" ("in the flesh"); Christ is "Man in God" ("in the spirit"). Christians are those who are by Baptism "in Christ," and the commission and mission of the Church which is the Body of Christ is to make Christians of all men. The hesitation to accept and the failure to realise the fullness of the effect of being in Christ by Baptism arises from the fact that we have come to treat Baptism as a human rite or ceremony, and so made it a mere form or letter—instead of taking it for what God would make it, a direct act of divine adoption and grace, an actual divine incorporation into the risen life of Jesus Christ. The difficulty lies further back, in our inability to recognise the Church as indeed the Body of Christ—as Christ Himself, in the flesh not alone of His individual but of our universal humanity. The necessarily inchoate presence and evidence of Christ in us ought not in the least to discredit the fact of the real presence and the real operation of Christ in His Church

and in its sacramental acts. The essence of Christianity is to realise or actualise our Baptism; and the grace of it is all there, all that is lacking is the faith. The need of the time is to realise God in His World, and Christ in His Church—which means, not making them more real than they are, but more real and more effectual to and in us. The divine inclusiveness of the Incarnation of Christ, of the Church as the living Body of Christ, goes back into the eternal inclusiveness of God, in Himself and in His purpose in the world from the beginning. Jesus Christ is the divine predestination of Creation and the natural destination of Man in it. The End of Nature is the destination of Man. God predetermined it and him in Christ, as He now in His Church determines or new-creates us in Christ in the likeness of Himself. If the whole divine, cosmic, human significance of Jesus Christ—the Incarnation of God in His world as its predestined End, its coming back into, as it issued forth from, Himself—were fully understood, it would be seen to be the most natural of truths, as it is also the most supernatural—the supernatural which alone explains and justifies all the natural. Not only is Jesus Christ Himself, but equally is His transcendent Work on earth, His death and resurrection inclusive of all humanity. We see in Him not only the completed End but the completing process of our salvation. It was only as He in His own person brought our humanity into oneness with God, and so freed it from sin, that He is our redemption. It is only as He was Himself the human author of human holiness, righteousness, eternal life, that He is to and in us the example, the source and power, the realisation and fact, of all these. He avails for us all because He is potential in us all who believe. Not only does His example reveal but His Spirit and presence in us imparts to us all the grace and reality of His own death to sin and life to God. In His Death man dies from sin into holiness, because from nature and self into God: repentance is perfected into the perfect putting off of sin. In His Resurrection man rises out of all deficiency of nature and all insufficiency of self into the all-sufficiency of God: faith is perfected unto the actual putting on of God, and so of holiness and eternal life. In the PB the whole truth of God is fully contained and clearly expressed—the truth of the predestination of humanity to divine sonship, of the incarnation of God as the mean and condition of that inheritance, of Christ in the flesh of His own natural body, of Christ in the life of His mystical and spiritual Body the Church, of Christ for all men as entitled to Baptism, of Christ in all who believe as realising their Baptism. The PB takes each divinely instituted Sacrament as a direct Word and Act of God, and takes God at His word in each. In it Baptism is what it signifies—regeneration by incorporation into the risen life of Jesus Christ. In it the Lord's Supper is eating and drinking the Body and Blood of

Christ, participation in His Death and Resurrection, appropriation to ourselves and conversion into our own of His death to sin and His life to and in God. When our Christianity awakes to all this reality of Christ in His Church, it will cease to be chargeable with dealing with mere form or letter—not through discarding or voiding God's ordinances of life, but through possessing in them all the fullness and reality of God Himself. [Cp. BODY, ii. The Body of Christ.]—k2².

W. P. DU BOSE.

INCENSE.—This term is applied: (a) to a substance, which is either gum or a compound of gum and other ingredients, and

1. Definition. from which when burnt there issues a sweet-smelling smoke; and (b) to the sweet-smelling smoke itself.

The use of I. held a prominent place in the worship of Israel. It was burnt twice daily by the high priest on the altar of I.

2. Incense in Scripture. in the Holy Place (Ex. 30 7, 8).

In later times the duty and very high privilege of performing this function, and that only once in his lifetime, devolved upon the priest to whom it fell by lot (Luke 1 9, 10). I. is spoken of in Holy Scripture as symbolical of pr. (Ps. 141 2, Rev. 5 8, 8 3). Frankincense was one of the three significant gifts presented by the wise men to our Lord.

Notwithstanding such associations connected with I., the early Church rigidly refrained from introducing it into her worship. This can readily be understood, for it was used in pagan worship, and the pinch of I.

3. The Early Church. offered to a false God was the frequent temptation held out to Christians to deny their faith. Up to the end of the 4th cent. its use is hardly ever alluded to. At first Christians seem to have employed it only at funerals, and to this Tertullian (198) refers, but he and Arnobius and Lactantius (303) distinctly reject its use in worship because of its pagan associations. The Fathers sometimes refer to the use of I. in funeral chapels, the atmosphere of which became unwholesome and dangerous and required sweetening. People had to be restrained from worshipping in these damp and unsanitary underground chambers and to be urged by their bishops to betake themselves to the ordinary public churches. The first use then of I. by Christians seems certainly to have been for the purpose of sweet fumigation only.

No record of I. being actually used during public worship exists before the year 385. In the *Pilgrimage of Silvia* it is recorded that I. was burnt in the Sanctuary of the Resurrection as a preparation for Sunday worship. In the *Arabic*

Didascalia (c. 400) are found the earliest directions for the use of I. at the Euch., the censuring of the altar being mentioned; and in the writings of Dionysius Areop., in the description of the Liturgy, censuring takes place; but in these instances it is preparatory to the service and not a part of the rite. This non-liturgical use of I. continued for a very long time, certainly in Rome until the 9th cent., and up to that time no Roman liturgical books mention the censuring of persons and things. So far as the Euch. is concerned, I. was used in the middle of the 9th cent. at the entrance of the ministers into church and at the procession bef. the Gospel, but not afterwards in the

service. The censuring of the Oblations seems to have been a matter of gradual introduction, but it became universal probably about the year 1200.

In the old English Service Books we get the fully developed ceremonial use of I. at the Euch. As regards details there are differences in the Uses of Sarum, Bangor, York, and Hereford, but the censuring takes place in all, in one way or another, at the Introit, the Gospel, and the Offertory. There were other times at which I. was used, such as Lauds and Evensong during the singing of *Benedictus* and *Magnificat*, at the Burial of the Dead, at the Consecration of Churches and Churchyards, and at Processions.

In the Reformed Books no directions appear for the ceremonial use of I., which indeed ceased immediately, but the non-ceremonial use continued, there being

6. Use since the Reformation. clear proof of this in Church Account Books. Subjoined are a few of the entries:

In 1548-9, "Pro thure per totum annum, 3s. 6d." (*Corpus Christi Coll., Oxford*).

In 1550, "For frankynsense, 7s." (*York Minster*).

In 1558-9, "Payd for halfe a pound of francun-sense, vid." (*St. Mary's, Reading*).

In 1562, "For frankincense to perfume the church, 1d. For ditto, 2d." (*St. Mary's, Cambridge*).

In 1589, "Item paid for frankynge Sense, 3d." (*St. Margaret's, Norwich*).

In 1604, "Item, pd. for frankensense and holly for the Church, 3d." (*St. Ewen's, Bristol*).

In 1629, "Item pd. for frankense and Rosen, xxid." (*St. Peter Mancroft, Norwich*).

In 1637-8, "Item for frankincense and rushes (at the bishop's visitation), 13d." (*St. Oswald's, Durham*).

In 1752, "Paid for Frankincense, Senemon, and Charcole, 3s." (*St. Peter's, Barnstaple*).

There are some well-known instances of the still use of I. It was burnt in Bishop Andrewes's Chapel, where "at the reading of the first lesson the clerk put I. in a triquetral censer." George Herbert, in the *Priest to the Temple* (c. 13), speaks of the parson taking order that the church "at great festivals be strewed and stuck with boughs, and perfumed with I." In 1684, on Easter Day in Whitehall Chapel, "perfume was burnt before the Office began" (*Evelyn's Diary*). In 1760, in the Coronation procession of George III, perfumes were burnt. In Ely Cathedral it was a constant practice on the greater festivals (c. 1770) to burn I. at the altar.

In 1866, in the Report of the Ritual Committee, the "burning of I. in a standing vessel for the two-fold purpose of sweet fumigation and of serving as an expressive symbol" is referred to as having been "undoubtedly used from ancient times."

In 1899 Archbishops Temple and Maclagan, in their *Opinion* [pronounced the ceremonial use of I. illegal, but] said "There is nothing to

¹ [This was in accordance with the opinions of Sir R. Phillimore, Sir J. Parker Deane, Sir J. D. Coleridge, and other lawyers, in 1866.]

prevent the use of I. for the purpose of sweetening the atmosphere of a church. . . . In conclusion, we are far from saying that I. in itself is an unsuitable and undesirable accompaniment of Divine worship."—R2

H. D. MACNAMARA.

INCOME.—See ANNUAL VALUE OF BENEFICE.

INCUMBENT.—The word I. is derived from the Latin *incumbo*. *Incumbens* in mediæval Latin meant a possessor (Maigne

1. **Meaning;** *d' Arnais*); and that not only of a benefice but of a permanent office.

As now usually employed it means the holder of a parochial BENEFICE, whether RECTOR, VICAR, or PERPETUAL CURATE. Properly speaking the designation applies to his tenure of the office of parish priest, as well as of his benefice, though it is more commonly used in connection with the latter. The I. is, if Rector or Vicar, admitted to his office by INSTITUTION by the Bp. or his commissary, and to his benefice by INDUCTION by the Archdeacon on the mandate of the Bp., or, by delegation from the Archdeacon, by some beneficed priest of the diocese, the Archdeacon usually addressing a mandate for that purpose to "all beneficed clerks of the diocese" empowering any one of them to induct. In the case of a Perpetual Curate the admission is by licence from the Bp. without institution or induction.

Canonically and spiritually, the I. has the cure of souls in the parish and the "government" of the ch. and parish. This cure

2. **Spiritual Rights and Duties.** he shares with the Bp.; for on institution the latter reserves his own episcopal rights, so that he

can personally minister pastorally to any parishioner, administer the Sacraments, and officiate and preach in the ch. on any occasion when he may see fit to do so. Saving this, the I. has the sole right to officiate and to arrange the services, provided, of course, that he does so in a lawful manner. The Bp. cannot authorise any other priest to minister without the consent of the I., unless he neglects his duty, or becomes incapable, or unless in the judgment of the Bp., after due inquiry, the needs of the parish require more than one priest to work in it, in which cases the Bp. can appoint an assistant to aid him. Further the Bp. can, in the case of an Institution such as a school or hospital, etc., license a CHAPLAIN to minister to its inmates.

A Rector or Vicar is in his capacity as I. a "CORPORATION Sole," that is, an artificial

3. **Property Rights.** person created by law and consisting of one natural person, for the purpose of preserving in

perpetual succession certain rights differing from his, the "Corporator's," rights as a private person. In the present case, the object is the holding and preservation of the right to all the goods of the benefice and of the fabric of the church and the ground of the churchyard. The freehold of the church, churchyard, house of residence and the glebe lands and buildings

thereupon are vested in the Rector by institution and induction. It is usually held that in the case of a Vicar the freehold is also in him with the exception of the chancel, the freehold of which is said to be in the impropiator, or "lay rector" as he is somewhat improperly termed. There seems, however, to be some ground for doubting this last point. But, even if the freehold of the Chancel is in the Impropiator he has not possession of the chancel. The right to this is in the Vicar: so that, if the lay rector fastens the priest's door of the chancel and the Vicar causes the door to be broken open, no action for trespass, the Court held in *Griffin v. Dighton*, will lie against the latter. A Perpetual Curate is not a Corporation sole and no freehold vests in him. In this case he has only the right to possession of the church and churchyard and of the house of residence and the glebe. It is a difficult question as to whom the freehold vests in, until a Vicarage shall be created or the IMPROPRIATION ceases and a Vicar or Rector be instituted and inducted, when it would, as it were, be granted out again by those acts to the Incumbent. A good deal of confusion exists as to the legal theory of the whole matter.

The qualifications of an I. are that he must have been at least 3 years in Holy Orders, that he must be a priest, that he must have been duly presented by the Patron of the benefice, that he exhibits to the Bp. his LETTERS OF ORDERS, and testimonials from three beneficed clergy concerning his life and doctrine. The Bp. can further examine him, as provided in canon 39 of 1604, as to his sufficient learning and orthodoxy. A clergyman can be I. of only one benefice at a time, unless two benefices have been permanently united, or unless with the consent of the Bp. he has licence from the Abp. to hold two in plurality. In all other cases institution into a benefice of the I. of another benefice *ipso facto* vacates his incumbency of the latter.—Ta. E. G. WOOD.

INDEPENDENTS—now usually known as Congregationalists. Their distinctive *note* is their ecclesiastical polity. They

1. **Distinctive Principles.** hold: (1) That where any company of faithful men, even if they be but two or three, are gathered together in the name of Christ, He is in the midst of them, and that where He is there is a Church. Among them it has been a disputed point whether more than one such church did in apostolic times or should at the present time exist in one town. (2) That each such Church, while bound to regard with deep affection every other Church, is nevertheless in its own government and discipline strictly autonomous. External coercive control, especially that of the State, is to them abhorrent. Each Church is "independent" and "congregational." (3) That the minister or pastor of each Church is in the scriptural and apostolic sense both a bishop and presbyter. That he should be elected by those and only those who are professed members of the local Church, and

should be ordained by those who already hold this same office of bishop and presbyter. (4) That taught by the Word of God, and guided by the Holy Ghost, Christian people generally and each church particularly is led into all truth and has plenary power of government and discipline with "authority in the controversies of faith."

Theologically, the Independents followed the Reformers, but were specially influenced by

John Calvin. Of late years, however, little else than the broader forms of Calvinism remain, and these are held in an extremely elastic manner. They accept no "written" or "formal" creed, although few of them would reject the great truths embodied in the Apostles', Nicene and Athanasian Creeds. As a consequence of this rejection of any formal creed, and as the result of the strict independency of each of their Churches, it is impossible to lay down any statement of their belief or details of their ecclesiastical polity which would cover the whole ground or might not most easily be challenged.

As a separated body of Christians the Independents take their rise from about the year 1560. In

1568 there existed an Independent Church of which Richard Fitz was pastor, and in 1580 Sir Walter Raleigh spoke of the Brownists as existing by "thousands." Robert Browne, who had been a clergyman of the Church of England, and who later returned to that Church, publicly taught most of the views which have distinguished the Independents. With the Puritans, they repudiated all "rags of popery"; with Cartwright and the Presbyterians, they rejected Episcopacy, but went further and objected to the Presbyterian form of government; and, later, asserted that Christians and Christian Churches should in all matters which pertain to the conscience and the religious life generally be free from all external coercion. At first there was a tendency on the part of those in authority to class Independents and BAPTISTS (who alike are "Congregationalists") as Anabaptists, but little by little it was made clear that the Independents were not merely paedobaptists (so occupying a different position from the Baptists whose distinguishing tenet is "believers' baptism"), but also opposed to the Anabaptists whose beliefs impelled them towards Anarchism and Communism. For some years the Independents were unable to grasp their own principle and were as little ready to grant full toleration as the Puritans generally. But later, with the Baptists, they became the pioneers of absolute freedom of conscience. Under Elizabeth many of them were haled to prison and some died upon the scaffold, among whom were Barrowe, Greenwood and Penry; Whitgift being the first to put his signature to the warrant for Penry's execution. James I endeavoured to "harry" all Brownists and Anabaptists out of the land. Many were imprisoned, many banished, and others, chiefly from London and Lincolnshire, fled to Holland. Among these was John Robinson, who founded an Independent Church at Leyden, from which sprang the non-persecuting Pilgrim Fathers of New England. From the same congregation came Henry Jacob, who in 1616 formed an Independent Church in London. Under the Commonwealth Independency leapt into prominence, Cromwell himself being a Congregationalist, and many Independents holding benefices at that time.

In 1833 "The Congregational Union of England and Wales" was formed, but this has no direct coercive power. During the last decade there has been a conspicuous drawing together of the Independent Churches, a deepening of fellowship and a growing sense of solidarity.

In 1910 the number of Congregational Churches in England and Wales was about 4,680, but, owing to the very elastic way in which the term "Congregational" can be used, it is impossible to give exact figures.—A. I. G. E. CATLIN.

INDUCTION.—Induction is the action of formally introducing a clergyman into possession

of the church to which he has been presented and instituted together with all rights, profits, etc., pertaining to it. As by Institution the spiritual care of the parish and the cure of souls are committed to an incumbent, so by I. are committed to him the temporalities of the church, and actual possession of the church and glebe. He acquires thereby *jus in re*, and could take any legal action that might be necessary for the recovery or protection of the property of the benefice. Of common right it belongs to the archdeacon to perform the act of I., yet he ought not to do it without the bishop's mandate, and, if unable himself to do it, he must issue his mandate or precept to some other incumbent to act for him. Whereas Institution may take place anywhere, I. must take place in the church of the benefice, the clerk to be inducted appearing *in propria persona*, or by his lawful proctor. The mandate of the bishop "impowers and strictly requires the Archdeacon to induct the Clerk or his lawful Proctor into the real, actual and corporeal possession of the said benefice and of all and singular the rights, members and appurtenances thereunto belonging."

The manner of I. is for the archdeacon to lay the hand of the priest upon the key or handle of the church door (the church-

2. Procedure. wardens or other qualified persons being present as witnesses), and then to say "By virtue of this mandate I induct you into the real, actual," etc. The newly-inducted incumbent then enters the church, and tolls the bell to signify to the parishioners his so taking possession. We read of George Herbert that "being left in Church to toll the bell, as the law required him to do, he wearied the patience of his friends at the door, and one of them, looking in, saw the new rector lying before the altar. He had been setting rules for the government of his pastoral life, and making a vow to keep them." Another custom occasionally observed in connection with I. is for the new incumbent, with a spade, to turn a sod in the churchyard to indicate that he has taken possession of the freehold. The archdeacon, or his deputy, afterwards signs in duplicate a certificate, duly attested by witnesses, of having performed the act, one copy being sent to the bishop's registry, and the other preserved with the parish papers.

Though no religious service need accompany the ceremony it is now usual for such to take place when the incumbent has been privately instituted by the bishop. The use varies in different dioceses, but a general one is to have EP (with Proper Pss. and Lessons) to the Third Coll., an address from the archdeacon explaining the ceremony, and then the I. proper, followed by silent pr. for the new incumbent and other Collects, and the placing of him in his seat on the south side of the Holy Table by the archdeacon, who uses a solemn and impressive form of words in doing so.—s6, ra. EDWARD BARBER.

INDULGENCE.—In the Primitive Church the various penances which were imposed on Christians, who had lapsed during a period of persecution or who had fallen into grievous sin, were sometimes relaxed by the bp. on evidence of the sincere contrition of the offenders. This relaxation was termed an I. In process of time charity to the poor or liberality to the Church were accepted in lieu of genuine repentance or as sufficient evidence of it. This concession soon led to the demoralisation of the earlier penitential system, especially after the formulation of the mediæval and scholastic conception of an intermediate state between death and judgment, called PURGATORY, where the temporal penalties due to sins not sufficiently atoned for in this life were finally expiated. Thus, although it was officially declared that the Sacr. of Penance could alone remove the eternal guilt of sin, it was contended that Is. could release from the purely temporal penalties due to sin both on earth and in Purgatory. In order to perfect this theory, the Schoolmen in the 13th cent. invented the doctrine of the *Treasury of Merits*, which was formally authorised by Pope Clement VI in 1343. According to this doctrine, the superabundance of the merits of Christ and of the saints constitute a sort of spiritual treasury placed at the disposal of the Pope, as the representative of the Church, which he could apply for the benefit of the sufferings of souls both on earth and in Purgatory. A grant from this *Treasury* was termed an I., and was at first bestowed as a reward to those willing to go on a crusade or give money for the erection of churches or cathedrals, but was at length obtained by virtue of a mere money payment elaborately calculated according to the nature of the offence; until the punishment due to the most heinous crimes could be atoned for in this way. Although theoretically these Is. were confined to the remission of the temporal penalties due to sins, in practice and in popular belief they were regarded as dispensing with the necessity of Confession and Absolution. Indeed the language in which the I. was often drafted obscured the distinction between the complete forgiveness of sins and the remission of the temporal penalties due to them. Thus Pope Boniface VIII, in 1300, granted "the fullest pardon of all sins" to those who should visit Rome in the Jubilee Year; and certainly at the time of the Reformation the most prominent

idea in Is. was the pardon of sins. Tetzel promised his purchasers "the fullest remission of all sins," even those which they "might desire to commit in the future." The Council of Trent declared that "the power of granting Is. was given by Christ to His Church"; and, although it stated that "the treasures of the Church should not be made use of for gain but for godliness," yet Is., both partial and plenary, are still granted by the Pope, or through the bps., to pilgrims, or as a reward for special acts of piety and devotion, or in return for money given to ch. building. The Ch. of England in Art. 22 condemns "the Romish Doctrine concerning . . . Pardons," "*Pardons*" being only another name for Is., as the Latin of the Art. "*Indulgentiis*" shows.—PE.

C. SYDNEY CARTER.

INFALLIBILITY.—See AUTHORITY.

INFANT BAPTISM.—See BAPTISM, § 6, 12-15; BAPTISMAL OFFICES, § 22.

INFANT COMMUNION.—The practice of IC prevailed in the days of Cyprian, who relates (*De Lapsis* 25) that an infant, who had been previously taken by a nurse to a heathen sacrifice, refused the cup and, when it was forced upon her, vomited. Augustine (*Serm.* 174 7) says: "Infants are made partakers of his table, that they may have life in themselves." It was also customary in the East from early times (Clementine Liturgy in *Apost. Constit.* 8 13; and Ps.-Dionysius), and it is still practised in the Eastern Churches. According to rule it should be administered in both kinds with a spoon, but in practice the wine only is now given, and in some Churches it is given with the finger. In the West, as a Bp. was only rarely present at a Baptism, Confirmation was deferred till the children had reached years of discretion, and the Communion of infants accordingly became rare. In the Eng. Ch. since the Reformation it has been abandoned altogether. (See *DCA*, art. *Infant Communion*; Bingham's *Antiq.* xii. 1.)—HE. J. BATTERSBY HARFORD.

INFIRMITY.—If an incumbent of seven years' service be incapacitated by permanent mental or bodily infirmity from performing his duties he may (34-5 Vict., c. 44) give notice to the bp., who may issue a commission of inquiry. On their affirmative report, and with the patron's consent, he may declare the benefice vacant.—A4.

R. J. WHITWELL.

INHIBITION.—(1) The Order of an Ordinary, or of a higher court Christian, forbidding the exercise of the functions of an inferior court or judge: (a) for a certain time, as during a visitation by an abb. or bp.; (b) in a particular cause, as by a superior court before which an appeal is pending (canons 96-98).

(2) "Inhibition" now generally means the episcopal judgment suspending *ab officio* an incumbent whose conduct makes this course advisable, in order to avoid scandal, and otherwise in the interests of the benefice. The inhibiting bp., by curates or otherwise, must make provision for eccles. duty. (a)

In the case of INADEQUATE PERFORMANCE OF ECCLESIASTICAL DUTIES the bp. may, on the report of the commission, inhibit the negligent incumbent from the performance of all or any of the duties (Pluralities Act, 1838, s. 77; Pl. A. Amendm. Act, 1885, s. 3). During inhibition, any right of patronage vested in the incumbent as such vests in the patron of the benefice or (if the bishop be patron) in the abp. (Benefices Act, 1898, s. 9). (b) In causes under the CHURCH DISCIPLINE ACT, 1840, if it appear to the diocesan that "great scandal is likely to arise from the party accused continuing to perform the services of the church . . . or that his ministrations will be useless pending the investigation," he may inhibit the accused until sentence has been given (s. 14). (c) If a SEQUESTRATION remain in force over six months, the Bp. may inhibit the incumbent from the expiry of that period during the existence of the sequestration. (d) Obedience to a monition under the Public Worship Regulation Act, 1874, may be enforced by a three months' inhibition from exercising the cure of souls in the diocese, such inhibition to be continued until the incumbent undertake in writing to obey. If the inhibition continue more than three years, the benefice is voided. (e) The CLERGY DISCIPLINE ACT, 1892, applies to cases within its purview the provisions as to inhibition of the Church Discipline Act (b, above).—A5.

R. J. WHITWELL.

INJUNCTIONS, ROYAL.—The term *Injunctions* (Lat. *inimunciones*, things enjoined, commands), with or without the prefix "Royal" in distinction from "Episcopal," in English history denotes orders relating to eccles. matters issued by the sovereign in virtue of his position as "Supreme Governour of the Church of England." It is found in the Royal Declaration prefixed to the 39 Arts., and in Art. 37, where the reference is to the Elizabethan Is. of 1559 as the foundation for the statement of the Art. that the "chief government" of the Ch. attributed to the sovereign does not confer the ministry of the Word and Sacraments. The practice of acting by Injunction was devised by Henry VIII or by his vicegerent, Thomas Cromwell, as a means of giving effect to the eccles. "jurisdiction" assumed to be conferred upon the Crown by the Act of Supreme Head in 1534 (see SUPREMACY). In this art. the more important only of several series issued at this epoch can be mentioned. Two sets of Is. were issued by Cromwell on the sole authority of the King, the first in 1536, after the publication of the *Ten Articles*; and the second in 1538, after the *Bishops' Book*. They are of interest as marking the extreme point to which doctrinal change was carried in this reign. The Is. of 1536 directed the clergy to preach down the Pope and preach up the King; they were to explain the *Ten Articles*; to forbear superstitious ceremonies; to teach the Lord's Prayer, the Creed and the Ten Commandments; to provide for the due administration of the Sacraments; and to read the Scriptures. The series of 1538 confirms that of 1536, and, besides a number of other regulations, contains an order for setting up a large Bible in every ch., and for keeping parish

registers of every wedding, christening and burial.

The method was in harmony with Tudor ideas of government, and was imitated by each of Henry's children in turn. The Is. of 1547, drawn up on the basis of the earlier sets, but considerably amplified, were the main instrument by which the Edwardian Reformation in its earlier stages was effected. The most important provisions were those which ordered the destruction of all pictures of feigned miracles on walls or in windows, the taking away of all lights except the two lights before the Sacrament, the possession of a copy of the Great Bible and of the Paraphrase of Erasmus in every parish ch., and the reading of the Epistle and Gospel at Mass in English.

The Elizabethan Is. of 1559 may be described as an appendix to the Acts of Supremacy and Uniformity, being designed to settle certain details in the "change of religion" which were not covered by those Acts.

They were a republication of the Edwardian Is., but with some alterations and additions for the most part designed to conciliate the Marian party. Of the new provisions, the most remarkable were those which related to Clerical Matrimony and Clerical Apparel. No clergyman might marry without first having his chosen partner examined by the bishop of the diocese and the two nearest justices: according to Heylyn the regulation fell dead from the first. The clergy were bidden to wear "such seemly habits and such square caps" as were worn in the latter year of King Edward VI. The series closed with four appended directions of great interest. The first gave a "contemporaneous exposition" (Hallam) of the Royal Supremacy (referred to by Art. 37 as above); while in the second the rubric in the PB sanctioning the use of ordinary bread at Communion was superseded by a direction that wafer-bread should be used instead.

An especial interest belongs to the Elizabethan Is. of 1559, owing to the attempts that have been made to show that they were a taking of "other order" under the 25th section of the Elizabethan Act of Uniformity, and as such superseded the provisions of that Act in regard to the Ornaments of the Ministers (see esp. *The Ornaments Rubric Explained*, etc., by Joseph Nunn, Heywood).

It is believed, however, that this contention cannot be sustained. The proviso of the Act, compliance with which was necessary to give statutory force to any action relating to the Ornaments, required that such action should be taken "by the authority of the Queen's Majesty, with the advice of her commissioners, appointed and authorised under the great seal of England, for causes ecclesiastical, or of the Metropolitan" (Gee & Hardy, *Documents*, p. 466). It can be established, beyond reasonable doubt, that the Is. of 1559 did not fulfil these conditions.

2. Under Edward VI in 1547.

3. Under Elizabeth in 1559.

They were issued before June 24th, 1559, on which day the Visitors for the Northern Province were ordered to publish them (Cardwell, *Doc. Ann.* 45); but at that date not only was there no Eccles. Commission in existence (the writ for the formation of the first permanent commission is dated July 19th, *ib.* 45 A), but there was no Metropolitan to advise; Parker was not consecrated until December, and on June 24th was not even Abp. elect. If any doubt remains it is decisively removed by the evidence of the Is. themselves, the preamble of which states explicitly that they were issued by the advice, not of the Commissioners, or of the Metropolitan, but by that of the Queen's "most honourable council" (Gee & Hardy, p. 418).

The only piece of evidence that has been adduced in favour of the opposite view is the fact that in a letter written by Parker to Cecil on Jan. 8th, 1571, the direction about waferbread appended to the Is. (as above) is referred to as having been an authoritative taking of "further order" under "one proviso" in the Act (*Correspondence of Abp. Parker*, p. 375, Parker Society). But Parker (or rather the Queen, whose words he is reporting) expressly states that this "further order" had been published by her by virtue of the law empowering the Queen to publish "further ceremonies." This law is distinct from the immediately preceding proviso relating to the ornaments, which, it may be added, has no direct bearing upon ceremonies.

It is possible, however, that any claim of statutory authority for the appended order "was an afterthought, only put forward at a later date (some twelve years after the issue of the Is.) when the true sequence of events was not accurately remembered" (Bp. Gibson, *G.* July 7, 1909). But however this may be, it remains certain that the Is. of Elizabeth were not framed or issued "with the advice of her commissioners, appointed under the great seal for causes eccles. or of the Metropolitan of this realm." [See, however, further RITUAL LAW, § 5, 8-14.]

—A4.

A. ROBERTSON AND R. W. B. LANGHORNE.

INNOCENTS' DAY.—See FESTIVAL, § 8, II; SAINTS' DAYS (RATIONALE), § 5

INSCRIPTION.—The bishop has jurisdiction over the Is. on tombstones in consecrated ground, and may prohibit any I. which is contrary to the doctrine and discipline of the Ch. of Eng., e.g., an I. which approbates the Roman Catholic doctrine of purgatory. An I. intended for a churchyard stone should in the first instance be submitted to the incumbent for his approval.—oa.

HUGH R. P. GAMON.

INSTALLATION.—When a Dean, Canon or Prebendary takes his place among the cathedral clergy, it is usual for him to be solemnly installed. No form is provided for this in the PB, so usage varies from ch. to ch. As a specimen, we give the form of

I. of the Dean of St. Paul's: (a) he is received at the Chapter House by the cathedral clergy; (b) he takes the customary Declarations and Oaths, and the Bp.'s Mandate for I. is read; (c) he is conducted in Procession to the Holy Table, and *Te Deum* is sung; (d) the Lesser Lit., Lord's Pr., V and R and a Coll. follow; (e) the Senior Canon conducts the Dean to his Stall, and installs him with a suitable form of words and another Coll.; (f) after service they return to the Chapter House, where the Dean swears to preserve the customs, liberties and possessions of the ch., and all promise him canonical obedience.

A Canon or Prebendary is installed in a somewhat similar manner, but with much less ceremony.—s6.

J. W. TYRER.

INSTITUTION.—Originally the right to nominate fit persons to officiate throughout a diocese was in the bishop. But when lords

1. Origin. of manors and others built churches, and endowed them with manse and glebe and tithes, the bishops were content to let them have the nomination of persons to the churches so built and endowed, with reservation to themselves of an entire right to judge of the fitness of the persons so nominated (Gibson's *Codex*). This right of nomination by degrees became associated with the manor or other property, and was looked upon as hereditary, and might even be treated separately and separated from the property.

When the bishop has satisfied himself that the person so nominated has been duly and legally presented by a deed in writing by the person or persons who have the right to do so, and when he has also ascertained that he is qualified as regards age, learning, behaviour and orders, and has approved of the presentee, the clerk is said to be admitted. The next formal step is I., or, as it is sometimes called in the older records, investiture. I. by the Ordinary dates from the time of Richard I or John. It is based on the fact that the bishop has the cure or care of all the souls in his diocese; and he delegates the cure in each parish to one who has satisfied the above-named conditions, and who thus becomes the Curate of that parish. This explains the phrase in our Coll. "Bishops and Curates," as including all ministers. Every care is taken by the bishop in the inquiries which he makes to see that the conditions are fulfilled. I have known a bishop to insist on examining a presentee, even though he had the degree of D.D., and to refuse him for insufficiency of learning. The right of I. (and Induction) was originally of the King's foundation and donation, and about the time of Richard I or John was given to the bishop, who "anciently had all the churches of his diocese vested in himself as universal incumbent thereof, and sent out curates and deacons to officiate with such salaries as he pleased to allow out of the profits" (Ayliffe).

When the presentee has thus been admitted, or approved as a fit person to serve the church to which he is presented, he must make declarations (a) of assent to the Thirty-nine Arts. and the

Book of Common Prayer and of the Ordering of Bishops, Priests and Deacons, and (b) against Simony, and take the Oaths of (a) Allegiance to the Sovereign, and (b) Canonical Obedience to the Lord Bishop of the Diocese. He is then in a position to be instituted by the bishop. This ceremony need not take place in the diocese where the church is situated. The bishop may do it as well out of his diocese as within, for the matter is not local, but follows the person of the bishop whithersoever he goeth. As an instance of this, I have known the case of a bishop of the Southern Province instituting a clerk in the private chapel of another bishop in the Northern Province. Nor need the I. take place in a church or consecrated building, and I myself was instituted to one benefice in an archdeacon's study. But it is confessedly more seemly, where it can be done, that I. should be made in a sacred building, and, if this can be arranged to take place in the church of the parish to which the clerk has been appointed, it will be found to be of considerable interest, and we may add, of great benefit to the parishioners. They will be able to understand far better their own relations to the bishop as their Chief Pastor, and also the great responsibility resting upon their new Incumbent, and thus to feel more for him and to help him more by their constant prayers.

Where I. is thus public the ordinary course of procedure is as follows, due notice of the service having been given on the previous Sunday, and the parishioners solemnly "invited to be present, and to join in prayer to Almighty God for a blessing on the future ministrations among them of their new Vicar." MP (or EP) is usually said to the Third Coll., when aft. an anthem or hymn may follow an address or sermon, this giving the bishop an admirable opportunity of explaining the nature of the ceremony he is about to perform. The priest to be instituted is then presented to the bishop sitting in his chair before the Holy Table, by the patron or archdeacon or rural dean. The Declarations and Oaths (if not previously made) may then be made and taken; whereupon the bishop addresses the congregation, and beseeches them to join together in pr. to Almighty God to grant "to this our brother grace to fulfil, among the people committed to his charge, the vows made by him when he was ordained." After certain versicles and prayers pointedly referring to the future life and ministry of the new incumbent, the bishop reads the Letters of I., the priest to be instituted kneeling before him, and holding the seal thereof in his right hand. Then the bishop lays his hand on the head of the priest, and pronounces a solemn form of Benediction. The INDUCTION of the new incumbent may then take place, the archdeacon or his representative receiving at the hands of the bishop the Mandate of Induction. After this the congregation are desired secretly in their prayers to make their humble supplications to God for His blessing upon their newly-appointed minister, for which prayers silence is kept for a space. Then the *Veni Creator Spiritus* may be sung, and the bishop closes the service with another pr. and the Blessing.

In cases where the bishop himself is the patron, Collation takes the place of presentation and admission, the two proceedings being described by

this term. It is manifest that the bishop being himself the patron does not present to himself, as also that he would satisfy himself that all necessary conditions were fulfilled in the person whom he appointed to a benefice.

4. Collation.

It will have been gathered that I., implying as it does the conferring of the cure of souls, is a spiritual function, though a bishop may delegate the duty to his chancellor, vicar-general or commissary.—S6, TA.

EDWARD BARBER.

INSTRUCTIONS.—In parochial Missions the address which follows the Mission Sermon in the evening is usually spoken of as the

1. Origin of Instructions.

Instruction. When the practice of giving a second address began it may be difficult to say, but it is in keeping with the commission to preach the Gospel given by our Blessed Lord to His apostles. Go, said He, into all the world and make disciples of all the nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you. The preaching of the Gospel was, therefore, to be followed by teaching. But the actual genesis of the Instruction following the Mission Sermon, as is the invariable custom in Missions, may perhaps be traced to the results immediately attending the preaching of the Word, by which many were brought to faith in our Lord, or to a sense of sin. These would remain behind seeking further instruction and guidance. Thus it was with Paul and Barnabas, after their preaching at Antioch, "when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas, who speaking to them urged them to continue in the grace of God" (Acts 13 43). It therefore seems probable that these I. were at first private I. given after Mission preaching to those, few or many, who had been aroused by the preaching to seek further help and guidance, and that these private individual I. in time gave place to what is now the formal Instruction following the Mission Sermon.

However this may be, some form of Instruction or Address is now universal at the Evening

2. Nature of Instructions.

Service in Parochial Missions. As much of the spiritual success and worth of a Mission depends upon these I., it may be well to consider what the character of the teaching given in them should be to bring about the best results. We may say at once that it certainly should not be the kind of Instruction given in a class room to students, or even such as that given to Confirmation candidates. It should not be in any way a technical, dogmatic, argumentative exposition of doctrine, however well stated or however unanswerable the arguments and reasons brought forward may be; such I. as these, following a Mission Sermon which by its fervour and love has moved many hearers to a sense of repentance and contrition, and filled them with holy desires and good resolutions, only tend to destroy the

good that has been done, and to drive away some who were drawing near to God in faith and penitence. This is not the moment to bring forward reasons and arguments for this or that article of the faith. By the Mission Sermon the soul has, like the prodigal, been led to come back to himself, to his right mind, to see himself as God sees him. The Instruction that follows should help him in some loving practical way to get back to God, and lead him to make some definite act towards repentance, or faith, or Bapt., or HC, whichever be the special subject selected.

The dry and dogmatic way in which these I. have often been taken has led many missionaries to put the Instruction first and the Sermon second. This is undoubtedly the better plan if it is necessary that the Instruction be of a somewhat technical character. But there does not seem to be any reason why it should be. If the genesis of the Instruction suggested in this article is correct, namely, that it arose from the informal advice given to inquirers who remained behind after the Mission preaching was ended seeking further help, it is very much more profitable to retain it in its proper place and restore it to its primitive character. Care also should be taken that it have a direct and intimate connection with the subject of the Mission Sermon which has preceded it, and that it be of an equally fervent character, that it still appeal to the heart rather than to the head, and that it labour to move the will to act through the affections, rather than by convincing reasons.

This sort of Instruction leads naturally into that informal pr. meeting which is the most fitting conclusion of the Mission Service. In this penitents may be given opportunity of bearing witness to their conversion or faith, either in what is sometimes spoken of as coming out to the "Penitent form," or in the "Renewal of Bapt. Vows."

It is not an uncommon custom where there are two Missioners, for one of them to take the Mission Sermon and the other the Instruction.

4. By Whom Taken. In some few cases this may work well, but as a rule it is far better for the one who preaches the Sermon also to give the Instruction following. The lessons of the Mission Sermon and the fruit of it are bound up so intimately with the Instruction following, as to be dangerously imperilled if another steps in and tries to gather them.

Thus it not infrequently happens that many who have been moved to faith and repentance by the Mission Sermon have been entirely put off, disaffected and lost, by some one else following with an Instruction which has little or no bearing upon the discourse which has preceded it, or connection with that special incident or passage of Scripture which had been, the moment before, drawing the soul towards God and filling it with desires for better things.

[The term *Instruction* is also suitably employed to denote other explanatory addresses, such as are given to Confirmation candidates,

5. Other Kinds of I. Communicants Unions, etc. A series of special I. often replaces the sermon on week-days, or follows it on Sunday evenings, in Lent or Advent. These afford a valuable means of

giving thorough elementary teaching to those who have never received it, and of reviving clear ideas in the minds of others. The matter should be carefully arranged under three or four heads. Each main point should be condensed into a short sentence. Recapitulation should always precede the conclusion. A sparing use of illustration and anecdote is helpful. —G. H.]—X2. GERARD SAMPSON.

INSTRUMENTS.—(Instrumenta).

An *Instrument* is the object delivered to a candidate for some sacred office at the time of his admission thereto by the lawfully constituted authority, the object being symbolic of the office. The term occurs already in the year 385, in a letter of Pope Siricius to Himerius (*Ep.* l 14). The delivery of the I. is designated by the phrases *Porrectio Instrumentorum*, *Instrumentorum Traditio*. The *Statuta Ecclesiae Antiqua* (or 4th Council of Carthage, as they are sometimes called), a Gallican document of the latter part of the 5th cent., order this ceremony to be performed at Ordination in the case of the Minor Orders. The *Ostiarius* receives the keys of the church; the *Reader*, a book; the *Exorcist*, a book of Exorcisms; the *Acolyte*, a candlestick with taper; the *Sub-deacon*, an empty chalice and paten, with a ewer and napkin. In later times similar ceremonies were introduced into the rites of Ordination to the Sacred Orders. The Book of the Gospels was delivered to the Deacon, a ceremony probably originating in England. The Priest received the chalice and paten with bread and wine; the Bishop, the staff, ring, mitre, and Gospel Book. Later mediæval theologians regarded these as constituting the *matter* of the Sacrament of Holy Orders, a view which was supported by the Decree of Eugenius IV to the Armenians ("Sextum sacramentum est ordinis, cuius materia est illud per cuius traditionem confertur ordo"), but appears to be no longer held (see art. ANGLICAN ORDERS). A survival of the porrection of the I. is found in our Ordinal in the delivery of the NT to the Deacon, and of the Bible to the Priest and Bishop.—TC. H. LEONARD PASS.

INSURANCE.—The first thing a man should do after ordination, as most Bps. advise, is to join the *Clergy Pensions Institution*

1. Personal. (No. 11, Norfolk Street, Strand; see prospectus). For a payment of some £2 2s. a year, say from 23 to 65, he may secure an annual PENSION of £15 15s., which is capable of augmentation out of lay contributions up to about £50. This excellent result is effected by the *combined action* of clergy and laity.

A prudent clergyman will wish to make provision for those depending upon him. By a small annual payment, called a premium, he may secure this end. He is advised to study the prospectuses of two or three offices of good repute, also to confer with some friend of experience in insurance matters. Great facilities are now offered. A man may insure *with* profits or *without*; he may pay his premium once a year in full, or at twice, half each time; he may insure on the joint lives of his wife and himself; he may insure the education of his children; he may arrange for his policy to mature at death, or at 60, whichever event may first happen.

The following concrete cases may prove encouraging. 1. A policy for £1,000 with profits, charging

moderate premiums, taken out 45 years ago, is now worth more than £1,600. 2. Another policy for £1,000 with profits, charging more liberal premiums, taken out forty years ago, is now worth more than £1,800. 3. Another policy with profits laid out in reduction of the premiums, of forty years' standing, has not only cancelled its premiums, but receives a small addition to the sum assured every bonus year. 4. In a fourth policy, the bonuses are taken, in cash. Each of the above is a *mutual life* office. In case a man is not obliged to effect an insurance, he may wish to replace in the family purse what has been expended on his education and advancement in life, which can easily be done by means of an insurance policy.

For *Five Insurance* the reader is recommended to consult *Jack's Reference*

2. **Fire Risks.** *Book* (10, Henrietta St., W.C., 1908), where a full and clear account is

given.

Churches.—In case of fire, burglary, injury by wind or other cause, employers' liability, care should be taken by the churchwardens to insure for a sum sufficient to indemnify against all possible damage or loss, and provision should be made to preserve evidence of the cost or value of property, as far as possible. Churchwardens are prone to insure for too small an amount. For a minimum, three-fifths of the original cost meets with general approval.

Parsonages.—The incumbent is responsible, and will do well to arrange for one annual inclusive premium to cover all house liabilities.

Schools.—The Managers, not the Trustees, are answerable for the structure, and for accidents to teachers and scholars, and by means of an inclusive policy should protect themselves as far as possible.

Pew Rents are sometimes unpaid to the loss and inconvenience of the incumbent and wardens. These losses might be covered by insurance.

For the insurance of all forms of Church Property the *Eccles. Insurance Office* offers facilities and subsidises the Clergy Pensions Institution out of its profits.—A6.

J. S. WILSDEN.

INTERCESSION.—I. has ever been regarded as an essential element of pr., both public and

private. St. Paul in his injunctions

1. Necessity of Intercession.

to Timothy urges the primary importance of supplications, prayers, intercessions, and giving of thanks being made for all men (1 Tim. 2 i, 2); and it is instructive to observe how very prominent a part I. occupied in all the early liturgical worship of the Church. The like prominence of I. in the daily Offices and Euch. Service of the English Ch. is often overlooked till it is pointed out that the prs. and devotions of priest and people are always expressed in the plural number, making them essentially intercessory in character. The "we," "us," "our," so continually recurring, cannot be regarded as limited to those only who are gathered in pr. They include the whole membership of the Ch., indeed they go beyond this to embrace the whole human family.

Though the power by which I. operates is in the end a deep mystery, stretching beyond our grasp, we are able to recognise certain elements in its operation which help us to understand

something of its power. Let it be remembered at the outset that I. is one of the activities of pr. and acts by the same laws which govern

2. **Its Nature.** pr. There are two primary facts to be borne in mind as regards

pr. (a) Prayer is in its essence the communion of man with God. This capacity for communion with God is man's distinctive prerogative. It is the characteristic which marks man off from the brute creation and gives him his unique dignity in the Universe. (b) Prayer is not, then, as many would represent it, a going to God to induce Him to comply with man's wishes. It is not the pleading with God that He would bend His will to our will. True pr. is spiritual intercourse with God, by which we learn to know Him, to know His will, and to desire to do His will. "Hallowed be Thy Name," "Thy kingdom come," "Thy will be done": these are the petitions of true prayer. It is this communion of human spirit with the Divine Spirit by which the human spirit is drawn into conformity with the will and purpose of God.

Further, the telepathic power with which man's spirit is endowed for the purpose of holding communion with God, the Uncreated Spirit, enables man in like manner to hold communion with other created spirits. Hence intercessory pr. may be regarded as the force by which the interceder not only projects his spirit upwards to commune with God, but is able also to project it outwards to touch the human spirit prayed for, and to lift it up into that same communion with God, thus drawing it into fellowship with Him Who is the source of all health and wealth, whether of mind, body, or estate. This aspect of pr. and I. brings into prominence alike its dignity and difficulty. Both need to be recognised. Its dignity should make man aim after the attainment of that unique prerogative of his manhood—spiritual intercourse with God. Its difficulty calls for diligent effort and practice with a view to that attainment.

The value and importance of I. is fully recognised among us, and is evidenced by the many manuals and leaflets of intercessory

3. **Its Practice.** pr. which are so widely circulated.

On the other hand, the importance of training and practising the soul in the habit of I. is not so clearly perceived, though intercessory services and pr. meetings are now becoming more frequent. There can be no doubt that such united devotions are of immense value in teaching and exercising the spirit in the systematic habit of Intercession. The organising of these united meetings for intercessory pr. allows scope for great variety. They may be held in church, in vestry, in parish room, or in private house. They may be conducted by priest, layman, or woman. They may take the form of prepared petition, or of free utterance. They may cover an almost unlimited field as regards subjects.

It is scarcely possible within the limits of this article to give any detailed suggestions as to the mode of conducting united intercessory devotions.

But a very suggestive pamphlet on the subject has been written by the Rev. C. Harris, D.D. (SPCK, Northumberland Avenue, London, W.C.), entitled *Prayer Meetings for Churchmen*. This might with great advantage be consulted by those wishful to gain further information on the subject.—K4.

G. R. BULLOCK-WEBSTER.

INTERMENT.—The interring or depositing a dead body in the earth (BURIAL).

INTINCTION.—See COMMIXTURE.

INTONING.—Intoning, in the proper use of the term, is the recitation by the precentor of the first clause of a Ps. or Cant.

1. Definition. In Gregorian music the intonations are prescribed. The term is now generally used of the recitation of the service on one note with inflections at certain portions, such as the versicles and responses.

The question of the desirability of I. the service rather than of reading it in the natural voice has been much debated. In favour of I. has been urged: (a) the antiquity of the practice—it is alleged to have been used in early Christian times and also in the Jewish Church; (b) the greater solemnity which is thereby imparted to the service; (c) the greater ease with which the voice makes itself heard in intonation than in reading. On the other hand, it has been urged that the use of I., especially in pr., is unnatural.

The PB gives no special direction on this point and apparently leaves it an open question.

There is, however, a passage in the

3. Authority. INJUNCTIONS by Queen Elizabeth, which is not without interest. She "willeth and commandeth that there be a modest and distinct song so used in all parts of the Common Prayers of the Church, that the same may be as plainly understood as if it were read without singing" (Heylin, *Hist. Ref.*, p. 289). I. however gradually fell into disuse, except in cathedrals, etc., until comparatively recent times, when it has been extensively revived.

Dr. Madeley Richardson lays down four important things to be observed in I.: (a) the necessity of maintaining good vowel

4. Practice. tone; (b) the distinct enunciation of every consonant; (c) the keeping of accurate pitch; (d) evenness and steadiness of tone (Richardson, *Church Music*, p. 79). (See READING.)

To these we may add one or two cautions. Let no one attempt to intone who cannot do it well.

Never hurry.

Lay due emphasis upon important words. Be reverent.

(Literature: Grove's *Dictionary of Music*, art. *Church Music*; Madeley Richardson. Cp. SINGING, § 6)—Q2. MORLEY STEVENSON.

INTROIT.—In the PB of 1549, bef. the Coll., Ep. and Gospel of each Sunday, a Ps. with *Gloria Patri* was printed in full. These "Introites" (as they are called) resemble the *Offices* of the Sar. and

other Missals—the Is. of most parts of the Western Ch.—only in their position before the HC, and in their continuance of the "old custom of perhaps 1,500 years' standing of 'coming before His presence with a psalm'" (Frere, *Elem. of Plainsong*, ed. i, p. 84). This Edwardian psalm-series had no other connection with, and was far inferior to, the older Gregorian series.

It seems probable that the singing of an I. or *Invitatory* came into use in the West from Spain, and into Spain from the East. It is noticeable that the Mozarabic liturgy makes much use of Ps. 93 (with *Alleluias* and *Gloria Patri*) as I., while in the much earlier liturgies of Basil and Chrysostom there are three ANTIPHONS in frequent use, also from Ps. 92, 93, 95, sung as Is. while the priest prays secretly. The compilers of our PB introduced in 1544 the Pr. associated with the 3rd of these antiphons at the end of the Lit., and thus the "Prayer of St. Chrysostom," which is practically part of the Eastern I., became attached to that service which has been called the "Anglican I.," and was ordered by the Injunctions of 1547 to be said "immediately before high mass."

The introduction of psalm-singing before HC into the services of the Ch. of Rome is traditionally ascribed to Pope Celestine (423), and the compilation of the later antiphon-system to Gregory the Great (595). The customary form of Roman I. at the present day consists of (a) antiphon, (b) psalm-verse, (c) antiphon, (d) *Gloria Patri*, (e) antiphon.

As we have already seen, in the Sar. and some other Western Uses the I. was known as the *Office*. Scudamore (DCA I 865) believes that this name arose from a mistaken idea that the title "ad missam officium," prefixed to each Mass in the earlier Missals, referred to the I. which immediately followed without any heading of its own.—Q2.

MAURICE F. BELL.

INVITATORY.—The name given to the 95th Ps. as sung at Nocturns, viz.: divided into five verses as in the old "Italic" version, and with the I. antiphon sung *complete* before the Ps. and after the 1st, 3rd and 5th verses, and the *latter part only* after the 2nd and 4th verses and the *Gloria*. Finally the complete antiphon is once more sung. The origin of this custom is ascribed to St. Benedict. (See VENITE).—B2. A. M. Y. BAYLAY.

INVOCATION.—"In the name of the Father and of the Son, and of the Holy Ghost." This is the formula with which preachers in the Roman Catholic Ch. preface their sermons. It is the usual introduction to all the Offices of the Roman Church, and the sermon may be regarded as one of the Offices. There is no authority for this use in the Ch. of Eng., nor is there ancient precedent for it, and the Offices of the PB do not commence with the Invocation.—X2. LUCIUS SMITH.

INVOCATION OF SAINTS.—I. of Saints is a part of the "Romish doctrine" condemned in Art. 22. Two points are in dispute about this. (1) At an earlier stage in the English Reformation (in the reign of Henry VIII) the word I. had been used of pr. to the saints for benefits and gifts, and distinguished from the appeal to the saints for their prs. (the *Ora pro nobis* which is ordinarily called I.—Stone, *Invocation*, pp. 32, 33).

It has been maintained that it is I. in the former and not in the latter and ordinary sense which is condemned by this Article. On the other hand, it is maintained that the distinction was "merely part of a transient compromise," and was obliterated bef. 1553, and *a fortiori* bef. 1563, the date of the present Arts., and 1571, the time of their final revision (Bp. Wordsworth, *Invocation*, pp. 57 ff.). (2) What is meant by the "Romish" doctrine . . . of I. ? Some (e.g., Stone, *Invocation*, pp. 38 ff.) distinguish between the ROMISH DOCTRINE here rejected and the official doctrine of the Roman Church as defined at the close of the year 1563 by the Council of Trent. The *Romish* doctrine is by them defined as the doctrine of "the extreme mediæval party," which directed pr. to the saints for gifts in the same way as we pray to God. But it seems to be proved that the terms "Romish" and its Lat. equivalent "Romanensis" were in use at this time to describe the Roman Church as a whole rather than any particularly extreme section in it; that the framers of our Arts. had before them an authoritative exposition of the "Romish doctrine" as taught in England in Bp. Gardiner's Arts., which he imposed on the University of Cambridge in 1555; and that the practice of I. had been already alluded to and incidentally sanctioned by the Council of Trent in Sept., 1562, in its decree, *De Sacrificio Missæ*. In both cases I. is limited to requests for prs. (Wordsworth, *Invocation*, pp. 35, 37, 50 ff.); it is more probable therefore that Art. 22 was intended to be a condemnation of I. in general. This is borne out by the fact that all Is. were cut out from the public prs. of the Church from 1549 onwards. The framers of the Art. may have had before their minds principally the practice of praying to the saints directly for gifts: but if so they did not distinguish it from the milder form of I., and treated the whole as one practice.

We must take notice, however, that I. is not considered by itself in Art. 22, but as an integral feature of a whole system of thought and practice. The "Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints," is regarded as one coherent whole: it is the general conception of the relations between the departed and the Church on earth which is described under its most prominent and characteristic features, and pronounced as a whole to be "a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." This doctrine is based upon the distinction between two classes of the blessed departed: (a) those in Purgatory still under punishment, for whom the Church prays and offers the sacrifice of the Mass; (b) the Saints in Heaven, partakers of the Beatific Vision, and interceding for us on earth, who may therefore be invoked by us for their prayers. It is acknowledged on all sides that there is no Scriptural warranty for either the belief in PURGATORY, or the practice of Invocation. But by the 4th cent. the early Church distinguished between those of the departed for whom she offered pr. and supplication, and the pre-eminent saints and martyrs for whom she offered praises and

thanksgivings. The distinction was not rigorously or consistently maintained: prs. are found in early Liturgies on behalf of apostles and martyrs and even the B. Virgin (see Mason, *Purgatory*, pp. 138 ff.). This distinction led to I. and the belief in Purgatory, the former beginning in the 4th cent., the latter hardly found until the 6th century.

The reasonableness of the practice of I. depends upon the answer we give to the following questions. (a) May we ask for the prs. of our brethren? (b) Do the departed pray for us? (c) Can they hear us as we invoke them, or are our individual needs known to them? The first two points will be readily granted. The third is at best highly doubtful: we know nothing of the knowledge which the departed have of the affairs of our individual lives (Heb. 12 1 and Rev. 6 10 give no certain indication of this), and it seems to be attributing a semi-divine power to them if we suppose them able to receive and attend to the millions of Is. that may be made to them every day. It should also be remembered in this connection that in popular worship in the Latin countries the saints really became the successors of the old pagan gods. As well as these doctrinal objections there are also the practical dangers: (a) that I. proper may lead on in popular usage to pr. proper, i.e., to practical idolatry; (b) that, even if it could be restrained to I. proper, it tends to weaken the sense of our Lord's Mediatorship and take too much the place of direct pr. to God. Lastly, we can secure the benefits of I. without its dangers. If we yearn for the intercession of the great saints whose pr. undoubtedly "availeth much" with God, we can always ask God that, if it be His Will, He would make our need known to them that they may offer their pr. on our behalf. This practice, known as *comprecation*, is both more ancient than I. and absolutely unobjectionable.

Literature: Mason, *Purgatory*; Stewart, *Doctrina Romanensium de Invocatione Sanctorum*; Stone, *Invocation of Saints*; J. Wordsworth, *Invocation of Saints*; Addis & Arnold, *Catholic Dictionary* (R.C.); Schoupe, *Elementa Theologiae Dogmaticae* 2 492 ff. (R.C.); Möhler, *Symbolism* 1 6 (R.C.); and *Commentaries on the Arts.*, esp. Burnet, Forbes, Gibson, Kidd.—KZ⁶. S. C. GAYFORD.

IRELAND, CHURCH OF.—Although Christianity existed in Ireland prior to the mission of St. Patrick, it was owing

1. The Celtic Church. to his zealous efforts that the country was converted to the Faith of Christ. His missionary career dates from A.D. 432, and during the period that elapsed between that year and the death of the Saint (c. 475) a considerable part of I. had been evangelised. A band of devoted workers continued and extended his labours. By Irish missionaries a large part of Scotland, of England, and many districts in N. France, Switzerland, Germany and Italy, were won for Christ. Missionary zeal, coupled with reverence for Holy Scripture and a spirit of absolute independence,

formed the characteristics of the Celtic Church of Ireland.

The conquest of I. in the 12th cent. was undertaken by Henry II, King of England, with the sanction of Pope Adrian IV, one of the avowed objects of the conquest being to bring the independent Church of I. into complete subordination to the See of Rome. The way had been already prepared for this by the Synod of Kells, held A.D. 1152, when for the first time the authority of the Pope was recognised in I., and pallis were given to the four archbishops. With the loss of its independence there opened a dark chapter in the history of the Irish Church. There was constant friction between the natives and the English settlers. The Irish were subjected to many cruel acts of oppression and injustice, and spiritual life sank to a low level.

When the Reformation took definite shape in the 16th cent., I. was well prepared to accept it.

3. The Reformed Church. For four cents. the country had groaned under the tyranny and exactions of the Papal See. In 1551 the English PB was first used in I. Preparations had been made for the translation of the PB into Irish. The early death of Edward VI prevented this work from being carried out. If the Bible and PB had been given to the people in their own tongue, there is little doubt but that the reformed Faith would have won its way in I. In the reign of Elizabeth all the existing Irish bishops, with the exception of two, accepted the Royal Supremacy and the Reformation. But, nevertheless, the nation at large was alienated from the movement, mainly because of the English guise in which it was presented to them.

The Bill for the Disestablishment and Disendowment of the Church of I. was introduced into Parliament in 1869 and became law in 1871. The government of the Church is now vested in the *General Synod*, which consists of Three Orders: the Bishops, the Clergy, and the Laity. The two archbishops and the eleven bishops are *ex-officio* members of the Synod. The elected members are 208 clerical and 416 lay representatives, chosen triennially by the Diocesan Synods. The representative members sit and vote conjointly, except when a vote by Orders is demanded, which may be done at any time through a written requisition signed by ten members of either Order then present in Synod. No alteration in the formularies of the Church can be made except by a Bill. Such a Bill must be founded on a resolution passed by the Synod. Both the preliminary resolution and the subsequent Bill require a two-thirds majority of each Order of representatives present and voting so as to be declared passed. A restricted veto is given to the bishops. A revision of the PB was undertaken shortly aft. Disestablishment: the revised PB came into use in 1877.

4. The Disestablished Church.

In 1909 a Committee was appointed by the General Synod to consider further the question of revision with a view to enrich the PB by additional services or portions of services, and also to adapt by rubrical alterations existing services to the needs of the present time. The Committee has no power to suggest any change involving questions of doctrine or ritual.—A1.

T. STERLING BERRY.

IRELAND, PRAYER BOOK HISTORY IN.—The Act of Parliament in the reign of Edward VI,

directing the Communion in both kinds to be given to the people, applied to Ireland as well as to England. "The Order of the Communion" (1548) was intended for both countries. In Ireland its introduction was strongly resisted, and an attempt to compel its use, made by Staples, Bp. of Meath, proved utterly unsuccessful. In Feb., 1551, a Royal Letter was sent to the Irish Viceroy, expressing the desire of the King that the PB of 1549 should be used in Ireland. The Viceroy summoned an Assembly of Bishops and Clergy, but the majority of those present, headed by the Primate, resisted the proposal. The Abp. of Dublin and four other Bps. were in favour of the PB. It was first used in Christ Ch. Cathedral, Dublin, on Easter Day, 1551. It was not, however, generally adopted in the country. No authoritative direction was issued to introduce the Second PB of Edward VI into Ireland. The slight hold which the PB had there is proved by the fact that during the reign of Mary it was not found necessary to prohibit its use. In 1560 the Irish Parliament passed, after much opposition, an Act of Uniformity similar to the English Act of 1559. By this Act the use of other Service Books was prohibited; but there was no possibility of printing the PB in Irish characters, and, as most of the priests did not understand English, the strange expedient was adopted of sanctioning the use of Latin in public Service.

The PB was not translated into Irish until 1608. The Irish Convocation in 1662 approved and adopted the PB as revised after the Savoy Conference; and its use was ordered under penalties by the Irish Parliament in 1666. In 1711, at a Synod in Dublin, *A Form of Prayer for the Visitation of Prisoners* was adopted, and having received Royal Assent it was inserted into the Irish PB. Some Irish PBs also contained *A Form of Receiving Lapsed Protestants or Reconciling Converted Papists to our Church*, and also *A Form of Consecration of Churches*.

The Act of Disestablishment gave liberty to the National Church to deal with the revision of its formularies, and the work was

2. The PB of 1877. at once taken in hand. The revised PB was published in 1877. (For the methods adopted in carrying out the revision, see IRELAND, CHURCH OF.) The following are the principal alterations introduced into the PB. (Cp. RITUAL iv. Var. Syn. of PBs.)

A new Pref. is inserted detailing the chief changes

and giving reasons why further alterations were not carried out. The Table of Lessons differs from the English use by entirely excluding Lessons from the Apocrypha and including all chapters in the Apocalypse. Ps. 148 forms an additional alternative to the *Te Deum* and *Benedicite* for use after the 1st Lesson in MP. Permission is given to omit the Lesser Lit. and the Lord's Pr. after the Creed when the Lit. is said. An alternative 3rd Coll. for EP is given, taken from the Colls. at the close of the HC. The rubric directing the use of the *Quicumque vult* is removed, but the Creed is left in its former place in the PB, and the Pref. notes that in discontinuing its use "this Church has not withdrawn its witness. . . . to the truth of the Articles of the Christian Faith therein contained." Some additional Prayers "for several occasions" are introduced, including *The Prayer for Unity, A Prayer for a Sick Person, On the Rogation Days, On New Year's Day, For Christian Missions, For the General Synod of the Church of Ireland, and a prayer To be Used in Colleges and Schools*. A special Thanksgiving *For Recovery from Sickness* is added. Alternative Colls., Epistles and Gospels for Christmas and Easter are given, for use where there are two celebrations of HC on those Festivals. The Ep. for the 1st Sun. aft. Easter has been changed to 1 Cor. 5 6-8. Several rubrical alterations are made in the Order for HC. The position of the celebrant during the *Prayer of Consecration* is defined to be at the north side of the Table. The minimum of Communicants is reduced to three or two at the least. Some verbal changes are made in the longer Exh., *At the time of the Celebration of the Communion*. In the Bapt. Office provision is made for the order of service when a child that has been already baptised is brought to the church at the same time with a child that is to be baptised. Parents are permitted to be sponsors for their children, and if need be one sponsor suffices. A new Q. and A. taken with a slight alteration from Art. 28 are introduced into the Catechism. A Coll. and the "Grace" are added at the close of the Marriage Service. In the Order for the Visit. of the Sick, the Absol. from the HC is substituted for the Absol. previously in use. In the Order for the Burial of the Dead an alternative Lesson, 1 Thess. 4 13-18, is introduced; and a clause from the *Prayer for the Church Militant* substituted for the thanksgiving in the Coll. after the Lord's Prayer. The following additional services have been introduced: *The Order for Morning Service to be used on the first Sunday in which a Minister officiates in the Church of a Cure to which he has been instituted; A Form of Thanksgiving for the Blessings of Harvest; The Form of Consecration of a Churchyard*. Many new canons have been drawn up, and these are included in the PB under the heading *Constitutions and Canons Ecclesiastical*.

The Committee appointed in 1909 to consider the further revision of the PB have as their aim to accommodate the services to the needs of the time and to enrich the Liturgy by incorporating material hitherto unused drawn both from ancient and modern sources. The recommendations of the Committee will be brought before the General Synod, at first in the form of Resolutions, afterwards in a Bill. Alterations involving questions of doctrine and ritual lie outside the scope of the work of the Committee.

—B1. T. STERLING BERRY.

IRON CHEST.—In mediæval times chests bound with iron were provided for books and

vestments. Canon 70 of 1604 demanded a "sure coffer" for registers, and has been re-enforced by statute (52 Geo. III, c. 146, § 5). The modern equivalent is the safe.—R5. S. REDMAN.

JAMES THE GREAT, ST.—See FESTIVAL, § 8, 10, 35; SAINTS' DAYS (RATIONALE), § 15.

JAMES THE LESS, ST.—See FESTIVAL, § 8, 10, 31; SAINTS' DAYS (RATIONALE), § 11.

JESUS.—The name "Jesus," used alone, designates our Lord in His humanity. In the PB—apart from those portions which are simple transcripts of Scripture—"Jesus" hardly ever occurs alone. In the exceptional instance of the Collect for St. Stephen's Day, the First Martyr is recalled as having seen his human Lord standing at the right hand of God in his behalf; just as St. Paul at his conversion encounters the risen and living Jesus and makes to him his surrender. These are testimonies soon after the event to what might be called the literal resurrection and ascension of the human Jesus. But very soon, in the mind and usage of Christianity, the perfect coalescence of the divine and the human, and so of the person and the work of our Lord, manifests itself in the merging of the two terms "Jesus" and "Christ" into a single proper name. Nevertheless, in that large and important part of the PB which is transcript of Scripture, and especially in the dominant fact of the Church Year, the human and historic life of Jesus is minutely and exactly re-enacted in the practical and devotional life of the Church, with all the meaning and weight attached to each act and incident of it in the NT. The PB has no other aim and makes no other claim than to be Scriptural and Catholic—to represent the truth of Christianity as it was given to the Church, and as it has been appropriated and understood by the Church. In the Litany, in the Collect and Proper Preface for Christmas Day, as generally in the PB, the essential mystery of the Incarnation is found not alone in the official character and act of the Christ but primarily in the person of Jesus. (See further, arts. on CHRIST and INCARNATION.)—K2 2.

W. P. DU BOSE.

JOHN THE BAPTIST, ST.—See FESTIVAL, § 8, 10, 33; SAINTS' DAYS (RATIONALE), § 13.

JOHN THE EVANGELIST, ST.—See FESTIVAL, § 8, 10; SAINTS' DAYS (RATIONALE), § 4.

JUDE, ST.—See FESTIVAL, § 39; SAINTS' DAYS (RATIONALE), § 20.

JUDGES.—See COURTS.

JUDGMENT.—I. A review of the various aspects of J. brought forward in the PB will serve to gather together the instances of that and related words.

(1) *The Person of the Judge.* (a) God is

regarded as the Judge. This agrees with the OT and, in the main, the Synoptic conception. Thus, we have "Almighty God . . . Judge of all men" (HC and Sea Conf.), "the righteous Judge by whom all must be judged" (VS Exh. 2), while God is implied in the OT language of the Commin. office in Title and Exh. ("God's anger and Js.," "The day of the Lord"), and to the "most mighty God" is addressed the petition to "enter not into J." with His servants (Prs. bef. Blessing). That even "Good works . . . cannot . . . endure the severity of God's J." (12), and that "the flesh . . . deserveth God's wrath and damnation" (9), is the witness of the Arts. (b) The Judge is the glorified Jesus. This is in accordance with Mt. and the early Christian view generally. That He will "come to be our Judge" (Te D.), "to judge the quick and the dead" (Ap. Cr., QV., 1 Adv.) is the repeated expression of the ancient belief; and deliverance is sought "in the day of J." from His "wrath and from everlasting damnation" (Lit.). In the solemn prose adaptation, influenced by Coverdale's poem, of the Sequence *Media Vita* appeal is made by the priest on behalf of the mourners at the Christian's grave to Jesus as "most worthy Judge (in place of 'God') eternal" (Burial). Similarly, the Arts. assert that He will "return to judge all men at the last day" (4).

(2) *The Time of the Judgment.* It is "in" or "at the last day" that the coming of Jesus Christ is expected (1 Adv., Art. 4). According to the familiar OT figure a "day" of assize is the usual conception, "day of J." (Lit., Matrim.) or "day of the Lord" (Commin. Pref. Exh., VS Exh.), which is "after this life" (VS Exh. 2).

(3) *The Range of Judgment.* The judged are represented as being not merely heathen nations, or sinners within the covenant, but all classes of men, just and unjust. Nor is there any limitation of time, but "all men" of all ages are included, "the quick and the dead" (QV., Ap. Cr., 1 Adv., VS Exh. 2, Matrim., HC and Sea Conf., Art. 4).

(4) *The Basis of Judgment.* The standard is character, and the test of character is: (a) Conduct during this life—"All men . . . shall give account for their own works" (QV.), "for" their "own faults" (VS Exh. 2), for all "wickedness" done in "stubbornness of heart" (Commin. Exh.), seeing that sin "in every person . . . deserveth God's wrath and damnation" (Art. 9); (b) Faith: in the words of the Marcan appendix, "he that believeth not shall be damned" (Bapt. 3 Exh. aft. G.), while "there is no condemnation for them that believe and are baptised" (Art. 9), and innocent baptised children "are undoubtedly saved" (Bapt. 1 Rubr.).

(5) *The Quality of Judgment.* The J., being Divine, is absolutely just (Commin. Exh.). It is "without respect of persons" (VS Exh. 2), and because of its inherent truth it is "dreadful," and the pronouncement thereof "terrible" for the condemned to whom it is "the extreme

malediction" (Commin. Exh.), yet is it indeed "fearful" for all (VS Exh. 2).

(6) *The Issue of Judgment.* The verdict pronounced is not only irreversible, but is plainly conceived as being in the duration of its issues everlasting. Thus, pr. is made for deliverance "from ev. damnation" (Lit.) and "from ev. (or 'eternal') death" (Cat., Burial), lest men be numbered among the "condemned," and "perish" (HC Absol.) "everlastingly" in "ev. fire" (QV., Commin. Exh.), in contrast to which is "ev. salvation" (cp. "not to destruction, but to salvation," Ord. 3).

(7) *Related Phrases.* Many have been noted in the above references. Among others there is "the day of vengeance" when "shall appear the wrath of God" (Commin. Exh.). Various allusions are made to the danger of receiving "the Sacr. of the Body and Blood of Christ" unworthily, derived from 1 Cor. 11 29 ff., e.g., "increase your damnation" (HC Exh. 1), "eat and drink our own d." (Exh. 3), "to their condemnation" (Art. 29), "purchase to themselves d." (25). It is well therefore for communicants to "judge themselves" that they "be not judged of the Lord" (HC Exh. 3) and "come to destruction both of body and soul" (Exh. 1), while for neglect of the ordinance "sore punishment hangeth over" their "head" (Exh. 2).

II. As to divine J. in the present time, thanks are offered for God's mercy "in the midst of J." by "common sickness" (Occ. Th.), and He is asked to "judge between" combatants in battle (Sea).

2. Minor Points. Review.

The references to man's J. call for little notice. Objectors to old ceremonies "shall perceive cause to reform their Js." (Of Cer.), for "right J. in all things" we pray (Whit.), and there is an OT allusion to "perverting J." (Commin.). In the disciplinary question to those about to be ordained priests submission is expected to the "godly Js." of "chief ministers" (Ord. 2), and, according to the Arts., wilful infringement of justifiable traditions and ceremonies "through private J." ought to be dealt with openly (34).

III. In the PB references to J. the dominant note is thus distinctly eschatological, and it may reasonably be inferred that "bitter pains," "fire," etc., are intended to be taken in the material sense. However out of contact with modern thought-forms, the naïve literalism of the PB has descended directly from Jewish and early Christian apocalyptic literature. The symbolism mostly prominent to-day is Johannine rather than Synoptic, evolutionary rather than catastrophic. The eyes of the faithful are usually directed by thoughtful teachers towards a consummation which shall confirm and complete a present inexorable process of divine J. The truth behind the older imagery of belief and devotion is unaffected, though each age finds different forms suitable for the intellectual expression thereof.—K2 4.

JURE DIVINO.—The authority of those who bear office in Ch. and State has been generally upheld by pleading Divine Right for it. But the phrase has acquired a narrower sense as meaning the right of some one form of government to the exclusion of all others. Thus, under the later Stuarts, an extreme doctrine of the sacredness of the Throne was developed. The RC. doctrine of the Papacy, and the teaching of certain Ang. theologians on Episcopacy, are instances of similar developments. Dr. Donne, the famous Dean of St. Paul's, has left an eloquent, yet temperate, statement of the idea in relation to the State. "Of all things God *had* an idea, a preconception; but of Monarchy, of Kingdom, God, who is but one, *is* the Idea; God Himself in His Unity *is* the Model, He *is* the type of Monarchy" (*Sermons* 2 399).

For the general subject see further, ORDER; and, for its application to the Ministry, see APOSTOLIC SUCCESSION, EPISCOPACY.—A2. G. HARFORD.

JURISDICTION.—See COURTS, HIERARCHY, ORDER.

JUS LITURGICUM.—See RITUAL, §§ 62-65.

JUSTICE.—J. is used in the Lit. and Pr. for Church Militant in the phrases "*execute, or minister J.*," *i.e.*, of a just administration of the law without partiality. In the Pr. for Parliament it occurs in the phrase "*truth and J.*" in practically the same sense. J. is used in connection with the execution of God's judgment in the Communion Service (Exh.). In the PB Version of the Pss. the word J. does not occur, whereas in the AV it occurs three times for "*righteousness*" (89 15), "*thing that is right*" (119 12), "*see . . . have right*" (82 3), in the PB version.—K3^b.

J. R. DARBYSHIRE.

JUSTIFICATION.—The words "Justify" and "Justification" occur in the following passages in the PB: Sent. (Ps. 143 2); Coll. for 1st S. aft. Easter; Ep. for Tues. in Easter week; Gospels for 11th and 13th Suns. aft. Trin.; Art. 11, and title of Art. 13.—The words come to us through the Latin. They are used in the Vulg. to translate the Greek *δικαίω*, *δικαιώσις*, etc., and these mean, as verbs ending in *ω* derived from adjs. of moral meaning always do mean, to *reckon, declare, or treat* as righteous, not to make righteous (see Sanday and Headlam *Comm. on Rom.*, pp. 30-31 and 36).

Before we can approach God as worshippers and use aright the language of the PB, we must have experienced what the Ep. to the Heb. calls the sprinkling of our hearts from an evil conscience (10 22)—what St. Paul calls J. (Rom. 4 25). The great problem of the awakened conscience in all ages is: How can a man be just with God (Job. 25 4)? In OT times the Hebrew saw, as no other then did, the Righteousness of God (*e.g.*, Ps. 7 10-12) and the unrighteousness of man (Ps. 143 2, 14 4). His conscience would not let him forget the sins of his past. He wanted a Salvation, which would atone for past sin and secure his acceptance with the Righteous Judge of all. This salvation, foreshadowed in prophetic vision (Is. 53) and in legal sacrifice (Heb. 9 7-15, 10 1-18), was manifested in the life, death and resurrection of the Lord Jesus. He was "the Holy and Righteous One" (Acts 3 14; cp. 1 Pet. 3 18, Acts 7 52, 22 14, 1 John 2 1). He identified Himself with us sinners and suffered, the Righteous with the unrighteous, that He

might bring us to God; His resurrection was the proof that this sacrifice of Himself did avail to the putting away of sin; He rose again for our J., *i.e.*, for His sake the Righteous God accepts henceforth as not sinners but righteous all who have faith in Jesus (Rom. 3 26).

But, it is objected, is it not an immoral idea that God can attribute (impute, reckon) righteousness to an ungodly man (Rom. 4 5)? Assuredly not, when the meaning is rightly grasped, for:—(1) Whole-hearted trust (faith) *unites* the penitent sinner to the Saviour, who has already identified Himself with sinners. (2) The Spirit of the Master enters into and takes possession of the believer. (3) The reckoning of the believing, penitent sinner, thus identified with his Lord, to be righteous before Him is, as St. James says (2 22), a prophecy that "by works faith will be made perfect." He who sees the end from the beginning sees on the one hand the sins of the past becoming impossible to the believing soul, and on the other the righteousness of the Saviour becoming dominant and manifest in the life of the believer. (4) Righteousness and Holiness, separable for clearness of thought, are not separable in life. The same Union with Christ, which secures the one, secures also the other (see SANCTIFICATION; and cp. Sanday and Headlam *on Ep. to Rom.*, pp. 37-38, 128-9, 152-3).—PD. J. BATTERS BY HARFORD.

KEYS OF CHURCH.—Commonly, when a clerk is inducted into a benefice, the person pronouncing the words of Induction takes his hand and lays it upon the key of the church door, in token that he is thereby put into possession of the church and the temporalities of his benefice, the key being both an apt symbol and an instrument of physical control. The use of the key in this manner is, however, not essential to the Induction service.

The control of the use of the church is mainly vested in the incumbent, and he is accordingly the proper custodian of the keys of the church. The churchwardens are only entitled to have access to the church for the discharge of their duties, and may not even have a duplicate key of the church door without the consent of the incumbent.—A4.

HUGH R. P. GAMON.

KEYS, POWER OF THE.—See DISCIPLINE, REPENTANCE.

KING CHARLES THE MARTYR.—See STATE HOLY-DAYS.

KING'S EVIL.—See TOUCHING FOR THE KING'S EVIL.

KISS OF PEACE.—The KP. (or PAX) is a custom recognised in all ancient Liturgies and is probably apostolic (see Rom. 16 16, etc.). The Faithful by a mutual embrace testified to the brotherly love that ought to exist between them. The *Pax* usually occurred after the commencement of the MISSA FIDELIUM and before the Consecration. In the Roman Liturgy it occurs just before the Communion. At the present time it appears to

have been dropped in the Greek Church. In the Malabar Liturgy the finger tips only are touched with the lips. In the Roman High Mass the kiss is exchanged ceremonially between the Celebrant and assistants. It is ordinarily omitted at Low Mass, but it is sometimes given by a small metal tablet (*Osculatorium* or *Pax*), which the priest, after kissing the altar, kisses and hands to the server, who presents it to the people. In the Anglican Service Books the words of the Invitation, "and are in love and charity with your neighbours," emphasise in a different way the duty which is symbolised by the *Pax*.—*Rz.* J. F. KEATING.

KNEELERS in wood are made either fixed to the inside of the pew-ends and supports, or separate. If fixed, they should be hinged so that they may be raised for sweeping. Height from 3 in. to 5 in., according to height of pew-backs. Pads are sometimes more convenient where the pews are narrow. K. should be well-padded and level, not sloping. It is impossible to kneel comfortably on an inclined plane.—*R5.* G. VALE OWEN.

KNEELING.—See POSITION AND POSTURE OF MINISTER AND PEOPLE; POSTURE OF REVERENCE; COMMUNION, MANNER OF, § 2.

KNELL (Anglo-Saxon *cnyllan*, to strike noisily).—The sound of a bell struck, esp. for a death or burial: hence, metaphorically, a sign of death or extinction, "the curfew tolls the K. of parting day" (Gray); or any doleful cry, "a K. of sobbing voices" (Shelley).—*oc.* T. L. PAPILLON.

KNOWLEDGE occupies, as will be seen from the refs. collected below,¹ an important place in the PB conception of religion, for it is that spiritual activity by which man apprehends

TRUTH. It is that kind of commerce with reality, by which its existence, nature and meaning are consciously discerned and affirmed by man, who reaches K. by a rapid or slow scrutiny of events. Reality as known is called Truth, and is conveniently parcelled out into regions answering to man's intellectual or practical interests. The supreme Object of K. is God, and the PB is concerned with this highest

¹ The principal occurrences of K. (or the verb) may be grouped as follows. 1° K. of God, of Christ, or of both—*acdeghiklm* (to out of 17). 2° K. of Scripture or of God's word or truth—*hjk*. 3° K. as identical or closely parallel with faith—*abcde*. 4° K. as received on authority—*bpq*. 5° K. as the complement of action—*do*. 6° K. as contrasted with eternal fruition—*am*, or leading to it—*gh*. The phrases referred to are these: (a) Epiph. Coll., "K. thee now by faith"; (ct. "after this life have the fruition . . ."); (b) Bapt. 1 Exh. 4, "things which he ought to K. and believe in his soul's health"; (c) Bapt. 1 Pr., 3, "K. of thy grace and faith in thee"; (d) "Ord. 2 Exh., agreement in the faith and K. of God" (ct. "error in religion" and "Ripeness . . . in Christ" (ct. "viciousness of life"); (e) Ord. 2 Pr. bef. Ord., "increase in the K. and faith of thee and thy Son"; (f) Ord. 2 Q. 5, "such studies as shall help to the K. of (Scripture); (g) MP Coll. 2, "in K. of whom standeth our eternal life (*quem nosse vivere*)"; (h) St. Ph. and St. Jas. Coll., "whom truly to know is ev. life"; (i) *ib.*, "know thy Son Jesus Christ to be the way, the truth, and the life"; (j) MP Fr. of St. Chrys., "in this world K. of thy truth and in the world to come life ev."; (k) Pref. 2, "by hearing of Scripture profit more and more in the K. of God"; (l) Bapt. 3 Exh. 3, "grow in grace and in the K. of our Lord Jesus Christ"; (m) HC Pref. 4, "brought out of darkness and error into the clear light and true K. of thee and of thy Son . . ."; (n) Confirm. Pr. 1, "the spirit of K."; (o) *ib.* Pr. 3, "lead them in the K. and obedience of thy word"; (p) Bapt. 1 Exh. 4, "that they may K. these things the better . . . bear sermons"; (q) Cat., "my good child, K. this."

sort of K. (see n.), including along with it the K. of man, who only truly knows *himself* as in and under God.

The question has been raised whether in this spiritual realm some special and higher faculty or function of the spirit is involved than in ordinary K. In the interests of the unity of man's spiritual being it is desirable to see first whether the everyday powers of the mind are not sufficient.

1° Our common K. is marked by *individuality*. No one can know a thing for another. K. is a peculiarly personal acquirement. 2° In its most intimate and assured form it is directly based upon *experience*. It is such a re-viewing of an event in the light of other events as enables us to see into the heart of it, or at least to seize some aspect of reality revealed by it. 3° But a large part of our K. does not possess, at least in the first instance, this immediate character. It is derived, not straight from experience, but through the channel of testimony. There is thus a certain duality in common K.: some of it is first hand, and some is second-hand. But this turns out to be only a distinction of convenience, which cannot be pressed. The second-hand K. has been itself derived from experience, and may have been more correctly inferred than the first-hand K., which may turn out to have been falsified by haste or prejudice. Moreover, the one kind may pass into the other, and either may come first. The progress of educational method will illustrate the relation of K. to experience and testimony. Three stages may be indicated. (a) "Sugar is sweet: salt is bitter." Testimony alone, or bare authority. (b) "Sugar is sweet and salt bitter: taste them and you will see." Authority with a reference to experience. (c) "Taste these two white powders: one is sweet, the other bitter." Experience, in the form of experiment suggested by authority, yields the K., and then authority supplies the accepted label, the class-name.¹

We do not hesitate to call that K. which is drawn direct from experience, but we commonly use a different word for what we learn from testimony, viz., belief.

But the K. derived from experience is belief in the testimony of our own senses, and generally also in our mental inferences from the sense impressions; i.e., all K. presupposes the trustworthiness of the Universe. So K. and faith, as mental activities, are fundamentally one, and the familiar collocation of them in the PB (see § 1, n. 3°) is justified. But, alike in common life and in religion, knowing and doing—the theoretic and the practical sides—are so intimately related, that the knowing is assumed to carry with it the appropriate action. Hence in the PB both K. and faith usually include also that inward devotion to their Object which is their proper outcome, though sometimes (§ 1, n. 5°) this outcome is

¹ From the illustration also we may learn the distinction between the innocent error arising from ignorance, and the culpable error caused by a defect of will. It is one thing to take salt for sugar when handed by mistake, and another to make the original mistake to save trouble in making sure. We observe, too, that the correction must come from a fresh event. "Here are two white powders." I may take the risk of assuming both are sugar: that is not K., but convenient action out of which K. will come; or I may create the new event of experimental tasting, in order to find out. In either case fuller knowing comes from further doing.

separately named alongside of K. And as K. is always of events, the acts of trust and deeds of love and justice, in which an early stage of the K. of God eventuates, become material for a later and more assured degree of K. This is the truth that lies at the heart of the modern philosophical system of Pragmatism. We do not *make* propositions true by acting as if they were: but that is how we *find out* if they are true. Action is always based upon some view of things assumed as known, and that view is tested in the process of the action.

From this follows the certitude of K. That assemblage of sights and sounds and familiar objects which makes up the external world, so far as we have occasion constantly to use it, we know with an intuitive certainty: it is its own evidence, and our life is a continuous experience reaffirming the broad outlines of our K., even if correcting and enlarging it in details. The difference between common sense and true science is not the difference between ignorance and K., but between a K. which is both limited in range and mainly implicit in habitual actions, and a wider K. explicitly worked out. Probably the most crucial proof, as well as the most precious example, of assured K. in common life is to be found in our K. of persons. We can only see the outside of one another, and receive with the ear such mechanical vibrations as the speech organs emit. Yet the K. that a man has of his fellows has advanced until an evolutionary writer is compelled to accept, as one of the implications of morality (which he finds everywhere), the treatment of other people as ends in themselves, as persons, *i.e.*, and not things.¹ The plain man, and the philosopher who is not a sophist on this point, are alike sure that they *know* their friends, who for them are not soulless automata, but spiritual beings. The mystery of personality has not been solved, but the existence and many aspects of the nature of the soul are solidly assured. The joy and charm of family and social life are the fruits of this K. and the pledges of its validity. It is for philosophers to justify and explain them if they can: man will never let his soul be filched away from him, now that he has won the consciousness of it from that furnace of life which has already purged out so much of its dross.²

The Bible is the *richest treasury* of the K. of God, and for that reason is "the most valuable thing that this world affords" (Coron. service). As gold is the universal medium of exchange and standard of value, so the religious terms and phrases of HOLY SCRIPTURE—"more

5. Its Treasury and Channel.

¹ "The moral emotions are essentially directed towards sensitive and volitional entities" (Westermarck, *Origin and Development of the Moral Emotions*, 1906, 1 326). For early differentiation see Crawley, *Idea of the Soul*, 1909, and for later developments Illingworth, *Personality, Human and Divine*, 1894.

² Royce, *The World and the Individual*, has developed at length the capacity of the human mind to deal with the infinite, by the analogy of the infinite series of natural numbers, 1, 2, 3, etc. each term formed by adding one to the previous

precious than gold, yea, than much fine gold"—are the current coin of the *Catholic* religion. Mined from that inexhaustible quarry, and minted freshly from the crucible of the soul, the same sure K. is diversely expressed in the *Confessions*, the *Imitation*, the *Divina Commedia*, the English PB, *Paradise Lost*, the *Pilgrim's Progress*, Newman's and Robertson's *Sermons*, *In Memoriam*, and *A Death in a Desert*.

The living CHURCH is the appointed channel of the K. of God. And just as in the business world the security of credit (in other words of a particular kind of K. or faith) is maintained by bankers' clearing houses, and London is becoming the clearing house of the world, so the Ch., taken in a wide sense as including thoughtful and devout Christian worshippers everywhere, is becoming the clearing house of religious ideas and terms, witness, *e.g.*, the successive modern conferences on various bases (cp. COUNCILS, § 4-8). This K. is formulated in CREEDS and ARTICLES (cp. also DOCTRINE). By some these are regarded as enshrining a fixed deposit, "the faith once delivered to the saints," by others these documents are looked upon as protective caskets to preserve the delicate fabric of a living faith, a self-adaptive Knowledge.

So, in regard to the defence of this Divine K., several policies are held. There are Conservatives who favour the plan of the Roman Ch., to keep believers within a ring fence of permitted ideas under the shelter of an infallible Ch. or Book. There are Liberals who rely upon an unlimited resort to free inquiry. And there are central Churchmen who cannot believe that all the faithful are called to study vexed questions in theology, any more than they are bound to go into the theory of medicine, music, or electrical engineering. But they hold that the expert students and professors of theology should with reverent freedom study all relevant domains of K., and set the old faith in such new light as they can find. And, as connecting links between the theories of the professors and the practice of the pious, they long to see a body of pastors in such close touch with real life as to check theoretical and critical vagaries, and so alive to new K. that they can wisely prune the excrescences and guide the developments of popular religion. Thus, by a series of intercommunicating grades of knowers, inquiry should be steadied by experience, and experience fertilised by inquiry.

See further, AUTHORITY, GOD, CHRIST, MAN. A. C. Fraser, *Philosophical Basis of Theism*, is perhaps the most edifying and least technical introduction term. This familiar instrument of mental labour, itself the creation of the mind, is not only itself infinite, but contains within itself an infinite number of diversely unique series, all infinite also, *e.g.*, the odd numbers, the prime numbers, the squares, cubes, etc., of the natural numbers, and so forth. The bankruptcy of Herbert Spencer's system, a supposed known superstructure on a supposed unknowable foundation, is an impressive warning of the danger of fitting the universe to a system instead of adjusting the system to the *κόσμος* and its *Κοσμοκράτωρ*.

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

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

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

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

LADY DAY.—See **FESTIVAL**, § 14.

LAITY.—The position and functions of the L.—those members of the Church who are not in Holy Orders—are important in every branch of the Church, since a large majority of churchmen are laymen. It is also likely in these days to be a vexed question, since the tendency in civil affairs, and in contemporary thought, is strongly democratic. Power goes with numbers: the majority rules. In civil affairs at any rate power must be "broad based upon the People's will." But, whilst in one aspect the Church as the Christian Brotherhood is the most intensely democratic institution in existence, it is equally true that Power in the Church is in a peculiar degree derived not from below, but from above: not from majorities, but from God. Such matters as the statement of Christian Doctrine, the limits of Church Order, the grace of Sacramental Rites, are not to be, and cannot in the nature of things be, settled by majorities.

Accordingly, the powers, whether rights or duties, of laymen in the Anglican Church are restricted as regards such matters, analogously to the restrictions on the powers of legislative or executive authorities imposed, for example, by the Constitution of the United States. But there is this difference, that the Constitution of the Church is not set out in any one document, which he who runs may read.

In the Church of England in particular the matter is again complicated further by the

2. Problem in England.

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

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

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

3. Working Definition.

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

"A Lay Member of the Church of England who (i) has the Status of a Communicant, that is to say, either (a) is an actual Communicant, or (b) has been baptised and confirmed and is admissible to Holy Communion, and does not belong to any religious Body which is not in Communion with the Church of England, and (ii) has signed the declaration as to qualification contained in the Schedule to the Scheme for lay representation." This declaration is as follows: "1. of declare that I have the status of a communicant lay member of the Church of England." To this declaration there is appended a note defining the status of a Communicant as above. (See further **FRANCHISE**.)