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DICTIONARY

OF

THE CHURCH OF ENGLAND.

BY THE

REV. EDWARD L. CUTTS, B.A. CANTAB.,

D.D. OF THE UNIVERSITY OF THE SOUTH U.S.A.

Second Edition.

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PREFACE.

THE religious Controversies and Ecclesiastical politics of the day are leading to a greatly increased demand for information on Church matters. This 'Dictionary of the Church of England' aims at supplying the demand briefly, accurately, and in the handiest way.

In the desire to limit the book in size and cost, so as to make it widely useful, systematic completeness has been sacrificed, and the subjects most likely to be useful have been arbitrarily selected.

The Classified Table of Subjects arranges some of the articles in such an order that the student, reading them consecutively, may find something like connected essays on various subjects, *e. g.* on English Church History, Architecture, History of the Prayer Book, &c.

For some special articles the book is indebted to the kindness of contributors: those signed R. T. are by the Rev. Dr. R. Thornton; those signed A. H. are by Major Alfred Heales; those signed J. R. A. by J. Romilly Allen, Esq.

PREFACE TO SECOND EDITION.

IN this Edition some articles have been added in an Appendix, others have been more or less re-written, and many errors and oversights have been corrected. The author offers his grateful acknowledgments to those who have been so kind as to point out errors and to make suggestions; his thanks are especially due to his friend the Rev. William Hunt, M.A.

A CLASSIFIED TABLE OF SOME OF THE ARTICLES IN THIS DICTIONARY.

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A DICTIONARY

OF

THE CHURCH OF ENGLAND.

ABBESS (*Abbatissa*, a feminine form derived from *Abbas*), the name given to the Superior of a community of nuns. She held a position corresponding with that of an abbot; except that an abbess, not being capable of receiving Holy Orders, could not execute any of the functions which ordained abbots were accustomed to exercise. In the Celtic Church it was not unfrequent for an abbess to preside over a double community of nuns and monks,



Benedictine Abbess and Nun, from MS. in British Museum, Royal 2 B. vii.

living in the same monastery, though divided into two portions; *e.g.* Folkestone, Lyminge, Whitby, Repton, Wenlock, Ely, Barking, Coldingham, Tynemouth, Wimborn. Several of these monasteries were destroyed by the Danes, and on their rebuilding were tenanted by monks or nuns only. In Anglo-Saxon times it was not unfrequent for kings to provide for a sister or daughter by founding an abbey, and making her its abbess (as Folkestone and Selsey), and widows of royal and noble persons sometimes founded an abbey and ruled over it, as at Lyminge and Ely

An abbess had her separate apartment, her chaplains, and the male and female servants necessary for the establishment of a lady of wealth and consideration. The abbesses of the Benedictine Orders carried the crosier, and had a distinctive veil. The woodcut of a Benedictine abbess and nun is from a fourteenth century MS. in the British Museum Lib. (Royal 2 B. VII.).

The majority of the female houses of the various orders were kept subject to some monastery, so that the Superiors of these houses usually bore only the title of prioress, though they had the power of an abbess in the internal discipline of the house. (*See* Chaucer's description of his Prioress in the 'Canterbury Tales.')

ABBEY. The name may perhaps be given to a community of persons living under religious vows, and ruled by an abbot [*see* **Convent**]; but it is usually given to the group of buildings, consisting of church, cloister buildings, &c., occupied by such a community. [*See* **Monastery.**]

ABBOT, from *Abba*, the Chaldee and Syriac form of the common Semitic word for Father.

The name given to a Superior of a community of monks. In the early ages of Monachism the word exactly expressed the undefined nature of his authority and rule, which was paternal, *i. e.* despotic. In later times his authority was limited by the rule of his order, by the canons of the Church, and by the customs of his house.

In the Saxon Church, many of the abbeys were regarded as family benefices, the abbot was often married, and the office descended from father to son.

By the eleventh century the office of abbot of a great abbey had grown out of its primitive simplicity into the dignity of a great prelate, who had estates separate from those of the convent; he did not live among his monks, but in a separate apartment, which was often a detached house as large as that of a nobleman of like wealth, with a corresponding establishment [*see* **Abbot's House**]; he carried on the discipline of the convent through a prior and other officials, whom he nominated, but with the counsel and good-will of the community.

The abbot was nominally elected by the cloister monks, but in fact the king exercised a considerable influence in the choice of the abbot in the houses of royal foundation. Once elected, however, he held his office for life.

From the eleventh century many of the more powerful monasteries began to obtain from the Pope exemption from the rule of the bishop of the diocese in which they were situated. The abbots then virtually exercised quasi-episcopal supervision and discipline over their own houses and estates; and were allowed to make clergy of the minor orders by benediction. All abbots had, from the earliest times, carried the pastoral staff as the badge of their office and rule: as early as the tenth and eleventh centuries some abbots had begun to wear the ring, mitre, gloves, and sandals, like bishops. In Chapter the abbot wore the ordinary habit of his order, with only the distinguishing insignia of mitre and pastoral staff, as in the accompanying cut of an abbot of St. Alban's, from the 'Catalogus Benefactorum' of that abbey (British Museum Lib., Nero D. VII.); but in later times the bishops of many of the greater houses obtained the papal licence, on occasions of highest solemnity, to assume the full episcopal costume and ornaments. [*See*



Benedictine Abbot, from MS. in British Museum, Nero D. vii.

the monumental brass of Abbot Delamere of St. Alban's, under **Vestments**.]

The abbots of these greater houses held the estates of their houses of the king as a barony, and, on the king's summons, sat and voted in Parliament.

Fuller says that, 49 Henry III., sixty-four abbots and thirty-six priors were called to Parliament. But this

number being too great, King Edward III. reduced it to twenty-five abbots and two priors, to whom were afterwards added two abbots. So that there were twenty-nine in all, and no more than that statedly and constantly enjoyed this privilege, viz. the abbot of Tewkesbury, the Prior of Coventry, the Abbots of Waltham, Cirencester, St. John's Colchester, Croyland, Shrewsbury, Selby, Bardney, St. Bennet's Hulme, Thorney, Hide, Winchelcombe, Battle, Reading, St. Mary York, Ramsey, Peterborough, St. Peter Gloucester, Glastonbury, St. Edmundsbury, St. Augustine's Canterbury, St. Alban's, Westminster, Abingdon, Evesham, Malmesbury, Tavistock, and the Prior of St. John of Jerusalem. The above first twenty-four names are in the order in which they went to Parliament, 3 Henry VIII. Hearne thinks they took precedence according to seniority of creation, but some abbeys seem to have had a precedency, and St. Albans seems to have been premier, until Westminster afterwards was allowed it.

The *Consuetudines* of the Abbey of Abingdon supply the following notes on the abbot's duties. He shall sleep at night in his chamber, with his chaplains, whom he shall choose out of the convent. One of his chaplains ought always to be with him. He shall celebrate mass on festival days, and dine in the refectory. On Sundays as often as he is disengaged he ought to head the procession and begin the antiphonar in the entrance of the church; if he is indisposed, the chantor. After the triple prayer made in the morning he shall visit the sick; and when he returns from a journey, after praying for pardon for excesses in the way, his first visit shall be to the sick. Three days before Easter and other festivals he ought to head the procession to the Chapter. If he made an error in the pronunciation of a chant he was to ask pardon. He could reprove and censure a monk, which was not allowed to the prior or any other. In every accusation the abbot could remit sentence, except in the transgression of silence, and then he could modify it. When he entered the Chapter, all descending one step, were to rise and bow to him, and stand on the same step till he sat down. When he went to foreign parts the consent of the convent was requisite.

Both the duties and virtues of a good abbot are shown in the following character of William, Abbot of St. Albans. "Whenever he returned from a journey he had all the poor brought to the gate to receive refection. Every day he attended the duties of the Chapter and greater mass; present even on private days, he stimulated the others with his spirited chanting; and on the greater and simple feasts came to Vespers and to Compline daily. He assisted indefatigably at festivals of twelve lessons, by reading the lesson, singing the response beginning *Te Deum*, standing with those who stood according to their turns, and animating the whole choir by his example. He was always present mitred in the middle of the choir at the mass of commemoration of the Blessed Virgin, and on principal feasts always celebrated the mass at the great altar. On the double feasts he held the choir in his mitre, and on other days standing in his stall, led the band, and sang the whole service with spirit. When the convent was in copes or albs, he sang his response in the mass at the nod of the chantor. He always attended the unction of the sick, and performed the funeral service in his own person. He never professed a novice but at the great altar; attended all processions (especially those of Sundays), and never anticipated the hour when the convent was wont to eat. He lent effectual aid to the fabric of the church, and its building and ornaments. He studied books, preached in the chapter, and was kind to the writers and their masters. Both in doubtful ordinances of the Rule, and in divine services, he took the previous advice of his convent, and even instructed the old and removed their

doubts. He was always the first speaker upon arduous business, and an efficacious assistant respecting the wine and other matters concerning him; and he was either the donor of it, or a brisk and faithful principal agent of procuring it" (Fosbroke's 'British Monachism').

The **ABBOT'S HOUSE** [*see* **Monastery**] in smaller monasteries was sometimes only a series of rooms in the main building; but in the greater monasteries it was a detached house, similar in size, arrangements, and architectural character to the unfortified houses of laymen of similar rank and wealth; or rather, under the necessity for providing accommodation for a frequent succession of a great number of guests, it was in some respects larger than such lay houses. For example, the hall of the Abbot of Fountains was divided by two rows of pillars into a centre and aisles, and was 170 feet long by 70 feet wide.

Besides his house within the precincts of the monastery, the Abbot had also houses built on the manors belonging to the monastery, in which he resided from time to time, and among which often a large proportion of his time was spent.

ABBOT, George, Archbishop of Canterbury; born at Guildford, October 29th, 1562; son of a clothworker; educated at the Grammar School of that town, and at Baliol College, Oxford; 1597, master of University College; 1599, Dean of Winchester; 1600, Vice-chancellor of Oxford. While reigning supreme in the University as the representative of the Calvinistic school of theology, he was greatly mortified to find a new school arising among the younger men, of which William Laud, a young Master of Arts and tutor of St. John's, was the leader, who boldly controverted the tenets of the dominant school, and taught the continuity of the visible Church, apostolical succession, the efficacy of sacraments, and generally the other doctrines held by the earlier English Reformers, as held by the Primitive Church. He was one of the eight divines of Oxford engaged on the "Authorised Version" of the Bible; was engaged as chaplain of the Earl of Dunbar, Treasurer of Scotland, in effecting the acceptance by the Scottish Church of King James's plan for the restoration of "moderate Episcopacy." This and subsequent services secured for him the king's favourable notice, and (1609) he was nominated to the See of Lichfield and Coventry; within a month he was translated to London, and in the year 1611 A.D. to Canterbury. He was active in public affairs, and maintained the rights of the Court of High Commission against the prohibitions of Coke the Attorney-General. In his episcopate the Church of England reached its extreme point in the direction of the Calvinistic discipline and doctrine. He set an example in his own chapel at Lambeth, of a service in which the cope was disused, the organ and choir were abolished, the archbishop and his chaplains no longer bowed at the name of Jesus, and the whole service was reduced to a simplicity which would have satisfied Calvin. By his example, he made the endeavours of his successors, Bancroft and Laud, to restore her relaxed discipline appear harsh and arbitrary. He induced James to remonstrate with the States of Holland on the appointment of Vorstius, a noted holder of the Arminian views, to a professorship at Leyden, and thus procured his banishment; and at the same time he excited the anger and alarm of the rising party in England who were opposed to Calvinistic doctrine. He did a great service to the public morality by his open opposition to the divorce, by Act of Parliament, of Frances Howard, Countess of Essex, from her husband, although it was favoured by the king. In 1619 he founded the hospital at Guildford, which still remains, a picturesque monument of the architecture of the time. In the year 1621 the Archbishop had the misfortune, while shooting with a crossbow at a deer in Lord Zouch's park at Bramshill, to kill one

of the keepers. He settled an annuity of £20 on the man's widow, and kept a monthly fast of mourning for the occurrence. By the shedding of blood, however involuntary, he had incurred the canonical disability termed "irregularity," which incapacitated him from performing the functions of his office. A commission was appointed to consider what should be done; and in pursuance of its recommendation, the king issued a pardon and dispensation, by which he reinstated the Archbishop in the full enjoyment of his functions. From that time, however, under the plea of growing infirmities, he absented himself from the Council. He attended James on his death, and assisted in the coronation of Charles. He was not in favour with the new king and the ecclesiastical party which was now dominant; and on refusing to licence a sermon preached in defence of one of the illegal acts of the Government, he was by virtue of the supremacy deprived of his jurisdiction, was desired to retire from Court, and a commission was appointed to exercise his authority. Before the summoning of the Parliament of 1626 he was, however, recalled, and restored to the full exercise of his office. His championship of the interests of the Calvinistic party, and opposition to the arbitrary conduct of the Government and to the ecclesiastical policy which was now in the ascendant, put him under the disfavour of the Court throughout the latter part of his life. He died at the age of 71, on the 4th Aug., 1633, and was buried at Holy Trinity Church, Guildford, where his monumental effigy, in his robes, still remains. He was the author of 'Questiones Sex,' 'Exposition on the Prophet Isaiah,' 'A brief description of the whole world,' and several controversial and occasional pieces.

ABSTINENCE is a lesser degree of fasting, but the Church gives no authoritative definition of the difference between them. Abstinence may, perhaps, consist in eating no flesh meat, while fasting consists in eating nothing during a certain time.

ACCIDENTS. A scholastic word, used in the controversy on the transubstantiation theory, "the accidents of bread and wine," and will be found explained under that title.

ACHIEVEMENT, *or* **HATCHMENT.** It was very common in the middle ages to hang up over a man's tomb some symbol of his rank or calling. Over the tomb of a knight his helmet, sword, and gauntlets, with a banner of his arms; over the tomb of a bishop a crosier and mitre; over the tomb of a pilgrim his palmer's staff and scrip, &c. Thus over the tomb of the Black Prince still hangs his tabard of arms, sword, helmet, and gauntlets. At Bottesford, in Notts., the chancel is picturesque with the banners of the Rutland family; in very many country churches rusty helmets, swords, and gauntlets still hang upon the walls. The gilt funereal mitre and crosier of Bishop Morley (1684), and Bishop Mews (1706), still hang over their graves in Winchester cathedral, one on the N.E. pier of the nave, the other on the wall of the N.E. chapel. It is to be observed, however, that in course of time, not the real arms and weapons were thus hung up, but "representative mortuary armour," made for the purpose, and only rudely made, so that the helmet does not open on its hinge, the visor does not work on its pivots; *e. g.* at Great Basing is a representative gauntlet, which represents five clumsy iron finger-plates, with no glove behind them. A shield and wooden sword hang on the wall of Castle Hedingham Church, Essex, as the hatchment of one of the Ashhurst family. In the same way the mitre and crosier placed on the coffin of a bishop, the chalice and paten on the coffin of a priest, were made for the purpose of inferior material.

In the seventeenth century, when armour ceased to be worn, it became the custom to hang up in church a square board, hung lozenge-wise, on which the armorial bearings of the deceased were painted; many of them still remain in our churches, and are

called Hatchments. A garland and a pair of gloves was in some places, *e. g.* at Hathersage, Derbyshire, hung over the seat of a deceased maiden.

ACOLYTE, from ἀκόλουθος, a follower, an attendant. The fourth of the **Minor Orders** of the Church [which *see*]. We first hear of them in the Roman Church, in the Epistles of Cyprian and Cornelius of Rome, where they seem to have been attendants of the bishops, carrying their messages, &c. Their duties in the divine service were to prepare the elements, to carry the incense, to light the lights at the reading of the Gospel, &c. The fourth Council of Carthage (A.D. 398) directs the mode of ordaining them by benediction of the bishop and delivery of the implements of the office, viz. the ampullæ for containing the wine and water for the Eucharist, and the taper for the lighting of the altar and gospel lights.

ADVENT. Earlier writers exhort to a preparation for the due keeping of the Festival of the Nativity by some days or weeks of fasting, almsgiving and continence; but as a Church season of definite length, with its proper lessons, gospels, and other appropriate observances, it cannot be certainly traced back to an earlier time than the latter part of the sixth century. In some churches the advent fast extended over forty days, in imitation of the Lent fast in preparation for Easter, as in England in the time of Bede (Hist. III. 27; IV. 30), and probably for at least two centuries later. About the eighth century the length of Advent became restricted throughout Western Christendom to the four Sundays preceding the Nativity, while the fifth preceding Sunday sounded a note of warning of the approach of Advent. This continues to be our rule. We have still four Sundays in Advent, while however many Sundays there may be after Trinity, the Sunday before Advent has its special Collect, Epistle, and Gospel, making it a preparation for Advent.

ADVOWSON (probably derived through the French from the Latin *advocationem*, patronage) is a right of perpetual presentation to an ecclesiastical benefice in a man and his heirs and assigns. An advowson may be either *appendant*, i. e. attached to a manor, or *in gross*, i. e. which can be transferred separately from one owner to another. [*See* Patron.]

ÆLFRIC, Abbot, called the Grammarian, is said by Wharton to be the same as Ælfric Archbishop of York, and by Dean Hook and Professor Freeman the same as Ælfric Archbishop of Canterbury; but the Rev. W. Hunt, in the 'Dict. Nat. Biog.,' has shown that he is distinct from both. According to this latest authority he was a monk of Abingdon, afterwards Abbot of Cerne, and then Abbot of Ensham; and flourished about 1006. His reputation as a theologian led Wulfsin, Bishop of Sherborne, to ask him to compose a summary of useful information for the clergy. His sermons were so highly esteemed that they were translated into the vulgar tongue, and read in the churches; and his letters were inserted in the Synodicon of the Saxon Church. Many of his works remain in MS., and some of them have been published. His Paschal sermon, containing strong testimony that he, and the Saxon Church with him, held primitive doctrine on the subject of the Eucharist and not the transubstantiation theory, was published by Cranmer at the time of the Reformation. The following is a translation of some of its most important sentences: "Now certain men have often enquired, and yet frequently enquire, how the bread, which is prepared from corn and baked by the heat of fire, can be changed into Christ's body; or the wine, which is wrung from many berries, can by any blessing be changed to the Lord's blood? Now we can say to such men that some things are said of Christ typically, some literally. It is a true and certain thing that Christ was born of a maiden, and of His own will suffered death, and was buried, and on the third day rose from

death. He is called bread typically, and lamb, and lion, and whatever else. He is called bread, because He is the life of us and of angels; he is called a lamb for His innocence; a lion for the strength with which He overcame the devil. But yet according to true nature Christ is neither bread, nor a lamb, nor a lion. Why then is the holy housel called Christ's body or His blood, if it is not truly that which it is called? But the bread and the wine which are hallowed through the mass of the priests, appear one thing to human understandings without and cry another thing to believing minds within. Without, they appear bread and wine both in aspect and taste, but they are truly, after the hallowing, Christ's body and His blood through a ghostly mystery. A heathen child is baptized, but it varies not its aspect without, although it be changed within. It is brought to the font-vessel sinful through Adam's transgression, but it will be washed from all sins within, though it without change not its aspect. In like manner the holy font-water, which is called the well-spring of life, is in appearance like other waters, and is subject to corruption, but the might of the Holy Ghost approaches the corruptible water through the blessing of the priests, and it can afterwards wash body and soul from sin through ghostly might. Lo now we see two things in this one creation. According to true nature the water is a corruptible fluid, and according to a ghostly mystery has salutary power; in like manner if we behold the holy housel in a bodily sense, then we see that it is a corrupt and changeable creature; but if we distinguish the ghostly might therein, then understand we that there is life in it, and that it gives immortality to those who partake of it with belief. Great is the difference between the invisible might of the holy housel and the visible appearance of its own nature. By nature it is corruptible bread and corruptible wine, and is by power of the Divine word truly Christ's body and His blood, not, however, bodily but spiritually. Great is the difference between the body in which Christ suffered and the body which is hallowed for housel. The body verily in which Christ suffered was born of Mary's flesh and blood, and with bones, skin, sinews, human limbs, quickened by a rational soul; and His ghostly body which we call housel, is gathered of many corns, without blood and bone, limbless and boneless, and there is, therefore, nothing therein to be understood bodily, but all is to be understood spiritually. Whatsoever there is in the housel which gives us the substance of life, that is from its ghostly power and invisible efficacy; therefore is the holy housel called a mystery, because one thing is seen therein and another thing understood. That which is there seen has a bodily appearance; and that which we understand therein has ghostly might. Verily Christ's body which suffered death, and from death arose, will henceforth never die, but is eternal and impassible. The housel is temporary, not eternal; corruptible and is distributed piecemeal; chewed betwixt teeth and sent into the belly; but it is nevertheless in ghostly might in every part all. Many receive the holy body, and it is nevertheless in every part all, by a ghostly miracle. Though to one man a less part be allotted, yet is there no more power in the great part than in the less, because it is in every man whole by the invisible might. The mystery is a pledge and a symbol; Christ's body is truth. This pledge we hold mystically, until we come to the truth, and then will this pledge be ended. But it is, as we before said, Christ's body and His blood, not bodily, but spiritually. Ye are not to enquire how it is done, but to hold in your belief that it is so done" (Elfric's 'Homilies,' translated by Thorpe, ii. 269).

AFFINITY is the name given to the relationship which exists between a man and his wife's blood relations, or between a woman and her husband's

blood relations. Marriage is forbidden by the law of God and the law of the land between persons who are within the third degree of relationship by affinity. [*See* **Marriage**, forbidden degrees of.] In the middle ages when prohibitions to lawful marriage were unwarrantably multiplied, canons were passed declaring that relationship of affinity was contracted by unlawful intercourse; other canons declared the existence of a spiritual affinity between god-parents and their god-children; and between a person baptising and the person baptised.

AFFUSION, pouring of liquid upon a person or thing. The Church use of the word is in connection with baptism. The early practice of the Church probably was that the person to be baptised went down into the river or other natural water, or into the great bath-like font in the baptistery, and there stood partly immersed in the water, while the baptiser poured water over his head also, uttering the proper baptismal formula.

In the early Church, however, baptism was administered to the sick and dying by affusion or aspersion (sprinkling); and the bad custom, which prevailed from the third century downwards, of delaying baptism till the time of sickness or approaching death, made such baptisms common.

The rubric of our Baptismal Office still makes immersion, or plunging into the font, the normal mode of baptism, but it recognises affusion as an exceptional mode. The fact is, that by the thirteenth century, though the ancient practice was always recognised as the normal practice, yet the administration by affusion or aspersion had become general in the western Church. With us the climate, and our way of clothing children, and our habits generally, have brought it to pass that a baptism by immersion is a rare exception.

Our defence of the validity of this mode of baptism against the objection of the so-called Baptists is, that the Church of Christ has always held that such partial application of water to the baptised was sufficient.

To the common assertion of the Baptists that the scriptural word *βαπτίζειν* means to immerse in water, we reply that it is not so: *e.g.* where (Matt. xv. 2) the Pharisees marvelled that our Lord had not washed before eating, it means washed his hands. The word used is *νίπτονται*, but no Eastern ever dipped his hands into a basin to wash them; the invariable custom was and is to have water poured over the hands. In the parallel passage in St. Mark, ch. vii., at verse 3, the more usual verb for pouring water on the hands, *νίπτειν*, is used; but in the next verse *βαπτίζειν* is used as the equivalent; and not only is it said that when they come from market they wash themselves (baptise), but it also says that they wash (baptise) cups and pots, brazen vessels, and couches.

Further light is thrown on the question by the directions in ch. vii. of the recently-published 'Teaching of the Lord by the Twelve Apostles to the Gentiles,' a document whose date is said to be "far nearer the middle of the first century than the middle of the second." "But as regards baptism, baptise in this way: Having taught all that goes before, baptise in the name of the Father, and of the Son, and of the Holy Ghost, in living [*i. e.* running] water. But if thou hast not living water, baptise in other water—in warm if thou canst not do it in cold. But if thou hast neither [in sufficient quantity], pour water upon the head three times in the name of," &c.

AGILBERT, Bishop of Dorchester, said to have been a Parisian, was consecrated in France as a bishop, but apparently without a see; came to Ireland to study, and thence to Wessex, 648; and the death of Birinus having left the West Saxons without a bishop, complied with the invitation of King Cenwalch to remain as his successor. After several years Cenwalch divided his kingdom into two sees, and placed

Wina as bishop of the eastern portion at Winchester, leaving Dorchester as the see of the remaining portion of the kingdom. Agilbert upon this abandoned Wessex, and went to Northumbria, where he gave his support to the Continental party at the Synod of Whitby. In 664 he returned to France, and in 668 was made Bishop of Paris. There he consecrated the Northumbrian Wilfrid. Being invited by King Cenwalch to return to Wessex, he declined, but recommended his nephew Leutherius, who was accepted as Bishop of Dorchester, 670.

AIDAN, Apostle of Northumbria, stands side by side with Augustine, as one of the great apostles to the English race. When Oswald had recovered the throne of Northumbria at the battle of Hefenfeld, and Paulinus had fled to Kent [*see* **Paulinus**] with the widow of the usurper Edwin, Oswald sent to the monastery of Iona, by whose fathers, during his seventeen years of exile, he had been converted to the faith, to ask for Christian teachers for his people. Colman was sent, but soon returned to report his failure to produce any good effect on so stubborn and barbarous a people. In a Chapter of the house Aidan suggested that the failure was due to want of gentleness and patience. The brethren saw in the giver of the counsel the best man to carry it into effect; he was consecrated bishop, and sent to Northumbria. Here, obtaining from the king a grant of the little island of Lindisfarne, near Bamborough, the principal royal residence of the Northumbrian king, he erected a monastery upon it, after the fashion of the parent house of Hy. Here (about 635), instead of at York, the chief city of the kingdom, Aidan fixed his see, and made it the centre of missionary work throughout the kingdom of Northumbria. The monastery was governed by an abbot elected by the brotherhood, and all the clergy inside and outside the house, including the bishop, observed the Columban Rule. And Bede says that down to his time all the bishops continued so to exercise the episcopal office, while the abbot ruled the monastery. Here the Northumbrian youth were taught and trained, and many of them entered into the brotherhood, and became the clergy of the Northumbrian churches. Daughter monasteries were founded, churches were erected at the principal villages of the king and his nobles, and Christianity took firm hold of the people. When on the death of King Oswald his kingdom was divided into its two constituents of Bernicia and Deira, Aidan still exercised episcopal authority over both kingdoms; an instance of the way in which for centuries afterwards the bishop's see stood stable, and helped to give stability to society, amidst the shock of political changes. He died in 651. Bede gives a beautiful description of his virtues and apostolic labours (Bede, 'Eccl. Hist.' bk. iii. cc. 5 and 17).

AISLE (*ala*, a wing). When the chancel, nave, or transepts of a church are divided by arcades, then the narrower sub-divisions are called the aisles.

ALB, or **ALBE**, *Alba tunica*, a white tunic. [For general description of it, and of its use as a clerical vestment, *see* **Vestments**.] Originally it was either of linen or woollen material, according to climate; in later times, on great solemnities, albs of silk and other costly materials were sometimes worn. Originally white, as its name implies, in later times it was sometimes of other colours. It was often ornamented round the bottom and the cuffs with a broad hem of embroidery. Albs of this costly kind were in use in the Saxon Church from an early period, and continued in use after the Conquest.

About the beginning of the thirteenth century it became the fashion to attach ornaments called "apparels" of rich cloth, or of embroidery, or of goldsmith's work, to the alb, two to the lower hem in front and behind, on the two cuffs, and sometimes two others, one on the breast, the other on the back.

The ornaments rubric of the First Prayer-Book of Edward VI., returning

to earlier simplicity, prescribed "a white alb plain," "plain" probably meaning without the "apparels." (*See* Dr. Rock, 'Church of our Fathers,' Vol. i. p. 424, &c.)

ALBAN, ST., the proto-martyr of Britain. Bede tells us ('Eccl. Hist.,' bk. i. c. 7) his story, which is briefly this: At the beginning of the Diocletian persecution (A. D. 304) Alban, a citizen of Verulamium, sheltered in his house a priest who was fleeing from the persecutors. The sight of the good man's life, his watchings and prayers, impressed his entertainer's mind, and he became a convert. After some days it became known where the priest was concealed, and soldiers were sent to seize him; but Alban put on the priest's habit, or long coat, and allowed himself to be taken while the priest made his escape. On being brought before the judge he was ordered to sacrifice to the gods, but refusing and declaring himself to be a Christian, he was scourged, and ordered to execution. The place of execution was a grassy hill at some distance from the city walls, and divided from it by a rapid river. The people of the city rushed out in such numbers to witness the martyrdom, that the bridge over the river was crowded and made impassable; whereupon Alban, impatient for the martyr's crown, walked to the river bank, and the waters opened, like those of Jordan, and made a dry road for the party to pass over. The executioner, seeing this, threw down his sword, and declared himself converted to the Christian faith. Arrived at the summit of the hill, Alban prayed for water to quench his thirst, and immediately a fountain burst forth from the earth. One of the soldiers at length struck off the martyr's head, and his own eyes fell to the ground together with the victim's head. The converted executioner was executed at the same time. Then the judge, astonished at these wonders, ordered the persecution to cease. When peaceable Christian times were restored, a church of wonderful workmanship was erected on the site of the martyrdom. King Offa founded a monastery there in 793. The noble abbey church, founded in the twelfth century, and built of materials from the neighbouring city of Verulamium, is one of the most interesting churches in England. The abbey was the premier abbey, and possessed great estates in Hertfordshire. The town of St. Albans gradually grew up about its walls. Though there are some things of a legendary nature in Bede's story, yet it is not in its general outline improbable, and we may safely continue to honour St. Alban as the proto-martyr of Britain.

ALCUIN was born in Northumbria about 735; brought up from infancy in the schools of York; became the favourite pupil of Archbishop Egbert. When Egbert died and Ethelbert succeeded to the See, Alcuin probably succeeded Ethelbert as the head of the schools. On the death of Ethelbert, the new Archbishop Eanbald sent Alcuin (780) to Rome to solicit the honour of the pall. On this journey he met with Charles the Great at Parma, who extorted from him a promise (if he could obtain the permission of his own king and archbishop) to return and enter into the great Emperor's service. He spent the remainder of his life in the Frankish dominions, first as master of the Palatine school, and latterly as Abbot of St. Martin of Tours, which he made famous as a school of learning, to which many English scholars resorted, and still, by his constant correspondence, exercised great influence over the English Church. He died on Whitsunday, 804 A.D. See 'Mon. Alcuiniana,' ed. Jaffé.

ALDHELM, born about A.D. 650, and died 709, was educated under an Irish scholar at Malmesbury, and afterwards under Theodore and Hadrian at Canterbury, and then returned to Wessex to his old master at Malmesbury, and succeeded him as abbot there. He founded two other monasteries at Frome and Bradford, and did much to spread Christianity throughout the West of

England. He brought over the Damnonian (Devon and Cornwall) Britons to the Catholic usages as to Easter, &c.

In 705 the bishopric of Wessex was divided, and Aldhelm was appointed bishop of the western half, with Sherborne as his See, which he held four years. His fame chiefly rests upon his own learning and the success with which he promoted learning in his several monastic schools, so as to make the schools of Wessex in the first half of the eighth century the rival of the Northumbrian schools.

His extant works, collected and edited by Dr. Giles, Oxford, 1844, are not of much importance. He wrote hymns in the native tongue, which unhappily have not survived.

ALES, CHURCH. The eighty-eighth canon of 1603 directs that the churchwardens or questmen, and their assistants, "shall suffer no plays, feasts, banquets, suppers, Church-ales-drinkings, &c., to be kept in the church, chapel, or churchyard." That it should have been necessary in 1603 to prohibit the holding of anything which could be described as "feasts, banquets, suppers, and Church-ales-drinkings," in church, seems almost incredible to us, with our habits of life and ideas of religious decency. The excuse to be made for our ancestors who did such things is that these meetings had a quasi-religious character, *i. e.* they were connected with works of piety and charity, and were the modern representatives of the ancient *Agapæ*, or love-feasts. The promoter of the "ale" brewed a quantity of this *vin du pays*, and invited his neighbours to come and drink it; he not only charged a good price for the liquor, but when men's hearts were opened by it he made a "gathering" besides for the object of the "ale." A newly-married couple would give a "Bride Ale" to help to establish them in housekeeping. A man in difficulties would give a "Bid Ale" (from *biddan*, to pray, to beg), and so would get his neighbours to give him a helping hand. So the Guardians of the Poor would give a "Whitsun Ale," to provide funds for the relief of the poor, and the churchwardens would give a "Church Ale" to raise funds in lieu of a Church-rate, or for any other ecclesiastical expenditure.*

Bede relates that Gregory the Great, in his letters to Augustine and Melitus, ordered them to allow the people liberty, in their annual feasts of the dedication of their churches, to build themselves booths round about the church, and there feast and entertain themselves with eating and drinking, in lieu of their ancient sacrifices while they were heathens. Wharton, in his 'History of English Poetry,' says that among Bishop Tanner's MS. additions to 'Cowell's Law Glossary,' in the Bodleian Library, is a note from his own collections, of which the following is a translation:—

"A.D. 1468. The Prior of Canterbury and the Commissaries made a visitation (the diocese of Canterbury being vacant through the death of the Archbishop), and these published that drinkings made in churches, vulgarly called Yeve ales [Give ales] and Bred alys [Brede ales], should not longer be allowed under pain of excommunication. In the following extract from their own account book, the churchwardens of St. Lawrence, Reading, stand self-convicted of the fact: '1449. Paid for making the church clean against the day of drinking in the said church, iiijd.'"

The custom, it has been already suggested, had a very respectable antiquity in its favour. Bingham (Book XX. chap. vii. sec. 10) says: "It was the custom upon the festivals of the martyrs (and upon other festivals also), for the rich to make feasts of charity and common banquets on these days at the

* "In 1532 the little village of Chaddesden spent 34*s.* 10*d.* on an 'Aell' for the benefit of the great tower of All Saint's, Derby, which was then being built, and earned by it over £25 8*s.* 6*d.*—near £400 of our money: Brailsford spent 14*s.* 5*d.*, and paid in £11 3*s.* 4*d.* to the same good work" (Lichfield, 'Diocesan Hist.,' S. P. C. K.).

graves of the martyrs." The ancient writer under the name of Origen (Origen on Job, lib. iii. p. 437), says on these solemnities: "They met together, both clergy and people, inviting the poor and needy, and refreshing the widows and orphans." Chrysostom (Hom. 47 in Sanct Julian, t. i. p. 613) tells his people, if they desire a corporeal as well as spiritual table upon any of these festivals, they might, as soon as the assembly was done, recreate themselves under a vine or fig-tree near the monument of the martyr, and thereby secure their conscience from condemnation. It appears that these feasts were then managed with great gravity and sobriety, and chiefly used, as they were originally designed, for the use and benefit of the poor; and as such they are recommended by Nazianzen, Theodore, Paulinus, and others; being indeed nothing more than those common feasts of charity called Agapæ, and derived from Apostolic practices, only now applied to the festivals of the martyrs. But they were in practice frequently held in the churches themselves, as well as in their precincts. Aurelius got a canon made in the third Council of Carthage, obliging the clergy to refrain from all such feasting in the church, and as much as in them lay, to restrain the people from the same practice. This had been prohibited before by the Council of Laodicea forbidding all feasts of charity, and all eating, and spreading of tables, in the church; and it was prohibited by the Council of Orleans, in France, where a general canon was made that no one should pretend to pay any vow in the church by singing or drinking, or any loose behaviour whatever. Similar feasts were held in the festivals of the dedication of churches.

[Paper on Church Ales, in the 'Churchman's Family Magazine for 1865,' p. 419.]

ALMS-BOXES, FIXED. The use of an alms-box in a church is to collect money for various purposes, such as church expenses building fund, the poor, &c. It consists of a strong box usually of wood, the lid of which is secured by one or more hasps and padlocks, and provided with a slit in the top for dropping in the coins. The earliest examples are solid trunks of wood hollowed out, such as St. Beuno's chest at Clynnog Fawr in Carnarvonshire. In some of the Early English church chests, such as that at Climping in Sussex, there is a small box partitioned off from the rest to receive money, so that the chest serves the double purpose of alms-box and repository for deeds. The alms-box of the Perpendicular period, as at Blythburgh in Suffolk, was an upright wooden post with a receptacle for money hollowed out in its top, and was ornamented with panelling, &c. In later times the post was often turned like a baluster. A special type of small round poor's-box was used by guilds and companies, such as the Cordwainers of Oxford. Several devices are used for preventing the coin from being removed when once it has been deposited in the box, such as an inverted hemispherical cup of iron beneath the slit; plates of iron placed in opposite directions one below the other so as to form a zigzag path for the coin; canvas tubes weighted with lead at the bottom for the coin to pass through.

Authorities:—M. H. Bloxham in the 'Assoc. Arch. Soc. Rep.'; J. A. Repton in the 'Archæologia,' vol. xx. p. 532; 'Journal British Archæological Inst.,' vol. vi. p. 278, and vol. xxvii. p. 141; 'Journal British Archæological Association,' vol. xxiv. p. 332, and vol. xxxi. p. 400.—J. R. A.

ALMS-BOXES and plates. [*See* **Offertory Collecting Boxes.**]

ALMUCE, or AMESS, a tippet of black cloth with a hood attached, lined with fur, worn in choir by canons, and in some counties of England by parochial rectors. In the earlier examples it is full, and falls as low as the waist [*see* **Canons**]; in sixteenth century examples it only covered the shoulders, and was shaped in front into two ends, like a

lady's tippet of the last generation, as in the portrait of Archbishop Warham at Lambeth. The "collar of sables" which Parker wore at his consecration was the amess. It is the "tippet" of the 58th canon of 1603; the "hood" of modern graduates. Its fashion, colour, and lining serve to mark the University degree of the wearer. [*See* **Hood.**]

ALTAR (*altare*, in Patristic Latin, altar). The table in church on which the Holy Communion is celebrated. In our Prayer Book it is always called "the Table," "and the Holy Table," and the word altar is not used, out of deference to certain prejudices against the use of the word altar. The word altar is used in all Christian antiquity to designate the Holy Table. Indeed both in classical, in Jewish, and in Christian use, the two names altar and table are interchangeable. There is only one true Altar, Sacrifice, Priest; the Jewish altar, sacrifices, and priests were so in a secondary and typical sense; and so the Christian altars, sacrifices, and priests are so in a secondary, representative, and commemorative sense; and the words are thus used by all the ancient Christian writers from apostolic times downward, and their use is defended by some of the best authors of our Reformed Church. "It is called a *Table* with reference to the Lord's Supper, and an *Altar* on the score of the sacrifice of praise and thanksgiving there offered to Almighty God." ('King Edward's Letter,' A.D. 1550.) Even the Nonconformist Richard Baxter says:—Question. "What think you of the names *Sacrifice*, *Altar*, and *Priest?*" Answer. "The ancient Churches used them all without exception from any Christian that I ever heard of." ('Christian Institutes,' p. 304.) The word altar is used in the Coronation Service.

The first Christian altar was the table in the Upper Chamber in Jerusalem at which our Lord instituted the great memorial; and it is probable that it was at the same table in the same place that the apostles continued to "break the bread" daily after the institution of the Church; what was its material it is impossible to say. When buildings were appropriated to the exclusive use of divine worship, it is certain that an altar formed part of its most necessary furniture, and there is every reason to believe that it was considered a matter of indifference of what material it was made. The altar in St. John Lateran, at which St. Peter is said to have celebrated, and which is unquestionably very ancient, is of wood; as also is that in the church of St. Praxedes; they were, however, usually of stone. It is the slab which is properly the altar; and it was supported sometimes on four pillars of stone; sometimes on only one central pillar; sometimes on a frame of metal; and the portable altars in frequent use might be placed upon any convenient support.

In the East at all times down to the present day altars are made either of wood, stone, or metal. In the West the earliest decree of a Council bearing on the subject is one of the Council of Epaona (in France), which forbids any other than stone altars to be consecrated with chrism. A law of Charles the Great orders that priests should not celebrate except on stone altars consecrated by bishops, and it gradually became a rule in the West that altars should be of stone. In England wooden altars were still used, at least down to the Conquest. Wulstan, Bishop of Worcester (1062—1095), demolished throughout his diocese the wooden altars which were still in existence from ancient times in England. Lanfranc ordered that they should be of stone.

The altar was normally placed at the east end of the church. In the Basilican churches of the western half of Christendom it was placed on the chord of the apse, under a canopy, and the seats of the bishop and clergy were behind it. In the cruciform churches of the eastern half of Christendom, the

eastern limb of the cross within which the altar was placed was more or less cut off from sight by a screen. Our English usage followed that of the east, for the altar was placed in a distinct eastern portion of the building, separated by a pierced screen from the rest of the church. In some exceptional cases, however, the altar was placed at the west end of the building; but then the celebrant stood behind it, facing east; as at St. Peter's, St John Lateran, and St. Clement's, Rome; at the church of the Holy Cross, Jerusalem; and in the first cathedral church of Canterbury the altar was at the west end, with the archbishop's throne behind it.

The action of the Reformers of the time of Edward VI. and Elizabeth, in taking down the old altars, and substituting others of different material and form, and placing them differently, may be explained in this way, that knowing the influence which externals have upon the mind, and the force of old associations, they thought it desirable to alter the outward circumstances of the celebration of the Holy Communion so as the better to break off the minds of the people from the old erroneous doctrines and superstitions and abuses connected with it. The old system had perhaps exaggerated the sacrificial aspect of the Eucharist; they desired to bring the people to realise the sacramental aspect, and they exaggerated it; the old view was perhaps symbolised by the stone altar, the new view by the Holy Table, and therefore they took away the altars, and substituted the tables. They knew as well as we do that the two aspects of the Eucharist ought to be held together, and that the terms Altar and Holy Table were used indifferently by the ancient Fathers. So in Sparrow's 'Collection,' under date 1559 A.D.: "Tables placed in some churches, but in others the altars not removed. In the other whereof [in either of which cases] saving for an uniformity, there seemeth no matter of great moment, so that the sacrament be duly and reverently administered. Yet for the observation of one uniformity throughout the whole realm, and for the better imitation of the law in that behalf, it is ordered that no altar be taken down but by the curate and churchwardens. The Holy Table to be decently [becomingly] made, and set where the altar stood; at the Communion to be placed in front, and set within the chancel, and afterwards placed where it stood before."

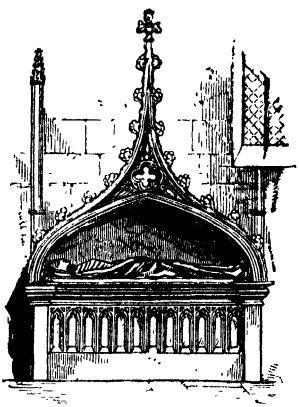
As a point of antiquarian interest it may be noted that a few of the old stone altars escaped the general destruction, *e. g.* that of Arundel Church, by the accident that the church belonged to a noble family which adhered to the Papal obedience; chantry altars at Porlock, Somersetshire; Abbey Dore, Herts; Grosmond, Monmouth; the chapel of the Pix at Westminster; at Chipping Norton, Warmington, Warwickshire; Burford, Oxon; and Shotteswell, Warwickshire; Broughton Castle, Oxon; Bengeworth near Evesham; Enston, Oxon; in a chapel in Gloucester cathedral; in the Lady Chapel at Christ Church, Hants; at Claypole near Newark; at Titchborne, Hants.

Of the new altars erected after the Restoration, several are marble slabs resting on metal supports; as in St. Clement Danes and others of the London churches.

In the famous "Stone altar case" of the Round Church, Cambridge, it was decided by Sir Herbert J. Fust, the Judge of the Arches Court, that immovable stone altars are illegal in the Church of England, but that movable altars may be of any metal.

ALTAR, SUPER. A small portable tablet of stone framed in wood, stone, or metal, sometimes elaborately ornamented, which could be placed upon any table or other convenient support, was used for the celebration of the Holy Eucharist, when it was necessary to celebrate away from a church or chapel with a fixed altar. They were in use in very early times. One was found in the grave of St. Cuthbert at

Durham, when it was opened in 1827; it is engraved in the 'Archæological Journal,' iv. 245.* That they were sometimes used with very little reverence would appear from an Injunction of Bishop Grossteste, as follows: "Let the *super altars* [portable altars?] be decent and of such size, and firmly fixed in a frame of stone, so that they cannot be moved from it; neither let them be set to any other uses but the celebration of Divine worship, by grinding colours upon them, or the like" (Grossteste, 'Ep.' 157; comp. Wilkins, ii. 705). The name is sometimes applied to the retable of an altar.

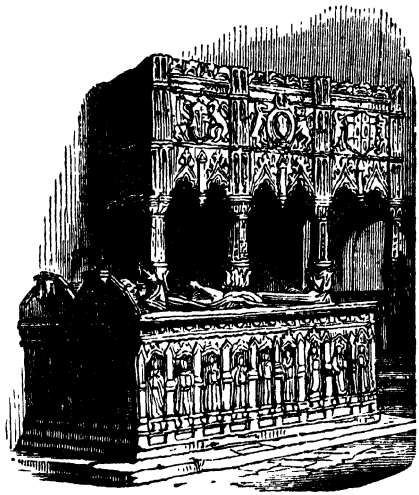


Effigy of a Monk. Tenby Church.

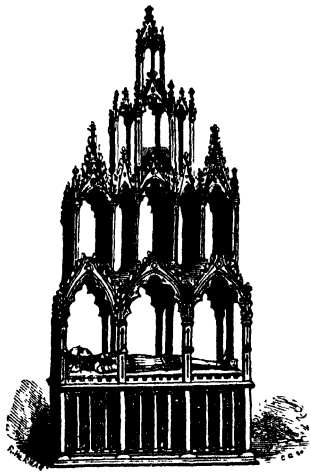
ALTAR TOMB. [*See* **Sepulchral Monuments.**] The most solemn and beautiful type of sepulchral monument which the Gothic artist has left us, is the altar tomb with its recumbent effigy. It may be doubted whether the Gothic artist did more than adapt an ancient type of monument, for the small coffer with a figure reclining on the top is common both in Etruscan, Greek, and Roman art. But the development of this rudimentary idea into the altar tomb, with a full-length effigy lying upon it, with the hands in the attitude of prayer, and the whole surmounted by an architectural canopy; even if the adaptation is all the Gothic artist did; is still an adaptation which required a religious and cultured genius. It is called an "altar tomb" because it is of the same material, and nearly of the same size and shape, as the old stone altars. There is great variety in their ornamentation. They have plain arcaded sides, as in the cut from Tenby church; or the arcades are filled with statuettes, usually of the children and relatives of the person commemorated, as the tomb of Thomas Fitzalan and Lady Beatrix in Arundel church; or they have panelled and traceried sides in endless variety.

The effigy of the deceased, which so frequently lies on the monument, is usually a portrait of the deceased, and is often of a very high degree of artistic merit; the attitude, lying supine, with eyes closed, and hands clasped in an

* See article in the 'Archæological Journal,' iv. 245.

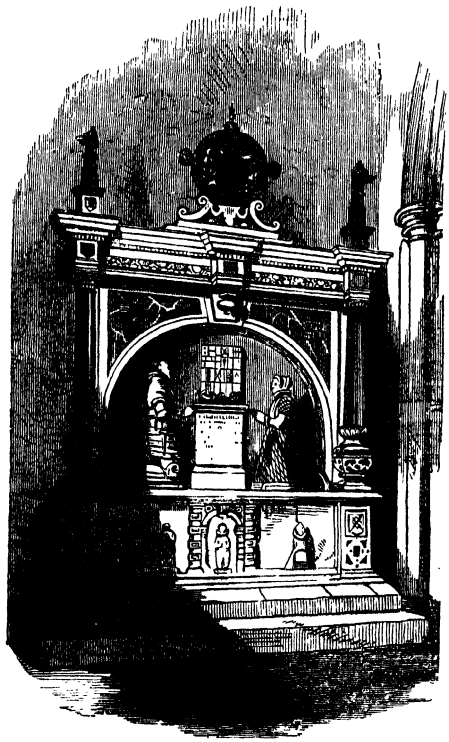


Tomb of Thomas Fitzalan and Lady Beatrix. Arundel Church.



Tomb of Le Despenser Family. Tewkesbury Abbey.

endless prayer, is very finely conceived, and is always affecting. Such effigies are represented in several of the accompanying wood-cuts. Most usually they are of marble, but sometimes of metal,* and chasing, and enamelling; and sometimes they are carved out of a block of oak, as at Brancepeth St. Giles, Durham; Gloucester; Pamber Priory, Hants; and at Little Horkesley and



Monument of Sir John Manners and his Wife (Dorothy Vernon). Haddon.

these were ornamented with gilding,

* *E. g.* at Westminster, the effigies of De Valence, Henry III., Queen Eleanor, Richard II. and Queen Anne, Henry VII., Queen Elizabeth, and Margaret, Countess of Richmond; at Canterbury, the Black Prince; at Warwick, Earl Richard; at Winchester, the Earl of Portland.

Danbury, Essex; Ashwell, Woodford, Northants; Burham, Gayton, Fersfield, Boxted, Suffolk.

The tomb is often surmounted by a canopy, partly for the protection of the effigies, partly *causâ honoris*, and partly as a beautiful architectural feature of

the monumental design; and these canopies are still more varied in design than the tombs themselves. Sometimes it is only a flat tester, suspended or supported over the tomb, as in that of the Black Prince at Canterbury; or the tester is enriched and carried on ornamental pillars, as at Arundel; that the deceased was the founder of at least that part of the church in which the tomb is made, or a considerable benefactor to the church.

With the general change of taste which came in with the revival of classical learning in the fifteenth century, came a change in the fashion of



Pope's Monument. Twickenham.

or a shrine-like structure, like the tomb of one of the Despenser family in Tewkesbury Abbey.

Tombs with or without effigies upon them are frequently found under an arch, constructed in the wall itself of the church, as in the above tomb of a monk at Tenby church, and are believed, with good reason, to indicate these monuments. They were now most frequently placed against the walls of the church, and the canopy assumed the modified shape of an ornamental entablature over the tomb. The effigies are now no longer laid supine; the most common attitude is kneeling at a prayer-desk; frequently the man kneels at one side of a double desk, with his

sons kneeling behind him, while his wife kneels at the other side *vis-à-vis* with her daughters behind her. Of this type is the tomb of Sir John Manners and his wife Lady Dorothy (*née* Vernon) at Haddon Hall. Another frequent attitude of the effigy is reclining on the side. At Boxted, Suffolk, are two standing effigies of Sir I. Poley and his wife, under arched canopies. A still further degradation of taste introduced the fashion of busts within medallions or on brackets, and a vast variety of mural tablets, of which the interior of Twickenham church gives several examples; the monument on the left is that of Alexander Pope. The better taste of the present generation has again revived the altar-tomb, with its recumbent effigy.

AMBRY, or **AUMBRY**, a corruption of the old French *armarie*, from the low Latin *armaria*, a chest or cupboard, especially a book-case. Recesses in the walls of the church, which have usually had a door, and served as cupboards, are sometimes called by this old-fashioned name.

AMICE, one of the ancient clerical vestments. It was a linen hood, which was sometimes worn over the head, but more frequently thrown back from the head, and hanging about the neck. In representations of clerics it is not very conspicuous, but is seen when we know where to look for it, and what to look for; *e. g.* on the brass of Bishop Goodrich of Ely [under **Bishop**] it is seen like a ruff about the neck. It was worn by all the orders of clergy (Dr. Roch's 'Church of our Fathers,' vol. i. p. 477).

AMPULLA, a globular vessel for holding liquid. The vessels, usually of the precious metals, for holding the wine and water used at the altar; the vessel used for holding the chrism used in baptism and other rites of the mediæval Church. The small vessels, usually of lead or pewter, which were sold to pilgrims and others at the great places of pilgrimage, containing water in which some relic of the saint who was the object of pilgrimage had been washed or dipped; the water being superstitiously believed to have curative properties. [*See* **Pilgrimage.**] The word occurs in the Coronation Service, where it is given to the vessel which contains the "Holy Oil" with which the Sovereign is anointed.

ANABAPTIST. [*See* **Baptist.**]

ANCHORET ('Αναχωρήτης, one who lives in retirement). [*See* **Hermit.**]

ANDREWS, Lancelot, Bishop of Winchester; born 1555, died 1626; was a native of All Hallows, Barking, educated at Merchant Taylors' and Pembroke, Cambridge, and elected Fellow. Afterwards appointed one of the first Fellows of Jesus College, Oxford, then newly founded. Had at this early period a great reputation as a divine and casuist. Was successively Rector of Alton, Hants; Vicar of St. Giles', Cripplegate, London; Prebendary and Residentiary of St. Paul's; Master of Pembroke, Prebendary and Dean of Westminster. In favour with Elizabeth, but declined a see because he would not accede to the alienation of the episcopal revenues. In favour with James, at whose request he wrote an answer to Bellarmine's attack on James's 'Defence of the Right of Kings.' Consecrated Bishop of Chichester, 3rd Nov. 1605; translated to Ely, 22nd Sept. 1609; and to Winchester, 28th Feb. 1618; died 28th Sept. 1626, and buried in St. Sepulchre's, Southwark. Of great piety, charity, learning, and wit. His most popular works are his 'Sermons,' 'The Moral Law Expounded,' 'Collection of Posthumous Lectures,' and especially his 'Manual of Devotions.'

ANGLICAN, English: as the **Anglican Church** (*Ecclesia Anglicana*), meaning the branch of the Church of Christ planted in this kingdom. **Anglican Communion**, the whole body of the Churches which are in communion with the Church of England, viz. the Colonial and Missionary Churches and the Churches of the United States of America. [*See* **Pan-Anglican Synod.**] Ecclesiastical customs, &c., which obtain in the Church of England.

ANNATES. [*See* **First Fruits.**]

ANSELM, St., Archbishop of Canterbury; born about 1033, died 1109. Was born at Aosta, a thoughtful, studious boy, with dreams of heaven, who, before he was fifteen, wished to become a monk; afterwards was led away by the gaieties and sports of youth. Driven by his father's unkindness to leave home to seek his fortune in strange lands, he spent three years in Burgundy; then remained for a time at Avranches, in Normandy, where Lanfranc had lately taught; followed Lanfranc to the monastery of Bec; settled there as a student under his famous countryman, and a helper in his teaching. In his twenty-seventh year his father's death gave him the choice of an honourable place in the world, and a competent fortune; but he had both head and heart for something higher, and after consideration and counsel he resolved to remain at Bec, and to become a monk there. In three years Lanfranc was removed to Caen, and Anselm succeeded him as prior. After fifteen years, on the old Abbot Herlwin's death, he was chosen abbot, and governed Bec as abbot for fifteen years more. He governed his abbey and taught his scholars with success, but his great work here was his work as a thinker.* "The men of his day recognised in him something more than common as an inquirer and a thinker, but it was reserved for much later times to discern how great he was;" and to place him among the few discoverers of new paths in philosophical speculation. "His first works, written at Bec, show his refined subtlety of thought, with the strong effort to grasp in his own way the truth of his subject. They exhibited a mind really at work, not amusing itself with its knowledge and dexterity. They are those dialogues in which he grapples with the idea of Truth, with the idea of Free Will, and with the idea of Sin, as exhibited in what may be called its simplest form, the fall of an untempted angelic nature." But the two works composed at Bec which have gained him his place among the great thinkers of Christian Europe, are "two short treatises on the deepest foundations of all religion, examples of the most severe and abstruse exercise of mind, yet coloured throughout by the intensity of faith and passion, into devotion of the soul to the God of truth, who sets the reason to work;" they are the 'Monologion' and the 'Proslogion.' The first is "an attempt to elicit from the necessity of reason, without the aid of Holy Scripture, the idea of God and the real foundation of it, and to exhibit it in plain language, and by ordinary argument, and in a simple manner of discussion; and he aims further at showing how this idea necessarily leads to the belief of the Word and the Spirit, distinguished from, but one with, the Father." But he was not satisfied with the 'Monologion,' "a chain containing many links, a theory requiring the grasp in one view of many reasonings. He sought to discover some one argument — short, simple, self-sufficing — by which to demonstrate in a clear and certain manner the existence and perfections of God." "The result was the famous argument of the 'Proslogion,' the argument revived, with absolute confidence in it, by Descartes, and which still employs deep minds in France and Germany with its fascinating mystery —that the idea of God in the human mind of itself necessarily involves the reality of that idea." "God is that than which nothing greater can be conceived; and he who well understands this will understand that the Divine Being exists in such a manner that His non-existence cannot even be conceived" ('Proslogion,' c. 4).

When Lanfranc died in 1088, the year after the death of the Conqueror, Rufus left the see of Canterbury vacant that he might enjoy its vast revenues. Naturally men speculated as to who should be his successor, and the general

* The quotations in this article are from Dean Church's 'St. Anselm.'

voice designated Anselm as the fittest man to fill the great place with advantage to the Church and nation.

He was therefore reluctant to come to England when the urgent entreaty of a sick friend (Hugh, Earl of Chester) and the business of his convent called him. Once in England Rufus forbade his return, but still did nothing about the vacant see; until a dangerous sickness made him begin to set his house in order in fear of death. Then he nominated Anselm to the vacant Archbishopric. Anselm refused, but was dragged into the sick king's chamber, a pastoral staff was forced into his resisting grasp, and the king ordered the temporalities to be delivered to him. He complained that they had yoked a young untamed bull with an old and feeble sheep. The comparison may have represented the king's character fairly enough, but did injustice to his own. He was of mild and gentle temper, but with a keen, subtle humour, and with sufficient courage and firmness of action. What he meant by their being yoked together may need a word of explanation. The position of the archbishop then, and his relations to the king and kingdom, were very different from anything which our institutions will help us to conceive. The vast possessions of the see alone sufficed to make him the most powerful man after the king; all men regarded him as a spiritual ruler, second in dignity only to the Pope; he exercised his authority by means of the wonderfully complete organisation of the Church, which extended into every parish and touched every individual. The royal authority, absolute enough over his own estates, was limited elsewhere by the feudal privileges of his Barons. The archbishop was the greatest of the barons, and the first constitutional adviser of the king in affairs of State. In short, the king ruled the nation in temporal matters, and the archbishop in spiritual matters; and the efficient exercise of the two rules required that they should be co-ordinated by the agreement of the two rulers; the well-being of the nation required a good understanding between the king and the archbishop.

But misunderstandings broke out at once between them. It was the custom for the bishops on their appointment to make a considerable present in money to the king. Anselm thought it bore the appearance of a simoniacal transaction, and offered so small a present that the king contemptuously refused it, and the archbishop gave it to the poor. Then Anselm asked leave to go and receive his pall from the pope. This was during the papal schism, when there were two rival popes, Urban II., the Italian successor of Gregory VII., and Clement, the anti-pope, set up by the German Emperor. "Which pope?" asked the king. "Urban," replied the archbishop. "But I have not acknowledged him," retorted the king, and accused Anselm of a violation of his oath of fealty. It was true that the Conqueror had assumed it as a right of the Crown to decide between rival claimants of the papacy; but since Anselm, as Abbot of Bec, had already, in common with the Church of Normandy, recognised Urban, he could not now retract and declare himself ready to recognise the anti-pope, if the king should so decide. The king also was prepared to recognise Urban, but apparently wanted to obtain certain concessions from him as the price of his recognition; and one of the concessions seems to be on the subject of investiture; he desired to obtain for the Crown the right of investing the archbishop by the symbol of the pall. The king accordingly refused Anselm leave to go, but he himself sent an embassy to Rome. His messengers came back, accompanied by a legate bringing the pall with him. He passed through Canterbury, without holding any communication with the archbishop, and the king caused Urban to be proclaimed as Pope without consulting the archbishop. But the legate compromised the question of the pall.

Anselm was not required to go to Rome to receive it in person; neither, on the other hand, did the legate place it in the king's hands that he might confer it; he placed it on the altar of Canterbury cathedral, and Anselm took it thence.

But the king and the archbishop still disagreed. The king refused him leave to hold a synod, on the ground that the country was occupied with the expedition to Wales. And when the expedition was over he complained that the contingent of armed men furnished from the archbishop's estates had been defective in numbers and equipment. Some of the bishops took part with the king, and Anselm was hindered in his plans for a revival of discipline and reformation of manners which the long vacancy of the see had made desirable. He asked permission to go to Rome and seek counsel in his difficulties of the pope. The king refused, and it was unlawful for the archbishop to leave the kingdom without his permission. At last the archbishop declared his resolve to go without permission, and the king threatened if he did to seize the archbishopric, and never to suffer him to return. Anselm went in October, 1097, thus putting himself in the wrong, and the king fulfilled his threat.

Anselm was away three years, until the death of Rufus. In the mean time he was received with great consideration abroad; the pope espoused his cause, and required the king to reinstate him. At Capua he found time to write his famous book on the Incarnation, 'Cur Deus Homo,' which is still one of our theological text-books, of which the following is a description:

"In the 'Cur Deus Homo,' the term 'satisfaction' is for the first time applied to the atoning work of our Lord and Saviour Jesus Christ; and it is a term employed to suggest an explanation of the whole mystery of redemption. When God commanded rational creatures and men into existence, the relation which He assumed to them was that of a sovereign. Sovereign power implies the existence of a law, and a pledge to enforce it. The one law to all created intelligence is obedience, or the submission of the created will to that of the sovereign ruler. As long as the submission lasts the creature lives, and lives in happiness; there is no impediment to his happy existence, no cause for his destruction. But this implies death and misery as the inevitable consequence of disobedience. The consequence cannot be avoided without the annihilation of law; and the annihilation of law would be the triumph of the created will over that of the Creator, and the conversion of the universe into a hell. On the fall of human nature, therefore, the well-being of creation required the misery and death of man, unless something were done which would maintain the majesty of the law as forcibly as our condemnation. But the obedience of God to His own law would be more than an equivalent; and this God condescended to render. But God as God could neither obey nor disobey. God, therefore, in the second Person of the ever-blessed Trinity, without ceasing to be God became man also; and the God-Man was obedient, even unto death. Thus we see why God was made man; how the demands of the law were satisfied, and the Divine honour vindicated, even though the God of justice extended His pardon, under the condition of repentance, to a fallen and an outlawed race. I have not attempted to analyse the 'Cur Deus Homo;' I have merely given the character of the argument." (Hook's 'Lives of the Archbishops—Anselm.')

Anselm was present at the Council of Bari, 1098, where a discussion was held between the Latins and Greeks on the disputed question of the Procession of the Holy Ghost, and the pope called upon Anselm as the most distinguished theologian of the Western Church to answer the case of the Greeks. The pope was about in this Council to pronounce sentence of excommunication against the English king, but Anselm

knelt and prayed for a suspension of the sentence, and the Council which had admired his learning now praised his meekness.

In the following year he was present at a Synod in Rome, in which it was forbidden, under penalty of excommunication, to receive investiture into any ecclesiastical dignity from lay hands, or to come under the tenure of homage for any ecclesiastical promotion.

When Rufus died, 1100, Anselm set out on his return towards England. Messengers from the new king, Henry, met him, urging his immediate return. The king received him with all honour, and proposed at once to reinvest him in his see; whereupon the old difficulty arose in a new form. Anselm, in accordance with the decree of the Synod at which he had assisted in Rome, refused to do homage, or receive his archbishopric at the king's hand, and required the king to accept the decree in the case of all the bishoprics and abbeys of England. The king treated the matter with great forbearance. He firmly refused to give up his sovereignty over all persons in his dominions; but he allowed the question to rest till an embassy could be sent to Rome to ask the pope to dispense with the late decree; and in the meantime he allowed Anselm to enjoy the revenues and discharge the duties of the see. A long controversy ensued, which it is convenient to sum up at once. Anselm again went to Rome to discuss the question with the pope, and in the end a compromise was agreed to, that the king should abandon the right to nominate bishops, or to give them investiture to their spiritual office, but that the prelates should do homage for their temporal possessions, and take the oath of fealty to the king. In 1102 the archbishop was able at last with the king's consent to hold a national Synod in London, at which, in order to give it the greater weight, many of the nobility were present, and to issue a number of constitutions for the enforcement of discipline among the clergy and the suppression of vice generally. The rest of his life was taken up with the laborious management of the affairs of the Church; in contentions with unruly suffragans; in trying to compel the clergy to put away their wives; and his pious soul was vexed continually with the ignorance and coarseness and viciousness which abounded. He died at Canterbury, April 1109, in the 16th year of his prelacy, and the 76th of his age. He was canonised in the reign of Henry VII., at the instance of Cardinal Morton, his successor in the see.

ANTHEM. A corruption of the word antiphon. In its modern sense, of a passage of Scripture set to music for use in the Morning and Evening Prayer, it first occurs in the time of Queen Elizabeth. These services originally ended with the third collect, and after that, "in choirs and places where they sing," an anthem was added. Its meaning is often misunderstood. It is not a performance for the gratification of the congregation; it is a solemn act of worship. The trained choir, which has, all through the service, been restrained to the simplest tones, in order that the congregation might be able to join with voice as well as heart, now presents to God a special offering of the cultured exercise of the resources of its art. The people do not sit as if they were being sung to, but stand as joining in heart and soul in the service which is being offered.

ANTIPHON (*ἀντι, φωνη*). A song in which one part is opposed to, or is a response to, another. The mediæval Church was accustomed to use what were technically called antiphons in the following way: before chanting a psalm, or reciting some other portion of scripture, a few words of the psalm or scripture were said, to give to the mind the key-note, as it were, of the whole psalm or scripture; or to give emphasis to some particular part of it, or train of thought in it, for the sake of which it was then used; or to indicate the spiritual meaning underlying the surface meaning of the words.

ANTIPHONAL singing; alternate singing; as when one verse of a psalm is sung by the *Decani* side, and the other verse by the *Cantoris* side.

It is probable that the Psalms, or at least some of them, were sung in this responsive form in the temple. The structure of Hebrew poetry, which consists of the parallelism of thoughts in the two lines of each couplet, lends itself to, and even suggests, a responsive mode of recitation. It is probable that this custom was continued in the Church. But this antiphonal method runs throughout the Morning and Evening Prayer. In the Eucharist the celebrant stands isolated and aloof in the sacrarium, and says the greater part of the service alone, for it symbolises the mediation of the great High Priest; but in the Morning and Evening Prayer, the clergy and people are together; the Psalms, which are the main body of the office, are said in alternate verses by all; and this responsive idea is carried through the rest of the office, symbolising the whole Church rendering its collective offering of prayer and praise. It is a striking recognition of the priestly character of the whole Body of Christ, set forth in Holy Scripture (Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. 6; iv. 10; xx. 6).

ANTIPHONARIUM. One of the ancient Service Books; so named, says Lyndwood, from its containing the antiphons which were sung at the canonical hours, arranged properly under the respective days and hours. Afterwards were gradually added other portions of the Divine Service, as the invitatories, hymns, responses, verses, and little chapters. Some antiphoners have more, some less of these additions. It was intended for the use of the choir; and in some cases is a large folio, with the text in very large characters, with the accompanying music in notes to correspond; it was placed on a lectern in the middle of the choir; and some illuminations show us a group of clerks round the lectern, all singing from the same book.

ANTONY, ST., OF VIENNA, Order of Friars, were instituted for the help and relief of persons afflicted with the disease known as St. Antony's Fire. They were brought here early in the reign of Henry III., and had two houses, one at London, the other at Hereford. They were distinguished by a *Tau* cross of blue cloth on the breast of their black habit.

APOSTOLICAL SUCCESSION. The doctrine of apostolical succession is that, as Christ at first gave authority to the apostles to govern the Churches, so the apostles, acting under divine guidance, appointed others to succeed them in the permanent elements of their apostolic authority, and that this is the regular form of Church organisation. The doctrine includes, further, that our Lord gave to the apostles power to confer certain gifts of grace, and that the power to confer these permanent gifts of grace in the Church was transmitted by the apostles to their successors; so that this succession of the episcopal form of Church organisation is not a mere accident, not merely an external fact of Church organisation, but forms a channel for the transmission of divine authority to the ministry, and supernatural gifts to the Church.

There are here two points to be dealt with: (1) the historical fact that there has been such a succession, and that it has been maintained in our own branch of the Church; and (2) that the Church of England holds the doctrine of a transmission of authority and grace through this succession.

(1) We find in the New Testament indications that it was intended that the authority exercised by the apostles over the Churches should be continued by others in a similar form. It is the testimony of the whole ancient Church that St. James was appointed to exercise the authority of a diocesan bishop in Jerusalem, and this is confirmed by the history in the Acts and elsewhere (Acts xii. 17; xv. 13; xxi. 18; Gal. ii. 9). St. Paul delegated Timothy and Titus to exercise apostolic authority in

Ephesus and Crete respectively; so that this authority was capable of being committed to and exercised by others than the first apostles. The "Angels of the Churches" in Rev. i. 3, are held by the whole Church to have been the bishops of those Churches, and it is matter of history that at the time the book was written (*c.* 95 A.D.) Polycarp was Bishop of Smyrna, and the names of bishops of the other cities at a period very shortly after are known to us.

We have an express statement of the highest importance by Clement, Bishop of Rome, who is said to be the Clement mentioned by St. Paul (Phil. iv. 3), in his First Epistle to the Corinthians, which was written within a few years of St. Paul's martyrdom, and probably before some eight books of the New Testament had been written:—"the apostles knew, through our Lord Jesus Christ, that contentions would arise about the name of episcopacy, and for this reason, being endued with perfect foreknowledge, they appointed an order (or method) of succession, so that when they should depart, other approved men should take their office and ministry" ('Ep. ad. Corinth.' lib. i. chap. 44). Clement of Alexandria says, "the Apostle St. John, when he settled at Ephesus, went about the neighbouring regions ordaining bishops, and setting apart such persons for the clergy as were signified to him by the Holy Ghost" (Strom. lib., 'Quis Dives salvetur'). Tertullian ('adv. Marc.' iv. 5) bears like testimony: "the order of bishops if traced to its origin will be found to have St. John for its author."

From the earliest moment that we have any evidence at all of the condition of any Church throughout the world, we find that it had a bishop; and to this rule there are only two exceptions: when Clement wrote the Epistle to the Corinthians which we have quoted, that Church had not a bishop; and when Polycarp wrote to the Philippians, that Church had not a bishop. These exceptions may serve to indicate that when the death of an apostle left some Churches for a time without a head, or when vacancies occurred from time to time between two episcopates, the presbyters and deacons carried on affairs *ad interim* until a bishop was provided.

But the universal testimony of antiquity is, that every Church in the world had its line of bishops descending immediately from the apostles. Irenæus, who was the disciple of Polycarp, who was the disciple of St. John, makes the appointment of bishops in all the Churches of the apostles, and their regular succession, an argument against the heretical congregations of his day: "we," says he, "can reckon up those whom the apostles ordained to be bishops in the several Churches, and who they were that succeeded them, down to our own times. And had the apostles known any hidden mysteries (as the heretics pretended), they would have committed them to those men to whom they committed the Churches themselves; for they desired to have them in all respects perfect and unreprovable whom they left to be their successors, and to whom they committed their own apostolic authority." He adds, "because it would be endless to enumerate the succession of bishops in all the Churches, he would instance that of Rome."

The 'Apostolic Constitutions' (vii. 46), a compilation of earlier documents made about the end of the third or beginning of the fourth century, contains lists of bishops from the apostles to that period. Eusebius, the historian of the early Church, who wrote in the early part of the fourth century, derives the bishops of all Churches from the apostles, and gives the actual lists of the bishops of all the principal cities of the Roman Empire, from the apostles down to his own time. "There is such a multitude of unexceptionable witnesses for this fact," says Archbishop Potter, "as can scarce be produced for any other matter of fact, except the rise and progress of Christianity, so that whosoever shall deny

this, may with better reason reject all histories whatever." "It is as impossible for an impartial man to doubt whether there was a succession of bishops from the apostles, as it would be to call in question the succession of Roman emperors from Julius Cæsar, or the succession of kings in any other country."

There is absolutely no room for the theory that the Churches were left by the apostles to the government of their presbyters, and that episcopacy arose out of the usurpation of personal authority by the presiding presbyter. There is absolutely no space of time between the death of the apostles and the historical existence of universal episcopacy for any such revolution; and it is impossible that any such revolution can have taken place in every Church and yet no historical evidence of it remain.

The bishops were at first called apostles, but after a very short period this title was reserved, out of reverence, for the first apostles, while their successors appropriated the title of bishop as distinctive of their office, leaving that of presbyter to the second order of the ministry. But the title *apostolicus* was applied to all bishops, and their sees were called apostolic sees, down to the time of Charlemagne, and then was gradually dropped, till about the twelfth century the Roman see, always more conservative of ancient claims, alone retained it.

It is only necessary to say here that the invasion of the Barbarians did not in Gaul, as in Britain, sweep away the population and the Church which it found; on the contrary, the cities of Gaul remained like so many islands, round whose walls the Barbarian invasion rolled its waves harmlessly. The Gallic bishops were seated in these cities; and there is abundant historical evidence that the succession of bishops was kept up with entire regularity. Augustine, the first archbishop of the Saxon Church, was consecrated by the Gallic bishops. The Lindisfarne episcopate also is traced back to the bishops of southern Gaul. All our mediæval bishops could trace descent from Augustine. Every bishop had three episcopal consecrators, making any accidental fault in the succession a moral impossibility. In short, in our time the subject has been carefully investigated by Haddan, one of the most learned and trustworthy of the remarkable school of historians which the present generation has produced, and he sums up his conclusions in the following words:

"Upon the whole question . . . the evidence to the succession of bishops from the beginning is throughout copious and precise, for the most part, according to the time and circumstances of each period. The lines of bishops in almost every see, Eastern and Western, are traceable in almost every case almost from the beginning, and in the chief sees are traceable from the very beginning throughout" (p. 228). "And that moral evidence upon which all men act in secular matters . . . exists in this particular case to an amount, and with a strength, that can leave no practical doubt upon the minds of reasonable men. If any profess to doubt it who really are capable of forming a judgment, it can only be from a foregone conclusion, or from ignorance of the real state of the case" (p. 228-9).

(2) Next we have to deal with the question that the Church of England holds the doctrine of a transmission of authority and grace through this chain of succession. That Cranmer and the divines of the Reformation held the doctrine of apostolic succession, including the transmission of a divine gift and office, is abundantly proved by the formal documents which they put forth.

Thus the 'Necessary Doctrine and Erudition of a Christian Man' put forth in 1543 as an authoritative exposition of reformed doctrine, defines that "Order is a gift or grace of ministration in Christ's Church, given by God to Christian men, by the consecration and imposition of the bishop's

hands upon them . . . . and thus by succession from the apostles hath order continued in the Church."

'Cranmer's Catechism' put forth in 1548 says: "The ministration of God's Word, which our Lord Jesus Christ did first institute, was derived from the apostles unto others after them, by imposition of hands and giving the Holy Ghost, from the apostles' time to our days, and thus was the consecration, orders, and unction of the apostles, whereby they at the beginning made bishops and priests, and thus shall continue in the Church even to the world's end. Wherefore, good children, you shall steadfastly believe all those things which such ministers shall speak unto you from the mouth and by the commandment of our Lord Jesus Christ. And whatsoever they do to you, as when they baptise you, when they give you absolution, and distribute to you the body and blood of our Lord Jesus Christ, these you shall so esteem as if Christ Himself in His own person did speak and minister unto you. For Christ hath commanded His ministers to do this unto you, and He Himself (although you see Him not with your bodily eyes) is present with His ministers and worketh by the Holy Ghost in the administration of His sacraments. And on the other hand, ye shall take good heed, and beware of false and privy preachers . . . For Christ is not present with such preachers, and therefore doth not the Holy Ghost work by their preaching."

The Ordinal of the Church, as we have it, is further evidence that the Church of England still holds these doctrines. The first rubric says: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons." The words of ordination of a priest are: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost remit," &c. And the words of consecration of a bishop are: "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father," &c. Which words plainly assume a transmission of divine authority and spiritual gifts through the ordainers to the ordained.

APPARITOR, an officer of the Ecclesiastical Courts, whose principal duty is to summon persons accused of ecclesiastical offences to appear before the proper court. He also has certain duties to perform in court equivalent to those of usher of our civil courts. A very well known and unpopular person in the days when the Ecclesiastical Courts took cognisance of people's morals. Chaucer introduced him into his gallery of fourteenth century characters, under the title of Sumpnour, *i.e.* Summoner.

APPROPRIATE BENEFICE. There is no doubt that the revival of monasticism on the continent in the tenth and eleventh centuries was a revival of religion after a long period of ignorance and irreligion, and that the Norman nobles in introducing the Reformed Orders into England, and settling them upon their estates, believed themselves to be taking the wisest way to revive and promote learning and piety in the land which they had conquered. On the other hand, while the parochial benefices, by the gradual increase of population and cultivation of waste land, had increased in value, the parochial clergy were not learned, and did not affect that asceticism which enlisted the popular admiration for the monks. The policy was therefore adopted of the "appropriation" of parochial benefices to the endowment of monasteries. The tithes and glebe of three or four benefices would suffice to endow a priory of ten or a dozen monks; the pious and self-denying community might be expected to make better

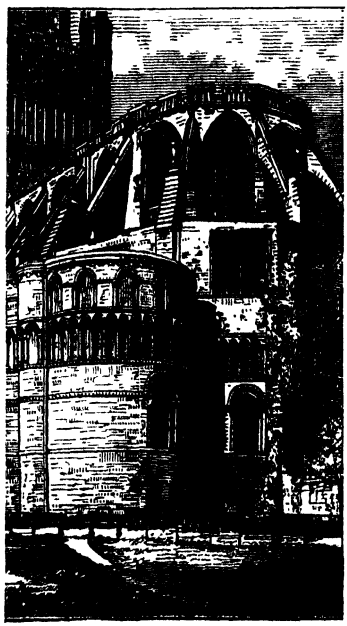
provision for the spiritual instruction and care of the parishioners than heretofore, and to spend their surplus revenues in pious and charitable uses.

The fashion of appropriation spread. Livings were given to found new prebends in cathedral churches; to form endowments, or augmentations of their endowments, for ecclesiastical officials, as precentors, chancellors, archdeacons, &c. Livings were appropriated to augment the endowments of colleges, hospitals, chantries, guilds, fraternities, &c. In some cases a living was divided into a rectory and a vicarage in the gift of the rector, who thus enjoyed the major part of the revenue of the living while divesting himself of the work and responsibility of the cure. Lastly came the evil of the farming of benefices, the rector handing over his living for a term of years, or for his life interest, to a monastery or other ecclesiastical body, who received the whole proceeds of the living, and provided for the cure, paying a stipulated annual sum to the rector.

Within three centuries from the Conquest near one-third of the parochial benefices of England, and they the richest of them, had been thus appropriated. [*See* **Vicarage.**]

APSE (*apsis*, genitive *apsidis*, hence the adjective, *apsidal*), the semicircular, or multisided, termination eastward of the chancel of a church. In churches of the Basilican type the plan of the main body always, and of the aisles frequently, terminated eastward in a semicircle. This peculiarity was common in churches of the Norman style of architecture; it went out of fashion in the thirteenth century; but throughout the Gothic period of architecture there are a few examples of polygonal or many-sided apses. There are a very few examples of an apsidal termination of the *west* end of the nave. [*See* **Church.**]

There is a curious piece of architectural history connected with the apse. The plan and arrangement of the churches of the Celtic Church were neither like the Roman Basilica nor the Byzantine Cross church. The plan consisted of a long rectangle, with the door at the west end of the south side; the sacrarium was divided from the nave by a wall, with only a small opening, sometimes nothing more than a door between the two, and the



Apses, Norwich Cathedral, S.E.

sacrarium was square-ended. The missionaries who came to the conversion of the Anglo-Saxons from the continent of Europe brought the architectural ideas to which they were accustomed, and such of the native converts as were under their influence, as Benedict Biscop, adopted the same ideas, and built on the Basilican plan. But the extent of country evangelised by Celtic missionaries very far exceeded that over which the

influence of the continental missionaries permanently lasted, and the result is that the Saxon churches generally have the Celtic square end, and not the Basilican apse. The Normans, again, introduced the Basilican apse in the churches with which they covered the country; but when the builders of the thirteenth century lengthened the chancels to contain the choir, they universally reverted to the national type of the square east end, so that there is not a cathedral left with a circular apse.

ARCHBISHOP = chief bishop. (Arch from *ἄρχειν*, to be the first.) The grouping of a number of bishops under the presidency of one of their number is a feature of Church organisation so ancient that its origin is lost in obscurity. Some think that the principle is seen in the oversight of each Apostle over a number of Churches; in James's presidency over all the Churches of Judea, Titus's over the Church of Crete, St. John's over the Churches of the Roman province of Asia. The historical fact is that before the end of the third century we find generally that the Churches of a province are grouped together under the presidency of the bishop of the metropolitan city of the province, the civil organisation of the empire having manifestly been accepted in the ecclesiastical arrangements. It is said that the title archbishop, as applied to these metropolitan bishops, is first met with when Athanasius gave it to the bishop of Alexandria. The office of metropolitan was recognised as an ancient one by the Council of Nicæa, and the title archbishop was officially given by the Councils of Ephesus and Chalcedon.

As to the question of Order, an archbishop is simply a bishop, with the same spiritual authority and dignity as other bishops, who has been made president of a college of neighbouring bishops co-equal with himself, and to whom as president certain duties chiefly relating to matters of discipline have been committed. He presided in the provincial synods, and was the proper organ of communication between the province and other branches of the Church. He had the duty of confirming episcopal elections, and (together with two or more other bishops) consecrating bishops in his province. Though with no right of direct interference with the ordinary rule of another bishop, he had a right to intervene in case of any irregularity, and in some cases the clergy and people of any diocese in the province had a right of appeal to the metropolitan. At first the metropolitan acted with the counsel and as the executive of the metropolitan synod, but the tendency of things was gradually to make his power more personal.

Gildas says that the British Church had its metropolitans, and since that Church followed the customs of the other Churches of the Empire, it is very probable that it had metropolitans, who would naturally follow the division of the island into its five departments, viz. *Britannia Prima*, south of the Thames and Bristol Channel; *Britannia Secunda*, Wales; *Flavia Cæsariensis*, from the Thames to the Humber and Mersey; *Maxima Cæsariensis*, from thence to twenty-five miles north of Hadrian's Wall; *Valentia*, the lowlands of Scotland. It is very possible that the three bishops present at Arles were the metropolitans of the *Prima*, *Secunda*, and *Cæsariensis* departments.

When Bishop Gregory the Great planned the conversion of England he proposed to divide it into two Provinces of London and York. Augustine assumed the character of metropolitan of all England, but the British bishops declined to recognise his primacy, and practically the bishops of Canterbury, until Theodore, exercised metropolitical authority only over their suffragan of Rochester. It was Theodore who, with the consent of the independent kings and bishops, gathered the Churches of the Anglo-Saxon kingdoms into a province, and exercised a vigorous metropolitical authority over them.

A hundred years later (735) Northumbria was powerful, its Church flourishing; Egbert, the Bishop of York, was a member of the royal family; the schools of York were famous throughout Christendom; the original plan of Gregory had lately been published by Bede; and it was amicably arranged that his plan should now be partially adopted by the organisation of the four dioceses of the Northumbrian kingdom into a separate province, with York for its metropolitan see. In another half-century Mercia, under King Offa, had conquered Kent, Wessex, and East Anglia, and had become the leading kingdom, and the king considered it due to the dignity of his sovereignty that Lichfield, his chief see, should be raised to metropolitical rank, with Mercia for its province. A council held at Calchythe consented to the arrangement. But eighteen years after, on the death of Offa, another council at Cloveshoo condemned the innovation, and Canterbury regained its authority over all the Churches south of the Humber. Since then we have only had two provinces and two archbishops. The title archbishop did not come into general use in the West till about the eighth century, and then it was given to all metropolitans.

Archbishop of Canterbury. The position of the Archbishop of Canterbury was in mediæval times recognised by the rest of the Church as one of exceptional independence, extent of jurisdiction, and dignity. England having been outside the Empire of Charlemagne, it was claimed on its behalf that it was also outside the Western Patriarchate; and in fact till the Norman Conquest, though regarding the Roman Church with great reverence, it did not acknowledge any subordination. The Archbishop of Canterbury anciently had primacy not only over England, but over Ireland also, and from him the Irish bishops received consecration till 1152; for which reason it was declared in the time of the first Norman kings that Canterbury was the metropolitan church of England, Scotland, and Ireland, and of the isles adjacent; the Archbishop of Canterbury was therefore sometimes styled a Patriarch, and *Orbis Britannici Pontifex*. At general councils abroad the Archbishop of Canterbury had precedency of all other archbishops. The officials of the Province are the Bishop of London, dean; Bishop of Winchester, chancellor; Bishop of Lincoln anciently was vice-chancellor; Bishop of Salisbury, precentor; Bishop of Rochester carried his cross before him. His style and title are the Most Reverend N., by divine providence Archbishop of Canterbury, Primate and Metropolitan of all England; he is addressed by the title of Your Grace, and takes precedence of all except the Royal Family. The Archbishops of Canterbury are styled Primates Metropolitan of *all* England, partly because of their ancient legatine authority throughout both provinces, partly because the Archbishop still retains the power of granting faculties and dispensations in both provinces alike.

It is difficult to define the exact relations of York to Canterbury. Each archbishop presides over his own independent synod, and exercises metropolitan authority in his own province; but Canterbury claims not only greater dignity and precedency, but also some kind of patriarchal authority. [See **York, Diocese of.**] A mediæval archbishop bore two badges of his metropolitan dignity, the pall and the cross. For the history of the first, *see* **Pall,** and of the second *see* **Crosier.** [For list of Archbishops of Canterbury, *see* **Canterbury, Diocese of.**]

ARCHDEACON. (Arch from ἄρχειν, to be first.) There is evidence that at an early period one deacon of the chief church of a diocese had some kind of precedence over his brother deacons, arising probably out of his having chief charge and administration of the property and finances of the Church. The name first appears in the sixth century, though there is no doubt that

the office had existed much earlier, and it would seem that he then superintended and exercised discipline over the deacons and other inferior orders in the diocese. But the close relations which existed between the bishop and his archdeacon gradually led to an extension of the archdeacon's functions into the spiritual sphere. In the sixth century the bishop delegated him, as his trusty confidential minister, to do business on his behalf with both clergy and laity. About two centuries later we find that the archdeacon has ceased to have any connection with the custody or administration of the property of the Church. He is a priest whom the bishop employs as his assistant in the general supervision of his diocese, and is described as the *Oculus Episcopi*. At first the duties of the archdeacon were those of inquiry and inspection, but he had no power to correct faults in his own name. But in time, by grant from the bishop, or voluntary submission of the clergy, and so by custom, the archdeacon came to have power to correct as well as to visit in certain cases.

The early ecclesiastical records of our own country mention the archdeacons as a part of the cathedral institution; they are described as members of the Chapter whose duties were to assist the bishop in the exterior government of the Church. In a wide diocese there were several archdeacons; thus Lincoln had seven, Salisbury four. In modern times the archdeacon has not necessarily been a member of the Chapter; but recent legislation (3 and 4 Vict. c. 113, s. 16) has again appropriated one of the canonries to be attached to the office.

The first person who is called an archdeacon is Winfred, who became Archbishop of Canterbury in 805; he is so called in a charter of his predecessor. An archdeacon is only mentioned once in the Saxon laws (Stubbs, 'Const. Hist.' i. 267).

After the Conquest, in the reconstitution of the courts for the administration of ecclesiastical jurisdiction, since the dates of modern archdeaconries conform closely with the Conquest it is inferred that the archidiaconal courts were formed as ministerial subsections of the episcopal jurisdiction. Great care was taken to fit the archdeacons for their judicial work. They were generally kept in deacon's orders. Educated at foreign universities, where they learned habits and forms strange to Englishmen, they wielded their jurisdiction aggressively, and were soon viewed with apprehension by the bishops and detestation by the clergy. They likewise increased their power by visitations, which at this early period were probably an effective court of justice or arbitration for matters which, in default of a settlement, could always be transferred to the more formal courts. To the jurisdiction of the archdeacons, besides the ordinary ecclesiastical causes, belonged the immediate care of the fabric, furniture, &c. of the parish churches, which jurisdiction was exercised in rural chapters. Owing to the strong feeling among the clergy against this archidiaconal jurisdiction, the powers of the archdeacon were soon reduced, the episcopal jurisdiction was again consolidated, and placed in the hands of an Official Principal. [*See* **Ecclesiastical Courts.**]

The archdeacon has the right to visit every year, and must visit once in every three years. The archdeacons in some dioceses have never grown up to the same power as in others; *e. g.* in Carlisle, where the archdeacon has no jurisdiction. Usually the archdeacon has his court, and his official learned in the canon law; he summons the clergy and churchwardens to his visitation; and exercises such jurisdiction as is according to the law, usage, and custom of his own Church and diocese.

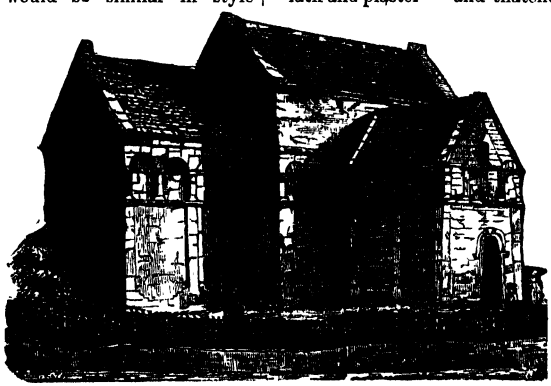
An Act of Parliament, which came into force 6th August, 1885, enabled the Ecclesiastical Commissioners to

raise the stipend of archdeacons to not more than £200 a year.

ARCHITECTURE, CHURCH. The churches built by the Christians of the Roman province of Britain would probably be of the Basilican form adopted throughout the Western Empire, and of the debased Roman style of the period in which they were built. The remains of secular buildings—temples, baths, &c.—show that the architecture of the public buildings of this province was not behind that of contemporary buildings in Gaul, and we may reasonably conjecture that the architecture of the Christian churches would be similar in style to the other public buildings of the time. The churches probably existed only in the principal cities of the province. Two at Canterbury survived the Saxon invasion, and were again restored to the Church after the Saxon conversion; and it may therefore be supposed that in other places also some of these buildings had survived into Saxon times. The only buildings still remaining which can be said to have been churches of this Roman period are that in Dover Castle, which is partly of Roman work, altered in the eleventh century, and again almost rebuilt in the thirteenth; and the parish church at Brixworth, North Hants, whose walls are Roman, though altered at different periods; but this may have been originally a secular building turned into a church; the tower was added upon the Roman walls of a porch or western tribune.

After the Saxon occupation, the earliest churches were built either by the Celtic missionaries, or by the foreign—Italian, Burgundian, Gallican—missionaries.

The Celtic buildings, even the largest and best, were of the rudest description; mere timber framework, covered with "wattle and dab"—a rude kind of "lath and plaster"—and thatched with reeds. This was the character of the buildings at Iona. It was the character of the buildings which Aidan erected at Lindisfarne; and no doubt also of the great majority of the churches which were built by the bishops and priests who went forth from Lindisfarne into Northumbria, Mercia, and Essex.



Saxon Church, Bradford on Avon.

The Saxons were no more masons than the Celts. Their buildings were also of timber, but perhaps of a more substantial construction, with slabs of timber to fill in the wall-spaces, and shingles to cover in the roof.

Both among the Celts and the Saxons some exceptional buildings of stone

were erected by men who came from, or who had travelled, beyond the seas. Thus Ninian built the *Candida Casa* of stone at Withern. Benedict Biscop built Wearmouth and Jarrow; Wilfrid built York, Hexham, and Ripon, all of stone, after the Basilican plan. But these were exceptional buildings. The majority of the Saxon churches and monasteries were built of timber; which indeed, in the stoneless districts of England, continued to be the principal building material for many centuries.

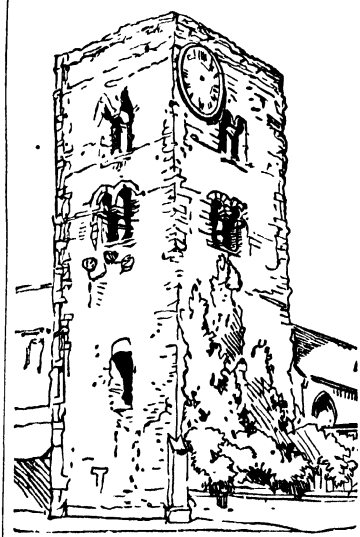
An example of each of these two different styles of churches still remains. At Bradford-on-Avon, within our own generation, has been brought to light a very interesting stone church, consisting of chancel, nave, and porch, which is probably the original church of the abbey founded by St. Aldhelm, A.D. 705. At Ongar, in Essex, remains a timber church, which probably received the body of St. Edmund, on its translation from London to Bury, A.D. 1013; and it is quite compatible with the evidence that it had already existed for some indefinite period, when the body of the royal saint was deposited within it for one night's halt. It is composed of large chestnut-trees, split asunder, and set upright close to each other, with the round side outwards. The ends are roughly hewn so as to fit into a wooden sill at the bottom, and a wooden plate at the top, into which they are fastened with wooden pins. The structure is about 30ft. long by 24ft. wide, and the walls are 5ft. high.

It is very possible that these timber churches may have been ornamented with carving, and it is also probable that ornamental features of metal-work were sometimes affixed to the timber framework. Dunstan is said to have thus ornamented the interior of his wooden church at Glastonbury.

A study of the grand series of churches which actually remain to us, shows that they may be conveniently classified into six different styles. These styles correspond roughly with the six centuries, from the eleventh to the sixteenth, viz.:—

1. Saxon, eleventh century.
2. Norman, twelfth century.
3. Early English, thirteenth century.
4. Decorated, fourteenth century.
5. Perpendicular, fifteenth century.
6. Renaissance, sixteenth century.

Only it must be observed that the styles did not change abruptly; there



St. Michael's Church, Oxford.

was a period during which one style was gradually passing into the next, and this transition period may be taken as occupying about the last thirty years of each century. Also it must be noted that in some individual churches the new style appears almost complete at an early date in the transition period, while in other churches the old style was still retained without much change to a late date in the transition period.

1. Saxon, eleventh century.

Many of the churches which were pronounced by the early authorities, as Rickman and Bloxam, to be of earlier date than the Conquest, have been subsequently declared by Parker, with good reason, to be really of later date, though of a peculiar style, which may be concluded to be that of the native English builders before the development of the grand style which the Norman architects introduced here.



St. Magnus, Kirkwall.

The characteristics of the Saxon style are as follows:—The masonry of the walls is very rude and irregular, the thin stones frequently arranged in "herring bone" pattern; with "long and short work" at the coigns, *i. e.* with the angles formed of long stones set upright alternately with similar stones laid horizontally; when the masonry is of squared stone the mortar joints, especially the vertical joints, are very wide. The windows are frequently triangular-headed; often the windows are narrower at the top than at the bottom; often they are double-headed, with a short shaft in the middle of the thickness of the wall supporting the impost, which is a long stone carried through the thickness of the wall. The doors are generally round-headed, but sometimes triangular-headed. Sculptured ornamentation or moulding is rare, and of a rude "barbaric" character; towers narrow and lofty in proportion, destitute of buttresses without or staircases within, diminishing in width at each stage upwards, or slightly "battering" (tapering with a slight curved line) throughout from bottom to top. Altogether the style seems to be the lowest point to which Roman architecture had fallen, in the hands of Saxon imitators of the provincial examples of it open to their observation. Some of the most characteristic examples are the towers of Earl's Barton, North Hants, and Sompting, Sussex;

the churches of Corhampton, Hants, Deerhurst, Gloucestershire, St. Michael's, Oxford, Escombe, Durham.

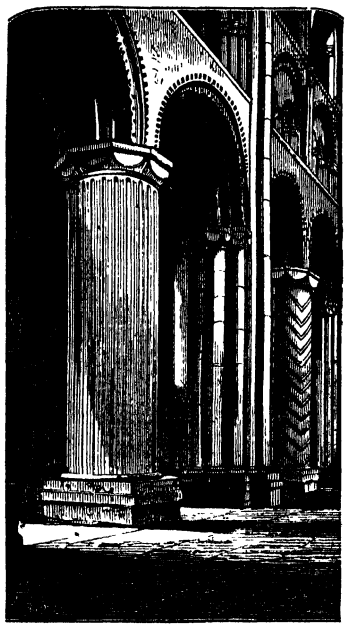
That this style continued to be used long after the Norman Conquest is seen in the tower of Monk's Wearmouth, date 1075; of St. Peter, at Gowts, Lincoln, date about 1080; of St. Alban's abbey church, date after 1077; of Daglingworth church, Gloucestershire, date not earlier than Henry I.; which all present the characteristics of what has been called the Saxon style.

2. Norman, twelfth century.

The Normans introduced into England a style of building grander in its proportions, more artistic in design, and more rich in ornamentation, than the style which had preceded it. They had a great love of building, and within a century they not only scattered strong castles all over the country, but built stately monasteries; commenced the rebuilding of every one of the cathedrals, some on new sites; and built or rebuilt a great number of the parish churches.

The most salient characteristics of the fully developed Norman style are:—Walls of hewn stone, with fine mortar joints; flat pilaster buttresses reaching to and dying into the cornice of the wall; large, plain, round-headed windows; doors deeply recessed and richly ornamented with picturesque mouldings of endless variety. The cross plan, with a central tower and eastern apse, were introduced by the Normans; the central tower is always massive and low, sometimes only rising to the ridge of the roof, seldom more than a square above it, and was capped with a low pyramidal roof, usually of timber, sometimes of stone, as in St. Magnus, Kirkwall, on the preceding page. The eastern apse is nearly always semi-circular and covered with a semi-domical vault, and lighted with three small windows. In large churches the height is divided internally into arcade, triforium, and clerestory, of nearly equal heights. Massive, plain piers and plain round arches. The aisles plain vaulted, but the nave covered with a timber roof and flat painted ceiling.

Though round arches are characteristic of the Norman style, yet at an early period in it the pointed arch was sometimes used in great arches of construction, as at Malmesbury Abbey, A.D. 1115—1139; at St. Cross, Winchester, 1136;



Durham Cathedral.

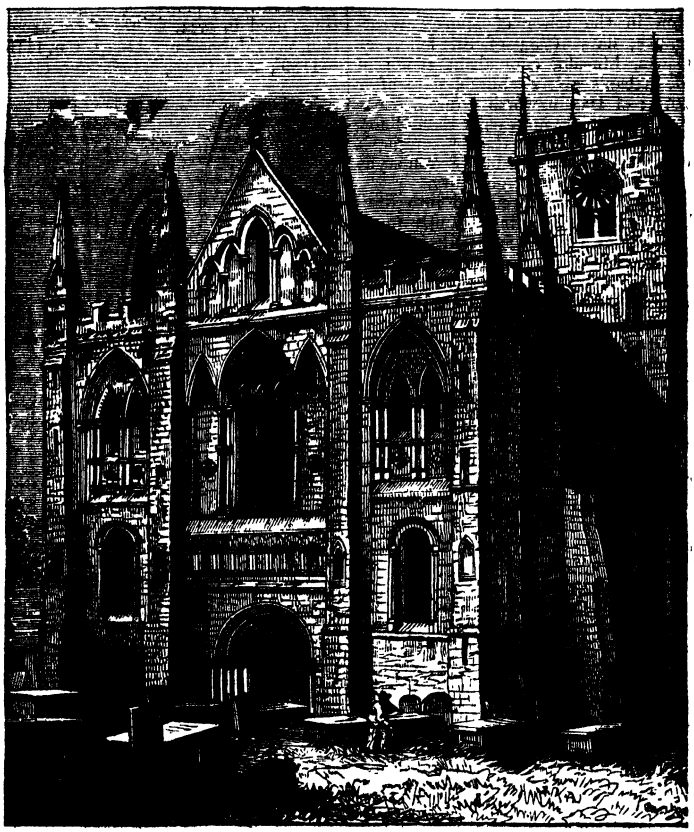
at Fountain's Abbey, before 1140. [For the ground plan and general design of the larger churches, *see* **Cathedral**.]

3. Early English, thirteenth century.

The thirteenth century was a time of vast intellectual activity, and of fertile originality; architecture shared in the general progress; and in a very short time a new style was developed and generally adopted, which differed in many respects from that which had

preceded it. The general adoption of the pointed arch, not only in the great constructive arches, but throughout the design, was one important factor in the

mentation is rich, but mechanical in design and bizarre in effect. The character of the new style is light and aspiring; its proportions lofty; its or-



Selby Abbey.

change. But it was accompanied by an entire change of *motif*. The character of the Norman style is massive and grand; its proportions are low, its leading lines are horizontal, its orna-

namentation consists chiefly in mouldings of successive rolls and hollows, which relieve the apparent thickness of piers, arches, and walls, and suggest in the piers and arches an idea of a vigor-

ous, organic, upward growth, rather than of superimposed stones; an idea which is favoured by the use in the capitals of an ornamentation of crisp unfolding foliage, in place of the quaint geometrical forms or stiff Byzantine foliage of the preceding style. There is a great difference also in the constructive idea of the two styles. The Norman architect builds thick walls and huge pillars and arches, whose solid masses seem calculated to last for ever. The Early English architect is a



Winchester Cathedral.

skilful engineer; he economises his material; he sets up moulded columns with detached Purbeck marble shafts which look almost too slender to bear the weight upon them; he calculates the place, amount, and direction of the thrust of his roofs, and places buttresses at the points where they are needed to carry these thrusts; he does what the Norman was afraid to do, he vaults his nave, and supports it by the bold contrivance of flying buttresses. The effect is that the building does not so much seem to rest upon the ground as to spring out of it.

The mouldings of this period differ from all others in consisting of bold projecting rolls alternating with deep undercut hollows, the section being not geometrical but freehand. The ornament called the dog-tooth, introduced very largely into the mouldings, gives great piquancy to the effect, and is very characteristic of the style. The smaller windows are narrow in proportion to their height, and pointed like a lancet, and are so characteristic as to have given one of its names to the style in which they are used—the "lancet style;" the larger windows, and especially the round windows, which were inserted in gables, began to be ornamented by the insertion into the head of thin stone pierced with patterns, "plate tracery" it is called, which very soon developed into the net-like tracery which is characteristic of the later Gothic styles.

The doors are also pointed and moulded, and sometimes both windows and doors have small detached shafts in their vertical mouldings which help to carry the capitals, and form a very elegant enrichment; large portals are often divided by a central pillar and sub-arches, with a sculpture or a statue in the tympanum over them. In plan and elevation the proportions of the design are longer and loftier than in Norman, and the apsidal termination is entirely disused. The flat east wall is usually lighted by a triplet of lancet windows, of which the centre light is higher than the others, forming a very pleasing composition; the edges of the broad internal splays of the triplet are often ornamented with detached columns, carrying richly-moulded arches. The external buttresses are important constructive features; being made to carry a portion of the thrust of the roof, they therefore become more conspicuous features, spreading by "set offs" as they near

the ground, so as to contain the line of thrust of the roof. The first example of the style was given in Canterbury Cathedral, in its rebuilding after the great fire in 1174. "The progressive change in the character of the work is very remarkable. At first it is almost pure Norman, though late; this is the work of the first year, 1175. Before its completion in 1184, it had gradually changed into almost pure Early English. St. Hugh's Choir at Lincoln Cathedral, commenced in 1185, is a magnificent example of the purest Early English. More building was done in this century even than in the previous period, and we accordingly find a large amount of Early English work in the cathedrals and parish churches of the country."

4. Decorated, fourteenth century.

The Early English style passed by gradual and imperceptible degrees into the Decorated style. There is no such difference in constructive idea, and in leading forms of design, between Early English and Decorated, as there was between Norman and Early English. Saxon and Norman might be classed together as two varieties of Romanesque, since both are descended from Roman, and retain its chief characteristics; while Early English, Decorated, and



Decorated Window, Norwich Cathedral.

Perpendicular, are only varieties of one style, which has obtained the general name of Gothic, differenced from one another not in principles but in the details which depend upon that love of change which is a feature of the European mind. Still these differences of detail are sufficiently marked to enable the student with ease and certainty to distinguish, within a few years, the age to which they belong,

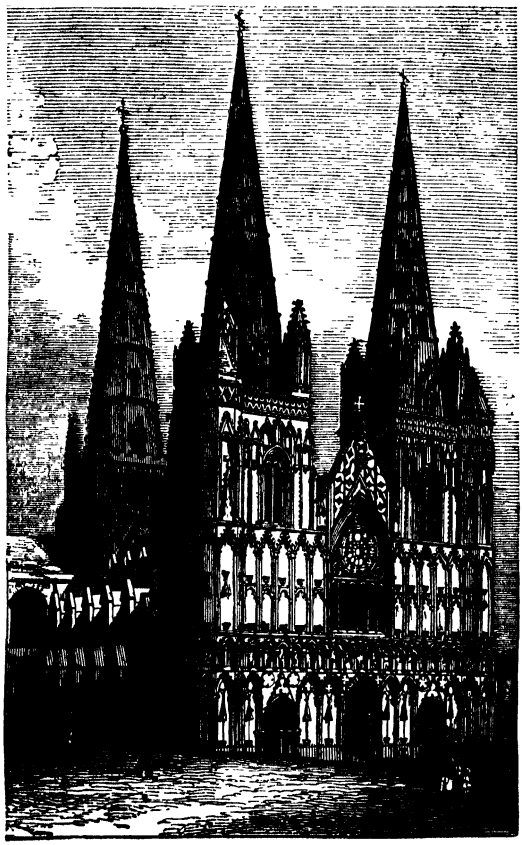


Decorated Window, Norwich Cathedral.

and it is convenient to classify them under distinguishing names.

This style is less lofty and aspiring than in Early English; there is a greater breadth and repose in the general proportions of the building, a greater softness and elegance in the tone of the decoration, yet always controlled by an exquisite taste. The windows are larger than in the previous style, because the artist has learned to subdivide them with mullions and tracery in an endless variety of beautiful designs; in the earlier part of the period these designs are geometrical, in the latter part of it free and flowing like patterns of lace. The mouldings in this style have not such bold projections and deep hollows as Early English, and are always accurately geometrical; the "roll-moulding" is the most characteristic form, so-called because it might be formed by rolling up a plastic slab of stone, as one rolls a sheet of paper, leaving the sharp edge projecting over the roll. Instead of the "tooth moulding," which gave such piquancy to the Early English mouldings, the Decorated style inserts the "ball-flower"

ornament into its wide shallow hollows. The columns have no longer detached shafts, and the sculptor wreaths their capitals with foliage which he has studied from nature, in the fields and gardens around him, imitating the vine, the maple, the oak-leaf with its acorns, with great felicity, conventionalising them just so much as is necessary to make them suitable for repetition in stone. In such work, important wall-spaces are often covered with a surface ornamentation of a foliage diaper pattern sculptured *in intaglio*. The East front of a Decorated church most commonly has a large,



Lichfield Cathedral.

richly-traceried window flanked by two buttresses, and a smaller window on each side in the aisles. The West end is also of similar design, with the insertion of a doorway under the middle window. The nave of York, the choir of Selby, and, on a smaller scale, the choirs of Hull and Dorchester, Oxon, are fine examples of this style. The cathedral at Lichfield has retained its three spires, and gives the best idea of the general effect aimed at in a great church of the period. Mr. Rickman says: "The general appearance of Decorated buildings is at once simple and magnificent; simple from the small number of parts, and magnificent from the size of the windows, and the easy flow of the lines of tracery. In the interior of large buildings we find breadth, and an enlargement of the clerestory windows, with a corresponding diminution of the triforium, which is now rather a part of the clerestory than a distinct member of the design. The roofing, from the increased richness of the groining, becomes an object of more attention."

5. Perpendicular, fifteenth century.

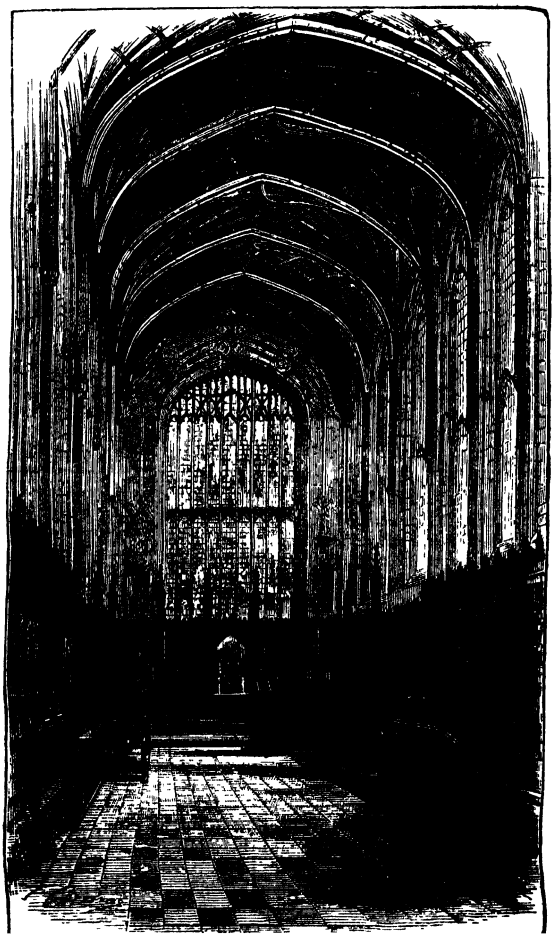
Gothic architecture reached its highest point of excellence about the middle of the fourteenth century, and the changes of fashion which then began to set in were in the direction of decadence. Two factors which especially worked in this direction were the introduction of low-pitched roofs covered with lead, and the exaggerated enlargement of windows in order to afford scope for the glorious stained glass which was one of the great features of the period. At the same time there was a desire to reduce the bulk of the pillars and arches of the arcades, so as to get a spacious, light, unencumbered interior; and a satiety of the flowing lines of Decorated design had led to a desire for strongly-marked vertical lines, and squarer forms, in the general features of design; it is this latter peculiarity which has given to the style its name of "Perpendicular;" this taste shows itself also in the substitution of square panelling as a substitute for the foliaged diaper pattern of the previous styles, in the surface enrichment of wall-spaces.

A Perpendicular church thus comes to have a squareness of external outline. The gables are low, the low-pitched roofs are hidden by embattled parapets. The whole support of the structure is boldly thrown upon its buttresses, and the wall-spaces are almost entirely occupied with windows; and the windows have flat, often "four-centred" arches, so that they occupy almost the entire space between one buttress and another from sill to roof. In the clerestory especially there is a marked difference between the small windows which pierce the wall at wide distances in the earlier styles, and the large wide windows which make a perpendicular clerestory sometimes like a continuous window. The design of these windows requires special attention; they are no longer filled with the flowing tracery of the Decorated style; the principal mullions are carried up in rigid straight lines to the arch above, and the spaces between are frequently divided and subdivided by similar perpendicular lines, into a number of panels which have monotonous arched and cusped heads. And this style of design often appears also in the panelling of the walls, and in the ornamentation of the screens and bench-ends.

There is a great love, especially late in the style, for ornamenting the exterior walls with parapets overhanging on a richly moulded cornice, with panelling in low relief, with ornamental sculpture, with flint-work in patterns, and with texts or inscriptions running round the walls either in relief in the stone, or in flint-work contrasting with the stone.

The interiors of Perpendicular churches often command admiration by their grand, lofty, spacious, light area, better adapted than in any previous style for the purposes of a great assembly. The arcades are often thin

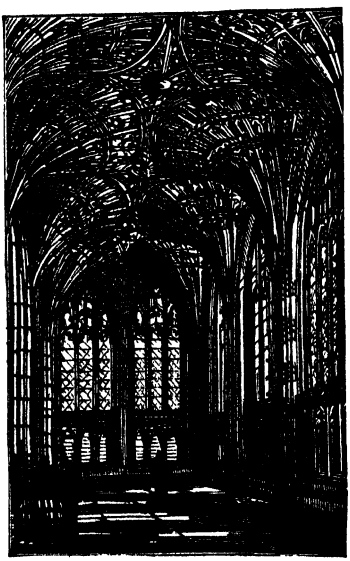
and poor in effect, with shallow mouldings and meagre capitals, or in some



King's College Chapel, Cambridge.

examples no capitals at all; the immense window-space adds to this thin and meagre appearance; but they are seen at a great disadvantage when deprived of the rich stained glass which was one of the great features of the

architect's design; it is only where the glass still remains, as at King's College Chapel, or at Fairford in Gloucestershire, that it is possible to see what an injustice is done to the architect of a Perpendicular church if that dominant feature in his design is not taken into calculation. Another special feature of the interior is the roofs. They were a very special feature of the style. When groined the "fan-tracery" was a magnificent development of the earlier systems of groining. When the constructive roof formed part of the interior effect, heavily-timbered roofs, richly moulded, and often ornamented with carving, especially the hammer-beam roofs with carved angels projecting from the walls to support every principal, are a great advance upon anything which had previously been designed. It was the age of rich woodwork, in screens and chancel-stalls and nave-benches; and all the rich furniture must be taken into account in estimating the interior effect as the architect designed it. To descend to some minor details which are characteristic of the style; the square "four-centred arch" is a very marked peculiarity; and the mouldings with broad and shallow hollows, and the peculiar ogee form which appears in the outline of decorative arches as well as in the section of mouldings, and the Tudor flower which, as an enrichment of the shallow hollows of the moulding, takes the place of the Early English dog-tooth and the Decorated "ball-flower." The foliage of the capitals is in broad flat leafage which turns round the bell, and the crockets and finials are made to fall into the square outline which is the spirit of the style. The towers of this style are often broad, lofty, and grand in design, and richly ornamented with parapets and corner pinnacles, which make an architectural crown to the work; in this feature at least the Perpendicular style excels all its predecessors. And indeed, while it is conceded that, on the whole, the style has not the aspiring vigour of Early English, or the elegance of Decorated, it had, when its glass and its woodwork were uninjured, a spacious magnificence internally, and a solid stateliness externally, which might well make the men of the fifteenth century deny that their churches were on the whole to be reckoned inferior to those of previous ages.

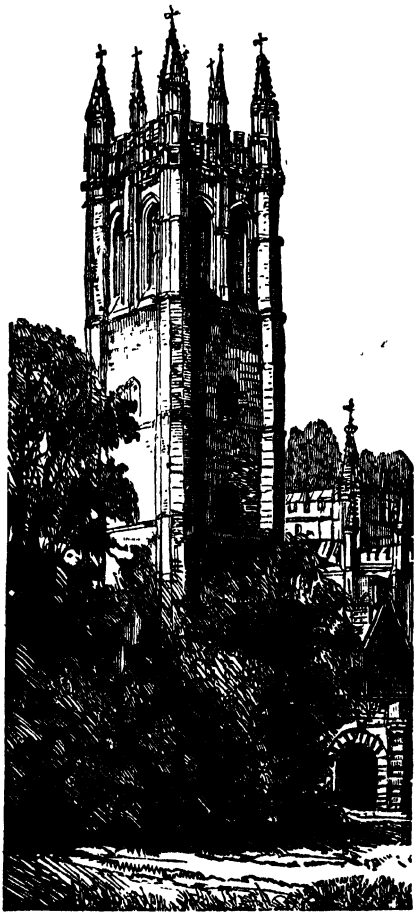


Peterborough Cathedral. Lady Chapel.

The earliest example of the style is in the church of Edington, Wilts, which is as early as 1361, where the general feeling of the design is Decorated, but there are several features of the coming style. Wykeham seems to have been the great author of the Perpendicular style; his chapel at New College, Oxford, is perhaps the earliest example of an entirely Perpendicular design. The choir of York, the nave and transepts of Canterbury, Redcliffe Church Bristol, and Bath Abbey, are other conspicuous examples. Of

the later period of the style King's College Chapel is the most glorious

a sumptuous but debased example of the same type. All through this



Magdalen College, Oxford.

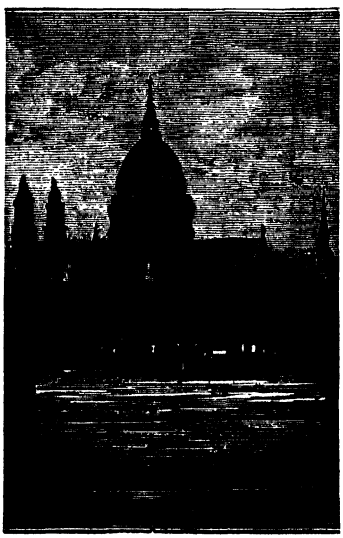
realisation of its peculiar excellences; and after it, St. George's, Windsor; Henry VII.'s Chapel, Westminster, is

fifteenth century the towns were growing in population, wealth, and importance, and many of the town churches

were accordingly built and rebuilt in this style, which was especially suited for their requirements.

6. Renaissance, sixteenth century.

Church work in a very good and pure style of Perpendicular, was erected down to a later date than is commonly supposed; and with the revival of a sound school of theology in the reign of James I., a strenuous endeavour was made to revive Gothic architecture, and that



St. Paul's Cathedral.

not without a considerable measure of success: Lincoln College Chapel, the choir of Wadham, the east window of Jesus College Chapel, are examples. In London, the Hall at Lambeth, and the Middle Temple Hall are examples of this "Jacobean Gothic." But the general taste for the classical in literature and art was too powerful to be stayed. It was inevitable that churches should be built in the only style which architects now studied and practised. But what the revived ecclesiastical knowledge and feeling did secure was that churches should be built with a plan and arrangement, and with furniture and appliances, adapted to the worship of the Church of England. A very remarkable and complete example is in the Church of St. John Leeds; and there are other churches of this and a somewhat later period in which the general plan and outline of a Gothic church are carried out in Renaissance details. Pulpits of this period with fine Jacobean carved panels are common; screens and altar-rails are frequently to be found. Even in the churches of purely Renaissance feeling, of Wren and his followers, the ancient plan of an English church is retained, with chancel, nave, and aisles, and even the spire is executed in classical forms, and sometimes with remarkable felicity of adaptation; internally, altars and fonts, screens, choir-stalls and pulpits, were all executed on ancient models, translated into the forms of classical art. After the Revolution, until the Church revival of the present century, there was very little church-building anywhere in the country. The Church revival of the present century soon created a new interest and study of the ancient styles of architecture, and a revival of Gothic architecture, which has restored most of our old churches, and rebuilt thousands of new ones in a style which, with all its blunders, is not altogether unworthy of the ages which have been thus passed under review.

ARMINIANISM. A system of theology so called from James Harmensen, who Latinised his name, after the fashion of the men of letters of his time, into Arminius. As Professor at Leyden he taught views on Predestination and the cognate doctrines which were opposed to the extreme Calvinism which was then accepted in Holland and other "reformed" Churches, though his views perhaps never advanced beyond a moderate Calvinism. The chief interest of the matter to us here, is that

the Anglo-Catholic school of reaction against the prevalent Calvinism in England in the seventeenth century was commonly called Arminian, though in fact it did not arise out of the movement of Arminius, or accept its teachings, but was an independent revival of the principles of the early Church, in harmony with the teaching of the earlier English phase of the Reformation of the sixteenth century.

ARTICLES OF RELIGION. A series of sets of "Articles" have from time to time been put forth in the Church of England at periods when the minds of men were disturbed and confused by religious controversy, in order to guide the belief of the people on certain points of doctrine and discipline, and to afford tests of the orthodoxy of the clergy and others who were in positions of authority. The first set of "Articles" was put forth avowedly "to establish Christian quietness." From the nature of the case all the "Articles" were elastic and comprehensive in their terms, the object being to include men of various shades of opinion, not to exclude all but those of one shade; and none of the sets of Articles was intended to be an exhaustive statement of doctrine, but only statements on certain points, on which there had been, or might be expected to be, differences of opinion.

The first set of TEN ARTICLES was agreed to by Convocation, and put forth under the authority of the Crown in the year 1536 A.D., in the early part of the Reformation, and defines the extent to which by that time it had gone. The 1st declares that "the fundamentals of religion are comprehended in the whole body and canon of the Bible, and also in the three Creeds or Symbols;" it also recognises the authority of "the four holy councils, that is to say, the Councils of Nice, Constantinople, Ephesus, and Chalcedon." The 2nd relates to the Sacrament of Baptism. It declares that baptism was instituted by our Saviour "as a thing necessary for the attaining of everlasting life," and that by it all, as well infants as such as have the use of reason, obtain "remission of sins, and the grace and favour of God;" that infants baptized and dying in their infancy "shall undoubtedly be saved thereby, and else not;" that by the sacrament of baptism "they receive the Holy Ghost;" that rebaptisation is inadmissible; that in men and children having the use of reason, "repentance and faith are needed in order to the efficacy of Baptism." The 3rd is entitled "the Sacrament of Penance." It affirms that Penance is a sacrament instituted by our Lord in the New Testament as a thing absolutely necessary to salvation, in the case of sins committed after baptism, and that it consists of contrition, confession, and amendment of life. The 4th, entitled "the Sacrament of the Altar," declares that "under the form and figure of bread and wine, which we there presently do see and perceive by outward senses, is substantially and really comprehended the very self-same body and blood of our Saviour, which was born of the Virgin Mary, and suffered upon the cross for our redemption;" that "the very self-same body and blood of Christ, under the same form of bread and wine, is corporally, really, and in very substance, exhibited, distributed, and received unto and of all them which receive the said sacrament." The 5th defines "Justification" as "remission of our sins, and our acceptation or reconciliation unto the grace and favour of God, that is to say, our perfect renovation in Christ;" and affirms that Justification is attained by contrition and faith joined with charity, "not as though our contrition or faith or any works proceeding thereof can worthily deserve to attain the said justification," but are required by the Almighty as accompanying conditions. The 6th, "of Images," allows the use of statues and pictures, but forbids the abuse of them, "else there might fortune idolatry to ensue, which God forbid." It enjoins

the clergy to instruct their flocks, that incensing, kneeling, and offering to images "they in no wise do it, nor think it meet to be done, to the same images, but only to be done to God and in His honour." The 7th, "of honouring of Saints," sanctions a modified reverence for them in that "they already do reign in glory with Christ," and "for their excellent virtues which He planted in them," but guards against giving them the honour due to God only. The 8th, "of praying to Saints," allows the practice of invoking them so long as they are regarded as intercessors, praying with us and for us to God, but affirms that grace, remission of sin, and salvation "can be obtained of God only, by the mediation of Jesus Christ, which is the only sufficient Mediator of our sins." The 9th, of "Rites and Ceremonies," vindicates many of those in use on the ground that they are "things good and laudable to put us in remembrance of those spiritual things that they do signify," but asserts that "none of these ceremonies have power to remit sin." The last, "of Purgatory," affirms "that it is a good and charitable deed to pray for the souls of the departed, in order to facilitate their rescue from a present state of suffering;" but denounces some of the more scandalous abuses of the doctrine. The book called the 'Institution (*i. e.* instruction) of a Christian Man,' published in the following year, was an elaborate explanation and defence of the positions laid down in these "Ten Articles."

These articles did not satisfy any party. The Reformers objected to several of them, and Cranmer urged further changes upon the king on the subjects of purgatory, invocation of saints, authority of tradition, use of images, lawfulness of marriage of the clergy. On the other hand, the Catholic party were dissatisfied with several of these articles, and were much disturbed by the fear of further changes. On the whole, it seemed to the king politic to allay the general ferment by something like a declaration of finality.

Accordingly, a committee of bishops having failed to come to any agreement, the king sent suggestions to Parliament, which were accepted, and embodied in the Act of Six Articles. The Preamble stated that "the king, being sensible of the good of union and the mischief of discord in points of religion," had set forth these Articles:—

1. That in the sacrament there was no substance of bread and wine, but only the body and blood of Christ.
2. That Christ was entirely in each kind, and so communion in both was not necessary.
3. That priests, by the law of God, ought not to marry.
4. That vows of chastity taken after the age of twenty-one ought to be kept.
5. That private masses are lawful and useful.
6. That auricular confession is necessary, and ought to be retained.

Such as should speak or write against the first of these were to be burned without the benefit of abjuration; to dispute against the other five was made felony; to speak against them or act contrary to them, præmunire for the first offence, and felony for the second. Only four persons are said to have suffered under the Act, but it peremptorily checked the progress of reform. It will be observed that they were put forth entirely by authority of king and Parliament, without any authority from the Convocation of the Clergy.

In the year 1552, the last of the reign of Edward VI., Archbishop Cranmer received the king's command to draw up a set of Articles of Religion, which should embody the reformed doctrine and discipline of the Church of England. His chief assistant in the work was Ridley. The Lutheran Confession of Faith, and especially that of Augsburg, were the chief sources to which they were indebted for definitions already drawn up, with much learning and skill, of the chief doctrines of the Reformation. A draft thus

prepared was submitted to the criticism of certain bishops and of certain of the royal counsellors; and finally, in the shape of Forty-Four Articles of Religion, was laid before Convocation and adopted, with little alteration, and promulgated under the royal authority.

Space will only allow us to give the briefest list of these Articles:—1. Of faith in the Holy Trinity. 2. Of the Incarnation of the Word. 3. Of the going down into Hell. 4. Of the Resurrection of Christ. 5. On the sufficiency of Holy Scripture. 6. Enjoins reverence for the Old Testament. 7. Accepts the definitions of the three Creeds. 8. Of original or birth-sin. 9. Of Free Will. 10. Of Grace. 11. Of Justification only by faith in Jesus Christ. 12. Of works before Justification. 13. On works of Supererogation. 14. Affirms that our Lord was born without sin, but repudiates the doctrine of the immaculate conception of the Blessed Virgin Mary. 15. Of sin against the Holy Ghost. 16. Of Blasphemy against the Holy Ghost. 17. Of Predestination and Election. 18. Salvation through Christ only. 19. Against Antinomianism. 20. Defines the Church. 21. Of the authority of the Church. 22. Of the authority of General Councils. 23. Against Purgatory, Image worship, &c. 24. Ministers to be lawfully called. 25. Divine Service should be in the vulgar tongue. 26. Of the Sacraments. 27. Wickedness of the minister does not destroy the validity of the sacraments. 28. Of Baptism. 29. Of the Lord's Supper. 30. Affirms the uniqueness and completeness of Christ's sacrifice. 31. Lawfulness of marriage to the clergy. 32. Declares excommunicate persons unfit for the society of Christians. 33. Vindicates Church order against private judgment. 34. Authorises the First Book of Homilies. 35. Authorises the Ordinal and Prayer Book. 36. Of civil magistrates. 37. Condemns community of goods. 38. Affirms the lawfulness of oaths. 39. Affirms the resurrection of the body. 40. Denies that the spirit perishes with the body. 41. Is against the "Millenarii." 42. Against the belief in the eventual restoration of all men.

On the resettlement of religion on the accession of Elizabeth, one of Archbishop Parker's earliest labours was a revision of the Forty-four Articles. He expunged some part of the original articles and added some others; and in this work he, like Cranmer, availed himself of the work of the German Reformers, taking several clauses from the Confession of Wurtemburg. The Archbishop's draft was considered in Convocation, which made some further alterations in the original Forty-four Articles. Then ensues a curious incident in the history. The Articles as issued under the Queen's authority did not agree with those which Convocation had authorised. They did not contain the 29th, "Of the wicked which eat not the Body of Christ in the use of the Lord's Supper;" and they had added to the 20th the clause, "The Church hath power to decree rites and ceremonies, and authority in controversies of faith." Both alterations seem to have been made entirely by the authority of the Crown, acting, no doubt, under the advice of the Council. The Convocations soon after put forth an English translation of the Articles (which were drawn up in Latin), but it was of the Articles as they had themselves accepted them, ignoring the alterations made by the Crown. In 1571 the Articles were again subscribed by both Houses of Convocation, and received anew the sanction of Parliament, and were committed to the editorship of Bishop Jewell; but now, while the Latin version omitted the clause on Church authority, the English version contained it, while both contained the 29th Article. It is uncertain to this day whether the Crown's addition to the 20th Article was at that time formally accepted by Convocation.

The Thirty-nine Articles, as we have them in the English version at the end of our Prayer-books, have, however,

this authorisation, viz. "the unanimous and solemn assent of all the Bishops and Clergy of the Church, and of all the graduates of the two Universities for well nigh three hundred years" (Bishop Harold Brown).

The chief books on the subject are those of Bishops Beveridge, Burnet, Harold Brown, and Forbes (Hardwick's 'History of the Articles').

ARUNDEL, Thomas, Archbishop of Canterbury; born, 1352; died, 1413; an example of the statesman prelates of the middle ages. He was the second son of R. Fitzalan Earl of Arundel and Warren, and brother of Richard Earl of Arundel. At the age of twenty-two he was consecrated Bishop of Ely, 9th April, 1374.

The feebleness of the later years of Edward III., the minority of Richard II., and afterwards his incapacity, and the usurped sovereignty of Henry IV., opened a field for the play of political parties, and produced a degree of constitutional government which had never before existed since the Conquest, and which ceased to exist under the Tudors; the Government was virtually in the hands of the Royal Council, who corresponded to some extent to a modern cabinet, and Parliament assumed a certain control over the Council.

The principal parties were the party of the king's friends; the party of the Barons, striving to retain their feudal privileges against the Crown, the Commons, and the Church; the rising power of the Commons, resisting the feudal power of the Barons, jealous of the wealth and power of the Church, and finding in its abuses a weapon against it; the Lollards, who receive a too undiscriminating sympathy from Churchmen in these days, because their sweeping denunciations of things as they existed included some of the erroneous doctrines and many of the abuses of the Church of their day which the Reformation swept away, but who were really the Communists and religious fanatics of their time, and obtained an amount of popular sympathy and political support which made them dangerous to the very existence of society.

It was on this field the young high-born bishop soon displayed a political ability which placed him in the foremost ranks of the statesmen of the time. He took the part of the opposition to the king's friends, and continued to the last his able and bitter opponent. In 1388, when Parliament wrested the power out of the hands of the king's favourites, the Earl of Gloucester, the Bishop of Ely as chancellor, and the Earl of Arundel his brother, were chief members of the new Council to whom the Government was entrusted; which in the Wonderful Parliament which followed obtained the death of some and the confiscation of others of the chief favourites. Two years afterwards he was translated to the Archbishopric of York. In 1389 Richard broke the leading-strings in which he had hitherto been held by the Council, and declared his intention to rule in person; he demanded the great seat of Arundel, and transferred it to the aged Wykeham, Bishop of Winchester, the great Chancellor of his father's reign. But in 1391 the opposition again obtained power; Arundel in turn succeeded Wykeham, and removed the Courts of Justice to York, the northern capital, quoting the precedent of Archbishop Corbridge eighty years before. He remained in office till 1396, when he was promoted to Canterbury (the first instance of such a translation), and in consequence resigned the chancellorship.

Two years afterwards he was impeached by Parliament, together with his brother the Earl, and the Duke of Gloucester, for having coerced the king into granting them the Commission of 1388, and the Archbishop was deprived and banished.

He returned with Henry of Lancaster when he invaded the realm; was the guiding spirit of the revolution which placed Henry IV. on the throne of the deprived Richard II. (1399); was

restored to his archbishopric, and officiated at the coronation of the new king. He naturally had great weight in the councils of the new reign. In 1406 he was Chancellor for the fourth time, and soon after began to take vigorous measures against the Lollards. This made him unpopular; he resigned in 1409. He died, 20th Feb. 1413. He was a great statesman and a popular minister. His action against the Lollards has made him a mark for the attacks of a party ever since, but it was his duty as minister no less than as archbishop to take action—such action as the circumstances of the time made possible—against the very serious dangers with which the State as well as the Church were threatened by their communistic propaganda. The Bishop of Chester (Stubbs) says of him: "The highest intelligence, on the whole, in the government was Arundel's." He "knew how to rule the Commons, and how to guide the king; he believed in the right of the (Lancastrian) dynasty, and, apart from his treatment of the heretics, realised the true relation of king and people. If his views of the relation of Church and State, as seen in his leading of the Convocation, are open to exception, he cannot be charged with truckling to the Court of Rome" ('Constitutional History of England,' iii. 77).

ASCENSION DAY. It is not known when the festival was instituted. Augustine speaks of it as one of the festivals supposed to have been instituted by the Apostles, so that it must have been of general and ancient observance in his time, but it is only in his age that it is first found mentioned. Chrysostom and Gregory of Nyssa, as well as Augustine, have left sermons on the festival. It fittingly concludes the cycle of festivals of our Lord, and is marked out in our Prayer Book, by the Proper Preface at Holy Communion provided for it, as one of the great festivals to be observed for eight days with daily Communion.

An illustration of the usefulness of these days of commemoration in bringing into prominence certain doctrines connected with each of them, is seen in the fact that there are many Church people who conceive that when the Son of God returned to heaven He left His humanity behind Him, an error which they could never have fallen into if they had been accustomed year after year on Holy Thursday to hear the Gospel for the day, narrating the rising of the Lord from Olivet in the sight of His disciples; and in the Psalms the song of the angels attending on Him through the sky: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord of Hosts, He is the King of glory;" and lastly, the First Lesson from Daniel, in which the Ancient of Days sits on his throne amidst the ten thousand times ten thousand angels who stand before Him, and there is brought before Him one like unto the Son of man; and to him is given dominion and glory and a kingdom, that all peoples, nations, and languages shall serve Him; a dominion which shall not pass away; and a kingdom which shall not be destroyed. And the want of familiarity with this doctrine obscures others, *e. g.* the true nature of the Incarnation, that the Son of God took the manhood into a union with the Godhead in His Person, never to be divided.

ASPERSION (= sprinkling), as of holy water. [*See* **Holy Water.**] Anciently baptism was sometimes, and now is frequently, administered by aspersion. [*See* **Affusion**]

ASSEMBLY OF DIVINES. [*See* **Westminster Assembly**, &c.]

ASYLUM (Ἄσυλον, an inviolable place, as a temple; an altar). A place in which whoever took refuge was (at least temporarily) safe from the pursuit of justice. [*See* **Sanctuary.**]

ATTERBURY, Francis, Bishop of Rochester; born, 1663; died, 1732; was born at Middleton Keynes; educated at Westminster and Christ Church, Oxford.

A man of elegant scholarship, versatile genius, and considerable ambition, who played a very prominent part in ecclesiastical politics in the reign of William and Mary, as one of the most able leaders of the party opposed to the Court. Having married a relation of the Duke of Leeds, a beauty with a fortune, he obtained in 1691 a position in London as Lecturer at St. Bride's. His genius soon attracted notice. About 1692 he was appointed Royal Chaplain; in 1700 he was preacher at the Rolls. On the accession of Queen Anne, Atterbury came into Court favour; in 1704 was made Dean of Carlisle; in 1710 was Prolocutor of the Lower House of Convocation; and in 1713 was made Bishop of Rochester. In the early part of his public career he was one of those who endeavoured to increase the power of the Church by developing the constitution of Convocation so as to gain for it something of the political power which the House of Commons had acquired. The Lower House of Convocation (which *see*) had an origin very similar to that of the Commons' House of Parliament; and in the early times of parliamentary history there was a certain parallelism between the status and functions of these two bodies. The House of Commons had in the course of ages developed into the most powerful safeguard of the rights of the people against the Crown and nobility, and exercised a large influence over the acts of the Government. The plan of Atterbury and his friends was to develop the power of the Lower House of Convocation — a constitutional body which exercised the right of self taxation, and possessed at that time the enthusiastic confidence of a large body of the nation—so as to make it a safeguard of the Church against the designs of the Court and the authority of the Court bishops. Atterbury was not only a brilliant writer, but had the genius of a politician, and conducted the struggle against the Court and the Upper House of Convocation with great skill.

On the accession of George I. Atterbury's opinions both in civil and ecclesiastical politics threw him into disgrace at Court. It is not improbable, though there is hardly adequate proof of it, that he was engaged with the party which had contemplated on the death of Anne the proclamation of James as the rightful sovereign. He certainly was an active member of the party, of which Bolingbroke and Swift were the leading members, which bitterly opposed the Government. He is said to have refused an offer from Sir R. Walpole of the reversion of Winchester, and a pension of £5000 a-year in the meantime, to bribe him to silence; and thereupon it is said the Minister had him arrested on suspicion of concurrence in a plot in favour of the Chevalier, and committed to the Tower. A Bill of pains and penalties against him was passed by both Houses of Parliament, and he was deprived and banished. He died in exile, 15th February, 1731-2. His body was brought home to England, and interred in Westminster Abbey.

AUGUSTINE, commonly called the Apostle of England, an honour which in justice should be shared by Aidan.

It was while Gregory the Great was still a monk in the monastery of St. Andrew, which he himself had founded on the Cœlian Hill, that the blue eyes and fair hair of some boys from Deira (Yorkshire and Durham), exposed for sale in the Forum, inspired him with the desire to evangelise the people of whom they were the representatives. It was not till he was made Bishop of Rome that he was able to carry out his intention. Then he sent Augustine (of whose previous history nothing is known), the prior of his monastery of St. Andrew, with forty of its monks, to undertake the task of converting the island in the northern sea.

They set out A.D. 596, by the usual route across Italy and Gaul. What they heard in Gaul of the barbarous character of the people they were sent to, led them to send Augustine back to Rome to ask to be recalled. Gregory

repeated his commands and encouragements to them to persevere. They learnt in Gaul that Ethelbert the King of Kent had married a Christian Princess, Bertha, the daughter of Charibert, King of Paris, and that a bishop and priests were residing at his Court. They accordingly directed their journey thither instead of to the north of the island, and landed in the Isle of Thanet, August 597. The king came to meet them. They approached him in procession; one carrying a large silver cross preceded; another followed bearing as a kind of banner the picture of the Saviour; the rest followed chanting a Litany. Ethelbert allowed them to settle in Canterbury, to join in the services carried on for the queen in the restored Roman Church of St. Martin, and to preach to the people. Soon Ethelbert was led to accept the faith. After the custom of the time, he consulted with the chief men of his kingdom; they concurred in the wisdom of abandoning their worn out barbarous superstitions, and adopting the religion of the civilised nations of the West; and the people as a whole accepted Christianity as the national religion.

After this success Augustine, according to the directions Gregory had given him, repaired to Arles, and there by Vergilius, the Metropolitan of Arles, was consecrated archbishop. On his return Ethelbert gave him his own house in Canterbury, and a deserted church of the Romano-British time which was near at hand, which became the nucleus of the cathedral. Ethelbert gave him also another deserted British church, then used as a Saxon temple, outside the city, where he founded another monastery under Peter the Deacon as its first Abbot. Gregory, on hearing the success of his mission, sent over some valuable additions to the missionary staff — the Abbot Mellitus, Paulinus, Justus — with ecclesiastical furniture and books, and a letter of counsels, and answers to questions which had been put to him. Several of these are important. Augustine had found the Gallican liturgy in use in St. Martin's Church, and found that the British Church had also a distinct liturgy, both differing from that of Rome. Gregory directed him to select from either whatever appeared good, and thus in effect to compile a new liturgy for the English Church. Gregory also directed him not to assume authority over the bishops of Gaul; but all the bishops of Britain he committed to his care, "that the unlearned might be instructed, the weak strengthened by persuasion, the perverse corrected by authority." Augustine accordingly sought an interview with the British bishops, who met him on the borders of Wessex to the number of seven, with monks of the great monastery of Bangor, and a number of the clergy. Augustine required that they should adopt the Roman customs of Easter, &c., and the Roman mode of baptism (the British custom being probably by single instead of trine immersion), and should aid him in the conversion of the Saxons. That they should accept the primacy of Canterbury was also implied; and it was on this point especially that the British Church refused to have anything to do with Augustine. He received them sitting, as their superior, and did not rise to salute them. They reasoned: "If he will not so much as rise up to greet us, how much more will he contemn us if we put ourselves under subjection to him."

Augustine returned to Canterbury to prosecute his work with his own resources. He founded a second see at Rochester, for a sub-tribe who were settled in that corner of the Kentish kingdom, with Justus for its first bishop. Redwald, King of East Anglia, through Ethelbert's influence, allowed missionaries to preach in his kingdom, but was not himself a convert, and the mission was unsuccessful. Through Ethelbert's influence over his nephew Sebert, King of Essex, the Italian missionaries were admitted into that kingdom also, where they had some temporary success, and Mellitus was made Bishop of the East

Saxons, with London as his see. This was the extent of the work during Augustine's lifetime. Soon after his death Ethelbert consented to the marriage of his daughter Ethelburga to Edwin, King of Northumbria, on the same conditions on which he himself had married Bertha, viz. that the princess should retain her religion, and should have her royal chapel with its staff of ministers. Paulinus was chosen, and consecrated bishop, to accompany the Princess to Northumbria, where he effected the conversion of Edwin, and the acceptance of Christianity as the national religion. But the work of the Roman mission was soon subverted in Essex and in Northumbria, and those kingdoms were finally converted by the missionaries of Lindisfarne. So that the permanent results of the labours of Augustine and his companions were limited to the one kingdom of Kent in which they began. He died 604.

AUGUSTINIAN (popularly contracted into **Austin**) Friars. [*See* **Friars.**]

The popularity of the Orders of Francis and Dominic led to a number of attempts to found other Orders which had only a partial success. Pope Alexander IV. no doubt acted wisely in the interest of sound discipline when, in 1256 A.D., he decreed that all these small communities, together with the scattered hermits and solitaries, should be incorporated into a new Order, under the rule of St. Augustine, with some stricter clauses added, under the name of *Eremiti Augustini*, Hermits of St. Augustine. Their constitution resembled that of the other Orders: a Cardinal Protector, a General in Rome, Provincials and Priors. Indoors their habit was a white frock and scapular; in choir and abroad they added a sort of cape and a large hood, both black, the cape round in front and hanging down to the waist in a point, girt with a black leather belt. Before the Reformation they numbered in Europe 30,000; there were forty-five houses of them in England, but no female houses, viz.: at Cambridge, Penrith, Bredsale Derbysh., Barnstaple, Tavistock, Blakemore Dorset, Sherburn, Bernard Castle, Ashen Essex, Winchester, Huntingdon, Canterbury, Warrington, Leicester, Boston, Lincoln, Stamford, London, Lynn, Newbrigge, Norfolk, Norwich, Thetford, Northampton, Newcastle-on-Tyne, Newark, Oxford, Ludlow, Shrewsbury, Woodhouse Salop, Bristol, Stafford, Stoke Clare, Gorleston Suffolk, Ipswich, Orford, Rye, Atherston, Droitwich, North Allerton, Hull, Tickhill, York, Newport, Pembroke.

AUGUSTINIAN orders of clergy. There were two great monastic families: one which followed the Benedictine, the other the Augustinian rule.

Augustine, on his conversion, had adopted the cœnobitical life, and was the chief of a little community of his friends at Thagaste; and when he was consecrated bishop, of Hippo, he turned his episcopal house into a kind of monastery, in which he lived in common with his clergy, under certain regulations which he laid down for them, based upon the usual monastic principles of abstinence from marriage and property, a common life, and obedience to a Superior. The episcopal house became after a time insufficient for the numbers who desired to enter into its community, and other houses were opened and other communities founded on the same principles. The great African bishop did not, however, found an Order in the same sense in which Benedict, Dominic, and others did; he only set an example which others followed; and laid down principles for the regulation of his own family of priests engaged in the active service of the Church, which in after times were adopted for the regulation of similar communities of priests. So that the great difference between the regulations of Benedict and Augustine is that the one was intended for laymen secluding themselves from the world, the other for priests engaged in the duties of their office.

The formal Rule known under the name of Augustine is believed to have been really drawn up by Ivo de Chartres out of the writings of the saint. The Augustinians were divided into Canons Secular and Canons Regular.

The **Canons Secular** of St. Augustine were in fact the clergy of the cathedrals (which were not Benedictine), and of the collegiate churches [*see* **Collegiate Church**], who formed communities. Their habit was a long black cassock (the secular clergy did not then universally wear black clothes) [*see* **Clergy**], over which during divine service they wore a surplice, and (after the 12th century) a fur-lined tippet called an almuce or amyss [*see* **Almuce**], and a four-square cap called a *baret;* out of doors they wore a black cloak and hood with a leather girdle. They might wear their beards, but from the thirteenth century downwards were usually shaven. [See woodcut under **Canons.**]

The **Canons Regular** were monks who lived more or less in seclusion, but according to the Augustinian rule. It was the least severe of the monastic orders. "Among them," says Enyol de Provins, a thirteenth century writer, "one is well shod, well clothed, and well fed; they go out when they like, and talk at table." They were first introduced into England in the reign of Henry I. at Colchester, where the interesting ruins of their church (St. Botolph's Priory), built in the Norman style, of Roman brick, still remain. Their habit differed in different houses, usually a cassock of dark colour, over that a white linen rochet, and over that out of doors a dark cope, but they might not wear the beard. According to Tanner they had 174 houses in England—158 for monks and 16 for nuns. The editors of the latest edition of the 'Monasticon' have recovered the names of additional small houses which make up a total of 217. Only two of these priors—viz., of Waltham and Cirencester—were entitled to wear the mitre. [*See* miniature of one in MS. Tiberius III. f. 148, British Museum.]

The chief peculiarities of their rule are indicated in the following brief notes, which are chiefly the titles of the several chapters of the rule:—"Rule I. Property relinquished by the applicant for admission. Probation by the prior. Nothing to be taken away by a canon leaving the order from necessity. Everything offered to be accepted with the prior's approbation. The rule to be observed by all from the Superior downwards. Punishment for contumacy, and offences declared to the Præpositors, before whom disagreements also were to be laid. Property retained through necessity to be delivered to the Superior. Rule II. What psalms, &c., to be sung at the Hours, and nightly readings immediately after Vespers. Labour from the morning till Sext, and from Sext till Nones reading, after refection work till Vespers. Two to be sent together on the convent business. No one to eat or drink out of the house. Brothers sent to sell things not to do anything against the rule. No idle talk or gossiping, but sitting at work in silence. Rule III. Union in one house. Food and raiment distributed by the Superior. Everything common. Consideration to be had of infirmity. Against pride on account of difference of birth. Concord. Attention to divine service at the proper hours. Not to make other use of the Church than that it was destined to, except praying in it out of the proper hours when they had leisure or inclination. When psalm-singing to revolve it in the heart. Not to sing but what was enjoined to be sung. Fasting and abstinence:—Those who did not fast to take nothing beyond the usual time of dining except when sick. Reading during dinner. Better food for the sick not to make the others discontented. Better provisions and clothing for those of delicate habits not to annoy the others. Sick to be treated on recovery as suitable, return to the usual habit when well. Habit

not to be conspicuous. To walk together when going out, and stand together at the journey's end. Nothing offensive in gait, habit, or gestures. Not to fix their eyes upon women. Mutually to preserve each other's modesty when two together in a church where women are. Punishment by the Superior for such offences. Receipt of letters or presents to be punished unless voluntarily confessed. Clothes from one vestiary, as food from one cellar. Labour for the common good. Vestments sent by relatives to be stored in the common vestiary. Same punishment for concealment as for theft. Clothes washed according to the order of the Superior, either by themselves or fullers. Washing the body in case of infirmity by medical advice, or on refusal of that by order of the Superior. Not to go to the baths but by two or three, and then with the person appointed by the Superior. Sick to have the infirmarer. Cellarers, chamberlains, and librarians to serve the brethren with good-will. Books not to be obtained but at the stated hour. Clothes and shoes to be delivered when needed. No lawsuits or quarrels, or terminated as quickly as possible. Satisfaction to be made for offences, and speedy forgiveness of the offended. Harsh expressions to be avoided, and an apology made when used. Obedience to the Superior, who if he spoke harshly was not to beg pardon. Obedience to the heads over them, but especially to the priest who had the care of the whole house. Superior, when his authority not sufficient, to have recourse to that of the elder or priest. Superior to govern in charity; to be strict in discipline, yet aim more to be loved than feared. Rule to be read in presence of the brethren once a week." The Augustinian rule was adopted as the basis of several branch orders, as the Præmonstratensian, Gilbertine, and several Orders of nuns, as the Brigettine nuns of Fontevraud, &c.; it was also adopted by Dominic and Francis as the basis of the rule of their friars; and the Austin Friars were, as their name implies, incorporated under it. It was also the basis of the religious discipline of the Military Orders, the Hospitallers and Templars.

A plan of the regular Augustinian Abbey of Newstead is given in the 'Journal of the Archæological Association,' vol. ix. p. 30. That of Oxford in the 'Building News' for February 8th, 1878. Interesting particulars of a house of Austin Canons, and digest of final Regula drawn up for them by Wolsey, will be found in *Tandridge Priory* by Major Heales. 1885.

Regular Augustine Canons, List of Houses of, from latest edition of the 'Monasticon.' (P. = Priory, N. = Nunnery, C. = Cell.)

Plympton P., Devon; Waltham Holy Cross; Pentney P., Norfolk; Walsingham P., Norfolk; Thremhale P., Essex; Huntingdon; St. Oswald P., Gloucester; Barnwell P., Camb.; Nostell P., Yorks; Bredon P., Leicest.; Woodkirk C., Yorks; Hyrst P., Lanc.; Stowkirke P., Yorks; Bamburgh P., Northumb.; St. Botolph P., Colchester; Hagmond, Salop; St. James's, Northampton; Wirksop P., Notts; Felley P., Notts; Lanthony, Gloucester; Carlisle P.; Little Dunmow P., Essex; Christ Church, Aldgate P., London; Taunton P.; Hastings P.; St. Mary Overey P., Southwark; Bresethe P., Suffolk; Cirencester; Hexham P.; Studeley P., Warwicks.; Laund P., Leicest.; Thurgarton P., Notts; Drax P., Yorks; Marton P., Yorks; Bethgelert P., Carnarvon; Bolton P., Yorks; Kirkham P., Yorks; Launceston P.; St. Denys, Southampton; Leedes P., Kent; Haselberge P., Somerset; Kenilworth, Warwicks.; Stone P., Staffordsh.; Brooke P., Rutlandsh.; Lanercost P., Cumb.; Dunstable P., Beds; Southwyke, Hants; Merton P., Surrey; Oseney, Oxford; Ronton P., Stafford; Pyneham P., Sussex; Lillieshull, Salop; Giseburn P., Yorks; Scarthe C., Yorks; Nutley P., Bucks; Bushmead P., Beds; Bridlington P., Yorks;

St. Bartholomew P., Smithfield ; Wartre P., Yorks ; Christ Church P., Hants ; Hardham P., Sussex ; Chich St. Osyth P., Essex ; Ixworth P., Suffolk ; Norton, Cheshire ; Newburg, Yorks ; Hode C., Yorks ; Dorchester, Oxon ; Thornton, Linc. ; Brummore P., Hants ; Harwood P., Beds ; Brinkburne P., Northumb. ; Canon Leigh N., Devon ; Bruton P., Somerset ; Bradenstoke P., Wilts ; Norton P., Linc. ; Wigmore, Hereford ; Thorneholm P., Linc. ; Derby P., Derbysh. ; Cathedral, Bristol ; Cokesford P., Norf. ; Bourne P., Lanc. ; Newnham P., Beds ; Kyme P., Lincs ; Butley P., Suffolk ; Newark P., Surrey ; Barlynch P., Somerset ; Wombridge, Salop ; Caldwell P., Beds ; Tunbridge P., Kent ; Anglesea P., Camb. ; Trentham P., Staffordsh. ; Wormleye P., Herefordsh. ; Royston P., Herts ; Erdbury P., Warwick ; Poughley P., Berks ; Roucester, Staffordsh. ; Combwell P., Kent ; Wordspring P., Somerset ; Ivy Church P., Wilts ; Old Buckenham P., Norf. ; Cold Norton P., Oxon ; Osulveston, Leicestersh. ; Torksey P., Linc. ; Sancomb P., Northants ; Repton P., Derbysh., with C. of Calke ; Caermarthen P. ; Burcester P., Oxon ; Hartland, Devon ; Helagh P., Yorks ; Canons Ashley, Northants ; Haverford P., Pembroke ; Woodham Ferrars or Bickenacre P., Essex ; St. Trinity, Ipswich ; Fineshed P., Northants ; Keynsham, Somerset ; Cartmell P., Lancash. ; Westwood, Kent ; Burscough P., Lanc. ; Staverdale P., Somerset ; De Pratis, Leicester ; Wellow, Linc. ; St. Thomas P., Stafford ; Newstead, Notts ; Hickling P., Norfolk ; Stoneley P., Hants ; Mobberley P., Cheshire ; Spinney P., Camb. ; Shotesford P., Hants ; Fristoke P., Devon ; Wroxton P., Oxon ; Creyk, Norfolk ; Acornbury P., Heref. ; Bilsington P., Kent ; Bradley, Leicest. ; Michelham P., Sussex ; Ratlingcope P., Shropsh. ; Ravenston P., Bucks ; Chetwood P., Bucks ; Lacock N., Wilts ; Selborne P., Hants ; Kirby Beler P., Leicest. ; Ashridge P., Bucks ; Reygate P., Surrey ; Haltemprice, Yorks ; Badlesmere P., Kent ; Maxstoke P., Warwicks. ; Bisham P., Berks ; Flanesford P., Herefordsh. ; Edindon P., Wilts ; Dartford N., Kent ; Syon N., Middlesex ; Bentley P., Middlesex ; Burnham, Bucks ; Missenden, Bucks ; Griesley, Derbysh. ; Cornworth N., Devon ; Berden P., Blackmore P., Lees P., Tholey P., and Tiptree P., Essex ; Wymondesley Parva P., Herts ; Conisheved P., Lancash. ; Ailsham P., Markeley P., and Newstede P., Linc. ; Sandleford P., Berks ; Ulverscroft P., and Grace Dieu P., Leicesters. ; Beeston P. and Bromwell P., Norfolk ; Lantony, Monmouth ; Wiggenhale N., Hempton P., Massingham Magna P., Mountjoy P., Peterston P., Shelingham C., and Westacre P., Norfolk ; Rothwell N., Northants ; Shelford P., Notts ; Caversham C., Oxon ; Carham C., Northumb. ; Briontune P., Wilts ; Ovingham P., Northumb. ; Lees P., Staffordsh. ; Chebury P., Salop ; Shulbred P., Sussex ; Byrkley P. or Hermitage, Somerset ; Goring N., Oxon ; Flitcham P., Norfolk ; Longleat P., Wilts ; Alborne P., Campsey P., Bliburgh P., and Chipley P., Suffolk ; North Ferriby P., Yorks ; Dodnash P., Suffolk ; Wormegay P., and Wayburn P., Norfolk ; Kersey P., and Flixton N., Suffolk ; Weybridge P., Norfolk ; Calwich C., Staffordshire ; Haleywell C., Warwicksh. ; Lethering, ham C., Suffolk ; Tortlington P., Sussex ; Calke C., Derby ; Thirling P., Camb. ; SS. Peter and Paul, Ipswich ; Heringfleete P., Woodbridge P., Suffolk ; Latton P., Essex ; St. Sepulchre, Warwick ; Tandridge P., Surrey ; Ilchester, Somerset.

AURICULAR CONFESSION (*auris*, the ear) means confession not merely spoken in the heart to God, but spoken audibly into the ear of the priest.

AUSTIN. [*See* **Augustinian.**]

AVE MARIA. A recitation of the salutation of the angel Gabriel to the Blessed Virgin Mary : "Hail thou that art highly favoured," &c., first occurs in the prayers of the Church in the

Sacramentary of Gregory (590 A.D.) as an antiphon for the Fourth Sunday in Advent. Many councils and bishops had directed the people to a frequent use of the Lord's Prayer and the Creed, but it is not until the end of the twelfth century that the Ave Maria is joined with them as a devotional act, as a memorial of the Incarnation.

The 'Institution of a Christian Man' put forth, 1537, as an exposition of reformed doctrine, says. "The Ave Maria is not properly a prayer as the Pater Noster is; nevertheless the Church hath used to adjoin it to the end of the Pater Noster as a hymn, laud, or praise, partly of our Lord and Saviour Jesus Christ for our redemption, and partly of the Blessed Virgin for her humble consent given and expressed to the angel at the salutation."

The modern Roman addition, "Holy Mary, mother of God, pray for us sinners, now, and at the hour of our death," does not find a place in any of the devotional books of the English Church down to the Reformation; though it was being introduced into use just before the time of the Reformation. It was put into the Roman Breviary in its present form by Pope Pius V. in the latter part of the sixteenth century. [*See* **Angelus.**]

B

BACON (or Bakon, Bacun), Roger, Franciscan Friar, one of the most learned scholars of the thirteenth century, his special reputation being in mathematics and natural philosophy. He was born near Ilchester, Somerset, 1214; studied in the schools of Oxford and Paris, and became a friar at the age of thirty-four. His experiments gained for him among the vulgar the reputation of being a magician, a stigma which has clung to the name of "Friar Bacon" to the present day. But the Pope Clement IV. in 1266 asked for a copy of his works; and his writings, revised and arranged for the pope, under the name of the 'Opus Majus,' remain. The pope at this time supported him; but in the latter part of his life he was confined to his cell by the orders of the General of his Order, it is said because his pursuit of science had led him to conclusions which seemed unorthodox in his time, and he did not recover his liberty till the year before his death at Oxford, 1294. He was one of those men so far before his age that many of his discoveries remained unappreciated and unutilized for centuries. The name given him by his contemporaries, according to the custom of the time, *Doctor Mirabilis*, not unaptly expresses the vague wonder with which he inspired them.

BALDACHIN (Ital. *baldachino*), a canopy of honour. The use of a canopy as a mark of honour is very ancient. We find it over the heads of monarchs in Assyrian bas-reliefs and in Persian sculptures, in the shape of a portable conical umbrella. It was used throughout the middle ages as a half-tester over the throne of the king, or the chair of state of a bishop, or over the tomb of a noble, or over the high table at the upper end of the hall, as at Eton College. In very early times the altar in a Basilican church had a canopy over it, carried on four pillars; in mediæval churches the canopy was sometimes conical, suspended from above; sometimes a half-tester projecting from the east wall. It is useful from an artistic point of view, as helping to give greater importance to that feature of the church which is ritually its focus, and towards which in fact all eyes are turned.

Many of the churches of the Jacobean period had an "altar piece," which is in fact a pedimental canopy supported by two pillars, the whole being of a handsome composition, costly with marble, sculpture, and gilding.

BANGOR, DIOCESE OF. When the Roman Empire withdrew its authority from the Island, Wales broke up into several principalities, of which Gwynedd was one. Each came to have its bishop;

and Deiniol, or Daniel, who died 584 A.D., to whom the Cathedral Church was dedicated, is probably the first of this line of bishops. The name of the place where he fixed his see, *Ban-chor*, "head" or "chief choir," implies that he either found or gathered together here one of those great companies of Cænobites which were characteristic of the Celtic Church.

There are no records of the See of Bangor during its independent Welsh existence; but the names of a few bishops occur at intervals. Elbodg, or Elfod, occurs between 768 and 809; he introduced the observance of the Roman Easter into North Wales. Mordaf accompanied Prince Howel Dha to Rome, 920—930. Madoc Min, *i.e.* Madoc the Fox, betrayed Llewelyn, and afterwards his son Gruffudd, to Earl Harold. The history of the see really begins after the Norman Conquest. On the occasion of a vacancy the king, Henry I., nominated, and Thomas, Archbishop of York, consecrated, Hervé, or Herveus, a Breton, to the see; but his flock refused to receive him; and after trying against them, in vain, first the spiritual weapon of excommunication, and afterwards the carnal weapon of the sword, he gave up the contest and fled to England, and we shall meet him again there as the first Bishop of Ely. The see continued vacant till 1120, when David, a Welshman, nominated by the Prince of Gwynedd, was consecrated at Westminster by Ralph, Archbishop of Canterbury, and David made a formal profession of canonical obedience to that see. He was succeeded by Mewrig or Maurice, who was elected by the clergy and people of the diocese, and consecrated by the Archbishop of Canterbury, to whom he made profession of obedience. But on his death the people resisted the intrusion of a Norman upon them by Thomas Becket, and appear to have procured the consecration of a man of their own choice by an Irish bishop.

Bishop Anian (1267—1305) rebuilt the cathedral, which had been destroyed by fire. It was he who baptised the infant Prince of Wales, afterwards Edward I., at Carnarvon. He arranged the Use of Bangor. When the Welsh rose against Henry IV., Anian's building was burnt and greatly injured by Owen Glendower. A vacancy occurring during this period, Lewis Bifort was elected by the Welsh, and obtained consecration, and sat at the Council of Constance as Bishop of Bangor, but was not recognised by the English king or archbishop. In the subsequent centuries this see, on account of its poverty and remoteness, was held by few distinguished men, and by those few only as a stepping-stone to higher preferment; in several cases other more lucrative preferment was held *in commendam* with this see.

The diocese consists of the counties of Anglesea, Carnarvon, and Merioneth, with part of Montgomery. Population, 226,040; 2 archdeaconries, Bangor and Anglesea, and Merioneth; 14 rural deaneries, 138 parishes.

'The Ancient British Church,' by J. Pryce; Murray's 'Handbook to the Cathedral.'

BANNS is a Saxon word which means a proclamation. Publicity was always, under the Roman law, held to be an important requisite for a legal marriage, and this wise principle has been adopted into the ecclesiastical marriage law. It is secured among us by the publication of the banns, *i.e.* by the announcement of the names and description of the persons intending to marry, during divine service, on three several Sundays or holy days, in the church of the parish or parishes in which they reside. By a canon of the Synod of London, A.D. 1342, banns were ordered to be published on three solemn days previous to solemnisation.

There is some doubt at what time in the Morning Service the banns should be published. The original rubric, in the sealed Prayer Book, says that it is to be "in the time of divine service immediately before the sentences for the offertory." The rubric as now

printed, says "during the time of Morning Service, or of Evening Service (if there be no Morning Service), immediately after the second lesson." The explanation suggested is that since in many churches Morning Service was not performed every Sunday, an Act (26 George II. c. 33, s. 1) was passed to make it legal in such a case to publish the banns at Evening Service, and directed that the publication should be made after the second lesson: that about 1809 the Curators of the Press at Oxford (*see* Bishop of Exeter's speech in Hansard, III. viii. 21) caused the rubric to be altered in all the Oxford Prayer Books, so as to make it direct that the banns should be published after the second lesson at Morning or at Evening Prayer, their object being to bring the rubric into agreement with the Act. But in 1856 Baron Alderson, in his judgment in the case of Regina *v.* Benson, gave it as his opinion that the banns ought still to be published in the Communion Service before the offertory sentences, and only in the Evening after the second lesson. Bishop Wilberforce, of Oxford, in his charge in 1866 expressed the same opinion. The necessity for the publication of banns before a marriage may be dispensed with by a license from the Court of the Bishop of the diocese or any of his surrogates, or from the Archbishop of Canterbury.

BAPTISM. *βαπτίζω*, to wash. The Sacrament of initiation into the Covenant and Church and Body of Christ. In ancient times there were two great seasons for baptism, viz. Easter Eve and Whitsunday, and it was administered by the bishop. But after a while infant baptism was administered by the priests soon after birth. Adult baptisms are still by the rubric of our Prayer Book referred to the bishop.

The wholesale conversions of the northern races were accompanied by wholesale baptisms: Augustine is said to have baptised 10,000 Kentish men in one day in the river Kennet, and Paulinus also his 10,000 Northumbrians in a day in the river Swale in Yorkshire. One of the points on which the usages of the Celtic Church differed from those of the Continental Churches was that the former baptised with one immersion, the latter immersed thrice. The Anglo-Saxons of the Celtic school adopted trine immersion, together with the other continental customs, at the Council of Whitby (664).

The Sarum Office for baptism contained several symbolical ceremonies, which have been omitted from our Reformed Office, as Exorcism of the Evil Spirit, anointing with oil, &c., the only one retained being the sign of the cross upon the forehead. The Reformed Office brings out more distinctly than the ancient one the primitive doctrine of baptism, as the divinely-appointed sacrament whereby the child undergoes a spiritual regeneration, is grafted into Christ, receives remission of sin, and the gift of the Holy Ghost.

The Church of England, together with the rest of the Church, holds that immersion is the normal mode of baptising, but that affusion or aspersion are sufficient. [For a notice of these two latter modes, and their defence against the Baptists, *see* **Affusion, Aspersion.** *See* also **Infant Baptism** and **Lay Baptism.**]

BAPTISM, INFANT. It may be desirable to sum up briefly the argument in defence of the baptism of infants against the objections of the anti-Pædo Baptists.

1. Every child born into this world is born in sin (*i. e.* with a sinful nature), and is what Scripture calls a child of wrath (*i. e.* the opposite of being a subject of Divine pleasure and approval).

2. God gives his grace not for any merits or doings of our own, but freely, for the sake of what Jesus Christ has done; therefore he may give His grace to unconscious infants though they have not done anything to merit it. The fact that the infant has been brought into the state of sin and condemnation without any conscious complicity on its part, makes it the more

congruent that it should be brought into the state of grace through Christ's death for all men, without any conscious complicity on its part.

3. Baptism in the New Covenant clearly occupies the position of Circumcision in the Old as the Sacrament of initiation into the covenant with God. Circumcision was ordered to be administered at eight days old; if children could not be brought into the New Covenant, then it would be a narrower covenant, and children would be under greater disadvantages under it, whereas the New Covenant is one of wider and of greater grace.

4. Christ commanded His apostles to make disciples (*i. e.* Christians) of all nations (by) baptising them; they had been accustomed to see the infants of families of proselytes to the Jewish religion circumcised as a part of the ceremonies of their reception into the Jewish Church, and in the absence of any caution to the contrary they would naturally understand that so the infants of families of proselytes to Christianity were to be admitted into the Christian Church by baptism.

5. The Acts of the Apostles records the baptism of five households; this is sufficient proof that it was the general practice of the apostles to baptise households; and if not in any of these five, certainly in the thousands of other households which these represent, there were children of all ages.

6. Christ rebuked the apostles for keeping the little children away from Him, and laid His hands on them and blessed them; so that little children are capable, by the outward sign and accompanying word of Christ, of being the recipients of spiritual grace.

7. The Epistles addressed to baptised members of the Church assume that they have received the grace of God; some of them address special injunctions to children, as Eph. vi. 1; Col. iii. 20.

8. There is historical evidence that, as a question of fact, the Church has from very early times baptised infants. [*See* Wall on 'Infant Baptism;' Sadler on the 'Sacrament of Responsibility.']

BAPTISM, LAY. Baptism administered by a lay person, *i. e.* one not in Holy Orders.

It was in very early ages decided by the Church that any Christian not under sentence of excommunication is competent to administer baptism, and that the baptism of a lay person, man or woman, administered with the right matter and the right words, is a valid baptism, and is not to be repeated. This is distinctly the doctrine of the Church of England as evidenced by the rubrics, &c., at the beginning of the office for the admission of those who have been privately baptised. At the same time the Church directs that as a matter of order baptism shall be administered, except in case of necessity, by a priest only; that it shall be administered in church, and on a Sunday or holy day, in time of divine service. It was also ruled at a very early period, notwithstanding the contrary opinion of some very eminent persons, that the baptism of Christians who were in heresy or schism was valid.

From these decisions a conclusion is drawn which is of great practical importance in these days, viz. that the baptism duly administered by those who are not in communion with the Church of England may be accepted by her ministers and people without scruple as valid baptism. [*See* 'Holy Baptism, a Dissertation,' by W. Maskell, 1848.]

BAPTISTERIES. The cathedral churches of the Basilican type, of the early centuries, frequently had a circular or octagonal building, adjoining but detached, for the celebration of the sacrament of baptism at the great festivals. The baptismal water was contained in a bath-like, or grave-like basin (*piscina*) in the middle of the floor; sometimes probably sunk beneath the level of the pavement; in other cases certainly the basin was like the basin of a great fountain whose sides rose above the level of the floor; such

a one is represented twice over in the Pontifical of Landulphus of the ninth century. [*See* engravings in D'Agincourt's 'L'Art par ses Monuments.'] These buildings were found convenient for other ecclesiastical purposes, such as those for which chapter-houses were afterwards used. Thus, Cuthbert, Archbishop of Canterbury, erected a building adjoining the cathedral church [*see* **Cathedral**], to serve for *baptisteria, examinationes judiciorum*, and also as the place of interment for the archbishops. When gradually the custom of the Church became to baptise infants in their parish church, fonts of smaller size were erected in the churches, usually near the principal entrance. [*See* **Font.**]

BAPTISTS. The Baptists, as a separate organised religious body, took their rise in a secession from the Independent congregation in London, of which Mr. Lathrop was the minister, 12 September, 1633, Mr. J. Spilsbury being the first minister of the new sect. The two great points in which the Baptists differ from the Independents are in the mode and in the subjects for baptism. They hold that baptism is not valid if administered by affusion or aspersion, but only by immersion. They hold that a personal profession of faith in Christ is an indispensable requisite for baptism, and therefore refuse to accept any as proper subjects for baptism who have not come to years of discretion. [*See* **Affusion**, and **Baptism, Infant.**]

The sect spread with some rapidity, so that in 1643 they held a meeting of representatives of Baptist congregations in London and drew up a Confession of Faith, which, however, only kept them together for about seventeen years. At the end of that time they divided into two bodies, under the name of General and Particular Baptists.

The **Particular Baptists** represent the original body, and retain their original Calvinistic theology. They are subdivided into two sections; the *Free Communionists* admit to the "Lord's Supper" those who have been baptised only in infancy and have afterwards come over to their connection; the *Close Communionists* will only admit those who have been baptised as adults.

The **General Baptists** seceded in 1660, holding what were then called "Arminian" views of redemption. On the passing of the Toleration Act in 1689 the Baptists held a General Assembly, in which more than one hundred congregations were represented, and adopted a new Confession of Faith which may be found in Neal's 'History of the Puritans,' vol. iii. p. 559, and which was republished by Mr. Spurgeon in 1863. In course of time, however, the congregations of General Baptists became largely infected with Unitarian principles, and those who still held to the original Arminian tenets of their sect separated from the rest in 1770, and formed themselves into a **New Connection of General Baptists**; those who were left behind speedily became wholly Unitarian, and decreased in numbers, but having the advantage of possession of the old endowed chapels, they continue to maintain about one hundred congregations.

In 1812 was formed an association of these various Baptist bodies under the general name of the Baptist Union, which has a committee, and a general meeting once a year, and publishes annually a 'Baptist Year Book,' which contains an account of the statistics and doings of the denomination. The body also has a periodical organ called the 'Baptist Magazine.' [*See* Curteis, 'Bampton Lectures.']

BARROW, Isaac, Master of Trinity College, Cambridge, was born at London 1630; the son of an eminent citizen; educated at Charterhouse, Felsted, and Peterhouse, Cambridge, where his uncle was Master; but his uncle being ejected as a Royalist, he entered Trinity College; and was elected to a scholarship. Here his Royalist opinions endangered his scholarship, but Dr. Hill, who had been made Master by the Parliament, protected him, saying,

"Barrow is a better man than any of us." When Parliament imposed the "Engagement" [*see* **Great Rebellion**] upon all who held office, Barrow took it, but had the courage afterwards to declare his desire to have his subscription cancelled. He was elected Fellow, 1649, in spite of his known opinions; but lost on that ground his candidature for the Greek Professorship. After four years of foreign travel (1655-1659) in Europe and the Levant, he returned, was ordained, and was appointed to the Greek Professorship (1659) without opposition; 1662, Professor of Geometry; 1663, the first occupant of the new Professorship of Mathematics, in which Isaac Newton succeeded him. In 1672, when Pearson, the author of the 'Exposition of the Creed,' was promoted to the see of Chester, Barrow was nominated by the king to succeed him as Master. He died 4th May, 1677. In his lifetime his fame rested chiefly upon his scientific acquirements; he is best known to us as the writer of 'Sermons,' which are remarkable for the thoroughness of their treatment of every subject dealt with, their depth of thought, force of expression, and soundness of judgment. "On every subject he multiplies words with an overflowing copiousness, but it is always a torrent of strong ideas and significant expressions" (Blair).

BATH AND WELLS, Diocese of. The diocese of Bath and Wells has this perhaps unique feature of special interest, that in it the British Church survived until the conversion of the Saxon conquerors, and that at least one of its churches lived on continuously into the Saxon times, and received the honour on that account due to it, till the Reformation, in the sixteenth century, in sweeping away all the religious houses, included this also, with horrible circumstances of cruelty and slaughter.

The Church of Glastonbury was the interesting survival of the British Church, and connecting link with Saxon times. Putting aside the stories of the coming of St. Philip and St. James, and of the coming of Joseph of Arimathea, and admitting that the legend which connects the name of Arthur with the Isle of Ynysvitrin is equally unhistorical, there still remains sufficient historical evidence to prove that a church and monastery existed at Glastonbury up to the time when Ceawlin and his Saxon followers (577) overthrew the Roman city of *Aquæ Solis*, the Waters of the Sun (Bath); and that before the next wave of conquest, sweeping still westward, had reached the sacred isle (652-8), the West Saxons had been converted by St. Birinus; they no longer destroyed churches and their ministers; "so that in the larger part of the diocese of Bath and Wells the worship of Christ was never displaced by the worship of Woden;" and in subsequent times they honoured Glastonbury as the oldest church in the land.

Passing by much legendary matter, which yet may probably contain germs of truth, and which implies the influence of a strong British element in the early history of Somerset, we come to the division, under King Ini, of the west Saxon diocese into two; the western division consisting of part of Wilts, Somerset and Dorset, having its bishop's see at Sherborne, while the parts east of the forest of Selwood fell to Winchester. Here, as in Northumbria, the two schools—the Celtic and the Continental—were mingled together; and their different customs caused confusion. A west Saxon Synod requested Ealdhelm to write a letter on the subject to the Celtic Christians, addressed to the King of Dyfnaint (it is still extant), which had the effect of inducing many of them to adopt the Catholic customs. It was in the next year (705) that the western counties were erected into a separate bishopric, and Ealdhelm was made their bishop. The distinction between the two Churches gradually died out soon after his time.

The conquest of Devon and Cornwall, completed in the reign of Egberht, made the diocese of Sherborne too unwieldy; and when the west had peace under Eadward, he and Archbishop Plegmund held a council in 909, at which the bishopric was divided; the sub-tribe of the Sumorsætan received a bishop of their own, whose see was placed at Wells, probably because there was already a large church there, served by a body of secular priests, one of the foundations perhaps of King Ini. The first bishop of Wells, Æthelhelm, was consecrated in 909, and in 914 was translated to Canterbury. The history of Dunstan, which begins with his Abbacy of Glastonbury, and for years after belongs to this diocese, must be sought under his name [*see* **Dunstan**]. The other abbeys of Somerset before the Conquest are Bath, Muchelney, and Athelney. At the time of the Domesday survey the churches of Puriton had been given to St. Peter's at Rome; of Chewton to the Abbey of Jumieges; and of Crewkerne to the Conqueror's foundation of St. Stephen at Caen. Bishop Gisa, himself a foreigner, appointed by Edward the Confessor, retained his see after the Conquest. The Abbot of Glastonbury was deposed, and the Norman Thurstan took his place, and tried unsuccessfully to dragoon the monks into adopting the Norman style of chanting the service.

Gisa was succeeded by John de Villula (1088—1122), who, on a vacancy of the Abbacy of Bath, obtained the house from Rufus, and moved his see from Wells to the Abbey church; he bought some lands round the city of Bath, and shortly after bought the city itself (*i. e.* the lordship of it) for 500 lbs. of silver. The grant of Bath and the removal of the see were confirmed by a charter of Henry I.* He pulled down the cloister, refectory, and dormitory which Gisa had built at Wells, and built himself a house on the site of the destroyed buildings; took away some of the canons' lands, allowing them a pension out of them, and restored them to the life of secular priests. On the bishop's death his son John, the archdeacon, claimed the Provostship of Wells, as though it were his by right of inheritance.

Bishop Robert (1136—1166) reorganised the church of Wells, and gave it a chapter, with a dean and precentor. Recovering the lands of the canons, he divided the property of the see from that of the canons; the latter portion he divided, settling one part on the chapter collectively, and the other part he divided into separate prebends, assigning one to each canon. The other usual dignitaries of a cathedral chapter —the treasurer and chancellor, together with the minor offices of sub-dean and precentor, were added before 1252. The diocese was also divided into three archdeaconries—Wells, Taunton, and Bath. The relations of the bishop to his double see were settled: episcopal elections were to be made by representatives of the monks of Bath and the canons of Wells; the bishop was to be enthroned in both churches, and the chapters of both were to assent to all grants. This arrangement of the bishopric of Bath and Wells continued till the dissolution of Bath Abbey by Henry VIII., after which the bishops took their title from Wells only. Bishop Robert was also "good lord" to the town which gradually grew up about the church of Wells, granting certain liberties to the burghers; he also granted them the right to hold three fairs a-year in the streets of the town, in place of the market which had come to be held in the church and its forecourt, to the disgrace of the church and the discomfort of the worshippers.

Bishop Reginald Fitz-Jocelin (1174—1191) was one of the statesmen-bishops of Henry II.; he considerably aggrandized the church of Wells, and increased the number of its prebendal stalls to

* See the similar transfer, at the same period, of the see of Lichfield, under title **Lichfield. Diocese of.**

thirty-five; he also enlarged the liberties of the town of Wells, making it a free borough. Savaric (1193—1205), his successor, adopted the wise policy of co-ordinating the abbeys of his diocese to the cathedral, by annexing a prebend to each of the abbacies of Muchelney and Athelney; he also annexed a prebend to the abbacy of Bec, in Normandy. Thus the three abbots were enrolled as members of the Wells chapter, and a bond of spiritual brotherhood was established between the bishop and his chapter, and the abbots and their convents. The Abbot of Glastonbury refusing to accept a similar arrangement, Savaric obtained a grant of its abbacy, to be held, like Bath, together with the bishopric, and took the title of Bath and Glastonbury; but his successor surrendered the abbacy, retaining, however, some of its estates as an augmentation of the endowments of the see.

Bishop Jocelin Trotman (1206—1242) was the builder of the greater part of the present cathedral; the upper part of the three towers and the eastern portion of the church being the work of Robert Burnell (1275—1292).

Glastonbury, a Benedictine house, was the only parliamentary abbey in Somerset. William of Mortain founded a Clugniac monastery at Montacute, in 1100. The Cistercians had a house at Cleeve, founded in 1188, by William of Romare. Henry II. introduced the Carthusians into England at Witham, of which St. Hugh of Lincoln was for some time abbot. [*See* **Hugh**, Bishop of Lincoln.] William Longespée founded another house of this Order at Hinton. There were houses of the Canons Regular of St. Augustine at Taunton, Bruton, and Barlinch. The Order of St. Victor had priories at Keynsham, Stavordale, and Woodspring. The latter was built by William Courteney, a relation of Tracy, one of the murderers of Becket, in expiation of his kinsman's crime, and was dedicated to St. Thomas of Canterbury; it possessed, as one of its most precious relics, some of the blood of the martyred archbishop. In some recent repairs done to the neighbouring church of Kewstoke, a walled-up niche was discovered, containing a small cup, in which was a residuum of human blood, probably the relic aforesaid, concealed here; it is now in the Somerset Archæological Society's Museum, in Taunton Castle.

The Templars had a Preceptory at Temple Combe, which at their dissolution was transferred to the Hospitallers. The Hospitallers had also a Commandery at Buckland. Buckland Priory was originally founded for Augustinian canons; soon after its foundation the canons slew the steward, a kinsman of their founder, and the house was consequently forfeited to the Crown; in 1180 the king granted it to the English prior of the Hospitallers, on condition that all the Sisters of the Order in the kingdom should be settled there, beside the Commandery. In the reign of Edward III. the Commandery had a preceptor, five brethren, their servants, and chaplain; and there were fifty sisters in their nunnery. The Friars had three houses in the diocese: the Dominicans at Ilchester, the Franciscans at Bridgewater, and the Augustinians near Bristol. There were four nunneries in the diocese: at Cannington, Barrow, Ilchester, and Buckland, as above stated. (For a detailed account of them, see papers by the Rev. T. Hugo, in the 'Somerset Archæological Proceedings.')

There seems to have been only one collegiate church in the diocese, founded by Sir J. Beauchamp (1304), at Stoke. Hospitals abounded: two at Bath, one each at Wells, Glastonbury, and Bridgwater; hospitals for lepers at Taunton, Ilchester, Langport, Bridgwater. There were hermits and recluses at Hasleburg, near Crewkerne, at Och, in the parish of Aller, and at Winscombe.

The diocese had the usual variety of character in its bishops. William Button, the younger (1267—1274),

though never formally canonised, was regarded by the people as a saint, and they visited his tomb with prayer and offerings; his aid was specially invoked by sufferers from toothache. Robert Burnell (1275—1292) was the Chancellor of Edward I.; during his tenure of office the statute of mortmain was passed, which forbade the further acquirement of landed property by religious or other corporations, except with licence from the Crown. "His life seems to have been little different from that of a lay noble . . . the number of his sons, and the splendid matches he made for his daughters, scandalised the regular clergy." Bishop William of March (1293—1302) was also a Minister of State, but he was none the less a saintly bishop; many miracles were said to have been wrought at his tomb, and an attempt was made by the archbishop and seven bishops, headed by the king, to get him formally canonized. The earliest bishop's register of the diocese is that of John of Drokensford (1309—1329), which contains much interesting matter. He played a conspicuous part in the political troubles of his time. Oliver King (1495—1503) was Henry VII.'s chief secretary. Wolsey held the see *in commendam* for three years (1520—1523).

There was a good deal of Lollardism in the diocese in the fourteenth and fifteenth centuries, Bristol being the headquarters of it; but in every case the heretics, when brought before the authorities, abjured their heresy, and escaped punishment. A full report of the trials of William Curayn, in 1429, and of John Young, chaplain of St. Cross, in 1449, are given in 'Bath and Wells,' S. P. C. K., p. 143.

The history of the diocese affords much local matter in illustration of the history of the Reformation; the judicial murder of the last Abbot of Glastonbury, the plunder of the bishopric, the impoverishment of parochial benefices, and the destruction of chapels. In the time of the Great Rebellion the palace, deanery, chapter house, and much Church property in Wells, were sold to a Dr. Cornelius Bruges, who stripped off the roof of the palace, and left nothing but bare walls; with the materials he repaired the deanery and lived in it. He had authority from parliament "to preach the Word of God in the late cathedral church of St. Andrew, Wells;" but the Wells people refused to listen to his preaching, and used to walk up and down the cloisters all sermon time. The clergy suffered here, as elsewhere. The whole number sequestered in the diocese seems to have been 107. The dean, a nephew of the famous Sir Walter Raleigh, was set on a horse, with his legs tied beneath the body, and so led prisoner to his house; there he remained for awhile, suffering from illness, and then was sent to Ilchester jail. Thence he was taken to the bishop's house at Banwell, and confined in the deanery, where he was in the custody of one Barrett, a shoemaker, the constable of the village. This Barrett, being one day in an ill-humour, demanded to see a letter the dean was writing to his wife, and when the dean resisted and struggled to withhold it, stabbed him through the body. After lingering some weeks, he died, Oct. 10, 1646. He was buried at Standish, one of the priest-vicars reading the Church service over his body—a crime for which he was imprisoned till the day of his death. Barrett escaped all punishment. William Pierce, the son of the bishop, Archdeacon of Taunton, and Rector of Kingsbury, was forced to earn a scanty living by threshing, and carrying cheese to Taunton and Ilminster markets. Tarlton, the Vicar of Ilminster, was also sequestered, and his daughter, in after days, used to tell how she had often seen her father, Pierce, and other Royalist clergy, sitting together on market days, eating bread and salt, with not a penny to buy a glass of ale. Gaulen, the Rector of Chiselborough, was sequestered in 1646 for refusing

to sign the covenant; his goods were seized, and he was kept some time in prison, in spite of a petition in his favour from the parishioners. When he was released he was unable to obtain his fifths, and the intruding minister offered him two spinning-wheels, once his own property, that his daughters might spin for a living.

The Presbyterian "Plan" for the ecclesiastical organisation of the diocese divided it into nine "classes," but the paucity of suitable ministers and elders caused the nine to be reduced to four. The Bath "class" contained twelve ministers and thirty-two elders. The Baptists appear to have formed a congregation as early as 1630, which at first met in the woods near Taunton, and finally settled at Hatch. About 1648, Sims, a Baptist, preached in the church of Middlezoy, and was seized by the Presbyterians for preaching without a licence. In 1650 Cromwell caused the magistrates to grant the use of the Shirehall at Chard to a congregation of Baptists. In 1653 an Association of Baptist Congregations was formed for Somerset, and in 1656 they put forth a Confession of Faith.

At the Restoration, Bishop Pierce returned to his see, which he retained till his death, in 1678, at the age of ninety-four. There were about eighty seceding ministers of this diocese, in 1662.

The name of Bishop Ken unites the diocese with the resistance to James II.'s schemes for the advancement of popery, for he was one of the seven bishops sent to the Tower, and with the religious difficulties caused by the charge of dynasty in William III., for he was one of the non-juring bishops; nine of the beneficed clergy of the diocese followed his example in the latter case.

Hannah More, known elsewhere chiefly by her writings, is known in this diocese for the religious revival which the labours of herself, her sister, and her friends, effected in the Mendip district.

The diocese consists now, as always, of the entire county of Somerset; population, 427,705; 3 archdeaconries, viz. Taunton, Bath, and Wells; 23 rural deaneries; 491 parishes.*

BAXTER, RICHARD, Nonconformist divine; born 1615, died 1691. Was born at Rowton, Shropshire, of pious parents. He had not a learned education, but by his diligence in after life obtained the reputation of competent learning, was ordained and made Vicar of Kidderminster in 1640. He endeavoured to remain neutral during the Civil War, and with that view left Kidderminster and returned to Coventry. But when the Presbyterian army chaplains generally left the army to be ministered to by independent and fanatical officers, Baxter joined the army, and endeavoured by his preaching to maintain the principles of the Puritans. When Cromwell usurped supreme power, Baxter again fell back into retirement. He was one of the leading Nonconformists who, on the eve of the Restoration, visited Charles II. at Breda, and endeavoured to obtain promises in favour of a modification of the Church in the direction of Presbytery and Calvinism. In pursuance of the conciliatory policy of the Church and the Court, he was made one of the king's chaplains, and offered the Bishopric of Hereford; but declined it. He was one of the Nonconformist divines who assisted at the Savoy Conference. On the settlement of the Church, and the passing of the Act of Uniformity, he was one of the considerable group of ministers who, declining to accept the settlement, had to vacate their livings. He continued, however, to minister to co-religionists, and was in 1665 arrested and imprisoned, but at once liberated by the Government. The Declaration of Indulgence enabled the Nonconformists generally to resume the celebration of Divine Worship; and Baxter, settling in London, established, with the aid of

* This article is compiled from the 'History of Bath and Wells,' by the Rev. W. Hunt, published by S. P. C. K., which see.

Owen, Manton, and others, the Pinner's Hall Lectures, which were carried on till 1695.

In the reign of James II. Baxter was brought before Jeffries for his Paraphrase of the New Testament, which was charged with being so paraphrased as to make it a scandalous and seditious book, and suffered two years' imprisonment. He died in 1691 at the age of seventy-six.

He was a man of considerable genius and eloquence, of earnest piety and moderate principles, and a diligent and successful parish priest. He was a voluminous writer; he is said to have composed 145 works in folio, and 63 in quarto; out of them the 'Narrative of his own Life and Times' has an historical value; but his memory is chiefly kept alive by two of the smallest of them, 'The Saints' Everlasting Rest,' and 'The Call to the Unconverted,' which have ever since been among the most popular of our English books of the class to which they belong.

BEAUFORT, Henry, Cardinal, was one of the great statesmen bishops of the time of Henry V. and VI. There were three Beauforts, sons of John of Gaunt by Catherine Swynford, whom he married after their birth, and obtained their legitimation by Parliament in the reign of Richard II.; they were therefore the half-brothers of Henry IV. and uncles of Henry V. While Arundel [*see* **Arundel**] represented the constitutional traditions of the late reign, the Beauforts were the king's friends, and were a tower of strength to him. Henry Beaufort, while still very young (1397), was made Bishop of Lincoln. In the latter part of Henry IV.'s reign, the state of the king's health threw much of the burden of the government upon others. The Prince of Wales took a prominent part in affairs, the Beauforts were his supporters, the bishop having been probably his tutor, and certainly his confidential adviser. On his accession as Henry V. (1413), he removed Arundel, and gave the great seal to Beaufort. On the death of Wykeham in the following year Beaufort succeeded him at Winchester. In 1417, on the departure of the king for the French War, Beaufort resigned office, and went on pilgrimage to Palestine; the king's uncle, the Duke of Bedford, being left as the king's lieutenant, and Bishop Longley as chancellor. On his way to the Holy Land, when he had reached Ulm, he was invited by the emperor to visit the Council then sitting at Constance,* in the hope that his reputation and authority might help in settling the dispute on which the Council seemed about to make shipwreck, viz. whether to proceed first to the election of a pope, or to the reformation of the Church. Beaufort recommended the former course, and his advice was accepted. In 1421 he was godfather to the young prince, afterwards Henry VI. The king died in the following year, and a Council of Regency was appointed, in which the Duke of Bedford, Duke Humphrey of Gloucester, and Bishop Beaufort, were the principal members; Beaufort being made chancellor in 1425, when Bedford went to take command in the French War. The home government was distracted by quarrels between Duke Humphrey and the bishop, which went so far that the bishop garrisoned the Tower against Duke Humphrey, and sent for the Duke of Bedford to mediate between them. A reconciliation was forced upon them by Parliament, but Beaufort resigned the great seal and left the kingdom in 1426, and did not return till 1428. In the mean time he had been made cardinal and legate and commander of a crusade against the Hussites. When he had collected money from the clergy for his crusade against the Hussites, and had raised troops, Bedford at that juncture needing reinforcements in France, Beaufort assented to the desire of Parliament to transport his troops to France, and employ them there for six months, before

* Hallam, Bishop of Salisbury, who was one of the English representatives to the Council, had died there a little while before.

proceeding to Germany. On his return to England in 1428, his cardinalate, his legateship, and his war against the Hussites, had cost him the favour of the people. Archbishop Chichele protested against his being allowed to act as legate, and a royal proclamation forbade him to do so. Duke Humphrey renewed his opposition, and tried to deprive him of his bishopric, and to have him excluded from the Council; and he retired to France. After Bedford's death (1435), Beaufort was the only great statesman left, and he took the lead in the councils of Henry VI., and was his chief adviser, and was permitted to exercise authority as legate. He died 1447, his great antagonist, Duke Humphrey, having died a month previously, and was buried in Winchester Cathedral, under a magnificent tomb which still remains. Shakespeare was a dramatist, not a historian, and habitually adopted the popular traditional view of historic characters; he has blackened the character of Cardinal Beaufort in order to heighten that of Duke Humphrey by contrast. The truth is that the Duke of Gloucester had no element of greatness in his character, while Beaufort was a great statesman. "Beaufort, by his long life, high rank, wealth, experience, and ability, held a position almost unrivalled in Europe; but he was neither successful nor disinterested; fair, and honest, and enlightened, as his policy may have been, neither at the time nor ever since has the world looked upon him as a benefactor. He appears in history as a lesser Wolsey" (Bishop of Chester (Stubbs), 'Constitutional History of England,' iii. 662). But there is no historical ground for the dark traits by which the dramatist has given tragic effect to his character.

BECKET, THOMAS, Archbishop of Canterbury; born, 1118; died, 1170. The romantic story which used to be told of Becket's parentage may be dismissed as entirely fabulous. His origin is well ascertained. His father, Gilbert Becket, was a Norman, a merchant in Cheapside, London, and at one time held the office of Portreeve; his mother's name was Roesia or Matilda. He was educated at the house of the Canons Regular of Merton, and in London, and was then taken into the household of Richer de l'Aigle at Pevensey Castle. Thence he went to the University of Paris to complete his education. When just of age his father failed in business, and Thomas returned to London, and entered the office of a kinsman of the strange name of Eightpenny, who was clerk to the Portreeve, the office which his father had formerly filled. After three years of this apprenticeship to business, he was made known to Theobald, Archbishop of Canterbury, who took him into his household, and soon discovered and encouraged his remarkable talent. The archbishop enabled him to study for a year at Bologna, and employed him in his affairs at the Papal Court. His patron provided him, according to the custom of the time, with several benefices, the Rectories of St. Mary-le-Strand, and Otford in Kent, a Prebend in St. Paul's and another in Lincoln, and lastly with the Archdeaconry of Canterbury. On the accession of Henry II., Becket was taken into the king's service and made chancellor. He soon became a personal favourite of the king, who heaped honours and revenues upon him, and employed him in the most important affairs.

The new chancellor was only thirty-eight years of age, and was not only an able statesman, but a pleasant companion, handsome in person, cultivated in mind, gay and cheerful in disposition, fond of field sports, magnificent in his tastes. The young king, a little over twenty years of age, entertained a friendship for him, and treated him with familiarity. William Fitz Stephen says that the chancellor was famous for the magnificence of his household, and his profuse and costly hospitality. Earls and barons sat daily at the high table on the dais, knights and gentlemen crowded the long tables of his hall. Gold and silver dishes decked the table, and the most costly viands and wines

were provided. The young king would sometimes ride into the hall in the middle of the meal, throw himself off his horse, leap over the high table, sit down beside the chancellor, and join in the festivity. Becket took part in the War of Thoulouse in full armour, at the head of 700 knights of his own estates, besides 1200 men in his pay, and 4000 footmen, and distinguished himself in the combat. When peace was made, the chancellor was sent as ambassador to France with such a magnificent train that all beholders said, "If such was the chancellor, what was the king?"

Henry on his accession had found the country in great disorder after the civil wars and anarchy of the reign of Stephen. Every petty baron had built himself a strong castle, ruled his estates, and waged war on his neighbours, without restraint from the law; so that the people had suffered from cruel oppression, while the king had been reduced to the condition of little more than the greatest of the barons, ruling his own estates, and having certain feudal claims on the rest of the baronage. The young king had set himself to work with a statesmanlike plan, great ability and energy, and with considerable success, to reduce this anarchy to law and order. He compelled the dismantling of the castles which had been erected without royal license; reduced the armed following of the nobles by excusing them from serving in his foreign wars, on payment of a pecuniary commutation, with which he hired mercenary troops; and at the same time he balanced the military power of the nobles by reorganising the ancient popular force of the *fyrd*, or militia, under the sheriffs of the counties, to secure order at home. The king further organised the legal department of the government, and established the system of judges of assize and justices in Eyre. His aim was to abolish the feudal jurisdictions, and to establish a system of equal law and justice for all men over the whole kingdom.

There was another exceptional jurisdiction in the country to which the king next turned his attention. William the Conqueror had separated the civil and ecclesiastical jurisdictions, and given to the clergy courts of their own [*see* **Ecclesiastical Courts**], which took cognisance not only of ecclesiastical causes, but of ecclesiastical persons also. The result was that if an ecclesiastic committed a crime he could not be tried and punished by the king's justices, but must be handed over to the ecclesiastical authorities. Now the ecclesiastical law, though more severe in its dealing with moral offences, was less severe than the civil law in the punishments which it inflicted for crimes; the result was, that in many cases a clerk convicted of a crime for which the civil law would have hanged him, escaped with a term of imprisonment.

The king desired to deprive the clergy of this privilege, and to make them subject to the jurisdiction of the royal courts. On the death of Archbishop Theobald, the king thought that the time had come for carrying out his plans, and he nominated his chancellor to the archbishopric in the belief that he who had aided him in his previous reforms would willingly lend himself to the further reforms contemplated. Becket said words which might have warned the king: "If you do as you say, my lord, you will soon hate me as much as you love me now; for you assume an authority in Church affairs to which I shall not consent, and there will be plenty of persons to stir up strife between us." It must be remembered that Becket had been trained to public business in the archbishop's household, and knew well the points in which the interests of the Church and of the king diverged.

The chancellor was still only in deacon's orders. On Whitsunday 1162 he was ordained priest, and on the following Sunday was consecrated bishop, and appointed the latter day to be observed hereafter in the English

Church as the festival of the Holy Trinity. The archbishop at once resigned his office of chancellor, began to lead an ascetic life, and seemed to seek only to devote himself to the duties of a good bishop.

The king had been absent in his continental dominions at the time of the archbishop's consecration. On his return in the following year, Becket soon found himself in a position of antagonism to the king. At a Council at Woodstock (1163), the king proposed to transfer to the crown a customary payment made, under the name of "Danegeld" or "Sheriffs' aid," to the sheriffs for their services to the community. Becket opposed it, and the king abandoned the project. It was the first time since the Conquest that the representatives of the nation had opposed the financial demands of the Crown. Soon after, at a Council at Westminster, the king proposed that a clerk convicted of a crime should be handed over to the king's justice. The proposal seems reasonable in the abstract, but the special circumstances must be taken into account. In the imperfect state of mediæval law, and with mediæval habits of injustice, was it expedient that the clergy should surrender the advantage of their own more scientific system of law and the protection from arbitrary treatment which their own courts afforded them? At first the bishops were disposed to accept the king's proposals, but the archbishop opposed them, and brought the majority of the prelates round to his views. The king was greatly enraged, and both parties sent envoys to the pope to engage his influence in the matter. The pope acted with his usual tortuous policy: temporised, gave ambiguous replies, said enough to encourage the archbishop without saying enough to make a breach with the king; did not sanction the king's proposals, but recommended the bishop not to quarrel with him.

Becket seems to have tried to follow this temporising policy. He agreed to consent to the king's proposals. The king required that this should be done in legal form by the Church assembled in Council, and a Council was convoked at the Castle of Clarendon, near Salisbury, for the purpose. Then the proposed Constitutions (as the canons promulgated by an archbishop and accepted by a national Synod are technically called), which had been drawn up by Roger de Luci, the Justiciar, were read, and Becket verbally assented to them. He was then required to execute them legally by affixing his archiepiscopal seal. The authorities disagree as to whether he did or did not affix his seal; but they are all agreed that he at once retracted his assent, and proceeded to suspend himself from saying mass, and to do penance, as one who had fallen into a grievous fault.

Then the king began to persecute him under the forms of law, deprived him of his personal property, accused him of malversation in his office of chancellor, and tried to drive him into submission or resignation. The archbishop appealed to the pope, and fled to the continent. Henry confiscated the see, plundered the exile's relations to the number of four hundred, and banished them from the kingdom, making them take an oath to go and present themselves in their ruin and misery to the archbishop. Becket remained in exile six years, residing principally at the Cistercian monastery of Pontigny (which still exists), about twelve miles from Sens.

At length a reconciliation was effected, and the archbishop returned to England, amidst great demonstrations of joy by the people. But he had prepared fresh trouble by sending before him sentences of excommunication on the Archbishop of York, and the Bishops of London and Salisbury for usurping his own functions during his absence. The three bishops set out for Normandy to lay their complaints before the king. Henry ignored the fact that he had given permission for the excommunication; and burst out into

a transport of rage: "A curse on all the false varlets I have maintained, who have left me so long subject to the insolence of a priest without attempting to rid me of him." Four of his knights who had heard the rash words set out at once for England, hastened with some armed followers to Canterbury, found the archbishop in the cathedral, and murdered him on the spot. The news of his death ran throughout Europe, and it was everywhere accepted as a martyrdom. Henry obtained absolution on condition of abandoning his design against the privileges of the clergy.

Shortly miracles were said to be wrought at the martyr's tomb, Pope Alexander canonised him, and St. Thomas of Canterbury became the most popular saint in England, and continued so down to the Reformation. Then Henry VIII. very naturally felt a special hatred of the archbishop who had successfully defied the king in defence of the privileges of the Church, and had his throne broken down and his name erased from the service-books.

The strength of Becket's resistance, and the cause of his subsequent popularity, were that he had on his side the religious feeling of the age. Becket was the champion of the Church against the Crown. '*Materials for the History of Thomas Becket*,' by Canon Robertson; Dean Hook's '*Lives of the Archbishops*.'

BEDE (correctly, Beda, or Baeda), styled the Venerable, was born at Jarrow, 673, died 735, the greatest name the Saxon Church can boast. Was placed at seven years of age in the monastery of Benedict Biscop of Jarrow; ordained deacon at nineteen, and priest at thirty, by John of Beverley, Bishop of Hexham; and passed his whole life in the twin monasteries of Wearmouth and Jarrow. Here he made himself master of the learning of his time; he was familiar with most of the Latin Classics, he knew Greek, and perhaps something of Hebrew. He was accomplished in the usual round of the subjects of the schools—grammar, rhetoric, arithmetic, music. He was learned in the Scriptures and the Fathers. His fame rests especially upon his 'Ecclesiastical History'; he took pains to collect authentic information, he used his materials with great judgment, and the result is a work which is invaluable as a record of the history of the English Church and people of that period. Bede was as remarkable for his piety as for his learning. On the day of his death he dictated to a pupil the last words of a translation of the Gospel of St. John, upon which he was engaged, and died with the *Gloria Patri* on his lips.

BEDESMAN. Bede, prayer, from Saxon, *biddan*, to pray. It was not uncommon before the Reformation for wealthy and charitable people to found hospitals and almshouses for so many poor men or women—thirteen was a favourite number (because the number of our Lord and His Apostles)—under the care of a priest; one of the conditions of the foundation being that in their daily prayers in chapel they should pray for the founder and his relatives. For this reason they were called his bedesmen, and they usually wore a uniform habit, with a badge of the founder's arms on the sleeve or breast.

The people to whom sums of money were given at funerals to pray for the deceased; pensioners, who were in gratitude bound to pray for the well-being of their benefactor, might be called his bedesmen; and generally any one who wished to pay court to a superior, especially if already indebted to him, might insinuate his pious remembrance of past favours by styling himself his bedesman. [*See* next article.]

BEGGARS used to be formally licensed, and the licenses of those authorised to beg were read from the pulpit. They used to assemble at the doors of churches, at the shrines of saints, at burials; some were allowed to go up and down the aisles of the churches, carrying a begging bowl in

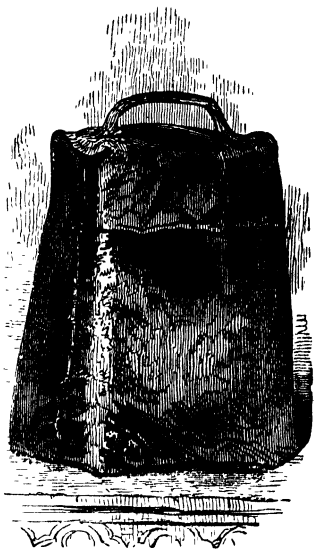
their hands, begging from the congregation. (See *Liber Vagatorum*, 'Yorkshire Archæological Journal,' iii. p. 259.)

BELLS. The golden bells on the hem of the high priest's ephod, which tinkled as he moved about in his ministrations, are the earliest on record. Small bronze bells were found in the palace of Nimroud. Bells were used by the Greeks and Romans for many of the same purposes for which they are still used.

It was not, probably, till soon after 500 A.D. that they came into ecclesiastical use. Those first used in England were hand-bells, made of a plate of metal, beaten into shape, and riveted or soldered at the edge; of a flat oblong, or square section, more frequently than round; sometimes elaborately ornamented. No actual notice of the use of these bells has been observed; but it would seem as if, in the Celtic churches, every priest possessed one as part of the equipments of his office, and it is probable that it was used to give notice of Divine Service; the bells of many Celtic saints are preserved as relics; there are many Irish examples in the Library of the Royal Society, Dublin; in the British Museum, and in other collections; Scotch examples are engraved in J. Anderson's 'Scotland in Early Christian Times'; Welsh examples are noticed in the 'Archælologia Cambrensis,' vol. iii. 230, 301; vol. iv. 167; and in the fourth series of the same journal, vol. ii. 271.

The large bell of cast metal, placed in a belfry or tower, appears to have been first used in Italy and almost contemporaneously in France about 550 A.D. Bede records that Benedict Biscop brought one (together with stained glass and other novelties) from Italy for his Basilican Church at Weremouth. He also mentions a story that on the death of St. Hilda, A.D. 680, one of her nuns heard in the air the well-known sound of the bell which used to awake and call them to prayers, when any one of them was taken out of this world ('Eccl. Hist.' iv. 23). The second Excerption of Egbert (about A.D. 750) commands every priest at the proper hours to sound the bells of his church, and then to say the sacred offices.

A peal of bells is a number of bells so regulated in size, weight, and note as to sound the notes of a diatonic scale. A full ring consists of



Bell of St. Patrick.

seven bells; but peals frequently consist of an octave; sometimes of ten or twelve; and for chimes smaller bells are sometimes added, to the number of more than thirty. The excellence of a ring consists in the rich or sweet quality of the individual bells, their accurate tuning, and lastly their weight and consequent power of tone.

The earliest notice of a peal of bells is in the 10th century. The 'History of the Monastery of Abingdon' says

that Dunstan made with his own hands two bells for that monastery, to which Æthelwold afterwards added two smaller ones, which also were of his own handiwork. The 'History of Ramsey Abbey' records the gift to that abbey by King Edgar in 969 of two bells which cost £20. There is a further record, which occurs between the years 992 and 1002, that four young scholars of the abbey amused themselves by ringing "the great bells which hung from beams in the western tower of the church," and cracked one of them. In the Benedictional of St. Ethelwold (written at Hyde Abbey, A.D. 980) is a picture of a belfry on the roof of a building, containing five bells.

Bells are rung to announce Divine Service. Dunstan in the tenth century, and Lanfranc in the eleventh, laid down regulations for the ringing of the bells. The Lichfield Consuetudinary, c. 1266 (Wilkins, 'Concilia,' i. 498), gives the customary mode of ringing the bells for service: the smallest bell for the ordinary hours, this followed by a medium bell, and that by a still larger, and lastly all the bells together, for vespers and matins; and all the bells in a crash before and after mass, on double feasts and Sundays.

Canons of the English Church from Saxon times down to the sixty-seventh canon of 1603, require that the "passing bell" shall announce when a Christian is passing out of this life, that all within hearing may pray for the departing soul. Usually now the bell does not ring till after the death, when it first tolls 3 times 3 for a man, 3 times 2 for a woman, 3 times 1 for a child; then after a pause announces the age by an equal number of strokes; and then continues to toll at intervals for an hour.

The bells are rung in honour of a bishop's visitation, or of the coming of any distinguished visitors.

A joyful peal proclaims a marriage; a muffled peal some general calamity; a peal rung backward is an alarm signal.

Bells were not anciently baptised, as is commonly said, but they were washed with holy water, anointed with chrism, a prayer of benediction was said, which may be found in the old Pontificals, and they were dedicated in honour of some saint. The most common dedications of bells in England, arranged in the order of their popularity, are to St. Mary, St. John, Jesus, St. Catherine, Trinity, St. Margaret, and St. Peter.

The bells are made to give their sound either by ringing or chiming. In ringing, the bell is first "raised," *i. e.* made to swing in larger and larger oscillations till it rests, in unstable equilibrium, mouth upwards; then it is made to swing completely round at each stroke, and so the clapper strikes upon the bell and brings out its best and loudest tone. Ringing changes is peculiar to England; it consists in ringing in order the different changes possible on the number of bells in the peal; thus the possible changes on three bells are six in number, viz. 1, 2, 3; 1, 3, 2; 2, 1, 3; 2, 3, 1; 3, 1, 2; 3, 2, 1; with a ring of eight bells the possible changes are 40,320 in number. Different names are given to different combinations of changes, for which Mr. Troyte's book on change-ringing may be consulted.

There are different ways of chiming. The bell may be raised with a jerk, so far as to strike upon the clapper which remains stationary; or a cord may be tied to the clapper, which is thus made to strike the stationary bell; or a hammer is arranged so as to strike the bell outside. In the last century "chimes" were very popular, and nearly every large town which had a peal of bells in its church-tower, had a clockwork machinery for chiming a tune, usually a simple psalm-tune, on its bells, at certain hours of the day. Some of these chimes are still in use.

It is a popular error that a silvery tone was anciently given to bells by the addition of silver to the bell-metal. Copper and tin in various proportions, usually about 3 to 1, are the only

metals used. The quality of the sound depends chiefly on there being a sufficient quantity of metal in proportion to the calibre of the bell, and in the soundness of the casting.

The legal control of the bells is regulated by the canons of 1603. By canon 88 the churchwardens or questmen, and their assistants, shall not suffer the bells to be rung superstitiously upon holidays or eves abrogated by the book of Common Prayer, nor at any other times, without good cause, to be allowed by the minister of the place and by themselves. Dr. Phillimore gives the opinion that although the churchwardens may concur in the ringing or tolling of the bells on certain public and private occasions, the incumbent nevertheless has so far the control over the bells of the church that he may prevent the churchwardens from ringing or tolling them at undue hours or without just cause.

Lord Stowell also gave the opinion: "I think that the bells cannot be rung without the consent of the rector; the 88th canon is precise on this point, and is, I conceive, binding upon the churchwardens" (Sir R. Phillimore, 'Ecclesiastical Law,' p. 1757).

BENEDICTINE Order of Monks. The monastic institution introduced into Europe in the fourth century [*see* **Monachism**] rapidly deteriorated. It is the inevitable course of any religious institution begun by its founders in exceptional austerity, that when it comes to include a multitude of less exceptional people, it should tend to relax its principles and reduce its actual observances more nearly to the level of ordinary human life. By the beginning of the sixth century such a general deterioration had taken place in the discipline of the monasteries of Europe, when Benedict was raised up to revive the institution. He lived (480—540) just in that troubled period after the deposition of Augustulus, the last of the Western Roman emperors, when the Western empire was falling to pieces under the power of the barbarians.

The merits of St. Benedict's institution in the eyes of his contemporaries were not only that he revived the ascetic spirit, but that he developed, regulated, and formulated it with so much practical wisdom, that his Rule was adopted throughout Europe, and continued to be the sole monastic Rule for six centuries; and when the next great revival of monasticism took place in the eleventh century, the majority of the new Orders professed nothing more



Benedictine Monk, from MS. in British Museum, Nero D. vii.

than a revival of the observance of the old Rule, and are classed as reformed Benedictines.

The basis of his Rule was the three "Evangelical precepts" as they were called. The men of those ages believed that while the life of eating and drinking, buying and selling, marrying and giving in marriage, was the ordinary life of ordinary men, yet that the gospel had pointed out a higher life for those who aimed at perfection. "All of you be subject one to another;" "to

be married is lawful, but to be unmarried is far better," for those who could observe this precept; "if thou wilt be perfect, sell all that thou hast and give to the poor, and come and follow Me;" "having food and raiment, therewith to be content." On such texts as these were based the three evangelical precepts of poverty, chastity, and obedience, which formed the basis of the Benedictine as of all monastic Rules. To have no property, no family, no self-will, seemed to deliver a man from the riches, and cares, and pleasures which are the hindrances to the spiritual life.

A very important feature of St. Benedict's development of the institution was that he required of those who took him as their guide a life-long self-dedication by formal vows: and after the example of Samuel in the Old Testament and of St. John Baptist in the New, he allowed parents to dedicate their children to this life by formal vows.

But a man cannot spend all his days in meditation and prayer; it is better for his spiritual well-being that he should have some active work to do; moreover, the ideal of the perfect life required that he should live of the labour of his own hands. The Rule of Benedict drew up a plan of life which regulated the entire time of the religious. Prayer was distributed over the day and night at fixed hours; the time of the infrequent frugal meals was fixed, and all ate at a common table. Instruction, meditation, reading, work, relaxation, all had their appointed hours; and it was on the wise regulation of these that great part of the success of the Rule depended. His contemporaries looked upon Benedict's Rule as having a measure of inspiration. Its success was immense. From his mountain monastery of Monte Cassino it spread all over Europe. The existing monasteries experienced a revival of the ascetic spirit, and adopted the new Rule. Monastic communities became the refuges of civilisation, as well as of learning and religion, in the stormy times which succeeded the break up of the Roman Empire. They preserved, studied, and transcribed the works of classical and Christian antiquity; taught the young; were the historians of their times; were citadels of order, civilisation, and religion, during the disorder of the middle ages. New monasteries were founded among the barbarian tribes outside the limits of the old empire, and grew into great communities, who cleared the forests, cultivated the land, civilised the surrounding barbarians. There is no great historian of those times who does not recognise the important part which the monasteries played in them as the preservers of the learning and religion of the old Roman world, and the instructors of the new world of modern Europe in literature and the arts of life, in the organisation of civilisation and government, as well as in the doctrines of religion and the spirit of devotion.

The following is a brief summary of the Rule of St. Benedict, taken from Stevens's 'History of Abbeys and Monasteries,' vol. i. p. 163:

He ordains that they receive into his Order all sorts of persons without any distinction: children, boys, youths; the poor and the rich; gentlemen, peasants, and such as are born free; the learned and the unlearned; laymen and clergymen.

The children, the novices, and the monks were to lie in separate dormitories. Every one to make his bed apart, divided from the others, with hangings or a boarded partition, and there was to be one monk to every dormitory, to observe the behaviour of the rest. The prior was to preside over the whole community, which was to be divided into tens, over each of which was to be a dean, and the abbot was to have absolute power over all the monks, whom he was, however, to govern rather by his example and prudence than by his authority. The abbot helped the cellarer in such things as regarded their temporalities,

and the prior, deans, and masters in those things which regarded their spiritual concerns. All the monks were to help in turns in the service of the kitchen, the bakehouse, the garden, and the other offices; and even in entertaining strangers, who were to have their apartments and their refectories apart, and to have the same diet as the monks, there being no allowance to serve any person with flesh, upon any pretence whatsoever, whether of distinction or dignity.

As for the Divine Service, St. Benedict takes up eleven chapters of his Rule to regulate the method thereof, setting down the number of lessons, canticles, and responses. From November to Easter they were to rise at the eighth hour of the night (that is, at two in the morning). The abbot himself was to ring to the several hours of service, or at least to give that in charge to some very regular father. They were not to go to bed again after matins, the time that remained till day was to be spent in reading, meditation, and learning the Psalms. After Prime they went to work, in which they were employed from the first hour till the fourth (*i. e.* from six till ten), beginning from Easter till the 1st of October; and after the 1st October till Lent, the work began at the third hour and ended at the ninth (*i. e.* from nine a.m. till three p.m.). At the first erecting of this institution no mass was said on working days, but only on Sundays and solemn festivals, on which all the religious men were obliged to receive the Holy Communion. After dinner they read and worked again; but if there was any one that could not meditate nor read, he was to do the more work. The easiest labour was to be given to the weak and tenderly bred, and the hardest to such as were stronger; and if the monks were employed without the monastery, either at harvest or any other work, when the bell rung for Divine Service they were to kneel down and perform it where they were.

Every religious man was to have two portions a day, and sometimes a third of herbs, a pound of bread, and a measure of wine, which contained about three-quarters of a pint, the third part whereof was to be laid by when they were to sup. There were no fasting days between Easter and Whitsuntide; but from Whitsuntide till the 13th September they were to fast Wednesdays and Fridays; and from the said 13th September until Easter every day. The Lent fast was more rigid. During that time the monks mortified themselves, retrenching something of their food, their drink, their sleep, their conversation, and other conveniences of life. During both fasts they had but one meal. On the fasts of the Order that meal was eaten at None (*i. e.* after three o'clock in the afternoon); but in that of Lent, after Vespers (or Evensong).

Their abstinence from flesh, at least from that of four-footed creatures, was to be perpetual, and only the sick were to be allowed any.

To the above may be added the following notes of the Benedictine Rule from Fosbroke's 'British Monachism,' p. 66.

Abbot to represent Christ—to call all his monks together in important affairs, and afterwards adopt the advice he thought best. Obedience without delay; silence; no scurrility, idle words, or such as excite laughter; humility, patience in all injuries; manifestation of secret faults to the abbot; contentment with the meanest things and employment; not to speak when unasked; to avoid laughter; head and eyes to be inclined downwards; to rise to church two hours after midnight; every week the Psalter to be sung through; to leave the church together at a sign from the Superior. Light in the dormitory; to sleep clothed, with their girdles on, the young and old intermixed. Upon unsuccessful admonition, and public reprehension, excommunication to follow; and on failure of this corporal chastisement.

For light faults the lesser excommunication, or eating alone after the others have done; for great faults separation from the table, prayers, and society, and neither himself nor his food to receive the benediction; those who joined him or spoke to him to be themselves excommunicated; the abbot to send seniors to him to persuade him to humility and making satisfaction; the whole congregation to pray for incorrigibles, and if unsuccessful to proceed to expulsion. No person expelled to be received after the third expulsion. Children to be punished by fasting or whipping. Loss of wine, subtraction of their allowances, or sitting in the place of disgrace, for tardiness at church or table. Prostration with the face towards the ground without the church gate, when the monks went to prayers, for the excommunicated. Immediate pardon to be sought for a fault in the church; faults in other places, or breaking anything, to be spontaneously acknowledged before the abbot and congregation. Novices to be tried by denials and hard usage before admission; a year of probation; Rule read to them in the interim every fourth month; admitted by a petition laid upon the altar, and prostration at the feet of the monks. Parents to offer their children by wrapping their hands in the pall of the altar, promising to leave nothing to them (that they might have no temptation to leave the house); and if they gave anything with them, to reserve the care of it during their lives. Priests requesting admission to be tried by delays; to sit near the abbot, but not to exercise sacerdotal functions without leave, and conform to the Rule. Strange monks to be received, and if of good behaviour to be entreated to stay. Monks ordained priests to be subject to the Rule and officers, or else expelled. Precedence according to the time of profession. Elders to call the juniors brothers, juniors to call the elders *nonnos* (a familiar corruption of *dominos*), the abbot *dominus* or *pater*. When two monks met, the junior was to ask benediction from the senior; and when he passed by, the junior was to rise and offer him his seat, not to sit down till he bade him. Abbot to be elected by the whole society, and by plurality of votes; his life and prudence to be the qualifications. Prior elected by the abbot, deposable for disobedience. Porter to be a wise old man able to give and receive an answer, who was to have a cell near the gate and a junior for a companion. If possible, to prevent going out of the monastery, water, a mill, garden, oven, and all other mechanical shops to be within the house. Monks going on a journey to have the previous prayers of the house, and on return to pray for pardon of excesses on the way. Impossible things ordered by the Superior to be humbly represented to him; but if he persisted, the assistance of God to be relied on for the execution of them. Not to defend or excuse one another's faults. No blows, or excommunication, without the permission of the abbot. Children might be corrected with discretion. Mutual obedience, but no preference of a private person's commands to those of the Superiors. Prostration at the feet of the Superiors as long as they are angry.

List of Benedictine Monasteries, from the 'Monasticon.' (Those followed by P. were Priories, those followed by C. were Cells, those marked * were Nunneries.)

Abingdon, Berks; St. Augustine's, Canterbury; Bardney, Linc.; *Barking, Essex; Chertsey, Surrey; Christ Church, Cant.; Durham Cath.; Ely Cath.; Folkestone, Kent; Glastonbury, Somerset; St. Peter, Gloucester Cath.; Jarrow, Durham; Lastingham, Yorks; Liming, Kent; Lindisfarne; Malmesbury, Wilts; Peterborough Cath.; Reculver, Kent; Rochester Cath.; Sherborne, Dorset; *St. Mildred's, Thanet; Weremouth and Jarrow, Durham; Westminster; Whitby, Yorks; Winchester Cath.; Worcester Cath., Worcestershire; St. Alban's,

Herts; Amesbury, Wilts; Athelney, Somerset; Bath, Somerset; Beverley, Yorks; Bodmin, Cornw.; Bradford, Wilts; Cerne, Dorset; * Chatteris, Camb.; Chester Cath.; Croyland, Linc.; East Dereham, Norfolk; Evesham, Worcest.; Exeter Cath.; Christ Church Cath., Oxford; St. Germain's, Cornwall; Horton, Dorset; Hyde, Hants; St. Ives, Hunts; Michelney, Somerset; Milton Abbots, Dorset; Modney, Norfolk; * Winchester, St. Mary; Pershore, Worcestershire; * Polesworth, Warwick; Ramsey, Hunts; Ripon Cath.; * Sopwell C., Herts; Spalding P., Lincoln; Stow, Lincoln; Sudbury P., Suffolk; Tynmouth P., Northumb.; Tutbury P., Staffordshire; Wallingford P., Berks; Wetherall P., Cumb.; Wymondham, Norfolk; St. Mary, York; Aldeby P., Norfolk; Alcester, Warw.; * Ankerwyke, Bucks; * Arden, Yorks; * Arthington, Yorks; Bardsey, Caernarvon; Bassell P., Monmouth; * Minchin Barrow, Somerset; Abergavenny P., Monmouth; Birkenhead P., Cheshire; * Blackborough, Norfolk; * Black Ladies of Brewood, Staffordsh.; Blythe P., Notts; * Blythebury, Staffordsh.; Boxgrave P., Sussex; Bradwell P., Bucks; * Bretford, Warwicks; St. James's P., Bristol, Somerset; * St. Mary Magd., Bristol; Bromfield P., Staffordsh.; * Bromhale, Berks; * Nun Burnham, Yorks; * Bungay, Suffolk; Kidwelly P., Caermarthen; Caldey, Pembroke; Canwell P, Staffordsh.; * St. Sepulchre, Canterbury; * Canynton, Somerset; Cardiff P., Glamorgan; Cardigan P., Cardigansh.; * Carow, Norwich; * Castle Hedingham, Essex; * Catesby, Northants; * Cheshunt, Herts; * Chester; * St. Clement's, York; * Clerkenwell, Middlesex; St. John's, Colchester; * Earl's Colne P., Essex; Cranbourn P., Dorset; * Davington, Kent; Deerhurst P., Gloucest.; Deeping P., Linc.; * Derby; St. Dogmael, Pembroke; Durham College, Oxford; St. Martin P., Dover; Dunster C., Somerset; Easebourne P., Sussex; Ewenny P., Glamorgan; * Fairwell, Staffordsh.; Farn Island C., Northumb.; Faversham, Kent; Finchale P., Durham; * Flamstead, Herts; Folkestone P., Kent; * Fosse, Linc.; Freston P., Linc.; Godeland C., Yorks; Gloucester College, Oxford; * Godeston, Oxon; * Grimesby, Linc.; * Haliwell, Middlesex; * Halyston, Northumb.; Handale P., Yorks; Hatfield Regis P., Essex; Hedley P., Yorks; * St. Helen's, London; * Henwood, Warwicks; Hinchingbrook, Hunts; Holland P., Lanc.; Hoxne P., Suffolk; Humberstone, Linc.; Ickleton, Cambs; * Ivinghoe, Bucks; * Kington St. Michael, Wilts; * Lambley, Northumb.; Lammand P., Cornwall; * Langley, Leicest.; Leominster P., Heref.; * Littlechurch, Kent; Lindisfarne, Northumb.; * Littlemore, Oxf.; Suffield P., Northants; * Lymbroke, Heref.; Lynn P., Norfolk; Lytham P., Lanc.; * Little Maries, Yorks; * Little Marlow, Bucks; * Marrick, York; Little Malvern P., Worcest.; May P., Scotland; * Molesby, Yorks; Molycourt P., Norfolk; * Monkton, Yorks; Monmouth P., Monmouth; Nesham P., Durham; St. * Bartholomew's, Newcastle; Norwich Cathedral; St. Leonard's P., Norwich; * Nun Keyling, Yorks; Oxney P., Northants; Pembroke P., Pembrokesh.; Penmon P., Anglesey; Pilla P., Pemb.; Pilton, Devon; * Pinley, Warwick; * Polleshoo, Devon; * St. Rhadegund, Cambridge; Ramstede P., Sussex; Reading; Redburn C., Heref.; * Redlingfield, Suffolk; Rindelgross C., Scotl.; * Rosedale, Yorks; * Rowney, Herts; Rusper P., Sussex; Sandwell P., Staffords; Scilly C., Cornwall; Sele P., Sussex; * Seton, Cumb.; Snape P., Suffolk; Snelleshall P., Bucks; * Stanfield, Linc.; * Stamford, Northants; St. Leonard Stamford P., Linc.; Stanley St. Leonard, Glouc.; * Studley, Oxon; * Stratford-at-Bow, Middlesex; Chepstow P., Monmouthsh.; * Swaffham, Cambs; Zallaik, Caermarth.; * Thetford, Norfolk; * Thickhed, Yorks; Totness P., Devon; Tywardreth P., Cornwall; Usk P., Monm.;

Walden, Essex ; * Wallingwells, Notts; Felixstow P., Suffolk ; Warkworth C., * Wilberfosse, Yorks ; Wroxhall, Warwick ; * Wykes, Essex ; * Woolsthorp, Northants ; Yarmouth P., Norfolk ; Holy Trinity P., York ; * Rumsey Hunts, Scilly ; Selsey, Sussex ; * Shepy, Kent ; * Shaftesbury, Dorset ; Tavistock, Devon ; Tewkesbury, Gloucester ; Thorney, Cambs ; Wells Cath. ; * Wherwell, Win. ; * Wilton, Wilts ; Wimbourne, Wilts ; Winchcombe, Gloucester ; Abbotsbury, Dorset ; * Armethwaite, Cumberl. ; Avecot P., Warwick ; Battle, Sussex ; St. Bee's P., Cumb. ; Belvoir C., Lincoln ; Binham P., Norfolk ; Brecon P., Wales ; Burgh Castle ; Burton on Trent, Staffordsh. ; Coventry P., Cath. ; Dudelbyre, Herefordsh. ; St. Edmundsbury, Suffolk ; * Elstowe, Beds ; Ewias P., Herefordsh. ; St. Nicholas P., Exeter ; Eye P., Suffolk ; Eynsham, Oxon ; Hackness P., Yorks ; Hatfield Peverell P., Essex ; St. Guthlac's P., Hereford ; Hertford P., Hertfordsh. ; Horsham P., Norfolk ; St. Bennet of Hulme, Norfolk ; Hurley P., Berks ; * Kilburn, Middlesex ; St. Mary Magd. P., Lincoln ; * Malling, Kent ; Great Malvern P., Worcest. ; Mergate P., Beds ; Middlesborough P., Yorks ; Morfield C., Shropsh. ; Beaulieu P., Hants. ; St. Neot's P., Hunts ; Oswestry, Shropsh. ; Penworthiam P., Lancash. ; Peykirk, Northants , * St. Mary de Pree, Herts ; St. Martin P., Richmond ; Rumburg C., Suffolk ; Selby, Yorks ; Shrewsbury, Shropsh.

BENEDICTION, blessing. The giving of a solemn blessing by one entitled to give it, was understood to convey a blessing on those who were in right disposition of mind to receive it : *e.g.* the priestly blessing in the temple (Num. vi. 24) ; the paternal blessing, as of Isaac (Gen. xxvii. 4) and Jacob (Gen. xlviii. 9—22).

The ancient Divine service included different forms of blessing for different holy days and seasons ; sometimes contained in a book called a **Benedictional.**

The minor orders of the ministry were conveyed by benediction. Monks, nuns, hermits, recluses, &c., were included with benediction. A pilgrim on setting out received benediction.

Things were blessed : as altars, clerical robes and insignia, bells, the fruits of the earth ; in short, anything on which the pious desired to have a special blessing.

It was believed that the blessing could be conveyed through means—as the grace of healing was conveyed by Peter's shadow (Acts v. 45), and the handkerchiefs which had touched Paul's body (Acts xix. 12) ; so loaves of blessed bread were given ; water which had been blessed was sprinkled upon persons, houses, beds, &c. Crosses, images, medals, beads, religious trinkets, were blessed.

In later days the Roman Church has invented a solemn service of Benediction after Vespers ; in which the priest takes from the altar the pyx containing the consecrated and reserved Host, and making the sign of the cross with it over the kneeling congregation, pronounces the words of blessing.

BENEDICTIONAL. One of the service books of the ancient Churches of France, Spain, and England, containing forms of blessing pronounced by the bishop in the mass immediately before his receiving the eucharist, for different Sundays and Festivals. They are usually contained in the Pontifical, but sometimes in a separate book. The Benedictional of St. Ethelwold is a magnificently illuminated MS. in the possession of the Duke of Devonshire : published, with engravings, in the 'Archæologia,' vol. xxiv. These benedictions were not used in the Roman Church.

BENEFICE, *Beneficium*, originally signified an estate held for life on condition of the rendering of certain military services ; and so came to be applied to an estate or a portion of profits, held for life on condition of the fulfilment of civil or ecclesiastical duties. An ecclesiastical benefice is the temporal endowment attached to any permanent office in the Church, as rectory, vicarage,

deanery, prebend, or archdeaconry. Bishoprics are not included among benefices, because the bishop is the superior from whom the benefices are held.

[For the right of presentation to benefices, *see* **Advowson.**]

BENEFIT OF CLERGY. From the time of the Conquest down to the abrogation of the privileges of the clergy by the statute 28 Henry VIII. c. 1, a clergyman convicted of felony, &c., could not be condemned nor sentenced by any civil judge, but was handed over to his Ordinary, who inflicted such punishment as the ecclesiastical law directed; or else admitted him to compurgation, and if he could not purge himself of the charge, handed him back to the temporal authority to be dealt with according to the civil law. At first it was limited to those who had been admitted into clerical orders, and wore the clerical habit and tonsure; but in time a man's ability to read came to be accepted as an evidence of his clerkly character. An Act of Parliament, 4 Henry VII. c. 13, at length distinguishes between lay clerks and clerks in holy orders, and only allows the former to plead their privilege once, and in order that it may be known on any subsequent occasion, orders them to be branded on the thumb. The privilege was further restricted by Acts of Parliament in 1531, 1536, 1541; but was not actually abrogated till 1827 by Act 7 and 8 George IV. c. 28.

BETHLEMITE FRIARS were an offshoot of the Dominicans, observing the same Rule with some small peculiarities, and distinguished by a red star of five rays with a blue circle in the centre, upon the breast of the ordinary Dominican habit. There was one English house of the order settled in London (Bedlam = Bethlehem) and one in Trumpington Street, Cambridge.

BEVERIDGE, William, Bishop of St. Asaph, born 1637, died 1708. Was born at Barrow, Leicestershire. Educated at St. John's, Cambridge, where he distinguished himself by his learning, especially in the Oriental languages. Ordained deacon and priest 1661, and soon after appointed Vicar of Ealing; 1672 chosen Rector of St. Peter's, Cornhill. Here his able, diligent, and successful discharge of all the duties of a parish priest made him and his parish a model for others. In 1674 he was made Prebendary of St. Paul's; 1681 Archdeacon of Colchester, in which office he was equally remarkable for the conscientious fulfilment of its duties, personally visiting every church; 1684 Prebendary of Canterbury and Chaplain to William and Mary. In 1691 he was offered the see of Bath and Wells, from which the saintly Ken had been ejected for refusing the new oath of allegiance [*see* **Nonjurors**], and refused to accept it from a scruple as to its being canonically vacant. In 1704 he was consecrated to the see of St. Asaph, in which he showed the same pious diligence with which he had fulfilled his previous cures. He was only bishop for three years, dying at the age of seventy-one, 3rd March, 1707-8, and was buried in St. Paul's. He was a man of extensive and profound learning; one of that list of divines of the school of the English Reformation who form the backbone of the English Church; one who illustrated his primitive theology in the primitive piety, simplicity, and laboriousness of his life. He left many works, the best known of which are his 'Exposition of the Thirty-Nine Articles,' 'Church Catechism Explained,' 'Private Thoughts on Religion,' and his 'Sermons.'

BIBLE (*τὰ βιβλία* = the Books; Biblia = the Books). From this we derive our word Bible, in the singular number = the Book, for the collective Sacred Scriptures; but the word Bible is not found in this distinctive meaning in English literature till the fourteenth century; in earlier times it was sometimes called Bibliotheca = Library. Our business here is only with the Bible as known in the English Church.

There are indications that the ancient

British Church had a Latin version of the Bible, founded on the Old Latin, and different from the Vulgate, peculiar to itself. (Haddan and Stubbs.)

But the Bible of the Saxon Church, as of all the West, was the Vulgate. And in discussing the subject of English versions of the Bible we must bear in mind that Latin was for centuries the common language of educated men; that most of those who could read at all could read Latin, and that those who could read Latin would prefer to read the Scriptures in the Vulgate, which had a great reputation, to reading it in any translation into the vulgar tongue. The common idea that the Latin Bible was very little read by the clergy as well as the laity in the middle ages, is sufficiently disproved by the way in which their writings are saturated with Biblical allusions and phrases taken from all parts of the Bible.

In those times, however, measures were taken to bring the principal parts of the Bible history, and the more important devotional parts of the Bible, within the reach of the unlearned.

The poem attributed to Cædmon, the monk of Whitby (about 680), is an epic in form, and has in parts all the grandeur of the 'Paradise Lost'; but besides an outline of the Bible history it gives close translations of many passages of Scripture. Others after Cædmon composed religious poems, says Bede. Aldhelm, Bishop of Sherborne, about 706, put out a Saxon version of the Psalter, which is in the Paris Library. Bede just completed a version of St. John's Gospel before his death in 735. There are extant copies of the Latin Gospels and of the Psalms, of the tenth century, with an interlinear Saxon translation. King Alfred at his death was engaged on a translation of the Psalms, which he left unfinished. Ælfric, Archbishop of York, in 1023, wrote an 'Epitome of Scripture History,' with a translation of many parts of the historical books. There is a Norman-French translation of the whole Bible of about 1260. The *Ormulum*, a paraphrase of the Gospels and Acts in the English of Henry II., perhaps never proceeded beyond the original MS. of the author; there is another paraphrase of Scripture of about the same date, under the name of 'Salus Animi' (Sowle-hele.) There are also a good translation of the Psalms in verse, dated in the thirteenth century; a good prose translation by Schorham, 1320; and another of the Psalms, and also of the Gospels and Epistles by the famous Richard of Hampole, who died 1349. The 'Golden Legend,' printed by Caxton, also, amidst much legendary matter, contains a paraphrase of many portions of the Old and New Testaments.

Lyndewood, the learned lawyer and divine, writing 1430, implies that there were versions of the whole Bible as well as of parts of it made before Wiclif's. And Sir T. More says expressly, "The whole Bible was before Wiclif's days by virtuous and well-learned men translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read."

Cranmer in the preface to his Bible says: "It is not much above a hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue within this realm."

And Foxe ('Saxon Gospels, Dedication') says, "If histories be well examined, we shall find both before the Conquest and after, as well before John Wickliffe was born as since, the whole body of the Scriptures by sundry men translated into this our country tongue." *

It is, however, right to say that some doubt has been thrown upon these statements by the non-discovery of any such versions, or any trace of them.

Wiclif's Bible [*see* **Wiclif**] then is the first translation of the whole Bible with which we are acquainted. The time was ripe for the production of such a work. By the middle of the fourteenth century the English language had attained a high degree of copiousness, vigour, and refinement, and an

* 'Blunt's Reformation,' p 504.

English literature was coming into existence. 'Piers Ploughman's Creed' and the works of Chaucer belong to this century, and prove the existence of a large number of cultured readers desirous of having the great subjects of intellectual interest put before them in their mother tongue. Though it is rightly called Wiclif's Bible, yet Nicholas de Hereford, one of the leaders of the Lollard party in the University of Cambridge, translated the Old Testament from Genesis to Baruch, and the whole work was carefully revised during Wiclif's life-time by Purvey, who was his friend and curate. The salient features of Wiclif's translation are (1) That it was taken entirely from the Vulgate with assistance from the works of Nicholas de Lyra; England had to wait another two centuries for the revival of the ancient learning which made a new English translation from the original languages practicable. (2) Its studied homeliness of style. The reputation of the author, as the leader of a great religious movement, gave a wide circulation to the Book, and the Book contributed largely to popularise the religious movement with which its author was connected. It was the errors connected with that movement, rather than any faults in the version, which set the ecclesiastical authorities in motion against the version, and led to the famous seventh constitution of Archbishop Arundel set forth in the provincial synod of Canterbury 1408, which decreed "that henceforward no unauthorised person shall translate any portion of Holy Scripture into English, or any other language, under any form of book or treatise; neither shall any such book or treatise, or version made either in Wiclif's time or since, be read either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved either by the bishop of the diocese, or, if necessary, by a provincial council."

The invention of printing at once led to a greatly increased circulation of the Latin Bible. Coburger of Nuremberg, and probably other continental printers, had established warehouses in London for the sale of Latin Bibles as early as 1480, and perhaps earlier. Printed English versions soon followed. The first was that of Tyndale [*see* **Tyndale**]; the most important feature of which is that it was the first attempt at an independent translation from the original languages. Tyndale, a poor and unknown scholar, failed to find in England the patronage which would have given him leisure for the great work which he aspired to produce; he therefore went to Hamburg, and thence to Cologne, where the first edition of his New Testament was printed in 1525; and being obliged to flee from thence, his publications were continued at Worms, Antwerp, and Marburg.

The innovations in his translation were startling, and in many places his renderings were open to the charge of favouring unorthodox opinions, and his prefaces and notes were of such a tone that it is not to be wondered at that they were condemned by the ecclesiastical authorities, preached against at Paul's Cross, and burnt there by the hangman. A second edition was bought up before it reached England, and destroyed. But new editions, pirated editions by other printers, and modified editions by other editors, were multiplied. Within the first ten years from its publication probably as many as fifteen distinct editions of not less than 3000 copies each, were printed and introduced secretly into England in defiance of the penalties attaching to their possession (Stevens).

But the authorities both of Church and State were aware of the importance of putting forth a trustworthy English Bible, and in 1534 Convocation petitioned the king "that the Scriptures might be translated into the vulgar tongue by some honest and learned men to be nominated by the king, and to be delivered to the people according to their learning" ('Wilkin's Concil.' iii. 770). Cranmer made a

beginning by taking "an old English translation of the New Testament," dividing it into nine or ten parts, and sending these portions to various bishops and others to make a perfect correction thereof. "And the same course, no question, he took with the Old Testament."

Meanwhile, Miles Coverdale, a friar of the Augustine convent at Cambridge, which was the head-quarters of the reforming party in the University, was connected with a new translation, whose history has long exercised the ingenuity of students. Mr. H. Stevens,* a great authority on the subject, has recently brought together evidence, which leads him to the conclusion that Jacob van Meteren of Antwerp, who he thinks was the actual translator, employed Coverdale to set forth the new translation; and that it was printed at Antwerp in 1535, with a title-page designed by Holbein. The work had a considerable sale; seven distinct editions, with continual amendments, were published between 1539 and 1541. All the editions have woodcut borders to title-page; in the edition of Nov. 1540 and subsequent editions the arms of Cromwell, who was beheaded 28th July, 1540, are obliterated. That Cromwell patronised the undertaking is indicated by its being dedicated to the king.

It was a second-hand translation, professing on the title-page to be out of the 'Douche' (perhaps Luther's German Version) and the Latin, and an examination of the text shows that the translator had also made some use of Tyndale. Coverdale was a competent scholar, and his Version a work of merit. It was published in 1535, and, according to Mr. Stevens, it was the Bible alluded to in one of the injunctions issued to the clergy by Cromwell, as Vicar-General, in 1536, ordering that there should be provided "one book of the whole Bible, of the largest volume, in English, and the same set up in some convenient place within the said church that ye have care of, whereas your parishioners may most commodiously resort to the same and read it." ('Wilkin's Concil.' iii. 815.)

In 1537, two years after the publication of Coverdale's Bible, appeared another translation under the name of Thomas Matthew, an alias of John Rogers, the first martyr under Queen Mary, who was a friend of Tyndale's. This was printed abroad for Grafton and Whitchurch, the king's printers, and at Cranmer's request licensed by Cromwell for general use. It reproduces Tyndale's New Testament entirely, and his Old Testament as far as 2 Chron., the rest being taken with occasional modifications from Coverdale, and its prefaces and notes are boldly in favour of ultra-reformed views. But in a new edition in 1539, the prefaces are suppressed, and the notes systematically toned down.

In 1539, still another translation was made by Richard Taverner, one of the Canons of Wolsey's new college of Christ Church, Oxford. He acknowledges his obligations to the previous versions, without naming them; he avows that the work is not one which can be done absolutely (=completely) by one or two persons, but requires "a deeper conferring of many learned writers together, and also a juster time and longer leisure," but says that he has used his talent as he could.

The preceding were all private ventures. But at length a Version was produced which received the countenance and sanction of the authorities of Church and State. Cromwell was the prime mover, Coverdale the editor: it was printed in Paris, and published in 1539, and is the book known as the 'Great Bible' because of its size. Its pages are 15 × 19 inches. It is the text of Matthew revised. In April 1540 a second revised edition was printe l in London, with Cranmer's preface, and under his name, and on the title-page, "Appointed to the use of the Churches."

* Stevens's 'Catalogue of the Bibles in the Caxton Exhibition of 1877,' p. 38.

The English exiles who fled to the continent on the accession of Queen Mary, many of whom settled at Geneva, composed a very influential colony, who devoted themselves with an enthusiasm heightened by their suffering for it, to the maintenance of the Reformed Faith. Dissatisfied with the previous Versions of the Bible, they combined to produce still another translation, of which the New Testament, translated by Whittingham, was printed at Geneva by Conrad Badius in 1557, and the whole Bible in 1560. The New Testament was a revision of Tyndale's collated with the 'Great Bible.' The Old Testament was a decided advance on the 'Great Bible,' being brought nearer to the Hebrew. The Genevan Version was in several respects a more popular work than its predecessors, and for sixty years was the most popular of all. It was smaller and cheaper; it, first of all the English versions, adopted the division into verses; its notes were really helpful in difficult places, and were spiritual and evangelical in tone; and it was accompanied by a Bible dictionary of considerable merit. It had other features of a more strongly party complexion: it prefixed a calendar which seemed purposely to ignore the Church's order of daily lessons; it ignored the ancient saints' days, and introduced the deaths of the great Reformers as if in substitution for them. Its notes breathed the spirit of the Swiss school, not only in theology, but in politics. Its circulation in England was permitted; with a dedication to Queen Elizabeth. It was the favourite version of the Puritan party, and held its place during the time of the 'Bishops' Bible,' and even against the 'Authorised Version' of James, for at least thirty years.

But the orthodox party were not content to leave the people no other choice than the great black letter 'Great Bible,' and the handy, useful, attractive Genevan Book. Archbishop Parker, with the assistance of eight bishops, and several deans and professors, brought out in 1568 a new version in a magnificent folio, adorned with copper-plate engravings and woodcuts, known as the 'Bishops' Bible.' It was avowedly based on Cranmer's 'Great Bible,' but with amendments. It never received any royal recognition, but Convocation in 1571 ordered it to be placed by every bishop in the hall or large dining-room of his house, that it might be useful to servants or to strangers, and that it should be placed in each cathedral, and, so far as could conveniently be done, in all the churches. But "of all the Versions it had probably the least success. It did not command the respect of scholars; and its size and cost (27*s.* 8*d.*) were far from meeting the wants of the people" ('Bible Dict.'). There were therefore for a time three versions in common use at the same time—Cranmer's or the 'Great Bible,' the 'Genevan,' and the 'Bishops'.' Three quarto editions of the 'Great Bible' were printed in 1569, and none after that year. No edition of the 'Bishops'' was issued after 1606.

To give a complete sketch of the English Versions, it is convenient to mention here the Douay Version put forth by the Papal party. In 1568, a body of English Roman Catholics repaired to the town of Douay in Flanders, and erected a college or seminary, for the education of priests destined for the reconversion of England to the Roman obedience. The leaders of the enterprise recognised the necessity of meeting the many Reformed Versions by putting forth an English Version of their own, with critical words and passages rendered in their sense, and with prefaces and notes combating the "errors" of the other Versions. This Romish Version of the New Testament was put forth by the English College at Rheims in 1582, and a second and revised edition at Antwerp in 1600. The Old Testament was issued by the English College at Douay in 1609-10. Together they have continued to be the English Bible of the Papal party to the present time.

At the Hampton Court conference an objection was made on the side of the Puritan party to the portions of Scripture in the Prayer Book (taken from the Great Bible Version) as inaccurate, whereupon King James expressed an opinion in favour of a new Version. The work was one in which the king's learning and his theological training were calculated to make him take an intelligent interest, and he used his authority to order the work to be undertaken, to enlist the services of a large body of revisers, and to lay down the principles of the revision. Out of a list of fifty-four selected scholars and divines, forty-seven were actually engaged in the task; these were divided into six companies, four companies for the Old Testament, and two for the New Testament, each company being engaged upon certain portions of the work; each person was to bring his own corrections, the company to discuss them, and having finished their work to send it on to another company, and so on; differences of opinion between two companies to be referred to a general meeting. At the end of two years the companies had accomplished their task. Lastly, one person was selected from each company, and these six editors spent nine months in London seeing the work through the press. The Dedication to the King and the Preface to the Reader were written by Dr. Miles Smith. Though the Version thus accomplished has come to be called the "Authorised" Version, yet, in fact, it was left to make its own way by its own merits, and only gradually superseded the others. Those merits have been more and more clearly recognised during the two and a half centuries that it has been in use—its accuracy as a translation, its strong idiomatic English, its felicitous renderings, and its musical rhythm. It is to be noted that the English is not that of James's time; the revisers, according to their instructions, carefully retained the language of the earlier Versions. It was expressly ordered that the Version, which was intended to be the general Bible of the English people, should not be weighted with prefaces and notes which had given a party tone to some previous Versions; but a number of notes were put into the margin which need a word of explanation. Some of these, indicated by a reference letter, were references to parallel texts. Others, indicated by italics, were in the nature of notes; two-thirds of those in the Old Testament are mere literal renderings of the original Hebrew or Chaldee text; thirty-five in the New Testament are various readings in the original Greek text; others have to do with the translation, and are alternative renderings; a few are explanations of proper names. One curiosity of the new Version is that there were two separate issues of it in the same year (1611), "distinct throughout every leaf," with many small differences, as if the text had been finally corrected by two different persons; these two standard copies, Mr. Stevens suggests, were sent to two different printing offices, and so the two versions continued to run on side by side for several editions.

Notwithstanding the acknowledged merits of the "Authorised Version," and the grave objections to any meddling with a Bible which had the venerable claim of two centuries and a half of acceptance; which formed a bond of union among nearly all the various denominations into which our English Christianity is unhappily divided, a bond of union between English speaking Christians scattered all over the world; yet the progress of Biblical scholarship had produced among scholars and those acquainted with the results of their labours, a certain amount of dissatisfaction with the Version. It was acknowledged that there were some mistranslations which ought to be corrected, and that the sense of the originals might in many places be more exactly represented; and it was felt that it was the duty of the authorities of the Church to see that the Bible read in Divine Service, and put into

the hands of the people, should be the most accurate possible Version of the sacred originals.

This feeling at length found authoritative expression in a resolution in favour of revision passed in the Convocation of Canterbury in February 1870, and in a scheme for the conduct of that revision drawn up by a Committee of Convocation in May of the same year. Two companies of divines and scholars were formed, one for the Old Testament, the other for the New Testament. The co-operation of American scholars in the work was invited, and ultimately two committees were formed in America to act with the English companies on the basis of the principles and rules laid down by the Committee of Convocation. The English companies also co-opted representative scholars of the principal Nonconformist bodies, with the view of obtaining their confidence in, and acceptance of, the new revision. The general idea of the revision was "to introduce as few alterations as possible into the text of the Authorised Version consistently with faithfulness," and to make no change in the text without the final approval of two-thirds of those present.

The New Testament was published in 1881, after ten years of labour, and an immense number of copies were sold within a few weeks. But then the voice of hostile criticism began to be heard. It was alleged (1) that the revisers, instead of taking the Greek *Textus Receptus* as the basis of their work, had gone much further in the direction of the construction of a new Greek text than had been intended; that the revisers had not been selected with a view to the construction of a new Greek text, and were not the scholars most competent for that work; and that, in fact, in the alterations they had introduced into the Greek text, they had adopted a theory on the subject, and had trusted to MSS., which did not receive the adhesion of scholars specially qualified to deal with that question. (2) Every one found that a vast number of alterations had been made in the Authorised Version which seemed to make very little alteration in the sense, and therefore to be an infraction of the principle "to make as few alterations as possible consistently with faithfulness." These alterations are explained and defended by the revisers in their preface.

The Old Testament was published in May 1885. In it the *Textus Receptus* had been adhered to, and fewer alterations made in the translation than in the New Testament; and most of these alterations seem to have commended themselves to the acceptance of scholars.

The new Version is not put forth with any authority. It is left, as the so-called Authorised Version was, to win its way, if it can, by its intrinsic merits into general acceptance. It is still the subject of discussion, and it is too early to anticipate whether it will, like Parker's Bible, only take a place in the series of Versions interesting to scholars, or whether, like the Authorised Version, it will slowly live down objections, and become the English Bible of the new era of English Christianity upon which in this age we have entered.

Authorities: — Charles Anderson's 'Annals of the English Bible.' Canon Westcott's 'General View of the History of the English Bible.' Prebendary Scrivener's 'Introduction to the Quarto Paragraph Bible,' Cambridge, 1873. J. Eadie's 'The English Bible.' H. Cotton's 'Rheims and Douay.' G. Offor's 'Preface to Bagster's Edition of Tyndale's New Testament.'

Archdeacon Cotton's Editions of the Bible, and parts thereof, in English, from 1505 to 1850. Oxford, 1852.

Lea Wilson's Catalogue of English Bibles, &c. London, 1865.

The Bibles in the Caxton Exhibition of 1877, by H. Stevens. London, 1878.

The British Museum Catalogue, Article 'Bibles,' which will shortly be printed as a separate vol.

A List of Editions of the Holy Scriptures and parts thereof, printed in America previous to 1860. E. B. O'Callaghan. Albany, 1861.

BIDDING PRAYER. A formula of public prayer found in the ancient Greek liturgies, *e. g.* that of St. Chrysostom, in the Gallican liturgy, and in our own service books, in which the priest tells the people in detail what to pray for, and concludes with the Lord's prayer, in which all the previous petitions are supposed to be summed up. In structure, and in the subjects introduced into it, the bidding prayer is near akin to the Litany. The prayer was said on Sunday in the procession before mass in cathedral and collegiate churches; but in parish churches after the gospel and offertory, usually from the pulpit before the sermon, though the ancient Greek custom was to preach the sermon before the προσφώνησις or κέλευσμα.

The 55th canon of 1603 directs that before all sermons, lectures, and homilies (which are not delivered in the course of Divine Service) the preachers and ministers shall move the people to join with them in prayer in this form, or to this effect, as briefly as they may, and goes on to give a form of bidding prayer. There are many ancient forms extant; it seems as if every diocese almost had its own form, or as if they were altered with a good deal of freedom.

In Appendix x. to Dr. Henderson's 'Manuale et Processionale ad usum Insignis Ecclesiæ Eboracensis' (Surtees Society, 1874-5) are forms for bidding prayers in English from the eleventh century to the fifteenth; and a sixteenth century form at the *Preces in Dominicis dicendæ*, at p. 123 of the vol.

Canon Simmons has given us seven pages of notes and illustrations on the 'York Bidding Prayers,' besides a running commentary on those five versions which form the second division of his 'Lay Folks' Mass Book' (Early English Text Society, 1879). *See* Rock, 'Church of our Fathers,' ii. 352-378, On Bidding the Beads; Maskell, 'Mon. Rit.' vol. iii.; 'The Lay Folks' Mass Book,' printed by the Early English Text Society.

BISHOP (ἐπισκόπος = overseer). Of the origin and character of bishops as the successors of the apostolic authority and functions enough has been said in the article on **Apostolic Succession,** which *see*. This article deals especially with the English bishops.

Our first evidence of the existence of a Church here in Romano-British times is the attendance of three diocesan bishops of York, London, and (?) Caerleon, together with a priest and deacon, at the Council of Arles, A.D. 314.

Throughout the conversion of the Anglo-Saxon kingdoms, the first missionaries either were bishops when they began their missionary work, or obtained consecration as bishops as soon as their labours had resulted in the gathering together of a Church. [*See* **Saxon Period.**] Notwithstanding the influence of the monastic institution in the Anglo-Saxon Church, the bishops continued to be the principal centres of Church work, and the absolute rulers of the Church, including the monasteries, down to the Norman Conquest.

The Norman kings introduced the practice of using bishops in affairs of Government, or rather of paying men engaged in the affairs of the civil government by promoting them to Church preferments, including bishoprics.

It may be useful to note that the bishops of the middle ages came from three different sources. Some were the younger sons of royal and noble houses, who were put by the influence of their families, often at an early age, into these great offices in the Church. Henry of Winchester was a grandson of the Conqueror; Robert of Worcester a son of Earl Robert of Gloucester; Hugh de Puiset of Durham and St. William of York were nephews of King Stephen. Henry II. gave York to his son; Henry III. obtained Canterbury for his wife's uncle, and Worcester for his half-brother. Fulk Basset, Bishop of London, was a temporal baron; the Canti-

lupes were bishops of Hereford and Worcester; Arundel a son of the Earl; Beaufort a son of John of Gaunt; Pole was a nephew of Henry VIII. In the thirteenth century many names of noble houses appear in the list of prelates. No doubt it was the dignity and wealth of the sees which led to such appointments, but many of the men so appointed turned out admirable bishops.

Another class were men of ability who rose to office in the civil administration of the country, as what we should now call Secretaries of State, Lord Chancellors, Ambassadors, Judges, &c. These were all clerics to begin with; it was in the ranks of the Church only that men could find the education and training to fit them for such employments; and the benefices of the Church were used to supply them with an income, their routine spiritual functions being for the most part fulfilled by deputy, though in some cases, as Wykeham, Chichele, Waynflete, they made admirable bishops, and made a munificent use of the revenues they had acquired. In later days the king applied to Rome for a cardinalate, with its princely dignity and revenues, as the fitting reward of a great minister like a Richelieu, a Ximenes, a Beaton, or a Wolsey. In the reign of Henry VII. meritorious service became the chief title to promotion. Williams, Lord Keeper under Charles I., was the last great episcopal State official; and was virtually minister. Atterbury was perhaps the last who aspired to such a position.

Others of the great prelates of those ages were men who had risen to eminence by their learning and piety, as St. Hugh and Grosseteste of Lincoln, Killwardby, Peckham, and Bradwardine, Archbishops of Canterbury. Some of these had been monks and friars, and continued to wear their monks' frock and to keep their rule amidst the magnificence of their episcopal state. Not that all the episcopal friars had risen to dignity solely for their spiritual qualities; for some of them had been employed by the sovereigns in affairs of state, and partly for this reason, backed doubtless by the interest of their powerful communities, they had obtained the customary preferment.

In forming a judgment upon these classes of prelates, we must bear in mind that the estimate of the proper sphere of clerical action was wider in those days than in these. The progress of what is called civilisation tends to subdivide work in this as in other spheres. In those days the wise government of the people, the pure administration of justice, the promotion of peace and prosperity on the wider scale of national life, were regarded as ends to which a Churchman, who had special qualifications for work on such a scale, might devote his time and talents as properly as to the government of a see, a monastery or a parish. Or to put the case from the other point of view, in those days men thought it no disadvantage that those who were to direct the great currents of the nation's life, should have received the spiritual training of the cloister as well as the intellectual training of the schools; and should have learnt to look at their work for the State with the eyes of men who had been trained to see everything from the standpoint of religious truth, and to act on religious principles and motives.

As a matter of fact, the Ministers of State, Judges, Ambassadors, of these Middle Ages were usually clerics. In the latter part of Edward III. (1371), Parliament, dissatisfied with the Government generally, petitioned for lay Ministers, and Wykeham, the Chancellor, and Brantingham, the Treasurer, resigned. John of Gaunt, at the head of the Barons' party in the Ministry of Richard II., succeeded for a time in forming a Government which consisted entirely of laymen, because in avowed opposition to the power of the Church; but the list of lay administrators down to the Reformation would be a very short one.

BISHOP, COSTUME OF. The every-day costume of a bishop before the Reformation period was a chimere (a long gown very much like a modern cassock), and over that a rochet, which was like a scanty surplice with a narrow sleeve gathered into a band at the wrist. Over this he might sometimes wear the fur choir amys, like a short cloak with hood. In Parliament and on certain occasions of ceremonial he wore a cope over the other robes, mitre and gloves; and, in his own diocese only, his pastoral staff was borne before him. When he celebrated Holy Communion he wore crossed shoes, chimere, alb (or rochet), sometimes dalmatic, chasuble, gloves, mitre, and pastoral staff.

In the wood-cut from the monumental brass of Bishop Goodrich of Ely are seen the full vestments of a bishop at the celebration of the Holy Eucharist, viz. embroidered shoes, alb with orfrey in front, over that the sub-deacon's tunicle; then the fringed ends of the stole; the embroidered deacon's dalmatic is sufficiently conspicuous; over that the chasuble; what looks like a stiff collar to the chasuble is really the embroidered border of the amice, whose linen folds can also be discerned in front; the maniple hangs over the left arm, the hands are gloved, the left hand holds the crosier with its infula, his right hand holds a book, probably the gospels, and also the Great Seal as the badge of his office of Chancellor, his head is crowned with the jewelled mitre.

The Episcopal costume during the progress of the Reformation and down to modern times has some special interest; one curious illustration of it exists in the British Museum Library. A second edition of the Great or Cranmer's Bible of A.D. 1540 was printed at the cost of Antony Marler, haberdasher; one copy of it was printed on vellum, and the engraved frontispiece was illuminated with colours, for a presentation copy to the King Henry VIII. This frontispiece, so far as need be described for the present purpose, represents the king sitting on his throne and giving the Bible to one of a group of bishops, who is identified in the engraving as Cranmer by his armorial bearings placed at his feet. Lower down in the picture Cranmer gives the Bible to a Doctor of Divinity; and lower still the Doctor is represented in the pulpit preaching the new Bible to the people. Cranmer is represented in a red chimere down to the feet, over that a rochet, with a rather tight sleeve gathered to a band at the wrist, reaching a little below the knee, and showing a little of the red chimere at the neck; round the neck is a black scarf (the furred amys) reaching a little below the waist, and his mitre is placed at his feet. The Doctor of Divinity wears the red gown with full hanging sleeve, of his degree, a surplice, a tippet and hood, and a square cap on his head.*

The verso of the title-page to Cranmer's 'Catechismus,' which was published in first year of the reign of Edward VI., 1548, has a somewhat similar picture, after Holbein, of the young king on his throne, with a group of bishops and clergy on his right and of nobles on his left. The bishops here wear copes and mitres, and beside them are their pastoral staves.

From the records in the Heralds' College we learn that the bishops wore cope and mitre at the coronation of

* There is a curious circumstance about this painting which seems not to have been noticed by the bibliographers. The first edition of the Great Bible was printed in 1539, and in the engraved frontispiece Cranmer and a group of bishops and doctors are on the right of the king, Cromwell, the Vicar-General, and a group of councillors (?) on his left; Cranmer and Cromwell being identified by their shields of arms placed at their feet. But Cromwell was disgraced and executed July 28, 1540, and in subsequent editions of the Bible his shield of arms has been cut out of the block from which the frontispiece is engraved, leaving a circular blank space. In this coloured copy, the illuminator has painted in instead of Cromwell a different person in different costume; and has painted over the blank circle where his arms were, and for the sake of uniformity has painted out Cranmer's arms also. I am indebted to R. E. Graves, Esq., of the British Museum, for pointing this out to me.



Goodrich, Bishop of Ely.

Edward VI., Elizabeth, and probably other sovereigns down to George III., and the cope at subsequent coronations down to that of her present Majesty. Bishops are commonly represented in



Frontispiece of the "Great Bible."

their monumental effigies in cope and mitre with pastoral staff, down to the date of Hoadley of Winchester, who died in 1761. At the funeral of bishops from the Restoration down to 1724 (*e. g.* at the funeral of Dr. Lindesay, Archbishop of Armagh) the gilt mitre was borne on a cushion, and the pastoral staff, as insignia of the office of the deceased. The mitres and crosiers, of gilt metal, of Bishop Morley, who died 1654, and of Bishop Mews, 1706, are suspended on the pillars of Winchester Cathedral.

After the Reformation the chimere was made gradually fuller and of black satin, and the sleeves of the rochet were also made fuller until they assumed their present shape, and were

gathered by a band at the wrist so as to leave a becoming ruffle. Some of the bishops wear purple gloves with a gold fringe, down to the present day.

BISHOPS, ELECTION OF. In the Anglo-Saxon Church bishops were no doubt nominally elected by the clergy, with the approval of the laity, according to the canons, but practically the Kings with the counsel of their Witan, which included the leading men both ecclesiastical and lay, selected the man whom they thought fittest; in some cases a strong-willed king made the nomination without consulting any one; and no doubt all concerned accepted the nomination and went through the proper forms. There were very good reasons for such a mode of appointment, and for the concurrence of all parties in it. For the bishop held a position of great influence and authority; he was a large landowner, a coadjutor of the sheriff in the administration of justice, a member of the Witan (= the great Council or Parliament), and one of the foremost of the royal advisers; the laity were as much interested, in one way, in securing the right man for bishop, as the clergy were in another way. Especially the position of Archbishop of Canterbury was one of such national importance, that the selection was thought to be of sufficient moment to engage the serious consideration of the king and the Witan. Towards the close of the Saxon period the king exercised the right, which afterwards became the subject of so much controversy, of investing the bishop-elect with the ring and staff. In the case of Archbishop Robert of Jumiéges, the king and his Witan exercised the power of deposing a bishop. On the other hand, probably owing to the number of foreign ecclesiastics now in the kingdom, references to the Court of Rome became far more frequent. For an archbishop to go to Rome for his pallium was nothing new; but now we hear of bishops going to Rome for consecration or confirmation, and of the Roman Court claiming at least a veto on the nomination of the king (Freeman, 'Norman Conquest,' II. 66). William the Conqueror nominated direct to the sees and abbeys, and it must be acknowledged that his appointments were guided by consideration for the well-being of the Church and nation. It must be understood that the proper forms of canonical election were not omitted.

The frequent abuse of Church patronage by royal and noble patrons led to the effort of the Hildebrandine party to reassert for the clergy and people their ancient canonical rights. But the Crown had good reason for asserting some voice in the appointment, on the ground of the temporal estates of the sees, and of the coercive jurisdiction given to the bishops. In England the question was fought out between Archbishop Anselm on the one side and King William Rufus and (after his death) King Henry I. on the other; and resulted in a compromise; that the chapter of the vacant cathedral, as representing the clergy, should receive the king's *congé d'elire*, or leave to elect, and should then proceed to a free election; but that the election should have the royal assent, and that the new bishop should do homage and swear allegiance on account of the temporalities of his see. In fact the king still continued to use his influence with the chapter in favour of particular persons, and the need of his assent gave him still greater power over the appointments. King John, after the signing of the great charter, gave the Church a special charter, in which he conceded the right of free election; but the Crown in fact not only exercised its influence in recommending particular men to the chapter for election, but in a very short time the Crown accompanied the *congé d'elire* with a formal letter missive nominating the person whom the Crown recommended for election.

But the right conceded to the popes of confirmation gave them a concurrent power of which they were not slow

to avail themselves. All contested elections had to be referred to Rome; all vacancies which occurred in Rome the Pope assumed the privilege of filling up by his own nomination. So that it became a common thing for the Pope to declare an election void, and to nominate to the vacancy. And it must in justice be said that in a large proportion of these appointments the Pope gave the see a better man than it would otherwise have had; for among these Papal appointments were such men as Langton, Kilwardby, &c.

Henry VIII. (by the Act 25 Henry VIII. c. 20) added the following conditions: "That if the dean and chapter did not elect within twelve days after the receipt of the *congé d'elire* and letter missive, the Crown should nominate and present by letters patent, under the great seal, such person as it shall think convenient." And that if the dean and chapter do not elect the person named in the letter missive... or if any of them admit or do anything contrary to the Act, they shall incur the penalties of the statute of *Præmunire, i. e.* outlawry, imprisonment, and confiscation. The king also asserted the right of the Crown to give or withhold from bishops the exercise of coercive jurisdiction, by issuing an inhibition to the archbishop suspending all ecclesiastical jurisdiction during the king's pleasure, while Cromwell, as the king's vicar-general, made his visitation of the monasteries, and by recalling the inhibition when the visitation was done.

The Government of Edward VI. swept away the recognition of the privilege of the clergy and people in the election of bishops, contained in the *congé d'elire* and other forms, and boldly revived the theory of William I., that the bishoprics were absolutely in the royal patronage: the Act of Edward VI. c. 2, says: "Forasmuch as the elections of archbishops and bishops by the deans and chapters be as well to the long delay as to the great cost and charges of such persons as the king giveth any archbishopric or bishopric unto; and whereas the said elections be in very deed no elections, but only by a writ of *congé d'elire* have colours, shadows, or pretences of elections, serving, nevertheless, to no purpose; and seeming also derogatory and prejudicial to the king's prerogative royal, to whom only appertaineth the collation and gift of all archbishoprics and bishoprics; it is enacted that henceforth no *congé d'elire* be granted, nor election by the dean and chapter be made, but that the king by his letters patent may collate," &c.

The Government of Edward VI. made a still further assertion of the rights of the Crown over the bishops in the exercise of their office. Granting that the spiritual character and authority of a bishop came from God, but taking for granted that his legal right to exercise in this kingdom any kind of authority or jurisdiction came from the Crown, the king issued commissions to the bishops, revocable at pleasure, giving them authority to exercise their office; so that they were practically always at his mercy. It has been of late maintained by some writers that the chief reason why these two kings held the bishops thus tied up and at their mercy, and held the Convocations bound hand and foot in a similar way, was their fear for the stability of the Reformation; the sympathies of several of the bishops and of many of the clergy were opposed to some of the extreme measures of the Reform; there were violent oscillations of opinion as it was; there were popular discontents which broke out into rebellion; and the royal counsellors (it is suggested) thought this firm grasp of the civil power necessary to save the kingdom from convulsions still more dangerous.

Elizabeth fell back upon the old relations of the Crown and the Church, as modified by Act 25, Henry VIII. c. 20, issuing a letter patent, together with the *congé d'elire*, nominating the person recommended for election, but leaving to the bishop his ancient canonical jurisdiction without limitation; and

so the question of the appointment of bishops has continued to the present day. [*See* **Royal Supremacy, Confirmation of Bishops.**]

BISHOPS IN PARLIAMENT. Under the Saxon kings the bishops were summoned to the Witena-gemot (Parliament) as bishops. William the Conqueror turned their temporal possessions into baronies, subject to the tenure and duties of knights' service, and some writers say that since then the bishops have been summoned to Parliament in respect of their baronies; but Lord Hale (as quoted in Warburton's 'Alliance of Church and State,' p. 131) says: "The bishops sit in the House of Peers by usage and custom; which I therefore call usage because they had it not by express charter, for then we should find some. Neither had they it by tenure; for regularly their tenure was in free alms and not *per baroniam*; and therefore it is clear they were not barons in respect of their possessions, but their possessions were called baronies because they were the possessions of customary barons. Besides, it is evident that the writ of summons usually went *electo et confirmato* (to a bishop when elected and confirmed), before any restitution of the temporalities; so that their possessions were not the cause of their summons. Neither are they barons by prescription, for it is evident that as well the lately created bishops as Gloucester and Oxon, &c., had been in Parliament, and yet elected within time of memory, and without any special words in the election thereof to entitle them to it. So that it is a privilege by usage annexed to the Episcopal dignity within the realm; not to their order which they acquire by consecration; nor to their persons, for in respect of their persons they are not barons; nor to be tried as barons; but by their incorporation and dignity episcopal."

On the erection of the new sees of Ripon and Manchester in 1836, it seemed good to the Government to make provision that the number of bishops sitting in the House of Lords should not be increased beyond the existing number of twenty-four. And the object was effected in this way: that the Archbishops of Canterbury and York, and the Bishops of London, Durham, and Winchester should always sit in Parliament; but that with all other bishops, on the vacancy of the See, the newly-elected bishop shall not have a seat in Parliament, but the oldest by consecration of the bishops who have not seats in Parliament shall be summoned by writ to make up the number of twenty-four spiritual peers. [*See* **Diocese, Archbishop.**]

The Bishop's Palace. The Bishop had a principal official residence adjoining the cathedral, and often communicating with one of the transepts by a covered passage. Ruins of some of them still remain, and here and there some portion has escaped large enough to prove that they were on a scale of size and architectural character appropriate to the rank and wealth of the bishops of those days. At Hereford there are portions of a Norman hall; at Chichester an early English chapel and later gate; at Exeter an early English chapel; considerable remains at Lincoln and St. Davids; Wells preserves a thirteenth century hall, an early decorated chapel, a tower and fortified walls; Durham a noble hall of the fourteenth century; at Ely there is a grand gallery of the fifteenth century; Salisbury preserves a fifteenth century hall and chapel.

Besides their palace at the cathedral town, the bishops had also houses on their manors, which were often castles and fortified country houses, as Farnham Castle, which is still a residence house of Winchester, Hartlebury of Worcester, Fulham of London.

Many of the bishops had also a palace in London, as Lambeth is still the London palace of the Archbishop of Canterbury; Ely Chapel in Hatton Garden was the chapel of the Bishop of Ely's town house. Several bishops

still have modern official residences in London. London House (Winchester House was sold in 1874) in St. James's Square, Ely House in Sackville Street.

BISHOP'S THRONE. [*See* **Cathedra.**]

BLASPHEMY, St. Augustine defines to be the speaking of evil words against God. It is not only a canonical offence, subjecting the offender to ecclesiastical censures, but under all Christian governments it has been an offence punishable by the common law.

BONHOMMES, order of monks. This was a small order of the Augustinian rule, of little repute in England, where it had only two houses—Esserug in Bucks, and Edindon in Wilts: these, however, were reckoned among the greater abbeys. They wore a blue habit; the superiors of their house were styled rectors, and the head of the Order was styled president.

BOOK OF SPORTS. [*See* under **Chester, Diocese of.**]

BRASSES, MONUMENTAL. [*See* **Sepulchral Monuments.**] About the middle of the thirteenth century came in the fashion of inlaying the slab of stone which covered a grave with plates of brass on which were engraved the effigy of the deceased, with an inscription on a narrow fillet round the margin of the stone or on a plate under his feet, or sometimes the effigy is placed within an ornamental canopy, and shields of arms are placed at the corners of the slab. Sometimes such brass memorials were elevated on an altar tomb, but more frequently the slab formed part of the pavement of the church; and very frequently the slab was of dark Purbeck marble, whose dark glossy surface formed a suitable background for the memorial devices of burnished brass.

There are a few examples, and those very large, about 10ft. by 5, and of the very finest design and workmanship, in which the whole design is engraved on one unbroken plate of brass, which leaves only a margin of the dark marble in which it is inlaid; as that of Abbot Delamere at St. Albans, 1360,* of Adam de Walsokne, 1349, and of Robert Branche, 1376, at Lynn; of Alan Fleming at Newark, and a smaller of the same kind of a priest at North Mimms, Warwickshire. But usually the effigy, canopy, shields, &c., are cut out and inlaid separately in their matrices in the marble.

The earliest known example of these elegant and interesting memorials is of 1247, but the earliest actually existing are those of Sir John d'Abernoun (1277) at Stoke d'Abernoun, Surrey; of Sir Roger de Trumpington (1289) at Trumpington, near Cambridge, &c. They are usually in a very perfect state of preservation, the hardness of the material and the bold and deep lines of the engraving having withstood the wear and tear of centuries; and they supply a very interesting series of costumes, noble, military, ecclesiastical, and secular. The effigy of Bishop Goodrich, under **Bishop, Costume of,** is from his monumental brass.

This class of monument continued in use to a late date, so late as the seventeenth century, and some of the late examples are very curious, giving us pictures of gentlemen and ladies of so late a date as the time of James I. and Charles: *e. g.* at Faulkbourn, Essex, a brass on an altar-tomb of a lady of the Fortescue family in the costume of Elizabeth; at Clifton, Notts, a gentleman of the ancient family of that name in the breeches and short cloak of James I., and a lady of the same period, drawn with great delicacy and artistic skill. There are several important books devoted to these brasses, especially the fine work of Messrs. Waller, the 'Monumental Brasses' of C. Boutell, the later and more complete work of Haines; nearly all the finest examples will be found engraved in one or other of these books.

"BREAKING OF THE BREAD," THE. The earliest name given to the celebration of Holy Communion, as in Acts ii. 42. The fracture of the

* The figure of an Abbot under **Vestments** is the effigy taken from this grand design.

Bread, which symbolized the death of Christ, was made so prominent a part of the ceremonial as to give its name to the whole service. This seems to be in the mind of the Prayer-Book, when it requires special arrangement to be made by the celebrant, "that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands." This name was, however, soon superseded by others, as Eucharist, Mass, Communion, &c., which *see*.

BREVIARY. One of the old Service Books [*see* **Hours**] which, in its full and settled state, say from the twelfth and thirteenth centuries, contained the whole offices of the Canonical Hours throughout the year; of the great festivals, the Saints' days, the Sundays, and the week days. These were arranged under their respective days, with rubrics directing to certain prayers, hymns, or psalms, which occurred frequently, or to the psalter, which formed a portion of the volume. The bulk of the book led to its being often divided in quarto into two volumes for summer and winter, or in smaller size into four volumes, for spring, summer, autumn, and winter. The last settlement of the Roman Breviary was by Pope Pius V. in 1568 A. D. The English title for it was in Latin, **Portiforium**, which Professor Skeat points out is the exact equivalent of the English-French word Porthors—the book which the priest *carried abroad;* the best MSS. of Chaucer spell the word Porthors; but after a while the word became softened into Porthos, Portos, Portuis, Portuass.

BRIDGETTINE nuns, as they were usually called, from Bridget of Sweden, who founded them A. D. 1363, were more formally called the female Order of Our Saviour. They followed the Augustinian rule with some variations. Their houses were double houses for nuns and monks, ruled by an abbess. The men's half of the convent consisted of thirteen priests and four gospellers, who were to be deacons, or priests if they chose, and eight servants. There were never to be more than twenty-five brethren and sixty sisters. The abbess was elected by the convent, and the confessor out of the thirteen priests, who were obedient to the abbess, and the sisters and lay brothers to him. The thirteen priests alone said the divine service, and did no secular work. Some of their churches (in Sweden) were double churches, *i. e.* they had a nave divided into two stories, both looking into one chancel; in others the nave was divided into two aisles, separated from one another by a grille or iron screen. There was a direct entrance into the church from the men's side, and another from the women's side. No monastery was to be inhabited till fully built, and they could live peacefully and quietly. No private property was allowed. Those who entered the house after the first foundation were to bring with them sufficient to maintain them in good and bad times; and when the numbers were complete, and they had revenues enough to furnish meat and drink annually, no more was necessary to be brought in. All surplus money and food, and old clothes, were to be given to the poor, and on this account no visitors were allowed except in special cases. They were not to build splendid or unnecessary buildings. Nuns were not to be admitted till eighteen, and priests and brothers till twenty-five years of age. Labour was required at times not devoted to divine service, and the fruits of it were to be given to the poor. The bishop was to be the visitor. In the house a grave was to be constantly open, which the abbess and convent were to visit daily and say prayer over it, also a coffin at the entrance of the church, that they might be constantly reminded of death. Their habit was a black robe, white wimple and veil, the veil having a black band across the forehead ('Monasticon'). Tanner, however, says it was a tunic of coarse grey woollen, and cloak of the same; and that the nuns had on their veils five small pieces of red cloth

to represent the five wounds of our Saviour; the priests a red cross on the breast, with a white circle in the middle to represent the Host; the deacons a white circle with four tongues in red cloth; and the lay or serving brethren a white cross and five red pieces to represent the wounds.

The Order had only one house in England. Henry V. on his accession to the throne founded two religious houses, the last monasteries which were founded in England. One was a house of Carthusians called "Bethlehem," at Sheen, near Richmond; the other the Brigettine nunnery of "Syon," on the opposite side of the river at Isleworth. Syon was largely endowed, the revenues at the dissolution being reckoned at £1731, equal to about £20,000 of our money; and the monastery had a great reputation. The 'Myrroure of our Lady' is a book written for them, containing a translation and explanation of the "Mass" and "Hours," as used by the "Ladyes of Syon;" and is very interesting for the information it supplies on the state of religious thought and feeling at the close of the Reformation period. It has been recently (1873) published by the Early English Text Society.

On the dissolution the ladies kept together, and retired to Desmond in Flanders. They were reinstated in their house for a short period by Mary. When ejected again by Elizabeth they still kept together, and after some wandering from place to place finally settled at Lisbon in 1594, where they have existed as a religious community of English ladies ever since. They still retain the keys of their ancient house, and until recently retained some vestments and other relics, which are now in the possession of the Earl of Shrewsbury. They have in recent times tried to re-establish a house in England, at Spetesbury; but the real home of the representatives of the ancient Brigettines of Syon House is still at Lisbon.

A monumental brass of Agnes Jordan, who was abbess at the time of the dissolution, still remains in the church of Denham, Bucks.

BRIEF. A Royal letter which was sent to the bishops, and by them to their clergy, authorizing and desiring the collection of alms in church during time of divine service, for some specified object. These Briefs were issued by the Government of its own motion, or were obtained from the Government from time to time by the promoters of charitable objects; *e. g.* we find Briefs issued for collections towards such objects as the rebuilding of St. Paul's after the Fire of London, the redemption of English slaves taken by the Algerine pirates; for training ministers for the Protestant churches abroad; for a fire in Drury Lane, &c. It was complained that a large proportion of the money thus collected was absorbed by the expenses of collection. These abuses were regulated by a statute of the 4th year of Queen Anne, and again by a statute of the 9th of George IV. The great Church societies at one time derived their revenues chiefly from the produce of these Briefs; but in 1853 the Government for the time having declined to issue them, they have ever since remained in abeyance. Some of the bishops issue pastoral letters, inviting their clergy to recommend certain objects to the liberality of their people for objects for which formerly the Crown would probably have issued a Brief; and the clergy make appeals to Church people from the pulpit at their own discretion.

BRISTOL, DIO. OF. [*See* **Gloucester.**]

BRITISH CHURCH. [*See* **Romano, British Church,** and **Celtic Church.**]

BROAD CHURCH. A modern "school of thought," which takes its origin in a natural reaction against the disproportions and extravagances of the other two, the "High" and "Low." We associate with its origin the honoured names of Thomas Arnold and Frederick Denison Maurice. It was, perhaps, first clearly defined in a famous article in the 'Edinburgh Review' (Oct. 1853), by Conybeare. Its special character-

istic is a protest against forcing opinions, or particular interpretations of Holy Scripture, upon unwilling intellects; and against the assumption of authority in matters of religion, where no true ground for that authority can be shown. The adherents of this school attach comparatively little value to religious observances, and lay the greatest possible stress upon the performance of duty, and the cultivation of the virtues of benevolence, justice, truth, purity. As regards the Divine Founder of our faith, while the Low Churchman insists chiefly upon His atonement for sin, and the High Churchman on His Intercession in heaven, the Broad Churchman thinks of Him chiefly as our Great Example.

The dangers of the School are palpable: its tendency is to represent Belief as a thing comparatively unimportant, in comparison with action; and so to fall away into disparagement of the Church's Creeds, and ultimately of the revealed word itself. And thus while the leakage of the "Low" School has been in the direction of Geneva, and that of the "High" towards Rome, that of the "Broad" has been, and is, to scepticism and infidelity.

These three schools represent three different classes of mind, all of which naturally have, and must have, their place in the Catholic Church; and they need not be considered as antagonistic. Every Churchman has a natural tendency to one in preference to the others; but a many-sided man may be "an Evangelical High Churchman, with Broad sympathies."—R. T.

BUCER, Martin, a native of Alsace, was first a Dominican Friar, then adopted the tenets of the Reformers, first those of Luther, then preferred those of Zwingle; but the special characteristic of his career as a Reformer was his endeavour to reconcile these two "schools of thought." Declining to agree to the truce between the Church and the Protestant party called the *Interim*, he was subject to some hardships, when Cranmer invited him to England, and sent him to Cambridge as Regius Professor of Theology. In the time of King Edward VI., his views were so exactly those of the government that he was in high favour at Court, and exercised a considerable influence upon the ecclesiastical policy of that reign. In Queen Mary's reign his remains were burnt and his tomb destroyed; but it was set up again by order of Queen Elizabeth.

BULL, George, Bishop of St. David's, born 1634, died 1709. His father, on the occasion of his baptism, dedicated him to the ministry of the Church. He was educated at the schools of Wells and Tiverton, and at Exeter College, Oxford. In 1649, refusing the "Engagement" to the Commonwealth [*see* **Great Rebellion**], he left the university and continued his studies in retirement under his private tutor. At the age of twenty-one he was ordained deacon and priest the same day, by Skinner, the ejected Bishop of Oxford, who dispensed with the canons in consideration of the distressed condition of the Church at the time. He accepted the benefice of St. George's, near Bristol, and in 1658 that of Suddington St. Mary, an interesting example of the way in which a very few of the Episcopalian clergy, by the presentation and protection of influential patrons, were able to hold benefices, and to feed their flocks with sound teaching, even during the period of the Commonwealth. An anecdote is told of him, that being called in to baptise the child of a dissenter in his parish, he used the Prayer-Book office for Baptism, which he had learned by heart. After the ceremony his parishioner thanked him for his services, and remarked with how much greater edification they prayed who depended upon the Spirit of God to find them words suited to the occasion, than they who were tied up to a form of words, and that if he had not made the sign of the cross, no one could have raised an objection to his ministration. Whereupon Mr. Bull showed him the Office for Baptism, which had thus extorted

his approbation; and by this, and further instruction, turned his parishioner into a good churchman.

The year after he had come to Suddington he was made privy to a plan of an insurrection in favour of Charles II., and his house was chosen as one of the meeting-places of those concerned in the design. In 1685 he was presented to Avening in Gloucestershire; and in 1686 to the Archdeaconry of Llandaff. It was not till he was in his seventy-first year that he was offered, and, yielding to the persuasions of some in authority in the Church, accepted the see of St. David's, which he held four years, dying 17th September, 1709.

His fame rests upon his writings, which display a vast and accurate knowledge of Scripture and the Fathers; especially upon his *Defensio pro Symbolo Nicæno*, 'Defence of the Nicene Creed,' which had a European reputation. He must be placed in the foremost rank of English divines.

BULL, PAPAL, from the Latin *Bulla*, a boss. A public document issued by the Pope in the most solemn form, engrossed on parchment, and having the Pope's great seal in lead attached. The document takes the name of *Bull* from the great seal (*bulla*) which authenticates it. If the document relates to justice the seal is suspended by a cord of leather, if it relates to a grant of favour the cord is of silk. In order to do honour to some great person to whom the document relates, or in honour of the importance of the subject to which it relates, the seal is sometimes of gold; thus the Bull by which Leo X. conferred on Henry VIII. the title of *Defender of the Faith* had a golden seal. These documents are distinguished by their first few words, as the Bull *In Cœna Domini*, the Bull *Unigenitus*. William I. forbade any Bull to be promulgated in England without his permission. An Act of Parliament (25 Henry VIII. c. 21), confirmed by another in 1536, enacted that no further Bulls should run in England.

A **Brief** is a papal document of less general importance than the above; is written in different characters, and signed only with the Pope's signet ring.

BURIAL. Mode of burial. The Romans burned their dead, and collected the ashes into an urn; this urn, together with several smaller vessels of earthenware or glass containing the ornaments of the deceased, unguents, &c., were buried in a group at a very slight depth in the earth. Their cemeteries were always outside the town, and usually adjoined a principal road. A large cemetery near Colchester has been carefully explored, and has yielded stores of information. (*See* 'Transactions of the Essex Archæological Society.')

The Britons during if not before the Roman occupation seem to have usually burnt their dead, and collected the ashes into an urn, and buried it, raising a tumulus over it, and adding fresh interments on the same tumulus, with a corresponding increase to its base or to its height.

The heathen Saxons buried their dead with their weapons or ornaments, and with earthenware vases which perhaps contained corn, &c. Saxon burial-grounds have been found in which the graves lie side by side and row after row. Sometimes, perhaps in the case of distinguished persons, mounds of earth were heaped over the grave, the mound often containing several interments, perhaps of the same family.

The Jews always buried their dead, and the Christian Church seems universally to have adopted this custom, looking upon the body, which had been the temple of the Holy Ghost (1 Cor. iii. 16, and vi. 19), as deserving of reverent usage to the last; and they placed it in the earth with religious ceremonies. There is some evidence for believing that in Romano-British times the Christian dead were still buried in the ancient cemeteries.

There is evidence that about the year 750 spaces of ground adjoining churches were enclosed and consecrated for burial. (3 Phill. Rep. 349, Lord

Stowell.) By a canon of the ninth century every grave was to be esteemed sacred, and to be adorned with the sign of the Cross, and was not to be trampled upon (Maskell, 'Mon. Rit.,' I. ccxcvii.). But the religious feeling led in turn to the desire to lay the dead round about the church where they had worshipped while living; and one step further in the same direction led to the burial of a bishop within his cathedral church, a priest within his parish church, a founder or great benefactor* in the church which he had founded or benefited; and lastly, any distinguished person came to be honoured with burial within the church. Gregory the Great gave as a reason for desiring to be buried within the precincts of the church, that friends and neighbours, beholding their sepulchres when they came up to church, would be moved to pray for them. A canon, of date earlier than Edward the Confessor, recites that such had been the custom in past times, and restricts it in future, "unless the person be a priest or some holy man, who by the merits of his past life might deserve such a peculiar favour." Archbishop Lanfranc seems to have been the first to introduce the fashion of burial in crypts under the chancel, or under the altar, when he rebuilt the church at Canterbury, about 1075; and the pernicious custom continued to spread, until it was forbidden by Act of Parliament in our own generation. The Act 10 and 11 Vict. 65, made provision for the gradual disuse of churchyards for burial, and the formation of extra-mural cemeteries. [*See* **Funeral Customs.**]

BURIAL SERVICE. In ancient times excommunicate persons were not to receive Christian burial, heretics, persons not receiving the holy sacrament at least at Easter, persons killed in duels, tilts, and tournaments. [*See* R. Phillimore, p. 858.]

By the present canon Christian burial is refused to excommunicates, unless some man is able to testify of his repentance; and by the rubric, in addition to the excommunicate, persons unbaptised, and persons who have laid violent hands upon themselves. With respect to the last it may be observed, that the ancient canons except the case where the suicide was not of right mind. Who is to be the judge of his state of mind? The law makes provision for this by an inquisition before the coroner; and the clergyman is bound by the verdict of the coroner's jury.

Anciently, every one dying in the parish had a common law right of interment in the parish churchyard; and the incumbent of the parish was the person required, and the only person entitled, to perform the burial service. By accepting the baptism of dissenters as lay baptism, and accepting lay baptism as valid, though irregular, the clergy were able to make no difficulty of burying their dissenting parishioners; and dissenters (who also very commonly resort to the parish church for marriage) had no objection to bury their friends in the parish churchyard, with the solemn service of the Church. Recently the dissenting ministers made it a grievance that they should not be allowed to perform the funeral service of deceased members of their congregations in the churchyard. A strenuous agitation on one side, and a spirit of conciliation on the other, led to the passing of an Act of Parliament which legalises this invasion of the rights of the clergy in their own churchyards.

BURNET, Gilbert, Bishop of Salisbury, died 1715, was born in Scotland, 18th September, 1643, his father being an Episcopalian puritan, his mother a presbyterian; was educated at Aberdeen; ordained 1665 by the Bishop of Edinburgh, and presented to Saltoun; in 1669 was elected professor of divinity at Glasgow, and was noted for the moderation of his views between

* A monumental arch is not unfrequently found in the thickness of the church wall, over a gravestone on the ground level, visible sometimes inside, sometimes outside the church; such graves are believed to be those of founders of the particular part of the church under which they lie.

the Episcopal and Presbyterian parties. In 1662 he published his 'Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland,' which was esteemed so great a service at the crisis that he was offered a Scotch bishopric, which he declined. In 1637 he came to London, preached before King Charles II., and was named one of his chaplains, and was also in favour with the Duke of York, afterwards James II. He soon after, however, was accused of opposition to the Court interest, and lost favour. He resolved to settle in London, and in 1675, notwithstanding the opposition of the Court, was appointed, by Sir Harbottle Grimstone, Master of the Rolls, Preacher at the Rolls Chapel, also Lecturer at St. Clement's, and became a very popular preacher. Soon after this he wrote the 'History of the Reformation of the Church of England,' which, appearing at such a crisis, at once secured a great reputation for its author, and he became mixed up with the stormy politics of the time. In 1683 he wrote several works which provoked the resentment of the English Court, which deprived him of his preferments. On the accession of James II. he left England, and after travelling for some time, was invited to the Hague, and taken into the counsels of the Prince of Orange, and had a considerable share in the intrigues which ended in placing his patron on the throne of England. When the Prince of Orange landed in England, Burnet accompanied him as his Chaplain, and drew up the "Association for pursuing the ends of his Highness's Declaration." King William had not been many days on the throne before he rewarded Burnet's services with the vacant see of Salisbury (31st March, 1689). The Bishop of Salisbury took a large part in the ecclesiastical politics of the reign of William, and may be regarded as the founder, certainly as the great champion, of the Low Church party. He was put forward by the Court party to propose the succession of the House of Hanover, a measure which he had advocated before the Revolution; and he made himself prominent by a 'Pastoral Letter' to his Diocese, in which he founded the right of William to the oath of allegiance of the clergy and others on the right of conquest—an assumption so offensive to a large part of the nation, that three years afterwards the 'Pastoral Letter' was ordered to be burnt by the common hangman. His 'Exposition of the Thirty-nine Articles,' published in 1699, was censured by the Lower House of Convocation in 1701. His influence in ecclesiastical questions is shown by his appointment after the death of the Queen, in whose hands during her lifetime Church promotions had been left by the king, as one of the ecclesiastical commissioners entrusted with the recommendation to vacant benefices in the king's gift.

It is difficult to do justice to such a character; the ability, moderation, and virtues which gave such weight to his ecclesiastical and political action are overlooked by some in their dislike of his ecclesiastical and political principles; while to those who sympathise with his principles, they throw perhaps an exaggerated lustre on his abilities and virtues. His private life seems to have been a model of good sense and piety: he was an able and diligent bishop, and spent his revenues upon his see; he stood high in the estimation of his contemporaries for his political ability. Some of his works, especially 'The History of the Reformation' and 'The Thirty-nine Articles,' are still standard works. He can hardly be denied a high place among the great names of a very important period of the national history.

BUTLER, Joseph, Bishop of Durham, born 1692, died 1752, author of the 'Analogy,' was born at Wantage, his father being a tradesman in that town; educated at the grammar-school there, and sent to a dissenting academy, with a view to being trained for the Presbyterian dissenting ministry. While here

he wrote anonymously some letters to Dr. S. Clarke on his work on the 'Being and Attributes of God,' which showed great acuteness and depth of thought. His study of divinity led him to determine to enter into the Church, and he was accordingly removed to Oriel College, Oxford (1712). In 1718 he was appointed Preacher at the Rolls; 1722 Rector of Haughton; 1725 Rector of Stanhope, where, having given up the Rolls, he devoted himself to the work of a parish priest. Mr. Secker having mentioned his name to Queen Caroline as one who ought not to be left in a country parish, answered, she thought he had been dead, and asked Archbishop Blackburn if he was not dead? "No, Madam," he replied, "but he is buried." In 1733 he was made a Prebendary of Rochester; 1736 Clerk of the Closet to Queen Caroline. In that year he published the famous 'Analogy of Religion, Natural and Revealed, to the Constitution and Order of Nature.' On this work his reputation stands firm as one of the highest class of thinkers. His 'Sermons' and his charge on 'External Religion' have not so popular a reputation, but are quite worthy of his fame. He was consecrated to the See of Bristol, 3rd December, 1738, and held the Deanery of St. Paul's with it from 1740; in 1746 was Clerk of the Closet to the king; and was translated to Durham, 1750. In these offices he acquired the character of a primitive and somewhat ascetic piety, and of a munificent and able prelate. Fifteen years after his death an anonymous pamphlet calumniated him by the statement that he had died in the communion of Rome. It made some noise at the time, but is only worth mentioning now in order to say that the story was completely exposed and confuted as soon as it appeared.

C

CAEDMON. The earliest English poet, about A.D. 670. All that we know of him is told us by Bede ('Eccl. Hist.,' iv. 24), that he was an unlearned lay brother of the monastery of St. Hilda at Whitby; that he had attained an advanced age, when in his sleep a man desired him to sing. "What must I sing?" "Sing of the Creation." He sang, and next morning remembered the words and repeated them. All recognised a Divine gift of poetry. Hilda made him a monk, and had him taught the Bible story, which he versified in his native tongue.

A MS. of the end of the eleventh century, which once belonged to Archbishop Usher, and which is now in the Bodleian Library at Oxford, corresponds with Bede's description, and was believed to be the great poem of Caedmon, or a later rendering of it. This is published in the 'Archæologia,' xxiv. 329. It is now believed to be a collection of poems by different authors, some perhaps by Caedmon; and is a remarkable monument of a native school of poetry at that early age.

CÆNOBITE (*κοίνος*, common, and *βίος*, life), persons living an ascetic religious life in company with others, as opposed to the solitary ascetic religious life of the ancient and mediæval hermits and recluses.

CALAMY, EDMUND, born 1601, died 1666, was the son of a London citizen; educated at Pembroke, Cambridge; chaplain to Felton, Bishop of Ely, and Vicar of St. Mary, Swaffham Priory. After the bishop's death (1626) Calamy was elected one of the lecturers of Bury St. Edmunds, where he continued for ten years; at the end of that time Bishop Wren's Articles and the Book of Sports seem to have determined him to take a bolder line; publicly apologising for his past conformity, he became an active member of the Puritan party, and the Earl of Essex, who patronised the party, gave him the Rectory of Rochford, in Essex. In 1639 he was elected Minister of St. Mary, Aldermanbury, which brought him to London. Here his ability made him a leader among his party; and the

violent book, 'Smectymnuus,' * of which he was one of the joint authors, against Episcopacy, exercised a considerable influence in strengthening the opposition to the Church. In 1641 Calamy was made a member of the Parliament's Irish Committee of Religion, and also a member of the Westminster Assembly of Divines. He was one of the most influential of the Presbyterian divines of the Parliamentary period; and one of the most steady upholders of Presbytery against the Church and the Sectaries. Under the usurpation of Cromwell he was passive. When the Restoration was determined upon he was one of the Presbyterian divines who went to the Hague to negotiate with Charles II., was appointed one of the king's chaplains, and offered the See of Coventry and Lichfield, if he should see his way to accept the settlement of the Church which should be arranged. The endeavours of the Nonconformists having failed to obtain the alterations in the Church which they desired, Calamy was one of those who resigned his benefice rather than accept the settlement of the Act of Uniformity. [*See* **Great Rebellion.**] He continued to attend his parish church; and on one occasion, when the preacher failed to appear, was induced by some of the principal persons present to mount the pulpit and supply his place; for which offence against the laws he was committed to Newgate on the Lord Mayor's warrant; but a few days afterwards was discharged from custody by the king. He lived to see the fire of London, and received such a shock from the scene that he survived it only two months, dying 29th October, 1666, leaving behind him the reputation of one of the most pious, learned, and able men of that unhappy time. He left one son, Edmund, who was also one of the ejected ministers, and became the minister of a Dissenting meeting in London; and another son, Benjamin, who was Vicar of St. Lawrence Jury, and Prebendary of St. Paul's.

* So called from the initial letters of the writers' names.

CALENDAR, THE. The Christian Churches accepted the Civil Calendar of the countries in which they existed. The western Churches accepted the Julian Calendar, which began 45 B.C. of the Christian Æra, and of which an explanation will be found in Smith's 'Dict. of Greek and Roman Antiquities,' and in several of the books referred to below. Into this Calendar the churches introduced the great Festivals of the Church, and the Commemoration Days of Saints; which gradually spread over the year, until at length they occupied every day of the year, so as to form a complete Ecclesiastical Calendar. It continued to be the practice to use the Civil calendar in dating formal public instruments; but other records and private documents were usually dated by the Festival or Saint's day of the Ecclesiastical Calendar. In mediæval chronicles many Sundays are distinguished solely by the names of the anthems or introits sung on them; thus, from Roger de Hoveden, "on the Lord's Day before *Lætare Jerusalem* is sung;" in one of the St. Cross Hospital Charters, "on the morrow of the Sunday in which *Cantate Domino* is sung."

Thus every great Church came to have its own Ecclesiastical Calendar, but it was only gradually that the great days of these Ecclesiastical Calendars were brought into general agreement. For example, it was not until the fourth century that the day for the observance of Easter, upon which several other days before and after it depend, was generally agreed upon by the great Churches of the East and West; and this general agreement was disturbed again when the more correct cycle of Victorius Aquitanus was adopted by the Western Churches of the continent, while the isolated Celtic Churches continued to use the old mode of reckoning, known as that of Sulpicius Severus; and it was not until the Council of Whitby that the Celtic Churches of Northumbria accepted the reformed reckoning; the Welsh churches about

704. About the middle of the fourth century the Feast of the Nativity, until then commemorated by all on the 6th January, was fixed to the 25th December.

Origen names, as generally observed in his time, the Lord's Day, Good Friday, Easter, and Pentecost. No others are named by Tertullian. The Apostolic Constitutions name Ascension Day; Epiphanius complains that it is not duly appreciated; Chrysostom has a sermon on it; Augustine speaks of it as universal and of antiquity. A day in commemoration of SS. Peter and Paul was general as early as the third century. In the Lectionary (*Comes*) of Jerome some apostles are named as having days of commemoration, with St. John the Baptist and St. Michael; and the Sacramentary of Gregory has collects for all the apostles; also for the Conversion of St. Paul, though that festival was not generally observed till the twelfth century. The Purification is named by Jerome, and has a collect in the Sacramentary of Gelasius; the Annunciation was observed in the fifth century; All Saints' day was instituted in the seventh century; St. Barnabas day is named for the first time by Bede in the tenth century; Trinity Sunday was the latest of the great festivals. It had been introduced earlier, but was not fixed till the 14th century. It is said that Thomas Becket fixed it to the present date, being that on which he was consecrated archbishop. [*See* **Trinity Sunday.**]

To these general festivals each Church added its own illustrious bishops, saints, and martyrs, so that the calendar of each diocese might, and often did, contain some local saints whose fame had not been wide enough to obtain recognition in the calendars of other dioceses. Even in the same country, or diocese, when the calendar had become overfilled with names, some might be inserted and others omitted in the calendar prefixed to a particular book of offices in consideration of the Church or community for whose use the book was made: *e.g.* the calendars for Benedictine communities would have all the Benedictine saints; the Dominicans theirs; each monastery even would have its peculiar calendar of its benefactors and others to be commemorated; cities and guilds would have their patron saints, and their local and special saints and days of observance, which would find a place only in the office books of that city, or the mass-book written for that guild-priest.

Our Christian era is according to the calculation of Dionysius Exiguus, who in 533 A.D. first introduced the system of writing the words *anno domini* with any Christian year of the Incarnation. The point of time which he assigned to 1 *anno domini* was the year of Rome, 754; but he made a mistake in his calculation. It was known that our Lord was born in the twenty-eighth year of the reign of Augustus; Dionysius reckoned this twenty-eighth year from the year of Rome 727, the year in which the emperor took the name of Augustus, instead of reckoning the twenty-eighth year from the Battle of Actium, 723, on which the era of the Roman Emperor was anciently made to begin; and thus Dionysius made a mistake of four years in his calculation. Our Lord was born four years earlier than his reckoning; that is to say, our Lord was born four years before the year 1 *anno domini;* or, in other words, the year 1 *anno domini* is the fourth year of our Lord's life.

The Christian era of Dionysius is said to have been generally adopted in England in the ninth century, for by a canon of the Council of Celchyth (27th July, 816), it was ordained that all bishops should date their acts from the year of the Incarnation of our Saviour. The system of commencing the year on the 25th of March was observed in various countries during several centuries; and in England, where it was known as the English legal year, it was in use till 1757 A.D., after which date the year in England was reckoned from the 1st of January. At the same

time, the error which had gradually accumulated by the fact that the year is not exactly 365 days, but 365 and a quarter nearly, was corrected by omitting eleven days from the reckoning, and accounting the day after September 2, 1752, as September 14. At the same time it was ordered, in order to correct the error in future, that a whole day should be added to every fourth year by giving twenty-nine days to February. This still left a slight error of excess, so that it was further enacted that the years 1800, 1900, 2100, 2200, 2300, and any other hundredth year of our Lord, except only every fourth hundredth year, whereof the year 2000 shall be the first, shall be taken to be a common year of 365 days only. The old style is called the Julian, the new style is called the Gregorian.

Further, the method of computing the full moons used by the Church of England, according to which Easter was fixed, being erroneous, a calendar and new tables and rules for the finding of Easter were given, and it was enacted that they should supersede the old tables. As for the fixed feast days, it was enacted that they should be kept on the same respective nominal days marked in the new Calendar on which they were formerly kept and observed. (J. J. Bond's 'Handy Book of Rules and Tables for Verifying Dates,' &c. London, 1875.)

The calendars prefixed to the MS. books of 'Hours of the B. V. M.,' besides being beautifully written and illuminated with ornamental borders, are very commonly illustrated with miniatures: (1) a series of the signs of the Zodiac; (2) a series of the Occupations of the Months, viz. January, man in hall warming himself at the fire; February, digging; March, pruning; April, hawking; May, lady making garlands; June, sheep-shearing; July, mowing; August, reaping; September, sowing; October, treading grapes in vat; November, beating down acorns for swine; December, pig-killing. They are not always the same. The early printed calendars often give, instead of the occupations of the months, a series of illustrations of the life of man. January, boys playing; February, boy at school; March, young man hunting; April, two lovers; May, man on horseback; June, marrying; July, has family; August, engaged in trade (sometimes as merchant, sometimes as farmer); September, in rags; October, with wife and children; November, sometimes sick in bed, sometimes on crutches; December, death seizing him. In others of the early printed calendars the Dance of Death is a favourite subject, introduced into the ornamental borders of the pages. (3) A picture of the principal Ecclesiastical Festival or Saint's day of the month. (4) On the lower margin are often grotesque subjects, or pictures representing some popular mediæval story.

At a later date the calendar often had a special feature based upon the popular belief that different constellations presided over different portions of the human frame, and that the age of the moon had to do with the beneficial administration of certain medicines; and this feature is found in almanacks down to a very recent date.

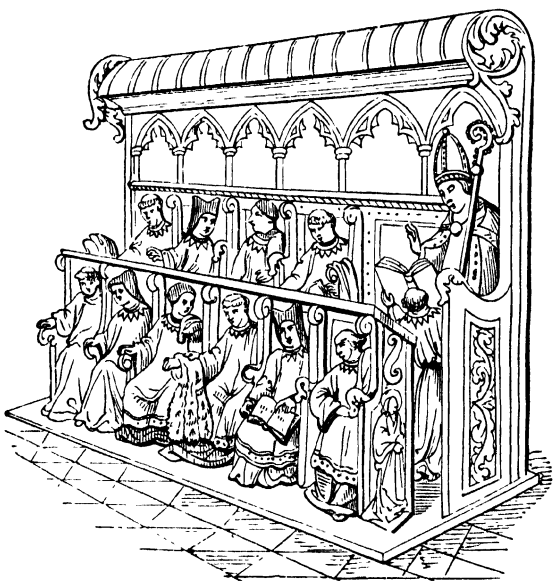
Various contrivances were adopted to put the calendar easily within reach at all times. The curious Clog Almanack is a square staff of wood, which has its edges cut in notches for the days, and curious symbols on the faces to represent the Festivals and Saints' days: some of these were short and could be hung by a thong to a nail in some convenient place; some were long enough to form a walking staff, so that the owner could conveniently carry it about with him. The British Museum has some folded calendars, composed of a piece of parchment curiously folded so as to present twelve compartments, on which the calendar of the months is written, exactly in the way in which it is carved in the log almanacks. One of these folded calendars is enclosed in a cover of red velvet, and has an ear by

which it could be suspended to the girdle.*

A great deal of interesting and curious information on the popular customs and superstitions connected with the days of the calendar, with ancient calendars from the tenth to the fifteenth centuries, may be found in the 'Medii Ævi Kalendarium,' by R. T. Hampson. See also the 'Chronology of History,' by Sir Harris Nicolas, London, A.D. 1858; 'Handy Book for Verifying Dates,' J. J. Bond, London, A.D. 1875; and article on Calendar in Smith's 'Dictionary of Christian Antiquity.'

CANON (*Canonicus*, one of the rule). The title of a member of a cathedral chapter; or of an Augustinian College of secular clergy. [*See* **Cathedral Chapter.**]

An Act of Parliament, 3 & 4 Vict. c. 113, on the recommendation of the Ecclesiastical Commission, withdrew their endowments from the majority of the cathedral canonries, leaving only four endowed canonries in each cathedral (with certain exceptions), and appropriated their revenues to increasing the endowments of small livings, &c. [*See* **Ecclesiastical Commission.**]



Bishop and Canons, from Richard II.'s 'Book of Hours,' British Museum.

CANONS, HONORARY. When the number of cathedral canons was diminished in 1840, by the Act of 3 & 4 Vict. c. 113, to four (with some exceptions) in each cathedral, it was enacted that "whereas it is expedient that all bishops should be empowered to confer distinctions of honour upon deserving clergymen," honorary canonries to the number

* These are the references by which they may be found: Sloane 807 and 966; Additional 17,367, 17,358, 2250; Cotton viii. 26.

of twenty-four shall be founded in each cathedral, and the holders shall be styled honorary canons, and shall be entitled to stalls, and to take rank in the cathedral church next after the canons.

CANON LAW, *i. e.* the Law of the Church. The Canon Law is contained in a volume under the title 'Corpus Juris Canonici,' which consists of rules taken in some instances from Scripture and the writings of the Fathers, of the ordinances of general and provincial Councils, and of the decrees of popes. It is divided into *Decrees* and *Decretals*, to which are added the *Clementines* and *Extravagants*. The *Decrees* are the most ancient. The *Decretals*, comprised in three volumes, were arranged at different periods, and published by different popes, until at length they were brought into the state in which they now stand in the 'Corpus Juris Canonici.' The *Clementines* are of a similar character, and take their title from the fact that they were collected by Pope Clement V., though published by Pope John XXII. The *Extravagants* are twenty constitutions of John XXII., so-called because they are not methodically arranged, but *vagantur extra* corpus collectionum Canonum. Other extravagants were collected at a subsequent period. All these various documents constitute at the present moment the Canon Law of the Church of Rome.

About the middle of the twelfth century Gratian reduced the mass of matter, which existed up to his time, into a convenient text-book of Canon Law under the name of the *Decretum*, which displaced all the older collections of Canon Law, and became the manual not only for canonists, but also for the scholastic theologians, who for the most part derived all their knowledge of Fathers and Councils from it. Gratian accepted in good faith the forgeries of the 'Liber Pontificalis' of the Isidorian Decretals, and all the crop of spurious documents brought forward at different times and accepted by an uncritical age, so that his work was "a medley not of simple, but complicated and multiplied forgeries, rich in materials containing the germ of future developments, and cutting deep in their consequences into both the civil and ecclesiastical life of the west" (The 'Pope and the Council,' by Janus, p. 148).

The body of Roman Canon Law never obtained as a whole in the English Church, but only such parts of it as were accepted by the Provincial Synods, from Langton, 1206, to Chichele, 1443. These Constitutions were accepted by the Convocation of York, 1463. Bishop Lyndewood, a learned Canonist, collected and arranged these Constitutions; and the 'Commentaries' of John of Ayton and the 'Digest' of Bishop Lyndewod were the text-books of English Canon Law, used in the Ecclesiastical Courts down to the Reformation.

By the Act of 25 Hen. VIII. c. 19 the Canon Law was confirmed, in so far as it was not repugnant to the royal prerogative and the rights and customs of the kingdom, until some measures should be taken for its revision; and the king was empowered, by the advice of his council, to appoint thirty-two persons to compile such ecclesiastical laws as should be thought by him and his council and them, convenient to be practised in all the spiritual courts of the realm; the powers conveyed by the Act were limited to three years. Two years elapsed without the appointment of Commissioners. In 1541, a Royal Commission was issued to Cranmer, Peter Martyr, and six others; practically it appears that the Archbishop and Peter Martyr took the whole work upon themselves, employing Dr. Haddon to express their determinations in proper language. They had not, however, finished their task before the expiration of their powers, and the king died before the lapse could be amended. The work was taken up again under the authority of Parliament in Edward VI.'s reign; but again the king's death left the work unfinished. In the reign of Elizabeth, Archbishop Parker again

took up the scheme, revised the work of Cranmer and his assistants, and caused it to be published under the title of 'Reformatio Legum Ecclesiasticarum,' but again it made no progress; the Government were not in favour of it. It has been republished by Dr. Cardwell, at the Oxford Press, 1850.

Therefore the ancient Canon Law still remains in force, except so far as it is limited by the proviso of 25 Henry VIII. c. 19, or by subsequent legislation. The canons of 1603 made a number of decrees which seemed needed to regulate the Church of that period, but many of them are now obsolete, and "after the decision of Lord Hardwick in Croft and Middleton, it may perhaps be doubted whether all these canons could be enforced" (*Sir R. Phillimore*). A committee of Convocation drafted a new body of canons, but they have not as yet even been discussed by the Houses.

CANON, MINOR. [*See* **Cathedral Chapter.**]

CANONICAL OBEDIENCE is the same thing as lawful obedience, the law in question being the canons of the Church. "Lawful obedience" may mean either (1) obedience in those things which the law prescribes; or (2) obedience in all things which are not contrary to the law. The special rules of the monastic orders required the latter obedience of all monks and nuns to their superior. The former obedience is that which the secular clergy are bound by oath to pay to their bishop. But before and beyond all positive canons, there is an indefinite paternal authority inherent in the office of the bishop, which implies a corresponding indefinite filial obedience on the part of the clergy.

CANTERBURY, ARCHBISHOP OF. [*See* **Archbishop of Canterbury.**]

CANTERBURY, DIOCESE OF. The fact must be—though ever so briefly—stated, that the south-east corner of the island was a flourishing portion of the Roman province of Britannia Prima, with its fortified ports at Lymne, Dover, Richborough, Reculver, and Rochester, of which Reculver was the principal port of entrance from the Continent; and its fortified central town of Canterbury; and that there are remarkable evidences of the existence of Christianity in this corner of the land in the two churches at Canterbury mentioned by Bede, and in the considerable existing remains of a Roman church in Dover castle. Bede (Bk. I. chap. xxvii.) speaks, besides, of Augustine being allowed to "build or *repair* churches in all places." One of these Roman churches at Canterbury had been repaired, and was used for Christian worship by Bertha, the Christian wife of King Ethelbert, before Augustine and his monks arrived on their evangelising mission from Rome.

For the story of the conversion of Ethelbert, and the general acquiescence of the Kentish men in the acceptance of the new religion, *see* **Augustine.**

Augustine obtained from Ethelbert a gift of another ruined Roman church outside the city of Canterbury, and repaired it for his cathedral. Professor Willis has recovered traces of this earliest cathedral, which show that it was a small church of the usual Basilican type.

Augustine was a monk, and his companions were all monks; out of the forty there were perhaps only four or five priests. It was a monastery which he founded in the city for his cathedral (under the name of Christ Church), and the plan of mission work which he pursued was the same adopted by the Celtic missionaries in the North of England, which was indeed the recognised mode of evangelising the barbarous tribes outside the empire; viz. that of founding monasteries in various places as centres of Christian teaching and example. The second monastery of St. Peter and St. Paul (afterwards of St. Augustine), outside Canterbury, was not ready for consecration till after his death.

Great part of Kent was in those days wild and unreclaimed land; the great forest of Andred covered a large portion

of West Kent; the range of hills which runs east and west through the centre of the county still bears the name of the Weald (*i. e.* the wild land) of Kent; great woods spread beyond Canterbury to the north; and the borders of Romney Marsh, then only partially reclaimed from the sea, were also fringed with woods. It was part of the business of the monks of this early period to devote themselves to the reclamation and settlement of such wild lands. The endowment of the monasteries by successive benefactors with estates which included large tracts of these waste lands, afterwards brought into cultivation by the monks and their tenants, was the origin of the wealth of the Church in Kent. King Eadbald founded the monastery at Dover about 620, and about ten years afterwards he founded and endowed a monastery and nunnery at Folkestone for his daughter Eanswitha, who became its first abbess. Three years afterwards Ethelburga, the widowed queen of Eadwin of Northumbria, returning to her native kingdom, obtained of her brother Eadbald a gift of one of his estates at Lyminge, and there founded another double house of monks and nuns, whose foundations yet remain; and these two were the first nunneries founded in England. The nunnery of Minster, in Sheppey, was founded by Sexburga, the wife of Earconberht, towards the close of the seventh century, and a little later Ermenburga, another royal princess, founded the nunnery of Minster, in Thanet. Another royal residence at Reculver was transformed into a monastery in 669. These monasteries, all founded within a century of Augustine's advent, were throughout the Saxon period the great centres of evangelisation throughout Kent. They introduced not only Christianity, but learning; not only religion and learning, but agricultural skill and enterprise; they set the example of clearing the forest, draining the marshes, and tilling the land; people multiplied on their estates, villages were built for their tenants, churches were erected for their use. Nearly all these earliest foundations became in time incorporated into the church of Canterbury, and this gave the bishop a vast influence throughout his diocese.

The first five bishops, Augustine, Laurentius, Mellitus, Justus, and Honorius, were Italians. On the death of the latter, in 654, Deusdedit, a native Kentishman notwithstanding his Latin name, succeeded; and on his death, 667, Theodore of Tarsus began a new chapter of the history. Until Theodore, the influence of the Bishops of Canterbury had not extended far beyond their own diocese. They had, however, done one remarkable thing. Mellitus had subdivided the see by the consecration of Justus as a sort of suffragan bishop, having his see at Rochester, for a sub-kingdom of Jutes who occupied the north-west corner of Kent. For centuries the same dependent relations of the Bishop of Rochester to the archbishop bore witness to this origin; and to this day the bishop is the archbishop's official cross-bearer.

It is not necessary here to detail the history of Theodore's great episcopate; it is part of the general history of the Church. [*See* **Saxon Period.**] He was more Primate of England than Bishop of Kent, though his educational establishments in Kent, and his diocesan work generally, no doubt, gave an impulse to the local religious prosperity. He gathered the scattered Churches of the Heptarchy into a united Church of England, acknowledging Canterbury as the primatial see; reconciled the Celtic School to the acceptance of the Continental customs; introduced a subdivision of the sees; gave an impulse to the spread of the parochial system; and regulated the system of Church discipline which was so marked a feature of the religious life of the Anglo-Saxon period.

"After him came an almost unbroken succession of monastic primates. Brihtwald, who had been Abbot of Reculver; Tatwyn, who had been a

priest in a monastery in Mercia; Nothelm; Cuthbert, who had been Abbot of Lyminge; Bregwyn; Lambert, or Ianbert, previously Abbot of St. Augustine; Athelard, Abbot of Malmesbury; Wilfred, a monk of Canterbury; Ceolnoth; Æthelred, a monk of Christchurch—bishops of whom little more than their names survive; whose influence was far more felt in the diocese than in the primacy.

"The Danish invasions had seriously crippled the power of the see at this period; and the long incumbency of Plegmund, the first to break the monastic succession, though favourable to learning (for he had been Alfred's instructor), appears to have been fatally influenced by the unsettled state of the country, the destruction of the inhabitants, and the ruin of their property, which these sudden descents upon so unprotected a coast brought with them.

"From this time we find the subjection of Kent to the Kings of Wessex makes itself felt in the appointments to the primatial see. Bishops of other sees are elevated to the primacy, bringing with them more extended views, and less of the mere diocesan character. Athelm and Wulfelm, both Bishops of Wells; Odo, Bishop of Sherborne; Elsin, Bishop of Winchester, were successively translated to Canterbury, and prepared the way for Dunstan, who, by his incorporation of the smaller monasteries of Kent with the great foundation of which he was the head, gave to the see a great increase of power and influence, and whose twenty-eight years' primacy gave him time to bring his genius to bear upon every part of England."

"The absorption of the kingdom of Kent, first into that of Mercia in the time of Cœnulf, and later into that of Egbert (823), and its complete incorporation into the empire of Cnut* (1017), extended the power of the Primacy; the archbishop gravitated more and more towards the centre of civil government; for the Primate of the English Church was the first, the most wealthy and powerful subject, and by virtue of his office the chief adviser of the Crown."

Lanfranc was, like Theodore, brought into the archiepiscopate expressly to be Primate of all England, rather than to be Bishop of Kent; and henceforward the duties of the primacy forced the archbishops into this wider relation to the Church and kingdom at large, and threw their diocesan administration into the background. Still that diocesan administration, though overshadowed by their greater work, was by no means neglected.

Lanfranc set himself earnestly to rebuild his cathedral, lying in the ashes of the fire of 1067 A.D., and to reorganise its constitution. He converted the cathedral chapter into a convent of Benedictine monks, and gave them statutes which modified the Rule of the Order to adapt it to the circumstances of the metropolitical Church, and included a Consuetudinary which minutely prescribes the ritual of the cathedral during the whole year of services, and the mode of life of the inmates of the monastery, both clerical and lay. He effected a division of the common property of the see between the archbishop and the monks, and proceeded to build houses of residence on the manors assigned to himself. Besides his estates in Kent, the archbishop had manors in other counties; his separate income made him one of the wealthiest of the nobles. It is difficult to realise the vast extent of the property and the influence of the Church of Canterbury at this period without filling up an outline map of the county, as Mr. Farley† has done, with the ecclesiastical manors, and thus presenting at a single glance the relations of the Church with the county

* The murder of Archbishop Elphege, after the sacking and burning of Canterbury, in 1012, marks the close of the Danish disturbance of this part of the country.

† 'Weald of Kent,' vol. i. p. 375.

generally. The great feudal holders under the Crown are only twelve in number; of these six are ecclesiastical, and six are private holders, and the estates of the private holders represent but a small district of the county compared with the property of the Church.

Only 177 churches are mentioned in the Domesday survey of Kent, but they were actually much more numerous. It is conjectured by Mr. Jenkins that "only those churches which were founded on the greater manors, and represent what were later termed 'advowsons appendant,' are mentioned in Domesday; the churches in towns, which rather represent 'advowsons in gross,' being either unmentioned, or only alluded to when they paid some rent or due to the manor." In one or two rare instances "lesser churches" and chapels are mentioned, as the *ecclesiolæ* of Portling, and the "three chapels" of Dartford; and some such smaller churches or chapels probably existed wherever there was a settled population. In the following cases more than one church existed: Hoo, near Rochester, had six; Folkestone (the town and hundred) eight; Dover and Lyminge, three each; Dartford, a church and three chapels; Aylesford, Orpington, Monkton, Eastchurch in Sheppey, two each.

The history of Lanfranc, and of his successor Anselm, belong rather to the general history of the Church of England than to that of the diocese of Kent [they will be found under their names]; of the connection of Anselm with his diocese very little is known. Indeed, the history of the diocese is almost a blank (the registers of the diocese earlier than 1279 being lost) down to the primacy of Peckham. It may be mentioned that Lanfranc founded the monastery of regular Canons of St. Gregory, and two hospitals for pilgrims at Canterbury; Odo, Bishop of Bayeux, a house of Regular Canons at Dover; in 1137 Abbot Hugh of St. Augustine's founded the Hospital of St. Lawrence; in 1140 Robert de Vere the Clugniac Priory of Monks' Horton; Anselm is said to have founded the nunnery of St. Sepulchre, near Canterbury, about 1100; and King Stephen the monastery of Faversham.

Of the nine years' episcopate of Becket, which fills so great a place in the general history of the Church of England, only two and a half years were spent in Canterbury, and these are barren of incident. In truth, the duties of the Primacy had long alienated the archbishops from their see, and the cathedral city was a mere provincial city, of no greater importance than its position as the chief town of Kent, and the presence of its two wealthy monasteries, might give it.

All through the twelfth century there was a great controversy going on between the monastery of St. Augustine and the archbishops. The great monastery of St. Augustine had come to rank as the first of English religious houses, and second only to Monte Cassino in all Western Christendom. The great abbacy claimed to be independent of the archbishop's authority and jurisdiction, and indeed of all secular authority also. Both sides appealed to the popes, who acted with their usual policy. sided now with one, now with the other, and so kept both in a condition of profitable dependence. The monks of Christ Church sided with the archbishop against the rival house, but at the same time had their own quarrel with him. "It seems," says John of Salisbury, during Becket's exile, "as if hatred of their archbishops were an inheritance of the monks of Canterbury. When Anselm was twice banished for righteousness' sake they never bestowed any consolation upon him; they despised Ralph, they hated William; they laid snares for Theobald, and now without a cause they insatiably persecute Thomas."

The episcopate of Baldwin (1185—1191) was more important in the annals of the diocese. He was a Cistercian monk "of the best sort," says the

Bishop of Chester; "a man who lived but little for the world, and that to make it better." He seems to have formed, with the encouragement of King Henry III., the deliberate design of driving the monastic institution back within its proper sphere, and of reinvigorating the organisation of the bishops and secular clergy, and restoring to them the efficient pastoral care of the people. With this view he proposed to found a new church of Secular Canons at Hackington, a mile distant from Christ Church cathedral, to which he intended to remove his episcopal see. It is said that he had induced all the bishops whose sees were in monastic churches to agree to convert their convents into Colleges of Seculars. Bishop Arnulf actually carried out this design at Coventry, but a few years later was obliged to restore the monks. He proposed, further, to appropriate the canonries in his own new foundation to the bishops of his province, to give to them the right of election of the archbishop, and so, on the whole, to impress a new character on the organisation of the Church of England. The monks of Christ Church, of course, opposed the scheme; the popes regarded it with natural disfavour, and at length pronounced against it. A subsequent plan of the archbishop's for building his new church on the lately acquired manor of Lambeth was similarly opposed. The archbishop, who was too gentle and unworldly to contend with his opponents, at length escaped them by assuming the staff and scrip of a pilgrim to the Holy Land, where his death delivered him from all his perplexities.

To his successor, Hubert Walter (1193—1205), the archbishopric was only one of the honours and emoluments of the most powerful statesman of the reigns of Richard and John. Langton (1207—1229) was rather a cardinal legate and primate than a Bishop of Kent. St. Edmund (Rich) (1234—1245) possessed all the qualities of a saintly bishop, and would have effected a great revival and reform, not only in his diocese, but throughout England, but his episcopate had fallen upon evil days. His every attempt at reform was frustrated by the resistance which he met with. "That the king, the barons, the lay people, some or all of them, should be in opposition to him, might neither surprise nor grieve him; but the bishops were unfriendly; his own chapter disliked his asceticism; the legate went against him in everything; and worst desolation of all, the very occupant of the holy see seemed little inclined to support him, if the King or the Crown party were to be in anything offended or resisted." The archbishop's reforming action was finally overruled by the advent of Cardinal Otho as legate, and his tenure of his see made insupportable. In 1240 he retired to Pontigny, and died there after two years of voluntary exile. As soon as he was dead his virtues were recognised; and four years afterwards, at the Council of Lyons, the English Episcopate formally applied for, and obtained, his canonisation.* Boniface of Savoy (1245—1273) owed his elevation to the fact that he was the uncle of Queen Eleanor, he was regarded as the chief of the foreign favourites who at that time preyed on the wealth of England. Richard Kilwardby (1273-1279), nominated by the pope, was a Dominican friar, a great divine, and a zealous bishop. After five years he was promoted to the Cardinalate and recalled to Rome, whither he carried the registers of the see of Canterbury, which have never been recovered. On his death the pope,† Nicolas IV., who was himself a Franciscan, nominated to the

* His 'Speculum Ecclesiæ' is a kind of manual of Christian doctrine, and a very interesting example of the best teaching of the period.

† In five out of the seven vacancies which took place during this century, the popes, under one pretext or another, set aside the men who had been elected, and filled the primacy with their own nominees. The two exceptions are Boniface and Winchelsea.

vacant see John Peckham (1279—1294), the Provincial Superior of the Order in England. "Brother John," as his contemporaries continued facetiously to call him, was a man of ability in secular as well as ecclesiastical affairs; a zealous and diligent bishop as well as an able primate, who regulated the affairs and maintained the discipline of his diocese with a firm hand.

The list of archbishops given at the end of this article, and the lives of some of the most distinguished of them which are given under their names (**Lanfranc, Anselm, Langton, Arundel, Cranmer, Parker, Grindal, Laud**), makes it unnecessary to do more than make a brief note of Bradwardine's reputation as an evangelical theologian; of Simon of Sudbury's murder on Tower Hill by Wat Tyler's mob; of the princely greatness of Courtenay, and Arundel, and Bouchier; and of the munificence of Chicheley.

The register of Peckham gives a view of the state of the archbishops as great proprietors, with the Earl of Gloucester as their tenant for Tunbridge castle and town, and holding the office of their great Seneschal; Bertram de Criol, Bartholomew de Valoigns, William de Montecamero, Alexander de Baliol, and many other lords and knights as their tenants; and of the way in which they passed, with a great retinue, from one to another of the manor houses of the see; from Lyminge to Wingham, thence to Charing, to Cranbrook, to Mayfield, to London and Mortlake, to Otford, to Maidstone, to Tarring, to Chartham and Teynham, and so again to Lambeth and Mortlake. An account of the taxation of the archbishop's manors in Winchelsea's Register gives the value of those in Kent (viz. Westgate, Reculver, Westhalimote, Wingham, Bishopsbourne, Petham and Waltham, Dale, Lyminge, Saltwood, Bocton, Teynham, Northfleet, Aldington, Charing, Maidstone, Otford, Bexley, Wrotham, Gillingham), at £1499 15*s.* 8*d.* To these are added the manors in the diocese of London, valued at £128 19*s.* 8½*d.*; in Winchester diocese, £65 0*s.* 0*d.*; in Chichester, £354 0*s.* 9½*d.*; the whole sum upon which the archbishop was taxed amounting therefore to £1903 8*s.* 7¾*d.* Warham spent a very large sum in rebuilding the see house at Otford, and he and his successor, Cranmer, made it their chief residence when not at Lambeth. Warham's visitation record gives a very complete and interesting view of the state of the religious houses and their inmates, and of the parish churches and clergy, just before the Reformation. It was in Warham's primacy that the tragedy of the "Holy Maid of Kent" happened. In 1525 Elizabeth Barton professed to hold conference with the Blessed Virgin Mary, to whom the neighbouring chapel of Court-at-Street in Lymne was dedicated, and to utter prophecies. She was encouraged by the rector of the parish (Aldington), and believed in by the people. At length the matter attracted so much attention that the archbishop appointed a Commission to inquire into it; they attended a service in the chapel with many of the gentry of the neighbourhood, and a great gathering of near 3000 of the common people. The Commission reported ambiguously. Soon after the archbishop appointed the "Holy Maid" to a vacant place in the Convent of St. Sepulchre in Canterbury, where she continued to see visions and utter prophecies. When the project of the king's divorce was noised abroad, the nun's prophecies began to assume a dangerous character; for she predicted the king's speedy death if he did not abandon his purpose. The suspicion arose that the nun was a mere tool in the hands of a political party; her predictions were calculated to excite the popular passions against the king, and might be considered as inciting to a fanatical attempt upon his life. The nun and all who had been mixed up with the affair were arrested. Elizabeth Barton herself, Edward Bocking,

and Richard Dering, monks of Christ Church, Richard Master (?), rector of Aldington, Henry Golde, rector of Aldermanbury, and Richard Risby, gent., were executed at Tyburn; while Bishop Fisher and others were found guilty of misprision of treason, and adjudged to forfeit their estates, and be imprisoned during the king's pleasure. Perhaps it was only Warham's death which prevented his being included in the accusation.

The history of Cranmer belongs to the history of the Church rather than of the diocese. The history of the diocese during the Reformation period consists chiefly in an account of the suppression of the religious houses, the refoundation of the cathedral establishment, and the plundering of the estates of the archbishop. In the first suppression, of houses of less than £200 income, the following were included:—The Abbey of West Langdon, the Priories of Folkestone, Dover, Bilsington, St. Gregory Canterbury, St. Rhadegund, Cambwell, Horton, Hedcorne, Mottenden, Aylesford, Newenden, and Sandwich, with several lesser foundations in Canterbury, and the Nunnery of Minster in Sheppy. The list of the greater foundations which were one by one surrendered to the king is as follows:—Christ Church and St. Augustine's, Canterbury; the Priory of Faversham, the Abbey of Boxley, and the Nunneries of Malling and St. Sepulchre, Canterbury. Dartford Nunnery, and Leeds Priory; the Commanderies of the Hospitallers at West Peckham and South Wingfield. Afterwards came the suppression of all colleges, chantries, free chapels, hospitals and guilds, which had not hitherto surrendered; including Eastbridge; Maynard's and Northgate Hospitals in Canterbury, Harbledown, Hythe, St. Bartholomew's, Sandwich; St. Laurence and St. Margaret's, Canterbury; the Maison Dieu, Dover; the Hospitals of Manington, Sevenoke, Bridgar, Maidstone, Wingham, Cobham, and Wye. The suppressed chantries and free chapels were:—Ash, Bapchild, Chiddingstone, Cranbrooke, Herne, Horton, Kirby, Maidstone, East Malling, Orpington, Penhurst, Pepenbury, Petham (Deepdene Chantry), Reculver, Sandwich St. Peter, Sevenoke, Sittingbourne, and Teynham. Christ Church was retained as the cathedral church, though the monastic buildings were ruined, and out of its property was founded a new cathedral establishment of canons, &c.

The see of Canterbury was despoiled by the king of some of its best manors: Aldington, Lyminge, Saltwood, and Croydon, with all their dependencies in the Marsh and Weald. The histories of Cranmer and Pole belong to the general history of the Church; it need only be noted in passing, that on the death of Edward VI., Kent supplied the principal materials for Wyatt's insurrection against the succession of Mary. Parker, like Theodore and Lanfranc, was called to the primacy in order that he might reorganise the whole Church, and his episcopate has left little mark on the history of the see. His second visitation, made in 1573, gives, however, a picture of the condition of the diocese just before his death, which illustrates the condition of the Church at large in the generation subsequent to the Reformation. "In thirty-eight important parishes the clergy were absolutely non-resident. In six there was either no minister whatever, or the churches were vacant. In four the clergy maintained a kind of half residence. In several there were only deacons, in others only readers. In some cases two, in one case even three, parishes had a single minister between them. Other churches had only occasional services." The visitation gives a remarkable proof of the rarity of preaching: four sermons a-year was the statutable requirement, but many did not receive even this scant measure. "In Goodneston it is complained that they have not their ordinary sermons. In Crundel there is the same complaint, and also at Ickham and Whitstable. At Tilmanstone the

parishioners had only had three sermons since the previous visitation. At Worth they had had no sermons for two years; at Seasalter and at Westbere none for a twelvemonth. At Ewell they were somewhat more fortunate, for they had one during the year; the same liberal measure was given also at Chapel-le-Ferne. Even Saltwood was destitute of its quarterly sermons, while Wootton was fortunate in having two. Stanford had had none for a twelvemonth, while Paddlesworth had had one during the same period, a privation which is charged to the farmer of the rectory, as it is in several other places. At Leysdown they had one sermon a-year; while Bapchild, more fortunate, could boast of three. Kingsdown had no sermons all the year round, and was only served by a reader. Bobbing and Stockbury, Badlesmere and Sheldwick had but one sermon in the year; Debbing again none. Brasted remembered none since the last visitation; while at Marden, the zealous parishioners, being deprived of preaching through the absenteeism of the vicar, procured a preacher for themselves. At Newenden the people could not get their 'ordinary sermons' because 'the vicar could get none to preach them.' Other parishes made the like complaint, and the form in which they were made indicate clearly the sense the inhabitants felt of this great privation." "A singular feature of this visitation is the constant complaint that the clergy use 'common' instead of 'wafer bread.' The lack of the Paraphrase of Erasmus is constantly complained of; and the curate at Wye is charged with 'not coming down to read the Bible in the middle of the church according to the injunctions.' Chancels and parsonages are constantly reported as being in a state of disrepair, and often falling down. Surplices are wanted in many churches." Of the state of the diocese generally, Mr. Jenkins says, that it was "a disgrace to the Reformation, and a miserable contrast to that which it presented in the days of Archbishop Warham."

The effect of Elizabeth's dislike to married bishops is curiously shown in the fact that the Elizabethan bishops were not accustomed to have their wives and families living with them in their episcopal houses. Parker purchased a house at Beakesbourne for his wife and family to reside in when he took up his abode there, and also a house called Duke's Place, near Lambeth Palace, for their accommodation during his residence there.

Whitgift was a great benefactor to the diocese, having recovered many of the possessions of the see, and reduced the over taxation from which it had suffered; he used his augmented means in the endowments of vicarages and stipends of curates, and built and endowed a hospital at Croydon.

Abbot is said to have been "extremely remiss in regard to the fabrics of the churches and chapels, and the neglected state both of these and of the services which were held in them, left a legacy of disorder to his successor, the reducing of which to order helped to swell Laud's unpopularity."

Besides Laud's general policy for the establishment of sound doctrine and reverent ritual, he took some steps peculiar to his own diocese. Dutch and French congregations at Canterbury in the crypt of the cathedral, and at Maidstone and Sandwich, had enjoyed complete toleration from the time of Edward VI. Laud endeavoured to limit this anomaly of "Presbytery confronting Episcopacy, and a commonwealth in the midst of a monarchy," under the sanction of the king and the archbishop, by requiring that the prayers used in these congregations should be translations from the English Liturgy; and further that the toleration of these separate congregations should be restricted to foreigners, but that the children of foreigners born in England should be required to attend their parish churches. The case of the three foreign churches was published by John Bulteel, the minister of the Walloon Church at Canterbury, in 1645.

The history of the diocese since the Restoration presents no features which need be noticed here. It may, however, be right to note that, in later times the administration of the diocese has not been allowed to suffer on account of the wider interests of the Primacy, and that in this diocese, as in all the other dioceses of England, notwithstanding all the negligence of the past, the external organisation of the Church is in better order, and its spiritual ministrations more zealous and effective in the present generation than at any previous period in the long history through which the reader has been carried from Augustine downwards.

It will be observed that since the formation of the subdivision of Rochester, the diocese has not needed or undergone any further subdivision.

The diocese consists of the larger part of Kent, and portions of Surrey and Sussex: population, 653,269; 2 archdeaconries, Canterbury and Maidstone; 20 deaneries; 421 benefices.

(*See* Rev. Canon Jennings's 'Canterbury,' in the S.P.C.K. series of Diocesan Histories, to which this article is largely indebted; 'Memorials of Canterbury,' by Dean Stanley; 'Life of Becket,' by Canon C. I. Robertson.)

LIST OF ARCHBISHOPS OF CANTERBURY, AND DATE OF ACCESSION AND OF DEATH:—

	ACCESSION. A.D.	DEATH. A.D.
Augustine	597	604
Laurentius	604	619
Mellitus	619	624
Justus	624	627
Honorius	627	653
Deusdedit	655	664
Theodore	668	690
Brihtwald	693	731
Tatwin	731	734
Nothelm	735	740
Cuthbert	736	758
Bregwin	759	765
Jaenbert	766	790
Ethelhard	793	805
Wulfred	805	832
Feologild	832	832
Ceolnoth	833	870
Ethelred	870	889
Plegmund	890	914
Athelm	914	923
Wulfhelm	923	942
Odo	942	959
Dunstan	960	988
Ethelgar	988	989
Siric	990	994
Elfric	995	1005
Elphege	1005	1012
Living	1013	1020
Ethelnoth	1020	1038
Eadsige	1038	1050
Robert	1051	1070
Stigand	1052	
Lanfranc	1070	
Anselm	1093	
Ralph d'Escures	1114	
William de Corbeuil	1123	
Theobald	1139	
Thomas à Becket	1162	
Richard	1174	
Baldwin	1185	
Hubert Fitzwalter	1193	
Stephen Langton	1207	
Richard Grant	1229	
Edmund Rich	1234	
Boniface	1245	
Richard Kilwardby	1273	
John Peckham	1279	
Robert Winchelsey	1294	
Walter Reynolds	1313	
Simon Mepeham	1328	
John Stratford	1333	
Thomas Bradwardine	1349	
Simon Islip	1349	
Simon Langham	1366	
William Whittlesey	1368	
Simon Sudbury	1375	
William Courtenay	1381	
Thomas Arundel	1397	
Roger Walden	1398	
Thomas Arundel	1399	
Henry Chicheley	1414	
John Stafford	1443	
John Kemp	1452	
Thomas Bouchier	1454	
John Morton	1486	
Henry Dean	1501	

	ACCESSION. A.D.
William Warham	1503
Thomas Cranmer	1533
Reignald Pole	1556
Matthew Parker	1559
Edmund Grindal	1576
John Whitgift	1583
Richard Bancroft	1604
George Abbot	1611
William Laud	1633
William Juxon	1660
Gilbert Sheldon	1663
William Sancroft	1678
John Tillotson	1691
Thomas Tenison	1695
William Wake	1716
John Potter	1737
Thomas Herring	1747
Matthew Hutton	1757
Thomas Secker	1758
Frederick Cornwallis ...	1768
John Moore	1783
Charles Manners Sutton ...	1805
William Howley	1828
John Bird Sumner	1848
Charles Thomas Longley ...	1862
Archibald Campbell Tait ...	1868
Edward White Benson ...	1883

CARLISLE, DIOCESE OF. [*See* Appendix.]

CARMELITES. An order of friars so called from Mount Carmel, their original seat; popularly called White Friars, from the colour of their habit.

Sir John de Vesci and Sir Richard Grey, Crusaders in the Holy Land, in the thirteenth century, ascended Mount Carmel, and found there a body of Religious claiming to be the successors of Elijah, living according to a rule lately given them by Albert, Patriarch of Jerusalem, based on that of St. Basil. They brought some of them back to England, and established them at Alnwick, Northumberland, and at Aylesford, Kent. Thence they spread over England, and into other countries of Europe, but were always most numerous here. Their organisation differed from that of the other orders of friars [*see* **Friars**] in some particulars. While they had a common refectory, and ate in common, they had separate cells, the prior's cell being near the entrance. They were required to remain in their cells engaged in meditation, except that they might at fit times meditate in church, and might stay and walk freely in the cloister. The church was in the middle of the cells. They kept the canonical hours; they ate no flesh except when it was ordered for the sick; kept silence after compline till prime; at other times they might talk moderately. In 1245 they held their first general chapter in England, at Aylesford, and elected Simon Stock, a native of Kent, as their general. In 1290 they changed their habit to a brown frock and scapulary with a white mantle. It never rose to be an influential order. They had about forty houses in England: Coventry; London; Oxford; Aylesford; Holme, Northumberland; Stamford; Hitchin; Maldon, Essex; Sandwich; Nottingham; Canterbury; Newenden, Kent; Ipswich; Norwich; Backney, Gloucestershire; Lynn, Norfolk. There were no female houses of the order.

CAROLS, CHRISTMAS. The name of Carol can be traced as far back as the seventh century, where, in St. Ouen's 'Life of St. Eligius, Bishop of Noyon,' written about the year 672, carols are classed with balls, dances, diabolical songs, and solstices. In the Celtic-Cornish dialect there are Christmas carols which were written and sung while the tongue was yet a living speech, and this must have been before the reign of Queen Elizabeth at least. Philologists affirm that the diction of some of these carols carries their origin into a remote antiquity. There is a Breton song as old as the fifth century very like a carol. There is a carol in the Anglo-Norman dialect still preserved in the British Museum (MS. Reg. 16), but this is convivial rather than religious. By this we infer that the term carol was used for songs other than those upon the Nativity at that early date. Later we find that this is

distinctly the case. The song in the Towneley Mysteries' beginning—

"Herkyn, hyrdes, awake, gyf loving ye shalle,
He is borne for your sake, Lorde perpetualle,
He is comen to take and rawnson you alle,
Youre sorrowe to slake, Kyng imperialle
He behestys.
That Chyld is borne,
At Bethlehem this morne,
Ye shalle fynde Hym beforne
Betwix two bestys"

is certainly as old as the fourteenth century. There is also a song in the nature of a carol in the Coventry pageant of the Shearmen and Tailors, belonging to the fifteenth century, "Lulla, thou littel tine' child," in which the cruelty of the decree of Herod is referred to. The music of this song has been preserved. There is one of the time of Henry VI., having two sets of words, one sacred and one secular. The sacred words begin thus:—

"Nowell, nowell, nowell, nowell,
This is the salutation of the Aungell Gabryell."

A note appended runs thus—

"This is the tewyn for the song foloying, yf so be that ye wyll have another tewyn, it may be at your plesure, for I have set all the song."

The "song foloying" is in praise of "good ale," and it is intended as a parody on "Nowell." The "tewyn," or melody, is very quaint and archaic. Some of the early carols are in Macaronic verse, a mixture of Latin with the ordinary speech—as, for instance, in the hymn written in the reign of Henry VIII.:—

"Now make us ioye in this feste,
In quo Xtus natus est,
A patre unigenitus
iij song maydens cam till us,
Syng we to hym and say wel come,
Veni Redemptor gentium."

About the time of Henry VIII. there seems to have arisen two distinct forms of carols, the one grave in style, the other more lively in measure, festive in character, and familiar in allusions. The former, probably, sung in churches, or through the streets in solemn procession, or from house to house; the latter inside the house, "at the latter end of a sea-coal fire." In the reign of Queen Elizabeth the practice of singing carols was a well-established custom. The ballad poets contributed largely to the stores of carols of all sorts. The carol beginning—

"All you that are to mirth inclined,"

was written by Thomas Deloney, about 1590. In the reign of James I. carols were in high repute. As Puritanism gained power and influence the singing of carols at Christmas was looked upon with an eye of disfavour. There were some members of the rising party who defended their use among poor ignorant people as being "oftentimes taken with a song that will flye a sermon." Another said "Christmasse kariles, if they be such as are fit for the time and of holy and sober composures, and used with Christian sobriety and piety, they are not unlawfúl, and may be profitable if they be sung with grace in the heart." However, in 1642 the singing of carols was voted superstitious, and, further, the Parliament directed "that no observation shall be had of the five-and-twentieth day of December, commonly called Christmas Day, nor any solemnity used or exercised in churches upon that day in respect thereof." The Scottish Parliament, nearly a century before, in 1555, had suppressed Christmas by authority. Still the observance of Christmas was kept up in remote country places, and the singing of carols seems never to have been without a witness from time to time. William Hone, in his 'Ancient Mysteries,' gives a list of 89 carols he had collected, all of which were annually kept in print by the ballad printers. Out of this list Mr. W. S. Fortey, the representative of the old Catnach Press, Seven Dials, prints only fourteen, Mr. H. Parker Such, of the Borough, Mr. Taylor, of Brick-lane, Spitalfields, and the broadside printers throughout the country, only add some half-a-dozen other carols to Mr. Fortey's list. Hone's

lament in the year 1823 that no one had attempted a collection of these fugitive pieces brought into existence the books of Davies Gilbert, William Sandys, Dr. Rimbault, John Wallace Fyfe, W. H. Husk, Joshua Sylvester (John Camden Hotten), and ultimately those of Helmore, Sedding, A. H. Brown, the Rev. R. Chope, and Stainer and Bramley. These books of carols contain new as well as old adaptations from old English relics, translations from the French, Breton, Spanish, German, and Dutch. There are many carols of both ancient and modern date in the Welsh tongue, few of which have been printed. The carols of Ireland differ in no degree from those of England; but, for reasons already alluded to, probably, carols are rarely printed in Scotland, or if they are, copies do not find their way south. The earliest English printed collection known was that of Wynkyn de Worde in 1531, only one leaf of which is preserved in the Bodleian Library of Oxford. There are two carols on this precious leaf, one of which, 'A Caroll brynging in the Bore's Heed,' is still sung annually in a modified form at Queen's College, Oxford, on Christmas Eve. The subjects of many of the religious carols are drawn from the Apocryphal New Testament, such as those beginning, 'Joseph was an old man,' commonly called 'The Cherry Tree Carol,' from the chief incident of the poem—the cherry tree bowing down its topmost branches laden with ripest fruit to satisfy the longing of the Virgin Mary; the carol, 'As I passed by a river side,' in which the roasted fowl crows at the banquet table to testify to the birth of the King whom Herod could not destroy; 'I saw three ships come sailing in,' 'What is this which is but one;' 'As it fell out one May morning,' in which the child-Christ's first sorrow is described; 'Saint Stephen was an holy man,' and many others, including those which tell of the marriage of the Virgin with Joseph; 'the budding of the rod,' and like Apocryphal matters. The source whence a great number has been taken is, of course, the sacred narrative. Some of the comments and allusions speak of other originals than English. Thus, Longfellow's, 'I hear along the street,' and one or two others, are translations from the Breton dialect. The tunes to which the carols are set may be traced in some cases to the old Church modes, to some of the early chorales, to ballad tunes, dance melodies, and things of like import. The festive carols are many. They are probably of greater antiquity than the religious carols. It is not difficult to find in their performance some reference to the practices observed at the time of the Roman Saturnalia, the winter festivals of the Druids, and the Gothic or Scandinavian feast of Yule. The Anglo-Norman carol of the thirteenth century, alluded to above, makes no allusion to the Nativity, but enlarges upon the customary hospitality of the time, and ends with the words 'Wassail' and 'Drinkhail,' the usual Saxon toasts. There is a large number of carols to the holly and the ivy, more or less pagan in their allusions; the people's reverence for these shrubs, and their connection with Christmas, based upon tradition, was too wide and deep to be wholly uprooted. The revival of carol-singing in churches during the last few years has called forth a number of very beautiful verses, wedded to equally beautiful music." (Extracted from an article in 'The Lute,' by W. A. Barrett.)

CARTHUSIAN order of monks was founded by Bruno, a monk of Cologne, at Chartreux (whose Latin name was *Carthusium*), among the rocky hills near Grenoble. They were brought into England by King Henry II. in the year 1180 or 1181 A.D., at Witham, Somerset, and other houses. In some respects it was a revival of the system of the old Egyptian Laura, in which the religious were hermits occupying separate cells grouped around the church. For the domestic buildings of

a Carthusian monastery consisted of separate cells opening upon the cloister court, each cell consisting of two rooms, a sitting-room and bed-room, the latter sometimes forming an upper storey, and a little garden; but besides the church of the community in which they worshipped together, a Carthusian house had also a refectory in which they dined in common. The prior's cell was near the entrance. In the



Carthusian Monk. (*After Hollar.*)

Grand Chartreuse, and in other early foundations of the order, there were two distinct houses, each with its church and all requisite buildings; one for the monks, the other for the lay-brethren. In after times the separation into two communities was not adhered to. (Migne's 'Patrologia,' vol. cliii. col. 668 note.) Bruno adopted the Benedictine Rule as the basis of his institution, with some modifications. This was the most severe of all the Benedictine orders: to the strictest observance of the Benedictine Rule was added almost perpetual silence; flesh was forbidden even to the sick; their food was limited to one meal of pulse, bread and water daily. Some other of their peculiar observances are indicated in the following brief notes of their Rule:—

Always to sit in a recollected attitude. To say private prayer at the altar once a day. Not to leave church from matins to lauds. Daily from matins to tierce was occupied in spiritual exercises; from tierce to sext, and from sext to nones in manual labour, which was to be accompanied by brief prayers; from vespers to nones either manual labour or reading. Not to go into another's cell without licence. If one went into another's cell he was to be asked if he had the prior's leave; if not, not to be allowed to stay. Hours not said in church were said in cell, and if a brother happened to be engaged there they said them together. To leave another's cell after compline. No letters to be received. Not to leave the cell, except to confession or conference, without prior's licence. No food to be kept in the cell except raw herbs and fruit. Every one to have two books to read, and writing materials. In chapter no talking. In refectory, dining bareheaded, drinking with both hands, bowing to those who brought or removed anything. No speech in fratry, cloister, or church. Conversation after nones from November 1st to Easter of the customs of the order; afterwards of the gospels.

It is remarkable that this, the strictest of the monastic rules, has, even to the present day, been only slightly modified; and that it seems always to have been actually observed with greater strictness than any of the milder rules.

The order was numerous on the continent, but only nine houses of it were ever established in England, viz. the first at Witham in Somerset, founded by King Henry II. [*see* 'Life of St. Hugh of Lincoln']; the others at

Henton, Somerset ; Charter House, London ; Beauvale, Notts ; St. Anne, Coventry ; Kingston upon Hull ; Mountgrace, Yorkshire ; Epworth, Lincolnshire ; Shene, Surrey.

The principal of these was the Charter House, London (a corruption of the name of the parent house *Chartreux*), which at the dissolution was bought by Thomas Sutton, and turned into a school. Their houses were usually small, consisting of a prior and twelve monks, with a few lay brethren. But the house which Henry V., on his accession to the throne, founded adjoining the royal palace at Sheen (= Richmond), was for forty monks, and amply endowed. There were few nunneries of the order, none in England.

The Carthusian priory at Mountgrace in Yorkshire still remains in a very perfect condition, as an example of their architectural arrangement. It has two courts : that to the south was surrounded by the refectory and cloisters and other conventual buildings, which appear to have been of a plain solid kind of structure ; that on the north is surrounded by two walls of hewn stone ten or twelve feet high, and about thirty to forty feet apart ; between these walls the broken cells may be seen in a few places. They were low-built cottages, containing two or three small rooms on the ground floor only, each with its little garden, lighted with a smaller and a larger window in the side wall, and provided with a low door at the back, opposite to which is another low door in the outer wall. Beside the door into the court was a little hatch, through which the monk received food, which was so contrived with an angle in the wall that it could not be seen through.

In some of the older houses there were two classes of monks—Cœnobites, with a common dormitory and refectory, and Anchorites : these two divisions were called the upper and the lower monastery ; and this may have been the case at Mountgrace. A plan of the Chartreux of Clermont, in Viollet le Duc's 'Dictionary of Architecture,' shows the cloister court surrounded by about twenty cells. Each "cell" is in fact a small, square, walled enclosure, containing a little house and garden ; the house consists of three rooms in one corner of the enclosure. In the middle of the west side of the cloister court is the chapel, whose five-sided apsidal sanctuary projects into the court. In a small outer court on the west is the prior's cell, which is like the others, and a building for the entertainment of guests.

The habit of this order was a white cassock and hood, and over the cassock a white **scapulary**, which was a long piece of cloth, with a hole in the middle through which the head was passed, so that it hung before and behind, and was slightly connected by a narrow band at the sides ; it was like a loose upper tunic slit up at the sides. Instead of the usual monastic tonsure, they shaved the head entirely.

CATECHISING (*κατηχίζω*). The mode of teaching by question and answer. The Church of England has from very early times followed the method of teaching her people the chief truths of their religion, as contained in the Creed, the Lord's Prayer and the Ten Commandments, by public catechising. Mr. Maskell ('Mon. Rit.' II. xlvi. xlvii.) refers to several Constitutions between 1257 and 1370 ordering it ; and he shows that before the Conquest (816—1033) the like duty had been enjoined on parents and sponsors. These formulæ, with other instructions and devotions in the mother tongue, were contained in the the Primer. [*See* **Primer.**]

An injunction of Ed. VI. in 1547, again enforced the ancient custom of reciting them from the pulpit after the gospel every holy day "when they have no sermon . . . . to the intent that the people may learn the same by heart ;" and required that the clergy should catechise on them in Lent.

The first Prayer Book of Edw. VI. 1548, contained a rubric requiring the

curate of every parish, once in six weeks at least, on some Sunday or holy day, for half an hour before evensong, to instruct and catechise on some part of the Catechism; and required parents to cause their unconfirmed children, servants, and apprentices to attend. The 50th canon of 1603 contains a similar direction, and inflicts penalties on any minister neglecting this duty: a sharp rebuke the first time, the second time suspension, and the third time excommunication. The rubrics now at the end of the Catechism contain the substance of the same directions.

CATECHISM. At the Reformation, as a part of the plan then adopted for giving the people at large an intelligent apprehension of the Christian religion, a catechism was drawn up under the supervision of Cranmer, and inserted in the Office for Confirmation, to be learnt by the catechumens. The Catechism was nearly identical, so far as it went, with that which now stands in our Prayer Books, but it only extended as far as the explanation of the Lord's Prayer. The latter part, on the Sacraments, by Bishop Overall, was added after the Hampton Court Conference.

CATECHUMEN, from the Greek κατηχούμενος, participle of κατηχέω, which means one who is receiving instruction in the first rudiments of any art or science; viz. in its ecclesiastical use, in the rudiments of the Christian Religion, in preparation for baptism. From about the third to about the end of the fifth century, when the heathen were coming over in great numbers to the Church, it was thought good, in order to prevent a hasty and indiscriminate admission of people destitute of sufficient knowledge of the Christian religion, or of right dispositions, to place all such candidates for baptism under a systematic course of instruction and preparation; they were regularly admitted by laying on of hands and prayer into the class or order of Catechumens, and allowed to attend divine service up to a certain point in it, occupying a place, not in the nave of the church among the faithful, but at the extreme west end.

The Baptismal Service of the mediæval Church bore traces of this ancient discipline; it began with an "Order for making of Catechumens," according to which the infant (or adult) was received at the door of the church, with exorcism, the sign of the cross, putting salt into the mouth, and prayer; then the minister took the child by the hand and brought it into church as a Catechumen, and proceeded with the "Order for Baptism."

"Persons of riper years" who desire to be baptised are still carefully instructed in the rudiments of Christian knowledge, and examined as to their dispositions of mind, and are not admitted to the sacrament until the parish priest is satisfied on these points, and during this preparation are Catechumens.

CATHEDRA, Καθέδρα, a chair: the official chair, *e.g.* of a professor in his school, of the president of any society: thus the official chair of a bishop in the chief church of his diocese (*Bishop-stool, See*). In the Basilican churches, from the third century downwards, the bishop's chair, or throne, was a stone seat with sides, in the centre of the eastern apse, and his presbyters were seated on stone benches following the semicircular line of the apse on each side of him.* This arrangement has been brought to light by recent alterations at Norwich Cathedral. In the thirteenth century it became usual to place the stalls of the clergy against the north and south sides of the choir, returning along the west side, and then a special raised stall with a lofty canopy was placed at the east end of the stalls on the south side for the bishop's throne.† This is now‡ the arrange-

* The seats of the abbot and monks in the chapter-house of a monastery were similarly arranged.

† At Durham it is of stone, date *c.* 1350; usually it is of wood.

‡ At Llandaff, where there was no dean, the

ment in most, if not all, of our English cathedrals.

The bishop's chair was a symbol of his jurisdiction. When he travelled about his diocese an ornamented movable seat called a Fald stool (? folding stool) was carried with him; and at visitations, ordinations, &c., was placed in front of the altar, where he sat (as in the Basilica) facing the people.

CATHEDRAL. Adjective from cathedra = the bishop's official chair. When used alone it implies the cathedral church; that church in a diocese in which the bishop's chair is placed. It began to be so called about the tenth century; previous to that time it was called the mother church, because it was (usually) the first church erected, round which the parish churches of the diocese gradually grew up, and held to it at first the relation of dependent chapels.

There is nothing special in the magnitude, plan, or arrangement of a cathedral church; it might be small or large, of one plan or another, a secular church or the church of a monastic community: what constitutes it a cathedral church *is that the bishop's chair* is placed in it. In fact, in the subdivision of dioceses, in modern as well as in ancient times, the bishop of the severed portion of an old diocese has had a monastic church (Carlisle, Ely, Peterborough, &c.), or a collegiate church (Ripon, Manchester, Southwell), or merely a parish church (Truro, Liverpool, Newcastle) assigned as the titular church of the new diocese, and the placing of his chair in it constituted it a cathedral church. For architectural information, therefore, the reader is referred to the article **Architecture**; but there are some points of interest with respect to the plan, &c., of churches, whether cathedral or other, which may conveniently be put together under this head.

Eddius' description of the churches built by Wilfred at Hexham and Ripon shows that they were of hewn stone, with arcades and upper galleries. The description of Romsey Abbey Church in the time of Dunstan seems to indicate a church with arches and transepts, and a central and western tower. The cathedral which Ethelwold built at Winchester was a Basilica with north and south arcades, an eastern apse, with the east end raised on a *confessio* or crypt, and a western court; the number of "chapels with sacred altars" was such as to distract the visitor. His successor Elphege added a five-storey tower with open windows, which seems like a description of an ordinary Italian campanile. The account of the burning of St. Augustine's cathedral at Canterbury shows that it was a Basilica with apses at both the east and west ends, a sacrarium raised on a crypt, and two flanking towers; about A.D. 750 Archbishop Cuthbert added a detached baptistry on the north-east, nearly touching the church. Professor Willis considered that we have sufficient data *to show what the ancient* church was.

Edward the Confessor introduced, and the Conquest speedily spread over England, the Norman plan and style of building, which was not only better in detail, but more grandiose in its conceptions. The most important change which it introduced was in the plan of a great church, and which affected its whole outline. The Norman architects took a Latin cross as their plan; retained the eastern apse, raised the boldly projecting transepts to a height equal to that of the body of the church; marked the intersection of the roofs with a broad massive tower; carried the nave westward to an unprecedented length; and often flanked the western façade with two subordinate towers. This cruciform plan composed an architectural group of a grandeur and picturesque effect which at once superseded the Basilican type, and has retained its hold on the taste of Northern Europe ever since.

bishop sat in the stall elsewhere appropriated to the dean, viz. the first on the right hand on entering the choir from the west. The Bishops of Durham, Ely, and Carlisle also anciently sat in the abbot's stall.

The Norman period was a time of great architectural works, during which nearly every cathedral was rebuilt on a grand scale, and the abbey churches on a scale still grander. Of the old cathedrals of England all but six, St. Paul's, Wells, Lichfield, York, Ripon, and Salisbury, still exhibit more or less of Norman work or influence. Durham, Chichester, Gloucester, Hereford, Norwich, Oxford, Peterborough are strictly Norman buildings, with later additions. The nave and transepts of Ely, the nave of Rochester, the transepts of Winchester, the transeptal towers of Exeter, are grand and characteristic specimens of Norman work.

But if the Norman period was a great building age it was succeeded by one still greater. "The thirteenth century as a building epoch is perhaps the most brilliant in the whole history of architecture . . . whether we look to the extent of the buildings executed, their wonderful variety and instructive elegance, the daring imagination that conceived them, or the power of poetry and lofty religious feeling that is expressed in every feature and every part of them."

The monastic period had culminated in the previous century; the energy of the people in the thirteenth century was devoted to the elevation of the civic life of the nation, and their religious enthusiasm showed itself in the aggrandisement of the cathedrals which were the expression of active as contrasted with contemplative religion.

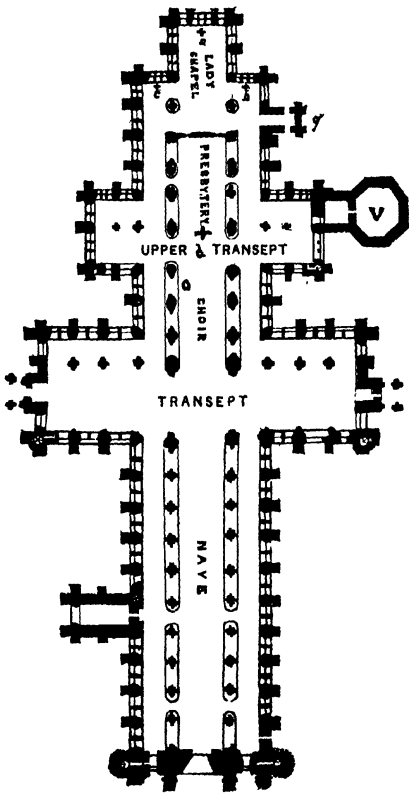
The form which the development of the great churches took at this period (independently of matters of detail in style) was in lengthening them eastward. The short eastern limb, with its semi-circular apse, of the Norman church, was superseded by a new construction of much greater length, often including a second and lesser transept. Into the western portion of this new structure the choir was removed out of the central tower; the clergy were removed from their bench in the apse into canopied stalls arranged along its north and south sides, and west end; a throne for the bishop being placed at the east end of the choir stalls on the south side. Eastward of the choir was the sacrarium with the altar. Behind the altar, space was usually left for the shrine of the great local saint. Chapels to other saints were arranged in the transepts and choir aisles; and frequently a large lady chapel was added, opening from the east end of the church, and extending its length still further eastward; sometimes the lady chapel was a detached building, parallel with the choir, on the north. The result of this lengthening of the churches was that the English cathedrals have a greater length in proportion to their width (five or six times their width) than any other buildings in the world; and this peculiarity has added more to the sublimity of effect which characterises our cathedrals than any other principle.* The total length of Ely is 560 feet, of Winchester 520, of Canterbury 525; they are probably the longest churches in existence, except only at St. Peter's Rome.

Among the characteristics of the great churches of the thirteenth century period we find that the crypt and apse of the Norman period are disused, and that the east end terminates with a square end. The chief modifications in ground plan and arrangement were completed by the middle of the thirteenth century. Rebuildings were in progress in most of our cathedrals during the two following centuries, and, being always in the style of their period, they add greatly to the architectural variety and historical interest of the fabrics; but they were unattended by any broad general modifications of plan and arrangement. It needs some knowledge of ecclesiastical antiquities, and some exercise of the imagination, to picture to the mind's eye what one of these ancient cathedrals was, while the treasures of art and of historical interest, with which centuries of devotion had enriched them,

* Ferguson, 'Hist. of Architecture.'

were yet uninjured; when all the windows were filled with painted glass, and the roofs and walls judiciously

chapels built up here and there within the aisles and transepts, were each an architectural gem: when the monu-



Salisbury Cathedral.

illuminated with painting and gilding; when the shrine still stood behind the high altar, rich with jewels; and the chapels of the apse, and the chantry

ments of bishops and canons, of nobles and knights were uninjured; and mitre and crosier, helmet, sword and banner, hung over their tombs; when a

numerous clergy celebrated a worship, in which gold and silver vessels, embroidered vestments, twinkling lights, music, incense, flowers, lent to religion all the solemn attractiveness which art could give; and crowds of worshippers augmented the awe and devotion by the sympathy of numbers. The vast building which enclosed within it this variety of objects of historic interest and religious devotion, the slow accumulation of centuries, left ample room in its nave and transepts for the great procession to sweep through its aisles; for hundreds of clergy in its choir; and for the worshipping population of the city, or the pilgrims from a whole diocese; all, chapels, monuments, shrines, priests and people, looking small beside the bulk of the great columns, and lowly beneath the sublime height of the vaulted roof. 'The Architecture of the English Cathedral'—Venables. 'History of Architecture'—Ferguson. 'Dictionnaire de l'Architecture'—Viollet le Duc.

A ground plan of Salisbury Cathedral is given on the preceding page as an example of a complete cathedral plan of the thirteenth century, unaffected by additions and modifications. [V is the Chapter House.]

CATHEDRAL CHAPTER (*Capitulum*). The body corporate of clergy attached to a cathedral. In monasteries the monks adjourned every day after Prime to an adjoining apartment where a chapter of the Rule was read and expounded; hence, this apartment came to be called the chapter-house. The same name was applied to the apartment in which the bishop and canons of a cathedral assembled in council; and thus the body of the cathedral clergy entitled to sit in this council came to be called the chapter.

History of Cathedral Chapters.—In the conversion of the "Saxon Heptarchy" there was, at first, only one bishop in each kingdom, who established himself at the place assigned to him by the king; there his first care was to build his church, and set up the divine worship, and his second to establish schools of learning.

The bishop and his clergy lived together as one family. Augustine of Hippo had long before set the example of a bishop and his clergy living in common. Nearly, if not absolutely, all the first bishops of the English, both of the Italian and Celtic schools, had been trained in religious communities, and were used to the common life; and the circumstances in which they were made it convenient that the whole missionary staff should live together. Accordingly in every kingdom the bishop and his clergy lived together; the bishop administering the revenues of the Church, regulating the common life of the family, and arranging the duties of its members, at his discretion, but not without taking counsel with his clergy.

While some of the clergy continued at head-quarters, engaged in devotion, study, and education, others were sent out on missionary tours to the towns and villages, and returned again to head-quarters.

But at length, when congregations of believers had been gathered in the towns and villages, some of the clergy became permanently settled there, and were practically, though never formally, excluded from the community of clergy which still lived with the bishop at the cathedral town. In the same way, when other churches were built in the cathedral town and had their own priests, resident in their own houses, they practically ceased to form part of that central body of clergy who served the cathedral and its institutions and lived in common with the bishop. Not that it was an indispensable rule that the cathedral clergy should eat in the refectory and sleep in the dormitory; there were often some who on account of health, age, marriage, or other sufficient reason, were allowed to live in their separate houses, and had a separate allowance from the common fund.

Originally all the clergy were termed *canonici*, canons; but the term was gradually restricted to this body of cathedral clergy.

In the eighth century, Chrodegang, Bishop of Metz, the great Chancellor of Charles Martel, in order to secure better discipline among the clergy of his cathedral, organised them into a community; adapting the Rule of St. Benedict, which was then being pressed upon all the monasteries, to the circumstances of the body of secular clergy forming the staff of a cathedral. They had a uniform dress, a common dwelling, a common table and dormitory, observed the hours of prayer, but did not vow poverty and obedience; and the bishop could make exceptions at his discretion. This rule was adopted by other cathedrals; it was sanctioned for general use by the Council of Aix-la-Chapelle, 816 A.D.; and set a pattern of cathedral organisation which was largely followed on the Continent, but in England only at Exeter, Wells, and, with modifications, at York.

In England, in several instances the bishop, being himself a monk, required his clergy to take the monastic vows and live by the Benedictine Rule; in some cases, as Winchester and Worcester, the anomaly continued permanent, in others the cathedral staff was restored to the condition of secular canons. It was the absolute power of the bishops over the common property, and their absolute authority in the regulation of the lives of their clergy, which made these arbitrary changes possible.

No new bishoprics were founded as a result of the Norman Conquest; the religious feeling of the Norman kings and nobles ran strongly in favour of the reformed monastic orders which had lately sprung up on the Continent; but some of the existing sees were transferred to more important centres * of social life; the cathedrals were everywhere rebuilt on a grander scale, and in the more dignified Norman style of plan and design; and the cathedral bodies were reconstituted on the basis of the capitular reforms of Chrodegang. As one result of the corporate life thus given them (whose development was favoured by the frequent — in some cases habitual — non-residence of the bishop), before the end of the eleventh century there were signs that the cathedral chapters were beginning to obtain a greater independence. One great step towards it was the division of the cathedral property into definite proportions, and the assigning of one portion to the bishop and another to the chapter; another was the appointment of one of the chapter, elected by themselves, as prefect or dean to represent the bishop's authority during his absences. The appointment of irremovable dignitaries to fill the great offices of the cathedral, with separate revenues, gave still further stability to the position of the chapter. Another important step in the same direction was the creation of prebends—*i.e.* the assigning of separate portions of the cathedral endowment to individual canons.† We may conveniently illustrate the process in the case of York. Thomas of Bayeux, the first Norman archbishop, first forced the Rule of Chrodegang upon his canons; then cast it aside and constituted the chapter as (with little change) it now exists. He divided the property of the Church into three parts: (1) the separate estates of the archbishop; (2) the common fund of the chapter; (3) the third part he divided into prebends, assigning one to each canon.

* East Angles, the bishoprics of Elmham and Dunwich were consolidated and transferred to Thetford (1066), and finally to Norwich (1091). West Saxons, the bishoprics of Sherburne and Wilton were consolidated at Old Sarum (1075), and finally removed to Salisbury (1218). Mercia, the bishoprics of Leicester and Lindsey were consolidated at Sidnacester, and the see removed to Lincoln (1067). South Saxons, Selsey transferred to Chichester (1070). [*See* Diocese.]

† The prebends consisted in many cases of the glebe, great tithes and other endowments of livings which had been "appropriated" to the cathedral.

By the end of the twelfth century the cathedral bodies, nineteen in number (exclusive of the Isle of Man), had received the settled constitutions which they retained down to the Reformation. Winchester and Worcester retained the Benedictine rule, which had been introduced into those cathedrals by Bishops Æthelwold and Oswald, in the time of King Edgar and Archbishop Dunstan. Canterbury, Durham, Rochester, and Norwich were also Benedictine monasteries. The following were secular canons, viz. York, London, Lincoln, Lichfield, Hereford, Wells, Salisbury, Exeter, Chichester, together with the four Welsh dioceses, St. David, Llandaff, Bangor, and St. Asaph. Two bishops had each two sees, viz. Bath and Wells, and Lichfield and Coventry; and in each case the church of the chief see (Wells and Lichfield) was of secular canons, and of the subordinate see (Bath and Coventry) a monastery of Benedictine monks. The bishopric of Ely was founded in 1109 in the grand monastery of St. Etheldreda; and the bishopric of Carlisle in 1133, in the house of Austin Canons there; and there were no further subdivisions of dioceses or transfers of sees down to the Reformation.

The chapters, once definitely constituted, speedily began to acquire new rights. About the eighth century the chapter obtained the exclusive right of being the bishop's council. Other rights followed upon this, *e. g.* that of administering the diocese during a vacancy of the see. The right of electing the bishop, to the exclusion of the rest of the clergy of the diocese, and of the com-provincial bishops, dates from the thirteenth century. The chapters soon began to assert independence of the bishop; the dean, originally appointed to represent the bishop's authority during his absence, usurped the bishop's authority in the chapter; Grostête, Bishop of Lincoln in the thirteenth century, in insisting on his right to "visit" the chapter of his cathedral, said that he was contending for the dropped rights of all the bishops in England.

The Constitution of the Cathedrals of the "Old Foundation." The members of each cathedral are as follows:—Bishop, dean, precentor, chancellor, treasurer, archdeacons, canons, vicars, and other officers. The four cathedrals in Wales do not appear to have received so complete a constitution: the dean was wanting at St. David's and Llandaff; so late as 1218 the property of the chapter was undivided from the bishopric and not divided into separate estates for the canons, but their general features correspond to those of the English cathedrals.

The bishop is a member of the body, takes part in divine service, confers all the dignities, except the deanery, decides controversies, enacts statutes with the advice and concurrence of the dean and chapter. *The dean and chapter* are only as a body amenable to the bishop, the offences of individual members are corrected by the dean. *The dean*, elected by the chapter, took part in divine service, had cure of souls in the precincts, archidiaconal authority over the churches of the cathedral city, and over churches annexed to prebends. "What appertains to the office of dean is but slightly laid down in law." He gradually assumed that place with respect to the chapter which belonged originally to the bishop (Benson, p. 41). *The precentor* had regulation of all persons and things relating to the divine service. *The chancellor* had charge of the department of theology, and learning in general, the preaching, schools of architecture, music, grammar, divinity, library (Benson, p. 29). *The treasurer* was the guardian of the fabric, furniture, and ornaments of the church.* *The archdeacons*, who in the former period seem to have been attached to the bishop as his assistants at home and abroad, without any distinct sphere of

* At Lincoln he had charge of a dispensary, whose medicine niches still surround the walls of an apartment in the cathedral (Benson's, Archbishop of Canterbury, 'Cathedral,' p. 35).

jurisdiction, began soon after the Conquest to have each a certain province with duties similar to those which they exercise at this time. *The canons* consisted of presbyters, deacons, and subdeacons, each prebendal stall being annexed to one of those three orders of the ministry; and a certain number of each order, as the services of the Church then required, were enjoined to be always resident together.

Each canon was bound to maintain a *vicar* skilled in music to assist in the services. This seems to be the origin of the minor canons.

Another remarkable feature in the administration of cathedrals during this period, was the chapter council in which the bishop presided over the whole capitular body, and with their advice and assistance, framed regulations for the cathedral church and other parts of diocesan government.

We have still to relate how this council came to be, in some cases, restricted to a portion only of the canons.

The number of canons in a chapter was considerable, ranging from the eighteen of Exeter to the fifty-four of Lincoln. But when the canons became prebendaries, many of them were glad to go and reside upon their prebends, and the dignity of the cathedral was diminished by the habitual absence of so many of its canons. To induce residence, the common fund of the chapter was divided among the canons in proportion to their length of residence. Then it was found that the continual residence of the greater part of the canons, whose presence was not actually needed, considerably reduced the emoluments of the dignitaries and others whose continual residence was necessary to the efficient performance of the various cathedral duties; and new regulations were made dividing the canons into residentiaries and non-residentiaries. In some cathedrals only the dignitaries were allowed to be residentiaries; in others, a certain number of other canons were nominated by the dean, or co-opted by the residentiaries, as residentiary canons. Gradually in most cathedrals the residentiaries drew to themselves the whole authority of the chapter. The name canon came also to be restricted to these residentiaries, while the rest of the canons were styled prebendaries. At York the non-residentiaries retained their right, and are still summoned to every meeting of the chapter.

The Constitution of the Cathedrals of the "New Foundation."—When Henry VIII. suppressed the monasteries, there were eight of them which were cathedral churches, viz.: Christ Church, Canterbury, Durham,* Carlisle, Ely,* Norwich, Rochester, Winchester, and Worcester. The churches were preserved, and the constitution of the cathedral body was changed into the form of a dean and canons, the highest number of canons in any chapter being twelve and the lowest four.

At the same time the king founded five new bishoprics at Bristol, Chester, Gloucester, Oxford, and Peterborough, endowed with the whole or part of the possessions of the respective monasteries in those places. The principal features of the statutes of the new foundation, as contrasted with the old, are (1) in the old conventual cathedrals, the chapter is still an independent body, and the bishop has no rights except of a seat in the church, and a right of visitation. (2) In the newly erected bishoprics the bishop is made a member of the chapter. In the Elizabethan statutes of Ely, this feature of the primitive relations of the bishop and his chapter is still more pointedly insisted upon, "that Christ's Holy Gospel may be diligently and purely preached by learned and grave men, who after the example of the primitive Church may assist the bishop as his presbytery in all weightier matters."

In the new chapters there is only one dignitary, the dean, who is appointed

* The statutes of Durham were revised *temp.* Philip and Mary; those of Ely, *temp.* Elizabeth.

by the Crown. The other necessary officers are filled by the canons; the precentor is always a minor canon. The archdeacons are not by their office members of the chapter. The dean and chapter have a common property and no separate estates. There is no distinction of residentiaries and non-residentiaries; all duties are shared equally. A body of minor canons and another body of lay clerks are charged with the performance of the services.

In the revision of the whole machinery of the Church in the present century, to adapt it to the increased population and changed circumstances of the times, the cathedrals have been unfortunate. It was assumed that they had no important place in the active life of the Church at large, but were only magnificent churches where a stately service was kept up, and whose offices afforded positions of dignified retirement as rewards for good service in the past, or positions of leisure for literary men. Accordingly a commission was issued in 1835 under William IV. whose recommendations were embodied in statutes in the early part of the reign of Queen Victoria, whose general idea was to cut down the cathedral establishments to the minimum, and devote their surplus revenues to the better endowment of old, and formation of new parochial benefices.

The principal results of these changes have been to reduce the number of canonries with emoluments attached to them to four in each cathedral; with several exceptions where an extra one or two canonries have been left to form an endowment for archdeacons or professors. The non-residentiary canons of the old foundation are retained as honorary canonries in the appointment of the bishop. The number of minor canonries has been reduced so that in no case are there more than six or less than two. The incomes of these offices have been reduced to a very small sum.

A more pleasant fact to record is the establishment of new bishoprics, and the foundation of new cathedral establishments, which have taken place in the present reign.

The First Report of the Ecclesiastical Commission in 1836, recommended the union of Gloucester and Bristol; and the formation of two new dioceses in the province of York, where the population had greatly increased, and new towns of large size had sprung up, viz. at Ripon and Manchester. Ripon was accordingly at once constituted a bishop's see, and Manchester was constituted the year after, viz. in 1837.

Again the Government was induced to introduce and carry an enabling Act (39 & 40 Vict. c. 54), allowing the foundation of six new sees, when the capital sums for their endowment, at the rate of £74,500, should have been provided by voluntary contributions, viz. at St. Albans, Truro, Newcastle, Southwell, Liverpool, Wakefield. St. Albans and Truro were at once constituted in 1877. Newcastle and Liverpool followed in 1882, and Southwell in 1884. In each of these new sees, archdeacons were assigned, and endowments for the archdeacons provided, and until a dean and chapter shall have been created, the bishop was empowered to nominate honorary canons not to exceed twenty-four in number, and to make regulations respecting such honorary canons.

An Act was also passed in 1884, to permit of the reconstitution of Bristol as a separate diocese, so soon as the proper arrangements can be made.

Bede's 'Ecclesiastical History,' &c.

Bishop of Chester (Stubbs), Preface to the 'Epistolæ Cantuarienses for Canterbury'; and Preface to vol. iv. of 'Roger of Hovenden, for York.'

E. A. Freeman, 'Essay on Cathedrals of the Old Foundation'; 'History of Wells Cathedral.'

Archbishop of Canterbury (Benson), 'The Cathedral.'

First Report of Ecclesiastical Commissioners. Commissioners' Reports for 1854, vol. xxv., gives specimen statutes of the different kinds of foundation, viz. of Salisbury, of Old Foundation;

of Lichfield, as revised and adapted at the reformation; of Ely, of the Conventual Foundation; and of Chester of the new Foundation of Henry VIII.

CATHEDRAL CLOSE. The staff of a cathedral church required numerous subsidiary buildings; and in describing them it is necessary first to distinguish between cathedrals of the old foundation, served by secular canons, and cathedrals served by monks.

A cathedral served by monks was really a Benedictine monastery, whose church had the see of a bishop within it; the subsidiary buildings were the usual buildings of a Benedictine monastery, grouped around a cloister in the angle formed by the nave and transept of the church; and these will be found described under the word **Monastery.**

It is the group of buildings irregularly disposed around a cathedral church served by seculars which we have to describe. Here a cloister was not a necessity. Salisbury only had a perfect one with a covered arcade round all four sides. York, Lichfield, and three of the Welsh cathedrals, viz. Bangor, St. Asaph, and Llandaff, never had a cloister at all. Chichester, Hereford, Wells, Exeter, St. David's, had no north walk. Lincoln cloister was small. Old St. Paul's had a second cloister on the north, in two stories, called the Pardon Churchyard, with the Dance of Death painted on its walls.

A chapter-house was a necessary appendage, and whereas in a monastery the chapter-house is always (except at Exeter and Worcester) a rectangular building, and is always placed on the east side of the cloisters, divided only by a passage or narrow chamber from the transept, in cathedrals of the old foundation the chapter-house is always a polygonal * building, and is placed as local convenience suggested. At Exeter, Salisbury, Lincoln, and Hereford, it was on the east side of the cloister; at York, Wells, and Lichfield it was a detached building, connected with the church by a covered way; at Llandaff it opened from the presbytery; at St. Paul's it stood in the middle of the garth; at Chichester, Bangor, St. Asaph, and St. David's, it was an upper chamber.

The bishop had a Palace near the Cathedral. [*See* **Bishop's Palace.**] The dignitaries — Dean, Precentor, Chancellor, and Treasurer — had each his official house, called respectively the Deanery, Chantry or Precentory, Chancery, and Treasury. The archdeacons and other residentiaries had each their separate houses, not arranged on any plan, but distributed according to local convenience. Each house was in plan and architectural character like a wealthy gentleman's house of the period, with its hall and chamber, chapel, &c. There was sometimes also a lodging for the accommodation of the non-residentiary canons during their temporary residence. Some of the ancient houses of the close remain at Lincoln, Chichester, Exeter, and Wells.

For the vicars-choral, who formed a body corporate, there was usually a special enclosed court with its own entrance-gate, lined on each side with small separate houses, with a common hall and kitchen and chapel. The finest remaining examples are at Wells and Hereford; other good examples at Chichester and York; and some remains at Lincoln and Lichfield.

Every cathedral had a number of chantry chapels within it founded for the maintenance of perpetual prayers for particular people and their families. Some of these chantries were served by one priest, but others were wealthy foundations which provided for a number of priests, who were incorporated into an independent college, with their own property and statutes, and who had a house in the precincts of the cathedral. There was a college of fourteen priests at Wells; at Lincoln there were three such colleges, of which

* Decagonal at Lincoln, Hereford, Old St. Paul's, Lichfield; octagonal at York, Salisbury, Wells.

the Burghersh Chantry House still remains. Remains of these chantry houses exist also at Chichester, Exeter, York.

The choristers also with their master had a school-house in the precincts.

It still remains to add to this complex organisation, and to this variety of religious ideas, that a recluse sometimes occupied a cell adjoining the cathedral church; as at Peterborough a cell adjoining the Lady Chapel; at Durham a cell approached by a stair from the north aisle; at Norwich a gallery still existing in the north choir wall communicated with the Sanctuary men's chamber, which before the fifteenth century was the relic chapel of St. Osyth, and occupied by a recluse.*

Every cathedral (as indeed every church and churchyard) had right of sanctuary, and had to make some provision for the people who took sanctuary in it. At Norwich, the above extract indicates that it was an upper chamber. At some of the more famous places of sanctuary, as at Westminster, the sanctuary buildings assumed the dimensions of a little town, filled with refugees from justice; some of them unfortunate, some criminal, who added a strange element to the little world within the cathedral close. [*See* **Sanctuary.**]

The cathedral church and all these subsidiary buildings occupied an irregular area which was often—as at Exeter, Wells, St. David's, Lincoln, St. Paul's, Lichfield—enclosed within a lofty wall, with gates, of which one or more were gate-towers whose chambers formed the court and prison of the chapter jurisdiction; but not always, *e. g.* Hereford, Bangor, St. Asaph, and Llandaff were never walled.

There was a constable of the close whose duty was to see that the gates were closed at a certain hour.

Article on Cathedral Closes in 'Building News,' March 3, 1874. Plans of Oxford (Austin Canons Regular), Lincoln (Secular Canons), Peterborough (Benedictine), in 'Building News,' Feb. 8, 1878. St. David's, Lichfield, Exeter, Wells, Hereford, in 'Building News,' Nov. 21, 1879. Gloucester and Winchester, both Benedictine, in 'Building News,' Dec. 26, 1879.

* 'Interior of a Gothic Minster,' by Rev. M. E. C. Walcott.

CATHOLIC APOSTOLIC CHURCH. [*See* **Irvingites.**]

CEADDA (popularly Chadd), founder of the See of Lichfield; died, 672; one of four brothers, all missionary priests of Lindisfarne, of whom Cedd, Bishop of the East Saxons, was another. He was educated in Ireland, and was a brother of Lindisfarne under Aidan. In 664 he succeeded to his brother Cedd's Abbey of Lastingham, the year of the Great Council at Whitby. At that council Wilfrid was nominated Bishop of Lindisfarne, and went to France to seek consecration; being absent a long while, King Oswy sent Ceadda to Kent to be consecrated Bishop of the Church of York. His biographer, in the 'Dictionary of Christian Biography,' suggests that it was Oswy's intention not to supersede Wilfrid, but to divide the kingdom into two sees, to leave Wilfrid at Lindisfarne, and place Ceadda at York.

On arriving in Kent Ceadda found Deusdedit was dead and the see vacant; he therefore turned aside to Wessex to seek consecration there, and there Wina, assisted by two British bishops (probably of Devon and Cornwall), conferred consecration upon him (probably 665). Wilfrid on his return resented the consecration of Ceadda, and retired to his monastery at Ripon. When Archbishop Theodore made his visitation of the kingdom (667), for some unknown reason, perhaps because he considered the see already filled by Wilfrid's consecration, he pronounced Ceadda's consecration to have been irregular. Ceadda meekly resigned, and retired to his monastery of Lastingham, and Wilfrid assumed the rule of the Northumbrian Church, with his See at York. In the same year, the See of Mercia becoming vacant by Jaruman's death, King

Wulfhere desired Theodore to nominate a new bishop, and Theodore sent Ceadda to be Bishop of Mercia (669). He first fixed the Mercian see at Lichfield. In his character and labours he was a worthy imitator of the apostolic piety and simplicity of his master, Aidan. A copy of the Gospels, said to have belonged to him, is still preserved in the Chapter Library at Lichfield.

CEDD, Bishop of the East Saxons, died 664. He was a Northumbrian, one of four brothers, all priests, of whom another was Ceadda, Bishop of the Mercians. In 653 Peada, son of Penda, visiting his sister, who was married to Alchfrith, son of Oswin King of Northumbria, was converted to the Christian faith; and on his return took four priests with him, of whom one was Cedd, to preach to his people. But Sigebert, King of Essex, in a visit to the Northumbrian Court soon after, was also converted; and Oswin recalled Cedd and sent him with a companion to preach among the East Saxons. Having made many converts among them, Cedd received consecration at the hands of Finan, Bishop of Lindisfarne, and two others, probably Celtic bishops (A.D. 654); and continued a successful work, making Tilaberg (Tilbury) and Ithanacester (Othona, Bradwell-on-the-Sea) the centres of his work. A curious illustration of the Church customs of the time is that Athelwold, King of Deira, through Caelin, another of the four brothers, presented Cedd with a site for a monastery at Lastingham in Yorkshire. Cedd built and dedicated the monastery, and appointed the fourth of the brothers, Cynebil, to rule it in his own absence. Cedd was present at the important Synod at Whitby, and acted as interpreter between the opposite schools in the discussion of the questions of Easter and the Tonsure; he himself was convinced by the arguments in favour of the Catholic usages. He died shortly after, on a visit to his monastery of Lastingham, which he bequeathed to his brother Ceadda.

CELIBACY OF THE CLERGY. The estate of celibacy was held in high estimation among Christians from a very early period. Church virgins and widows, monks and nuns, in taking vows of celibacy, were considered to be embracing a higher mode of life; but it was always regarded as a special vocation, to be enforced upon nobody.

As early as the third century the adoption of this mode of life by the clergy generally had its advocates; but in the Western Church there was no attempt to enforce it upon the clergy till the eleventh century. Then it formed part of the grand scheme of Hildebrand (Gregory VII.) for the reorganisation of the Church, and was required by a canon of the fourth Lateran Council. There were probably practical as well as sentimental reasons which led the Reforming party in the Roman Church in the eleventh century to adopt the policy of enforcing celibacy upon the clergy. (*a*) The tendency of the times was to make civil benefices [*see* **Benefice**] hereditary, with a merely perfunctory performance of the services for which the benefice had originally been conferred. The same tendency was showing itself in church benefices. Bishops secured the succession to their sees for their sons. In Saxon times married hereditary abbots held the estates of English abbeys, *e. g.* the Provostship of the monastery of Hexham in the 9th and 10th centuries was hereditary for several generations. We find a Welsh archdeaconry descending from father to son and grandson. The rectory of Whalley, Lancashire, continued to descend from father to son for centuries. Rectories were regarded as a provision for a son of the family. The highest dignities were sometimes conferred upon boys, and a *locum tenens* put in to fulfil the duties till the boy should be old enough to be legally presented to the office. The actual possessors of these benefices had often taken only some minor order, in order to make themselves legally capable of holding a benefice, and

employed another to fulfil all its duties. There was great danger that the property of the Church would thus become virtually secularised; and to prevent this was one reason for pressing the celibacy of the clergy as a point of Church reform. (β) It was honestly believed that it would be for the welfare of the Church that the clergy should be kept free from the cost and cares of a family, and so be at liberty to devote the property of the Church, as well as their own undivided energies, to the welfare of the people. (γ) No doubt the reform of the monastic order at this period had produced a general veneration for the ascetic life, and led to a widespread feeling that it behoved the secular clergy to embrace the principles of that higher life of which the monks had set them the example. The three vows of poverty, celibacy, and obedience formed the basis of what was called the "Religious" life; and the object of the reforming party was to lead the clergy to model their life upon them. Pope Gregory VII. made a decree of universal clerical celibacy, and the popes from that time made persistent endeavours to enforce it. Many of the clergy, strong in the right of a thousand years, resisted the new ordinance, and it was only gradually that it was forced upon them. In England the feeling of the Church was strongly against it, and the English clergy continued as a body to be a married clergy for many years, successfully resisting the endeavours of ultramontane archbishops and bishops to coerce them into celibacy. In 1107 the pope relaxed the canon disabling clergymen's sons in England from holding preferments, on the ground that the greater and most valuable part of the clergy here were such. And long after the dignified clergy had been compelled to conform to the growing feeling on the subject the parochial clergy continued to marry.*

But all through the Middle Ages there was a general compromise which it seems right to mention. We frequently hear it cited as a proof of the immorality of the mediæval clergy, that so many of them, with very little disguise, had "concubines." This was the compromise. The priest did not, like a monk, take a vow of celibacy; the requirement of celibacy was not a divine law, and he did not feel bound in conscience to obey it; it was only an ecclesiastical regulation, and he took leave to evade the canon. Often he was really married. Such a marriage was not void in itself; it was voidable if brought before the Ecclesiastical Court; but he had taken his precautions in that case; the marriage had been irregularly performed in some particular, or so performed that it was incapable of legal proof. In many cases the clergy entered into relations which were not legal marriages, but which were something like the morganatic marriages of German princes, illegal, derogatory, not conferring on wife and children the status and rights of a legal wife and children, but still not in the eyes of society immoral and disreputable.

It must be borne in mind that very many rectors and vicars only took minor orders, to enable them to hold a benefice, but never said, or were qualified to say, a mass, or hear a confession, or preach a sermon; they lived like laymen in other respects, and their quasi-marriage did not much shock the religious feeling of their time. It must be admitted that some clergymen of all orders, from cardinals downwards, had women living in their houses who were not presented to the world as wives, and children who passed as nephews and nieces. Warham, Archbishop of Canterbury, is said to have had a wife who was not secluded from the knowledge and society of his friends; Cranmer certainly married his second wife, the niece of Osiander, before he

* His steward reports to Bishop R. Neville of Chichester [1224—1245] that the Vicar of Mundham keeps two wives; he pretends to have a Papal dispensation. (Stephens's 'Memorials of the South Saxon See,' p. 80.)

was archbishop, and did not sever his ties with her after he became archbishop. And it is clear that these relations were not regarded as disgraceful; in fact, the common sense of mankind gives easy absolution for the breach of inequitable laws.

All this is said in explanation of the real facts and complexion of the case. It is not for a moment to be doubted that the ambiguity of such relations, at the best, laid open those who entered into them to just censure; must have lowered their own moral tone, and that of those connected with them. It is not denied that enforced celibacy, and the loose notions encouraged by such irregular connections as those described above, led to a considerable amount of profligacy, which admits of no excuse or palliation. But these explanations show that the mediæval clergy were not so given up to shameless immorality and monstrous hypocrisy as the frequent inuendoes of contemporary writers would, without explanation, seem to imply.

By the time of the Reformation the idea that the clergy ought to be celibates had gained such hold—especially on the minds of the laity—that the freedom to marry was not conceded to the clergy without opposition and dislike. After bishops and clergy in the early years of the Reformation had married wives, or avowed the wives they had previously married, the Act of Six Articles required them to put them away on pain of serious penalties. Permission was given to the clergy to marry by the ecclesiastical authorities in the first year of Edward VI., and this was confirmed by an Act of Parliament in the following year (1548-9), whose preamble, however, still affirms "that it is better for priests and other ministers of the Church to live chaste and without marriage, whereby they might better attend to the ministry of the Gospel and be less distracted with secular cares." Elizabeth retained the traditional dislike of a married clergy. Cecil had difficulty in persuading her to consent to the marriage of the clergy; she did issue an injunction that no head or member of any college or cathedral should bring a wife or any other woman within the precincts of it, to abide in the same, on pain of forfeiture of all ecclesiastical promotions. When Parker remonstrated against the injunction she declared that she repented of having given bishoprics to any married men, and held out obscure threats of further reaction. The Elizabethan bishops did not usually have their wives and families living with them in their episcopal houses. [*See* Bishop Forbes's 'Exposition of the Thirty-nine Articles,' Art. 32.]

CELTIC CHURCH, THE. There are so many links of connection between the Celtic Church and the early history of the Church in England, that it seems necessary to give at least a brief outline of it.

Towards the close of the period of the Roman occupation of Britain, viz. in the year 397, Ninian, a Briton, penetrated to the district of country extending along the north shore of the Solway Frith. He had been regularly instructed at Rome in the faith and mysteries of the truth, and had also studied with St. Martin of Tours, and had been raised (perhaps in Gaul, like St. Patrick at a later period) to the dignity of bishop. He brought with him companions, by whose help he built a church of stone, with an adjoining monastery. Its white walls were so striking in a country where the ordinary houses were wattle, and the best buildings of wood, as to gain for it the name of the White House, *Candida Casa*, subsequently Withern. The *Candida Casa* was the centre from which Christianity spread far and wide, and its monastic institution exercised a powerful influence over the religious life of the Celtic Church for centuries.

After Christianising the inhabitants of the neighbouring country from the Solway to the Grampians, St. Ninian crossed the Irish Sea, and according to the most ancient authorities, was the first who introduced the Faith among

the wild tribes who inhabited the sister island.

From the 'Chronicle of Prosper' we learn that in 430 Palladius was ordained bishop by Pope Celestine and sent to Ireland, with twelve companions. His mission, however, terminated at the end of a year, either by his flight or martyrdom, without leaving any permanent result.

The historical darkness is brightened in the fifth century, by two contemporary documents, both of which are declared by the most recent authorities to be undoubtedly genuine: (1) 'A Catalogue of the Saints in Ireland,' and the 'Litany of Angus the Culdee': and (2) the 'Confession of St. Patrick,' with his 'Epistle to Coroticus.' St. Patrick, whose birth name was Succath, was born of Christian parentage, his father Calpurnius being a deacon, and his grandfather Potitus, a priest. Calpurnius is also said to have been a Decurio—that is, a magistrate of a provincial Roman town—the Saint was born probably about A.D. 387, at Bannaven, of Tabernia, which is said by the best authorities to have been probably the place now called Kirkpatrick, between Dumbarton and Glasgow, the country in which Ninian had laboured, and where the *Candida Casa* was still a great school of religious life. At the age of sixteen, he was carried off by Irish marauders to Ireland, and spent seven years there in captivity. On making his escape, he resolved to return to preach the gospel to the people among whom he had been a slave. It seems certain that he went to the monastery of St. Martin, at Tours, afterwards studied with Germanus at Auxerre, and then visited the famous school of Lerins. He was, in all probability, ordained deacon and priest in Gaul, and went to labour among the Irish. On the failure of Palladius, Patrick, now forty-five years of age, was consecrated bishop, probably also in Gaul; and sailed with twelve companions,* to the work for which he had been during twenty years preparing himself. He says, in his 'Epistle to Coroticus,' that as he was constituted the Bishop of Ireland, he founded churches wherever he could obtain a grant of land from the chief of a tribe, and placed in each a bishop ordained by himself alone,† with one or more presbyters under him. 'The Catalogue of the Saints,' speaking of the clergy of the time, says, that they had "one Head, Christ; and one chief, Patricius; and that they were all bishops, famous and holy, and full of the Holy Ghost, three hundred and fifty in number," which statement is confirmed by Angus the Culdee, who adds that the Saint also ordained three hundred presbyters. After the Saint's death, however, about A.D 465, his work seems to have languished. The 'Catalogue of the Saints' clearly marks three different periods during the century and a half dating from and including the time of St. Patrick. During the first the agency at work was a secular clergy, with a large proportion of bishops, scattered amongst the tribes. In the second period all this agency seems to have disappeared, and there is instead a number of monasteries and a monastic clergy. This is succeeded by a third period, whose strongly-marked characteristic is an eremitical clergy, each living alone in his cell and chapel, yet ministering to the people round about them. The Irish saints of the second order are represented in their legendary lives as going to Britain, and especially to St. David, for their religious training. Finian, one of these Irish saints, after spending thirty years in Britain, chiefly in the monastery of St. David's, and having had the instructions of three eminent Welsh fathers, St. Cadoc, St. David, and Gildas the historian, at length re-

* For many centuries it was common for a chief and twelve companions to be sent to undertake the foundation of any new Christian work, after the example of the Lord and His Apostles.

† Consecration by a single bishop was the common practice of the Celtic Church. Though irregular, according to the Canon of Nicæa, it was undoubtedly valid.

turned to Ireland, "with several of the religious Britains," whom legendary story calls "the twelve Apostles of Ireland"; and there founded the great monastery of Clonard in Meath. His success was rapid and extraordinary. His central monastery ultimately numbered 3000 inmates. Well-trained missionaries went forth from it and founded other monasteries. All these communities received large numbers of the native youth for education. And thus a single generation was enough to convert the mass of the people into intelligent and settled Christians. The monastic institution which thus established the Church in Ireland, gave a peculiar form to its whole ecclesiastical organisation. The monastery was the centre of all ecclesiastical work, and the abbot was the head of the monastery. Some of the members of the monastery were consecrated bishops for the performance of the necessary episcopal functions, and many of them were priests; but both bishops and priests were members of the monastic body, and the abbot was in a sense the Superior of the whole community, and practically the director of the work of the Church. Sometimes the abbot was himself bishop and abbot—after the pattern of St. Martin—but generally the abbot was only in priest's orders, so that a presbyter-abbot directed the labours of the bishops and priests of the community.

In the middle of the sixth century, the monastery of Clonard above-mentioned numbered among its inmates Columba, a young man of the family of a chief of a tribe among the Donegal mountains. In the year 563, at the age of forty-two, he set forth with the usual twelve companions to undertake missionary work on the west coast of Scotland. The country north of the Frith of Clyde had long been Christian. About sixty years before, an Irish chieftain had led a considerable body of followers across the sea, and had founded a Christian kingdom in what is now Argyleshire. Columba directed his mission to the Picts, who inhabited the country between these two Christian kingdoms. He obtained a concession of the little island of Hii (Latinised into Iona), off the coast of the country to which his mission was directed, and here he proceeded to build his church and monastery.

In its constitution it was the same as the other Irish monasteries of the period, with a presbyter abbot, but with a bishop or bishops among the brethren, whose superiority in ecclesiastical order and whose peculiar functions were fully recognised. The buildings of the new monastery were also, like those to which Columba and his companions were accustomed, of timber and wattles. Adamnan, who was abbot of the house, speaks of "the monasterium or monastery proper, in terms which show that it had a refectory of considerable size, in which was a fireplace and a vessel of water. He mentions the hospitium or guest-chamber, which was wattled, and the other houses or cells of the monks, with the *plateria* or little court which they surrounded; and he indicates that these monastic buildings were constructed of wood. He repeatedly mentions the church, with its exedra or side chamber, and terms it an oratorium, which shows that it was a *Diurthech*, or oak building. He frequently alludes to the house or cell occupied by Columba himself, which, he says, was built of planks, and placed on the highest part of the ground." (Skene's 'Celtic Scotland,' ii. 96.) He also mentions the barn, and the kiln, and by the incidental mention of a mill-stone indicates that there was a mill. The whole of the buildings were enclosed with a vallum or earthen rampart.

"The members of this monastery were termed brethren. They took a solemn monastic vow on bended knees in the oratorium, and were tonsured from ear to ear—that is, the forepart of the head was made bare, and the hair was allowed to grow only on the back part of the head. They consisted of

three classes: those of advanced years and tried devotedness were called seniors, and their principal duty was to attend to the religious services of the Church, to reading the Scriptures and transcribing them. Those who were stronger and fitter for labour, were termed the working brothers. Their stated labour was agriculture and the tending of the cattle, and probably the service within the monastery in the preparation of food, and the manufacture of the various articles required for personal and domestic use. Among these Adamnan mentions the *pincerna* or butler, and the *pistor* or baker, who was a Saxon. The third class consisted of the youths who were under instruction, and were termed *alumni* or pupils. The dress of the monks consisted of a white *tunica*, or under-garment, over which they wore a camilla, consisting of a body and hood made of wool, and of the natural colour of the material. With regard to divine worship, Adamnan does not specifically mention a daily service, but the recitation of the Psalter is so frequently alluded to as an important part of the service, that a part of the day was probably given to it, though the working brethren were exempt. But the principal service was unquestionably the celebration of the Eucharist, which took place on the Lord's Day, and on the stated festivals of the Church; as well as on such particular occasions as the abbot may have appointed. It is termed by Adamnan, 'the Sacred Mysteries of the Eucharist,' or 'the Mysteries of the Sacred Oblation.' The priest standing before the altar consecrated the elements. When several priests were present one was selected, who might invite a brother presbyter to break the bread alone, in token of his superior office. One very important feature of this monastic system was the penitential discipline to which the monks were subjected" (Skene's 'Celtic Scotland,' ii. p. 101).

It was from this monastery in the time of Abbot Segenius, the fourth successor of Columba, that St. Aidan went forth, and founding a new monastery at Lindisfarne, made it the centre of the conversion of Northumbria, and not only so, but the source from which missionaries went out to the conversion of the East Saxons and Mercians, as will appear in the summary of the Saxon period of the history.

'Culdees of the British Isles as they appear in History,' by Rev. Dr. Reeves; Adamnan's 'Life of Columba,' by Rev. Dr. Reeves; 'On the Churches of the British Confession,' by A. W. Haddan in the 'Christian Remembrancer'; 'Celtic Scotland,' W. F. Skene.

CHRONOLOGY OF THE CELTIC CHURCH.

CENTURY.	A.D.	
IV.	397	Ninian founds Candida Casa.
V.	410	The Romans abandon Britain.
	c 430	Palladius sent as Bishop to Ireland.
	c 432	St. Patrick goes as Bishop to Ireland.
	c 465	Death of St. Patrick.
		Finian returns to Ireland, and founds Clonard.
VI.	563	Columba founds monastery at Iona.
	596	[Augustin and his missionaries came from Rome.]
VII.	617	Oswald and his brother, the sons of Æthelfrid of Northumbria, on the slaughter of their father and usurpation of

CENTURY. A.D.		
VII.		his kingdom by Edwin of Deira, flee to Iona and are converted there.
	625	[Edwin married to Ethelberga of Kent, converted by Paulinus, Bishop of York.]
	633	In the battle of Heafenfield Oswald reconquers Northumbria; sends to Iona for teachers.
	635	Aidan founds a monastery at Lindisfarne.
	653	Mercia converted by Ceadda and others (See at Ripon, afterwards at Lichfield).
	,,	East Saxons recovered to the faith by Cedd.
	664	Oswy King of Northumbria adopts the Roman Easter, &c.
	665	Oswy of Northumbria and Egbert of Kent, on the death of Deusdedit Archbishop of Canterbury, concur in sending Wighard to Rome for consecration as Archbishop. On his death there, Theodore of Tarsus is, with their consent, consecrated.
VIII.	716	The monks of Iona begin to observe the canonical Easter, &c.

CENSUS, RELIGIOUS. [*See* **Dissenters, Numbers of.**]

CEREMONIES. [*See* **Rites.**]

CHALICE (*calyx*, cup), the cup used in the consecration and administration of the Holy Communion. We cannot doubt that from the first days of the Church the most handsome and costly cup and salver obtainable would, out of natural reverence for the sacrament, be used in the celebration of the Eucharist; nor that vessels would be early set aside and reserved for that sacred use only. Church history supplies us with several indications that the Churches early possessed a very considerable value of church plate in the form of cups, patens, lamps, candlesticks, &c., enough to tempt the cupidity of the enemies of the Church. When churches were multiplied, and existed in poor villages, the church vessels there were such as could be obtained, and sometimes were of wood, horn, tin, glass, as well as of the precious metals.

The Council of Rheims in 847, however, decreed that the chalices, if not of gold, should be wholly of silver, tin being allowed only in cases where the precious metals could not be had, and other materials being altogether forbidden. Stephen Langton, in his 'Constitutions' of 1206, prescribes silver, the commentator in Lyndewode adding *vel aureum*, or of gold. Inventories of the vessels existing in various churches before the Reformation, and those taken at the time of the Reformation, show that the churches had gradually accumulated gold and silver and precious stones in the form of shrines, images, reliquaries, book-covers, crosses, mitres, vestments, sacramental vessels, pyxes, &c., to a very considerable value. The commissioners of Henry VIII. and Edward VI. visited all the monastic and collegiate churches, and despoiled them of the most valuable portions of their plate, jewels, ornaments and vestments, which were confiscated to the king's use. The seizure of the parish plate was not decided upon till the last year of King Edward VI., and probably then only partially carried out; but on the accession of Elizabeth the injunctions of Edward were reissued almost verbatim, and the Visitation Articles based on them made enquiry about the church plate. But it is probable that much of the plate of the parish churches disappeared through the rapacity of the local people of influence; the patron seized some things, and the churchwardens sold others to save the church rates; others were

stolen; they were stated in the returns to have "disappeared." When all was done, however, at least one chalice and paten were left to each church. But these also disappeared under the discouragement by the bishops of the continued use of the old chalices, and the requirement of larger communion cups in their place; *e.g.* in 1569 Archbishop Parker's 'Visitation Articles' ask, "Whether they do minister in any prophane cups, bowles, dishes, or chalices heretofore used at masse, or els in a decent communion cuppe provided and kept for the same purpose only;" and Archbishop Grindal, in 1576, enquires in his 'Visitation Articles,' "Whether you have in your parish churches and chapels a fair and comely communion cup of silver, and a cover of silver for the same, which may serve also for the ministration of the bread." The fate of the old chalices and patens under these directions is indicated in such rubrics as these: among the parochial payments of St. Andrew, Holborn in London in 1558, "Paide for the exchaunge of two chalices with the covers, weighing xxxii oz. halfe, for a communion cup waying xxx oz. and halfe, the exchaunge with the odd oz. at xiiij*s.* viij*d.*"

The earliest remaining is of the 7th cent. (?), in the Royal Irish Acad. There are several of the 13th cent.; two at Lincoln Cath., one in the British Museum, one at Wyke still used; others are at Wiveliscombe, Somerset, Bishop Fox's at Corpus Christi College, Oxford, and Sir Thomas Pope's at Trinity College, Oxford. Of the communion cup with its cover, of the reign of Edward VI., there are still fewer examples than of the earlier ones; there is one of 1548-9 at St. Lawrence, Jewry, two at St. Margaret's, Westminster, of 1551-2, and others of the same date at Hunstanton and at Totness. They are all of the same type, of which an engraving is given by Mr. Cripps, p. 150. There are a multitude of examples of the cups with cover produced in the first year of Elizabeth, very similar to the above, with a cover serving as a paten. Another common 16th century chalice was a handsome tall hannap, or drinking cup, ornamented with *repoussé* work, with a conical cover similarly ornamented, and often surmounted by a statuette or other finial. But they are to be found of all sizes, and of all shapes, from the little silver mug of village churches to the tall cup capable of holding a quart of wine of the great parishes. "It is interesting to find examples, and fine examples too, of each successive fashion of drinking cups amongst the ancient possessions of our parish churches. It may perhaps be thought by some at the present day inappropriate to use such vessels for the sacred purpose to which their owners had intended to dedicate them; but surely they should be carefully treasured and preserved instead of exchanged, as they often are, for articles of modern design which cannot be thought of without a shudder . . . They have an interest and value of their own," and ought to be preserved as historical relics, even if others are provided for ordinary use. "Many of them are made of the very same silver as the ancient chalices which they replaced—vessels which had perchance belonged to these parishes from time immemorial. It is to be feared that they are constantly parted with for the mere price of the silver by those who are ignorant or regardless of the curious historical associations which surround these ancient and interesting relics." At the commencement of the eighteenth century cups were made very upright and always perfectly plain.

It was an ancient custom to place a chalice and paten, the symbols of his office, upon the breast of a priest in his coffin. William of Bleys, 1229 A.D., ordered that a parish should, in addition to the sacred vessels for use, have also an unconsecrated chalice, which might be of tin, for burial with the priest (Wilkins, i. 623). Several examples of these mortuary chalices buried with a priest have been found and preserved: one of

pewter, with its paten, of the thirteenth century, at Cheam, Surrey; two silver ones at Salisbury, &c.

About thirty years ago, with the revival of Gothic art, it became the fashion to imitate the earlier chalices. [*See* **Paten.**]

Woodcuts of the earlier examples herein mentioned; also a table of the hall marks and maker's marks, by which the date of old plate may be ascertained, will be found in 'Old English Plate,' by W. J. Cripps. London: Murray, 1881, from which this article is summarised.

CHANCEL (from *Cancelli*, screens). In the Basilican churches, the area was divided into various spaces appropriated to different persons, not in direct imitation of the five spaces of the temple—holy of holies, holy place, court of the priests, court of Israel, court of the Gentiles—but in recollection of them. Thus the eastern apse contained the altar, with the clergy seated in the semicircle behind it. Westward of it a space of the same width was raised above the floor of the basilica, and protected by pierced screens; this was called the chancel, and was reserved for the use of the clergy who read the Scriptures and sang the service. From the pulpit on each side the Epistle, Gospel, and other things were said. About the eleventh century the sides of the chancel began to be enclosed with high walls or solid wood screens; the pulpits were removed to the north-west and south-west corners, and ultimately were merged in a roodloft over a lofty pierced screen at the west of the chancel.

But in the typical parish church of this country we find a modified arrangement. It consists of two distinct buildings, one on the east, which we call the chancel, another to westward of it, which we call the nave; the former shorter, narrower, lower than the other; opening into one another by an arch through the common wall, which we call the chancel arch, which throws the two buildings into one for purposes of worship. What is also very remarkable is, that the two buildings are two different properties; the chancel is the property of the rector, and he is legally liable to keep it in repair; the nave is the property of the parishioners, who are liable to keep it in repair. These facts point clearly to a different origin of the two parts of the church. In some very early examples of this type of church, the opening between the chancel and the nave is not larger than a door, as at Perranzabulo, Cornwall (engraved in the 'Journal of the Archæol. Institute,' II. 228), and St. Ebbs, Northumberland. The large chancel-arch seems to be an improvement of later date.

In the absence of any other explanation of these peculiarities, the following conjecture may be worth consideration. In the Eastern churches the part of the church in which the Eucharist is consecrated is divided from the rest of the church by a screen, and during the consecration a veil hides the act from the congregation. The priest and deacon stand on each side of the sacrarium arch; and the people come up one by one and communicate standing. The Celtic Church, in its limited intercourse with the Continent, had retained many old-fashioned customs which had been modified elsewhere in the West. The oratories of the Celtic hermit saints were the beginnings of many of the churches; the priest celebrated the Eucharist at the altar, in his cell, or oratory, and perhaps communicated his little flock at the door, after the ancient fashion still observed by the Eastern churches. In many places in England, in Saxon times, it would seem that the people had an enclosed ground for their religious assemblies, which was called the **churchyard**, long before a church was built within it to shelter the congregation from the weather. But is it not probable that a small building was soon erected to give the altar and the officiating priest and his service such shelter from the elements as the dignity of the

service absolutely demanded; and that where a parish had been formed, the parson was held liable to erect such building; while it was left to the people, as soon as they pleased, to erect for their own convenience a shelter for themselves, abutting on the west end of this chapel, and opening into it!

In the case of impropriate benefices the lay rector is liable for the repair of the chancel, and has a right to a seat in it; his right to erect monuments in it, and that without payment of fee, seems to have been often claimed, and often allowed to go by default. But notwithstanding these rights of the rector in the chancel, and the parishioners in the nave, the incumbent of the parish, whether rector or vicar, has freehold rights in the whole church and churchyard.

The building which we have called the chancel is divided into two portions; the eastern part of it is usually raised one or more steps above the general level, and is screened off by a low screen commonly called the altar-rails; within stands the altar, and there the altar services are performed. It is sometimes called the *Sanctuary* or *Sacrarium*. In the other part of the chancel are placed the reading-desk or prayer-desk, from which the daily services are said; and here are frequently now seated, in benches which look north and south, those who are trained to lead the singing of the congregation; this portion of the building is hence frequently called the *Choir*.

CHANTRY. A foundation for the singing of masses for the well-being of an individual or family, or other specified persons.

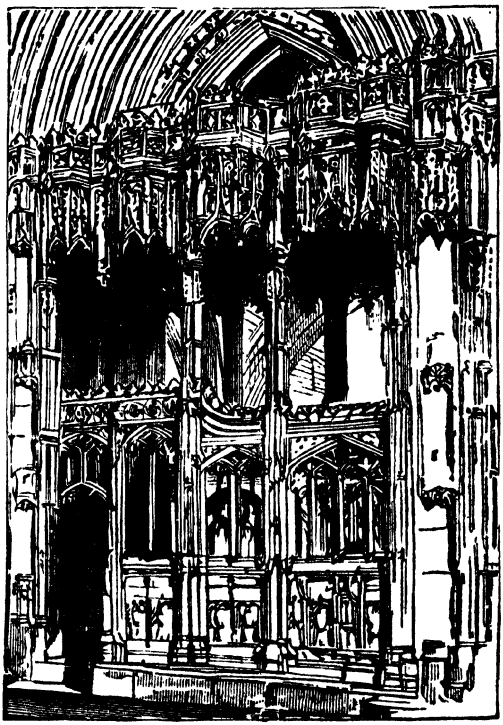
In primitive times at a funeral, there was usually a celebration of the Holy Communion, in which, at the place of the commemoration of the faithful departed, after the recital of the usual roll of names of saints, bishops, &c., special mention was made of the deceased. This led to the practice of providing for other celebrations on behalf of a deceased person at the times when it was the custom to bear them specially in mind, *e. g.* on the following Sunday, at the end of a month (the "month's mind"), and at the end of a year. In and after the 13th century, sometimes provision was made for such a celebration every day for thirty days after the burial (a "Trental"), or for a longer period. After the beginning of the fifteenth century, very few religious houses were founded, but instead devotional munificence began to flow in the direction of the founding of chantries. Wealthy persons left an endowment for one or more priests to celebrate daily in perpetuity, on their own behalf, and that of their family, "and of all Christian souls."

Chantry chapels for these services were most frequently formed within existing churches; in great minster churches the side chapels were used for this purpose, or little chapels were erected in convenient places, at the ends of aisles, against the east walls of the transepts, on the west side of the rood-screen, between the columns of the great arcades. The chapel was often built so as to enclose the tomb of the founder; in the Marney Chapel at Layer Marney, Essex, the altar is attached to the west end of the founder's tomb. In parish churches, a portion of the church—especially the east end of an aisle—was screened off with traceried wooden screens into a chapel; sometimes an addition was built to the church, opening into it, to afford room for a chantry chapel; in such cases the chapel was usually also the burial-place of the founder and his family. The churches of the large and wealthy towns had sometimes ten or twelve such chantries.

Sometimes a chantry was endowed for more than one priest, for example, the Burghersh Chantry, at Lincoln, had several priests who formed a corporate body, with a house of residence within the close, which still remains. Richard III. commenced the foundation of a chantry of one hundred chaplains in York Cathedral; six altars were erected,

and the chantry house was begun, when the king's death on Bosworth Field put an end to the magnificent design. ('York Fabric Rolls,' p. 87 note.)

Other duties besides that of saying prayers were sometimes assigned to the



Tewkesbury Abbey. The Warwick Chapel.

chantry priests: *e. g.* in the case of chantries at St. Mary, Maldon, and Little Bentley, Essex, the foundation deed required them to help the parish priest in his cure of souls; in one case, Romford, the priest is required to be a B.D., or M.A. at the least, and (leave being given) to deliver every year eight sermons in as many neighbouring churches: in another case, the chantry priest, being an M.A., was required, before entering his chantry, to reside two years at Cambridge and attend the Divinity schools, that he might be the better able to disseminate the word of God among Christian people; one of his duties, after he had entered upon his office, being to preach in various

churches, by license of the bishop and leave of the incumbents, during Lent. It is sufficiently clear that the founding of chantries was sometimes used as a means of increasing the clerical staff of a town, and of establishing what, in subsequent times, were called Lectureships. So also, pious people desiring to provide a chapel of ease for any neighbourhood, found it most convenient to do so by building and endowing it as a chantry; because this mode evaded the legal difficulties in the way of subdividing a parish and building a new parish church; for any man might build a chantry without leave of the bishop; though in the latter part of the mediæval period, the statute of mortmain required the king's license for an endowment. The building was often a complete church of the usual plan, and at a distance from the parish church, as at Woodstock, at Foulness Island, and Billericay, Essex.

In the spoliation of the Church at the Reformation, the chantry endowments were among the last to be seized. An Act of Parliament (37 Henry VIII. c. 4) gave the King power at any time to issue commissions to seize them and take them into his possession. This being in the last year of Henry VIII., many were left untouched, but another Act, 1 Edw. VI. cap. 14, gave the remainder to the King. In the case of some of those which were at a distance from the parish church, and served as chapels of ease to important towns, the inhabitants purchased the fabric of the grantee, and raised among themselves a stipend for the maintenance of the customary ministrations among them. This was the case at Billericay, Essex, which was not re-endowed until the present generation.

CHAPEL. Du Cange says, and in the absence of a more probable suggestion the unlikely etymology is generally accepted, that the word is derived from the little cape (*capella*) of St. Martin which the kings of France used to take with them in time of war, together with other relics, and which was kept in the tent in which Divine service was said, and which was thence called the capella, or chapel. A building dedicated to Divine service, and having an altar, which is not a cathedral or parish church, or the church of an abbey or priory. As (1) the domestic chapel within the precincts of the house of a nobleman, bishop, or others entitled to have such a chapel. (2) The chapel attached to colleges, hospitals, &c. (3) Chapels of ease, built for the convenience of parishioners at an inconvenient distance from their parish church. (4) Parochial chapels, which have a minister of their own independent of the incumbent of the mother church, with all parochial rights as to sacraments, and made exempt from episcopal jurisdiction, &c (5) Free chapels, such as were founded by kings. (6) Chantry chapels [*see* **Chantry**]. (7) The name has of late been assumed by Dissenters for their places of worship; it is perhaps an illegal assumption of the title, but, inasmuch as it seems intended to imply that their purpose is to supplement the religious provision made by the parish church, is not an unfriendly assumption.

The **Chapels in Cathedrals** and monasteries arose out of the veneration for saintly relics. These were sought after eagerly by every great church. In the sixth century altars were erected over them, at which service was occasionally said; chapels were constructed within or in connection with the church to contain them; sometimes in the crypt, in the triforial galleries and upper chambers of towers and porches.

Domestic Chapels. Every nobleman and gentleman of a certain rank had a chapel in his house for the convenience of his household, and a clerical staff proportioned to his rank and wealth. In royal houses and those of great nobles the chapel was often a church-like building in one of the court-yards, and the chaplains were organised on a collegiate basis, with a dean and canons, clerks, singing men and boys, whose residences were sometimes arranged round

a little quadrangle with its cloister, adjoining the chapel. St. George's Chapel in Windsor Castle is a very beautiful and complete example; but the great nobles had their chapel establishments on a proportionate scale. The chapel was often a large apartment engaged in the general plan of the house, but easily identified in ancient castles and manor-houses by its orientation, windows, piscina, &c., and sometimes the adjoining apartment of the chaplain can also be identified. In many cases there is a gallery in the western half of the chapel, on a level with the upper floor of the main building, which was occupied by the family, while the servants occupied the floor. These chapels were thoroughly furnished with all the requisite appliances and usual ornaments of Divine service, with a splendour proportioned to the rank and wealth of the master of the house.

In great houses, besides the general chapel, there was often a small oratory, in later times called a closet, for the private use of the lord, and sometimes another for the lady, each with its altar, and a chaplain to serve it daily.*

The name was applied not only to the building or apartment within a nobleman or gentleman's house consecrated to Divine service, but also to the staff of clergymen and others maintained for the performance of the clerical duties of the chapel and household. The "chapel" of the fifth Earl of Northumberland (A.D. 1477—1527) consisted of a dean and ten priests, eleven singing men and six boys.

CHAPLAINS. Certain persons have a legal right to nominate one or more clerks in holy orders to be their chaplains, as the king and nobility, the archbishops and bishops, sheriffs of counties. A nobleman's chaplain has certain privileges of exemption from episcopal visitation, &c. In the period preceding the Reformation, wealthy private persons very commonly had a chaplain in their houses. A statute of Henry VIII. put some limit to this possession of chaplains, and defined how many might be retained by different ranks: an archbishop might have eight; a duke or bishop, six; marquis or earl, five; viscount, four; baron, three, &c. The sovereign has forty-eight, besides the royal establishments at Westminster, Windsor, the Tower, &c. English residents in foreign countries are ministered to by chaplains, who in Northern Europe are under the jurisdiction of (a suffragan of) the Bishop of London, in Southern Europe of the Bishop of Gibraltar, and in the East and Africa of the English Bishop in Jerusalem. The army and navy are served by chaplains who are not under the jurisdiction of any bishop, but under rules printed in 'The Queen's Regulations and Orders for the Army' and 'The Queen's Regulations and Admiralty Instructions.' The head of the chaplains to the forces is the Chaplain-General, of chaplains in the fleet the Chaplain of the Fleet.

CHAPTER. [*See* **Cathedral Chapter.**]

CHAPTER-HOUSE. Every monastery and cathedral had its chapter-house, so-called because in it the community assembled every day after Prime to hear a chapter of the Rule read and expounded. Here also the disciplinary and business meetings of the community were held. The monastic chapter-houses were usually rectangular halls, except Westminster polygonal, Worcester circular, and Thornton octagonal, separated only by a narrow sacristy or passage from the transept of the church. They were often large enough to be divided by arcades into a centre and aisles, as at Tintern. Netley, Fountains, Beaulieu, Jorvaulx, Buildwas, were very ornamentally built, and were approached from the east side of the cloister by a richly-ornamented arch and vestibule. Seats were arranged against the walls for the monks, and a raised seat on a dais at the east end for the abbot, and a lectern in the middle from which certain things were read.

* Authorities: 'Parker's Domestic Architecture'; 'Scenes and Characters of the Middle Ages.'

('Scenes and Characters of the Middle Ages,' p. 77.)

The chapter-houses of cathedrals served by Augustinian canons (except Exeter) were polygonal in plan (of eight or nine sides), with a pyramidal roof, groined internally, the groining springing from a central pillar. They were very remarkable and picturesque buildings. When the chapter-house is not immediately accessible from the cloister, a covered way is erected to it from the cloister, or direct from the church, as at York, Wells, Lichfield, Southwell. [*See* **Cathedral Close.**]

CHASUBLE. In the fourth century a new upper garment gradually came into fashion throughout the Roman world, which superseded the ancient pallium, as that had superseded the toga. The new garment, called in the East φηνόλιον, and in the West *planeta*, was at first a circular piece of cloth with a slit in the middle, through which the head was passed, and it fell in folds about the person down to below the knee. When it went out of fashion in civil use * it continued to be used by the clergy, and by the end of the fifth century was almost universally used as a distinctive clerical vestment. At first it was worn by all orders of the clergy, even by acolytes; but after a time its use was restricted to the two highest orders, bishops and priests, both in the East and West, and seems to have been used out of doors as well as in all their ministrations. In the ninth century it began to be called *Casula*, a little house (whence the English chasuble).

When people began to invent symbolical meanings for everything connected with religion, Germanus of Constantinople in the eighth century says that it is a symbol of our Lord's humanity; Amalarius of Metz in the ninth said it means good works; Alcuin in the tenth made it signify charity, and from that time forward charity came to be its recognised meaning.

We have no contemporary illustrations of the chasuble as worn in the English Church until the 10th century; but it was doubtless worn by the British and English clergy as by their brethren on the Continent of Europe, as seen in Marriott's 'Vestments of the Church,' and in Parker's 'Photographs of the Mosaics of Rome.' The general shape of the vestment underwent changes of fashion. In the times before the Norman Conquest it was large and full, as in the Benedictional of St. Ethelwold, tenth century ('Archæologia,' vol. xxiv.); but about the middle of the eleventh century it was cut narrower at the sides, and longer behind than before, as in the representation of Archbishop Stigand in the Bayeux tapestry and of Odo of Bayeux on his seal. In the thirteenth, fourteenth, and fifteenth centuries they were pointed oval in shape. At the Reformation the English Church again modified its shape: in the monument of Archbishop Sandys,† A.D. 1588, at Southwell, and of Bishop Vesey,‡ A.D. 1547, at Sutton Coldfield, it is represented short in front and long behind; in the brass of Dr. John Sperhawke,§ A.D. 1474, at Hitchen, Herts, it is of the primitive circular shape.

The use of the chasuble (in the belief that it is authorised by the 'ornaments rubric') has been revived in several churches. It was probably first restored in the Church of St. Thomas the Martyr, Oxford, about 1857. [*See* **Vestments, Clerical.**]

CHESTER, DIOCESE OF. Chester was the see of a bishop for a very short period in the twelfth century; Bishop Peter, the first Norman Bishop of Lichfield, having, in 1075, at the time that the Council of London directed the removal of sees to the larger towns, removed his see from Lichfield to Chester; but his successor, Bishop Robert (1086—1117), transferred the see again to Coventry. For that brief period the Monastic Church of St. John Baptist was the cathedral church. The suc-

* It still survives in common use in Spanish South America under the name of *poncho*.

† 'Art Journal for 1875,' p. 85.

‡ Dugdale's 'Warwickshire,' ii. 917.

§ Haines's 'Monumental Brasses.'

ceeding Bishops of Coventry and Lichfield occasionally called themselves Bishops of Chester, but had no see there.

After an interval of four hundred years Chester again became the see of a bishop, being chosen for one of the new dioceses which Henry VIII. founded, 1541, at the Reformation. It was made up of the Archdeaconry of Richmond, a large portion of the North Riding, and some of the West Riding, all taken out of the diocese of York; and of a few parishes of Flint and Denbigh. The Abbey church of St. Werburgh at Chester was assigned as the cathedral church with a dean and six prebendaries and other officials; for the endowment of the see were set aside the revenues of the Archdeaconry of Chester, the Prebend of Bolton, the manors of Abbots Cotton and Weston, rents in Christleton, &c. out of the Abbey of St. Werburgh, houses which had belonged to Chester nunnery, and a number of rectories and advowsons. But in 1546 this fair endowment was retracted, and a few rectories substituted, amounting in all to £15 9*s.* 9*d.* The Archdeacons of Richmond had always maintained rural deans, who were accountable to themselves alone, and were removable at pleasure. The office was now renewed in the other parts of Chester diocese, only it was made lifelong, and by 1594 had extended over the whole diocese.

The first bishop was John Bird, who besides being Abbot of Chester had been a suffragan of Lichfield (1537), and subsequently Bishop of Bangor (1539). Deprived of Chester on the accession of Mary, he afterwards conformed, and was employed as a suffragan by Bishop Bonner of London.*

After Bird come Coates (1554—1555); Downham (1561—1579); Chadderton (1579—1595), who was also Warden of Manchester, and made it his headquarters, making the collegiate church a centre of life and evangelic power.

Sir Orlando Bridgeman (the son of Bishop John Bridgeman) supplemented the scanty revenues of the see by conveying the Rectory of Wigan to a body of trustees, with instructions to present to it the Bishops of Chester, to hold *in commendam* if they should think fit.

Thomas Morton, bishop from 1616 to 1619, when he was translated to Lichfield, was the author of the 'Book of Sports.' Himself an ascetic, a profound theologian, and able controversalist, he had reproved the mode in which some of the people in his diocese carried on sports on Sundays. Just then King James passing through Lancashire rather discountenanced what he thought the bishop's overstraitness; but some of the courtiers making an unseemly noise in the churchyard during the time the king was attending service, he was convinced that Sunday sports at least needed regulation, and asked Morton to draw up a set of "limitations" which the king might issue in a proclamation on the subject. He proposed six: unlawful games not to be used; bear and bull-baiting interludes, and bowling, were not to be practised by the meaner people lest they should interfere with archery; non-church-goers not to play at all; and no one might sport in service hours; every person to go to his own parish church, and every parish to have its recreation. To these rules the king added a seventh, that no weapons were to be carried during the sports. The king embodied these limitations in a proclamation, 24th May, 1618, and issued them as the 'Book of Sports.'

Among the later bishops may be noted Brian Walton (1660—1662), the author of the 'Polyglot Bible;' John Wilkins (1668—1672), the astronomer and mechanist; John Pearson (1673—1680), the author of the 'Exposition of the Creed.' Many of the tenants of the see only held it for a year or two as a stepping-stone to higher preferment, for in 1824 the revenue was only

* Several other abbots and priors were similarly transformed into bishops and deans.

£1700 a-year; Bishop Blomfield (1824—1828) held the Rectory of Bishopsgate *in commendam* with it. Under the operation of the Ecclesiastical Commission it was raised to £4500. The diocese now consists of the entire county of Chester, and portions of adjacent counties: population, 646,031; 2 archdeaconries, viz. Chester and Macclesfield; 10 rural deaneries; 255 parishes.

CHESTER LE STREET, DIOCESE OF. [*See* **Cuthbert, Saint.**]

CHESTS, CHURCH. Two kinds of strong boxes or safes are used in churches, one for keeping documents in, and the other for receiving donations of money. Sometimes one chest serves both purposes, as at Climping in Sussex, where there is a small partition at one end and a slit above for dropping coins through. Alms-chests have been described elsewhere. [*See* **Alms-chest.**] The earliest form of church chest is a box or trunk, hollowed out of a solid log of wood, and resting on the ground. The lid is secured generally by three separate hinge-straps, staples, and padlocks, or by two separate hasps and a bar passing over them and fixed with a third padlock, so that in either case the use of three keys, one of which is kept by the incumbent, and the other two by the churchwardens, are required to open it. Chests claiming to be of Norman date, except upon the ground of the rudeness of their construction, are unknown.

There are many examples of thirteenth century chests; these are formed of boards and supported upon legs. The legs are made by extending the cross-pieces at each end of the front and back, and not by extending the two ends: the hinges are also of peculiar construction. In later times the fronts were panelled, and ornamented with elaborate carving and ironwork, corresponding in style with the other architectural details of the period. The Early English chests are very long in proportion to the other dimensions, but in later times the length was reduced. A ring is often provided at each end for lifting.

Authorities:—Syer Cuming in 'Journal British Archæological Association,' vol. xxviii, p. 226; 'Archæologia Cambrensis,' 1868, p. 197; 'Journal British Archæological Association,' vol. xxii. p. 272; 'Parker's Glossary'; 'Ilam Anastatic Drawing Society's Annual,' vol. 1878.—J. R. A.

CHICHELEY, Henry, Archbishop of Canterbury, born 1362, died 1443, is an example of the statesman bishops of the Middle Ages. He was born at Higham Ferrers; educated in Wykeham's new school at Winchester, and at his New College at Oxford, where he studied civil and canon law. From 1392 to 1407 he can be traced through a number of preferments, several conferred by Richard Melford, Bishop of Salisbury. On that prelate's death he came into the service of King Henry IV., who sent him on an embassy to Pope Innocent VII., on another to the Court of France, and on a third to Pope Gregory XII., who nominated him to the See of St. David's (1408), which happened to fall during his residence at Rome. Next year he was sent, with Hallam, Bishop of Salisbury, and Chillingdon, Prior of Canterbury, to represent England in the Council of Pisa. On May 1410 he was again sent with others on an embassy to France to negotiate a peace. In 1414, on the death of Arundel, Chicheley succeeded him as Archbishop of Canterbury. When he came to the see he soon had to exert all his talents and influence to save the revenues of the Church, which the Commons were urging the king to seize for the expenses of the French War. Chicheley induced the clergy to grant large subsidies, and with these succeeded in parrying the attack of the Commons. In 1422 he began to take proceedings against the Lollards, but apparently without the severities which Arundel had employed. At the same time, he stoutly opposed the encroachments of the Court of Rome. He used his large revenues with a munificence of which

several of his predecessors had set an example, building and endowing a collegiate church at Higham Ferrers, his birth-place, which still remains; and All Souls College at Oxford. In 1442, being nearly eighty years old, he applied to the pope for an indulgence to resign his see; but before the Court of Rome had found time to reply, death brought him his release, 12th April, 1443.

CHICHESTER, DIOCESE OF. The Saxon Chronicle notes that A.D. 477, a party of Saxons under Ælla and his three sons, Cymen, Wlencing, and Cissa, came in three ships, and landed on the southern coast at a place named after one of the sons, Cymenesora (Keynor or Selsey), and there they slew the Welsh (*i.e.* Britons), and some they drove in flight unto the wood that is called "Andredesleah," the great forest which stretched for one hundred and twenty miles from east to west, and thirty miles from north to south, through Hampshire, Sussex, and part of Kent. Again, eight years after (485), Ælla fought against the Britons near the banks of the Mearcrædesburna (possibly Seaford), and the battle is represented in traditions gathered by a later writer to have been obstinately fought, and to have had a doubtful result. Again, after six years (491), in consequence, it is said, of the arrival of reinforcements of adventurers, Ælla and Cissa laid siege to Anderida. It defied their assault, and was only taken at length by famine, and the Saxons "slew all that dwelt therein, so that not even one Briton was left." Thus, these Saxon adventurers became possessed of the long tract of country between the South Downs and the sea, with the Roman city of Regnum near its western end, and the city of Anderida near its eastern end; and founded a kingdom there, which, to distinguish it from the other independent settlements of their kindred, was called that of the South Saxons. Regnum, receiving the name of one of the three sons of Ælla, was called Cissa-Ceaster, the Chester or fortified town of Cissa, which in time was softened on men's tongues into the modern Chichester. The ruins of Anderida still exist at Pevensey.

Two hundred years pass over before anything more is told in history of this little isolated kingdom. In the middle of the seventh century we learn that a Christian of Irish descent named Dicul lived in a little monastery at Bosham surrounded by woods and water, with five or six companions, "serving the Lord in humility and poverty." But "no one," says Bede, "cared to emulate their life, or listen to their teaching."

The first religious impression made upon the South Saxons was by Wilfrid of York, who being banished from Northumbria [*see* **York, Diocese of**], found his way to this southern kingdom, on whose shores he had on a former occasion been stranded and had a narrow escape from a party of Saxon wreckers.

Æthelwealh the king was a Christian, and had married a Christian wife, and they welcomed Wilfrid at their royal village of Selsey, and gave him a tract of land for his support. It contained eighty-seven families of cultivators, among whom were two hundred and fifty slaves of both sexes; these the bishop enfranchised and baptized, and so made a good beginning of the South Saxon conversion. He built a church at Selsey, and dedicated it to St. Peter; and set to work in earnest to Christianise the people.

About three years after this, Ceadwalla of Wessex conquered Sussex (685), and the Isle of Wight, and Kent. He was converted by Wilfrid, and confirmed him in the possession of his church. But two years after Ceadwalla resigned his crown, and went on pilgrimage to Rome, and died there, and Wilfrid returned to Northumbria, and was restored to his see of York. He appointed no successor, and the oversight of the Church fell naturally under the Bishop of the West Saxons, whose see was at Winchester.

Ina, who succeeded Ceadwalla,

resolved, with his Witan, to divide the diocese, making Sherborne the seat of a new bishop for the western half of Wessex, leaving the eastern half to Winchester; four years afterwards he revived the see of Selsey for the sub-kingdom of the South Saxons, after an interval of about twenty-five years; Eadbert, the head of the community which still occupied Wilfrid's church at Selsey, was consecrated (709) to the see.

From this time, with occasional intervals of suspension, the see of Selsey was regularly occupied by a succession of twenty-two bishops, covering a space of nearly three hundred and seventy years, at the end of which the see was transplanted to Chichester. During this period the materials for the history of the diocese are exceedingly meagre. Of the bishops themselves we know little more than the names, which are gathered from their signatures to charters. These charters, however, are interesting, as many of them are grants of land for the building of churches or founding of monasteries, and show the gradual progress of the Church. Space only permits a note that one of the earliest (if not the earliest) of the ecclesiastical foundations in the South Saxon kingdom, was at Old Malling near Lewes, when Ealdulf the Ealderman, in the time of King Æthelwealh and Bishop Wilfrid, founded a church dedicated to St. Michael, which afterwards became a collegiate church, and was transferred to the see of Canterbury. Steyning was founded at a very early period by St. Cuthman; the fame of his sanctity attracted pilgrims to his shrine, and thus the town of Steyning arose around it. In 692 Nothelm, King of the Saxons, gave his sister Nothgitha thirty-eight hides of land at Selsey, Aldingbourne, Genstedegate and Mundham, for building a church and monastery. In 714 and 725 King Nunna gave lands to the monastery of Selsey. In 765 King Osmund grants twelve hides of land at Ferring, at the request of his Earl Walhere, for the building of a monastery thereon. In 770 the same king, at the prayer "of my Count Warbald and his wife Tidburh," grants fifteen hides of land for the endowment of the church of the blessed apostle St. Peter, at Hanefield. About 774 King Æthelbert gives eighteen hides of land to a venerable man named Diozsan for the erection of a monastery at Wystringes (Wittering).

There is no record of any special depredations committed by the Danes at Selsey, or any other ecclesiastical foundation in Sussex. They attacked Chichester in 895, but were put to flight and many of their ships taken. The only Saxon prelate of the period who seems to need notice is Æthelgar, who had been trained at Glastonbury, and who was eminent for his learning and good discipline. He did not, however, displace the secular canons at Selsey. After eight years here, he was translated to Canterbury to succeed Dunstan.

The site of the old cathedral at Selsey, with its surrounding buildings, has long since been overwhelmed by the sea; where the little fleet of fishing boats now anchors is still called the Bishop's Park.

It may be noted that the see possesses several examples of Saxon architecture in its churches, all of them perhaps not earlier than the eleventh century, *i. e.* of the reigns of Canute and Edward the Confessor, *e. g.* Bosham, Worth, Woolbeding, St. Olave Chichester, Selham, Bishopstone, Sompting, Burwash, and Jevington.

The Domesday survey of the county names only ninety-two churches, of which seven are described as *Ecclesiolæ*, chapels; but the survey, which was made for fiscal purposes, appears only to mention those churches which were endowed with land liable to taxation; hence there is no record of churches at Chichester or Lewes, where we know they must have existed; the total number may be roughly estimated at about one hundred and fifty.

At the Council of London, when Archbishop Stigand was deposed, Ethelric, Bishop of Selsey, was also deposed as having been consecrated, and therefore irregularly, by Stigand, and one of the king's chaplains of the same name as the deposed archbishop was put into his see. At the Council of London, 1075, the see was translated from Selsey to the more important town of Chichester. A church dedicated to St. Peter existed in the city, with a convent of nuns attached to it; and it would seem that the nuns were removed, and that the bishop's see was placed in St. Peter's Church. It may be inferred that the inhabitants had some rights in the church, for down to the fifteenth century part of the cathedral nave was used as the parish church of St. Peter's parish; at a later period, probably after Henry VIII., the north transept was adapted to that purpose, and continued to be so used till the present parish church was built in 1853.

The third Norman Bishop, Ralph Luffa (1091—1125), was the founder of the present cathedral, a cross church with a low central and two western towers, the greater part of which can still be traced, a plain and massive structure, with no chevron or billet moulding to its arches, no sculpture to ornament the cushion-capitals of its columns. Bishop Hilary (1147—1167) played a busy part in the transactions of his time. He founded and endowed the offices of Treasurer and Chancellor in the cathedral; the Precentorship was founded about the same time. Bishop Ralph is said to have already founded the deanery, so that the cathedral now possessed the four dignities which existed in all the cathedrals of the old foundations. [*See* **Cathedral**] He endeavoured strenuously to assert his jurisdiction over Battle Abbey, but the abbey maintained its independence.

In the seventh year of Bishop Seffrid's episcopacy (1180—1204) the cathedral was damaged by fire; the east end was extended further eastward, the clerestory of the church was reconstructed, the flat roofs replaced by stone-vaulting, and other repairs and alterations were made. The work was finished by his successor, Simon of Wells (1204—1207), and the "beautiful and lovable church, as we now see it, in its delightful blending and contrast of severe massive Norman with the finest graceful beginnings of Early English architecture, is mainly what Bishops Seffrid and Simon of Wells made it." Bishop Simon held some office in the Exchequer, and seems to have been in favour with King John, who, before his quarrel with the Church, conferred valuable privileges and immunities on the see and chapter. Bishop Ranulph of Warham (1217) enriched the see by the bequest of manor-houses in London, and other property. Bishop Ralph Neville (1224—1244), the most eminent statesman bishop of the see—he was sixteen years Chancellor—heightened the central tower, and perhaps rebuilt the north-west tower, and constructed most of the side chapels of the nave. He built himself a house in London, in the street which was called after him, Chancellor's Lane, afterwards contracted into Chancery Lane. His house afterwards became the Inn of the Earl of Lincoln, and at length became the Inn of Court, known as Lincoln's Inn; part of the estate still belongs to the see, and is known as "The Chichester Rents." A series of letters, brought to light in 1841, from Bishop Ralph's steward in Sussex to his lord in London, show in a very vivid way the details of country-life in the middle of the thirteenth century, and the way in which a business-like absentee bishop watched over the management of the property of his distant see.

Richard of Wych (1245—1253) is the Chichester example of the saintly bishop of the Middle Ages. Mr. Stevens* gives a very interesting

* In the Chichester volume of the S.P.C.K. series of Diocesan Histories, pp. 61—72.

sketch of his life, which is too long for extract. At his first coming to the see, the king refused to give him the property of the bishopric, and the good bishop visited much of his diocese on foot, living on the hospitality of his clergy. When he did receive his revenues he was lavish in his charities. A body of statutes which he drew up for his diocese throws much light on the condition of the clergy at the period. Two customs which affected the laity also may be mentioned here:

Incumbents of parishes were to see that such members of their flock as were able should repair to the cathedral on Easter Day or Whit Sunday, and make their offering in the Mother Church of the diocese. Those who lived too far off to visit Chichester, might worship at Lewes or Hastings, provided their offerings were forwarded to the cathedral. These annual contributions to the fabric were long known as "St. Richard's Pence." When he had been canonised, and his shrine at Chichester became a popular object of pilgrimage, Bishop Storey in 1478 found it necessary to draw up some rules to prevent confusion among the multitudes who flocked thither from all parts of the diocese on the saint's day, which was April 3. The pilgrims had been accustomed to carry long painted wands, and in their struggles for precedence had freely used these wands on each other's heads and shoulders. Bishop Storey therefore directed that the pilgrims should carry banners and crosses instead of wands, and that members of the several parishes should march up reverently from the west door in a prescribed order, of which notice was to be given by the incumbents in their churches on the Sunday preceding the festival.

The two great monasteries of the diocese were Battle Abbey, whose altar was placed on the spot in which Harold's standard had stood during the battle which gave Duke William the crown and kingdom of England; and the Clugniac Priory founded at Lewes by William de Warrenne and his wife Gundrada, the daughter of Matilda by her marriage with Gerbod of Flanders before she became the wife of the Conqueror.

There were a considerable number of smaller houses, with an unusual proportion of alien priories, which were little more than cells placed by Norman abbeys on estates given to them here. The Earl of Mortain gave estates, and three churches to the Abbey of Grestein near Honfleur (founded by his father, and of which he was a great benefactor), which built a priory at Wilmington. William of Braose (in 1075) gave four churches to the Abbey of St. Florentius of Saumur, on condition that they should found a priory at Sele near his castle of Bramber; the parishioners worshipped in the priory church. He had previously founded a cell of the same abbey on his patrimonial estate in Normandy. Robert de Haia (about 1120) founded a priory at Boxgrove, and made it a cell to the Abbey of L'Essaie in Normandy, of which he was the patron. The founder and his descendants bestowed lands and several churches upon this priory. The Cistercians had a house at Robertsbridge, founded in 1176. The old Saxon foundation of Steyning was granted by Edward the Confessor to the Abbey of Fécamp. There were two houses of Præmonstratensian Canons, at Dureford (about 1160), and Bayham (about 1200). Several houses of Augustinian Canons at Michelham (about 1225); Pynham, near Arundel; Tortington, near Arundel; Hardham, Shulbrede, Holy Trinity Hastings. Three Benedictine nunneries at Lyminster, Rusper, and Eseborne. The Templars had two preceptories, Sadelscombe and Shipley; the Hospitallers a house at Poling; Collegiate churches of Secular Canons at South Malling, Bosham, St. Mary-in-the-Castle Hastings, and Arundel. A large number of hospitals: two at Chichester, two at Lewes, one each at Hastings, Bramber, Buxted, Pevensey, Pleyden, Seaford, Shoreham, Rye, and

probably many more. There were houses of Franciscan Friars in Chichester, Lewes, and Winchelsea, and of Dominicans at these towns, and also at Arundel. The will of St. Richard leaves small sums to Friar Humphry the recluse at Pagham, to the female recluses at Houghton, Slopham, and Hardham, all in the diocese. So late as 1402, Thomas Belle, Rector of Aldringham, obtained the bishop's leave to resign his rectory and build himself a recluse's cell in which he might pass the rest of his life. It was a room 29 feet by 24, having access to the chapel of the Blessed Virgin on the north side of the church.

In the Reformation period Bishop Sampson (1536—1543) fell under suspicion as an advocate not only of Romish doctrines, but of the papal authority, and was committed to the Tower in 1539; but on the fall of Cromwell in the following year he was released and continued at Chichester two years more, till in 1543 he was translated to Lichfield and Coventry. George Daye (1543—1552) who succeeded him also found himself unable to escape the dangers of the time. He was one of the more moderate school of reformers, who tried first to arrest the progress of change, and then reluctantly conformed when resistance had proved fruitless. But at last he reached the limits of compliance when he was required to "pluck down the altars," and in place of them "set up a table in some convenient place of the chancel within every church or chapel to serve for the ministration of the blessed communion." He replied that "he could not conform his conscience to do what he was by the said letter commanded." He explained to Secretary Cecil that he "stycked not att form situation or matter (as stone or wood) the whereof the altar was made, but I then toke, as I now take, those things to be indifferent. But the commandment which was gyven to me to take downe all altars within my diocese, and in the lieu of them to "sett up a table" implying in itselffe (as stated) a playne abolyshment of the altare (bothe the name and the thinge) from the use and ministration of the Holy Communion, I coulde not with my conscience then execute." He was committed to the Fleet Prison, in company with Heath of Worcester, Dec. 1550, and they were both tried and deposed, Sept. 1551. John Scory was put into the see, but in two years' time the death of Mary and the accession of Elizabeth displaced Scory, and Daye regained his see, and held it till 1557.

Some of the returns made to the Articles of Enquiry at the first visitation of Bishop Thomas Beckley (1585—1596) have been preserved among the episcopal records, and much curious information may be gleaned from them touching the condition of the churches and the character of the clergy and their flocks. On the whole they indicate the prevalence of much slovenliness in the manner of performing the Divine Services, and especially in the manner of administering the Holy Communion; and many of the churches were in a disgraceful state of untidiness and dilapidation. There is evidence that a considerable number of persons continued to be attached to the unreformed religion, and either refused conformity, or conformed in such a way as showed their distaste.

The diocese now includes the entire county of Sussex with a small part of Kent: population, 489,550; two archdeaconries, Chichester and Lewes; 25 deaneries; 370 benefices.

CHILLINGWORTH, William, born 1602, died 1644. Born at Oxford, his father being a citizen, and afterwards mayor, of that city. Laud, then Fellow of St. John's, was his godfather; he was educated at Trinity College. At that time, as in this, Rome was making great efforts for the "conversion" of England, and several Jesuits were employed in this attempt upon the young men at Oxford. Chillingworth was thus converted by the Jesuit Fisher, the special consideration which weighed

with him being the necessity of a living infallible authority on matters of faith. Fisher sent his disciple to the college of St. Omers. Laud, who was by that time Bishop of London, wrote to him, argued with him, and set him upon a new enquiry into the claims of Rome, the result of which was, that he found the Jesuit's claim of infallibility for the pope untenable, and returned to the English Church. This involved him in a series of controversies with the champions of Rome, which he conducted with such skill and power in disputation that his writings exercised a considerable influence on the public mind at a time when it was greatly engaged with the questions in dispute between the two Churches. His 'The Religion of Protestants a safe way to Salvation' is his best known work, and speedily went through many editions. But the character of his mind led him to question everything, and to find difficulties everywhere. At first he would not accept Church preferment because he could not conscientiously subscribe to the Prayer Book; then he found himself able to subscribe on the theory that the sense and intent of subscription was a subscription of peace and union, not of belief or assent. His great abilities and reputation led to his preferment to the Chancellorship of Salisbury with the Prebend of Brixworth, and the mastership of Wigston's Hospital, Leicestershire. On the breaking out of the Civil War he took the Royalist side, and being taken prisoner in Arundel Castle when (9 Dec., 1643) it surrendered to Waller, was removed to Chichester, where, after a short illness, aggravated by hardships and mortification, he died, and was buried in the cathedral. Clarendon sums up his character thus: "He was a man of so great a subtlety of understanding, and so rare a temper in debate, that as it was impossible to provoke him into any passion, so it was very difficult to keep a man's self from being a little discomposed by his sharpness and quickness of argument, and instances in which he had a rare facility, and a great advantage over all the men I ever knew. He had spent all his younger time in disputation, and had arrived to so great a mastery as he was inferior to no man in those skirmishes; but he had, with his notable perfection in this exercise, contracted such an irresolution and habit of doubting, that by degrees he grew confident of nothing, and a sceptic, at least, in the greatest mysteries of faith." Tillotson, however, defends him from this charge, which was very generally brought against him. "I know not how it comes to pass," he says; "but so it is, that every one that offers to give a reasonable account of his faith, and so establish religion upon rational principles, is presently branded for a Socinian, of which we have a sad instance in that incomparable person, Mr. Chillingworth, the glory of this age and nation; who, for no other cause that I know of than his worthy and successful attempt to make the Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, has been requited with this black and odious character." The Archbishop's defence, however, is quite consistent with what was generally believed to be the truth, that Chillingworth's rationalism, unbalanced by respect for authority, led him into views which, to say the least, were very unorthodox. Clarendon's further words are pleasanter words with which to conclude. "He was void of all kind of vice, and endued with many notable virtues; of a very public heart, and an indefatigable desire to do good."

CHRISM. Oil which had been blessed by the bishop was used in three different ceremonies of the ancient Church: in baptism, confirmation, and the visitation of the sick. Parish priests were required to obtain the two chrisms, for baptism and for visitation, every year (probably they often did so through the archdeacon or rural dean); they were to keep the two chrisms separate; and at the end of the year to burn what was left and obtain a new supply. In

the Greek Church priests are permitted to confirm also, with chrism which has been blessed by the bishop.

CHRISTMAS DAY. The day of the Birth of our Lord and Saviour Jesus Christ. From a very early period a festival season of twelve days, known by the general name of the Epiphany, was celebrated in the Church of Christ; the first day of the festival being specially in commemoration of the Nativity, as His first manifestation in the flesh; and the last day being dedicated to the memory of His Baptism, as the great manifestation, when by the foretold sign of the dove descending and lighting upon Him, He was manifested to John Baptist, and through him to the world, as the Messiah, and by the Voice from heaven as the Beloved Son. Clemens Alexandrinus mentions the festival of the Nativity. All the collections of sermons of the great Fathers contain sermons for this festival. Decrees of emperors and canons of the Church show that it was observed as a day of rest from labour and of divine service.

Falling about the time of the mid-winter festival of our Anglo-Saxon forefathers, the domestic festivities of the one were joined with the religious observances of the other, and so made the Christmas festival the one more generally and elaborately observed than all the rest.

CHURCH. It is derived, according to Skeat, from *κυριακόν*, which "occurs in the Canon of the sixth Council, and Zonaras, in commenting on the passage, says that the name of *κυριακόν* for 'Church' was frequently used." Skeat quotes from an Old English Homily, "Chireche . . . is cleped on boc" (called in the book) *kiriaka*, i. e. dominical.—[E. M.] The Russian form (TSERKOV) is doubtless derived from the same word; but *ἐκκλησία* was the Greek word for the place of religious assembly which was generally adopted into the native language, as in the names of many Welsh villages compounded with Eglwys, and in other parts of the country as Eccles, Ecclesfield, Eccleshall, Eccleston.

For an account of the architecture of churches *see* **Architecture**; for some particulars of the plan, &c. of the greater churches *see* **Cathedral.** Also see Classified Table of Articles at the beginning of this book.

CHURCH ALES. [*See* **Ales.**]

CHURCH, THE. Though this work is limited to the Church of England, and cannot properly enter into details about the Church before it was planted in England, or digress into matters which are peculiar to other branches of the Church, yet it seems right to sketch its descent (though ever so slightly), through the primitive Church up to the Divine Institution, lest its origin should seem to the unhistorical reader as vague as if it had come out of a cloud; and also to say something of its relations to the other portions of the Church, so as not to leave the impression that the Church of England is an insular institution disconnected from the rest of Christendom.

On the day of Pentecost, the apostles and other disciples, men and women, were assembled in the Upper Room, when the Holy Ghost came upon them, and the Church of Christ began to be. St. Peter preached the first sermon to the multitude which came together; and, convinced by his argument, they asked, "What shall we do?" And Peter replied: "Repent, and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "And as many as gladly received His word were baptised, and there were added to them (*i.e.* to the 120, to the existing body of the Church) 3000 souls." "And the Lord added to the Church daily (in the same way, viz. by baptism) those who were brought into the way of salvation." The Acts of the Apostles shows how the Church embraced Jews, Samaritans, Proselytes, Gentiles; how it extended to the three great races, the Jewish,

the Greek, the Roman. Looking at it, as the New Testament as a whole presents it, it is one external organisation, extending into all the world, but everywhere under the supreme rule of the Apostolate; with its minor ministers, its laws, its customs, its revenues; an *imperium in imperio*.

In the last book of the New Testament we seem to see St. John the Apostle acting as a kind of Archbishop of the seven Churches of the chief cities of the Proconsular province of Asia. One of those Churches was that of Smyrna, of which St. Polycarp, a disciple of St. John, was the angel or bishop.

The preachers of the Gospel followed the usual routes of commercial intercourse. The cities of Asia had an ancient direct commercial intercourse with Marseilles, in the south of Gaul. The rivers were the great highways into the interior of the countries; and so merchants and travellers and missionaries who had come from the East to Marseilles, thence ascended the river Rhone as far as Lyons, a new commercial emporium not far from the old Roman city of Vienne. Here, in the middle of the second century, we find a Church which appears to have been newly established, and which sends an account of its fortunes to the Church of Smyrna as if it were the mother Church from which it had come. Pothinus was its bishop, the famous Irenæus was its priest, and Secundus its deacon. From this centre the Church spread in the neighbouring country, but not much further north than Lyons.

In the middle of the third century a great missionary effort carried the Church over the northern half of Gaul; and there is every reason to believe that it was an extension of the unexpended force of this movement which crossed the Channel, and planted the Church in Britain. There may have been individual Christians here before that time, but there is no evidence of the existence of an organised Church. [*See* **Roman British Church.**]

When the Roman Emperor abandoned Britain as a province of the Empire, and withdrew the government and the army, the hapless inhabitants were left an easy prey to the barbarous pirates of the opposite coasts of the German ocean, who gradually founded seven kingdoms in England, driving the British race, with their clergy, before them into Cornwall, and Wales, and Cumbria. Then came the conversion of these Anglo-Saxon kingdoms, by a number of different independent missions of different origin. Archbishop Theodore of Tarsus united the Churches of the Heptarchy into one Church under the leadership of the see of Canterbury; dioceses were subdivided; parishes formed; and Christianity prevailed. [*See* **Saxon Period.**] Since the time of the Emperor Charles the Great (Charlemagne) the right of patriarchal visitation over the western Empire had been conceded to the See of Rome. England was outside the Empire of Charlemagne, and the Anglo-Saxon Church, while looking up with great veneration to the grand city and See of the Western world, lay outside its patriarchal jurisdiction. But on the Norman Conquest, William I. brought the English Church within the sphere of this continental organisation, and sought the interference of the Bishop of Rome in the solution of the difficulties in which he found this Church involved, especially in respect of the validity of the consecration of Archbishop Stigand. For two centuries the abuses of Church patronage by kings and nobles placed the force of popular opinion on the side of the popes, who claimed by virtue of their patriarchal authority to visit the Churches and reform these abuses. But the popes in turn put forth untenable claims, and abused their power by unconstitutional interference with the rights of patrons and of national Churches, and the popular opinion turned against their encroachments,

and the national sovereigns and Churches were able to resist them. At last, in the sixteenth century, the strong feeling in favour of reform could no longer be restrained or evaded. The Church of England, in alliance with the Crown, in a strictly constitutional way, declared that the Bishops of Rome had not by Divine right any authority over the Crown or Church of England, and that neither Church nor King would longer submit to its usurped and abused power; and proceeded to a general measure of self-reform. So great a constitutional change was not effected without counterbalancing disadvantages. The work of destruction was easy, and was carried too far, for the results furnished prey to an exhausted exchequer and rapacious courtiers. The work of construction was difficult and costly, and was very partially accomplished. The assertion of the independence of the Church of England led to excesses in the assumption of independent thought and action, and to the division of our English Christianity by the formation of sects.

In the time of the Long Parliament and the Commonwealth the sects obtained the upper hand, and the Church was proscribed and persecuted. After twenty years of painful experiences the nation enthusiastically reinstated the Monarchy and the Church. The policy of William III. discouraged the Church; while it encouraged the sects, legalised their position, and gave them special privileges.

The failure of the Church, under all its disadvantages, to provide for the spiritual wants of the rapidly increasing population encouraged the growth of the Nonconformist bodies in the latter part of last century and the beginning of this. At length, in the early part of this century, the Church began to apply herself in earnest to the work of Church extension. The result has been a very remarkable revival of religion and a very rapid extension of the Church; and the forces at work have not yet by any means expended their energy. The results may be to some extent measured by the addition of eight new Sees to the Episcopate, of about 8000 to the number of the clergy, by the addition of Sisterhoods and lay readers to the working staff of the Church; by the forty millions or more which have been spent in the last fifty years on Church building and restoration; the provision of 2,400,000 school places in the primary schools of the Church, and the maintenance of a very high standard of education in them; by the creation of a Colonial Episcopate, numbering 75 bishops; by well-filled churches and earnest worshippers; by a thousand benevolent enterprises; by the general elevation of the religious life of the nation.

The Church of which we have been speaking is the Church of Pentecost, the one Holy Catholic Apostolic Church of the Creed; the historical Church. There have at frequent periods of history been other organised bodies of Christians which claimed to be Churches, either to the exclusion of this historical Church, or together with it; and there have been times and places when it was very difficult for the unlearned and uncritical believer to distinguish the true from the false Church. But as a fact of history, the schismatical bodies have died out, some speedily, some only after centuries of existence; while the historic Church has maintained continuous existence as an external organisation. So at the present time in England we see a great number of organised bodies of Christians claiming to be Churches, some of which have existed as organised bodies since the reign of Elizabeth, the majority of them only for a few years. In the midst of them we see the historic Church of England, tracing its descent from the Apostolic body down to the present day. The diseases of erroneous doctrines and superstitions have in certain ages corrupted it, but by the vitality of its Divine constitution it

has thrown them off, and developed into pure vigorous health again. It has been in various relations towards the State, from the docile pupilage of Saxon kings and parliaments to the jealous tyranny of Henry VIII. and Edward VI.; from the triumph of the Church when Henry II. submitted to discipline at the tomb of Becket, to the persecution of the Church by the Long Parliament and the Commonwealth. It has survived the changes and chances of the past; if we may judge of the future by the past, it will survive the chances and changes of the future of the nation. Amidst the distraction of conflicting sects it affords the only possible rallying-point for our English Christianity. Amidst the profound political changes which seem to be impending, it may be that the great stable Institution, whose constitution, laws and customs are independent of politics, may form the bulwark of civilised society.

The Church of England has been in various relations with the rest of the Church, from the federal equality of British times, the resentful endurance of the mediæval usurpations of the Roman See, the isolation of its reformed status, to its present position of a new (virtual) patriarchate of the English-speaking peoples, extending from America to China, from Britain to Tasmania. It has long since been suggested that the peculiar character and position of this Church raise the conjecture that she may be destined in God's good providence to supply a missing link which might reunite divided Christendom. On one hand, possessing Apostolical descent and constitution; based doctrinally on the Scriptures, the General Councils and the Fathers; on the other hand, welcoming modern politics, science and philosophy; maintaining freedom of thought and the rights of the individual conscience; and lastly, possessing the leadership of that widely-spreading and rapidly-growing Anglican Communion, which promises before long, by sheer weight of numbers and political importance, to shift the centre of gravity of Christendom from Rome to Canterbury.

If only our separated English brethren, recognising the grandeur of the possible future, would unite, not merely in sentiment but in organisation, this union would heal the paralysis which prevents the English Government from using its power and influence efficiently in the sphere of religious action both at home and abroad; and it seems as if the world might witness, within a century, an extension of Christianity as wide as that of the first age, numerically greater a thousand times than the age of the conversion of the barbarian supplanters of the Empire. Our Lord's words seem to imply that the world's recognition of His Divine mission is related to the visible unity of the Church: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father, art in Me, and I in Thee, that they may be one in Us, that the world may believe that Thou hast sent Me" (John xvii. 20).

CHURCH AND STATE. It is quite conceivable that the government of a country, perceiving that it was for the welfare of the people to make provision for religious ministrations among them, might organise a machinery for the purpose; just as governments organise a machinery of judges and police for the maintenance of order and the administration of justice. In such a case the government would invent such machinery as it thought most efficient, and would dictate their duties to the religious officials employed under it.

But that is not the history of the establishment of religion in this or in any other country; and such a State establishment of religion would not be a part of the (historical) Church of Christ. The existing religious organisation in the countries of Christendom has been primarily the work of

the Church rather than of the several States. The Church is a body founded by the Lord Jesus Christ, with an organisation, officers, laws, and institutions of its own, independent of earthly governments. As a fact of history the Spiritual Empire of Christ began about the same time as the Roman Empire began (that is to say, our Lord was born in the reign of Augustus), and within three hundred years spread its spiritual organisation all over the Empire, and far and wide beyond the boundaries of the Empire, before at length the Emperor Constantine was converted and the Imperial Government became Christian.

There are three different relations in which the Church may stand towards the civil government, and they are all three illustrated in the history of the relations of the Church to the Empire in the first three centuries. (1) The State may be hostile to the Church, and persecute it, more or less, as Marcus Aurelius, Decius, and Valerian did, believing it to be a mischievous superstition. (2) The State may be neutral, whether the neutrality be friendly as with Alexander Severus and Diocletian in his earlier years, or unfriendly as with Hadrian and Maximian. Or (3) the State may consider it a duty to protect the Church, and to give to it such immunities and privileges as will aid it in fulfilling its duties to the people, as with Constantine and his successors. When the State takes up the latter relation to the Church, and lends the aid of the civil power for the enforcement of the regulations of the Church, *i. e.* when the State gives coercive jurisdiction to the Church Courts, we may perhaps describe the Church as *established* in that country.

It is soon found that the maintenance of a satisfactory alliance between the State and the Church involves fundamental principles of government; that the reconciliation of the theoretical rights of the Church and the State is obscure; and that it is difficult in practice to prevent the encroachment of one upon the province of the other. The two powers work together with more or less friction, till in course of time they find by experience a practical *modus vivendi;* or some serious disagreement leads to a general discussion of their relations and the conclusion of a formal *concordat* between them.

The line of argument in favour of an intimate alliance between the Church and the State from the Old Testament may be briefly indicated:—

The Church, in the sense of an organised body of men taken out of the rest of mankind and brought into special relations with God, began with Abraham; and more definitely it began on the day that he and his family were initiated into this special covenant by the rite of circumcision. But it was not only his family, in the narrower sense, but his whole tribe, who were, by God's express direction, admitted into the Church together with him. His tribe, men, women, and children, probably numbered at that time about two thousand souls. The whole tribe was formed into a Church, and Abraham was at once its King and its Priest. The Church and State were identical.

When God reorganised the twelve tribes into a united nation and Church, He gave them a theocratic constitution. The legislation was based upon religion; the civil law was loaded with minute and burdensome regulations which were intended for the preservation of religion; the religious regulations were part of the law of the State, and were to be enforced by the civil power. Nay, what we call the civil power was placed in the hands of a hereditary priesthood. Moses and Joshua wielded an extraordinary authority, something like the dictatorial power in Rome; the succeeding Judges were extraordinary officers, outside the settled constitution, raised up from time to time as deliverers in some great emergency; but the normal administration of justice, so far as it was not paternally

administered by the father of the family and the chief of the tribe, was in the hands of the sacred tribe.

The royal power was an innovation upon the constitution which God had given to His people. The good kings exerted their power and authority to build, repair, and cleanse the temple; to add to the splendour of the worship; to preserve religion by example and precept; and enforce obedience to the law by rewards and punishment. (See the conduct of Jehoshaphat, 2 Chron. xvii.; of Hezekiah, *Ibid.* xxxi.; of Josiah, *Ibid.* xxxiv.; and the decree of Artaxerxes, with Ezra's approbation of it, Ezra vii.) But the king did not attempt to alter the law, and the priests and Levites were still its authoritative exponents, and probably its ordinary administrators.

When the nation was restored after its Babylonian exile, it was reconstituted on the original theocratic basis; and in its constitution, undisturbed by judge or king, the ecclesiastical character becomes very apparent. The new Israel was under the protection and suzerainty, first, of the Persian and afterwards of the Greek kings, but it was really ruled by its High Priest under the ancient Mosaic law; until the Romans made Herod king.

The great principles which we gather from the Old Testament are, that religion ought to constitute the basis of national life; that national unity of religion is according to the will of God; that the revealed will of God ought to be taken as the basis of all legislation and administration; that it is the duty of the civil power to care for the due worship of God and the promotion of true religion among the people.

When we come to the Christian Church, we have not in the New Testament Scriptures any such complete Divine code of laws, any such complete history of God's Church and commonwealth, as we have in the Old Testament. The documents all belong to the early stage of the organisation of the kingdom of Christ. But we carry over the great principles of the old dispensation into the new; we have the germs of the organisation of the Church in the New Testament, and history tells us how those germs grew under the guiding hand of God into the full organisation of the Divine Kingdom.

Bearing this in mind we may follow the history; and we need not extend our view beyond the Roman Empire.

In the 260 years between the beginning of the Church and the conversion of Constantine, the Church had grown from the 120 disciples in the Upper Room, until it had formed an organised network of Churches which extended all over the Empire; it had risen from the lower classes of society up into the highest; it had erected large churches in a handsome style of architecture in many of the great cities of the Empire. During this period of 260 years we have illustrations of almost every possible sort of relation between the State and the Church. One Emperor is contemptuous and indifferent; another thinks the Christians bad citizens, and punishes them; another recognises that the Christians are good and virtuous subjects, and favours them. Diocletian thinks Christianity a danger to the Empire, and tries to torture it out of existence; Constantine recognises in it a new Divine principle, capable of restoring unity and moral vigour to the Roman world, and throws the whole weight of his influence and authority on its side.

It must be observed that it was not an inorganic Christianity which Constantine* had to deal with, which he could mould to fit into existing institutions, or modify to suit the spirit of the times.

The kingdom of Christ was an organised community almost as old as the Empire; with laws divinely given; a hierarchy of officials claiming Divine authority; revenues largely and willingly contributed under a sense of

* Constantine the Great. S. P. C. K.

Divine obligation; commanding the allegiance of a very large minority of the population. Constantine seems to have apprehended the situation with great perspicacity, and to have adopted from the first sound principles in relation to the Church. He tolerated the continuance of heathenism, but withdrew his favour from it. He began to remould the legislation of the Empire, so as to bring it into harmony with the principles of Christianity. He did not scruple to make his influence and authority felt in ecclesiastical affairs; but his action was so carefully restrained and limited as to show that the due limits of his action had been carefully studied, by himself on one side, and by his ecclesiastical advisers on the other, and that he desired not to step beyond his proper province—though in some instances he did overpass it. The Churches had been ruined, and their possessions confiscated by his predecessors; he restored what could be recovered, and gave money for rebuilding the edifices, and presents to the clergy to compensate them for their sufferings; but he left the maintenance of the Church generally to the voluntary contributions of its own members. He permitted the Church assemblies to make laws, and to decide ecclesiastical cases, and made it his care to see that these laws were observed, and these decisions enforced. His policy established a precedent for the relations between the Christian State and the Church in the Empire both East and West for succeeding generations.

But the relations between the State and the Church in the Anglo-Saxon kingdoms grew out of totally dissimilar circumstances, and took a different form. The Anglo-Saxons were semi-barbarians, who were rapidly growing out of the rude heathenism which they had received from their forefathers; and were beginning to aspire to the higher civilisation which the other barbarians, the Franks for example, were rapidly acquiring by their contact with the Roman civilisation of which they had made themselves masters. The Christian teachers who came to them offered not merely the Christian religion, but offered also that civilisation of the old world in which they had grown up. The kings and nobles of the English kingdoms accepted the Christian teachers as their masters, not only in religion and learning, but as their advisers and assistants in the art of government, in the making of laws, in the administration of justice, in agriculture, in the arts of life. The bishop and some of the leading clergy sat with the king in the Witan; the bishop sat with the sheriff on the seat of justice; the learned clerks were employed in civil affairs. Legislation was based upon the Christian law as the Church represented it, and embraced matters of Christian discipline, as well as matters of civil law and criminal justice. In short, there grew up out of the circumstances a mixed constitution, in which Church and State acted together, without any anxious care to distinguish their respective provinces. The king and his nobles and people accepted Christianity as a part of civilisation, and civilisation as a part of Christianity; and frankly accepted the Church as their teacher and helper in both; and found no need to guard their civil rights where there was no attempt to encroach upon them. The Church entered into the work of civilisation as a part of the work of evangelisation; and felt no need to guard its spiritual rights where there was no desire to trespass upon them. Very likely each trespassed at times beyond the line of its theoretical province. The Witan sometimes took part in the making of canons, and the bishops administered criminal law. But while the king was the unquestioned head of all his people, including the bishops and clergy, from the point of view of the civil government; from the point of view of the spiritual government the bishop was the unquestioned spiritual head of all the people, including the king. The

Church and the State, like husband and wife, were one; with separate rights, which there was no need to discuss or define, observed sufficiently well in practice, with a little give and take, and occasional friction, but a very satisfactory *modus vivendi* on the whole.

The more scientific definition and division of the civil and ecclesiastical provinces of the national life made by William the Conqueror is mentioned in its place. [*See* **Ecclesiastical Courts.**]

The further definition and assertion of the rights of the Crown, made at the time of the Reformation, is also mentioned in its place. [*See* **Royal Supremacy.**]

In the present day, now that a large minority of the people have withdrawn from the Church, the question of further modification has arisen; and the position taken up by those who oppose the ancient relations between Church and State is, that the State, in the face of rival Christian bodies, ought to sever itself from all of them.

There is no doubt that the relations between the Church and the State are at present strained and unsatisfactory, and that the Church is in some respects hampered by these relations; but if the ancient relations were altogether severed, the Church would lose much in prestige, and would perform her ministrations among the people under disadvantages.

But the prospect to the State of the result of such a severance of its ancient relations with religion is still more grave. Already legislation has taken place which puts the law of the land in collision with the law of the Church, and further legislation in the same direction is threatened. It is probable that this divergence would rapidly increase after a formal severance of relations between the State and the Church. This abandonment of the law of Christ, as witnessed by the historic Church of Christ, would be for the State a distinct step backwards in the progress of civilisation, and is to be resisted by the good citizen.

It is to be doubted how long the State could maintain an attitude of non-interference with the Church. Disestablishment would at once stimulate the Church into vigorous organised action; the Church would be driven into jealous care of its political interests; would be found to be so powerful a body, that Government would be compelled to take account of it; and either to enter into some new kind of friendly compact, or to take up an attitude of coercion, which might lead to the gravest results.

It is probable that none would be more disappointed with the results of disestablishment than those who are especially seeking to bring it to pass. Is their desire for political power? But disestablishment would make the Church what she is not now, a united political party, eager, instead of reluctant, as she is now, to use her power for political purposes. Is their desire for religious equality? But it is certain that the inequality between her and the other religious bodies would be only emphasised by it. The Church would be driven to a more emphatic assertion of spiritual claims which are totally independent of the question of her relations to the State. She would be driven into greater exclusiveness. The result would be political strifes and social heart-burnings, compared with which our present condition is one of forbearance and goodwill.

It may be that the divided state of religion among us compels a constitutional and representative government to assume this attitude of abstention from religious action, and neutrality towards all religious denominations; and if so, it is one of the strongest illustrations of the evils of our religious divisions that it paralyses the religious action of the nation as a nation represented by its Government; leads it to take a neutral attitude towards God; and compels it to abstain from helping religion at all, because it can take no such action which would not be opposed by a strong minority of the

people. If the divisions of our English Christianity have made this a logical necessity, it is a very strong condemnation of those divisions.

The following thoughtful statement on the abstract question of the relations of Church and State is from the Bishop of Chester's (Stubbs) 'Constitutional History':—

"The careful study of history suggests many problems for which it supplies no solution. None of these is more easy to state, or more difficult to handle, than the great question of the proper relation between Church and State. It may be taken for granted that, between the extreme claims made by the advocates of the two, there can never be even an approximate reconciliation. The claims of both are very deeply rooted, and the roots of both lie in the best parts of human nature; neither can do violence to, or claim complete supremacy over, the other, without crushing something which is precious. Nor will any universal formula be possible so long as different nations and Churches are in different stages of development, even if for the highest forms of Church and State such a formal *concordat* be practicable. A perfect solution of the problem involves the old question of the identity between the good man and the good citizen as well as the modern ideal of a free Church within a free State. Religion, morality, and law overlap one another in almost every region of human action; they approach their common subject matter from different points, and legislate for it with different sanctions. The idea of perfect harmony between them seems to imply an amount of subordination which is scarcely compatible with freedom; the idea of complete disjunction implies either the certainty of conflict in some, if not all, parts of the common field of work, or the abdication on the one part or on the other of some duty which according to its own ideal it is bound to fulfil. The Church, for instance, cannot engross the work of education without some danger to liberty; the State cannot engross it without some danger to religion; the work of the Church without liberty loses half its value; the State without religion does only half its work. And this is only an illustration of what is true throughout. The individual conscience, the spiritual aspiration, the moral system, the legal enactment, will never, in a world of mixed character, work consistently or harmoniously on all points.

For the historian, who is content to view men as they are and appear to be, not as they ought to be or are capable of becoming, it is no dereliction of duty if he declines to lay down any definition of the ideal relations between Church and State. He may honestly and perhaps wisely express that he regards the indeterminateness and indeterminability of those relations as one of the points in which religion teaches him to see a trial of his faith incident to a state of probation. The practical statesman too may content himself with assuming the existence of an ideal towards which he may approximate, without the hope of realising it; trying to deal equitably, but conscious all the time that theoretical considerations will not solve the practical problem. Even the philosopher may admit that there are departments of life and action in which the working of two different laws may be traced, and yet any exact harmonising of their respective courses must be left for a distant future and altered condition of existence.

Nor does our perplexity end here. Even if it were possible that in a single state, of homogeneous population, and a fair level of property and education, the relations of religious morality and law could be adjusted, so that a perfectly national Church could be organised, and a system of co-operation work smoothly and harmoniously, the fact remains, that religion and morality are not matters of nationality. The Christian religion is a historical and catholic religion; and a perfect adjustment of

relations with foreign Churches would seem to be a necessary adjunct to the perfect constitution of the single communion at home. In the middle ages of European history, the influence of the Roman Church was directed to some such end. The claim of supremacy made for the See of Rome, a claim which its modern advocates urge as vehemently as if it were part of the Christian creed, was a practical assertion that such an adjustment was possible. But whether it be possible or no in a changed state of society, the sober judgment of history determines that, as the world is at present moved and governed, perfect ecclesiastical unity is, like a perfect adjustment between Church and State, an ideal to be aimed at rather than hoped for." (Stubbs's 'Const. Hist.' iii. 308.)

CHURCH FURNITURE. A Constitution of Walter Gray, Archbishop of York, A.D. 1250, enumerates the things necessary for the performance of Divine service, to be provided by the parishioners. A chalice, missal, the principal vestments of the church, viz. chasuble, white albe, amice, stole, maniple, zone; and other vestments for the deacon; with three towels and corporals, according to the wealthiness of the parishioners and of the church; with a principal cope of silk for the principal feasts, with two others for ruling the choir in the feasts abovementioned; a processional cross, and another for the dead; a bier for the dead; a vessel for blessed water; an osculatorium; a candelabrum for the paschal candle; a thurible; a lantern with a small bell; a Lenten veil and two candelabra for the taper-bearers; ought to be found by the parishioners. Of books, a Legenda, Antiphoner, Gradual, Psalter, Troper, Ordinal, Missal, Manual; a frontal to the great altar; three surplices; an honest pyx for the Corpus Christi; banners for Rogations; great bells with their ropes; a holy font with a lock; a chrismatory; images in the church; a principal image in the chancel (of the saint to whom the church is dedicated); the reparation of books and vestments as often as they ought to be repaired; and with all the above vessels in the church; the repair of the nave and the fabric of the same, with a bell-turret, inside and out, with glass windows; a fence to the cemetery; with all that is known to pertain to the nave and other things.

A Constitution of Winchelsea, Archbishop of Canterbury, A.D. 1305, also gives a similar list of things required in the various services of the Church which the parishioners were required to provide. "The parishioners shall find at their own charges these several things following: a Legend, an Antiphonal, a Gradual, a Psalter, a Troper, an Ordinal, a Missal, a Manual; the principal vestment (1), with a chasuble; a dalmatic or tunic, with a choral cope (2), and all its appendages; a frontal for the great altar (3), with three towels (4), three surplices, one rochet (5), a cross for processions, cross for the dead (6), a censer, a lanthorn (7), a hand-bell, to be carried before the body of Christ in the visitation of the sick, a pix for the body of Christ, a decent veil for Lent (8), banners for the rogations (9), a vessel for the blessed water, an osculatory, a candlestick for the taper at Easter (10), a font with a lock and key (11), the images in the church, the chief image in the chancel (12), the reparation of the body of the church within and without, as well in the images as in the glass windows, the reparation of books and vestments whenever they shall need" (Lindwood, 251). Most of these things will be found explained under their titles; we append notes on others:

(1) *Principal vestment*, that is, the best cope, to be worn on the principal feasts.

(2) *Choral cope*, the quire cope, to be worn by the priest in saying the Hours. *Its appendages* were the amyt or amyss, alb, girdle, maniple, and stole.

(3) *Frontal*, the ornamental cloth

covering the front of the altar—*the great altar* in the chancel, as distinguished from the smaller altars in the church.

(4) *Three towels*, probably one the fair linen cloth to cover the mensa of the altar at the celebration; and the others the *corporalia*, the smaller cloths, of which one was placed beneath the chalice and paten, and the other used to cover them.

(5) *Three surplices*, for the use of the three ministers—priest, deacon, and sub-deacon. *Rochet*, a scantier sleeveless surplice, probably for the use of the acolyte or clerk.

(6) *Cross for processions*, a metal cross mounted on a wooden or metal pole, to be carried at the head of the processions. *Cross for the dead*, perhaps to be laid on the body when brought into church.

(7) *Lanthorn*, sometimes ornamental in shape, and carried on a pole before the *Pix*, a brass vessel shaped like a cup, with a cover, containing the reserved consecrated bread, as it was carried through the streets to some sick or dying person. The *hand-bell* was rung at the same time to give notice to the passers-by.

(8) *A veil for Lent*, in which the crucifix upon the rood-beam was shrouded, in token of mourning, during the season of Lent.*

(9) *Banners for the rogations.* On the rogation days banners were carried at the head of the processions. [*See* **Rogation Days.**]

(10) *The taper at Easter*, a lofty ornamental taper, called the paschal candle, was set up in the chancel, a symbol of Christ the Light of the world. It was blessed on Holy Saturday, the deacon singing the hymn Exultet. (See illustration of eleventh century in Rock's 'Church of Our Fathers,' vol. i. p. 212.)

(11) *Font with lock and key.* The water of the font (with a little salt in it to prevent corruption) was blessed once a year at Easter. The font had a cover, which was kept locked to prevent desecration of the water.

(12) *The images*, probably those on the rood-beam, viz. of Christ crucified, with St. Mary and St. John. The *chief image*, probably of the patron saint. (Sir R. Phillimore.)

CHURCH RATES. In ancient times, while the rector was liable for the repair of the chancel, the parishioners were liable for the repair of the nave, the maintenance of the fences, &c., of the churchyard, the maintenance of the things necessary for the Divine service [see preceding article, **Church Furniture**], also for the bread and wine needed for the Holy Communion. It was the duty of the churchwardens to estimate the amount needed for these purposes, and, together with the parishioners duly assembled in vestry, to make and levy a rate for such amount. The once famous Braintree Church-rate case decided that the majority of the parishioners might, under the law of the land, refuse a rate, the question whether the recusants were punishable in the Ecclesiastical Court being left open. At length Parliament was induced, in the year 1868, to pass an Act (31 & 32 Vict., c. 109) which rendered a compulsory Church rate illegal, but provided, in rather an obscure manner, for a voluntary Church rate, clothed with some of the characteristics of the old law. The result is, that no one is legally liable to maintain the fabrics of the churches and churchyards, or to provide the things necessary for the performance of the Divine service.

In the case of All Saints Church, Lambeth, the church being in a condition dangerous to the passers-by, the Metropolitan Board of Works required the incumbent to repair; and on his refusal, proceeded to execute the necessary repairs, and to summon him, under a clause of an Act of Parliament, to repay to them the amount. The magistrate, however, before whom the case was brought, held that the incumbent was not liable for the repair

* See illustrations in Rock's 'Church of Our Fathers,' vol. ii., part 3, p. 224.

of the building, and dismissed the case.

CHURCHING of Women. The Mosaic Law, which required a woman at a definite time after the birth of a child to go up to the Temple and offer a sacrifice for her purification from the ceremonial uncleanness thereby contracted, was probably connected with the doctrine of original sin. In the Christian dispensation no such idea of ceremonial uncleanness, or religious disqualification, attaches to child-birth; but the natural fitness of a woman going to return thanks to God for the twofold blessing of safe deliverance from a perilous crisis, and of the gift of offspring, seems to have led to the continuance of the custom in the Christian Church. Very ancient offices for the occasion are to be found in the rituals of both the Eastern and Western Churches. The office underwent little alteration in the several revisions of our Prayer Book. The principal changes were in the place where the woman was to kneel. In the ante-Reformation office it was at the church door; in the first Reformed book at the quire door; in the second Reformed book at the place where the table standeth; in 1661, as in our present book, "in some convenient place as hath been accustomed, or where the ordinary shall direct."

The direction in the rubric that she shall be "decently apparelled" is explained by the statement given by the archbishop and divers bishops to the judges who consulted them in a case tried in the reign of James I., when they certified that it was the ancient usage of the Church of England for women who came to be churched to be covered with a [white] veil. It so continued down to the latter part of the seventeenth century. She was to offer "accustomed offerings," which are explained to be a due to the priest offered on the altar. And it is declared by the rubric to be "convenient," *i. e.* fitting and proper, that, if there be a communion, she receive the Holy Communion at the time of the churching.

CHURCHWARDENS. An office so ancient that we have no account of its origin. Their primary office probably was to take care of the church and its goods on behalf of the parishioners; and the churchwardens of a parish are a legal corporation for that purpose. In course of time the duties of synods-men or quest-men was added to their office, viz. the duty of assisting to maintain the moral discipline of the parish by inspecting the morals and behaviour of the parishioners, and presenting to the bishop at his visitations, heretics and other irregular persons. Lord Stowell says: "I conceive that their duties were originally confined to the care of the ecclesiastical property of the parish, over which they exercise a discretionary power for certain purposes. In other respects, it is an office of observation and complaint, but not of control, with respect to Divine worship; so it is laid down in Ayliffe in one of the best dissertations on the duties of churchwardens, and in the canons of 1591. In these it is observed that the churchwardens are appointed to provide the furniture of the church, the bread and wine of the Holy Sacrament, the surplice, and the books necessary for the performance of Divine worship, and such as are directed by law; *but it is the minister* who has the use. If, indeed, he errs in this respect, it is just matter of complaint, which the churchwardens are bound to attend to, but the law would not oblige them to *complain* if they had a power themselves to *redress* the abuse. In the service the churchwardens have nothing to do but to collect the alms at the offertory; and they may refuse the admission of strange preachers into the pulpit; for this purpose they are authorised by the canon, but *how?* (Canon 50 of 1603.) When letters of ordination are produced their authority ceases. Again, if the minister introduces any irregularity into the service,

they have no authority to interfere, but they may complain to the Ordinary of his conduct." They have only the custody of the church under the minister. As the freehold of the church is vested in the incumbent, there is no doubt that he has a right to the custody of the keys of the church, subject to the granting admission to the churchwardens for purposes connected with the due execution of their office. If the minister refuses access to the church on fitting occasion, he will be set right on application and complaint to higher authorities. They have the care of a benefice during a vacancy.

The general mode of appointing churchwardens is at a meeting of the parishioners duly summoned in the vestry in Easter week. It is then the duty of the incumbent and the parishioners to agree upon two persons to serve the office of churchwarden; and the usual mode of arriving at an agreement is that the incumbent nominates one, and the parishioners elect the other. The persons so nominated are on due summons to attend a visitation of the archdeacon, and there take the oath of office. They only hold office for one year, except they be chosen again in like manner (Can. 89, 1603). But they shall be reputed to continue and be in office until the new churchwardens that shall succeed them shall be sworn (Sir R. Phillimore, 'Eccl. Law,' p. 1837, &c.).

CHURCHYARD. Many churchyards have a history of their own, stretching further back than the foundation of the first church which was built within them. That is to say, some churchyards were places appropriated to the religious assemblies of the people, and Divine service was performed in them in the open air, before any church was built there for the greater honour of the Divine service, and the greater convenience of the people. It is expressly stated in the life of St. Willebald ('Acta SS. Ord. Benedict,' sec. iii. part 2), "that it was the ancient custom of the Saxon nation on the estates of some of their nobles and great men, to erect, not a church, but the sign of the holy cross, dedicated to God, beautifully and honourably adorned and exalted on high for the common use of daily prayer." So again, "it was a custom with St. Kentigern to erect a cross in any place where he had converted the people, and where he had been staying for a time" ('Vita Kentigerni,' by Joscelin, the monk of Furness). The plot of ground with the cross of wood or stone in the midst, formed the open air church of the village, before a timber church was erected in it.

Prayer and preaching could be carried on well enough round such a cross; and for the celebration of Holy Communion it was the custom of itinerating ecclesiastics to carry sacred vessels, and a portable altar slab which could be placed upon any convenient table. Bede mentions two priests of the English nation who "went into the province of the old Saxons to try whether they could there gain any to Christ by preaching," and "the barbarians finding them to be of another religion by their continual prayer and singing of psalms and hymns, and by their daily offering the sacrifice of the daily oblation—for they had with them sacred vessels, and a consecrated table for an altar—began to grow jealous of them." These portable altars are known to have been in general use. [*See* **Altar, Portable.**] In some cases it might probably be that the place where they had been accustomed to assemble for religious rites in anti-Christian times would still be the most convenient and suitable for their assembly for the rites of their new religion. If this were abandoned, the site of the hamlet's place of meeting would probably be generally determined by the convenience of the Thane, which would be for the convenience of the greater part of the people also; for the house carles of the Thane would form a considerable proportion of the population of a Saxon manor, and the hall would form the

common centre of the freemen, and villeins and serfs, who completed the population of the manor.

It is a curious peculiarity of the sites of our country churchyards, that they are in a great majority of cases on the north side of the village, and on the north side of the road that leads to them. There is also a superstition among the old-fashioned peasantry, that the north side of the churchyard itself is less sacred than the remainder of the consecrated ground. It is still the rule in country churchyards, that the north side is unoccupied by graves, where the fulness of the rest of the ground has not made it necessary to use every available space. "To be buried there," say the translators of Durandus, "is, in the language of the Eastern counties, to be buried 'out of sanctuary;' and the spot is appropriated to suicides, unbaptised persons, and excommunicates. A particular portion of the churchyard is, in Devonshire, set apart for the second class, and called the Chrisomer. Where the contrary is the case, it may be worth enquiring how far it arises from the accidental position of the churchyard cross on the north side."

The magnitude of the churchyard is not a fixed quantity; in the German name for it, "God's Acre," *acre* only means *field*, not our measure of that name. 'The Laws of Howel Dha' (Book X. ch. xi. sec. 1) say, "the dimensions of the acre of a lawful session (open air court of justice) is a legal erw, and the same is the area of a churchyard," which is an evidence that the place of religious assembly was defined and marked off from profane uses. 'The Venedotian Code' (Book II. ch. x. sec. 8) says the measure of the burying-ground is a legal erw in length with its end to the churchyard, and that circling the churchyard is to be its compass, which looks as if the burying-ground was an outer belt surrounding the churchyard. In several other Welsh laws there is mention of the churchyard and burial-ground as if they were different things.

This leads us finally to examine the etymology of the word churchyard. At first sight it is natural to suppose that the first half of the word, *church*, refers to the material structure, and that *churchyard* therefore means the yard in which a church stands. But it has been seen that a plot of ground where the people used to meet for worship was called a churchyard before any church was built within it. In these cases *church* must have referred to the living body, the *Ecclesia*. The area in which a "lawful session" was held would naturally be called the "*session yard;*" the area in which the Church was accustomed to meet for worship, would similarly be called the "*churchyard;*" or the open air church. There is reason to believe that some of these churchyards continued without churches so late as the Norman Conquest. This is perhaps the clue to the explanation of the following canon, which Wilkins, i. p. 267, gives under date 994 A.D.

"Antiquas erat mos in his regionibus, mortuos homines frequenter in ecclesiis sepelire, et loca, quæ ad Dei ministerium sanctificata et consecrata erant ad offerendum, ipsi facere cœmeteria. Jam nolumus abhinc, ut aliquis in ecclesia sepeliatur, nisi sit vir sacerdotalis ordinis, aut etiam tam justus laicus, ut sciatur quod vivus propter meritum vitæ suæ talem locum corpus suum ibi reponendi promeruerit. Nolumus tamen ut corpora, quæ prius in ecclesia sepulta erant, ejiciantur, sed tumuli, ubi appareant, ut utrum horum (eligatur) vel profundius illa in terra sepeliantur, vel transitus super ea fiat, et æqualiter ac convenienter cum ecclesiæ pavimento condantur, ut nullus tumulus videatur. Si autem in aliquo loco tot tumuli sunt, ut hoc difficile sit factu, sinant loca illa cœmeteria esse, et auferatur altare inde, et in purum locum ponatur, et ibi ecclesiæ sint, ubi Deo reverenter et pure offerre possit."

The latter part may mean that if the open-air place in which the people

have been accustomed to assemble for Divine worship be very much occupied with grave-mounds, it may be better not to level them, but to leave that place to be used as a cemetery, and to select some other place for worship. It is unreasonable to suppose that the floor of a building was heaped all over with grave-mounds; still more unreasonable to suppose it easier to rebuild the church than to level the floor.

CHURCHYARD, CUSTOMS IN CONNECTION WITH. The churchyard was sometimes used for other than religious purposes. It is not perhaps repugnant to our ideas of the sacredness of the place that it should have been used as a court of justice. When the bishop sat with the sheriff, and lawyers were reckoned among clerics, and the administration of "true justice and judgment" was regarded as having a religious character, the use of the church or churchyard as the court might seem no irreverent use of the house of God; rather it might seem a specially fitting place for a court of justice; since its religious character might incline witnesses to truth, persecutors to mercy, litigants to peace, and judges to justice. And there is evidence of this in the 'Ancient Laws and Institutes of Wales' (Book IV. ch. iv. sec. 31). "Relics are not necessary in cases carried on in the church or in the churchyard, because it is the place of relics." To understand this it is necessary to look back to sec. 30, from which it appears that it was not unusual for the party to a suit to bring relics into court upon which to put his opponent on oath in a way calculated to ensure his truthfulness. The opposite party might not retort, and require the importer of the relics to guarantee his own veracity by the same solemn sanction which he imposed. But after the suit was over the relics were to be free to all present, probably for oaths or for curative applications. Section 57 of the same code again alludes to the holding of courts in churches and churchyards.

In later times the ecclesiastical authorities discouraged the holding of secular pleas in churches and churchyards, and prohibitions will be found scattered through the canons, *e. g.* one of the canons of a synod held at Exeter, 1287 A.D., says, "Let not markets, sales, or secular pleas be held in churchyards" (Wilkins, 'Concilia,' II. 140). But the fact that successive canons forbid it shows that the practice continued notwithstanding the canons; and of this there is positive evidence; *e. g.* in the 'York Fabric Rolls,' p. 256, there is a presentation under date 1472 from the parish of Helmsley-et-Samforthbrig: "They say that all the parishioners there hold pleas and other temporal meetings (*plebisitum et alias ordinaciones temporales*) in the church and churchyard."

But the churchyards were also sometimes used for less defensible purposes, viz. for the holding of sales, markets, and fairs. So early as the fourth century St. Basil mentions as one abuse of the great church festivals that "men kept markets at these times and places under colour of making better provision for the feasts which were celebrated thereat." The canon of the Exeter Synod already quoted prohibits "markets and sales" as well as "secular pleas" to be held in the churchyard.

The constitutions of Cardinal Ottobon strictly prohibit "that in any of the churches of our jurisdiction, any one shall hold a market of any kind of vendibles, or shall presume to conduct any sale; strictly enjoining upon all archbishops, bishops, and other prelates of the Church that they cause this wholesome statute to be inviolably observed on pain of ecclesiastical censures." But this degree of strictness was clearly in advance of popular opinion and general habits, and the practice continued in spite of repeated canons. So late as 1519 the churchwardens of Ricale in Yorkshire* present to the ordinary that "pedlars

* 'York Fabric Rolls,' p. 256.

come on festival days into the porch of the church, and there sell their merchandise." Sometimes the chapmen congregated in such numbers that the gathering assumed the proportions of a weekly market. For example, among the presentations in 1416 is one from St. Michael-le-Belfry in the city of York,* which states that "the parishioners say that a common market of vendibles is held in the churchyard on Sundays and holidays, and divers things, and goods, and rushes, are exposed there for sale, and horses stand over the bodies of the dead there buried and defile the graves, to the great dishonour and manifest hindrance of divine worship, on account of the clamour of those who stand about."

Annual fairs also were sometimes held in churchyards, particularly where there was some object of pilgrimage which attracted crowds for the period of some anniversary. The crowds of pilgrims who came on such an occasion came with very mixed motives; it was a religious pilgrimage, but it was also a holiday excursion. [*See* **Pilgrimage.**] When they had paid their devotion to the relics, they needed to eat and drink; and they were not averse to spend the rest of the day in amusement; and it was a good opportunity in those days when there were no village shops, and towns were far distant, to make purchases at the chapmen's stalls. Accordingly minstrels and jugglers and the like came to afford amusement, and the dealers set up their stalls, and made the pilgrimage a fair. Indeed in such cases the ecclesiastical authorities made a good profit by letting stall-space to the dealers and exacting a toll for leave to sell; and if the churchyard were—as it often would be—the most convenient locality for the stalls, they allowed them there.

Another use commonly made of the churchyard was as a place of public recreation for the people, especially on Sundays and holidays. Before the Reformation people observed Sundays and festivals in a way which makes us still call any day of leisure and recreation a "holiday;" they observed them all much as Christmas-day is now observed; they went to matins and mass in the morning, and thought it no sin to spend the rest of the day in innocent recreation. There are numerous canons against the use of the churchyard for these recreations, *e. g.* the synod of Exeter already quoted (1287 A.D.) says: "We strictly enjoin on parish priests that they publicly proclaim in their churches that no one presume to carry on combats, dances, or other improper sports in the churchyards, especially on the eves of feasts of the saints; or stage plays or farces (*ludos theatrales et ludibriorum spectacula*), by which the honour of the churches is defiled and sacred ordinances despised" (Wilkins, 'Concilia,' II. 170). Warlike exercises were among the favourite pastimes of our forefathers: we find another prohibition of them in the churchyard in the 'Institutions' of Adam de Orleton, Bishop of Winchester, A.D. 1334: "Let not tournaments (*hastiludia*) be practiced in the churchyard." What the other "foolish sports" were may be learnt from the 'York Fabric Rolls.' Thus, under Salton, A.D. 1472, "it is ordered, by the consent of the parishioners, that no one use improper and prohibited sports within the churchyard, as, for example, wrestling, or *pilopedali vel manuale*, under penalty of twopence forfeit. The ordinance seems to have been disregarded or to have had only a temporary effect, for some fifty years after occurs a complaint under "Salton-cum-Brawle, 1519: improper games are used within the churchyard, as *pililudes pedales et manuales;*" in the presentation from Penyston, where the same complaint occurs, the English equivalents of the barbarous Latin words are given, viz. "tutts and handball." This time a graver penalty than the twopence forfeit which the parishioners agreed on is threatened by the ecclesiastical

* 'York Fabric Rolls,' p. 248.

authorities, to whom the complaint is made—"Let them desist on pain of excommunication."

Considering the way in which people were thus occupied in marketing and feasting, in tutt ball and dancing, in wrestling and spear-play, it is not surprising to meet with injunctions against quarrelling in the churchyard. In the 'Ancient Laws and Institutions of Wales' (Book IX. ch. xi. sec. 37), it is said: "Whoever shall wrangle with another in court, or in a churchyard, or church, or in a palace, is liable to a fine." In the 'York Fabric Rolls' (p. 257), Bole, 1472 A.D., "it is ordered by the consent of the parishioners that if it happen that any one hereafter quarrel in the church or churchyard, he or she shall forfeit a pound of wax." In days when men went about armed with sword and dagger, it was sure to happen that the hasty quarrel would sometimes lead to stroke of sword or stab of dagger without heed to the sacred character of the place, or to the fact that it aggravated the assault into a sacrilege. That the churchyard was frequently the scene of bloodshed, is evident from the frequent notice in the Episcopal registers of commissions to reconcile churchyards which had been desecrated by bloodshed in them.

It is curious that the practices above mentioned had not become so obsolete in the seventeenth century as to make it unnecessary to guard against them by the canons of 1603: "The churchwardens or questmen and their assistants shall suffer no plays, feasts, banquets, suppers, church ales, drinkings [*see* **Church Ales**], temporal courts or leets, lay-juries, musters, or other profane usage to be kept in the church, chapel, or churchyard."

[This article is condensed from papers in the 'Churchman's Family Magazine' for 1863, p. 163; and 1865, p. 419.]

CIBORIUM (a vessel in which to keep food, *cibus*). Rock ('Church of our Fathers,' I. 198) calls the canopy over the altar by this name; but it is commonly used as synonymous with **Pyx** [which see].

CISTERCIAN Order of monks. One of the reformed Benedictine orders, founded in 1098 by Robert de Thierry, Abbot of Citeaux, from which house (Latinised into Cistercium) the order took its name. Stephen Harding, an Englishman, the third abbot, brought the order into some repute; but it was the fame of St. Bernard, who joined it in 1113, to which the speedy and wide spread of the order is to be specially attributed. From him they were sometimes called Bernardines. Within twenty-five years it had sent out 60,000 monks to occupy new houses from the Tiber to the Volga, from Mançanarez to the Baltic. It was introduced into England at Waverley in Surrey in 1128.

The Cistercians professed to observe the rule of St. Benedict with rigid exactness, only that somo of the hours which were devoted by the Benedictines to study and reading were occupied by the Cistercians in manual labour. They affected a severe simplicity; their houses and churches were to be simple, with no lofty towers, no carvings or representations of saints except the crucifix. They observed the Hours strictly at the proper time, not accumulating them (*i.e.* saying two or more together), as was customary; when at work in the field they suspended their occupation, and said the Hours where they happened to be. The furniture of their houses and churches was to be of like simplicity—candlesticks of iron, napkins of coarse cloth, chasubles of fustian, the cross of wood, and only the chalice might be of precious metal. The amount of their manual labour precluded the Cistercian from becoming a learned order, though they did, in spite of disadvantages, produce a few men distinguished in literature. St. Bernard, the last of the Fathers, who was perhaps the most famous and influential man of his time, was the great saint of the order. They were excellent farmers and horticulturists, and are said in early times to have

almost monopolised the wool trade of the country. They changed the colour of the Benedictine habit, wearing a white gown and hood over a white cassock and scapular; when they went beyond the precincts of the monastery they wore a black cloak, and from the colour of their habit were popularly called White Monks. The wood-cut, from a fourteenth century MS. (Vitellius, A. 13) in the British Museum,



Cistercian Monks. (*British Museum*, Vitel. A. 13.)

represents a group of Cistercian monks (holding the hands crossed and concealed by the sleeve was an attitude of humility). Their monasteries included some of the largest and finest in the kingdom, whose very ruins — as at Fountains, Netley, Tintern—fill the mind with admiration and regret. They chose low and secluded sites; there is a general uniformity in the arrangement of the cloister-buildings, as will be seen by a comparison of several of their plans. The church is always a cross church with aisles. In England it has always a square east end, except at Croxden, which is circular with five radiating chapels; at Dore the square eastern limb is surrounded on three sides by chapels; always three chapels on the east side of each transept. The cloister court is almost always on the south side, in the angle of the nave and transept. Next to the church is a narrow apartment, sometimes passage, sometimes sacristy; next to that the chapter-house, nearly always rectangular, and groined on four or six pillars; next to that another narrow apartment, sometimes a room, sometimes a passage, and very often a second of these small apartments whose use is not determined; next comes the fratry, which, though always entered from the cloister, extends far beyond it southward. Over the fratry is the dormitory, over the chapter house and the small apartments on each side of it is the scriptorium, and there is usually a winding stair on the south of the choir by means of which the monks could pass from their dormitory through the scriptorium, and down the stair into church for their night services without having to go into the open air. In the middle of the south side of the cloister is the entrance to the refectory, which extends southward with its long axis north and south; on the east side of it the kitchen; on the west side offices fill up that side of the cloister. On the west runs a long building, sometimes of very great length, of two stories, which formed the hall or refectory and domitory of the conversi or lay brothers, *i.e.* the servants and labourers of the community. Nearly all these domestic buildings were groined in two aisles, with a row of columns down the middle. There were many other buildings distributed as convenience and the nature of the ground required. [*See* **Monastery**.]

Mr. E. Sharpe's work on 'Cistercian Architecture' gives many interesting details of the ground plans, elevations, and architectural features of the houses of this order. Viollet le Duc's 'Dictionnaire de l'Architecture,' vol. i. p. 271, gives a bird's-eye view of Clairvaux as restored, which helps very

much to a realisation of the original condition of our English houses.

It will be interesting to many to have a sketch of the occupations of a monastic day. We take that of the Cistercian order as an example, which would require a little modification for other orders.

Monastic Life.—The day of a Cistercian was spent in something like the following way. At midnight a few blows on the bell roused him from sleep, and he took his place ready clothed at the foot of his bed, or at the door of his cubicle, and fell into his place in the procession as it moved slowly up the dimly-lighted dormitory, down the winding stair which led into the south-west corner of the transept, and so to his stall in the choir, to sing the midnight lauds. Should he fall asleep in the service he would wake up to find a lantern placed on the desk before him by the officer whose duty it was to make the round of the choir for this purpose, with its light shining full in his face, and it would be his duty to take the lantern and resume the search till he found some other drowsy brother, and could put the lantern down before his face and return to his own stall.

After lauds he might return to rest until the six o'clock bell summoned him to church again for the office of prime. Prime * being duly sung, the whole convent went in procession through the nave and cloister into the chapter-house, where each took his proper place on the raised benches along the sides. All waited till the abbot had reached his chair on the dais, then all descended one step and bowed to the abbot, he returned their salutation, and all took their seats. A chapter of the rule was read from the desk, and the abbot, or in his absence the prior, delivered a sermon upon it; then from another book was read the names of brethren, benefactors, and persons received into the fraternity of the house, whose decease had happened on that day of the year, and the convent said a prayer for their souls, and the souls of all the faithful departed. Then members of the convent who had been guilty of breaches of the rule went and knelt in the middle of the hall and confessed their fault, *e.g.* that they had fallen asleep at lauds, and the abbot gave them pardon on that slight penance, or assigned some appropriate penance for graver faults.

After chapter the monks dispersed to their duties—the hedomadarius to his housekeeping cares, the cellarer to his business and his accounts, the master of the novices to his lecture, the hospitaller to the care of his guests, the infirmerer to his sick, and the bulk of the monks to their digging and pruning in the garden and orchard, or to their work in the fields. When the bell rang for terce, those who were within the precincts went to sing the office in church, those who were afield suspended their labour, formed a group, and stood and sung their office where they were, and went to work again.

At noon came the office of sext, and afterwards dinner. [*See* **Refectory.**] After dinner recreation, *i.e.* reading or conversation, or sauntering round the cloister, or sitting in the sunshine on its stone bench till nones. After nones labour again till vespers; and after vespers, collation—which consisted of some light refreshment, bread and fruit, and a cup of wine and water. After collation, compline; and after compline, silence and bed.

In 26th Henry VIII. there were 75 Cistercian houses, of which 36 were among the greater monasteries, besides 26 nunneries. Of the latter only one had more than £200 a-year; besides these, various cells which were little more than granges. The following is a list of their houses; those marked * are nunneries.

Waverley, Surrey, 1128; Furness, Lanc.; Rushen, Isle of Man; Neath, Glamorgan; Basingwerk, Flints.; Tintern, Monmouth; Rivaux, Yorks; Fountains, Yorks; Quarr, Isle of

* In summer chapter was held after prime, but in winter after terce.

Wight; Combermere, Cheshire; Garendon, Leicester; Swineshead, Lincoln; Calder, Cumb.; Byland, Yorks; Buildwas, Salop; St. Mary, Dublin; Bitlesden, Bucks; Wardon, Beds; Ford, Devon; Buckfastleigh, Devon; Melsa or Meaux, Yorks; Newminster, Northumb.; Thame, Oxon; Bordesley, Worcest.; Louth Park, Linc.; Kirkstead, Linc.; Kingswood, Wilts; Pipewell, Northants; Stoneleigh, Warwick; Coggeshall, Essex; Revesby, Linc.; Cumbyre, Radnorsh.; Boxley, Kent; *Sunningthwaite, Yorks; Esseholt, Yorks; Woburn, Beds; Mereval, Warwick; *Hampole, Yorks; Vaudey (de Valle Dei), Linc.; Swine, Yorks; Bruerne, Oxon; Roche, Yorks; *Basedale, Yorks; Sallay or Sawley, Yorks; Rufford, Notts; Sawtrey, Hunts; Kirkstall, Yorks; Dore, Herts; Sibton, Suffolk; Stanley, Wilts; Jervaux, Yorks; Greenfield, Linc.; Combe, Warwick; Flexley (or Dene), Gloucest.; Whitehand, Caerm.; Holm Cultram, Cumb.; *Tarent, Dorset; Titley, Essex; Dieulacres, Stafford; Clynorock Vaur, Caernarvon; Strata Florida, Cardiff; *Legborn, Linc.; Strat Margel, Montgom.; Stanlaw, Cheshire; Whalley, Lanc.; *Nun Appleton, Yorks; *Codenham, Yorks; Bindon, Dorset; Croxden, Stafford; *Kildholm, Yorks; Robert's Bridge, Sussex; *Wyckham, Yorks; Conway, Caernarv.; Colham, Linc.; Dunkeswell, Devon; Beaulieu, Hants; Medmenham, Bucks; Grace Dieu, Monmouth; Hayles, Glou.; Newenham, Devon; Netley, Hants; Rewley, Oxon; Vale Royal, Cheshire; Buckland, Devon; Hilton, Stafford; St. Mary Graces, or Eastminster, London; De Valle Crucis; *Gokwell, Linc.; Winteneye, Hants; *Heyninges, Linc.; Stixwould, Linc.; Caerleon, Monmouth; Lantarnam, Monmouth; *Sewardesby, Northants; *Brewood, Salop; Clyde, Somerset; Horewell, Warwick; Bleatarn, Westmor.; *Llanlugan, Montgom.; *Cokehill, Worcest.; *Whiston, Worcest.; *Kirklees, Yorks; Margan, Glamorgan; Kinner, Merioneth; *Marham, Norfolk; *Ellerton, Yorks; St. Bernard's College, Oxon.

CITY. A town is said to be entitled to the rank of a city when it is the chief town of a county, and also the see of a bishop. Thus the towns which have been designated as the see towns of the bishoprics recently created, as St. Albans Truro, and Newcastle, have subsequently been created cities by order in council.

CLARKE, Dr. Samuel, born 1675, died 1729, was the son of Edward Clarke, Alderman of and M.P. for Norwich; was educated at the Free School there, and at Caius College, Cambridge, where he distinguished himself in mathematics and natural philosophy, and by his knowledge of Oriental languages. On his ordination he became chaplain to Bishop Moore, who presented him to Drayton and to one of the Norwich parishes. In 1704 he preached the Boyle lectures on 'The Being and Attributes of God;' and being appointed again for the following year, preached on the 'Evidences of Natural and Revealed Religion.' The first series especially had a great reputation, and gave rise to a considerable amount of public discussion. In 1709 he was appointed Rector of St. James's, Westminster; in 1712 published his 'Scripture Doctrine of the Trinity,' which made evident that his views on the subject were Arian. The Lower House of Convocation censured the book; the Upper House, anxious to prevent public discussion of the mystery, accepted an ambiguous retractation, with which the Lower House expressed its dissatisfaction, and the matter was allowed to drop. About 1718 Clarke published a hymn-book for St. James's, in which he had altered the usual form of the Doxology thus:

> "To God, *through* Christ, His only Son,
> Immortal glory be," &c.

The Society for Promoting Christian Knowledge inadvertently adopted and circulated the book, whereupon the Bishop of London warned his clergy

against its use. In 1724 he was made Master of Wigston's Hospital; but it was understood that his objection to subscription to the Prayer Book stood in the way of his promotion to the higher dignity which his favour at Court would probably otherwise have brought him. He died 17th May, 1729. He was a voluminous author, writing editions of the classics, divinity, natural philosophy, and mathematics. He was a man of great natural genius and learning, of true piety, shrinking from the controversy which his opinions provoked; but undoubtedly one of the knot of able men who at that period were unorthodox on some of the fundamental doctrines of the faith.

CLERESTORY (clear or light story). Where a church has a body and aisles, the aisles have often a lean-to roof, which necessitates low side-walls, and these low walls do not allow of windows tall enough to give enough light to the body of the church; this defect is supplied by carrying the walls of the body of the church a story higher, and piercing these upper walls with windows, which light up the timber-work of the roof, and diffuse light through the church in the most advantageous way. This upper story pierced with windows is called the clerestory. The architectural effect of this grouping of the body and aisles, both internal and external, adds greatly to the dignity and beauty of the building. Sometimes in late fifteenth century churches the windows of the clerestory are almost continuous, and when filled with the beautiful stained glass of that period give a very rich internal effect.

CLERGY, from κλῆρος, a lot or portion; either because they are the lot or portion of the Lord (Ps. lxiv. 3), or because the Lord is their lot or inheritance (Num. xviii. 20; Josh. xiii. 14); a collective noun meaning the collective body of clerks of a parish, diocese, province, kingdom; or the collective body of ordained men of all orders as distinguished from the laity. The word is often used inaccurately for clergymen, as "there were two clergy present" for two clergymen, or two of the clergy.

"It is evident unto all men diligently reading the Holy Scripture and ancient authors that from the apostles' time there have been these orders of ministers in Christ's Church; bishops, priests, and deacons," which were called the Sacred Orders. In later but still very early times, others engaged in the service of the Church were solemnly admitted to their offices with a service of benediction, and were considered as minor orders of the clergy. The mediæval Church recognised the following minor orders—subdeacon, acolyte, exorcist, reader, ostiary. [*See* **Minor Orders**.]

The pretensions of the See of Rome in the eleventh century led to the promulgation of a theory in the twelfth century on the subject of the Sacred Orders, viz. that bishops and priests are of the same order; with the object of isolating the pope from other bishops, and raising him to a solitary supremacy, it was convenient thus to lower the bishops to the status of arch-priests. But it is abundantly clear that for a thousand years the whole Church regarded the Bishop of Rome as a bishop among bishops, all equal as regards order, whatever precedence or authority arising from his position as Bishop of the capital city of the Empire might be claimed by and conceded to the Bishop of Rome; and the Church regarded the episcopate as a distinct order higher than that of the priesthood, having distinctive spiritual functions exclusively inherent in it.

It may be necessary to distinguish between orders, and offices and dignities; the orders of the clergy are those enumerated above, and are permanent; the offices and dignities are such as cardinal, archbishop, deacon, archdeacon, rector, vicar, and are accidental.

From the beginning of the foundation of the Church of England in Anglo-

Saxon times down to the thirteenth century, there were two distinct classes of clergy, the Regulars, *i.e.* those who were living under monastic rule, and who were not necessarily in holy orders, and the Seculars, *i.e.* those who were living not in the cloister, but in the world, and fulfilling parochial or other duties among the people. After the middle of the thirteenth century there was a third class of the clergy, viz. the friars. The monks are described under the words **Monachism, Monastery, Convent, Benedictine,** &c. The friars under the words **Friar, Dominican, Franciscan,** &c. The present article is on the secular clergy.

The secular clergy may be divided into the bishop and cathedral dignitaries, the rectors and vicars, and the chantry priests, chaplains, and others. The cathedral clergy have been noticed under the word **Cathedral.** This article addresses itself especially to some explanation of the condition and circumstances of the rest of the clergy.

At first the whole body of the clergy lived together with the bishop at his cathedral, town, or village; but gradually groups of the clergy were settled in other centres of evangelisation to the neighbouring country; or churches were built by the territorial magnates on their estates, and single clergymen were stationed there as permanent pastors. By the time of the Norman Conquest the whole country had been divided into parishes; and in each (speaking generally) a rector was maintained, living in his rectory house, supported by the tithes and offerings of his people; and the mutual rights and duties of bishop, rector, and people had long since been arranged; and these rights and duties had received the sanction of the law of the land.

The rectories were for the most part "family livings," and therefore it is probable that in many parishes the rector was a relative of the lord of the manor, an arrangement which at least gave him an hereditary and permanent interest in the well-being of the people. They were not generally a learned clergy, but they seem to have attended to their parochial duties. They were generally a married clergy, and did not affect the ascetic life which was proper to the monks; they ate and drank like other people, farmed their glebes, and spent a good deal of their leisure perhaps in hawking and hunting—as indeed bishops themselves did down to the time of Charles I.

After the Norman Conquest a great change gradually came over the condition of the clergy having parochial cures. Many of the livings—in process of time about a third of the whole number—were appropriated to monasteries, prebends, &c. [*see* **Appropriate Benefice**], and instead of a well-to-do resident rector, for many years the parishioners had no one to look after them but a curate put in charge by the impropriator at a poor stipend. In the thirteenth century the bishops were able to effect an improvement in these impropriate livings by requiring the impropriator to endow a perpetual vicar; but even then the bulk of the tithe was paid away from the parish, and the vicar was left to represent the Church and fulfil its duties and perform its charities on a comparatively small income.

Another evil was the absenteeism of rectors; livings were held in plurality. In the thirteenth century the Pope claimed to over-rule the rights of patrons, and to present to benefices, the result being that shortly all the best benefices in England were held by Italians, who never came near their livings, but put curates into them. The extent to which the system of pluralities was carried seems almost incredible, one man sometimes holding 400 or 500 benefices.

Another great abuse was that men were allowed to hold rectories who were only in minor orders, setting both canon law and episcopal discipline at defiance. In the fourteenth century perhaps half the rectories in England were thus held by men

often presented before of age to be ordained, then taking only the first order, which entitled them to hold a benefice, and steadily refusing to qualify themselves to fulfil any of the spiritual duties of their cure, to administer the sacrament of the altar, or hear confessions, or even to baptise; they contracted quasi-marriages [*see* **Celibacy**], and lived the life of laymen, maintaining a stipendiary curate to perform the duties of the cure.

Another evil grew out of the last two, that of the farming of benefices; it was a trade especially followed by the monasteries. The ecclesiastical dues were rigidly exacted, while the spiritual duties of the parish were supplied at the lowest possible cost, and therefore usually of the worst quality; and there seems to have been no provision made in the bargain for the maintenance of the charities of the parish.

It is clear that a considerable number of unbeneficed priests were needed under such a system to supply these parishes, and that the position and emolument were such as to make it probable that they would only be accepted by poor men.

Besides the rectors and vicars and parish priests, there was another class of clergymen who gradually became very numerous, viz. the chantry priests. By the time of the Reformation there was perhaps hardly a church in the kingdom which had not one or more chantries founded in it, for the maintenance of a chantry priest to say mass daily for the souls' health of the founder and his family. The churches of large and wealthy towns had several such chantries, the cathedrals and minster churches still more.

Less wealthy people left money for a certain definite number of masses to be said on their behalf, or a certain sum to be expended in masses to the best advantage. The friars tried to secure these masses for their convents; but there were also many priests who earned a precarious livelihood by undertaking these memorial masses.

Next there were the chaplains. It may be that it was the unsatisfactory state of the Church—with many bishops occupied as Secretaries of State, judges, and ambassadors, with absentee and acolyte rectors, with poor unlearned curates—which led people in the latter part of the pre-reformation period to try to make some better spiritual provision for themselves by the large employment of chaplains. In the towns the various trade corporations maintained a guild priest; other guilds were founded on a charitable and religious basis, which also had their special priest. Every nobleman had his chapels in his various houses, and a staff of clerics; and in the latter part of the pre-reformation period nearly every country gentleman, and many wealthy merchants and traders, had adopted the custom of maintaining a priest in their household, to take special care of the spiritual well-being of themselves and their families. A thoughtful consideration of the inevitable results of such a condition of things will show that the abuses in the working of the machinery of the Church cried aloud for a thorough administrative reformation.*

Throughout the history of the Church of England the clergy, drawn from all classes of the people, have sympathised with the people, and have defended the liberties and aided in the elevation of the people. They put a a stop to the traffic in English slaves, and encouraged the manumission of serfs; they set bounds to the tyranny of kings and the licence of nobles; they offered education to the lowest classes, and assisted those who had the qualities for it to rise in the service of Church and State to the highest places; to this day they are the foremost promoters of the education of the

* For the changes wrought in the status of the clergy by the Reformation; and for their sufferings, ejection, and restoration at the time of the Great Rebellion, see under those words.

people, and of every institution for promoting their well-being; for the Church is Christ's great agency for promoting the physical, mental, moral, and spiritual well-being and advancement of the people; and the clergy only recognise the spirit of their calling in thus taking up with heart and soul the interests not of this class or of that, but the interests of all those for whom Christ died.'

The following paragraph is from the Bishop of Chester's 'Constitutional History of England':—

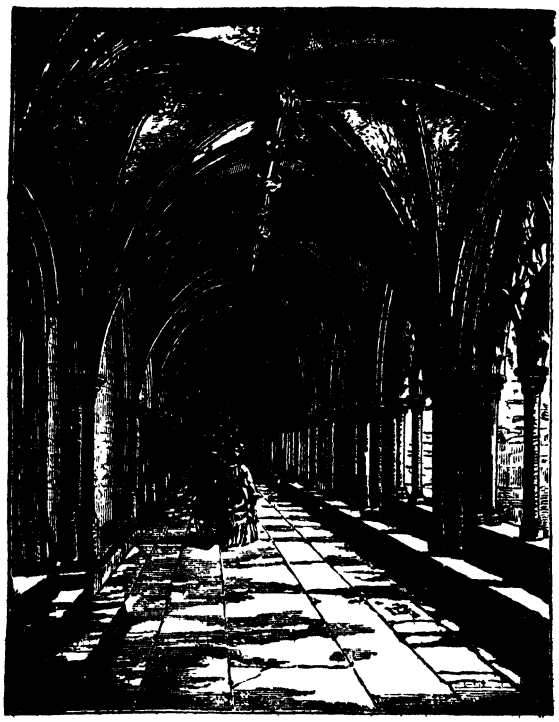
The clergy, "by their vindication of their liberties, showed the nation that other liberties might be vindicated as well, and that there are bounds to the power and violence of princes. They had fought the battles of the people in fighting their own. From them, too, as subjects, and not merely as churchmen, the first movement towards national action had come. They had bound up the wounds of the perishing State at the accession of Henry II.; they had furnished the first if not the only champions of freedom in the royal councils, where St. Thomas, St. Hugh, and Archbishop Geoffrey had had courage to speak when the barons were silent. They had, on the other side, not, it may be fairly allowed, without neglecting their spiritual work, laboured hard to reduce the business of government to something like the order which the great ecclesiastical organisation of the West impressed on every branch of its administration. What the Church had borrowed from the Empire in this respect it paid back with tenfold interest to the rising State system of Europe. And this was especially the case in England. We have seen that the Anglo-Saxon Church made possible and opened the way to national unity; it was the common Church which combined Norman and Englishman in one service, when law and language, land tenure and political influence would have made them two races of lords and slaves. It was the action of Lanfranc and Anselm that formed the strongest link between the witenagemot of the Confessor and the court and council of the Conqueror and his sons. It was the hard and systematic work of Roger of Salisbury that gave order to the Exchequer and the curia. The work of Becket as Chancellor is thrown into the shade by his later history, but he certainly was Henry's right hand in the initial reforms of the reign. Hubert Walter, the administrator of Henry's system under Richard and John, completed the fabric of strong government by means of law, and Stephen Langton, who deserves more than any other person the credit of undoing the mischief that arose from that system, maintaining the law by making the national will the basis of the strength of government, were both representative men of the English Church" ('Const. Hist.,' I. 707). [*See* **Secular Clergy**.]

CLOISTER. An enclosed space. The principle of the monastic life was seclusion from the world; the cloister was the enclosure within which a monastic community passed its life. It was nearly always in the angle formed by the nave and transept of the church, sometimes on the north side, more frequently on the south side of the church. The buildings necessary for the accommodation of the monks, the chapter-house, scriptorum, refectory, dormitory, were entered from the cloister, and had no other entrances (except the church).

It is most probable that the idea of the cloister with its surrounding buildings is borrowed from the plan of an ancient house with its central court. In an ancient house in warm climates a good deal of the life of the family was passed in the cool shadows and pure air of this summer parlour; and so probably it came to pass that a good deal of the life of the monks was passed in the cloister. Only, as in warm climates, a covered colonnade was erected on one or more sides of the court for the sake of shade, in England the colonnade served for

shelter from the rain, and was often glazed to give protection from the cold. These covered margins of the court were sometimes only roofed with a penthouse of timber. The stone corbels which carried the timber roof at

They were used for exercise and conversation at certain hours; but they were also used for what would now be called lectures, by the prior to a group of monks, or by the master of the novices to his scholars; and in



Cloisters, Norwich Cathedral.

Beaulieu may still be seen. And this may account for the fact that no very early examples remain; there is only one Early English example, at Salisbury; one of early decorated date, Norwich; the rest are of later date; they are all highly ornamented, and are altogether very striking and beautiful.

the north ambulatory (as at Durham, Gloucester, and Beaulieu) little wooden closets were put up as studies; the east ambulatory, says Peter de Blois, was used for the prelections, and the west ambulatory for the novices. On the south side, as at Westminster, Wells, Chester, Peterborough, and

Gloucester, there was sometimes a lavatory, a kind of sink of stone, divided into compartments, in which the monks might wash before going into the refectory; at Gloucester it is made an important architectural feature, projecting into the cloister garth beyond the general line of the ambulatory; at Durham it was a detached building in the garth. At Winchester, until a comparatively late period, the scholars used to study in the cloisters in summer time. The interior space was laid down with grass, and planted with trees and flowers, and sometimes had a fountain in the centre, as at Durham and Chester. At Peterborough it was called the Laurel Court; at Wells the Palm Court; at Chichester and Winchester the Paradise; at Chester the "Sprice," which is perhaps a corruption of Paradise. Both the inner enclosure and the surrounding ambulatories were used for the interment of the monks.

This peaceful garden, surrounded by its glorious architectural groups, undisturbed except by the rustle of the trees, the murmur of the fountain, and the caw of the rooks which harboured in the minster towers, must have been a perfect realisation of the seclusion from the worldly passions which raged outside, and of the incentives to calm meditation, which the cultured mind and high-wrought spiritual tone of the monk desired.

CLOSE, Cathedral. The enclosed area which contained a cathedral and its subsidiary buildings, to the exclusion of all others. [*See* **Cathedral Close.**]

CLUGNIAC Order of Monks. So-called because it was founded (A.D. 927) at Clugny in Burgundy, by Abbot Odo, who revived in his monastery there a strict observance of the spirit of the Benedictine rule, but with some modifications in its outward observances; the most important of these was that the Clugniac rule excused the brethren from the manual labour which formed so large a feature of the Benedictine regulation, and required them to devote these hours to study instead. They became the least ascetic of the Benedictine family of monks. The order was first introduced into England in A.D. 1077, at Lewes, in Sussex, by William de Warrenne and his wife Gundrada, a daughter of William the Conqueror, whose bodies, enclosed in lead coffins, were recently discovered there; but it never became very popular in England. Until the fourteenth century they were all priories dependent on the parent house of Clugny, received their priors from Clugny, had their novices professed at Clugny, their disputes appealed to Clugny, contained more foreign than English monks, and sent large portions of their surplus revenues to Clugny. Hence they were often seized during war between England and France as alien priories. The prior of Lewes was the High Chamberlain, and often the Vicar-General of the abbot of Clugny. But in the fourteenth century many of them were naturalised and discharged from subjection to Clugny, and Bermondsey was raised into an Abbey. The Clugniacs retained the Benedictine habit. At Cowfold, Sussex, still remains a monumental brass of Thomas Nelond, who was Prior of Lewes at his death in A.D. 1433, in which he is represented in the habit of his order.*

A plan of Wenlock Priory Church and conventual buildings is given in the 'Building News for 1875,' p. 65.

The greater part of the Clugniac houses were founded from the reign of William I. to that of Henry II.; the first, Lewes, was founded 1077; the last, Stevesholm, in Norfolk, 1222. The 'Monasticon' gives an account of forty-two houses, exclusive of three cells, whose existence is not very distinctly described. The following is a list of them; those marked * were Nunneries:

Lewes, Sussex; Prittlewell, Essex; Farleigh, Wilts; Monk's Horton, Kent; Stanesgate, Essex; Clifford, Herts; Castleacre, Norfolk; Mendham, Suffolk; Bromholm, Norfolk; Normans-

* Engraved in Boutell's 'Monumental Brasses.'

beech, Norfolk ; Stevesholm, Norfolk ; Wenlock, Salop ; Dudley, Worcester ; Bermondsey, Surrey ; St. James, Derby ; St. James, Exeter ; Lenton, Notts ; Pontefract, Yorks ; Monk Bretton, Yorks ; Thetford, Norfolk ; Little Horkesley, Essex ; Wangford, Suffolk ; Montacute, Somerset ; Carswell, Devon ; St. Syriac or Karrock, Cornwall ; Malpas, Monmouth ; Holme, Dorset ; Daventre, Northants ; St. Andrew, Northampton ; Barnstable, Devon ; Tykford, Bucks ; * De la Pre, Northants.

COADJUTOR BISHOPS. Anciently the bishop was considered to be wedded to his Church, and the union to be indissoluble. Should the bishop need assistance, he might have a suffragan ; should he become so infirm as to be incapable of fulfilling his duty, he might have a coadjutor, with or without the right of succession. The importance of an active bishop to the vigorous life of a great diocese in such days as ours led to the creation of a plan by which an aged bishop might retire from his work with a just consideration for the interests and dignity of the out-going bishop, and of the in-coming bishop, and of the diocese. It was not the least important act of Bishop Blomfield, of London, that at the close of an unusually active episcopate, his petition for retirement led, in 1869, to the passing of a general Act, called the Bishop's Resignation Act (32 & 33 Vict. c. 111), "to provide for the relief of archbishops and bishops who, by reason of age or of any mental or bodily infirmity, may be permanently incapacitated from the due performance of their episcopal duties." The provisions of the Act are briefly—that the Crown in council, if satisfied of the incapacity of a bishop, and that he has canonically resigned, shall declare the see vacant, and it shall be filled up in the usual manner. The retiring bishop shall retain his rank, style, and privilege, and shall be entitled to a pension of one-third of his former income, or of the sum of £2000 if the one-third of his former income be less than that sum. The coadjutor bishop shall be elected and consecrated to the see in the usual manner.

Bishop Blomfield of London and Bishop Jacobson of Chester have retired under the Act.

COLET, John, Dean of St. Paul's, born 1466, died 1519, eldest son of Sir Henry Colet, Kt., twice Lord Mayor of London ; educated at Magdalen College, Oxford. His preferments are an instance of one of the great abuses of the Middle Ages, for while still very young, and only an acolyte, he was made Rector of Dennington, Suffolk, afterwards Rector of Thurning, Hunts. In 1493 he travelled into France and Italy, where he made the acquaintance of Erasmus and other men of learning, and took the opportunity to improve himself in Greek, which was then little known in England. While abroad preferments still accumulated to him ; he was made Prebendary of York and Canon of St. Martin's le Grand. On his return in 1497 he was ordained deacon, and retired to Oxford, where he improved his acquaintance with Erasmus, who was living there, into an intimate friendship. It is probable that this friendship influenced his religious views, for, like Erasmus, he made himself notorious for his animadversions on the abuses and superstitions of the Church, and for his dislike of the monastic system ; while, like Erasmus, his moderation of temper prevented him from advocating violent changes. In 1502 he was Prebendary of Salisbury Cathedral ; in May of the same year Prebendary of St. Paul's, and in the same month was made dean. Here he reformed the decayed discipline of the cathedral, introduced a practice of preaching on Sundays and great festivals, and instituted divinity lectures by learned men, who, taking the Scriptures for their text, instead of the ordinary text-books of the schools, promoted a knowledge of Scripture, and helped to prepare the way for the Reformation. His freedom of speech

against abuses might have brought him into trouble, for FitzJames, Bishop of London, presented him to Archbishop Warham (who, however, dismissed the complaint), and tried to stir up the Court against him. He preached a sermon before the Convocation in 1511, which, with an old English translation, probably by himself, is printed in his life by Knight, and is a remarkable illustration of his outspokenness. These troubles and dangers made him think of resigning his preferments and living upon his own ample fortune, but death anticipated his intention, 16th September, 1519, in the 53rd year of his age. He founded St. Paul's School for a high master, sub-master, and chaplain, to teach gratis 153 scholars, making the Mercers' Company his trustees, the Company of which his father and himself were freemen. He was buried in the choir of St. Paul's, under a humble monument inscribed only with his name; afterwards a more sumptuous memorial of him was erected by the Mercers' Company, which perished in the Fire of London, but is engraved in Dugdale's 'History of St. Paul's.' [See Lupton's "Life of Colet."]

COLLATION A lay patron of a benefice exercises his patronage by *presenting* the clerk of his choice to the bishop for his approval. When the bishop is himself the patron there is no place for this presentation; and the bishop is said to *collate* the clerk whom he chooses to the benefice.

COLLATION was a scanty supper of bread, fruit, and wine and water, taken by the monks after compline, during the delivery of a devout lection from the refectory pulpit; this lection was called a *collation*, and so the supper gained the name. From the cloister the name came into common use for a slight refreshment which is not a regular meal.

COLLEGE. In Pre-Reformation times there were numerous religious foundations spread over the country, under the name of colleges. Sometimes the college consisted only of a number of clergymen, three or more, living in community under the Augustinian rule, charged by the conditions of their foundation with spiritual work on behalf of the town or locality in which they were situated. Thus a parish church was sometimes turned into a collegiate church, or in other words, the staff of the parish church was strengthened by the replacing of a solitary vicar by a warden and fellows, who could more efficiently fulfil the duties of the cure. Often a new collegiate church was founded in addition to the existing parish churches.

In many cases the college was founded for other work besides the cure of souls, especially for education. Especially at the universities, bishops, monasteries, and others founded colleges in which the pupils of their schools, or of their Order, or the men of their diocese or county, might find a religious home and receive tutorial assistance in their studies while attending the lectures of the university professors.

Colleges with these combined duties of preaching and teaching were not unfrequently founded by benefactors in the provincial towns, of which the following may serve as an interesting example:

Thomas Rotherham, Archbishop of York, in 1482, founded a college in his native town of Rotherham, for a provost and two fellows. The provost was to preach the Word of God in the parishes of Rotherham, Laxton, and Ecclesfield, and in other places in the diocese of York. The duty of the fellows was carefully laid down. One was to teach grammar, poetry, and rhetoric, the other, music. Six poor boys were to be maintained in the college till the age of eighteen, and to receive instruction in the subjects mentioned. The archbishop's primary object seems to have been to train these boys in such a manner that they might hereafter be fitted for the priesthood. But in his will he extends the benefits of his foundation. He says that he has observed that there were many quick-witted youths in the place and neighbourhood, whose

tastes pointed in the direction of mechanical arts and pursuits of a secular kind rather than to the scholarship and learning which were needed for the priesthood; and he provides for a third fellow, who shall give instruction in these more homely and simple branches of education, writing, and arithmetic, free of all charge to those who should be sent to receive it. No doubt the archbishop put into his statutes the usual provision, that the members of the college should pray for his soul, and the souls of his near relations, and all Christian souls; and so under the pretext of its having been founded for "superstitious uses," it was suppressed with all other chantries, colleges, and guilds, in the reign of Edward VI.

COLLEGES, THEOLOGICAL, for training candidates for Holy Orders. Several of these institutions afford a complete course of training, less lengthy and less costly than the Universities, viz. St. Bee's, St. Aidan's, Lichfield, Lampeter, London College of Divinity, Wycliffe Hall, Oxford, Ridley Hall, Cambridge. Others give a year of special theological training to men who are already graduates of a university (some take, under special circumstances, a few non-graduates for an entire course of training), viz. Wells, Gloucester, Lincoln, Chichester, Cuddesdon, Leeds Clergy School, Salisbury, Truro, and Ely.

There are several general and local funds for assisting men pecuniarily to obtain education for Holy Orders, viz. the Ordination Candidate's Exhibition Fund, of Whitehall, London; London Clerical Education Aid Society; Cambridge Clerical Education Society; the Elland Society; Bristol Clerical Education Society; Canterbury Clerical Education Fund; Exeter Theological Student's Fund; Carlisle Clerical Training Fund.

COLLIER, Jeremy, non-juring divine, born 1650, died 1726, was educated at Ipswich Grammar School, of which his father was Master, and at Caius College, Cambridge. Rector of Ampton, Suffolk, 1679, which he resigned and came to London, and was made Lecturer of Grays Inn, 1685. But the occurrence of the Revolution gave a turn to his whole subsequent life. He warmly opposed the Revolution, and employed his ready and able pen in a series of pamphlets and broadsides against it. For the first of these pamphlets, 'The Desertion Discussed,' written in reply to Burnet's 'Enquiry into the Present State of Affairs,' Collier was sent to Newgate, but after a while was discharged without trial. Again he was imprisoned in the King's Bench on suspicion of carrying on communications with St. Germains; and, refusing to give bail on the ground that he could not thus recognise the jurisdiction of the court, he was nevertheless released in default of proof. He was one of that group of bishops, clergymen, and laymen who refused to take the oath of allegiance to William and Mary [*see* **Non-Jurors**], and in consequence lost his preferment. In 1697—1709 he published a series of 'Essays upon several Moral Subjects,' which were very highly praised, and went through many editions, but which are now forgotten. In 1698 he engaged in an attempt to reform the profanity and immorality of the English stage, which involved him in a ten years' contest with Dryden, Congreve, Vanburg, and others, in which Collier had much the best of it in learning and reason, and proved himself in wit a match for the professed wits. What is remarkable is his success. Dryden, in the Preface to his 'Fables,' admitted the justice of Collier's censures, and declared his own repentance; and Dr. Johnson says, "Collier lived to see the reward of his labour in the reformation of the stage." Among many other works from his indefatigable pen, two of the most important are, his translation of Moreri's 'Greek Dictionary,' which is, however, now almost obsolete, and his 'Ecclesiastical History of Great Britain,' which is still a standard work. In 1713 he is said to have been conse-

crated bishop in the non-juring succession by Hicks. He died 26th April, 1726, and was buried in St. Pancras churchyard. A man of great learning, ability, and reputation, who deserves the respect due to a man who sacrificed his prospects to his conscience.

COLONIAL CHURCHES. One of the grounds put forth for their conquests in the newly-discovered world by the governments of Spain, Portugal, and Britain, was the extension of the blessings of the Christian religion to its heathen inhabitants. The charters which James I. granted to the Virginia Company were accompanied by orders for preaching the Word of God according to the rites and doctrines of the Church of England, both "in the colonies and among the savages bordering upon them." The first English church on the American continent was built at Jamestown in Virginia, by the Rev. R. Hunt, about 1607. Tithes, glebes, and other provision for the clergy were made in Virginia by the local legislature. William and Mary founded a college there which was called after them, and in their reign an ecclesiastical commissary, the Rev. J. Blair, was sent to regulate the ecclesiastical affairs of the colony. In 1692 the local assembly of Maryland provided a legal maintenance for parochial clergymen.

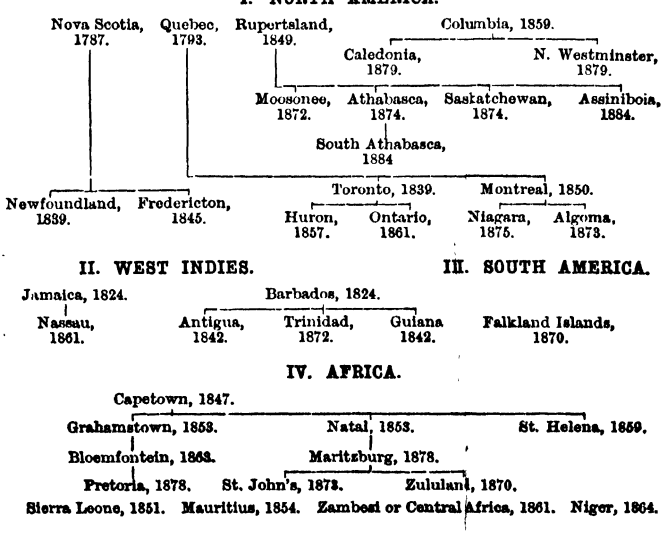
In the time of Charles I. an order in council placed all British subjects in foreign parts (including clergymen) under the jurisdiction of the Bishop of London as their diocesan. The credit of the first attempt to give a complete organisation to the Churches in the colonies is due to Archbishop Laud, who proposed in 1638 to send a bishop to New England; and in the reign of Charles II. Clarendon obtained the king's sanction to a proposal for a Bishop of Virginia. But these and subsequent efforts were frustrated by the opposition of parties acting on mixed political and religious grounds. Ministers were jealous of loosening any of the bonds which kept the colonies in political subjection; Nonconformists were averse to the completion of the episcopal organisation in the colonial churches, which were practically working on the presbyterian model. It was not till after the achievement of independence by our American colonies that the Church of the United States at last succeeded in obtaining the consecration of a bishop. The English bishops believed themselves precluded by statute and the common law from consecrating a bishop for a foreign country without the sanction of the Crown, and were unable to induce the government to give their sanction. But with the advice and assent of the English ecclesiastical authorities the bishops of the Disestablished Scottish Church (A.D. 1784) gave valid consecration to Bishop Seabury; and three years after (1787) a special Act of Parliament allowed the English bishops to consecrate Bishops White for Pennsylvania and Prevost for New York. In the same year letters patent created Nova Scotia into a see, and Dr. Inglis was consecrated the first colonial bishop for that diocese. Quebec was created into a see for Canada in 1793. From these two dioceses grew the bishoprics of Toronto and Newfoundland. Nothing more was done till 1813, when, with some difficulty, Parliament, in reviewing the Charter of the East India Company, sanctioned the introduction of a clause providing for the establishment of a bishop at Calcutta with three archdeacons. From this diocese were erected, between 1833 and 1837, the sees of Madras, Australia, and Bombay.

At length the rapid multiplication and growth of our colonies in various parts of the world led churchmen at home to make an effort to obtain for all of them the advantage of complete ecclesiastical organisation. The Bishop of London (Blomfield) formally called the attention of the Church to the subject in a letter addressed to the Archbishop of Canterbury, and as a result of it, at a meeting of four arch-

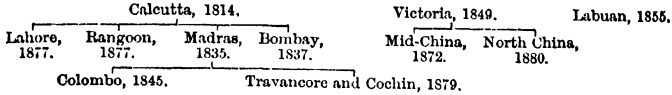
bishops and thirty-nine bishops, held at Lambeth Palace in Whitsun week, 1841, a "Colonial Bishoprics Council" was established. It put forth a proposal to provide bishops for New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, and Ceylon. It proposed afterwards the provision of bishops for Sierra Leone, British Guiana, South Australia, Port Philip, Western Australia, Northern India, and Southern India. A public meeting was called. The two great societies contributed—S. P. C. K. £10,000, and S. P. G. £7500, and the Church public added their contributions.

It is a wonderful illustration of the vigour with which the Church of England was developing on all sides, that in July 1872 the Colonial Bishoprics Council was able to issue another statement, that within sixteen years of its existence all the places above-mentioned (with the great exception of northern and southern India) had become the sees of new bishoprics; and that altogether in the thirty-one years which had elapsed the council had provided for the erection and endowment of thirty new sees. Another appeal was put out for the multiplication of bishops in North America, West Indies, Africa, Asia, Australasia, and for the foundation of a missionary bishop for Madagascar. The work has been successfully continued, and the whole number of colonial and missionary bishops now (1886) amounts to seventy-five. For the following table this work is indebted to the 'Year Book of the Church of England.'

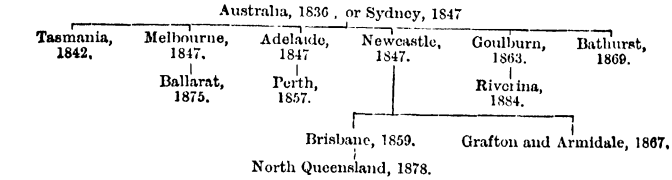
PROGRESS OF THE EPISCOPATE
IN THE BRITISH COLONIES AND DEPENDENCIES.



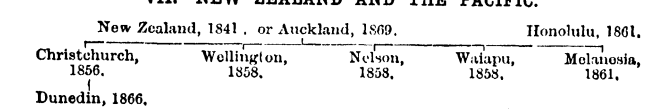
V. ASIA.



VI. AUSTRALASIA.



VII. NEW ZEALAND AND THE PACIFIC.



VIII. EUROPE.

Gibraltar, 1842.

COLOURS, symbolical. In the elaborate symbolical system of the ancient Church, different colours had different meanings given to them.

White was the symbol of God the Father, blue of the Son, and red of the Holy Ghost.

Different colours were used at different Church seasons, and had their manifest convenience as conspicuously marking the seasons to the eye in the vestments of the clergy and ornaments of the Church. The following is the Sarum series of colours for the seasons as given. (See Scudamore's 'Notitia Eucharistica.')

Red: during Advent; from Septuagesima to Easter (or *purple* on week days); Ash-Wednesday, Maunday Thursday, Good Friday, and Easter Eve; Pentecost; the Sundays in Trinity; Feasts of the Cross and St. John Baptist, Apostles and Evangelists (not in Easter-tide); Lammas Day; All Martyrs (not in Easter-tide); Holy Innocents; Ember and Rogation days; and in processions.

White: Christmas (except Feasts of Martyrs); Epiphany; Easter (except Invention of the Cross); Ascension-tide; Circumcision; Transfiguration; Name of Jesus; Feasts of Blessed Virgin Mary; Virgins (not Martyrs); St. John Evangelist; Conversion of St. Paul (probably); Martyrs in Easter-tide; St. Michael and all Angels; Dedication of a Church.

Green: Week-days in Trinity.

Yellow: Confessors.

Black: Offices for the Dead.

Cloth of Gold was a substitute for all colours.

COLUMBA, born in Ireland 521, died 597, the founder of the monastery of Hy or Iona, from which the missionaries went forth who founded Lindisfarne, whose monks converted Northumbria, Mercia, and Essex. [*See* **Church, Celtic.**]

COMMENDAM. A living commended by the Crown to be held until a rector has been instituted to it is said to be held *in commendam*. The right of the Crown to do this was disputed by the judges in the reign of James I.; but ultimately the judges submitted. For several centuries the right has only been exercised in order to augment the income of the poorer bishoprics by allowing the bishops to hold a living (generally that which they held at the time of their promotion, the presentation to which fell legally into the hands of the Crown) together with the see. The assignment of competent incomes to all the sees by the Ecclesiastical Commission was accompanied by a provision for the abolition of Commendams. [*See* **Ecclesiastical Commission.**]

COMMUNION, HOLY. One of the names given to the Sacrament which our blessed Lord instituted for a perpetual memorial of the sacrifice of His death, and of the benefits which we receive thereby. It is clearly derived from St. Paul's statement (1 Cor. x. 16), "The Cup of Blessing which we bless, is it not the *Communion* (= *partaking*. See the 27th of the Thirty-Nine Articles) of the Blood of Christ? the Bread which we break, is it not the *Communion* of the Body of Christ?"

Like others of the names of the Sacrament, it brings forward specially one aspect of it, viz. that in it "we dwell in Christ and Christ in us; we are one with Christ and Christ with us;" that God "assures us thereby that we are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people."

COMMUNION IN ONE KIND. [*See* **Popery.**]

COMMUNION SERVICE, the First Reformed. In the general history of the Prayer Book [which see] it is related how Henry VIII. directed Cranmer to pen a form for the alteration of the Mass into a Communion. The form so prepared was submitted to and approved by Convocation, Nov. 1547; accepted by Parliament in the following month, and issued by Royal Proclamation in the March of next year.

This "alteration" left the old service of the Mass as it stood (it had five years before been expurgated of legendary and superstitious matter), and consisted entirely of an addition which it is the object of this article to present to the student.

This "Order of Communion" has first a notice and exhortation to be read on the previous Sunday or holyday: "Dearly Beloved, on —— next, I purpose, &c. . . . destruction both of body and soul," as in our present Prayer Book. Then an explanatory rubric as follows:

"The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided); but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless, and consecrate so much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine with some water in it; and that day, not drink it all up himself, but taking only one sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth."

Then follows the exhortation, beginning, "Dearly beloved in the Lord, ye that mind," &c., which replaced an older form, previously used in the same place, when the Holy Sacrament was administered in one kind only. After

this exhortation the Priest was directed to "pause awhile, to see if any man will withdraw himself," and then to say the invitation, "Ye that do truly," the Confession, the Absolution, the Comfortable Words, and the Prayer of humble access, as we have them now.

THE COMMUNION.

Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament of the Body of Christ he shall say to every one these words following,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

And the Priest delivering the Sacrament of the Blood, and giving every one to drink once and no more, shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul to everlasting life.

If there be a Deacon or other Priest, then shall he follow with the chalice, and as the Priest ministereth the bread, so shall he for more expedition minister the wine, in form before written.

Then shall the Priest, turning him to the people, let the people depart with this blessing,

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord.

To which the people shall answer,
Amen.

Note that the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces, at the least, or more by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ.

Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest, after the first cup or chalice be emptied, may go again to the Altar, and reverently and devoutly prepare, and consecrate another, and so the third, or more, beginning at these words, Simili modo postquam cœnatum est, *and ending at these words,* qui pro vobis et pro multis effunditur in remissionem peccatorum, *and without any elevation or lifting up.*

COMMUNION SERVICE of the First Prayer Book of King Edward VI., put forth in A. D. 1549, holds so important a place in the history of the Prayer Book that it seems desirable to present it here in such fulness as is necessary for its study and comparison with the Sarum Missal [*see* **Missal**, and **Com. Service, First Reformed**], and with the later books. [*See* **Com. Service of Second Prayer Book of Ed. VI.** and of **Elisabeth**. *See also* **Gallican Liturgy**.]

The Supper of the Lord, and the Holy Communion, commonly called the Mass.

* * * * *

The Priest standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect,

Almighty God, unto whom all hearts be open, &c., through Christ our Lord. Amen.

Then shall he say a Psalm, appointed for the Introit; which Psalm ended, the Priest shall say, or else the Clerks shall sing,

iii. Lord, have mercy upon us.
iii. Christ, &c.
iii. Lord, &c.

Then the Priest standing at God's Board, shall begin,

Glory be to God on high.

The Clerks. And in earth peace, good will towards men, &c.

Then the Priest shall turn him to the people, and say,

The Lord be with you.
The Answer. And with thy Spirit.
The Priest. Let us pray.

Then shall follow the Collect of the day, with one of those two Collects following for the King.

[Collects the same as at present.]

The collects ended, the Priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying,

The Epistle of St. Paul, written in the —— chapter of —— to the ——.

The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,

The holy Gospel, written in the —— chapter of ——

The Clerks and people shall answer,

Glory be to thee, O Lord.

The Priest or Deacon then shall read the Gospel. After the Gospel ended, the Priest shall begin,

I believe in one God.

The Clerks shall sing the rest.

After the Creed ended, shall follow the Sermon, or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the Holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this exhortation, to those that be minded to receive the same,

Dearly beloved in the Lord, ye that mind to come, &c.

In cathedral churches or other places, where there is daily Communion, it shall be sufficient to read this exhortation above written, once in a month. And in parish churches, upon the week-days, it may be left unsaid.

And if upon the Sunday or holyday the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them,

Dear friends, and you especially upon whose souls I have cure and charge, on —— next, I do intend by God's grace to offer to all such as be godly disposed, the most comfortable Sacrament of the body and blood of Christ, &c.

Then shall follow for the Offertory one or more of these sentences of Holy Scripture, to be sung whilst the people do offer, or else one of them to be said by the Minister, immediately afore the offering.

Let your light so shine before men, &c.

Lay not up for yourselves, &c.

Where there be Clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of the time, that the people be offering.

In the meantime, whilst the Clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.

Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the Ministers and Clerks.

Then shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion, laying the Bread

upon the Corporas, or else in the Paten, or in some other comely thing prepared for that purpose: And putting the Wine into the Chalice, or else in some fair or convenient cup, prepared for that use (if the Chalice will not serve), putting thereto a little pure and clean water: And setting both the Bread and Wine upon the Altar: Then the Priest shall say,

The Lord be with you.

Answer. And with thy spirit.

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks to our Lord God.

Answer. It is meet and right so to do.

The Priest. It is very meet, right, and our bounden duty, &c. . . . Almighty, everlasting God.

Here shall follow the Proper Preface, according to the time (if there be any specially appointed), or else immediately shall follow,

Therefore with Angels, &c.

PROPER PREFACES
[as at present]:
After which Preface shall follow immediately,

Therefore with Angels and Archangels, and with all the holy company of heaven, we laud and magnify Thy glorious name, evermore praising Thee, and saying,

Holy, Holy, Holy, Lord God of Hosts: heaven and earth are full of Thy glory: Hosanna in the highest. Blessed is He that cometh in the name of the Lord: Glory to Thee, O Lord in the highest.

This the Clerks shall also sing.
When the Clerks have done singing, then shall the Priest, or Deacon, turn him to the people, and say, Let us pray for the whole state of Christ's Church.

Then the Priest, turning him to the altar, shall say or sing, plainly and distinctly, this prayer following:

Almighty and everliving God, which by Thy holy Apostle hast taught us, &c. [*down to the words*] sickness, or any other adversity. And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy name, to celebrate the commemoration of the most glorious death of Thy Son: and here we do give unto Thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all Thy Saints, from the beginning of the world: and chiefly in the glorious and most blessed Virgin Mary, mother of Thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in Thy faith, and keeping Thy holy commandments, grant us to follow.

We commend unto Thy mercy (O Lord) all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech Thee, Thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of Thy Son, may altogether be set on His right hand, and hear that His most joyful voice: Come unto Me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O God, heavenly Father, which of Thy tender mercy didst give Thine only Son Jesu Christ to suffer death upon the cross, &c. [*down to the words*] Hear us (O merciful Father), we beseech Thee; and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son Jesus Christ: who in the

same night that He was betrayed, took bread, and when He had blessed it and given thanks, He brake it, and gave it to His disciples, saying: Take, eat; this is my body which is given for you: do this in remembrance of Me.

Here the Priest must take the bread into his hands.

Likewise after supper He took the cup, and when He had given thanks, He gave it to them, saying: Drink ye all of this, for this is My blood of the New Testament, which is shed for you and for many, for remission of sins: do this, as oft as ye shall drink it, in remembrance of Me.

Here the Priest must take the cup into his hands.

These words before rehearsed are to be said, turning still to the altar without any elevation, or showing the Sacrament to the people.

Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesu Christ, we Thy humble servants do celebrate, and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make: having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving: most humbly beseeching Thee, &c. [*down to the words*] humbly beseeching Thee, that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious body and blood of Thy Son Jesus Christ, and be fulfilled with Thy grace and heavenly benediction, and made one body with Thy Son Jesus Christ, that He may dwell in them, and they in Him. And although we be unworthy (through our manifold sins) to offer unto Thee any sacrifice: yet we beseech Thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of Thy holy angels, to be brought up into Thy holy tabernacle, before the sight of Thy Divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord, by Whom and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father, &c. . . . And lead us not into temptation:

The Answer. But deliver us from evil. Amen.

Then shall the Priest say,

The peace of our Lord be alway with you.

The Clerks. And with thy spirit.

The Priest. Christ our Paschal Lamb is offered up for us, once for all, when He bare our sins on His body upon the Cross; for He is the very Lamb of God, that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

Here the Priest shall turn him toward those that come to the Holy Communion, and shall say,

You that do truly, &c. . . . make your humble confession to Almighty God, and to His holy Church here gathered together in His name, meekly kneeling upon your knees.

Then shall this general confession be made, in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees.

[Here follow the Confession, the Absolution, the Comfortable Words, and the Prayer of Humble Access, as at present.]

Then shall the Priest first receive the Communion in both kinds himself,

and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister, and after to the people.)

And when he delivereth the Sacrament of the Body of Christ he shall say to every one these words:

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

And the Minister delivering the Sacrament of the Blood, and giving every one to drink, once and no more, shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice. and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form above written.

In the Communion time the Clerks shall sing,

ii. O Lamb of God, that taketh away the sins of the world,
Have mercy upon us.
O Lamb of God, that takest away the sins of the world,
Grant us Thy peace.

Beginning so soon as the Priest doth receive the Holy Communion, and when the Communion is ended, then shall the Clerks sing the Post-Communion.

Sentences of Holy Scripture, to be said or sung every day one, after the Holy Communion, called Post-Communion.

If any man will follow Me, let him forsake himself, and take up his cross, and follow Me.—*Matt.* xvi.

Whosoever shall endure unto the end, he shall be saved.—*Mark* xiii.

Praised be the Lord God of Israel, for He hath visited and redeemed His people: therefore let us serve Him all the days of our life, in holiness and righteousness accepted before him.—*Luke* i.

Happy are those servants whom the Lord (when He cometh) shall find waking.—*Luke* xii.

Be ye ready, for the Son of Man will come at an hour when ye think not.—*Luke* xii.

The servant that knoweth his Master's will, and hath not prepared himself, neither hath done according to His will, shall be beaten with many stripes.—*Luke* xii.

The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth.—*John* iv.

Behold, thou art made whole, sin no more, lest any worse thing happen unto thee.—*John* v.

If ye shall continue in My word, then are ye My very disciples, and ye shall know the truth, and the truth shall make you free.—*John* viii.

When ye have light believe on the light, that ye may be the children of light.—*John* xii.

He that hath My commandments, and keepeth them, the same is he that loveth me.—*John* xiv.

If any man love Me, he will keep My word, and My Father will love him, and we will come unto him, and dwell with him.—*John* xiv.

If ye shall abide in Me, and My word shall abide in you, ye shall ask what ye will, and it shall be done to you.—*John* xv.

Herein is My Father glorified, that ye bear much fruit, and become My disciples.—*John* xv.

This is My commandment, that you love together, as I have loved you.—*John* xv.

If God be on our side, who can be against us? which did not spare His own Son, but gave Him for us all,—*Rom.* viii.

Who shall lay anything to the charge of God's chosen? it is God that justifieth; who is he that can condemn?—*Rom.* viii.

The night is past, and the day is at hand, let us therefore cast away the

deeds of darkness, and put on the armour of light.—*Rom.* xiii.

Christ Jesus is made of God, unto us, wisdom, and righteousness, and sanctifying, and redemption, that (according as it is written) He which rejoiceth should rejoice in the Lord.—1 *Cor.* i.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy.—1 *Cor.* iii.

Ye are dearly bought; therefore glorify God in your bodies, and in your spirits, for they belong to God.—1 *Cor.* vi.

Be ye therefore followers of God, as dear children, and walk in love, even as Christ loved us, and gave Himself for us an offering and a sacrifice of a sweet savour to God.—*Eph.* v.

Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying,

The Lord be with you.

The Answer. And with thy spirit.

The Priest. Let us pray.

Almighty and everliving God, we most heartily thank Thee, &c.

Then the Priest turning him to the people, shall let them depart with this blessing:

The peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you alway.

Then the people shall answer, Amen.

Where there are no Clerks, then the Priest shall say all things appointed for them to sing. When the Holy Communion is celebrate on the work-day, or in private houses, then may be omitted, the Gloria in Excelsis, the Creed, the Homily, and the Exhortation, beginning, Dearly beloved, &c.

COMMUNION SERVICE of the Second Prayer Book of Edward VI. put forth in 1552 A.D. The history of this Second Book of Edward VI. is given in the general history of the Book of Common Prayer [which see]. What is needed here is to show the contents of this revised Communion Service; and this is briefly done by saying that it was identical with the Communion Service in our present Prayer Book, except in the particulars here mentioned.

1. The ornaments' rubric [which see].

2. Some unimportant differences in the rubrics.

3. In the administration of the Communion only the second half of each sentence of administration was used, viz. "Take eat . . . thanksgiving:" and "Drink this . . . thankful."

COMMUNION SERVICE of Elizabeth, put forth in 1559, was identical with the service in our present Prayer Book; and continued unaltered in all subsequent revisions.

COMPLINE. [*See* **Hours.**]

COMPURGATION. In Saxon times the mode of deciding all disputed questions of criminality, was by compurgation, or by ordeal, or (by special permission of the king or chief magistrate) by the evidence of witnesses. The mode of compurgation was this: Every man was bound up with his neighbours in an association in which each helped the other, and each was answerable for the other. One of them accused of a crime might bring forward his neighbours to attest that they believed him innocent; a different number of these compurgators were required according to his rank, and if the requisite number thus pledged their oaths for him he stood acquitted of the charge. This practice of compurgation continued to be admitted in the Ecclesiastical Courts to a late period, and the ceremony must have been a common sight

in the churches: *e. g.* in 1326 Godelee, Dean of Wells, was admitted to purge himself (apparently by his single oath, on account of his ecclesiastical rank) from the charge of firing the moors between Burtle and Glastonbury with intent to set fire to the monastery ('Diocese of Bath and Wells,' p. 130: S.P.C.K.); in 1335 Nicholas Bray, tried before the Bishop's Commissary for assaulting a clerk, was ordered to purge himself by the oaths of six men; at his request the number was reduced to four, and by their oaths he cleared himself (*Ibid.*, p. 126).

It is supposed that the institution of trial by jury arose out of this system of compurgation. A man declaring himself not guilty had the right to be tried not by the king's judge alone, but by his peers; if twelve of them, having weighed all the evidence for and against, declared on oath their belief in his innocence, he stood acquitted of the charge; they were virtually his compurgators. The duty of the judge was to see that the trial was fairly conducted, and if a verdict of guilty were returned, to declare the legal sentence, and deliver him over to the sheriff, whose duty it was to execute it.

CONFIRMATION of the election of a bishop. By the ancient canon law, whose forms are still scrupulously observed, a bishop is elected by the clergy (represented by the Dean and Chapter) of the diocese, and the election is *confirmed* by the assent of the people. The process of confirmation is this: the Archbishop, by his Vicar-General, the Dean of Arches, publishes a notice at the church of St. Mary-le-Bow, in Cheapside, of the day of confirmation, and cites all opposers, if there be any, to object against the election, or the person elected.

Twice in the present century it has been attempted to make the confirmation a reality by the offering of objections. On the election of Dr. Hampden as Bishop of Hereford, in 1848, a strong feeling was excited throughout the kingdom by suspicions of his soundness in the faith. His election was opposed by the Dean and a minority in the Chapter. At the confirmation the Vicar-General was assisted, for the occasion, by two other civilians joined with him in commission. The usual proclamation was made by the officer of the court: "All manner of persons who shall or will object to the confirmation of the election of the Rev. R. D. Hampden, D.D., to be the bishop and pastor of the cathedral church of Hereford, let them come forward and make their objections in due form of law, and they shall be heard." But when an objector came forward and tendered certain objections, the Judges peremptorily refused to hear the objections made in due form of law. The objectors applied to the Queen's Bench for a *mandamus* to the Vicar-General to hear the objections. Four Judges heard the application; two, Coleridge and Patteson, were of opinion that a *mandamus* should be issued, the other two, Denman and Erle, that it should not, and therefore the *mandamus* was not issued. "But," says Sir R. Phillimore, 'Eccl. Law,' p. 48, "the least creditable or most remarkable circumstance was that this court refused to allow the question to be put in a form which would allow the objectors to have recourse to a Court of Error," and therefore the unsatisfactory conclusion thus arrived at was final.

Again, when Dr. Temple was elected to be Bishop of Exeter, objections in due form of law were tendered at his confirmation. The Vicar-General allowed counsel to speak to the question whether the Vicar-General had power to examine and decide upon such objections, or do otherwise than confirm the election; but, in conclusion, the Vicar-General said, "I take upon myself the duty of confirming the election of the Rev. F. Temple, who has been elected to the See of Exeter, and in obedience to the letters mandate of the Crown. Those letters mandate have been issued to his Grace

the Archbishop of Canterbury. In those letters mandate it has pleased Her Majesty the Queen to signify to His Grace the Archbishop that she has approved of the election of Dr. Temple to be bishop. She has likewise commanded him to confirm the election, and His Grace the Archbishop has issued to me, as Vicar-General, his *fiat* to carry out the command of the Queen."—'Sir R. Phillimore,' p. 52. So that in the making of bishops the freedom of election by the clergy is controlled by the letters missive, and the confirmation by the people is nullified by this interpretation of the royal mandate to confirm. Still the forms are not useless and to be abolished, for so long as they remain they constitute a perpetual admission of the canonical mode of procedure.

CONFIRMATION, or Laying on of Hands. One of the original rites of the Christian religion. After the method of the New Testament Scriptures we have no formal statement of its institution, but historical notices of its use and practice; *e. g.* Philip the Deacon by his preaching and miracles had converted a number of Samaritans to the Christian faith. "When the apostles which were at Jerusalem heard this, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost." "They laid their hands on them, and they received the Holy Ghost," and the context shows that what they received was accompanied with the miraculous Pentecostal gifts (Acts viii. 5—20). Again, when Paul in the course of his missionary work came to Ephesus he found a number of believers, and asked them, "Have ye received the Holy Ghost since ye believed?" Just as in these days a Colonial bishop lighting in his journeys on a remote settlement of Church people might inquire, "Have you been confirmed?" His question elicited the fact that they were disciples of John the Baptist, who on John's testimony believed Jesus to be the Christ, but had not been initiated into the Christian Church or received Christian teaching. Paul caused them to be baptised in the name of the Lord Jesus (it would seem by one of his assistants in the ministry), and "when Paul had laid his hands on them the Holy Ghost came on them, and they spake with tongues and prophesied" (Acts xix. 1—8).

The writer of the Epistle to the Hebrews enumerates among "the first principles of the doctrine of Christ," the foundation of repentance from dead works and of faith toward God, the doctrine of baptisms and of laying on of hands, resurrection from the dead, and eternal judgment; that the laying on of hands here is confirmation is held by all the ancient commentators.

In primitive times, and still in the Eastern Church, the rite was known as the Seal, and the Unction of the Spirit, and under these names it is several times alluded to (*e. g.* 2 Cor. i. 21; Eph. i. 13; iv. 30; 1 John ii. 20, 27).

That the rite continued to be used after apostolic times the universal practice of the Church bears witness. The earliest notices of it are by Tertullian (A.D. 196—201), who, describing the practice of the Church of his time, tells us that "having come out from the Bath (Font) we are anointed thoroughly with a blessed unction according to the ancient rule by which they were wont to be anointed for the priesthood with oil out of a horn. . . . Next to this the hand is laid upon us, calling upon and inviting the Holy Spirit, through the blessing" ('De Bapt.' viii. 7 and 8).

The flesh is overshadowed by the hand, that the soul may be illuminated by the Spirit (Tertull. 'De Resurrec. Carn.,' 8).

'The Apostolic Constitutions' (II. xxli.), a testimony to the belief of the Church previous to the fourth century, says: "By the laying on of our hands the Holy Spirit is given."

Firmilian, Bishop of Cæsarea in Cappadocia, contemporaneous with Cy-

prian, says that bishops possess the power of baptising, laying on of hands, and ordaining. After this time similar testimonies abound, and the extant confirmation services of the churches are a still more important testimony to the belief and practice of the Church.

There can be no question that the rite, universal in the Apostolical Church, descended without break in all the Churches, and that though the miraculous gifts which sometimes attended the rite had ceased, the Church believed that the more important permanent graces of the Holy Spirit were still thus conveyed. St. Augustine says: "When we lay hands on these infants, does any one of you await their speaking with tongues, and when he sees that they do not speak with tongues, is he so perverse of heart as to say they have not received the Holy Spirit, for if they had they would speak with tongues? . . . . Not by gifts of tongues is the presence of the Spirit known in the laying on of hands, but invisibly and secretly it is felt" (Pol. v. lxvi. 4).

St. Cyprian (248—258), commenting on the confirmation of the Samaritan converts (Acts viii. 5—20), says: "Which now also is done among us, those baptised into the Church being brought to the bishops of the Church, and by our prayer and laying on of hands they receive the Holy Ghost, and are perfected with the seal of the Lord" ('Ep.' lxiii. 8; see also 'Ep.' lxxv. 7, 8).

St. Jerome (380—418) says: "If you ask where it is written, it is written in the Acts of the Apostles; but if there were no authority of Scripture for it, yet the consent of all the world in this particular is instead of a command."

From Jerome ('Lucifer,' c. 4) we learn that bishops used to travel round their dioceses in order to lay on their hands, "ad invocationem Sancti Spiritûs," on those who had been baptised only by a presbyter or deacon. The usage of the third century, beginning possibly in the second, of the bishops baptising at Easter and confirming at the same time, left only those who had been baptised at other times, by other ministers, in case of dangerous sickness, to be separately confirmed.

In the Eastern Churches it has always been the practice to administer confirmation immediately after baptism, or as soon after as might be; but in the East, priests were allowed to administer confirmation with chrism consecrated by the bishop, while in the West the right was restricted to the bishop in person.

In many portions of the West there is reason to suppose that this practice of confirming soon after baptism continued down to so late perhaps as the tenth century (Maskell). Bede says that in his time, the beginning of the eighth century, after the solemn seasons of baptism, viz. Easter and Whitsuntide, the bishop made a visitation of his diocese for the purpose of confirming those who had been just before baptised.

But as time went on, when baptism was administered by the parish priest, and less frequent visitation by the bishop brought him only occasionally within reach of remote parishes, confirmation became usually separated by an interval of several years from baptism. Still, whenever a bishop travelled about, people would flock to him where he halted, or even wait for him by the roadside, bringing their children to be confirmed.

Bede describes how, in St. Cuthbert's visitations of his diocese, "crowds of listeners surrounding the man of God, he preached to them for two days, and then, by the laying on of hands, ministered to the newly regenerate in Christ the grace of the Holy Spirit." "Laying his hand upon the head of each, anointing them with consecrated unction which he had blessed." It was not till about the thirteenth century that confirmation was delayed to so late an age as "years of discretion," *i. e.* from about seven to twelve years of age.

The pontifical of Egbert, Archbishop of York, *c.* 750, contains the confirma-

tion service of the English Church of that period.*

Anointing with chrism in the sign of the cross on the forehead was of very early use in the administration of the rite, but the laying on of hands was the essential act.† All three continued in use in the English Church down to the end of the reign of Henry VIII. In the first book of Ed. VI. the chrism is discontinued: "Then the bishop shall cross them on the forehead and lay his hand upon their heads;" and in the second book of Ed. VI. the crossing was also discontinued: "Then shall the bishop lay his hand upon every child severally."

The custom of the modern English Church has been to delay confirmation to a later age, and to make the occasion one of completing the religious education, enlisting the will, and formally renewing the baptismal vows, and to follow it immediately with first communion.

Great pains have been taken of late years by the clergy to bring all their people to this rite, and to prepare them carefully for it, and corresponding pains have been taken by the bishops in its administration, with very valuable results.

* The earliest confirmation service extant is in the sacramentary by Gelasius (A.D. 492). Its opening words are: "Then (*i.e.* after baptism) by the bishop is given to them the sevenfold spirit. He lays his hand upon them to seal them with these words,—'Almighty God, Father of Our Lord Jesus Christ, who hast regenerated thy servants by water and the Holy Ghost, and hast given them remission of all their sins, Thou, Lord, send unto them thine Holy Ghost the Comforter, and give them the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, fill them with the spirit of the fear of God, in the name of the Lord, with whom thou livest and reignest God, ever with the Holy Ghost, through all ages of ages. Amen."

† A picture of confirmation in La Croix's 'Vie Militaire et Religieuse,' shows the way of applying the chrism to the forehead, and some children with their foreheads bound with the linen band, which was kept on for three or seven days, out of reverence. Some interesting illustrations of the mediæval practise may be found in Perry's 'Life of St. Hugh of Lincoln,' pp. 223, 229

CONGÉ D'ÉLIRE = leave to elect; the name of the King's writ to the Dean and Chapter of a vacant See empowering them to elect to the vacancy. [*See* under title **Royal Supremacy.**]

CONGRESS, THE ANNUAL CHURCH, is a voluntary meeting of churchmen, clergy and laity, held each year in some different important town. The Consultation Committee of the Church Congress, at a meeting Dec. 19, 1881, gave this definition of the object of the Church Congress, "To bring together members of the Church of England and of Churches in communion with her, for free deliberation and for the exchange of opinion and experience on subjects which affect the practical efficiency of the Church, and the means of defence and extension. Also for the encouragement of a general interest in these and kindred subjects amongst the clergy and laity in different parts of the kingdom."

It is laid down by the committee that only *bonâ fide* members of the Church of England be permitted to address the Congress; that points of theological doctrine and speculation be not selected as subjects of discussion; and that no question be put to the vote.

The following is a list of the Congresses already held: — 1861, Cambridge; 1862, Oxford; 1863, Manchester; 1864, Bristol; 1865, Norwich; 1866, York; 1867, Wolverhampton; 1868, Dublin; 1869, Liverpool; 1870, Southampton; 1871, Nottingham; 1872, Leeds; 1873, Bath; 1874, Brighton; 1875, Stoke-on-Trent; 1876, Plymouth; 1877, Croydon; 1878, Sheffield; 1879, Swansea; 1880, Leicester; 1881, Newcastle; 1882, Derby; 1883, Reading; 1884, Carlisle; 1885, Portsmouth; 1886, Wakefield; 1887, Wolverhampton.

CONSANGUINITY, relationship by blood. [*See* **Marriage**, forbidden degrees of.]

CONSECRATION, setting apart any thing or person for the Divine service. Thus churches, bishops, &c., are

consecrated. The service for the consecration of bishops is in our Prayer Books. [*See* **Ordination.**]

The Consecration, of a Church and churchyard, means the setting them apart from all secular uses, and dedicating them to the service of God. "The ancient manner of founding churches was this: after the founders had made their application to the Bishop of the Diocese, and had his licence, the bishop or his commissioners set up a cross, and set forth the ground where the church was to be built; and then the founders might proceed in the building of the church; and when the church was finished the bishop was to consecrate it, but not till it was endowed; and before, the sacraments were not to be administered in it. The form of service generally (though not of necessity) used, was drawn up by both houses of Convocation, 1712, but did not receive the royal assent." It may be found in Sir R. Phillimore's 'Eccl. Law,' p. 1763.

CONSUBSTANTIATION. The theory adopted by Luther, to explain the mode of Christ's presence in the sacrament. It rejects the theory of a change in the substance of the elements, but holds that the material substance of Christ's body and blood are present together with the elements of bread and wine: there are "the real Body and Blood of Christ, *in* and *under* the bread and wine." In his letter to Henry VIII. he illustrates his theory thus: "The Body of Christ is (the bread still existing) in the sacrament, as fire is in the iron, the substance of iron existing, and God in man, the human nature still existing—the substances in each case being so united that each retains its own operation and proper nature, and yet they constitute one thing."

Of the great formal Confessions of the Lutherans, the Confession of Augsbury simply says: that "the body and blood of Christ are really given with the bread and wine;" the Saxon Confession says: that "in this communion Christ is truly and substantially present, and His body and blood are truly exhibited to those who receive."

Our complaint against Luther, as against Rome, is that he undertook to define at all the mode of Christ's presence in the sacrament. When writing uncontroversially on the subject he frequently uses language which is quite consistent with primitive views.

CONSUETUDINARIUM. One of the Old Service Books which regulated the duties of the various officials of a cathedral or monastery; *e. g.* the heads of some of the chapters in the Consuetudinary of Lichfield are: 1. Concerning the dignitaries established in the church of Lichfield; 2. Concerning the office of the dean; 3. Concerning the office of the precentor; 4. Concerning the office of the chancellor; 5. Concerning the office of the treasurer; 6. Concerning the mode of bell-ringing; 7. Concerning the precedence of the church of Lichfield; 8. Concerning the precedence of the dignitaries; 9. Concerning the dignity of the dean and canons; 10. Concerning the dignity of the five chaplains; 11. The statute of the Lord Hubert, legate of the Apostolic See.

Every cathedral, and every monastery, probably, had its own Consuetudinal: for monastic examples see that of the Benedictine Monastery of Abingdon, and that of Evesham, both quoted by Fosbroke, 'British Monachism,' p. 87, 89.

Trinity Church, Coventry, has two or three curious documents which amount to a kind of Consuetudinal: one of them explains at great length the duties of the deacon attached to the church. (Maskell, 'Mon. Rit.' I. cccxx. note.)

CONVENTICLE. *Conventiculum*, dim. of *conventus*, a little place of meeting, said to have been first applied in mediæval history to the meetings of Wicklif's followers, and subsequently to any meetings of separatists for religious purposes.

CONVENTICLE ACT, passed in

1644 to prevent the holding of conventicles [*see* preceding article]. It enacted that only five persons above sixteen years of age, besides the members of the family, might meet in any house for worship, under severe penalties on those who permitted the meeting to be held in their houses, and on those who officiated at the worship. The act was repealed in the first year of William III.

CONVERSI, the lay brothers of a monastery, who had forsaken the world and taken certain vows; but who were of an inferior status to the choir monks, and generally were the servants of the monastery.

CONVOCATION. For many centuries the Convocations of Canterbury and of York have served the purpose of the Synods of the two provinces; but it is desirable to discriminate between the two things, Convocation and Synod. The Provincial Synod [*see* **General Councils**] is an ecclesiastical assembly, consisting of the bishops with some of their presbyters of the various dioceses of the province, summoned by the Metropolitan, to deliberate and act in ecclesiastical matters. The Convocation is a representation of the bishops and clergy of the province, summoned by the metropolitan at the command of the king, to advise and act in affairs of State. The two things, the Synod and the Convocation, may co-exist. The two assemblies do not necessarily consist of the same persons, but a large proportion of the persons will be *ex officio* members of both bodies. They may meet at separate times; or the Metropolitan may summon the Synod at the same time as the Convocation, and fuse the two meetings into one. Both these methods have been adopted.

In Saxon times the bishops, abbots, and principal ecclesiastics were summoned to the Witenagemot to advise and act in affairs of State; and the archbishops often found it convenient to give to the assemb y the character of a Synod, and transact ecclesiastical business at the same time. After the Conquest the bishops and abbots still formed part of the king's Great Council, but purely Ecclesiastical Synods were held to deal with purely ecclesiastical matters. It was Edward I. who, in seeking to obtain a representation of the different classes of the people, summoned knights of the shire to represent the counties, burgesses to represent the corporate towns, and through the metropolitans summoned proctors from the chapters to represent the cathedral bodies, and proctors from the archdeaconries to represent the rest of the beneficed clergy; so that the bishops and nobles formed one house of parliament, the knights and burgesses a second, and the proctors of the clergy a third house. After this period the metropolitans often gave to Convocation the character of a Synod, but they also often summoned a Synod when there was no Parliament, and consequently no Convocation. Since the Reformation the restrictions imposed upon the clergy by the Act of Surrender precluded the metropolitans from summoning their Synods without the king's licence [*see* **Supremacy, Royal**], and the Convocations, summoned together with every Parliament, have virtually been the Provincial Synods. Convocation was at first organised as an engine of systematic taxation. The general taxation of the country for the expenses of government originated in the demand of the king for voluntary subsidies from time to time to meet special emergencies. Subsidies were demanded separately from the counties and cities, from the dioceses, cathedral chapters, monastic orders, &c. The fair apportionment of these subsidies among those who had to contribute to them required a certain amount of local organisation; and in sending up their subsidies the senders soon took the opportunity to represent to the Government the grievances under which they suffered, and to ask relief from them.

The growth of the Provincial Convocations is chiefly marked by the in-

stitution and development of the principle of representation. There are few traces of it before the pontificate of Stephen Langton. During the thirteenth century the Cathedral Chapters and the Diocesan Synods were consulted separately on taxation. Sometimes archdeaconries acted separately. In these assemblies not only subsidies * were granted to the King, but representatives to the greater assemblies were chosen, and *gravamina* drawn up. In 1225 the archbishop directed the attendance of proctors of the cathedral, collegiate, and conventual clergy, in addition to the bishops, abbots, priors, deans, and archdeacons. In 1254 the prelates refused to include the secular clergy in a money grant without their consent, and a great council was summoned in consequence. At length, in 1283, under Archbishop Peckham, a convocation was summoned to meet in London, "to which the clergy of each diocese, having had carefully expounded to them the propositions made on behalf of the King, shall choose two proctors, and each cathedral and collegiate chapter a proctor, and send them with sufficient instructions, who shall have full and express power of treating with the prelates upon the premisses, and of consenting to such measures as for the honour of the Church, the comfort of the King, and the peace of the realm, the community of the clergy shall provide." This rule of election was then or soon after accepted as a canon, and the body so constituted was the Convocation of the province of Canterbury. That of the province of York is somewhat differently constituted, containing two proctors from each archdeaconry, an arrangement which dates at least as early as 1279. Owing to the unfortunate jealousy between the two primates, the assembling of national Church councils became, after the independence of York had been vindicated by Thurstan, almost impossible. Only when the authority of a legate superseded for the moment the authority of both were any national councils summoned. The most important of these were the councils of 1237, in which the Constitutions of Otho were published, and of 1268, in which those of Ottobon were accepted.

A clause of the Great Charter obtained from John secured the summoning of the archbishops, bishops, abbots, earls, and greater barons personally, and all other tenants-in-chief under the Crown by their sheriffs and bailiffs, to assess aids and scutages when necessary. In the next reign (1295) sheriffs were directed to return two knights from each shire, two citizens from each city, and two burghers from each borough, to attend the Parliament. In 1295 Edward I. completed this system of national representation by issuing writs direct to the bishops severally (instead of the ancient mode of summoning them through the archbishop), requiring each of them to bring his prior, dean, archdeacons, and one fit proctor for the cathedral chapter, and two fit proctors for the diocesan clergy (adopting the principle of synodical representation already established), to consider the affairs of the nation. In truth, what was required of the commons and of the clergy was rather to grant taxes than to give counsel; but the opportunity of united consultation and representation of grievances gave to the rising middle class, and to the body of the clergy, increased political weight; and as the middle class grew wealthy the power of the purse gave the Commons House of Parliament a preponderating influence in the counsels of the Government. Parliaments were then only summoned at irregular intervals, and often sat for only a short time. When the clergy were thus summoned to meet together with Parliament, the archbishops often took the opportunity to hold a Synod; and Synods were held at other times when

* The clergy contributed so many tenths or parts of a tenth. In 1291 a tenth was equal to £20,000. In the time of Henry VII. a tenth of the southern province had sunk to £10,000 (Stubbs' 'Constitutional History').

needed: *i. e.* while the Sovereign exercised his right to summon prelates and clergy to consult on affairs of state, the archbishops still exercised their power of summoning Synods at their discretion.

In the Convocation of 1415 the prelates sat in one place and the clergy in another, which is the earliest instance of their separation into two houses. In the fourteenth century several Convocations were concerned with the doctrines of Wiclif and his followers. From that time to the tenth year of Henry VIII. Convocation was called together irregularly; sometimes with Parliament, sometimes alone; and little important business was transacted except the granting of money subsidies.

On the failure of the councils of the fifteenth century, at Constance and Basle, to effect a satisfactory reformation of the abuses of the Church, the sovereigns took up the task in their several dominions. The ecclesiastical affairs of France were regulated by the "Pragmatic Sanction;" in Germany by the Concordat of Vienna; in Spain, the great minister, Cardinal Ximenes, introduced great reforms; and Henry VIII.'s great minister, Cardinal Wolsey, appears to have aimed at effecting a similar reformation in England. For this purpose he obtained the King's leave to accept a commission from the Pope as *Legate a latere*, and to summon a national Synod. The clergy assembled at his summons, but the step seems to have been disliked by them; and in a short time, nothing having been transacted, the National Synod was dissolved, and the two Convocations met as usual. But though this Legatine Synod effected nothing at the time, it was made the pretext afterwards for an ecclesiastical revolution.

The King having destroyed the Orders of Friars and the monastic houses, then proceeded to plunder the secular clergy, and subject them to his power. It seems to have been Cromwell who suggested one of those cynical acts of tyranny under the forms of law which make tyranny most odious.

The act of præmunire passed in the reign of Edward III. prohibited all persons from receiving into the kingdom, or obeying, a Papal Bull, without the royal permission, under pain of forfeiture of goods and perpetual banishment. This law had been frequently disregarded; moreover, the King had been cognisant of Wolsey's intention to summon a Council as Legate, and had permitted it. Nevertheless, it was determined to use the obsolete law as a weapon by which to increase the royal authority over the clergy.

Proceedings were commenced in the King's Bench by the Attorney-General on the part of the Crown, to bring in the whole body of the clergy guilty of a præmunire for having attended the Legatine Council. The clergy were compelled to rescue themselves from the threatened ruin by consenting (by an act of submission, 1534) to pay an enormous fine of £120,000, equal to £1,500,000 of our money, and to surrender their ancient constitutional liberties to the Crown. The surrender, so far as it relates to the powers of Convocation, may be summed up under four heads: (1) That the Convocation can only be assembled by the King's writ; (2) that when assembled it cannot proceed to make new canons without a royal license, which is quite a separate act from the permission to assemble; (3) that having, with the royal license, agreed upon canons, such canons have no legal force until confirmed by the sovereign; (4) that even with the royal authority no canons are valid which are against the laws and customs of the land and the King's prerogative.

Convocation having suffered no alteration since that time, this may be a convenient place for a brief description of it. England is divided into two provinces—Canterbury and York. The Convocation of Canterbury consists of the bishops of the province, including those of the four Welsh dioceses, who constitute the Upper House; of the

deans of all the cathedrals, and the precentor of the chapter of St. David's, when it had no dean, all the archdeacons, a proctor for each of the cathedral chapters, and forty-four proctors for the parochial clergy, who compose the Lower House. Before the dissolution of the monasteries certain abbots had seats in the Upper House.

The Convocation of York consists of the dioceses of Durham, Carlisle, Chester, Ripon, Manchester, Liverpool, Newcastle, who constitute the Upper House; the deans and archdeacons, one proctor for each chapter, and two for each archdeaconry.* The two Convocations act independently, and might enact different and even conflicting canons; but in transactions of importance, the two Convocations have acted by mutual consent or correspondence, or Commissioners have been sent by the Convocation of York to sit with the Convocation of Canterbury with full power to act for the Convocation of York.

On the summoning of every Parliament the Royal writ is issued to the archbishops requiring them to summon the Convocations. The Archbishop of Canterbury then issues his mandate to the Bishop of London as dean of the province, or in case of vacancy to the Bishop of Winchester as sub-dean; in York, where there is no dean of the province, the archbishop issues his mandate direct to his suffragans; summoning the Convocations to meet in London and York. The proctors for the parochial clergy are elected by those holding benefices, in different ways in different dioceses; *e. g.* in London each of the two archdeaconries chooses two, and out of these four the bishop selects any two to attend. In Sarum the three archdeaconries choose six, and these six select two out of their number. In the northern province each archdeaconry elects two, and all attend. The two Houses sit separately, the Lower House choosing its prolocutor or chairman; * the conclusions of one House are sent to the other for consideration, and the two Houses frequently confer by summoning the prolocutor to the Upper House. And the Lower House has this important privilege, that no resolutions of the Upper House can be passed into synodical acts without the Lower; and *vice versâ*.

The Houses thus assembled under the royal writ are a constitutional part of the State, and should the Crown be pleased to issue to them a license of business, they become an Ecclesiastical Synod, and can proceed to discuss ecclesiastical business, and by their debates and resolutions exercise a considerable influence upon the popular mind. But in order that any of their resolutions should become canons having legal effect, it is necessary that they shall have the consent of the Crown. The position of Convocation then is in ecclesiastical affairs analogous to that of Parliament in State affairs.

The action of Convocation during the Reformation period is of especial importance, as showing the concurrence of the Church with the civil power in that crisis of our national history.

"Upon serious examination," says Fuller ('Church History,' v. 188), "it will appear that there was nothing done in the reformation of religion save what was asked by the clergy in their Convocation, or grounded on some act of theirs precedent to it, with the advice, counsel, and consent of the bishops, and most eminent Churchmen, confirmed upon the past fact, and not otherwise by the civil sanction, according to the usage of the best and happiest times of Christianity."

Mr. Joyce, in his 'Acts of the Church' (p. 86), also says, "At this epoch of our history Acts of Parliament, Royal Proclamations, and Civil Ratifications did not precede but followed in point of time the decisions of the Spiritualty, and were merely auxiliary to the Acts of Convocation;" and in his 'History of Sacred Synods' illus-

* For an account of recent changes in the constitution of the Convocation of York, see a paper by Canon Trevor in the 'Report of the Church Congress at Brighton, 1874.'

trates this general assertion by a list of measures taken by Convocation.

1534. Declaration that the Pope has no greater authority in England than any other foreign prelate.

1536. Forty-nine popular errors complained of, and the ten articles of religion carried.

1539. The Six Articles approved.

1542. First Book of Homilies introduced and authorised; published in 1547.

1543. "Necessary Doctrine and Erudition" confirmed.

1544. The Litany, nearly in its present form, authorised.

1547. Communion in both kinds; Repeal of prohibition of marriage of clergy voted. Edward VI.'s First Service Book approved.

1550. Revision of Litany considered.

1552. Cranmer's Forty-two Articles ratified. Edward VI.'s Catechism authorised by delegates of the Convocation.

1559. It has been usually thought that the alteration of the Prayer Book in the beginning of the reign of Elizabeth, was effected irregularly by a Committee of Divines; but Mr. Joyce has lately discovered a document which makes it seem probable that it was done by an Episcopal Synod.

1562. The Thirty-nine Articles revised, and reduced to their present form.

1603. The Canons (probably collected and arranged by Bancroft) were agreed upon with the King's license. The alterations in the Prayer Book after the Hampton Court Conference were drawn up by the bishops and divines, and though not formally submitted to Convocation, received synodical sanction in these canons.

1661. Occasional Services made: the form of Adult Baptism, and forms for January 30 and May 29. The Prayer Book revised, and adopted in the Act of Uniformity.

In the early part of the following reign Convocation met as usual, but nothing important was transacted till 1640, when the King, Charles I., gave license to make canons and constitutions. Parliament was dissolved 5th May, but some in Convocation alleged that Convocation might continue to sit till expressly dissolved by the royal writ. The question was submitted to the Judges, who decided in the affirmative; but to make all safe a new writ was issued, continuing the Convocation during pleasure. A body of seventeen canons were accordingly made, and were approved by the King in council, and printed by royal authority. One canon affirmed the Divine right of kings, the others dealt specially with popery, heresy, and schism, and required the clergy to take an oath not to bring in any popish doctrine, nor to give consent to alter the government of the Church "by archbishops, bishops, deacons, and archdeacons, &c.," as it stands now by law established. These canons excited a grievous outcry among those who were at this time commencing that revolution which ultimately brought King and Archbishop to the block. There seems no ground for denying that these canons were legally enacted, but they were repealed by the Act of 13 Charles II. With the Long Parliament a new Convocation was assembled, on November 3rd of the following year, but the meetings of the Upper House were prevented by the imprisonment of the bishops, and the Lower House soon after ceased to sit, and the Convocation met no more till the restoration of the Church and Monarchy.

In the difficulties which attended the Restoration, the summoning of Convocation was deferred until some preliminary steps had been accomplished. It met again May 8th, 1661, with royal letters of license, empowering it to consult upon matters relative to the settlement of the Church. The Convocation of York sent deputies to sit and act on its behalf with that of Canterbury, so that the assembly formed a national synod. Its chief work was to revise the Prayer Book, and reduce

it to the form in which it still exists, and to add some special Forms of Prayer, *e. g.* that for the Restoration, &c. The revised book was signed and sanctioned by the whole Convocation. The book was then taken up by Parliament, and appended to the Act for Uniformity in Religion. Canons of discipline were also discussed, but "some powerful influence prevented" Convocation from proceeding with them.

In 1664 a most important change was effected with regard to the privileges of the clergy in Convocation. Hitherto it has been seen the clergy taxed themselves, and the Convocation was always summoned with every new Parliament in order to their giving the customary subsidies; and it is easy to see how important was this constitutional opportunity of presenting their grievances to the Sovereign. Now, however, by an arrangement between Archbishop Sheldon and Lord Chancellor Hyde, the clergy silently waived the privilege of taxing themselves, and submitted to be included in the money bills of the House of Commons. It was stipulated indeed that their ancient privileges should be preserved; but that proved a poor security. Collier, the Church historian, remarked: "Being in no condition to give subsidies to the Crown, 'tis well if their Convocation meetings are not sometimes discontinued, if they do not sink into insignificancy, lie by for want of a royal licence, and grow less regarded when their grievances are offered," and his remarks have been amply verified by the sequel of the history.

During the three years of the reign of James II., although Convocation was assembled with Parliament, the King did not permit it to transact business, knowing that his ecclesiastical measures would meet with nothing but opposition from it.

With the "Convention Parliament," which seated William and Mary on the throne, Convocation was not summoned. And when the Revolution had been completed, and a second Parliament called, still Convocation was not summoned with it according to constitutional practice. Then Parliament itself petitioned the Crown to summon Convocation. This was not done without preparation. First, the Toleration Act was passed allowing Dissenters to hold separatist religious assemblies; next a royal commission was issued to certain persons "to prepare business for Convocation." The cry was raised that the Church was in danger, the popular fear being that, as in Scotland, so in England, it was the King's design to establish Presbyterianism, or at least to modify the Church in that direction. When Convocation met, the Upper House, deprived of the presence of Archbishop Sancroft and other non-juring bishops, was under the influence of the Court; but the Lower House at the very outset showed its opposition to the new government, and its resentment at the attempt to limit its business, and force distasteful measures upon it. Tillotson, a special friend of the King, being proposed as Prolocutor, and supported by the Court party, was defeated, and the proposed alterations were allowed to drop. On the secession of the five non-juring bishops, new men were appointed who were in favour of the views of the Court; and the divergence between the two Houses on political and ecclesiastical questions was greatly aggravated. The Upper House was regarded as Whig and Latitudinarian, the Lower House as Tory and High Church. A bitter contest ensued between them; the object of the Lower House being to obtain increased power and independence in the transaction of its business, without being liable to be controlled at every step by the Upper House. From 1690 to 1700 Convocation was silenced, but the contest was continued in the press with great energy and ability on both sides.

On the accession of Queen Anne, Convocation met again, with license to proceed to business; and at once the

contest between the two Houses recommenced. It was a distinct and well understood attempt to place the Lower House of Convocation in the same relation to the Upper House as the House of Commons to the House of Lords.*

On the accession of George I. Convocation was summoned with Parliament, and the Lower House at once attacked Hoadley, Bishop of Bangor, for unsound teaching in a work which he had recently published; but before the address of the Lower House to the Upper could be prepared, the Government interposed and prorogued the Convocation. From that time down to the present reign Convocation was always summoned with Parliament, but it never received letters of business, and its meetings were merely formal. The Synods of the Church were silenced for 150 years.

"It may well be questioned," says Sir R. Phillimore ('Eccl. Law,' p. 1933), "whether this discontinuance has not worked mischief to the State as well as the Church. Probably if Convocation had been allowed to sit to make the reforms, both in its own constitution and generally in the administration of spiritual matters, which time had rendered necessary, the apathy and Erastianism which at one time ate into the very life of our Church, the spiritual neglect of our large cities at home in England, and of our colonies abroad, and the fruit of these things, the schism created by the followers of Wesley, would not have occurred, and the State would have escaped the evil of those religious divisions which have largely influenced, hampered, and perplexed the legislation of her Parliaments and the policy of her statesmen."

As a part of the Church revival of the present generation it seemed to many to be necessary to obtain a revival of Synodical action; accordingly a Society was formed to promote this end, of which the Bishop of Oxford (Wilberforce) and Mr. Henry Hoare were very active members. Difficulties were raised by the law officers, but disappeared when firmly disregarded; and at length, after an interval of 134 years, the Convocation of Canterbury (Nov. 5th, 1852) resumed its synodical discussion of the affairs of the Church. The revival encountered still greater difficulties in the northern province, which did not resume synodical action till 1861. The hazardous experiment, as it was considered in some quarters, was entirely successful. It was soon found that, notwithstanding the heat of party spirit at that time, the discussions of burning questions by the clergy were temperate and able, and tended rather to allay than to increase differences of view among the clergy, and helped to form public opinion on Church questions. By appointing committees to sit during the adjournments, Convocation was able to deal carefully with a number of important questions. License to frame Canons has been issued on very few occasions, and the time is hardly come for taking full advantage of the royal license, as will appear in the sequel; but Convocation has done some very important Acts which fell within its existing powers. The following are notes of some of the principal of these.

The Convocation which sat together with the Parliament from 1859 to 1865 prepared a Harvest Thanksgiving service; condemned Bishop Colenso's 'Pentateuch' (1873); condemned 'Essays and Reviews' (1864); substituted a modified Declaration for the Oaths before Ordination and Institution, and the Oath against Simony (1865). The Convocation from 1860 to 1868 was largely occupied with debates on Ritualism, and on the ecclesiastical affairs of the South African Churches. The next Convocation, which sat from 1868 to 1874, took up the very important task of a Revision of the

* The Lower House in the Convocation which sat in 1547, the first year of Edward IV., had memorialised the archbishop that they should have a share in the legislature and sit in the House of Commons.

English Translation of the Bible, and [*see* **Bible**] appointed a Committee for the purpose (1870). In 1871 it took cognisance of the Vatican Council, and (1871) passed resolutions to the following effect:—"That the Vatican Council has no just right to be termed an Œcumenical or General Council. 2. That the dogma of Papal infallibility is contrary to Holy Scripture, and the judgment of the ancient Church Universal. 3. That the assumption of supremacy by the Bishop of Rome in convening the Council contravenes Canons of the Church Universal; and finally, 4. That there is one true Catholic and Apostolic Church, founded by our Lord and Saviour Jesus Christ; that of this true Catholic and Apostolic Church the Church of England and the Churches in Communion with her are living members; and that the Church of England earnestly desires to maintain firmly the Catholic faith as set forth by the Œcumenical Councils of the Universal Church, and to be united upon those principles in brotherly love with all Churches in Christendom."

During the session a strenuous attempt was made to obtain a resolution of Convocation in favour of removing the Athanasian Creed from its place in the services of the Church, or to get certain clauses of it suppressed. The result of a long and heated contest was the issue of a Synodical Declaration as follows:—"For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is hereby solemnly declared:

1. "That the confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

2. "That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in the Confession of Faith are to be understood no otherwise than the warnings of Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all."

In this and the following Convocations, following upon a Royal Commission for the revision of the rubrics in the Prayer Book, a new lectionary was drawn up and adopted, and, being sanctioned by the Crown, came into general use. The southern Convocation also agreed to recommend, with respect to the Burial Service, in cases in which the rubric forbids the present service to be used, an alternative service as follows: "On the request, or with the consent of the kindred or friends, it shall be lawful for the minister to use only the following Service at the burial:—The three sentences of the Scriptures to be said or sung on meeting the corpse at the entrance of the churchyard, and after they are come into the church, one or both of these Psalms following, Ps. xxxix. and Ps. xc., then the Lesson, 1 Cor. xv. 20. When they come to the grave, while the corpse is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing, the sentences beginning, 'Man that is born of,' &c., ending with the words, 'fall from Thee'; then shall follow the words, 'Lord have mercy,' &c., the Lord's Prayer, and 'The Grace of our Lord.'

"Whenever either of the two foregoing services be used, it shall be lawful for the officiating minister at his discretion to allow the use of hymns and anthems in the church, or at the grave. Farther it shall be lawful for the minister, at the request, or with the consent in

writing, of the kindred or friends of the deceased, to permit the corpse to be committed to the grave without any service, hymn, anthem, or address of any kind." The Convocation of York assented to these alterations with the exception of the last two sentences.

Some other alterations suggested by the Ritual Commission, and accepted with modifications by the Convocation of Canterbury, may be briefly summed up: that Morning Prayer, Litany, and the Communion Service may be used as separate services at the discretion of the minister. A table to regulate the Collect, Epistle, and Gospel, when a holiday falls on a Sunday. That on occasions sanctioned by the Ordinary, and when there is more than one celebration of the Holy Communion on the same day, the priest may omit the Ten Commandments and the Collect for the Queen, provided that they be always read over on every Sunday and holiday. The necessary number of sponsors to be two, one male and one female, who may be the parents. These proposals were nearly all agreed to. It was, however, in the end felt that, with the present constitution of the House of Commons, it was undesirable to ask the consent of Parliament to these or any alterations, seeing that it was possible that either House might introduce modifications which might, without the possibility of revision by the Church, be passed into Statute Law. In view of this fact, and of the need generally of some better mode of obtaining legislative confirmation of the Acts of Convocation, the Bishop of London (1874) introduced a Bill (since re-introduced by the Bishop of Carlisle) to the effect that "when the two Convocations, by and with the authority of the Queen's Majesty, may have prepared and laid before Her Majesty a scheme for making alterations in and additions to the rubrics and directions contained in the Book of Common Prayer, &c., &c., such scheme, if Her Majesty see fit, shall be laid before both Houses of Parliament; and if neither House of Parliament shall, within forty days after such scheme shall have been laid before it, present an address to Her Majesty praying Her Majesty to withhold her consent from such scheme, or any part thereof, then Her Majesty in Council shall make an order ratifying such scheme, and it shall become law." The Southern Convocation appended to their Report to Her Majesty, a statement that their consent was given to the changes proposed by it upon the condition that no legislative sanction should be sought for them until the Bishop of Carlisle's Bill had become law.

The most remarkable epochs in the history of Convocation are:—1. The sitting of the bishops and other prelates with the temporal magnates in the Parliament. 2. The *præmunientes* clause of Edw. I. summoning proctors of the clergy to Parliament. 3. The division of the *clerus* into two Houses, *c.* A.D 1415. 4. The Act of Submission, A.D. 1534. 5. The arrangement between Lord Chancellor Clarendon and Archbishop Sheldon, by which the right of the clergy to subsidise themselves was abandoned. 6. The accession of William III. and Mary, and their action towards the Church. 7. The immediate prorogation in 1717, to prevent the Lower House from censuring Bishop Hoadley, and the subsequent silencing of Convocation during the reigns of Georges and of William IV. 8. The revival of the Convocation in the present reign.

Gibson's 'Complete History of Convocations' (*facile princeps*, says Sir R. Phill.). Wake's 'State of the Church and Clergy in England.' Lathbury's 'History of Convocation.' Joyce's 'History of Sacred Synods,' and 'Acts of the Church.' Canon Trevor's 'Hist. of the Northern Convocation.'

COPE, an ecclesiastical vestment in the form of a semi-circular cloak with a hood. [*See* **Vestments.**] The examples which remain are all in the shape of a semi-circle of silk or other rich material, with the straight chord

of the semi-circle ornamented with a broad strip of embroidery (often of saints under canopies), which falls down in two straight lines from the neck to the instep of the wearer, fastened across the neck by a large square metal brooch, or by a broad strip of embroidered cloth; and sewn upon the back is a piece of embroidered cloth of some colour different from the cope itself, which represents the original hood. It was worn by all ranks of the clergy over the alb or surplice, in procession, and on other ceremonial occasions. Illustrations of it abound in the illuminated MSS., and on the monumental statues and brasses of the mediæval clergy. Examples of it are represented in the woodcut under the word Procession.

The following list of late monumental effigies in cope is from Haines's 'Manual of Monumental Brasses': A.D. 1521, Christopher Urswick, at Hackney, Middlesex; 1521, John Rede, New College, Oxon; 1525, Warin Penkallynk, Wendron, Cornwall; 1541, Thomas Dallynson, Clothall, Herts; 1545, Thomas Capp, St. Stephen's, Southgate, Norwich; 1548, John White, Warden of Winchester College, Hants; 1550, Thomas Magnus, Sessay, Yorkshire.

In the verso of the title page of Cranmer's 'Catechismus,' which was published about the same time as the First Prayer-Book of Edward VI., the king is represented seated on his throne, delivering a Bible to a group of bishops on his right, who are habited in cope and mitre, and bear the pastoral staff.

After the accession of Elizabeth the cope was commonly used by the bishops on occasions of ceremony, and by the Celebrant, Epistoler, and Gospeller in cathedrals. This use of the cope was embodied in the canons of the beginning of James's reign (1603). It was insisted upon by Laud against the Puritan laxity of the time of Charles I. It was revived at the restoration of the Church and monarchy.

A print by Hollar in Ashmole's 'Order of the Garter,' p. 574, gives an interesting representation of the procession which took place on St. George's Day in the reign of Charles II., in which are seen the choir in cassock and surplice, and the canons and others in embroidered copes. The cope-chest still remains at York and Salisbury. Copes continued to be worn in Durham Cathedral till the end of the last century, and are still preserved in the great semi-circular cope-chest in the vestry. There is also a set of copes at Westminster Abbey which were last worn at the coronation of her Majesty, Queen Victoria.

Its use, as a vestment required by law, has been revived by several of the bishops, and it seems very likely that it will before long come into general use.

CORPUS CHRISTI DAY was a very popular festival of the Middle Ages, instituted by Pope Urban IV. in 1264, in honour of the Sacrament of the Altar. The reserved Host (*Corpus Christi*, the Body of Christ), placed in the pyx, was carried in procession, with a canopy of honour over it, and attended by the clergy and faithful in festal robes, carrying crosses, banners, relics, tapers; and the streets through which the procession passed were strewn with flowers, and the houses decorated with boughs and garlands.

CORRODY, a right of lodging, board, and often of clothing and other specified advantages, in a religious house. It was very common in the Middle Ages to provide for a dependent by purchasing a corrody for him or her. Kings often made a demand on monasteries of royal foundation for corrodies for their nominees; probably the noble families who were the descendants of the founders of monasteries, and continued to be their patrons, defenders, and benefactors, made similar demands. An Act of Parliament of 1 Edward III. enacted that not more than one such burden should be laid by the Crown upon each house. Widows and others seem often to have found a suitable retirement for themselves in the same

way by making a fixed payment, or by giving their property, to a nunnery, on condition of receiving entertainment in the house for the rest of their lives. *E. g.* The Bishop of Bath and Wells, in 1315, bade the Prioress of Cannington to receive the Lady Dionysia Peverell as a border; and again the next year bade her take in the wife and sister of John Ffychet during his absence. See also some unusual instances in Preb Stephens's 'Chichester,' pp. 101-3; also in 'Bath and Wells,' p. 59, of the S. P. C. K. series of Diocesan Histories, also in the 'History of Tandridge Priory,' p. 43. London: 1885.

COUNCILS, THE FOUR GENERAL. [*See* **General Councils.**]

COVERDALE, Miles, Bishop of Exeter, born 1487, died 1568, was born in Yorkshire; educated at Cambridge at the house of the Austin Friars, of which Dr. Barnes was Master. He became a friar; and in 1514 was ordained priest. He was among the first at Cambridge who inclined to the reformed opinions. In 1532 he appears to have been abroad, and to have assisted Tyndale in his translation of the Bible. In 1533 his own version appeared. [*See* **Bible.**] He was Almoner to Queen Catherine Parr, and preached her funeral sermon at Sudley, September, 1548. On 14th August, 1552, he succeeded Harman de Voysey in the See of Exeter; on the accession of Mary was ejected and imprisoned, but released after two years at the solicitation of the King of Denmark, when he joined the English exiles in Holland and Geneva. He was concerned in the translation called the 'Geneva Bible' [*see* **Bible**], which had so great a popularity among the Puritan party. He was the first to translate and compile an English Hymn Book, chiefly from the Latin, for popular (not ecclesiastical) use. On the accession of Elizabeth he returned to England, bringing back with him, like so many of his fellow exiles, some of the principles of the Genevan Reformers. He assisted, however, at the consecration of Archbishop Parker, though, having scruples about the vestments, he wore only a long black gown. In 1563 Grindal, who had a great respect for him, applied to the Secretary of State for him: "It was not well that Father Coverdale, *qui ante nos omnes fuit in Christo*, who was in Christ before us all, should be now in his age without stay or living;" and recommended him for the See of Llandaff, which he refused, but accepted the Rectory of St. Magnus, London Bridge, which he resigned again 1566, and died in the following year; a learned, simple, pious father of the Reformation.

CRANMER, Thomas, Archbishop of Canterbury, born, 1489; died, 1555; was born at Aslacton, Notts; educated at Jesus College, Cambridge, of which he became fellow. He took holy orders as a condition of his fellowship, but had no cure of souls; he took his degree of doctor in divinity; but he is to be regarded at this period as rather a lawyer than a divine, and his life was that of a college fellow residing in the university and taking pupils. The epidemic called the sweating sickness in 1528 had driven many from the university, and Cranmer went to the house of the father of two of his pupils, a Mr. Cressy of Waltham Abbey. The king came to stay at a house belonging to the Abbot of St. Alban's at Tytenhanger, and two of his household were quartered upon Mr. Cressy: these two were Dr. Gardiner (afterwards Bishop of Winchester) and Dr. Fox, who were both employed by the king in his government, and had both been engaged at Rome in the affair of the king's divorce. The conversation turning on the latter subject, Cranmer threw out the opinion that the proper way to proceed in the matter was not to seek a divorce from the marriage, but to assume that the marriage was null and void from the beginning, on the ground that marriage with a brother's widow being forbidden by Scripture, the papal dispensation for Henry's marriage with Katherine could have no force. Gardiner, it is said, repeated Cranmer's

suggestion to the king, who was struck with it, sent for Cranmer, and engaged him in his service in the matter of the divorce. He was provided for, as other men in his position were, by several preferments; he was made one of the royal chaplains, held the archdeaconry of Taunton, and some other benefice whose name is unknown. First, the king required him to write a treatise on the marriage maintaining the view he had started; then the treatise was sent to the two universities, and Gardiner, Fox, Cranmer, and others were sent to maintain it in discussion. Cranmer is said to have shown considerable skill in the disputation. Shortly an embassy, headed by the Earl of Wiltshire, the father of Anne Boleyn, was sent to Rome on the business, and Cranmer was one of the advocates in his train. Cranmer was known to be rising in the royal favour, and the pope conferred on the rising statesman the lucrative and honourable appointment of Penitentiary of England. From Rome Cranmer was sent, still on the same business, to negotiate in Italy, France, and Germany. In 1532 he was sent as the head of an embassy to the Emperor of Germany, and while here he contracted marriage with the niece of the reforming scholar Osiander. The marriage was not a legal marriage, not one which he could avow; but it was such a "morganatic" marriage as many of the clergy throughout the Middle Ages did contract.

On the 22nd of August, 1532, the Archbishop Warham died. Gardiner, now Bishop of Winchester, as, after Cromwell, the king's ablest and most trusted minister, no doubt aspired to the primacy; but Cranmer already rivalled the older minister in the royal favour, and the king, probably thinking that he would more readily than another lend himself to the king's wishes on the dissolution of his marriage, determined to make him archbishop. Sending his new wife secretly to England, he followed her after some little delay, and found that the bulls for his consecration had been already obtained from Rome. These were according to the existing forms and precedents on the election and consecration of a bishop; but the intention of the English Church and nation to repudiate the papal supremacy created an obstacle in the way of taking oaths "to maintain and defend against all men the royalty of St. Peter, and the rights, honours, privileges, and authorities of the pope and his successors;" and the king's conduct towards Wolsey might justly make Cranmer afraid of the possible consequences of accepting any papal bulls whatever. He stated his difficulties to the king, who referred him to the lawyers, and under their advice he went through all the usual forms, with the addition of a formal protest as to the sense in which he accepted them. He was consecrated 30th March, 1533.

He was soon called upon to do the work for which the king had made him archbishop. On 25th May, 1533, he married Henry to Anne Boleyn. An Act of Parliament had already made appeals to Rome illegal, and had defined that all "causes of matrimony and divorce, &c., either commenced, or depending formerly, or which hereafter shall commence, in any of the king's dominions, should be heard, discussed, and definitively determined within the king's jurisdiction and authority, in the courts spiritual and temporal of the same."

Convocation in April gave a decision by a large majority that the pope had no power to grant a dispensation to marry a deceased brother's wife, and that Katherine had been the wife of Prince Arthur. On the 11th May Cranmer held a Court at Dunstable for the trial of the question of the validity of the marriage; the king appeared by proxy; the queen, not recognising the jurisdiction of the Court, failed to appear, and was pronounced contumacious; and on the 23rd Cranmer pronounced the marriage null and void *ab initio*. The decision was very unpopular, for people naturally sympathised with the injured queen, and

Cranmer shared in the unpopularity; the king also, having obtained from him the service he required, treated him with neglect; and the archbishop turned his attention to the affairs of his see and province.

In May, 1536, the archbishop was needed for another divorce. The new queen was the hope of the rising Reform party, and consequently the dread of the Papal party; she was ambitious of power, and had provoked the enmity of Cromwell by threatening him with the loss of the king's favour. The king was already growing tired of his new wife. Cromwell and Gardiner brought accusations against her of infidelity to the king. A council was summoned, and the accusations were laid before them. They found the queen guilty, and the king condemned her to the block. Cranmer was suddenly summoned to London; on his arrival he heard that the queen was a prisoner in the Tower. His first impulse was to visit the king, but on calling his barge he was told that the king had commanded that he should keep himself in readiness at Lambeth; he was virtually a prisoner in his own house. He wrote a letter to the king full of kindly sentiments of pity for the queen, but ending with a promise of devotion and obedience. On the 16th he received information and instructions, and on the 17th, at Lambeth, in the presence of an assemblage of the king's counsellors, he pronounced—again not a divorce, but—a declaration that, "for certain just and lawful causes lately brought under his cognisance," the king's second marriage "had always been without effect." The explanation offered is this, that it had been made known to Cranmer that the king had been intimate with Mary Boleyn, the elder sister of Anne, and that he acted upon a canon which declared the marriage with Anne to be therefore unlawful.

In 1535 the archbishop instituted a visitation of his province, but was opposed by Gardiner, Bishop of Winchester, and by the Bishop of London, on the ground that in his claim as primate to visit other dioceses than his own, he was violating the Act of Supremacy. We may suspect that Gardiner's jealousy of Cranmer's appointment over his head was already showing itself in this attempt to escape from under his authority. Cranmer desisted, and the matter dropped. Cranmer does not appear indeed to have had much weight in affairs of State. Cromwell was still the all-powerful minister, and as vicar-general wielded the supremacy, and transacted the affairs of the Church over Cranmer's head: for example, Cranmer had nothing to do with the Act for the dissolution of the smaller monasteries, or with the shameful business of the visitation of the greater houses, and the procuring of their surrender; his dislike of the Act of Six Articles did not prevent its passing, and his having to separate from his wife in consequence. After Cromwell's death Henry acted as his own minister, and Cranmer was no longer one of his political agents; he took only that part in public affairs which his primacy required.

At length his opponents in the Council endeavoured to ruin him. They accused him of silencing all preachers except the favourers of religious innovation, of being in correspondence with the foreign reformers, and of giving other indications of an ecclesiastical policy opposed to that of the king. But the king himself made Cranmer acquainted with the accusation, and issued a commission to enquire into the conspiracy and punish the accomplices. From this time till 1545 the archbishop lived in peace; but in that year some members of the Council accused him of conduct which, by favouring heresy and innovation, threatened the kingdom with the same distractions which had befallen in Germany. The king allowed them to summon him before them; but on their committing him to the Tower, he produced *the king's signet ring*, which called the cause into his own presence, and there Henry honourably acquitted him, and Cranmer again fell.

back upon the routine of his office, and his studies with Ridley his chaplain.

Henry, on the approach of death, included Cranmer among the executors of his will, and among the regents of the kingdom during Edward VI.'s minority, while he excluded Gardiner from these trusts.

On Edward's accession the Council of Regency conferred the title and power of Lord Protector on the Earl of Hertford, afterwards Duke of Somerset, who was soon invested by the boy king and a careless Parliament with almost despotic power. Under Somerset the spoliation of the Church was continued by the suppression of the chantries, and the appropriation of cathedral dignities to lay uses, and simoniacal transactions; and under his patronage Genevan and Zwinglian influences continued to leaven the teaching of many of the bishops and clergy. Cranmer desired to suspend any further changes in religion during the king's minority, and tried to retard the progress of the ultra-reformers; but again he had not sufficient firmness and force of character to exercise much influence on the course of events.

The first Prayer Book of Edward VI., which may be regarded as the work of the previous reign, was no sooner published than the second book was begun, which represented the views of a more advanced school of reformers; and this was not generally in use before it was suspended with the intention of still further changes. Cranmer's own opinions changed during this period, or a change of opinion which had been gradually taking place was now openly avowed. At the beginning of the new reign Cranmer took out a new licence from the king for the exercise of his metropolitan jurisdiction, and required his suffragans to do the same; the effect of which was to place the bishops under the legal control of the archbishop; and next, under the influence of Cranmer, a commission was formed to make a general visitation of the kingdom. Gardiner and Bonner opposed it on the ground that the supremacy was personal to the king, and could not be lawfully exercised during the king's minority, and both were deposed and imprisoned.

On the death of Edward the archbishop at first opposed the Duke of Northumberland's proposal to divert the succession to Lady Jane Grey; but was at last induced to yield to the dying young king's wishes, and concurred with the rest of the Council of Regency in the unlawful act. In consequence, on the accession of Mary, Cranmer was called before the Council and sent to the Tower. Convocation was summoned (Sept. 6, 1553), together with Parliament, and a discussion took place on some of the chief doctrines in dispute. But a discussion in the absence of the chief defenders of the Reformation was so manifestly unfair, that it was arranged that the discussion should be re-opened at Oxford,—Cambridge being invited to send delegates,—and that Cranmer, Ridley, and Latimer should be permitted to state and defend their cause before Convocation and the universities.

November 13th, Cranmer was arraigned at Guildhall for treason in his action with respect to Lady Jane Grey, attainted, and condemned.

In March, 1554, the discussion began at Oxford. The questions to be disputed had been drawn up in three propositions. The Committee of Convocation, charged with the maintenance of the old doctrine, were to defend, and the three reforming bishops were to oppose, the following propositions:

1. In the sacrament of the altar, by virtue of the Divine word uttered by the priest, the natural body of Christ, conceived of the Virgin Mary, is really present under the species of bread and wine, and also His natural blood.

2. After consecration, the substance of bread and wine no longer remaineth; neither any other substance, save only the substance of Christ, God and man.

3. In the mass there is a life-giving propitiatory sacrifice for the sins of as well the dead as the living.

What Cranmer wrote on these points

may be found in his original Latin among the documents at the end of Collier's 'Ecclesiastical History,' and a translation of it by Grindal is given in most of the histories. The disputation which ensued, maintained by Cranmer single-handed, with great learning and skill, may be found under the name of the Disputation with Chidsey. A further disputation with Harpsfield is given in Cranmer's 'Remains.' The result of the Oxford disputation was, that Cranmer, with Ridley and Latimer, were condemned as heretics. These proceedings were found, however, to be beset with legal difficulties, and were not prosecuted any further. The archbishop continued two years in custody at Oxford, during which time great exertions were made to induce him to recant.

At length England was reconciled to Rome, and a commission was issued by the pope for the trial in due ancient form of the accused bishops. On 12th September, 1555, the archbishop appeared before the Commissioner, Brooks, Bishop of Gloucester, in St. Mary's Church, Oxford; condemnation was a foregone conclusion. On 14th February, 1556, he was formally degraded, and handed in a formal appeal to the next general Council. And now comes the least pleasant part of Cranmer's history. Friends urged him to make some submission to the queen and the pope, and held out hopes of being able to save his life. He signed a brief document: "Forasmuch as the king and queen's majesties, by consent of their Parliament, have received the pope's authority within this realm, I am content to submit myself to their laws herein, and to take the pope to be the chief head of this Church of England, so far as God's laws, and the laws and customs of this realm, will permit." After this first *submission* two others of like tenor were followed by an equivocal admission of belief in "all articles of the Christian religion and Catholic faith as the Catholic Church doth believe, and hath ever believed from the beginning." But next the agents of the foreign Catholic party appear upon the scene. Two Spaniards were now holding in Oxford the divinity professorships which Peter Martyr and Bucer had held in Edward's time. They approached Cranmer with the offer of pardon if he would sign a recantation: "You have only to put a few words on this little leaf of paper, and life and wealth are yours." The document which he signed is a full recantation of his "errors," a full confession of belief in the papal supremacy, transubstantiation, and purgatory, and generally an acceptance of all that "the Catholic Church and the Church of Rome holdeth and teacheth."

It did not much matter what he signed after that; and a day or two after he signed another document, in which he says: "I confess my unthankfulness against the great God; I acknowledge myself unworthy of all favour and pity; but not only of human and temporal, but divine and eternal punishment worthy; for that I exceedingly offended against King Henry VIII., and especially against Queen Katherine his wife, when I became the cause and author of the divorce, which offence of a truth was the source of all the evils and calamities of this realm. Hence so many slaughters of good men; hence the schism of the whole kingdom; hence heresies; hence the destruction of so many souls and bodies, which it bewilders my mind to think of. But after this commencement of mischief, I confess that I opened a great inlet to all heresies, of which myself acted as the chief doctor and leader. First of all, indeed, it most vehemently torments my soul that I did dishonour to the holy sacrament of the Eucharist with so many blasphemies and reproaches, denying Christ's body and blood to be truly contained under the species of bread and wine," &c., &c.

The unhappy man was waiting for a pardon as the result of this utter humiliation, when on the 21st March, 1556, he was led to the Church of St. Mary, there to read his recantation,—a seventh

document put into his hands for that purpose on the previous evening,—and then to be carried to the stake. It is possible that even then he might expect that at the very stake he would receive his pardon; it is more probable that at length he recognised that after having thus humiliated him, and discredited the Reformation through him, the queen was resolved finally to let him suffer. So, standing on a platform in front of the pulpit of St. Mary's, he began to read the recantation which had been dictated to him; but after a general confession of faith, when he should have gone on with the recantation of error, he quitted the words of the document, and proceeded thus: "And now I come to the great thing that so much troubleth my conscience more than anything that ever I did or said in my whole life, and that is the setting abroad of writings contrary to the truth, which now here I renounce and refuse as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be, and that is all such bills and papers as I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore; for may I come to the fire it shall first be burned." At first there was an astonished silence, then an outbreak of interruptions and abuse. Cole the preacher cried out, "Stop that heretic's mouth and take him away." There was a rush to the scaffold to drag him down; the sheriff interfered, and Cranmer was led to the stake. According to his promise, he stretched his right hand into the rising flames, and with mingled exclamations of "O this unworthy hand!" and "Lord Jesus, receive my spirit," he died that cruel death which posterity has been charitably willing to regard as a martyrdom.

It is greatly to Cranmer's credit that he had no share in the iniquitous proceedings by which the greater monasteries were suppressed, and that he protested against the misappropriation of their revenues. In the promotion of a new translation of the Bible and in his favouring its publication he played a creditable part; and in the drawing up of the Forty-two Articles of Religion; and his temper made him a fitting moderator between the traditions of the ancient Church and the innovating zeal of the new religionists. In the preparation of the new Prayer Book in the latter years of Henry, which was published in the second year of Edward, he no doubt took the prominent part which his office demanded; but Ridley rather than Cranmer was the theologian of the Reformation. The draft of the new set of canons, the 'Reformatio Legum Ecclesiasticarum,' was more within the range of Cranmer's previous studies, and he is said to have had a principal hand in it; but again it is characteristic that he had not influence enough to get so necessary a part of the work of the Reformation as a body of reformed canons passed into law. He was a man of very respectable powers and attainments, amiable, placable, well-meaning, who would have been a highly respectable archbishop in ordinary times; but he had neither the learning nor statesmanship to conduct the Church through such a revolution, nor the courage and force of character needed to contend with the strong-willed king and his unscrupulous ministers. It is greatly owing to his misconception of the rights of the Crown, and to his want of statesmanship in dealing with the question, that the supremacy was allowed to be established with such absolute authority, and to be exercised in such a way, as to establish precedents which have put the Church at a disadvantage ever since.

Authorities: — 'The Remains of Thomas Cranmer,' The Parker Society. 'Life and Death of Cranmer,' The Camden Society. Dean Hook's 'Lives of the Archbishops of Canterbury.'

CREDENCE (Italian, *credenza*, a

sideboard or buffet). Used to place the bread and wine upon before the time when they are to be offered in the Eucharistic service; used also to hold the cruets and other things made use of in the service.

It was sometimes a table placed against the wall; often it was an ornamental arched recess in the wall of the sacrarium, near the altar, divided in two by a thin shelf of stone; in the bottom of the lower compartment is a drain, into which the water was poured with which the priest's hands and the sacred vessels had been cleansed. There are examples in our churches of all ages from twelfth century downwards. Their use was revived, in the time of Charles I., in the shape of a movable side-table of wood; examples of that period remain at Manchester, Oxford, St. Michael's, Islip, Battle, Queensborough, Cobham, Chipping Warden. They have been revived again very generally in the present generation.

CREEDS, THE (*Credo*, I believe). A creed is a brief summary of the chief articles of the Christian Faith. Such summaries have existed from the very beginning of Christianity. They were in early ages connected with baptism rather than with worship; and it is a probable conjecture that they were first drawn up for the use of adult converts who were being prepared for baptism; first, as a systematic syllabus of instruction, then as a formal confession of faith, previous to baptism; and lastly, as a convenient formula to be retained in the memory. Being thus taught to all the baptised, and not at first put within the reach of others by being committed to writing, they served the further purpose of a secret watchword by which Christians were able to recognise one another.

Our Lord's formula of baptism "in the Name of the Father, and of the Son, and of the Holy Ghost," seems to have formed the basis of the creed, for all the ancient creeds are formed on this framework; they consist of three paragraphs, the first relating to the Father, the second to the Son, and the third to the Holy Spirit; they agree with the apostolic teaching as recorded in the Acts of the Apostles in putting forward only the facts of the Divine Being and of the work of God for man's redemption.

There are indications in the New Testament that such a creed existed in apostolic times, and that it was from the first connected with baptism. For example when the Ethiopian eunuch asked Philip, "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he baptized him" (Acts viii. 36–38). St. Paul seems to allude to such a creed when he reminds the Romans (vi. 17), of "the form of doctrine which was delivered to them;" and when he exhorts Timothy (II. i. 13), "to hold fast the form of sound words which thou hast heard of me."

There was a very ancient tradition that such a creed had been issued by the apostles. Clemens Romanus says, "The apostles while yet together by joint consent, composed that creed which the Church of the faithful now holds." Irenæus says, "The Church received from the apostles and their disciples this faith in one God the Father Almighty, &c." Tertullian affirms that "It descended to us from the beginning of the Gospel." St. Ambrose says, "It was made by the twelve apostles." St. Jerome calls it "The symbol of our faith and hope delivered from the apostles."

When we come to search for this creed in the early writings of the Church, while we find many traces of the existence of some recognised form of words, we soon become aware that from some very brief early form, the creed underwent a process of gradual expansion, differing in different Churches, so that we have existing side by side many different forms of the creed, some expressing one article of the faith more,

and some less fully; some inserting an article of the faith which is not in others; but all harmonious expressions of the same common faith.

We find little more evidence than that of scattered phrases which indicate the existence of a formal creed, until we come down to the time of Irenæus, Bishop of Lyons (A.D. 180), the pupil of Polycarp, the pupil of St. John the Apostle. In his work 'Against Heresies' (i. 10) we read as follows:—"As to the Church, dispersed as she is through the whole world, yet having received from the apostles and disciples the faith in One God the Father Almighty, who made the heavens and the earth, and the seas and all that is therein; and in one Christ Jesus, the Son of God, Who was made flesh for our salvation; and in the Holy Ghost, Who by the prophets declared the Economies and the Advents, and the Birth of a Virgin, and Passion, and the Rising from the Dead, and the bodily Ascension into heaven, of the beloved Christ Jesus our Lord, and His Coming from the heavens in the glory of the Father, to sum up all things, and to raise up all flesh of all human nature; that to Christ Jesus our Lord and God, and Saviour and King, according to the good pleasure of the invisible Father, every knee may bow of things in heaven and on earth, and under the earth, and that every tongue may confess to Him, and He may administer just judgment to them all; that is, may both send into the everlasting fire the spiritual things of wickedness, as well as angels that have transgressed and passed into revolt, as the ungodly, and unjust, and lawless, and blasphemous among men; and also to the righteous and holy, and to such as have kept the commandments and persevered in His love, whether from the first or after repentance, may freely give life, grant incorruption and compass for them eternal glory.

"This preaching and this faith, the Church, as we said, dispersed as she is in the whole world, keeps diligently as though she dwelt but in one house; and her belief herein is just as if she had one soul only and the same heart, and she proclaims and teaches and delivers these things harmoniously as proceeding from one mouth."

In some other places in the same work there are other summaries of the creed which are evidently based on the same formula, of which the above is a paraphrastic statement.

The creed which can be gathered from Tertullian (De Præscriptione Hæreticorum xiii.), about A.D. 200, is as follows:

"I believe in one God, the Creator of the world, who produced all out of nothing, and in the Word, His Son, who through the spirit and power of God the Father descended into the Virgin Mary, was made flesh in her womb, and born of her; was fixed on the cross; was dead and buried; was taken into heaven and sat down at the right hand of God. He will come to judge the wicked to eternal fire. And on the Holy Spirit sent by Christ. And that Christ will, after the revival of both body and soul with the restoration of the flesh, receive his holy ones into the enjoyment of life eternal and the promises of heaven." This also seems to be a paraphrase rather than a literal statement of the creed.

The creed of the Churches of Italy, as given by Ruffinus, about the year 390, is as follows:

"I believe in God the Father Almighty, and in Jesus Christ, his only Son, our Lord; who was born by the Holy Spirit of the Virgin Mary; was crucified under Pontius Pilate, and buried; on the third day he rose again from the dead; He ascended into heaven; He sits at the right hand of the Father, whence He shall come to judge the quick and the dead; and in the Holy Ghost; the Holy Church; the Remission of Sins; and the Resurrection of the Flesh."

The earliest occurrence of the "Apostles' Creed," exactly as we now have it, is in a work by Pirminius, who

appears to have lived some time in France, though he died in Germany in 758; and the creed has been used in the Western Church without variation down to the present time.

The history of the "Nicene Creed" has been partly given in the article on **Councils**. At the Council of Nicæa (A.D. 325), Eusebius, Bishop of Cæsarea, one of the presidents of the Council, recited the creed of his Church. This was adopted as a basis of agreement, and slightly modified by the addition of the words, "of one substance with the Father," and finally accepted by the Council in the following form:

"We believe in one God the Father Almighty, the Maker of all things visible and invisible. And in our Lord Jesus Christ, the Son of God, Only-begotten of the Father, that is, of the substance of the Father; God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, by Whom all things were made, of things in heaven and in earth; Who for us men and for our salvation came down from heaven, was incarnate, was made man, suffered, rose again the third day, ascended into the heavens, and He will come to judge the living and the dead. And in the Holy Ghost."

It is usually said that the latter clauses of the creed were added by the Council of Constantinople, but this seems to be very doubtful. [*See* **Councils.**] It is certain that the last paragraph, in its extended form, appears in a work of Epiphanius, seven years before the date of the Second Council. And it seems certain that the full form of the creed did not receive formal conciliar recognition till the Fourth Council at Chalcedon. There are two possible explanations. One, that the fuller creed was known to the Fathers at Nicæa, but that they only fully recited and dealt with so much of it as was under dispute, and contented themselves with indicating the last paragraph by the recital of its first clause. The other is, that while the form adopted at Nicæa was that of the Church of Cæsarea, the Church of Constantinople had a fuller form, viz. that given us by Epiphanius; that the former part of this was modified in accordance with the Nicene definitions; and that the shorter and the longer forms went on side by side, and perhaps other forms besides, as they had done for years past, all alike accepted as correct expositions of the faith. After the longer form had been brought forward and tacitly approved at Chalcedon, it was frequently brought forward at Synods and Councils, and by the year 540 had become the generally accepted form of the Nicene symbol.

The only subsequent modification of it was the introduction of the *filioque* —"proceeding from the Father and the Son"—whose history also is obscure. It has been usually said that the first recorded instance of its use was when Reccared, King of the Goths, at the Third Council of Toledo, in 589, called to formulate the national renunciation of Arianism, recited a Confession of Faith before the assembled Fathers, in which occurs the sentence, "The Holy Ghost must also be confessed by us, and we must preach that He proceeds from the Father and from the Son, and is of one substance with the Father and the Son." Afterwards, as standards of this faith, he recited a Latin form of the shorter Nicene Creed, and then of the longer form, with the addition of the words *et filio*—"and from the Son." It was not likely that Reccared's religious counsellors would have advised him on such an occasion to make a deliberate addition to the received creed; it would seem that the supposed addition excited no objection or even comment; the conclusion indicated is, that the creed was already known in this form by the Spanish Church. In fact, the confession of faith appended to the *Acta* of the First and again of the Second Council of Toledo, includes the *filioque*.

By whom and when it was introduced still continues unknown; but it is a

plausible conjecture that it was one of the numerous developments which were being made in the Nicene symbol, between the fourth and the sixth centuries, without any general conciliar authority, and which depended for their authority upon their general acceptance by the Churches. This particular development has an exceptional history; it was gradually adopted in the West, and gradually excited disapprobation in the East. A Western Council at Aix-la-Chapelle, 809, sanctioned it, and the *Eighth Council of Constantinople, 869*, condemned it; and finally it became one of the grounds of separation between these two great portions of Christendom. (See 'Church Quarterly Review,' vol. iii. p. 421.)

The origin and date of the **Athanasian Creed**, or Hymn, are subjects of dispute. Waterland (Hist. Ath. Creed) concludes that it originated in Gaul, assigns it to about the middle of the fifth century, and suggests Hilary, Bishop of Arles, as its possible author. Dr. Lumby, in the 'Prayer Book with Commentary' (S.P.C.K.), says, that though the language is ancient [much of it may be found in Augustine], and though there are proofs of the existence of parts of it at an earlier date, yet it was not brought together *in the shape in which we have it* till the beginning of the ninth century. In the course of that century it was well known in Gaul, Spain, and Northern Italy, and was probably introduced into England also. In the pre-reformation Church it was read in church every Sunday. In the First Book of Edward VI. its use was limited to six great festivals. In the Second Book of Edward VI. its use was extended as it is still retained.

The Church did not of its own motion elaborate this creed, and force it upon all men to be believed. During the fourth, fifth, and sixth centuries, one erroneous doctrine after another arose and spread, and troubled the minds of the faithful; and the authorities of the Church intervened to oppose these errors and preserve the ancient orthodox faith. One disputed point after another was fully considered, and the truth with respect to it was carefully defined. The Athanasian Creed is a summing up of the results of three centuries of controversy. And the value of such a guide to men's speculations upon these difficult questions, and such a caution against plausible errors, has led to the adoption of this creed in the public services of the Church.

There are two classes of objections to the creed on the part of perfectly orthodox Christians.* Some object to the doctrinal statements, not as inaccurate, but as unnecessary and undesirable dogmatising on questions of the most difficult and mysterious nature. The answer to this objection is that the creed enunciates the two fundamental doctrines of Christianity: the doctrine of the Trinity of Persons in the Godhead, in verse 3, and of the Incarnation of the Second Person, in verse 30; and that in its further statements on these two doctrines it does nothing more than put forth the orthodox statements which have been received by the whole Church in correction of actual heresies.

The other class of objections is directed to the "damnatory" or condemnatory clauses. To these it may be answered that they are based upon our Lord's own words, "He that believeth and is baptised shall be saved, and he that believeth not shall be damned" (Mark xvi. 16). When the disciple asks what it is which he is required to believe, the Church, the Witness and Keeper of Holy Writ, replies, "in God and in Christ," or, more fully, "in the triune God and in the Incarnate Son." It does not require him to enter into further speculations; but if further asked how the mysterious doctrines of the three Persons in one God, and of the union of the two Natures in one

* There are two other classes of objectors: those who disbelieve the statements of the creed, and those who dispute that salvation depends upon belief at all; with them this is not the place to argue.

Christ, are to be held, it goes on to deliver the statements which the Church has had occasion to make on these points.

Archbishop Secker says, "The condemnation belongs not to all who cannot understand or cannot approve every expression of it, but only to such as deny 'the Trinity in unity' or 'three Persons in one God.' This alone is said to be the 'Catholic Faith.' The words that follow after, 'for there is one Person of the Father,' and so on, are designed only to set this forth more particularly," &c.

"'Whoever desires to be in a state of salvation' (Quicunque vult salvus esse), 'before all things it is necessary that he hold the Catholic Faith,' doth not mean that true faith is *more necessary* than right practice, and is to be first learnt in order to it. . . The intention, therefore, of the creed, as well as of our Lord in the Gospel (Mark xvi. 16), is only to say, that whoever rejects the doctrine of it from presumptuous self-opinion, or wilful negligence, and doth not afterwards repent of these faults, particularly if he is made sensible of them, or, if not, at least in general among his unknown sins, the case of such a one is desperate. But if want of information, weakness of apprehension, or even excusable wrongness of disposition, should make him doubt or disbelieve any, or the main part, of this creed, nay, which is utterly a worse case, the whole revelation of Christianity, though we pass judgment on his errors without reserve and generally on all who maintain them, yet personally and singly we presume not to judge of his condition in the next world. To his own master he standeth or falleth" (Rom. xiv. 4). Westcott's 'Historic Faith,' Hort's 'Two Dissertations.'

CROMWELL, Thomas, Earl of Essex, was the son of a blacksmith at Putney. While a young man he went abroad, and there picked up some education. At Antwerp he was engaged as clerk—*i. e.* secretary—to the English factory; afterwards served as a soldier under the Constable of Bourbon, and was present at the sack of Rome. While in Italy he had an opportunity of assisting the escape from capture by the French of John Russel, afterwards Earl of Bedford, who was a secret emissary of King Henry VIII., and this laid the foundation of his future fortunes. Returning to England, he was taken into Wolsey's household, and became one of the great minister's most trusted servants. When Wolsey was impeached of high treason in the House of Commons, Cromwell, who was a member, defended him with great skill and eloquence; and his ability, together with the generosity of his defence of his old master, gained him great reputation. On the Cardinal's disgrace he recommended Cromwell to the king's service. He soon became the king's most trusted minister. It was he, apparently, who suggested to the king the monstrous tyranny of making the whole body of the clergy guilty of a præmunire in order to coerce them into the surrender of the liberties of the Church. He was the chief director of the work of bribing and terrorising the heads of the religious houses into their surrender into the king's hands. The beheading of the Abbot of Glastonbury, and the hanging at the gate of his own monastery of the Abbot of St. John's, Colchester, though cloaked with a pretext and executed under forms of law, were sheer murders, and were done under the direct orders of Cromwell. He was rewarded with a large share of the plunder, and the title of Lord Cromwell of Okeham. When the severance with Rome had been completed, and the king's supremacy acknowledged, he made Cromwell (18th July, 1536), under the title of Vicar-General, the actual wielder of the royal supremacy; and in that capacity he sat in Convocation, taking precedence of the archbishop as the king's representative. In 1539 he was made Earl of Essex. The king had hitherto heaped upon him offices, wealth, and honours; but his capricious

temper took a new turn. Cromwell's rivals at Court began to gain the king's ear; the king's distaste for Anne of Cleves, through whom Cromwell had hoped to strengthen at Court the Reform interest and his own, is said to have completed his ruin. The king crushed his able and unscrupulous instrument with as little ceremony as he himself had shewn to his victims. He was arrested at the Council board; a Bill of Attainder was passed against him in Parliament; and he was beheaded on Tower Hill, 28th July, 1540.

CROSIER = a crook staff, is a name properly given to the **pastoral staff** which is one of the insignia of a bishop; it is often improperly used for the staff borne before an archbishop; the former terminates in a curved crook, while the latter terminates in a cross.

There is some question as to the date at which archbishops began to use the cross-headed staff in addition to the crook. Dr. Rock says at the end of the eleventh century. But the seals of Archbishops Anselm, Ralph, Thomas Becket, Richard, and Boniface have a crook, that of Peckham and all his successors a cross-staff, from which it would seem that our archbishops did not adopt it till about 1275.

CROSS. It seems to have been the custom to erect a tall cross in every churchyard. The Emperor Justinian made a law (probably legalising an existing custom), "that none shall presume to erect a church until the bishop of the diocese hath first been acquainted therewith, and shall come and lift up his hands to heaven, and consecrate the place to God by prayer, and erect the symbol of our salvation, the venerable and truly precious rood" (Sir R. Phillimore, 'Eccl. Law,' p. 1761). Accordingly, the service for the consecration of a churchyard, in the old Pontificals, involves the existence of a cross, though from the pictorial illustrations it would seem as if the cross were sometimes only a temporary erection of wood.

Examples of such crosses still exist of all dates from Saxon downwards; and mutilated remains of them—the base and part of the shaft—exist in a very large number of our old churchyards; it would seem that every churchyard had its churchyard cross down to the time of the Reformation. An Irish canon of the eighth century, published by D'Achery, seems to indicate their meaning; it directs that a cross shall be set up wherever there is consecrated ground to mark the limits as well as the sanctity of the place. One of the constitutions of William of Blois, Bishop of Winchester, made in 1299, says: "Let a handsome cross be erected in every churchyard, to which the procession shall be made on Palm Sunday." [*See* **Palm Sunday**.] When erected it was the duty of the churchwardens to keep them in repair, and their condition forms one of the subjects which it was the duty of the churchwardens to present at the regular archdiaconal and episcopal visitations: *e. g.* among the presentations of the churchwardens of Wadsworth, Yorkshire, in A.D. 1481, is this: "The cross in the churchyard is broken" ('York Fabric Rolls').

The destruction of these beautiful and interesting monuments is not to be attributed to the earlier Reformers; it was partly the work of the later Puritans and fanatics, who broke the "superstitious images" with which they were surmounted, and in great part, no doubt, it was the result of simple neglect to keep them in repair.

An incident recorded in the 'Life of Mr. Richard Baxter' (p. 40 of the folio of 1696) gives a graphic account of the way in which their destruction was often effected, and of the opposition which was sometimes offered to it by the better affected:—

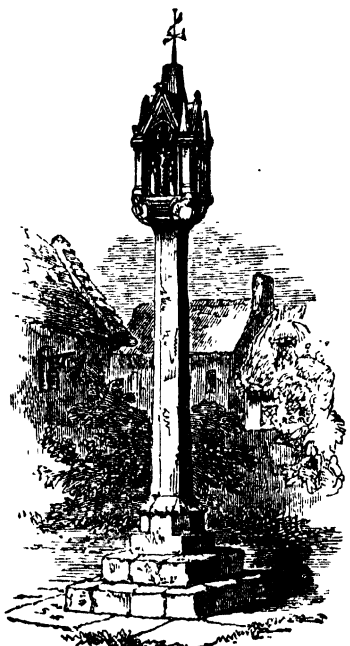
"About this time (*i. e.* 1640) the Parliament sent down an order for the demolishing of all statues and images of any of the Three Persons of the Blessed Trinity, or of the Virgin Mary, which should be found in churches or on the crosses in the churchyards. My judgment was for obeying the order,

thinking it came from just authority, but I meddled not in it, but left the churchwarden to do what he thought good. The churchwarden (an honest, sober, quiet man), seeing a crucifix upon the cross in the churchyard, set up a ladder to have reached it, but it proved too short. Whilst he was gone to seek another, a crew of the drunken, riotous party of the town (poor journeymen and servants) took the alarm, and ran together with weapons to defend the crucifix and the church images, of which there were divers left since the time of Popery." On the other hand,



Churchyard Cross, Eyam, Derbyshire.

where the Church party had the upper hand, the churchyard crosses which had been mutilated or fallen into decay were at this period sometimes repaired. Blomfield ('Norfolk,' i. 362) relates how "in 1632 the wooden top of the cross in the churchyard was made by appointment of the Bishop of Norwich. On the top of the side towards the church was painted, *Crux Christi salus mundi;* on the standing part, *Christus pro nobis passus;* on the transverse a wounded heart, and hands wounded with nails, *Ecce! quanta pro te pertulit;* on the back side, towards the east, *In Christo spero;* on the standing part, *Si compatemur conregnabimus;* then on the transverse, *Reliquit nobis exemplum.* The globe was set up to signify the heavens, coloured with blue, with stars, and clouds; on the equator circle, *Aspiremus permansura eterna;* the lower part coloured green, to signify the earth, with trees and flowers, on it



Cross at Cricklade.

Quid tumultuamur et peritura possidemus.

If the crosses which remain be studied it will be seen that they divide themselves into two classes, of very different style of design, which may be called pre-Gothic and Gothic. The former are usually richly ornamented in low relief with scroll-work and knot-work

of the same kind as is to be seen in MSS. of the Irish and Saxon schools of the ninth, tenth, and eleventh centuries. Numerous examples still remain in England and Wales, and they are still more numerous in Scotland, Ireland, the Isle of Man, and Iona. There are examples at Hawkeswell, Penrith, Bedale, Walton, Aycliffe, Ilkley, Leeds, Eyam, and Bakewell, Kirk Braddon, Kirk Andreas, besides many fragments. There are casts of some of the examples from Iona and the Isle of Man in the South Kensington Museum.

In the other class it is easy to recognise the usual details of Gothic design. Their form is usually a base of three or more steps, upon which stands a plinth, into a socket in which is inserted a tall slender shaft, surmounted by a cross or crucifix, or other sculptured group. Every one of these parts is often ornamented. There are perfect examples at Somersby, and Hempstead, Lincolnshire; at Ampney Holy Cross, Gloucestershire; at St. Donat's, Gloucestershire; Bitterley, Shropshire, &c.

Examples less mutilated than usual at Raunds St. Peter and Higham Ferrers, Northants; at Yarnton, Oxon; at Port Kerry, Glamorganshire.

Examples in which the base, with more or less of the mutilated shaft, remain, exist in great numbers all over England; in Wales they are rare except in Glamorganshire.

These Gothic crosses are very elegant little structures; some few of them have been restored, and some new ones erected in modern times. There seems no reason why they should not be generally restored and re-erected, as beautiful ornaments of the court of the sanctuary, and appropriate monuments to the undistinguished dead whose dust lies thick around.

'Notes on the Old Crosses of Gloucestershire and of Somerset,' by C. Pooley, F.S.A. London: 1868.

'The Ancient Churchyard Crosses of Staffordshire,' by C. Lynam.

'Journal of the British Archæological Association,' vol. xxxiii., p. 432.

'The Ancient Stone Crosses of England,' by A. Runmer. London: 1875.

'The Ancient Crosses of Cornwall,' by J. F. Blight. London: 1856.

'A Description of the Curious Monuments of Icolmkill, Runic and other Monumental Remains of the Isle of Man,' by J. G. Cumming. London: 1857.

'Remains of Ecclesiastical Architecture and Sculptured Memorials of the Southern Division of Scotland,' by T. S. Muir. Edinburgh: 1855.

'The Sculptured Stones of Scotland,' by Stuart (Spalding Club).

Lyson's 'Magna Britannia,' vols. for Cumberland, Cheshire, and Derbyshire.

Stevens's 'Runic Monuments.'

'Journal of British Archæological Association,' vol. xxix., p. 106; also vol. xi., p. 280.

Notes by J. R. Allen on 'Interlaced Crosses,' Ibid., vol. xxxiv., p. 352.

Cassell's 'Magazine of Art,' Oct. 1884; also Feb. 1885.

List of Crosses in 'Building News,' Oct. 28th, 1881; 'Gentleman's Magazine,' 1805, p. 1201; 'Ecclesiologist,' vol. xii., p. 33; 'Journal of British Archæological Association,' vol. vi., p. 303.

CROSS SLABS. [*See* **Sepulchral Monuments**]

CRUCHED, *or* **CROUCHED,** *or* **CROSSED, FRIARS,** an order of friars instituted at Bologna, confirmed in 1160 A.D., and introduced into England at Colchester in 1244 A.D. They had altogether six or seven houses here, viz. Colchester; Barham, Camb.; Wotton-under-Edge, Gloucester; London; Brackley, Northants; Oxford; Great Waltham, Suffolk; Guildford; Kildale, Yorks; York. At first they carried a cross fixed upon a staff in their hands, but afterwards had a cross of red cloth upon the breast and back of a blue habit. [*See* **Friars.**]

CULDEES. A writer of the seventh century classifies all monks at that time under three heads—the Cœnobites, who lived together in monasteries; the hermits, who lived alone in their cells

in desert places; and the anchorets, who, having been perfected in the cœnobitical life, shut themselves up in their cells, avoiding intercourse with men, and living in the sole contemplation of God. These last were thought to have chosen the highest life, and there were many who adopted it. The title *Deicolæ*—God-worshippers—was applied to them. In Irish the word assumes the form *Ceile De*, the name given to anchorets in Ireland; in Scotland it appears under the form *Keledei;* later on, among the Angles, under the form *Colidei.* "The result then arrived at is, that the **Culdees** originally sprang from the anchorets, who in time became associated in communities of anchorets; that they made their appearance in the eastern districts of Scotland at the same time as the secular clergy were introduced, and succeeded the Columbian monks, who had been driven beyond the great mountain range of Drumalban, . . . and that they were finally brought under canonical rule along with the secular clergy, retaining, however, to some extent the nomenclature of the monastery, until at length the name of *Keledeus*, or Culdee, become almost synonymous with that of secular canon" (W. F. Skene, 'Celtic Scotland,' vol. ii.).

CURATE means a clergyman who is instituted by the bishop to a cure (care) of souls. It is, however, by modern custom, used to designate clergymen acting as deputies for, or assistants of, rectors and vicars, who would be more correctly, if more cumbrously, called assistant-curates.

In former times when pluralities were permitted, the places of absentee incumbents were supplied by curates in charge. No one could act as curate of a parish without the license of the bishop, the law regulated his stipend in proportion to the population of the parish; and once licensed he could not be removed at the incumbent's pleasure, but only with the bishop's consent.

CURATE, PERPETUAL. When the bishops required the monasteries and other religious corporations to appoint a vicar, and endow him with a sufficient living in the parishes which had been *appropriated* [*see* **Appropriated**] to them, there were some exceptions made to the general rule. In cases where the benefice had been given *ad mensam monachorum*, as a provision for their personal maintenance, and in some cases in consideration of the poverty of the religious house, or the nearness of the church to be served by them, they were not required to endow a vicarage, but were allowed to serve the cure by themselves, or by a curate provided by them. When such appropriations, at the dissolution of the religious houses, came into the hands of laymen, these laymen were required to nominate some clerk in Holy Orders to the bishop for his license to serve the cure, and to provide him with a stipend. These curates could not be removed at will by the patrons, and so they became perpetual curates, only removable by revocation of their license by the Ordinary. Generally when the incumbent in charge of a parish is maintained, not by rectorial or vicarial tithes, but by an annual stipend, he is styled a perpetual curate.

CURATE, STIPENDIARY. Before the Conquest the parochial organisation was complete, and every parish had its resident rector, with his duties defined and his rights secured to him by law. As the population in the towns increased, and outgrew the parochial arrangements for their cure, the friars came in to minister to the poorer classes, while the middle classes in the towns gradually multiplied guilds and fraternities, which founded chantry chapels, and maintained chaplains for their own special spiritual well-being; and in some cases chantries were founded for the special purpose of providing additional Church accommodation, sacraments, teaching, and spiritual cure for people generally who choose to avail themselves of the opportunities afforded. [*See* **Guilds.**] In many towns colleges of priests,

consisting of a warden and several priests, were founded, either with a new collegiate church, or in connection with the existing parish church, for the better supply of the opportunities of worship and means of grace to the residence town. Throughout the Middle Ages the evils of pluralities now left a large number of parishes without a resident incumbent, and most of these were served by a stipendiary priest. The resident incumbents of large parishes sometimes, but not often, engaged for themselves the services of assistant priests.

At the Reformation, colleges, guilds, chantries, and friars, were all swept away together; and there was difficulty for a long time after in barely providing each parish with a sufficient incumbent. In order to make up a competent income the evil of pluralities was still continued, one man being allowed to hold several livings, he residing upon one, and serving the others by means of a curate. Sometimes to such an extent was the abuse carried, that one curate served several neighbouring parishes; and until the present century the stipendiary curates, speaking generally, were those who had the actual cure of parishes in the place of absentee incumbents. In some of the town parishes there were lectureships, either endowed by some private benefactor, or maintained by the voluntary contributions of the parishioners, by which special provision was made for fuller ministration of the ordinance of preaching; but the lecturer was not required to take any part in the ordinary parish work.

The abolition of pluralities has reduced the number of curates in charge to very few; but, on the other hand, with the great increase of the population at the end of the last and beginning of the present century, the incumbents of populous parishes began to engage the services of curates, not to supply their place, but to assist them in the better cure of the people committed to their charge. Act 58, Geo. III. c. 45 enabled the bishops to require a third service on Sundays and Holy days, to meet the wants of the growing population, and to nominate and license an assistant curate; the churchwardens to let pews at such rates as they shall be sufficient to provide a stipend; unless the parishioners shall provide the stipend by voluntary subscription. The Act made such assistant curates subject to all jurisdiction, laws, statutes, and provisions to which stipendiary curates are subject, except so far as relates to salary. A curate cannot be appointed, and once appointed cannot be dismissed, without the bishop's license. His stipend is fixed with the bishop's cognisance, and, once fixed, cannot be diminished without the bishop's concurrence.

The subdivision of parishes into new incumbencies has given to many of these additional clergymen the status and responsibilities of incumbents; but there are still between five and six thousand who assist the incumbents in the working of their parishes, and more are greatly needed to secure the efficient and satisfactory working of the larger parishes in towns, and the large country parishes with outlying hamlets and scattered populations; and the condition of this large body of men demands careful consideration. The stipends of these assistant curates are paid mostly by the incumbents themselves; though two Societies — the Additional Curates Society, and the Pastoral Aid Society—supply part of the stipend in about 1000 of the poorer parishes, out of money collected by voluntary subscriptions, and offertories and donations; and another Society, the Curates' Augmentation Society, out of funds similarly raised, gives an annual bonus to a certain number of the curates of long standing engaged in the more important spheres of work. The general feeling of those who are foremost in the work of Church extension is that much further subdivision into independent parishes is undesirable, that it is better to work the existing parishes with a strong staff at the mother Church.

This involves, in the larger parishes, the permanent existence of a staff of several curates; and though some of these curates may be young men serving their apprenticeship to the cure of souls, it is desirable that some of them, the majority of them, should be men of experience and ability. But it seems scant justice to such men to offer them only the precarious tenure, and especially the small income, of a stipendiary curate. The ancient system of collegiate churches, in which each member of the staff has his stall and his definite work, may afford suggestions for the better organisation of the clerical staff of our larger parishes.

CURE OF SOULS, means the spiritual care or charge of souls. In theory the diocese is the Ecclesiastical unit of organisation, the bishop has care of all souls in his diocese, and the rectors and vicars are appointed by him to take charge, under him, of the souls in the particular districts (parishes) assigned to them. A cure of souls is committed by the bishop to a rector or vicar by the ceremony of institution, in which the priest kneels before the bishop while the bishop solemnly, "in the Name of the Father, and of the Son, and of the Holy Ghost," commits to him "the cure and government of the souls of the parishioners of the said parish." A cure of souls also means the district (diocese or parish) assigned to the spiritual care of a particular man.

CUTHBERT, St., Bishop of Lindisfarne, was of humble parentage. While keeping his sheep by night, it is said that he saw a vision of angels bearing a newly-departed soul to heaven. On that night Bishop Aidan had died. Cuthbert thereupon entered into a monastery at Old Melrose, which was a dependent house of Lindisfarne. A few years after Cuthbert was one of the brothers who went to found a new monastery on a piece of land at Ripon, given them by Alchfrith, son of King Oswin; but when Alchfrith adopted the Continental customs and desired to introduce them into his monastery, the brethren returned to Melrose. In 664 Cuthbert was made prior of this house; but he was speedily removed to Lindisfarne to be prior of the mother house, where he induced them to adopt the Catholic customs. After twelve years Cuthbert adopted that stricter life of ascetic seclusion which was then considered the highest phase of the religious life [see **Culdees**]; inhabiting a solitary cell with an oratory attached, surrounded by a high wall, so that he could see nothing but the heavens; and here he passed the remaining years of his life. His reputation for sanctity increased, and at the Synod of Twyford (684) Cuthbert was selected for the vacant See of Hexham. To meet his unwillingness, Eaton, the Bishop of Lindisfarne, offered to take Hexham, and to leave Cuthbert bishop at Lindisfarne. For two years he fulfilled the duties of the office, but then resigned, and retired again to his cell, only to die there after two months more of seclusion, March 20, 687. The history of Cuthbert does not end with his death. His dying request had been that if ever the community should leave Lindisfarne they would carry his body with them. In 875 the monks fled before an invasion of the Danes, carrying the saint's body. For seven years the bishop and his monks wandered over the north of England, still carrying the saint's body; and there is a tradition that wherever they rested for a while they built a church to shelter the sacred relic. In 883 King Guthred fixed the saint's body and the bishopric with it at Chester le Street, and gave it the land between the Wear and Tyne, with the right of sanctuary, which afterwards at Durham became so famous. Nine bishops ruled at Chester le Street, until in 990 they fled again before the Danes southward; and finally found a settled home at Durham, and there they enshrined the "incorruptible body" in the cathedral of Durham, and entailed on the bishop palatine the privileges which Guthred had given to the saint. The grave of the saint was

opened in 1827, and a portable altar, a pectoral cross, and other relics were found, for which see Rev. James Raine's 'St. Cuthbert.' [*See* **Durham.**]

D

DALMATIC, a vestment worn by deacons. [*See* **Vestments, Clerical.**]

DEACON (from the Greek *διάκονος*, a minister; *δοῦλος* was the word for the lower class of servants or slaves of a great household; *διάκονος*, for the upper class, the confidential servants and administrators of the household), a member of the third and lowest of the three orders of the sacred ministry.

The appointment of an order of deacons is recorded in Acts vi. The common fund of the Church of Jerusalem offered a daily distribution to those who needed it, according as they had need. "When the number of the disciples was multiplied," and the task of discrimination had become more difficult, there arose a murmuring among the Hellenistic Jews (that is, the Jews of foreign countries) against the Hebrews (that is, the native Jews), because their widows were neglected in the daily ministration. Who managed the distribution is not said; probably not the apostles themselves, or there would have been no cause of complaint. The apostles recognise that as the rulers of the Church they are ultimately responsible for the proper management of this department of the Church's affairs; but they plead that it is not meet that they should leave the higher duties of the ministry for these temporal details. Therefore in the plenitude of their apostolic authority they announce the intention to make a subdivision of the ministry, and to appoint an order of it specially to attend to this kind of ministration, viz. to the management of the finance and the charities of the Church. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." They dictate the number: they meet the discontent by leaving the disciples themselves to select men in whom they have confidence; they reserve to themselves the ordination, because they only have power to delegate their authority, and by the laying on of their hands to call down spiritual gifts needful to qualify men for this ministry. The "whole multitude" chose seven men—Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas a proselyte of Antioch, "whom they set before the apostles: and when they had prayed, they laid their hands on them."

Mosheim and others suggest that this is not the first occasion of the appointment of deacons. That the common fund, not administered by the apostles in person, as we have seen, was from the first administered by persons specially set apart to do the work; that they are to be identified with the "younger men" who officiated at the burial of Ananias and Sapphira. That what was done on the present occasion was only the addition of seven Hellenists to the existing body of deacons in order to meet their complaints.

It is replied that the Grecian names are by no means conclusive evidence that the men were all Hellenists; it was quite common for the Jews of Palestine at this time to assume foreign names.* That we can only explain the prominence which the historian of the Church gives to this incident on the ground that it is not merely an account of a trivial complaint which led to no important results, but that it is the incident which gave immediate occasion for the appointment of a new order of the ministry. We must note that they are not expressly called deacons, though the word *διακονεῖν* is used to describe their special functions in verse 2. In Acts xxi. 8, they are called "the seven," in conformity with the habit of describing the members of these early orders of men within the Church, "the

* *E. g.* Joseph Barsabas, surnamed Justus; and Saul, called also Paul.

Twelve," "the Seventy," and "the Seven."

Though the immediate occasion of the establishment of an order of deacons was the need of a body of officials to manage the temporal affairs of the Church, the deacons were not limited to this special ministration. Stephen and Philip preached and baptised, and their ministry was aided by the power of working miracles.

It was not only in the Church of Jerusalem, that there were deacons. It was a permanent order of the sacred ministry, and is found generally throughout the Apostolic Church. St. Paul speaks of the r existence in Philippi (Phil. i. 1), and among the directions which he gives to Timothy for his guidance in the ruling of the Church at Ephesus, he tells him what kind of men to choose for deacons.

They continued as a regular order of the ministry in the subsequent ages of the Church, *e. g.* Ignatius, in his famous Epistles, over and over again, names the bishops, priests, and deacons as the three recognised orders of the ministry of the Church; and Tertullian also speaks of them as a distinct order.

In the fourth century, the deacon of the cathedral church is found to be a very important person; he is the confidential assistant of the bishop, the treasurer of the diocese, and not infrequently succeeded to the See. [*See* **Archdeacon.**] It was considered an essential part of the deacon's office to assist the priest in the celebration of the Eucharist, his special functions being to read the gospel and to administer the cup; and the Nicene canon, forbidding deacons to celebrate, seems to indicate that there was a tendency among them to usurp the functions of the higher order.

The Church of England has always retained the order; but for some centuries it has been only a stepping-stone to priest's orders; deacons have been, in fact, apprentice priests learning the duties of the priesthood, and (in the scarcity of priests) performing priestly functions except those expressly reserved to the higher order. It is to be regretted that we have not a *bonâ fide* order of deacons, to relieve our scanty body of priests of those duties which belong to the diaconate, leaving them more time and energy for worship, study, and devotion, and for the higher spiritual part of their ministry in the cure of souls. The question has long been under discussion, and it may be hoped that before long some method will be found of securing what is generally admitted to be greatly needed for the more complete fulfilment of the Church's ministration to the people.

A deacon must be full twenty-three years of age, unless by special dispensation. For the form of his ordination, see the Prayer Book. His duties are set forth in a rubric of that form, viz. to assist the priest in Divine service, and especially when he ministereth the Holy Communion, and to help him in the distribution thereof; to read the Holy Scriptures and the homilies in church; to instruct the youth in the catechism; in the absence of the priest to baptise infants; to preach, if he be licensed thereto by the bishop; to search for the sick, poor, and impotent. He may not pronounce absolution, or consecrate the Holy Communion. He is not capable of holding any benefice or ecclesiastical promotion.

The proper vestment of a deacon from very early times, very possibly from the earliest times, was the albe, with the orarium worn over the left shoulder. About the 8th century the dalmatic began to be appropriated to the deacon, and continued to be his distinctive vestment throughout the Middle Ages. At Furness Abbey is an effigy of a deacon in a curiously plaited albe with apparel in front, and with stole over the left shoulder, holding the book of the Gospels (Bloxam's 'Companion to the Study of Gothic Architecture,' 11th Ed., p. 55). Another effigy of a deacon in albe, dalmatic, and

amyss is engraved in the same work, p. 59.

The insignia of the deacon's office, given to him at his ordination, were the book of the gospels and the ampullæ; a New Testament is still given to him, with the words, "Take thou authority to read the Gospel in the Church of God," &c. [*See* **Orders, Holy.**]

DEACONESS. From the very first, women were included in the ministry of the Church. Besides the group of twelve apostles who attended our Lord everywhere, there was also a group of women who "ministered unto Him" (Matt. xxvii. 55). Phœbe, by whom St. Paul sent his letter to the Romans, is called by him "a deacon of the Church in Cenchrea." The same apostle, instructing Timothy what kind of people to admit to the various orders of the ministry, names bishops (*i.e.* presbyters), deacons, and female deacons (1 Tim. iii. 11). In Pliny's letter to Trajan, he tells him that among the Christians whom he had examined as to their beliefs and practises were two "women whom they call ministers" (ancillæ quæ ministræ dicebantur). The Apostolical Constitutions decree that she should be chosen from among the virgins, or from among the widows who have been once married. The Council of Chalcedon enjoins: "Let not a woman receive imposition of hands as a deaconess before she is fifty years old." In the Eastern Church deaconesses continued till the twelfth century; in the Western Church, in spite of decrees of councils to the contrary, they continued to exist till about the same period.

The order of deaconesses has been revived in our day in the Church of England. The first Deaconesses' Institution was founded in London in 1861. Others have been established at Maidstone, Farnham, Chester, Ely, Manchester, Salisbury, Walsall; the St. John's House, Norfolk Street, and the Mildmay Deaconesses, both in London, are also to be included among the Deaconesses' Institutions; but the idea has not become popular. The Sisterhood idea has rather succeeded in enlisting the sympathies of the pious female mind, and supplied an agency for doing woman's work in the Church, which has commended itself to the general acceptance of the Church.

DEAN (*Decanus*), one who is set over ten persons, was first the name of an officer, having superintendence over others, in a Benedictine monastery. Afterwards, when cathedral chapters were organised on the monastic model, the title of dean was given to the head of the chapter, to which its discipline was committed. The office of dean as head of a cathedral chapter, though existing some time before on the continent, was not introduced into England till the very eve of the Norman Conquest. [*See* **Chapter.**]

In the cathedral chapters of St. David's and Llandaff there never was till recent statutes any dean, but the bishop in each was head of the chapter; and at the former the chantor, at the latter the archdeacon, presided in the absence of the bishop, or vacancy of the See. By Act 3 and 4 Vict. c. 113, the Precentor of St. David's was to be styled dean, and the archdeacon of Llandaff was to be also dean, and on the erection of the See of Manchester the Warden of the collegiate church was also styled dean.

DEDICATION OF CHURCHES. Churches always were and always are dedicated to God only; but it was a very early and general custom to dedicate them in memory of some martyr or saint. Augustine explains the matter very clearly. "They did not honour their martyrs by erecting temples or altars to them, but only unto God." The same place indeed was often a monument or memorial of a martyr and a temple of God, because churches were commonly built over the sepulchres of the martyrs, or in the places where they suffered, or the relics of the martyrs were translated into them; thence they were called by the martyr's

name, because they were memorials of them. Churches sometimes obtained a name from some accidental circumstance connected with their history, as the Lateran Church at Rome, the Cæsareum at Alexandria, the Palæa at Antioch, or our own Bow Church, London. The Celtic Church habitually gave to a church the name of its founder, even in his lifetime.

In a form of consecrating churches contained in a canon of a Synod at Calchyth, under Archbishop Wulfred, 816, it is ordained that when a church is built it shall be consecrated by the proper diocesan, who shall take care that the saint to whom it is dedicated be pictured on the wall, or on a tablet, or on the altar. A decree of Archbishop Winchelsea commanded that the image of that saint to whom the Church was dedicated should be carefully preserved in the chancel of every parish church. (Sir R. Phillimore, 'Ecclesiastical Law,' p. 1776.)

The dedications of churches often illustrate their early history, and of the district in which they exist. The comparative number of churches in any district dedicated to various saints, indicates which were the more popular saints of the district. Thus, *e. g.*, the dedications of the churches of Cornwall and of Wales are alone enough to prove that those districts were evangelised by the Celtic Church. The track of Celtic missionaries across the continent of Europe can be traced by the dedications of the churches scattered along their route.

DEGREES, University, are the steps in academical rank which a properly constituted university has power to confer upon its members and others. It is usually required that a man shall have been a resident member of the university for a stated time, and shall have passed certain examinations. There are various schools or faculties in which a man may graduate (*i. e.* take his degree); the old schools or faculties in the English universities were arts, law, music, and theology; to these have recently been added natural science, and others.

The degrees rise one above another; the first degree being in arts and natural science, that of Bachelor, B.A.; next that of Master, M.A. In music, law, and theology, first Bachelor, B.D. or B.M., LL.B.; then Doctor, D.D., or as it is called at Oxford, *Professor of Sacred Theology.* (S. T. P.)

The material, fashion, and colour of the academical gown and hood afford an outward token of the degree a man has taken. [*See* **Hood.**]

The universities frequently confer honorary degrees upon distinguished men by way of recognition of merit, or thanks for services.

The Archbishop of Canterbury has a right to confer degrees. The Court of Rome had assumed the right to recognise a university and to give universal currency to its degrees, and had reserved to itself the right to confer degrees independently of any university. The Archbishop of Canterbury, as papal legate, exercised this power in England, and retained it under statute of Henry VIII. It affords a means of giving public recognition to the actual attainments of men who have not acquired their learning through the usual academical channel; and, given as they are with a very sparing and discriminating hand, these Lambeth degrees confer a real distinction upon their recipients.

DE PICA, an order of friars of that name, of whom little is known. They had in England only one house, at Norwich.

DIGNITARY, an ecclesiastical person who holds a preferment to which some jurisdiction is attached, as dean, chancellor, precentor, treasurer, archdeacon.

DIOCESAN CONFERENCES. The sense of the pressing need of the revival of the corporate action of the Church has shown itself in a very remarkable manner in the creation of a system of Diocesan Conferences. The first impulse to the movement was given by

the Bishop of Exeter (Philpot), in his revival of his Diocesan Synod in 1850; it has grown, until there is only one diocese (Worcester) which is still without such an organisation. The Conference is based upon the old Diocesan Synod, well known to the common law of the Church, but differs from it in combining the laity with the clergy in one body for united discussion and action; it differs from it also in having no legal character, and no ecclesiastical authority. An important addition was made to this congeries of conferences by the formation of a Central Council of Diocesan Conferences. This consists of three clerical and three lay members from each Diocesan Conference, selected with the express sanction of their respective bishops. The object of the Central Council is "to give greater unity of action to Diocesan Conferences by considering, through representative members, the resolutions at which such Conferences may have arrived, and other matters concerning the interests of the Church which the Council may deem it expedient to suggest for discussion by the Conferences; that so the general opinion of the Church at large may be obtained on matters affecting its welfare, with a view to their being brought prominently, if thought desirable, before the Convocations and Parliament." The institution of the Council has been accepted by all the Diocesan Conferences, and it held its first meeting, July 7, 1881. It has also received a partial recognition from the Convocation of Canterbury, inasmuch as the Lower House, having itself in 1879, and again in 1880, appointed a Council to receive reports of the several Diocesan Conferences, and to report thereon, that Council in its last report, issued Feb. 1882, recommended that the object for which it had been appointed might in future be best secured by inviting the Central Council of Diocesan Conferences "to consider what special subjects (one or more) it would be desirable for all Conferences to unite in discussing in the course of each coming year, and to forward their recommendations to their lordships the bishops, and the presidents of the respective Conferences."

DIOCESE (*διοίκησις* = any kind of administration), the district under the jurisdiction of a bishop. The word diocese originally meant a civil division of the Roman Empire, which contained many provinces, and if employed ecclesiastically represented a Patriarchate; the word for the district governed by a single bishop was *parish*, *παροικία*. In the fourth century the word *diocese* began to be used in its modern signification. The limits of dioceses depended upon local and accidental considerations. The origin of our English dioceses * is that each of the independent Anglo-Saxon kingdoms had its own bishop, and the kingdom formed the diocese. †

Archbishop Theodore (668—690) first broke down the theory of "one king one bishop," by insisting on the subdivision of the country into dioceses of more manageable size.

In carrying out the subdivision, "he followed the lines of the still existing tribal or territorial arrangements, which had preceded the creation of the seven kingdoms. East Anglia was first divided between the northern and southern divisions of the folk; the former with its [new] See at Elmham, the latter clinging to Dunwich. Northumbria followed: York, the capital of Deira, had already put in its claim, according to the direction of St. Gregory, and had its own bishop. Bernicia remained to Lindisfarne and Hexham; and the Picts had a missionary bishop at Withern: the Lindisfari, or modern Lincolnshire, who at the moment of the division were under the Northumbrian king, received a bishop, with his See at Sidnacester. Next Mercia

* [For a history of the dioceses see under their several names.]

† The diocese of Rochester, which seems an exception to this corresponded with the territory of a small sub-kingdom which occupied the north-west corner of the kingdom of Kent.

was divided; the recovered province of Lindsey was recognised as a new diocese; the kingdom of the Hwiccas, which still existed as an under kingdom, furnished another, with its See at Worcester; north and south Hwicana had their bishop at Hereford, and the middle Angles theirs at Leicester. The work was not without its difficulties. The old bishops in particular resisted any infringement of their power. Winfrith of Lichfield had to be deposed before Mercia was divided; the struggle for the retention of the Northumbrian dioceses was the work of the life of Wilfred. In Wessex the opposition was so strong as to thwart Theodore himself, and it was not until after his death, when Brithwold was archbishop of Canterbury and Ini king of the West Saxons, that the unwieldy diocese was broken up. Sussex, which now was permanently subject as a kingdom, was under the diocese of the mission See at Selsey; the kingdom of Wessex proper was divided by the forest of Selwood into two convenient divisions, of which the western half had its See at Sherborne; Winchester remaining the See of the eastern half, with a sort of primacy of its own, as the mother Church" (Bishop of Chester).

FIRST PERIOD.

The number of Episcopal Sees in England (exclusive of Wales) had increased before and in the time of Bede, A.D. 731 to 21.

1 In Kent	1	Canterbury (A.D. 597).
	2	Rochester (604).
2 East Saxons ...	3	London (605).
3 East Angles ...	4	Dunmoc (Dunwich) (630).
	5	Elmham (673).
4 West Saxons ...	6	Winchester (635).
	7	Sherburn (in Dorsetshire) (705).
5 Mercia	8	Repton, removed to Lichfield (655).
	9	Dorchester (636), removed to Leicester 737.
	10	Sidnacester (678).
	11	Worcester (680).
	12	Hereford, formerly suffragan (677), to Menevia or St. David's.
6 South Saxons ...	13	Selsey (709).
7 Northumbria ...	14	York (625).
	15	Lindisfarne (635).
	16	Hexham (678).
		(Witherne suffragan of York.)

Ripon also appears to have been an Episcopal See in the seventh century.

To these may be added the Welsh Sees, which are more ancient than the above:

17	St. David's.
18	Llandaff.
19	Bangor.
20	St. Asaph.
Also 21	Man.

SECOND PERIOD.

In the course of the ninth and tenth centuries, Beverley in Yorkshire, Taunton and Crediton in Devonshire, and St. Peter's in Cornwall, were Episcopal Sees for a short time.

The number of English Sees was not increased in the time of William the Conqueror; some of them were translated as follows:

Norwich (1091) (and A.D. 1066—1088, Thetford), from Elmham in Norfolk, and Dunwich in Suffolk.

Salisbury (1218), from Old Sarum (1075), from Sherburn and Wilton.

Lincoln (1076), from Leicester, and from Dorchester, Oxon, and Sidnacester near Gainsborough in Lincolnshire.

Chichester from Selsey (1070).

Exeter (1050), from Crediton for Devon, and from Bodmin for Cornwall.

Bath and Wells, 909.

Durham (990), from Lindisfarne, Chester-le-street, and Hexham.

Cirencester (854).

THIRD PERIOD.

From William the Conqueror to Henry VIII. The See of Ely founded, 1109, and Carlisle, 1133.

In the reign of Henry VIII. it was proposed to create about twenty new sees and twenty-six suffragan bishops, making the whole number about seventy. Of the twenty intended sees six were formed—Chester, Peterborough, Oxford, Bristol, Gloucester, Westminster. The last was suppressed again after nine years' existence.

Other sees were designed at Waltham for Essex, St. Albans for Herts, Burton-on-Trent, Shrewsbury, Colchester, Bodmin, Lancaster, St. Jermyn, Fountains. Suffragans were partially introduced and afterwards laid aside.

FOURTH PERIOD.

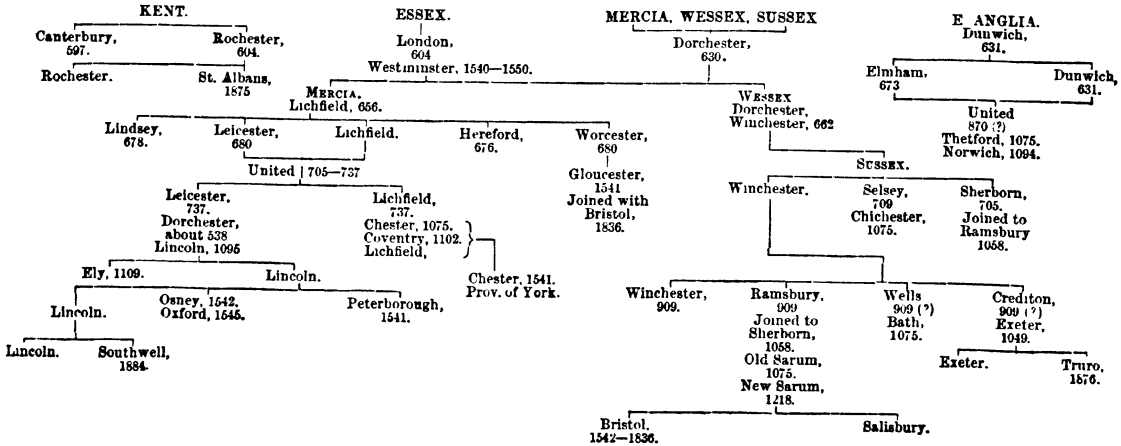
The following new sees have been created in recent times.

Ripon in 1836; Manchester, 1847; St. Albans, 1875; Truro, 1876. An Act of Parliament in 1878 authorised the creation of four new bishopries, of which Liverpool, Newcastle, and Southwell have been founded, and Wakefield still remains to be instituted. An Act of 1884 authorised the separation of Bristol from Gloucester, and its re-creation into a separate bishopric, so soon as the necessary funds shall have been provided.

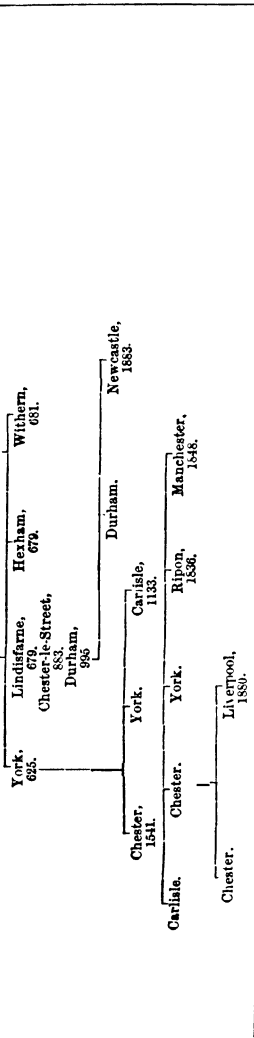
It is not to be supposed that the extension of the Episcopate is to stop here. The ideal to be aimed at is, perhaps, that the parishes of every great town with its suburbs should be organised into corporate ecclesiastical unity by their erection into a bishopric, according to the primitive model.

A chronological chart of the descent of the dioceses of the two provinces is given on the following pages.

A CHRONOLOGICAL VIEW OF THE FORMATION OF THE DIOCESES OF THE PROVINCE OF CANTERBURY.



A CHRONOLOGICAL VIEW OF THE FORMATION OF THE DIOCESES OF THE PROVINCE OF YORK.



DIRGE. A funeral chant or song, from *Dirige*, from Psalm cxvi. 9, which occurs in the Office of the Dead.

DISCIPLINE OF THE CHURCH. The Church and Kingdom of Christ, like other kingdoms, has laws which are binding upon its subjects, and officials authorised by the king to administer those laws: the discipline of the Church means the putting those laws into execution.

There are these two great differences between human law and Divine law: (1) The former only takes cognisance of a man's acts in relation to others, and only aims at preventing one man from doing any injury to another. The latter has regard to the moral quality of a man's acts in themselves. In other words, the former deals only with crime; the latter with sin. Again—(2) The former takes the criminal by physical force and inflicts such punishment as is adequate to the offence, with a view to deter from crime; the latter only admonishes the sinner, and counsels him to penitence, restitution, and amends, and self-discipline, *pro salute animæ*, for the welfare of his soul. If he refuse to obey these counsels, the penalties it can inflict are first, to suspend him from the Church's assemblies and sacraments, and lastly, to reject him from the Church whose laws he refuses to obey.

Our Lord laid down the basis of this discipline in the Sermon on the Mount, by extending the scope of the law from outward acts to inward feelings—from crime to sin (Matt. v. 17—48). He pointed out the voluntary character of obedience and the spiritual penalties of disobedience (v. 29, 30); and (Matt. xviii. 15) laid down the whole process of discipline, and committed its exercise to the ministry. St. Paul expressly claims this authority (1 Cor. iv. 1), and records instances in which he had exercised it (1 Cor. v. 1—5; 2 Cor. ii. 5, 11; 1 Tim. i. 20). Also St. Paul, in the Pastoral Epistles directing bishops in the duties of their office, gives large directions on the use of discipline

(1 Tim. i. 3, 4; ii. 8; iii. 1—15; iv. 11; vi. 17, 19—21; 2 Tim. iv. 1, 2; Titus i. 5, 11, 13; ii.; iii. 1, 2, 10, 11). He even exhorts his disciples that in the ordinary disagreements and disputes which may arise among them on temporal matters, they should resort to the arbitration of their ministers rather than go to law before the heathen tribunals (1 Cor. vi. 1—8).

But in Christian countries the civil power not only adopts the law of Christ as the basis and standard of its own civil law; but it also recognises the value of this Church discipline, and intervenes to enforce, if need be, the obedience of its subjects to it. The mode in which this is accomplished is this: The bishop is the ruler of a church, and its discipline centres in him. The civil power takes its precautions in the interest of its subjects that his discipline shall be equitably administered (*e. g.* by a *veto* on the nomination of a bishop, by stipulating that his sentences shall be arrived at under proper safeguards against injustice), and then lends its power to enforce obedience to his sentences.

The proper sphere of discipline is faith and morals. It is easy to see why a Christian State should lend its authority and its power to enforce the discipline of the Church. For civil law, which deals only with a man's outward acts, and with them only so far as they injure his neighbour, is manifestly a very imperfect instrument, and leaves untouched a whole realm of action in which a man does injury to himself, and to society, and sins against God. Where civil law stops short, Church discipline comes in; and the two together exercise a salutary control over the whole sphere of human life and conduct.

The ecclesiastical laws made and altered from time to time, under which this discipline is to be administered, form the body of Canon Law [*see* **Canon Law**], and we in England are in an embarrassing and unsatisfactory condition with respect to it. At the Reformation it was intended, as one important part of that general revision of the condition of the Church, to collect out of the vast body of the Canon Law a new code of discipline for the English Church. The work was undertaken by a Commission in the reign of Edward VI., and the results of their labours are embodied in a vol. entitled 'Reformatio Legum Ecclesiasticarum' [*see below*], but it was never adopted or received any kind of authority, so that the ancient Canon Law of the Church of England (the Roman Canon Law never ran in England) still holds good, where it is not contrary to the Statute Law, and does not interfere with the rights of the Crown which were expressly reserved by the "Act of Submission," 25 Henry VIII. c. 19 (1533 A.D.).

Bishop Ridley, in one of his works, says: "The marks whereby this Church is known unto me in this dark world, and in the midst of this crooked and froward generation, are these—the sincere preaching of God's Word; the due administration of the sacraments; and faithful observance of ecclesiastical discipline according to the Word of God."

The Catechism of Edward VI., A.D. 1553, says: "The marks of the Church are first, pure preaching of the gospel; then brotherly love; thirdly, upright and uncorrupted use of the Lord's sacraments according to the ordinance of the gospel; last of all, brotherly correction, or excommunication, or banishing those out of the Church that will not amend themselves. This mark the holy fathers termed discipline." The Second Part of the Homily for Whitsunday, set forth early in Elizabeth's reign, gives these as notes of the Church: "It hath always these notes or marks whereby it is known—pure and sound doctrine, the sacraments administered according to Christ's holy institution, and the right use of ecclesiastical discipline."

The 'Reformatio Legum Ecclesiasticarum' was brought forward again in Elizabeth's reign, and attempts were

made to get it legalised, but the Queen thought that it touched on her supremacy. It was reprinted in the reign of Charles. Two valuable works on the subject, written in the reign of Queen Anne, when it was again hoped that something might be done to supply our deplorable lack of discipline, are: 'The Church of England's wish for restoring of Primitive Discipline,' London, 1703; and 'The Penitential Discipline of the Primitive Church . . . down to its Present State Impartially Represented,' by a Presbyter of the Church of England, London, 8vo., 1714. Bishop Burnet also tried to bring the subject forward in the reign of William and Mary.

Even within the last few years a Committee of Convocation has drafted a new set of canons, which have not, however, been yet considered by the Houses.

It is this failure to reform the ancient Canon Law, and to bring it into conformity with our ecclesiastical condition and modern requirements, which has probably had much to do with the decay of discipline among us; a decay which we formally recognise and lament on Ash Wednesday in the opening sentence of the Commination Service:—"Until the said discipline may be restored again, which is very much to be wished;" a decay so complete that it is probable that a vast majority of Church people are ignorant that the Church of Christ even claims such an authority over them in the regions of faith and morals. The Church of England is clear enough in its principles, though restrained in its practice. The sentence quoted above from the Commination Service, the rubric before the Communion Service, the thirty-second article, the Canons of 1603, the actual practice of the Church Courts down to a comparatively recent period, combine to show that she still maintains in theory the duty of maintaining an ecclesiastical censorship over the faith and morals of her children. In the great revival of religion now in progress in England, the restoration of discipline, so long and so formally declared to be a great desideratum, is to be wisely aimed at. [*See* **Penance, Penitentiale.** *See* Haddan and Stubbs's Preface to the 'Penitentiary of Archbishop Theodore'; Archdeacon Hale's 'Precedents.']

DISENDOWMENT, the deprivation of the Church, by Act of Parliament, of her endowments. There are a great many people, even among Churchmen, who believe that the clergy are paid by the State, out of the taxation of the people; whereas the fact is that the nation has the advantage of the magnificent organisation of thirty-three bishops and 20,000 clergymen, not only ministering to the whole people in spiritual things, but also taking a leading part in all kinds of action for the physical, moral, and intellectual well-being of the people, without having to tax the people one penny for its maintenance. [*See* **Property of the Church.**] ('Establishment and Disendowment,' by Professor E. A. Freeman.)

DISESTABLISHMENT. [*See* **Establishment.**]

DISPENSATION. The power of administrators of the law to excuse from obedience to the law in particular cases. The sale of dispensations by the Court of Rome was one of the grievances which swelled the general complaint against the venality of Rome. No one has power to dispense from obedience to the Divine Law, *e. g.* to marry within the forbidden degrees; and on this ground Henry VIII. claimed that his marriage with Katherine, his brother's widow, was no marriage, notwithstanding the Papal dispensation which had been given for it. The claim of the king to give a general dispensation, *i. e.* to suspend a law entirely, was made but soon abandoned by Charles II.; the claim of James II. to give a particular dispensation, *i. e.* to excuse a particular person from obedience to a particular law, was resisted. The two cases enter into the Church history of the period. The bishop of a diocese and the archbishop of a

province have the right of dispensation in certain cases; *e. g.* a case of every-day occurrence is that, whereas by law the banns of a marriage ought to be published three times before the marriage takes place, the bishop of the diocese issues a licence to the officiating clergyman which dispenses with this obligation; and whereas by law a marriage must take place in church, and between certain hours, the archbishop may issue a licence dispensing with these regulations, and permitting the marriage to be solemnised in any place and at any hour. A bishop may allow a priest to hold two benefices; may excuse him from canonical residence; may give a dispensation to eat meat on fast days, &c.

By Act 25 Henry VIII. c. 21, the Archbishop of Canterbury has the power of dispensing in any case wherein dispensations were formerly granted, so that it be not contrary to God's word.

DISSENT, in the ordinary acceptance of the word, means not merely want of assent to the constitution or doctrine of the Church, but the formation of a religious organisation separate from the Church. It is synonymous with schism.

There was abundance of want of assent both before the Reformation and afterwards, which remained in the Church in a state of more or less open nonconformity. It was not until the reign of Elizabeth that the great evil of formal dissent began. Our purpose here is briefly to sketch its rise and spread, leaving the characteristics of the different dissenting communities to be dealt with under their several names [which see].

From the latter part of Henry VIII.'s reign to the early part of that of Elizabeth, the Church oscillated between the extremes of Popery and Calvinism; but under the sagacious and strong policy of Elizabeth and her counsellors, it was soon manifest that the Church of England had taken up the permanent status of an autonomous Reformed Church, but reformed on the basis of Catholic antiquity. Then the parties which were discontented with this solution of the long contest of the Reformation began to adopt a policy of their own.

The great body of the Puritans remained in the Church, organised themselves within the Church (*see* **Puritans**), and commenced that contest with the bishops and the Prayer-Book which, under the Long Parliament, culminated in the overthrow of the English Reformation, and the substitution of Presbytery, the Assembly Catechism, and the Directory.

In 1580 Brown, a clergyman, established a separate congregation in London, on **Independent** principles, and founded the party which ultimately, under the Commonwealth, out-generalled the Puritans, and secured for a while the triumph of their principles both in Church and State.

The Pope, abandoning all hope of another reaction, at length broke with Elizabeth and the Church of England; issued a bull of excommunication and deposition of the Queen, and authorised the King of Spain to invade the country, execute the sentence of deposition, and restore the Papal supremacy. The choice of a great number of waverers was determined by their loyalty and patriotism in favour of conformity; but the more extreme adherents of the Papal cause broke off from the Church, set up altar against altar, and went into open schism. [*See* **Recusant**.]

Neither of these sects were tolerated by the Government; indeed, toleration of open schism was not contemplated by any one in those days as a practicable policy. Political principles were involved in both schisms. The Papists were believed to aim at a revolution which should place a Papist sovereign on the throne; the principles of the Independents involved Republicanism in the State; and the Government treated both parties as suspected traitors.

In 1633 the sect of **Baptists** arose

out of a secession from the Independents; they still held the same opinions on Church organisation, and the same general scheme of doctrine, but differed on the subject of baptism.

In 1642—1649, in alliance with the triumph of the Commons House of Parliament over the Lords and the Crown, the Puritan party triumphed in the Church, ejected the bishops and the loyal clergy, and set up the **Presbyterian** form of Church government; superseded the Convocation by the Assembly of Divines; suppressed the Prayer-Book, and established the Directory. But in the hour of their triumph, the government of the House of Commons was terminated by the usurpation of Cromwell, and the reign of the Presbyterian party was frustrated by the establishment of **Independent** principles in the affairs of religion, and for ten years dissent had all its own way.

After twenty years' experience the people welcomed back the constitutional monarchy as an escape from a reign of terror, and as the greatest safeguard of their rights and liberties; and reinstated the Church as the only refuge from a flood of fanaticism, hypocrisy, and irreligion.

On the Restoration, the religious parties resumed much of their old position and attitude; dissent was again prescribed by law; the Conventicle Act and the Five Mile Act crippled the action of the Dissenters.

James II., in furtherance of his designs in favour of Romanism, bought off the opposition of Protestant dissent by offering toleration all round. The brave stand of the Seven Bishops against the Declamation of Indulgence brought the religious struggle to a crisis, and the unconstitutional acts of the king brought about the Revolution, which drove him from the throne.

The accession of William III. was a crisis in the history of dissent. The king's personal beliefs were on their side; the acts of both Charles II. and James II. had prepared the way for a policy of toleration; and the Toleration Act gave dissent a recognised status, and conferred privileges on its ministers and its places of worship. A return made to the king of the number of Dissenters in the kingdom gives us the information that at this time (1700), the Dissenters numbered about one in twenty of the population, and it is believed that they did not increase during the next five-and-twenty years.

The next great step in the history of dissent is the rise of the **Wesleyans**. Begun as a high-church revival within the Church, it gradually diverged into a lamentable schism from the Church; which we may reckon perhaps as beginning with the building of the first meeting-house at Bristol in 1739, and reaching its consummation when the Conference authorised its preachers to administer "sacraments" in 1795.

In 1800 it is estimated that the Dissenters were one in five of the population, with about 1000 meeting-houses. The great spread of dissent in the latter part of the eighteenth century and former part of the nineteenth, was largely owing to the inability of the Church to extend its machinery with sufficient facility to provide for the religious needs of the rapidly-increasing population; while its corporate action was strangled by the suspension of Convocation, its initiative crippled by the traditional idea of the functions of the Episcopate, and it was without the power to divide a parish or build a new church without a special Act of Parliament.

Dissent attained its culminating point about the middle of this century. By that time the great Church revival had got fairly under way, and has since then effected the most remarkable religious revolution which the country has witnessed since the Reformation. The concurrent decadence of dissent was a natural result. The later history of dissent is twofold. On one side the spiritual element in it has partaken of the general religious revival: it has thrown off much of its previous

narrowness and puritanical fanaticism; it has become comparatively learned, sound in theology, tolerant, æsthetic, sympathetic with the Church. On the other hand, the old Independent dissent has organised itself, with great skill and a lavish expenditure; has formed itself into a party in the State, politically powerful out of all proportion to its numerical strength, and has set itself the task of destroying the Church. As in the time of the last similar crisis, it is using religious dissent for the furtherance of its aims; it is abundantly evident that should it succeed, it will again insist upon the supremacy of its own principles.

The most remarkable phenomenon of present dissent is not so much that it has ceased to increase numerically, as that it is rapidly subdividing into scores of little sects, which grow more numerous and more fanatical year by year. It looks as if, while the main body of hereditary dissent is gravitating towards the Church, the convictions of personal dissidence were asserting themselves in these demonstrations in the opposite direction.

A not unnatural result of the recent history of the Church and dissent is, that the younger members of dissenting families are being gradually absorbed by the Church. It may well be that, the causes which produced dissent having to a great extent been removed, dissent has fulfilled its mission; and we may reasonably hope that the earnest practical religious feeling which formed the backbone of dissent will again rally the mass of English Christianity round the Church of England.

DISSENT, CAUSES OF. In trying to discover the **causes of Protestant Dissent**, one powerful cause may perhaps be found in the erroneous view of the relation which the Bible holds to the Christian economy, which is summed up in Chillingworth's famous and attractive saying, "The Bible and the Bible only is the religion of Protestants." (1) Christ did not send a Book into the world by the hands of His apostles, and leave men to gather doctrines and principles out of this Book, and to form institutions such as should seem to them best calculated to carry out these principles and doctrines. He founded an Institution, and bade that men should be gathered into this Institution, there to be imbued with principles and taught doctrines; and the Book grew up gradually, and (in a sense which does not exclude the overruling of the Divine Providence) accidentally, within the Institution, in the form of separate occasional documents. It was many generations before these documents were, by a process of selection which is not very clear (except, again, that we acknowledge a Divine Providence in the matter), gathered together into a recognised body of Scriptures; and then it was found that, without any deliberate intention on the part of the writers of the occasional documents, or on that of the selectors of them, but by a happy coincidence, which we attribute to the providence watching over—or rather to the Divine Person present in—the Church, everything which was of essential importance in the life and work of Christ, and in the foundation and organisation of His Church, every doctrine, every institution, were directly or indirectly testified to in this body of Sacred Scriptures. So that the Church of Christ of the present day, when challenged, can produce its documents, and shew from them that it is now as Christ and His apostles constituted it; that it still teaches the great truths which Christ and the apostles taught; that any new separate organisation of Christians is not the historical Institution which Christ founded and His apostles organised; and that any new system of doctrine stands condemned by its very novelty.

(2) A fruitful source of error in all denominations of Christians, and of non-Christians, is the taking isolated passages of these occasional documents of the Bible as if they were general abstract statements applicable under all circumstances; whereas each such

passage requires to be considered in relation to the context of the document, and in relation to the person who wrote it, the persons to whom he wrote, and the special circumstances in which it was written. Then when the sense of the particular passage in this particular document has been ascertained, it must be compared with all the other documents. And lastly, what is left obscure or doubtful may often need to be elucidated by evidence brought from outside, as to the current meaning of a word or phrase at that time in that country; or by evidence of the known manners and customs of the people.

(3) Another fruitful cause of error is failure to see that the majority of the New Testament Scriptures represent the Institution of Christ while in process of organisation, under the inspired direction of the apostles, before it was perfected and consolidated into its permanent forms; *e. g.* that the arguments and teachings of the Epistles were for the most part addressed to people who had recently, as adults, become converts to the Christian Institution, out of a Jewish or heathen state; not to those who had been born and trained up in Christianity, for whom a different set of arguments and a different line of teaching may be more suitable.

These things being so, it is manifest that to start with the assumption that the Bible is to be put into each man's hand, and he is to frame his own religion out of it, and then to join himself to, or gather round himself, others who agree with him, who are to organise themselves into a Church, is—the more thoroughly and generally these principles are acted upon—the more sure to result in an indefinite number, and a continual increase in the number, of erroneous sects; in place of the one Institution founded by Christ, holding "the Faith once for all delivered to the Saints"—the one Holy Catholic Apostolic Church, "the witness and keeper of Holy Writ," "the pillar and ground of the Truth."

It is well to bear in mind that Dissent has had other and deeper causes than ignorance of sound theology and Church history, and self-willed impatience of authority; it has often been the practical protest of religious earnestness against coldness and deadness in the Church, against abuses, against the obscuration of important truths.

The Lollardism of the fourteenth century derived its strength not so much from its religious fanaticism and political socialism, as from its protest against practical abuses and doctrinal errors in the Church, which were at last corrected at the Reformation; and from its revolt against feudal tyrannies and political corruptions, most of which have been subsequently ameliorated.

The life of the Puritan party was the intense belief in God's government of the world, and its stern ascetic piety, in contrast with the lukewarm faith and lax lives of the mass of the orthodox.

The Presbyterian polity was a protest against an Episcopal rule which had degenerated from the primitive standard of a bishop ruling with the consent of his presbyters, into an autocracy resting on the power of the State.

The Congregational schism had its profound basis in the spirit of republicanism, but it represented the rights of the laity in the election of the ministry and the management of the affairs of the Church.

The Wesleyan movement was a revival of the ancient discipline of the Church; and it was not only the love of autocratic power in the leaders of the movement, but want of confidence in those into whose hands that disciplinary authority ought to have been committed, which led to the hardening of the society into a sect.

The strength of the Quaker movement lay in its revival of a belief in the co-operation of the Holy Spirit with the individual soul.

The Unitarian sect owes its continued life, as it owed its origin, to its maintenance of the unity of the Deity, as

against the tritheism of much of our popular religionism.

Irvingism was the revival in a Presbyterian body of the idea of the need, to the perfection of the Church, of the authority committed by Christ to the Apostolic order, and the failure—so natural to Presbyterians—to recognise that that authority had in fact never ceased in the Church, but existed in the Episcopate; and so it logically became a lawless Catholic revival, among people of Presbyterian antecedents, outside the Church.

DISSENTERS, THE NUMBER OF. In the Census of 1851 certain calculations were made, from data arbitrarily selected, as to the comparative numbers of the population who adhered to the Church, and to the several dissenting bodies; the result of which was to show that the population adhering to the Church was little more than one-half of the whole population of England and Wales. It was soon pointed out that this estimate had been made by one who, however able and honest, was a Dissenter; that the data selected by him as the basis of the calculation were not such as were most likely to give a fair result; and that the results were in some cases inconsistent with ascertained facts. On the whole the Church refused to accept the estimate as a fair representation of the facts, and appealed to the statistics to be ascertained by definite inquiry at the next census.

But when the arrangements for this census were being made in Parliament, the Dissenters strenuously opposed the introduction into it of any direct means of ascertaining the numbers actually adhering to the various religious denominations. Lord Palmerston, as Home Secretary, pointed out that the Church denied the correctness of the statements put forth in 1851, and challenged direct inquiry, and that if the Dissenters opposed it, it would be universally accepted that they were afraid of its results. Still they resolutely opposed it, and the Government yielded to the pressure put upon it.

The same unwillingness to have a religious census of the population has been exhibited by the Dissenters at every succeeding census. So that we are driven to collect such data as seem to be likely to yield trustworthy information, and to make such calculations as we can from them—*e. g.* the religious census of the army and navy; the comparative number of marriages in Churches and meeting-houses; of burials in consecrated and unconsecrated ground; the number of children in Church elementary schools, and in others; besides, in certain towns a religious census has actually been taken by voluntary effort. The result of these estimates made from time to time, by different persons, is that from 73 to 75 per cent. of the population of England and Wales seek the ministrations of religion at the hands of the Church. And a hundred facts indicate that for the last fifty years the Church has been steadily progressing not only in numbers, but in the respect and affection of the people. The latest external authority to which we can refer for statistics, is Ravenstein's Denominational Statistics, whose figures are now some years old. He gives—

Romanists .	1,800,000
Baptists . .	700,000 members.*

Whitaker's Almanack for 1884 gives—

Romanists about . .	2,000,000
Baptists, baptised members*	304,802
with Sunday scholars	437,187

Congregationalists (including Scotland and Ireland) may probably be about 1,250,000.

Wesleyans (of all the connections, including Scotland and Ireland) 744,898 members,* with 1,555,696 Sunday Scholars.

On the other hand, nothing is more remarkable in the recent religious history of the people than the way in which dissent, while not increasing as a whole, is nevertheless rapidly sub-

* Members means communicants, and implies a much larger proportion of nominal adherents.

dividing into a multitude of little sects. The table below, which is taken from a return of the Registrar-General, may need a little explanation. Under an Act of Parliament, certain privileges are awarded to places registered as places of Divine worship. The result is, that all such places are registered as soon as occupied; and the Registrar-General produces, among other returns, a statement of all the places so registered. In 1851 the census gave seventy-five different denominations. The Registrar-General's return of places of worship in 1871, gave 177 names; in 1886 it had increased to 213. The following is a transcript of the lamentable list for the latter year:—

Advent Christians.
Advents, The.
Alethians.
Anglican Church.
Apostolics.
Arminian New Society.
Army of the King's Own.
Baptists.
Baptized Believers.
Believers in Christ.
Believers in the Divine Visitation of Joanna Southcote, Prophetess of Exeter.
Believers meeting in the name of the Lord Jesus Christ.
Benevolent Methodists.
Bible Christians.
Bible Defence Association.
Blackburn Psychological Society.
Blue Ribbon Gospel Army.
Brethren.
British Israelites.
Calvinistic Baptists.
Calvinistic Independents.
Calvinists and Welsh Calvinists.
Canonbury Hall Mission.
Catholic Apostolic Church.
Catholics of Newport.
Children's Special Service Association.
Christadelphians.
Christian Army.
Christian Believers.
Christian Brethren.
Christian Disciples.
Christian Eliasites.
Christian Evangelists.
Christian Israelites.
Christian Lay Church.
Christian Mission.
Christian Pioneers.
Christian Soldiers.
Christian Teetotallers.
Christian Temperance Men.
Christian Unionists.
Christian Workers.
Christians owning no name but the Lord Jesus.
Christians who object to be otherwise designated.
Church Army.
Church of Christ.
Church of England.
Church of England (unattached).
Church of Progress.
Church of Scotland.
Church of the People.
Congregation of the Son of the Covenant.
Congregational Baptists.
Congregational Temperance Free Church.
Countess of Huntingdon's Connection.
Covenanters.
Coventry Mission Band.
Crusade Mission Army.
Danish Lutherans.
Deaf and Dumb Mission.
Dependents.
Disciples in Christ.
Disciples of Jesus Christ.
Dunbar Archd., Congregation of.
Eastern Orthodox Greek Church.
Ecclesia of the Messiah.
Eclectics.
Episcopalian Dissenters.
Evangelical Free Church.
Evangelical Mission.
Evangelical Unionists.
Exeter Free Spiritual Research Society.
Followers of the Lord Jesus Christ.
Free Catholic Christian Church.
Free Christian Association.
Free Christians.
Free Church.

Free Church (Episcopal).
Free Church of England.
Free Evangelical Christians.
Free Gospel and Christian Brethren.
Free Gospel Church.
Free Gospellers.
Free Grace Gospel Christians.
Free Methodists.
Free Salvation Army.
Free Union Church.
Full Salvationists.
General Baptist.
General Baptist New Connection.
German Evangelical Community.
German Lutherans.
German Roman Catholics.
German Wesleyans.
Glassites.
Glazebrook Army.
Glory Band.
Gospel Army Mission.
Gospel Band.
Gospel Temperance Blue Ribbon Army.
Greek Catholic.
Hackney Juvenile Mission.
Halifax Psychological Society.
Hallelujah Band.
Holiness Army.
Hope Mission.
Hosanna Army.
Humanitarians.
Independent Church of England.
Independent Methodists.
Independent Religious Reformers.
Independent Unionists.
Independents.
Inghamites.
Israel, New and Latter House of.
Israelites.
Jews.
King Jesus' Army.
King's Own Army.
Latter Day Saints.
Latter Day Saints (Anti-polygamy).
Lodging House Mission Association.
Lutherans.
Members of the Church of England.
Methodist Army.
Methodist Reform Union.
Mission Army.
Missionaries.
Modern Methodists.
Moravians.
Mormons.
New Church.
New Connection General Baptists.
New Connection Wesleyans.
New Hebrew Congregation.
New Jerusalem Church.
New Methodist.
New Spiritual Church.
Newcastle Sailors' Society.
Old Baptists.
Open Baptists.
Open Brethren.
Orthodox Eastern Church.
Particular Baptists.
Peculiar People.
Pilgrim Band.
Plymouth Brethren.
Polish Jews.
Polish Society.
Portsmouth Mission.
Positivists.
Presbyterian Baptists.
Presbyterian Church in England.
Primitive Congregation.
Primitive Free Church.
Primitive Methodists.
Progressionists.
Protestant Members of the Church of England.
Protestant Trinitarians.
Protestant Union.
Protestants adhering to Articles 1 to 18, but rejecting Ritual.
Providence.
Quakers.
Ranters.
Rational Christians.
Recreative Religionists.
Red Ribbon Army.
Redeemed Army.
Reform Free Church Wesleyan Methodists.
Reformed Church of England.
Reformed Episcopal Church.
Reformed Presbyterians.
Reformed Presbyterians or Covenanters.
Reformers.
Refuge Methodists.
Rescue and Evangelization Mission.
Revivalists.
Revival Band.

Roman Catholics.
Royal Gospel Army.
Saints.
Salem Society.
Salvation Army.
Salvation Navy.
Salvationists.
Sandemanians.
Scotch Baptists.
Second Advent Brethren.
Secularists.
Separatists (Protestant).
Seventh Day Baptists.
Society of the New Church.
Spiritual Church.
Spiritualists.
Stockton Hebrew Congregation.
Strict Baptists.
Swedenborgians.
Temperance Methodists.
Testimony Congregational Church.
Theistic Church.
Trinitarians.
Union Baptists.
Union Churchmen.
Union Congregationalists.
Union Free Church.
Unionists.
Unitarian Baptists.
Unitarian Christians.
Unitarians.
United Brethren or Moravians.
United Christian Army.
United Christian Church.
United Evangelical Ch. of Germany.
United Free Methodist Church.
United Presbyterians.
Universal Christians.
Unsectarian.
Welsh Calvinistic Methodists.
Welsh Free Presbyterians.
Welsh Wesleyan Methodists.
Wesleyan-Methodist Association.
Wesleyan Reform Glory Band.
Wesleyan Reformers.
Wesleyans.
White Ribbon Gospel Army.
Working Man's Evangelical Mission Chapels.
Worshippers of God.
Young Men's Christian Association.
Young Women's Christian Association.

These descriptions are taken from the original certificates sent to the Registrar-General for procuring the registration of the room or building, and it will be observed that the same sect is in some instances variously described.

The melancholy truth illustrated by the foregoing facts and figures is the division and consequent enfeeblement of English Christianity by Dissent. Some try to make believe that this very division is an advantage, through the rivalry which it creates between the different religious bodies. But the mind of Christ is not for rivalry, but for unity: "Neither pray I for these alone (viz. the apostles), but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us" (John xvii. 20, 21). We are One in Spirit, plead some, notwithstanding these external divisions. But the apostles, whose task it was, under special Divine guidance, to embody the mind of Christ in the practical organisation and working of His Church, earnestly deprecated these divisions, and condemned those who promoted them. "Be ye all of one mind" (1 Peter iii. 8: Acts i. 14; ii. 1, 46; iv. 44; v. 12: 1 Cor. i. 10; xiii. 11: Phil. i. 27; ii. 2; iv. 2). "Mark them which cause divisions . . . and avoid them" (Rom. xvi. 17: 1 Cor. i. 10; iii. 3; xi. 18: 1 Tim. vi. 3).

An eloquent Nonconformist leader argues that the different denominations are like the different corps of an army, wearing different uniforms and using different weapons, but all fighting in the common cause against the common enemy. An admirable illustration. The enemy could desire nothing better than that the army opposed to him should be divided into independent corps, jealous of one another, under different commanders, without any attempt at unity of plan and concurrent action.

When the actual results of division are studied, it is seen that God's awful

rebuke of sin loses its force on the sinner's conscience, when the authority of the prophet who utters the rebuke is disputed by rival prophets. The sceptic is inevitably encouraged in his doubts by the fact that when he asks what to believe, English Christianity replies in 180 discordant voices. They who have to deal with the practical details of religious work, know how they are vexed and thwarted and weakened in every parish by its religious divisions. The citizen who conceives some comprehensive plan for the evangelising of the town in which he lives, soon finds that the religious divisions of the town make common interest and united action absolutely impossible. Statesmen know how not only the religious, but the civil, social, educational, and moral life of the nation are cramped and dwarfed and embittered by these religious rivalries and animosities. Let us at least open our eyes to facts, and recognise that these divisions are an evil.

And it is not among ourselves only that the evil works. This division of our English Christianity has unhappily been propagated to every country to which our English Christianity has been carried—to the United States, to every one of the colonies, to every heathen country to which our missionary labours have extended; and everywhere it hinders the cause of Christianity.

It is this spectacle of the endless divisions and disorders of our English Christianity which makes the other ancient Churches of Christendom afraid to follow the example of our Reformation.

"Nothing probably would so greatly tend to the purification and revival of the spiritual life of Christendom, to the reunion of the divided and distracted Churches, to the spread of Christianity among the heathen nations of the world, as the reunion of English Christianity. This reunion can only take place, so far as human wisdom can foresee, by the gradual re-absorption of the masses of the population into the body of the Church. The Church has reformed most of the abuses which have alienated many from her in the past, and is proceeding in the path of reform; she cannot give up the points of doctrine and of essential organisation on which the sects formally base their separation. But, on the other hand, there are among the Dissenting communities thousands of individuals who are what they are not from any well-considered conscientious objections, but from early training, or accidental preferences, or ignorance of what the Church really is and believes. These might, they would if they saw all the evils created by division, reunite themselves to the Mother Church, the Historic Church of England. Separations as numerous, as long-standing, and far more embittered, have again and again in the long history of the Church of Christ thus died out." (From 'Turning Points of Church History.') It is the key of the ecclesiastical position of Christendom; the example of England would be followed in the colonies, and countries which are influenced by England. This would give such strength and prestige to the Anglican Communion as would affect the whole Church of Christ. And a revived and reunited Christendom would surely be the precursor of the fulfilment of our Lord's declaration, that the unity of His disciples is the condition on which the world would believe that God had sent Him: "That they also may be one in Us, that the world may believe that Thou hast sent Me" (John xvii. 21). "I in them, and Thou in Me, that they may be made perfect in One; and that the world may know that Thou hast sent Me" (John xvii. 23).

DIVORCE. The separation of man and wife by the sentence of a lawful court. The phrase of the marriage contract "to have and to hold, for better for worse, from this day forward, till death us do part," is the expression of the view which the Church of Christ has always held of the general indissolubility of the marriage bond. And it was practically

indissoluble; for though the Ecclesiastical Courts would, for sufficient causes, grant a separation, a *mensâ et thoro*—from bed and board—yet there was no legal mode of obtaining a total dissolution from the marriage tie. In the middle ages, indeed, separations were sometimes effected on the subsequent discovery of some original impediment to the legality of the marriage, by the declaration that because of such impediment the marriage was null and void, *ab initio*, i. e. was no marriage. The technical impediments to the lawfulness of marriage had been so multiplied by the Roman Court (*e. g.* by the fiction of a spiritual affinity created by sponsorship at baptism), that it was often possible to discover some such pretext for a sentence of dissolution. But in theory there was no power anywhere of giving a divorce *a vinculo matrimonii*. This general truth is only illustrated by the fact, that about 1700 a practice crept in among ourselves by which men of great wealth and influence were allowed, in the one case of the wife's adultery, to obtain a special Act of Parliament over-ruling the general law, and absolving the man from all penalties for putting away his wife, and marrying again, in that particular case. At length, in 1857, an Act of Parliament took away from the Ecclesiastical Courts all jurisdiction over the subject of marriage, and conferred upon a Court specially created a jurisdiction to grant divorces *a vinculo matrimonii*—from the marriage tie, with liberty to contract a new marriage. The difficulty into which this put the clergy, of liability to penalties for conscientious refusal to re-marry a divorced person, was got over by a curious and not satisfactory compromise. It was expressly enacted that no clergyman should be compelled to solemnise the marriage, but if the incumbent of the church in which it was desired that the marriage should take place should refuse to solemnise the marriage, then the parties should be entitled to have the service performed in that church by any other clergyman whom they could find willing to perform such service.

This novel permission of re-marriage by the civil law, involves the clergy and faithful laity of the Church in two great difficulties: (1) whether the Church is to recognise the lawfulness of the re-marriage of the innocent person, or of both persons, in the case of divorce on account of adultery; (2) if the Church does not recognise the re-marriage of such persons, is she to admit to Holy Communion persons who have entered into such relations? At present the law of the Church and the law of the land are opposed to one another on these points; for the law of the land, which legalises the re-marriage, would also uphold the legal right of such persons to be received as communicants. And the clergy are placed in a position of difficulty, and in danger of serious penalties at the hand of the civil judge, for obeying the law of the Church; the faithful laity are thrown into a state of perplexity as to their duties to themselves and others. New legislation by the Church, or an authoritative re-declaration of the deliberate mind of the Church, seems desirable for the guidance of its officials and people.

DOGMA is the accurate statement in formal theological language of religious truth as laid down by competent authority; viz. by Holy Scripture, as the unity of God; or, on points which have been subject of controversy by General Councils of the Church, as the true deity of our Lord Jesus Christ; or, generally, by competent ecclesiastical authority, according to the 20th Article of the Church of England, which maintains that "the Church hath authority in controversies of faith."

To **dogmatise**, or to teach dogmatically, is therefore to state religious truths, as thus ascertained by competent authority, not as doubtful propositions to be discussed and received so far as they may commend themselves to the knowledge and judgment of the disciple, but as ascertained truths,

to be received by those who acknowledge the authority.

The words are sometimes used *in invidiam*. Dogmas, or precise authoritative statements of religious truth, are considered uncharitable towards those who do not accept them, or do not accept the authority. A dogmatic person means, in common parlance, one who is opinionated and dictatorial.

DOG-TONGS. In old days dogs were frequently brought to church by their owners, and often became so troublesome as to necessitate their forcible removal. In many churches in Wales a special instrument was provided for the purpose, and formed a portion of the regular ecclesiastical furniture. It was a pair of "lazy tongs," on a large scale, armed with jaws at the end, with which any unruly beast might be seized either by the leg or neck, and forcibly ejected beyond the sacred precincts. At Clynnog Fawn church in Carnarvonshire, a pair of iron dog-tongs is still preserved, bearing the following inscription, "Revd. H. Wms Vr 1. I. W. I. WARs 1815." It consists of six pieces of narrow bar iron $\frac{3}{4}$ inch by $\frac{3}{16}$ inch and 14 inches long, jointed at the centres and ends, so as to form a lattice; when extended to its full length it is 3 feet 9 inches long. The jaws are provided with two sets of four iron teeth.

A pair of wooden dog-tongs at Clodock church, Herefordshire, is described and illustrated by the Rev. D. R. Thomas in the 'Archæologia Cambrensis' for 1876, p. 213. Other tongs exist at Gyffylliog church, and Llanyhis church, Denbighshire. Items for whipping dogs out of church appear in parish accounts, as in those of Smarden church, Kent, under the dates 1573, 1576, 1619, where a regular official, known as the dog-whipper, is referred to. "1619, To Sothenden, for whipping doges out of ye church, iiijd. To Thomas Hopper for ye whip, iijd." (See 'Archæologia Cantiana,' vol. xiv. p. 25.)

Similar disbursements are recorded by the Churchwardens of Great Staughton church, Huntingdonshire, such as, "1653. Itm. paide to Wm. Richards for whippinge the dogs out of the church from Michælm. till Christmas followinge, 1s. 0d."—J. R. A.

DOMINICANS. An Order of Friars so called after their founder, Dominic; **Friars Preachers** from their special vocation; popularly **Black Friars** from the colour of their outer robe. [*See* **Friars.**]

At the beginning of the thirteenth century, the religious world of Europe was distracted with numerous heresies, which threatened alike Christian faith and ecclesiastical order. In the south of France the endeavour to put down the Waldenses and Albigenses by force led to a civil war. Dominic, born 1170, of a noble Spanish family, a canon of Osma, of learning, piety, and zeal, had attended his bishop on an embassy to France; and going thence to Rome, they obtained the Pope's leave to work among the heretics in the south of France. At Montpelier they met with some Papal Legates, who, with some Cistercian monks, were endeavouring to combat the prevalent heresy with little success. The bishop advised them to meet the professed apostolical simplicity of the heretical teachers by a similar simplicity, and volunteered to enforce his counsel by his own example. The missionaries accordingly sent away their servants and baggage, and went two and two barefooted from place to place, preaching to the people and disputing with the heretical teachers. When the bishop returned to his See, and the Cistercian monks to their monastery, Dominic continued to carry on the work almost alone. Then he conceived the idea of an Order of men, who, fully equipped with learning, and winning the sympathy of the people by the simplicity of their lives, should devote themselves to the conversion of heretics and the defence and propagation of the Faith. The Bishop of Toulouse encouraged the idea, and obtained for him the verbal sanction of the Pope Innocent III. (1215), gave him a church in Toulouse for his convent, and a pro-

portion of tithes for its maintenance. Honorius III. confirmed his Rule (1216), and gave him the church of St. Sabina in the Aventine, where he fixed the head-quarters of his Order; and conferred on him the office of Master of the Sacred Palace, whose duties were the supervision of the religious instruction of the households of the pope and cardinals.

The new Order of Friars Preachers made rapid progress. The organisation was the same as that of the Franciscans



Dominican Friar.

a General in Rome; provincials in the several countries to which it extended; and custodes, over districts called visitations, and priors of individual houses —all elective and removable. At the second chapter, 1221, the Order was divided into eight provinces, to which four were subsequently added; it now borrowed from the Franciscans the principle of absolute poverty or mendicancy; and adopted the distinctive dress of white frock and scapulary with the black outer robe, from which they derived their popular name of **Black Friars.**

In philosophy the Dominicans warmly espoused the theory of Thomas Aquinas, the most distinguished schoolman of their order, who was the representative of the Realistic philosophy. The Order had a special devotion to the Blessed Virgin Mary, and adopted as a tenet the suggestion which Aquinas started as a possibility, of the Immaculate Conception of the Virgin. Each of them had an image of the Madonna as well as a crucifix in his cell.

Controversial disputation and preaching being the special object of the Order, it devoted itself from the first to the cultivation of theology and philosophy, supplied professors to the universities of Europe, and took its full share in the great intellectual movements of its time. Among the most learned men of the thirteenth century, Albert, surnamed the Great, was a Dominican; and Thomas Aquinas, whose *Summa Theologiæ* became the standard of orthodoxy and the text-book of theological teaching for the Western Church for the subsequent ages. The long roll of Dominicans who rose to the greater dignities of the Church is crowned by the names of three Popes—Innocent V., Benedict IX., and Pius V. Its members were much employed by the pope as envoys. The office of Inquisitor was in several countries committed to the hands of the Dominicans as the official champions of orthodoxy; and Leo X. committed to them the censorship of books.

The Order was introduced into England in 1221,* and patronised by Archbishop Langton; and established its first house, of a prior and twelve friars, in Oxford; the next in London, and so gradually spread over the country. The Parliaments of 1450 and 1529 were summoned to meet in their house in London, of which only the name survives. Some remains of their churches

* Dominic died in August of the same year.

and houses still exist,—*e. g.* at Gloucester (see plan and drawings, 'Archæological Journal,' vol. xxxix. p. 304); also at Lynn and Beverley; their refectory at Canterbury, the nave of their church, now St. Andrew's Hall, at Norwich. The preaching crosses at Hereford and elsewhere are interesting indications of their habit of addressing large open air congregations. At the dissolution, in 1536, they had fifty-eight houses here, viz.: at Dunstaple, Cambridge, Chester, Truro, Carlisle, Derby, Exeter, Melcombe, Chelmsford, Gloucester, Winchester, Hereford, King's Langley, Herts, Canterbury, Lancaster, Leicester, Boston, Lincoln, Stamford, London, Newport Mon., Lynn, Norwich, Thetford, Yarmouth, Northampton, Bamburgh, Berwick, Newcastle, Oxford, Rutland, Shrewsbury, Bristol, Ivelchester, Somerset, Newcastle-under-Lyne, Dunwich, Ipswich, Sudbury, Guildford, Arundel, Chichester, Winchelsea, Warwick, Salisbury, Walton, Worcester, Beverley, Doncaster, Hull, Pontefract, Scarborough, Yarm Yorks, York, Brecknock, Bangor, Rhudlan, Cardiff, Haverford in Pembroke. There were two nunneries at Langley, Lancashire, and Guildford.

DONATIVE, is a Church benefice to which the patron has a right to nominate any eligible cleric, and the cleric, thereupon, may vacate any benefice he at present holds without the bishop's license, and becomes vested of the new donative benefice without any presentation to the bishop, or institution or induction by the bishop. It is a kind of benefice liable to abuse, and which might with advantage be reduced to the usual rules.

The **DORMITORY** of a monastery [*see* **Monastery**] was a long hall or gallery, with the beds arranged along the walls on each side, originally without any separation from one another; and the monks slept in their habit, contrary to the usual custom of the time which dispensed with all clothing in bed. A lamp burned all night in the dormitory. The abbot, or prior, or one of the officials, slept in the middle of the room. At a later period the dormitory was divided by timber or even stone partitions, into separate cubicles, with doors so made with openings that a supervision could still be exercised by the official in charge.

DUNSTAN, St., Archbishop of Canterbury, born 925, was of noble birth; his parents' names were Heorstan and Kyneditha. We find his near kinsmen among the palatini, *i. e.* members of the Court and household of King Athelstan; he was related to the great Lady Ethelfleda, who was of royal descent, being Athelstan's niece; Elfege, Bishop of Winchester, and Bishop Kinesige of Lichfield were also near relatives. He was born at or near Glastonbury, and was a pupil of the Irish pilgrims who had taken up their abode there. Whilst quite a boy he lived also in the palace of Athelstan, at no great distance from Glastonbury. He received the tonsure at an early age. Being expelled from Athelstan's Court, he stayed a long time with Elfege at Winchester, who persuaded him to become a monk. He returned to Glastonbury in attendance on the Lady Ethelfleda, who had a house there, and who left her estates to be disposed of by him. Between the years 942 and 946 King Edmund gave him the Abbey of Glastonbury. This venerable foundation, whose history stretched back to the age of the earlier British Church, had fallen into the condition of many of the Saxon monasteries at this time; a piece of family patronage, in which the nominal abbot might be a married man, a prior being the religious ruler, and the so-called monks being often secular priests or clerks, also with wives and children. The new abbot was still a young man of about twenty-two; whatever improvements he may have made now, the great reform, which made him regarded in after ages as a second founder of Glastonbury, certainly belong to a later period of his life.

King Edmund died soon afterwards. Edred, his successor, was about the same age as Dunstan. The young king, of a sickly constitution, was chiefly guided by the advice of his mother; but he put the young abbot into an official position somewhat like that of the Chancellor of later times. Edred, unlike his two predecessors, lived chiefly at Winchester, and Dunstan's time was divided between Glastonbury, where he was restoring the buildings and raising up a school of learning, and Winchester, in attendance on the king. In 956 Edred died, and was succeeded by Edwy at the age of fifteen. The story which some historians have cited as an instance of the tyranny of the archbishop over the king really amounts to this, that the minister fetched the wanton boy, his pupil and ward, out of the dangerous company of a girl to whom he was paying unlawful court, and brought him back to fulfil the duties of kingly courtesy to the chief men of the kingdom assembled at his coronation festival. Edwy accused the minister of malversation in his office, and Dunstan fled to Flanders, where Count Arnulf gave him protection, and the Monastery of Blandinium was his temporary home. It was here, in a well-ordered monastery of the Benedictine rule, that Dunstan learnt the discipline which he afterwards introduced at Glastonbury. A revolution deprived Edwy of power, and placed his brother Edgar at the head of affairs. Dunstan was recalled, and regained his influence, and was consecrated bishop without a see, until the death of Kynewald (957 or 8) left Worcester vacant for him; in 959 he received the See of London, still continuing to hold Worcester till the settlement which followed after Edwy's death; and on the vacancy of Canterbury in the same year, Edgar, with the advice of the Witan, appointed Dunstan as archbishop, still holding the other sees until the opportunity of a satisfactory settlement of affairs. On the death of Edwy in the following year Dunstan consecrated Elfstan to London and Oswald to Worcester, and two years afterwards Ethelwold to Winchester. From this date began the struggle of which the historians of the reign have made so much between the monks and the clerks. The desire of the movers in the matter was to reform the monasteries and reduce them to the Benedictine rule. Ethelwold also expelled the seculars, and converted his cathedral chapter at Worcester into a convent of Benedictine monks; Oswald left them in his cathedral at Worcester, but removed his choir to the neighbouring monastery; and Dunstan made no attempt to introduce a change at Canterbury, it was Ælfric in 1003 who introduced the monks into Canterbury cathedral; and all the other cathedrals remained in possession of the seculars till the end of the Anglo-Saxon period. In this reform of the monasteries "Ethelwold was the moving spirit; Oswald tempered zeal with discretion; Dunstan's hand may be credited with such little wisdom and practical moderation as can be traced." The movement, with all its drawbacks, was justifiable, perhaps absolutely necessary. The cleansing of Winchester from the *spurcitiæ clericorum* may not have been indispensable for the welfare of Ramsey, Ely, Peterborough, and Thorney; but we cannot doubt that a monastic mission system was necessary for the recovery of middle England from the desolation and darkness brought upon it by the Danes, or that the monastic revival was in these regions both successful and useful.

Dunstan was Edgar's closest friend and adviser, the chief of the Witan, and the ecclesiastical head of the nation. And the reigns in which Dunstan was the royal adviser were successful reigns: the country had peace, and grew in prosperity; religion revived, and learning and the arts began to be successfully cultivated in the monastic schools. On the accession of Ethelred his influence over the affairs of the government ceased; he retired to his see, and died

there 19th May, 988. The period of prosperity was succeeded by "the misrule of Ethelred, the oppression of Canute, and the tyranny of his sons; the political turmoil of the great provincial struggles under Edward the Confessor; and after that, the apparently hopeless humiliation under the Conqueror." All this helped to invest Dunstan and Edgar with a character they had scarcely possessed in their life-time. The English looked back, and saw that for thirty years Dunstan had been "the mainstay of the safety and glory of the English;" for a century and a half he continued to be the popular saint of the mother Church of Canterbury, and "his glory was at last eclipsed by no less a hero than Thomas à Becket." He has left no literary remains. The early and more trustworthy writers connect his memory with no cruel or barbarous asceticism. His reputed crusade against the married clergy, as distinct from the members of monasteries, is unsupported by evidence. "He was a learned and religious ecclesiastic, the wise instructor of a royal pupil, the statesman, the reformer, and the patriot." 'Life of Dunstan,' by W. Stubbs, Rolls Series.

DUNWICH, DIOCESE OF. [*See* **Norwich.**]

DURHAM, DIOCESE OF, is the legitimate representative of the Celtic bishopric of Lindisfarne, to which, after the failure of the Italian mission from Canterbury, and the flight of Paulinus, the kingdom of Northumbria, and not that kingdom only, owes its conversion to Christianity, and its permanent ecclesiastical organisation. The history of the mission of Paulinus belongs more properly to the history of the diocese of York, and is there dealt with.

The history of the diocese of Lindisfarne begins with the victory of Oswald over Ceadwalla at Heathfield, in the year 633. How he sent to Iona for a missionary, how Aidan was sent, and established himself at Holy Island, and became the apostle of Northumbria, is part of the general history of the Saxon Conversion, which is related under the title **Saxon Period** of English Church history, and in the life of **Aidan** [which see]. A few notes may be added of the gradual progress of Christianity in the vast kingdom which then stretched from the Humber to the Frith of Forth, and which is marked by the foundation of the religious houses, which were the mission stations from which the neighbouring districts were evangelised.

Besides Lindisfarne Aidan founded Melrose, and made Eata its abbot. Hilda [which see] was first the Superior of a small nunnery on the banks of the Wear, and afterwards founded the great double house of monks and nuns at Whitby. Ebba, the sister of the two kings Oswald and Oswy, first gathered a community at Chichester, and later founded the double house of Coldingham. Alchfrid, the son of King Oswy, founded a monastery at Stamford, near York, and afterwards the monastery at Ripon, of which he made Wilfrid abbot, Cuthbert being one of the original members of the community.

Benedict Biscop, a noble Saxon, who held office under King Oswy, at the age of twenty-five forsook his secular life. In 653 he went to Rome; and again in 665, when he also passed two years at the monastery at Lerins, then the most famous monastic school north of the Alps, and there received the tonsure. He returned to Rome just at the time that Theodore was consecrated Archbishop of Canterbury there, and returned with him to England, and undertook the charge of the monastery of St. Peter at Canterbury. After two years he visited Rome yet again, and on his return, went to his native Northumbria, and obtained from the king a grant of land on the north side of the mouth of the Wear, where he built the monastery of Wearmouth. He visited Rome yet again to seek what he needed for his undertaking, brought back a precentor, pictures, and relics, and a letter of privileges for

his monastery. On a new grant of land which the king gave him he founded a second monastery at Jarrow, and returned yet again to Rome in search of books and pictures, and other ecclesiastical treasures.

It was in 664 that the Synod took place at which the Northumbrian Church (Bishop Colman dissenting and resigning his see) accepted the Continental customs. Ceadda founded a monastery at Lastingham, over which he, and subsequently his brother Cedd, ruled.

In the visitation of Archbishop Theodore he decided between Ceadda and Wilfrid in favour of the latter, who was accordingly installed as Bishop of Northumbria; but then Theodore decided upon the division of the vast diocese, and on Wilfrid's refusal to accede to this loss of territory, he was deposed in turn. York was made a separate see from Lindisfarne, and a special bishop was consecrated for the outlying southern district of the Lindiswaras in Lincolnshire, which had been annexed to the Northumbrian kingdom. Two years later another bishop was consecrated for Hexham, and still another for the outlying northern province of the Picts, who were subject to the Northumbrian king.

It is the diocese of Lindisfarne whose history is here to be followed. Tunbert, the first bishop of this sub-division of Northumbria, was succeeded by St. Cuthbert, whose history will be found under his name, and the fortunes of his see, until it was finally settled at Durham.

It was in 995 that the car containing the body of St. Cuthbert remained immovable at Dunholme, and the Bishop Aldhun and his monks understood that the saint had chosen that place for the future site of the see. It was on 4th Sept. 999 that the great church was dedicated. The episcopal line of Hexham having ceased about A.D. 820, in a way which is not explained by the historians, but which may be conjectured to have been from the same cause as the migrations of the see of Lindisfarne, viz. the utter anarchy of the whole kingdom caused by the continual ravages of the Danes, the Bishops of Durham, from Aldhun to Egelwin, ruled over the whole country from the Tyne to the Tees, and from sea to sea, over a half-barbarous people, in stormy times. During the course of ages the possessions of the Church of Durham, or, as it was called, the Patrimony of St. Cuthbert, had become very great. The bishop and the monks formed one community called the Congregation of St. Cuthbert; but in the latter part of the Anglo-Saxon period, in the general decay of English monasticism, they had fallen away from anything like regular monastic life and discipline. There was one peculiarity which distinguished the See of Durham from all others in England—the Palatinate power. The bishop was not only a prelate of the Church, but also a temporal prince. All the other great divisions of England were called counties, because they were, or were supposed to be, under the jurisdiction of an earl or count; but the territory between the Tees and the Tyne (together with certain detached districts between the Tyne and the Tweed) was not called a county, but "The Bishopric," because the bishop was its temporal ruler. Elsewhere the terms diocese and bishopric meant the same thing, but it was not so here: the word *Diocese* referred to the whole territory under the bishop's spiritual jurisdiction, *i. e.* the country from the Tees to the Tweed, including both the shires of Durham and Northumberland; the word *Bishopric* referred only to the district under the bishop's temporal jurisdiction, or the shire of Durham. Hence "the men of the Bishopric" are constantly distinguished from "the men of Northumberland," though both alike were in the diocese. The origin of the Palatinate is lost in the mist of remote antiquity. It does not seem to have begun at the Conquest, nor was it then at its greatest height.

The germ may have existed in Saxon times, perhaps ever since the kings Guthred and Alfred gave to the Church the land between the Wear and the Tyne; and its culmination appears to have arrived in the fourteenth century. The powers of the Bishop of Durham within the bishopric were far greater than those of any earl in his county. Mr. Low* gives a detailed statement of the rights of the bishop as Palatine; they were such as to make the bishop a great feudal prince within his bishopric, almost independent of the king, while the "men of the bishopric" were a privileged class in the kingdom; they were called Haliwerkfolc, *i. e.* Holywork people; they were the servants of St. Cuthbert, subject to none but St. Cuthbert's successor, and to him only within the bounds of the bishopric.

Egelwin, the last Saxon bishop, having seized a large amount of the Church's treasure, fled, and shortly after died. The Conqueror nominated to the vacant see Walcher, a native of Lorraine, a canon of Liege, a man of noble birth and considerable attainments. In his time three monks from Worcester diocese, who had read in history (Bede's, probably) of the monasteries which formerly existed in Northumbria, were seized with the desire to seek out their ruins and revive the monastic institution in those places. The bishop encouraged them, and settled them first at Jarrow; there a few others joined them; and they established a religious community and began the rebuilding of the church. Thence one of them went to Monkwearmouth, which in time he refounded and rebuilt, and the third to Whitby, where he repaired the famous house of St. Hilda, and founded a community which afterwards removed to York and became the famous abbey of St. Mary.

Walcher was killed by a riotous mob of his own subjects, and was succeeded by William of St. Carilef, whose rule is memorable for two great achievements. He removed the clergy of the "Congregation of St. Cuthbert," and supplied their places with monks of Jarrow and Monkwearmouth, and so converted the cathedral body into a convent of monks under the Benedictine Rule. Next he commenced (1093) the building of a new cathedral. He, dying in 1095, was succeeded (after three and a half years' vacancy) by the notorious Ralph Flambard, the unscrupulous minister of Rufus. During his incumbency the king founded a new diocese of the county of Cumberland, placing its see in the church of the Austin Canons of Carlisle. He also took away Hexham and the neighbouring district (Hexhamshire), and bestowed it upon the Archbishop of York; and Teviotdale in Scotland, which the Bishops of Durham still claimed, was annexed to the diocese of Glasgow. In his time, too, Carilif's magnificent design for the cathedral was completed, and the church was dedicated (1104), which still so grandly crowns the rocky height above the Wear.

The majority of the bishops must be passed over in silence; but there is one who deserves notice as an example of the prince-bishop of the Middle Ages. Hugh Pudsey, a young man of twenty-five, of the kindred of King Stephen, was consecrated by the pope in 1154; a man of great wealth, ability, ambition, and magnificence. He bought of Richard I. the earldom of Northumberland, and was appointed Justiciary of the northern part of the kingdom.

Antony Bek (1283—1310), bishop in the reign of Edward I., gathered still grander honours around his crozier. A magnificent prelate, able, accomplished, of boundless ambition, and with a large private fortune in addition to the revenues of his see, he astonished the world with his lavish expenditure. His usual retinue was one hundred and forty knights; he brought to the king's aid in his campaign against Baliol one thousand foot and five hundred horse. When the pope summoned him to

* 'Diocesan History of Durham,' p. 123, by Rev. J. L. Low. S.P.C.K.

Rome, to reply to the charges brought against him by his convent, he went with such a retinue, and lived with such magnificence, and treated cardinals and pope with such self-confidence, that all the world wondered. Clement V. made him Patriarch of Jerusalem; and Edward II. conferred on him the sovereignty of the Isle of Man.

As a contrast to these, a few lines may be granted to a note on Bishop Richard de Bury (1333—1345), who had been tutor to the young prince, afterwards Edward III., and was employed by that king as ambassador and chancellor, and who yet found time for the duties of his episcopal office, and for the cultivation of letters. "He was one of the foremost pioneers in the revival of learning; insatiable in reading and in collecting books. He maintained a correspondence with learned men, among the rest with Petrarch, and entertained in his family many learned scholars who afterwards rose to eminence, among whom were Thomas Bradwardine, soon afterwards Archbishop of Canterbury, Richard Fitzralph, afterwards Archbishop of Armagh, with many more. Every day at table, unless the arrival of persons of importance prevented it, reading went on, followed by discussion. He is said to have had more books at his different houses than all the other bishops of England, and he kept constantly employed a host of collectors, transcribers, illuminators, and bookbinders. That the treasures he had collected might not be lost, he left a large part of them to the library of Durham College, Oxford. He wrote a book, which is still extant, called 'Philobiblion,' in which he relates, among other things, how he became possessed of his collections, and lays down rules for the preservation and use of books. He tells us that many opportunities, which he eagerly seized, were afforded him by his foreign employments; that when people got to know how eagerly he sought after books, they were forward in coming to offer them, either in gift or for sale; that the stores of monasteries were opened to him, and poor monks, whom he always befriended, took pains to help; France, Germany, and Italy, were all laid under contribution; whoever brought a book was always welcome. Books, he says, are most patient and kind teachers—"these are the masters who instruct without birch rods, without scolding or anger, and need neither bread nor money. When you go to them they are never asleep, they do not hide themselves, they never grumble, and if you make a mistake they never laugh at your ignorance." It is said that in each of his different manors the floor of his bedroom was so encumbered with books that one could hardly move or find a place to stand without treading upon a book." *

The situation of the diocese made it constantly subject to Scottish raids, and the first to suffer in the Scottish invasions of England. A note on the battle of Neville's Cross will be enough to illustrate the military aspect of the episcopate. The Nevilles of Raby were among the Barons of the Palatinate, being the tenants of the convent for the manors of Raby and Staindropshire. In 1346 the Scottish King, taking advantage of Edward III.'s absence in France, invaded England, thinking it denuded of its fighting men, who had gone with the king to the French war. But Ralf Neville, Henry Percy, and the border Barons, with the Bishop of Durham and the Archbishop of York, mustered their forces, and met the enemy at the Red Hills, near Durham, and fought a desperate battle, which ended in the defeat of the Scots, with the loss of 15,000 men. The prior and monks had taken with them the standard of St. Cuthbert, to a place near the field, and during the battle knelt in prayer for victory. The victors went to the cathedral to return thanks, and the banners of Lord Neville and of the

* Ibid. p 185.

Scottish King were hung up on St. Cuthbert's shrine as memorials. A hymn of thanksgiving was ordered to be sung every year on the anniversary of the battle from the top of the cathedral tower, and is still chanted every year, though the day has been changed from Oct. 17th to the 29th of May. A cross of stone was erected by Lord Neville on the field, the base of which only still remains. When Ralf Neville died, in recognition of his services on that day of danger, he was allowed to be buried within the cathedral church, an honour never before granted to a layman. The funeral was a magnificent one: the body was brought to the churchyard in a chariot drawn by seven horses, and carried on the shoulders of knights into the church, where, the bishop being absent, and the prior in ill-health, the office of the dead was performed by the Abbot of St. Mary's of York. Eight horses, four for war and four for peace, were presented as an offering, with costly cloths of blue and gold; and the widowed baroness presented a large sum for the repairs of the church, with rich vestments for the celebration of mass on the day of his anniversary. The Nevilles had a chapel in the south aisle of the nave.

In 1372 we get a glimpse at the condition of the Convent in Pope Gregory IX.'s reply to an application for leave to appropriate a Yorkshire benefice. He says that he is informed that "the religious body consisted of one hundred and fifty persons, with four dependent abbeys where priors had been instituted; besides which, that they held, dependent on the monastery, thirteen parish churches, while they had the right of collation to many others; that by reason of their opulence they were guilty of great enormities; that when they travelled they were each attended by three or four horsemen, and made an appearance inconsistent with religious humility; and that in their expenses, as well in provision for their table as in apparel and other ordinary matters, they were guilty of great excess." Ten years afterwards they obtained from Pope Urban VI. for their prior the privilege of wearing mitre, staff, ring, sandals, and other pontifical insignia. The reason they assign in asking for this privilege is, that their house had an income of 5000 marks sterling or more, and that the heads of other houses of less importance had this privilege, to the scandal of their church.

At the time of the Reformation Cuthbert Tunstal was bishop, a man of learning, ability, and judgment, a friend of Erasmus, and sharing with that eminent scholar and many of the best men of the time, a desire for the reformation of abuses, the sweeping away of superstitions, the promotion of sound learning and religion, but afraid of the lengths to which the spirit of innovation might proceed. He first opposed the making of the changes in Henry's reign, but when made conformed to them. On the accession of Edward VI. an endeavour was made to convict him of treason; the House of Commons refused to pass a bill of attainder, but a Commission found him guilty; he was deprived and committed to the Tower; the bishopric was dissolved, formed into a County Palatine, and annexed to the Crown. On the accession of Mary, the bishop was restored to his see, and an Act of Parliament restored the bishopric, with its rights. On the accession of Elizabeth, he declined to comply with the new changes, was deprived, and committed to the friendly custody of Archbishop Parker at Lambeth, where he resided till his death. The dissolution of the monasteries gives us a glance at the religious houses of the diocese. All of them except the Priory of Durham itself were included among the smaller houses, and fell under the Act of Suppression. They were not numerous. In the bishopric itself there was no independent monastic foundation. Finchale, Jarrow, and Wearmouth were dependencies of Durham, so also was Lindisfarne a portion

of the bishopric, though the whole county of Northumberland lay between. Tynemouth had for centuries been a cell of St. Albans. In Northumberland, Hexham and Brinkburn were in the hands of the Augustinians. Newminster was a Cistercian and Blanchland a Præmonstratensian foundation. There were also Alnwick and Hulne, besides a small nunnery at Lambley, near Alston. Hexham did not fall without a struggle. When the Commissioners appeared they met with a determined resistance, headed by the Master of Ovingham, a dependent cell lower down the Tyne. But all was in vain, and the last prior, so says tradition, was hanged at the gate of the priory. Durham, like a mother bereft of all her children, stood alone for the present. Next came the surrender of the Abbey of Durham, which took place on the last day of 1540. There is still extant a report of the proceedings of the Commissioners at Durham. It suffered the usual spoliation; "but with regard to endowments the church of Durham fared better than most. The abbey was refounded as a chapter of canons, with a dean and twelve prebendaries. The prior became the first dean, and the prebendaries were named from the senior monks. The possessions of the church were allowed to remain in a great measure entire."*

A sermon preached before the Court in 1552, the second year of Edward VI., by Bernard Gilpin, the saintly and magnificent rector of Houghton-le-Spring, gives a picture of the state of the Church at this time. He inveighs against the dispensations for pluralities and non-residence "transported hither from Rome," but still prevailing, in spite of the professions of purity of doctrine. From these disp nsations came the farming of benefices by gentlemen and laymen, the profit of which they find so sweet that preachers could not have them. Patrons put in incompetent persons, taking a bill to let them have the greatest part of the profits. Patrons "see that none do their duty—they think it as good to put in asses as men;" and the bishops play into their hands. "The bishops were never so liberal in making of lewd (*i. e.* unlearned) priests, and they (the patrons) are as liberal in making lewd vicars." ". . . Baptism is despised, and the Holy Communion thought nothing of. . . ." "Learning decays—men will not send their children to the schools. Look upon the two wells of this realm, Oxford and Cambridge, they are almost dried up. Ministers do not think themselves obliged to do any pastoral work the first year after presentation, because they get no pay, the king taking the first-fruits." "With all this there was much hypocrisy—great professions of zeal for the purity of the gospel."

The abuses of the Reformation led to the rebellion called "the Rising in the North" in 1569, which is part of the general history of the time, but has a local interest since it was headed by Percy, Earl of Northumberland, and Neville, Earl of Westmoreland, and the insurgents took possession of the city and cathedral of Durham. It was put down without difficulty, and the insurgents were treated with great, but perhaps under the circumstances needful, severity; sixty-six were executed at Durham alone, and the Earl of Sussex boasted that there was not a village between Newcastle and Wetherby where some had not been hanged.

A year and a half after Tunstal's deprivation, James Pilkington (1560) was nominated to the see, after the estates of the see had been sufficiently despoiled; and in 1563 William Whittingham, who had married Calvin's sister, was made dean, and "did all he could to remove every trace of the ancient faith."

At the time of the Great Rebellion Morton was bishop, and his high character appears to have won for him more favour than was shown to the other deprived bishops, for a pension of £800 was assigned him. The

* 'Diocesan Hist. of Durham,' p. 27.

possessions of the see were sold for £68,121 15*s.* 9*d.*

A unique transaction in the ecclesiastical history of the Rebellion was the foundation by the Lord Protector, in the houses of the dean and prebendaries, on the petition of the gentry of the county, of a college for the instruction of youth, on the ground of the distance from the great universities of Oxford and Cambridge. The scheme, however, was not carried into effect when the death of Cromwell, and the Restoration of the Monarchy and the Church, restored the buildings and the revenues to their rightful owners, and the scheme had to wait till the nineteenth century for its realisation.

Bishop Morton died eight months before the Restoration, and John Cosin, Dean of Peterborough, one of the most learned of the clergy of the time, was promoted to the vacant see. The large share which he took in the latest revision of the Book of Common Prayer need not here be dwelt upon.

Of the later Bishops of Durham it is only necessary to note that Joseph Butler, the author of the 'Analogy of Religion,' and other of the most valuable theological treasures of the Church of England, was rewarded for his writings with the see of Durham (1750), which he held only two years.

Bishop Shute Barrington's (1791—1826) episcopacy of thirty-five years was remarkable for able administration and wise munificence. The Ecclesiastical Commission, in taking over the property of the bishop and of the dean and chapter of Durham, allowed them to carry out the scheme first proposed during the Commonwealth, viz. to found a northern university at Durham. The university consists of two houses—University College, in the old castle of Durham, and Bishop Hatfield's Hall. The university has been very efficiently conducted, and has attained respectable rank; but improved modern methods of travelling have enabled many students to come to the great southern universities who would otherwise have swelled the numbers and increased the reputation of Durham. On the death of Bishop Van Mildert, 1836, the limited powers and shadowy dignity of the Palatinate were, in pursuance of an Act of Parliament, annexed to the Crown. In 1884 the see was subdivided by the creation of the See of Newcastle [which see]. Among the bishops, the Bishop of Durham takes precedence immediately after the Bishop of London, and is followed by the Bishop of Winchester.

The diocese now consists of the entire county of Durham and a small part of the North Riding of York; population 867,427; 2 archdeaconries (Durham and Auckland); 11 deaneries; 223 benefices; 201 resident incumbents, and 167 curates.

(This article is chiefly abstracted from the Rev. J. L. Low's DURHAM volume of the 'Diocesan Histories,' published by the S.P.C.K., 1881, to which the student is referred for a more complete sketch of the subject.)

E

EASTER. The festival of the Resurrection of our Lord and Saviour Jesus Christ. It was anciently called Pasch, from the Greek πάσχα, derived from the Hebrew Passover; and the name still exists in the north of England in a corrupt form in the common name of "Paste Eggs," for Easter Eggs. Since the weekly festival was changed from the seventh to the first day of the week in commemoration of the Resurrection, it was natural that a yearly festival should also be instituted in its honour. And indeed among the Jewish Christians the festival already existed in the great feast of the Passover, and only needed to have the new Christian truths and doctrines imported into it; and we know that this annual festival of the resurrection was universally observed from the first among the Churches.

There was, however, at an early period a difference as to the day on which the Christian feast should be observed. The Churches of Asia kept

it on the third day after the 14th of the month Nisan, as the actual day of our Lord's resurrection, on whatever day of the week that might happen to be, while the Western Churches always observed it on the Sunday after the actual day. The Council of Nicæa (325) settled the dispute by decreeing that the feast should be kept everywhere on the same day, and that that day should be the first day of the week. And it was entrusted to the patriarch of Alexandria, the great seat of the astronomical learning of the time, to have the proper day calculated, and to notify it to the other principal Churches.

In the early Saxon period of our Church history we again find disputes about the proper time for the observance of Easter between the Celtic Churches and the Continental Churches. The reason was that the Celtic Churches in their isolation from the continent continued to use the cycle called by the name of Sulpicius Severus (though really of earlier date), after the other Western Churches had adopted the more correct cycle of Victorius Aquitanus. The day was always held to be the chief festival of the Christian year, and its eve was one principal day for the administration of baptism. It was observed with great religious ceremony, but was not attended by so many secular adjuncts, or so much domestic festivity as Christmas, Epiphany, or Whitsuntide.

EASTER SEPULCHRE. Among the dramatic ceremonies by which the ancient Church appealed to the imagination of worshippers was a symbolical representation on Good Friday of the burial of our Saviour. On that evening a consecrated Host, contained in the Pyx [which see], was laid on a structure erected on the north side of the chancel, which represented the sepulchre, and remained there until it was taken out again—representing the resurrection—on Easter morning. The Easter Sepulchre was usually a temporary structure of wood, hung with rich cloths, usually with an angel watching at its door. Lights were kept burning around it, and people paid their devotions at it from Friday evening to Easter morning. Sometimes an altar-tomb was used as the base of the Easter sepulchre. There



Easter Sepulchre, Hawton, Lincolnshire.

are a few instances of a permanent stone sepulchre appropriately ornamented. This engraving is of one in Hawton Church, Lincolnshire.

ECCLESIASTICAL COMMISSION. The agitation for parliamentary reform before the bill of 1832 was accompanied by an agitation for reform in the Church. Very little was really known of the value of Church property, and the most exaggerated statements were circulated by the opponents of the Church: for example, a Tract on Tithes put forth by the Society for the

diffusion of Ecclesiastical Knowledge, stated that the revenue of the Church amounted to two hundred millions sterling, and that by confiscating it, the Government would be able to remit seventy-one millions of annual taxation. The friends of the Church knew that the distribution of the Church property was very unequal [*see* **Property of the Church**], *e. g.* that several of the sees were so poorly endowed that they were obliged to be eked out by allowing their bishops to hold other benefices *in commendam*, and they did not deny that there were abuses which needed remedy.

Accordingly, in the year 1832, a Royal Commission was issued authorising and directing the Commissioners therein named, to make a full and correct inquiry respecting the revenues and patronage belonging to the several archiepiscopal and episcopal sees in England and Wales, to all cathedral and collegiate churches, and to all ecclesiastical benefices (including donatives, perpetual curacies, and chapelries), with or without cure of souls, and the names of the several patrons thereof, and other circumstances therewith connected. At the end of two years they made a return of the value of the dignities and benefices of the Church from all sources, of which the following is a summary:—

Net annual revenues of Episcopal and Archiepiscopal Sees . .	£160,114
,, ,, ,, Cathedral and Collegiate Churches . .	272,828
,, ,, ,, the 10,701 Benefices	3,058,248
Tithe paid to Lay Impropriators	£1,000,000

There are in England and Wales—

294	Benefices under	.	£50 a year.			
1021	,, between	.	£50	,, and	.	£100
1591	,, ,,	.	100	,, ,,	.	150
1355	,, ,,	.	150	,, ,,	.	200
1964	,, ,,	.	200	,, ,,	.	300
1317	,, ,,	.	300	,, ,,	.	400
830	,, ,,	.	400	,, ,,	.	500
504	,, ,,	.	500	,, ,,	.	600
337	,, ,,	.	600	,, ,,	.	700
217	,, ,,	.	700	,, ,,	.	800
129	,, ,,	.	800	,, ,,	.	900
91	,, ,,	.	900	,, ,,	.	1000
137	,, ,,	.	1000	,, ,,	.	1500
31	,, ,,	.	1500	,, ,,	.	2000
18	,, of	.	2000 and upwards.			

In the following year, 1835, a second Commission was issued to inquire into the state of the several dioceses in England and Wales, their revenues, and the duties of the several bishops; also to consider the state of cathedral and collegiate churches. They issued four Reports in the course of 1835 and 1836, and upon these Reports action was taken in Parliament, and the greater number of their recommendations were adopted. The first Act (6 and 7 William IV. c. 77) referred only to the episcopal dioceses, revenues, and patronage, and by it the limits of the various dioceses were carefully re-arranged; it provided for the union of the two sees of Gloucester and Bristol, and for the erection of the new sees of Manchester and Ripon. The Act also rearranged the ecclesiastical patronage of the sees, in accordance with the relative magnitude and importance of the sees as re-arranged. It was further arranged that portions of the revenues of the richer sees should, on the next avoidance of the sees,

be appropriated to the augmentation of the incomes of the poorer sees, so as to give the following annual average incomes:—The Archbishop of Canterbury, £15,000; the Archbishop of York, £10,000; Bishop of London, £10,000; Bishop of Durham, £8000; Bishop of Winchester, £7000; and to the other bishops from £4000 to £5000 each: and that for the future no bishop should hold any other dignity, office, or benefice *in commendam*. The Act further provided for the erection of fit residences for the sees of Gloucester and Bristol, Lincoln, Llandaff, Rochester, Manchester, and Ripon. Some new archdeacons were created, and the limits of the old archdeaconries rearranged. In order to carry out these recommendations, a body politic and corporate was created by the name of "The Ecclesiastical Commissioners for England." Five were to form a quorum; if there were only two bishops present, and both objected to the ratification of any proceeding, it was to be postponed to another meeting. Moreover, every scheme which passed the Commissioners needed to be approved by His Majesty in Council to give it legal effect. By this Act only the episcopate had been dealt with.

In 1840 the recommendations of the fourth and fifth Reports of the second Commission were substantially adopted by Parliament in the Act 3 and 4 Vict. c. 113. By this Act the cathedral and collegiate chapters were fixed in number, according to the following scale; some of these canonries being appropriated as the endowment of professorships in the Universities, and of archdeaconries.

Name of Cathedral or Collegiate Church.	No. of Canons at the time of passing the Act.	No as revised.
Canterbury	12	6
Durham	12	6
Ely	8	6
Westminster	12	6
Winchester	12	5
Exeter	8	5
Bristol	6	4
Carlisle	4	4
Chester	6	4
Chichester	4	4
Gloucester	6	4
Hereford	8	4
Lichfield	6	4
Lincoln	6	4
Manchester	4 Fellows	4
Norwich	6	4
St. Paul's, London	3	4
Peterborough	6	4
Ripon	0	4
Rochester	6	4
Salisbury	6	4
Wells	6	4
Windsor	12	4
Worcester	10	4
York	4	4
St. David's	6	2*
Llandaff	0	2*

By this Act the non-residentiary Deaneries of Wolverhampton, Middleham, Heytesbury, and Brecon were to be suppressed. All sinecure rectories were to be suppressed, and power was given to the Ecclesiastical Commissioners to purchase those in private patronage. Minor canons were henceforth to be appointed by the respective chapters, and were not to hold any benefice with their minor canonries, except under certain limitations.

The funds thus accruing were to be carried to a Common Fund, "out of which additional provision was to be made, by the authority hereinafter provided, for the cure of souls in parishes where such assistance is most required, in such manner as shall, by the like authority, be deemed most conducive to the efficiency of the Established Church, provided always that on making any such additional provision out of any tithes, land, &c., due consider-

* By later Act, 6 and 7 Vict. c. 77, § 2, these were each increased to 4, and four Canonries were also assigned to Bangor and St. Asaph respectively.

ation should be had of the wants and circumstances of the places in which such tithes now were or have heretofore arisen."

To carry out these measures the former Commission was enlarged, and the Commissioners were to prepare and lay before Her Majesty, from time to time, such measures as they might deem expedient; and such measures were only to take effect upon ratification by the Queen in Council and publication in the 'London Gazette.'

There were thus two distinct funds—the Episcopal Fund arising out of the payments of the richer sees, and the Common Fund arising out of the suspended canonries, suppressed sinecure rectories, and the like. The proceeds of the former fund were to be devoted exclusively to episcopal purposes, of the latter fund to non-episcopal.

In 1847 a complaint of the action of the Commissioners led to the appointment of a select committee of Parliament "to inquire into the composition and management of the Ecclesiastical Commission," and as a result of its recommendation a committee of paid Commissioners, two to be nominated by the Crown, and one by the Archbishop of Canterbury, was appointed to manage the property (as distinguished from the appropriation of the funds) of the Commission.

In 1850, a considerable change was made in the constitution of the Commission. It was found that the Board was too numerous for the convenient transaction of the details of business. Accordingly three Estate Commissioners were appointed who should be *ex officio* members of the Board, two to be nominated by the Crown, and one by the Archbishop of Canterbury; one of the crown nominees and the archbishop's nominees to be paid salaries out of the Common Fund; the two paid Commissioners to be joint treasurers of all funds passing through the Commissioners' hands. These three Commissioners, together with two of the Ecclesiastical Commissioners appointed annually by the Board, to form the Estates Committee. To this Estates Committee was committed the whole management of the property vested in the Commissioners.

In this year also the two separate funds, the Episcopal and the Common Fund, were formed into one Common Fund. It was not foreseen at the time, but it has since come to pass, that instead of the Episcopal Fund having a surplus to contribute to the Common Fund, the augmentations of the poorer sees have exceeded the receipts from the richer sees, and the Common Fund has had to supply the deficiency of the Episcopal Fund. As, however, the leases of episcopal property fall in, the value of the episcopal property will be increased, and the Common Fund will ultimately receive a large increment from the surplus of the Episcopal Fund.

Another important change was made in the same year, 1850. Under the provisions of the Act of 1836, the bishops of the richer sees paid over certain fixed sums to the Commissioners, and retained the balance. It was found that by this plan the bishops received in some years more, in some less, than their statutable income. To remedy this an Act was passed providing that all bishops appointed since 1848 should receive the income assigned by Parliament, and no more. In order to effect this, estates in fee producing the required income were to be gradually acquired by the Commissioners and handed over to the bishop: in this way the bishops, instead of being mere stipendiaries, would again have solid endowments; but any excess of income over the sum assigned by statute was to be paid to the Commissioners, while any deficiency was to be made up out of the Common Fund.

In 1857, in consequence of the recommendations of a House of Commons Committee, the duties of the Church Building Commission were transferred to the Ecclesiastical Commission, and the sum of £3750 a year previously paid out of the Consolidated Fund for the

office expenses of the former Commission was also transferred to the latter.

In this year also the Commissioners adopted the principle acted on by the governors of Queen Anne's Bounty, of making grants in augmentation and endowment of benefices only on condition that they be met by private benefactions of at least equivalent amount, preference being given in proportion to largeness of population, poverty of benefice, and largeness of private benefaction. The result has been to elicit a very large aggregate of private benefactions in augmentation of the permanent endowment of the Church.

One valuable work of the Commission has been the rearrangement of the duties and emoluments of the archdeaconries. Up to 1864 they had rearranged the territories of forty-seven, and created eleven new archdeacons; they had further endowed fifteen with canonries, one with a vicarage, and thirty-three with annual sums, varying from £67 to £200, so as to insure each archdeacon an income of at least £200 from his archdeaconry.

The following, from the Thirty-Seventh Report of the Commissioners (1885), is a brief summary of the work accomplished by the Commissioners in the augmentation and endowment of benefices during a period of forty-four years, from 1840 (when the Common Fund was first created) to the 31st of October last.

The total number of benefices which have been augmented and endowed by the Commissioners is upwards of 5000.

The grants made by the Commissioners in the augmentation and endowment of these benefices—consisting partly of annual payments charged upon the Common Fund, partly of capital sums expended in the provision or improvement of parsonage houses, or in the purchase of property, and partly of land, tithes, &c., annexed to the benefices—amount to about £718,000 per annum in perpetuity, or in capital value to a sum of about £21,540,000.

The benefactions by private donors, consisting of stock, cash, land, tithes, and other property, received by, or conveyed to, the Commissioners, or to the incumbents of benefices, chiefly to meet grants made by the Commissioners, amount to about £4,410,000; and are equivalent to a permanent increase in the endowments of benefices of about £147,000 per annum. There is, moreover, a sum of about £26,000 per annum contributed by benefactors to meet the Commissioners' grants for curates in mining districts.

The total increase in the incomes of benefices from the augmentations and endowments made by the Commissioners, or through their instrumentality, amounts, therefore, up to the 31st October, 1884, to about £891,000 per annum; and may be taken to represent the income which would be derived from a capital sum of about £26,730,000.

[This article is much indebted to a pamphlet on 'The Ecclesiastical Commission,' by the Rev. G. H. Sumner, 1864, which was drawn up with assistance from the officers of the Commission.

ECCLESIASTICAL COURTS, or Courts Christian. In 1 Cor. vi. St. Paul speaks of it as a custom already established for Christians to avoid going to law with one another before the heathen tribunals, and to refer their differences to the arbitration of wise men among themselves. It gradually became an important and laborious part of a bishop's duty to act as arbitrator. When the Empire became Christian, the bishop's sentences of arbitration were recognised and enforced, *i.e.* the informal arbitration grew up into a bishop's court of jurisdiction, whose sentences were enforced by the secular arm. And this was doubtless the case in the Roman or British Church as in all other parts of the Empire. During the Saxon period the ecclesiastical *law* was as follows: The body of canonical written law containing the Holy Scriptures, the Creeds, and the Canons of the General Councils; and the Canons of the National Councils; assisted in application by the less authoritative

manuals of the Penitentials, by the less authoritative collections of foreign councils, and by the coincident support in some particulars of the ecclesiastical enactments of the kings.

The ecclesiastical *courts* of the period were as follows:

The jurisdiction of the bishop was recognised—(1) as the chief *pastor* of the diocese; (2) as the *protector* of the clergy; and (3) as the proper *arbitrator* in disputes which did not admit or require legal decision.

The metropolitan authority of the archbishops was recognised by the bishops, and by the kings and Witenagemots.

The prevalence of the monastic system, and the great importance attached to the office and character of abbots, with the exemption of many monasteries from episcopal superintendence, had the effect of creating peculiar jurisdictions for the abbeys, in which both ecclesiastically and secularly the abbot occupied the place constitutionally belonging to the bishop.

There were provincial synods in which questions of greater importance were decided and settled, and which consisted of bishops, abbots, and clergy, and were occasionally attended by kings and lay-lords. Ecclesiastical suits were heard and decided in the moots or public assemblies of the shire and hundred in which the bishop and ealdermen are said to have expounded the divine and secular law. In addition to the above courts many Anglo-Saxon bishops were lords of manors, and in that character possessed jurisdiction over these manors in all ordinary and civil and criminal cases, but probably exercised this jurisdiction by their manorial stewards.

Of the *procedure* in Church courts there is little definite information. The moots were general assemblies of the men of the shire or hundred, for other business besides the administration of justice. The sheriff, ealderman, and bishop appear to have been presiding officers. The decision of all disputed questions was by compurgation or ordeal, or in certain cases, by special permission of the king or chief magistrate, by the evidence of witnesses. The function of the ealderman or bishop of expounding the law in such cases would only be the securing of the perfect carrying out of the customary forms of charge, defence, challenge, and compurgation, and the reporting of the legal penalties ensuing on the practical decision.

As to *appeals* there was no regular system, but probably, in accordance with foreign practice, appeals were occasionally carried to the archbishop as metropolitan, or to the provincial synod; there are, however, none recorded except suits between churches in different dioceses, or of interests of too great importance to be disposed of at diocesan synods or shire-moots. Of appeals to Rome, in the form which appeal ultimately took in England, there is no evidence; the recourse to Rome in the disputes between Wilfred, Archbishop Theodore, and the kings of Northumbria in the seventh century, and those between the Archbishop of Canterbury and the kings of Kent and Mercia in the ninth, were more of the nature of political negotiations. They do, however, illustrate the point that the Church was a portion of a greater organisation than the Witenagemot; the exact limits of its relations to the foreign Churches were possibly disputable, but the fact of the incorporation was admitted on all sides.

The judicial authority of the bishop being inherent in the person rather than in the court, he would, in visitation or at home (*in itinere* or *in camera*), possess full authority to hear such cases as he could deal with, under his penitential or consensual jurisdiction. It is highly improbable that the penitential machinery would be worked in public, or that disputes capable of episcopal arbitration would be brought before the moot.

The means by which ecclesiastical sentences were carried out, seem to

have been either by the direction of the bishop to his archdeacons and deacons to enforce the sentence, or by his calling for the services of the officers of the shire without previous application to the Crown. Sentences issued in the shire-moot would naturally be enforced by shire officers, while those of the more distinct ecclesiastical courts were carried out by the archdeacon and his subordinates.

The Anglo-Saxon laws contain provisions for the excommunicate corresponding to those for the outlaw, and in many cases prescribe punishments and compensations for ecclesiastical offences as offences against the national law.

Under the influence of the Norman Conqueror the Church of England was brought into the organised ecclesiastical system of the Continent of Europe, of which the Bishop of Rome was recognised as the head, with visitatorial authority over all the Churches. The civil and ecclesiastical jurisdictions were divided and committed to different sets of courts; and the machinery for the administration of jurisdiction was more complete and scientific. The law itself became more scientific under the influence of the revived knowledge of the ancient imperial law, and the impulse which was given to the study of law as one of the chief branches of knowledge.

As to the law itself, though a knowledge of the Roman canon law, and of the imperial civil law as far as procedure went, formed the basis of the education of the ecclesiastical jurist, yet they had no direct authority, but only so far as the canon law had been accepted by the English Synods, and so far as the practice had been adopted in the ecclesiastical courts.

The provincial law of the Church of England was contained in the constitutions (as the canons put forth in a provincial synod presided over by the archbishop were called) of the archbishops, from Langton onwards; and the canons passed in the legatine councils under Otho and Othobon, which latter were ratified in councils by Archbishop Peckham. The 'Commentaries on the Constitutions of Otho and Othobon,' by John of Ayton, and the 'Digest of the Provincial Constitutions,' by Bishop Lyndwood, were the finally received texts of this portion of the law. The 'Provincial Constitutions' of Canterbury were received in York in 1462.

Canons made in diocesan synods had no force in other dioceses, but were often received in other dioceses, according to the estimation in which their authors were generally held; and though they were not incorporated in the provincial canons, portions of them were often adopted and introduced into the constitutions of a subsequent provincial synod. Very much of the ecclesiastical as of the secular law was customary, and not necessarily in accord with the customs of the Continental Churches. And though William I. directed that the *Episcopales leges* should be brought into accord with the canons, and that the ecclesiastical courts should decide according to the canons; yet as a matter of fact no new code of ecclesiastical law was drawn up, and attempts to force on the Church and nation the whole body of the canon law were always unsuccessful, and the canons were held to be of no force when opposed to the laws of England.

The check which the Crown exercised upon ecclesiastical legislation was irregular and undefined. William I. allowed no council to make canons without his previous assent. Under Henry I. the king's assent to certain enactments made in councils of the clergy is distinctly expressed. From that time onward the method of restraint was confined to the issue by the king of warnings and prohibitions addressed to the archbishop, and in some rare cases the archbishop was obliged to recall an enactment. Many such prohibitions were issued in the thirteenth century, when Archbishops Boniface and Peckham were endeavouring to enlarge the

area of ecclesiastical legislation, especially over the laity. But except when the Crown or the Parliament took such extraordinary steps to prevent the Church from interfering with the temporal rights of the people, freedom of ecclesiastical legislation was permitted.

It has been said that William I. divided the civil from the ecclesiastical jurisdiction, ordering that "no bishop or archdeacon shall henceforth hold pleas touching ecclesiastical laws in the hundred court, nor draw to the judgment of secular men causes which pertain to the government of souls. In the same way the sheriff or reeve is forbidden to interfere with the legal proceedings which belong to the bishop." The immediate result was to give a new organisation to the ecclesiastical courts, and especially to add to the existing judicature of the archbishops and bishops the judicial organisation of the archdeaconries. The archdeacon, of whom there was only one to each diocese, had hitherto been the assistant of the bishop, and perhaps sat in the bishop's court as his representative It is presumed that the archidiaconal courts were now formed as ministerial sub-sections of the episcopal jurisdiction, and were organised to enforce the new-enacted law and canonical procedure, and multiplied to meet the increase of ecclesiastical litigation. Owing, however, to the strong clerical feeling against these courts, a reorganisation of the courts took place about the middle of the twelfth century, by which the unity of the bishop's court was restored, and an Official was appointed to exercise the bishop's jurisdiction; and his function soon became one of judicial semi-independence, so far as his commission empowered him, there being no appeal from him to the bishop; but the bishop usually reserved particular portions of jurisdiction for his own hearing. At what point of time the official ceased to be a mere nominee of the bishop, and to retain office at the death of his principal, more information is needed. The present practice of appointing him by patent for life, with the confirmation of the dean and chapter, grew up in the seventeenth century.

Each diocese had its consistory court held in the cathedral church, presided over by the chancellor as official principal, and was competent for every sort of ecclesiastical cause, including testamentary and matrimonial matters. There was an appeal from this court to those of the province.

The Provincial Courts of Canterbury were four.

1. The Court of the Official Principal, commonly called the Court of Arches, was the consistory court of the archbishops; it was held in the church of St. Mary-le-Bow, and had a distinct staff of officers and body of advocates.

2. The Court of Audience, which seems to have originated from the personal jurisdiction of the archbishop. It was the domestic and familiar court of the archbishop, and his auditors followed his person. In time its jurisdiction was exercised by one judge sitting in the consistory court of St. Paul's.

3. The Prerogative Court exercised testamentary jurisdiction.

4. The Court of Peculiars, which was formed to exercise jurisdiction in the thirteen London parishes, which, being "peculiars" of the archbishop, were not subject to the jurisdiction of the Bishop of London.

The provincial courts of York were known as the prerogative court and the chancery court, and seem to have answered to the general description given above of the prerogative court and court of arches of Canterbury.

Cases of heresy were generally brought before the archbishop in Convocation, or before the archbishops and a committee of bishops, or before a commission issued by the archbishop. But sometimes the accused is dealt with by a bishop sitting judicially in his palace, and sometimes by the official in the diocesan court.

The principle seems to have been universally admitted that a judge in an ecclesiastical court must be in some grade of holy orders, but the weight assigned to the properly spiritual qualification was not regarded as of primary importance, where the judge possessed, by reason of office or delegation and professional authority, the practical requirements of his high function.

The effect of the changes made by William I. was to withdraw from the ecclesiastical courts all powers which they had probably formerly possessed of enforcing their spiritual sentences by material force. Early in Henry II.'s reign it had become the rule to apply for a royal writ to be sent to the sheriff to carry out the law. The writ was probably usually issued as a matter of course. But the necessity for applying for a writ gave the Crown the power effectually to prevent the amplification of ecclesiastical jurisdiction when it was attempted.

Ecclesiastical jurisdiction comprised broadly all causes arising out of ecclesiastical relations, persons, properties, rights, and remedies, viz. over—

Churches — Patronage, furniture, ritual, revenues.

Clergy—In all their relations—faith, practice, behaviour, dress.

Laity—Morality, behaviour in church precincts, marriages, testaments, legitimacy, administration of intestates' property, fiduciary and pledging contracts, and promises and keeping of oaths.

Doctrine—Its maintenance throughout both clergy and laity.

As to *appeals*, they are of two kinds. The appeal *ex gravamine* or extra-judicial was where a person, apprehending injustice from his immediate superior, appealed to a higher authority for protection; which higher authority would (on just cause shown) stay all proceedings in the court appealed against, and call the question before itself. A very large proportion of the recorded appeals to Rome in mediæval history were of this kind. A judicial appeal was an appeal against the sentence of a court to the decision of a higher court, and might be carried through all the gradations of courts. It might not, however, be carried from the archbishop's court to the court of Rome but with the king's permission. The statutes of præmunire were introduced by the Crown to prevent appeals to Rome upon points with which the national tribunals were perfectly competent to deal, and were, indeed, little more than an additional sanction to the right constantly asserted by Henry III. and Edward I., termed "the privilege of England." The great schism of the West, however, had probably more to do with the diminution of appeals than any particular measures. Before the Reformation appeals were almost reduced to matrimonial and testamentary questions.

Of the temporal causes subject to the ecclesiastical courts, the chief were matrimonial and testamentary suits, and actions for the recovery of ecclesiastical payments, tithes, and customary fees. Besides these, there was a large field of work for the Church courts in disciplinary cases. These proceedings furnished employment for a great machinery of judicature.

The jurisdiction of the ecclesiastical courts over spiritual men embraced all matters concerning the canonical and moral conduct of the clergy, faith, practice, fulfilment of ecclesiastical obligations, and obedience to ecclesiastical superiors. For these questions the courts possessed a complete jurisdiction of their own, regular processes of trial, and prisons in which the convicted offender was kept until he had satisfied the justice of the Church. In these prisons the clerk convicted of a crime for which, if he had been a layman, he would have suffered death, endured life-long captivity; here the clerk convicted of a treason or felony in the secular court, and subsequently handed over to the ordinary, was kept in safe custody.

The new ecclesiastical courts created by the legislation of the Reformation, were—

1. The Court of Delegates instituted under Henry VIII. as the supreme tribunal of appeal in ecclesiastical causes from the provincial courts, and had full power to hear and determine finally. Only seven appeals can be discovered to have come before this court, which can be shown to have even remotely involved any question of doctrine. In the first, sentence was given against the appellant; in five others, the proceedings were discontinued before final decision; in the one remaining case, the court varied the decree in a minor point while confirming the decision of the diocesan court. It may therefore be inferred, that in no case in which the law of the Church of England as touching doctrine was concerned, are the delegates known to have reversed the decision of the provincial court.

The other court mentioned was the Court of High Commission, instituted under Elizabeth, under the authority of the statute 1 Elizabeth, c. i. for the execution of the supreme ecclesiastical jurisdiction, given or recognised by the Act as belonging to the Crown. The jurisdiction is defined as being "such as hath heretofore been, or may lawfully be, exercised or used for the *visitation* of the ecclesiastical state and persons, and for reformation, order, and correction of the same; and of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities." It was a court of first instance, not a court of appeal from the courts of the ordinaries; and there was no appeal from it. It did a great deal of business: every offence which could be treated as ecclesiastical being included in the scope of its action. Though there is sufficient evidence of the exercise of doctrinal jurisdiction by this court, the largest proportion of offences dealt with by it come under the heads of misconduct and immorality, of clergy and laity alike, or of proceedings in recusancy and non-conformity which were prescribed by the statute. This court was abolished by the Long Parliament in Act 16 Ch. I. c. 11.

A royal commission inquired into the Court of Delegates in 1830, and in pursuance of its report an Act, 2 and 3 William IV. c. 92, transferred the powers of the high court of delegates, both in ecclesiastical and maritime causes, to His Majesty in Council; and a Judicial Committee of Privy Council was organised for the hearing of such causes. So few ecclesiastical cases had ever come before the Court of Delegates, and no case for so long a period, that this branch of the function of the court seems to have been overlooked. Neither in their examination of witnesses, nor in their report, do the Commissioners appear to have contemplated the peculiar character, or the possible occurrence of appeals on matters of doctrine. And Lord Brougham subsequently, in the House of Lords, said, "he could not help feeling that the Judicial Committee of Privy Council had not been framed under the expectation of questions like that which had produced the present measure being brought before it. It was created for the consideration of a totally different class of cases [from the Gorham case]; and he had no doubt, that if it had been constituted with a view to such cases as the present, some arrangement would have been made" (Debate on Bishop Bloomfield's Bill, 1850. 'Hansard,' ser. iii. vol. cxi. p. 629).

The two chief Acts since the above affecting the Church courts and dealing with the discipline of the clergy, are—

The Church Discipline Act (3 & 4 Vict. c. 86, 1840), which relates to clergy discipline, and provides that in the case of a clerk charged with an offence against the ecclesiastical laws, or against whom there is any scandal, the bishop may—(1) issue a Commission of five persons to inquire; if a *primâ facie* case is made out, and if both parties consent, the bishop may pronounce sentence without further proceeding. Or (2) the bishop may summon the accused before the court, in which he

is to be assisted by three assessors, one being the dean or archdeacon, and another a lawyer, and may hear and determine the case. Or (3) the bishop may forward the cause, by letters of request, to the provincial court which has power given it to hear and determine. The last course is that which the bishops have in the great majority of cases adopted. The decision in the case of Julius *v.* Bishop of Oxford established that a discretion is left to the bishop to determine whether any proceedings at all shall be taken against an accused clerk.

The other important Act of late years is the Public Worship Regulation Act (37 & 38 Vict. c. 85, 1874), which enables the archdeacon, or the churchwardens, or three aggrieved parishioners, to carry a clerk before the bishop for offences in ritual. The bishop may, at his discretion, decline to take proceedings. If he think fit to take proceedings, then if the clerk agree to submit to the bishop's judgment without appeal, the bishop is to hear and decide. If not, the bishop is to transmit the case to the archbishop, who is to hand it over to the judge appointed under the Act.

The Church Discipline Act was not superseded by the Public Worship Regulation Act; they exist side by side; and a recent action for restraining ritual has been brought under the former in preference to the latter.

It is charged that sufficient care was not taken in the provisions for constituting the judge under the Public Worship Act, to constitute him, as it intended to do, the Official Principal of both Provinces, and capable of acting as an ecclesiastical judge in all cases. For example, it is allowed that any case forwarded under the Church Discipline Act by letters of request to the provincial court, would come before the judge appointed by the Public Worship Act as Official Principal of each Province, who could then pronounce any ecclesiastical sentence he may think fit. Yet, under a legal interpretation of the Public Worship Act, this judge has been held not bound to comply with the provisions of Canon 127 as to signing the articles on declaration of Church membership.

('Historical Appendix to Report of the Ecclesiastical Courts' Commission,' 1883; 'A Summary of the Ecclesiastical Courts' Commission;' Report of Dr. Stubbs's 'Historical Reports,' G. L. Holland, B.A., Barrister-at-Law. Parker, Oxford, 1884.)

EDUCATION. The Roman Empire had a great machinery for the education of the people: elementary schools in the provincial towns, high class schools in the metropolitan cities of the provinces, culminating in the more famous schools of the great capitals of the empire. In the confusion caused by the invasions of the barbarians, these schools gradually dwindled away, or were taken up into the schools which the Church gradually founded wherever it established its institutions. For the Church always regarded the education of the people as one of the duties committed to it by Him who came to be the Light of the World, and who specially gave to the ministry and thence to the Church the charge, "Feed My lambs." The Christian Church sedulously preserved the learning and civilisation of the ancient world; and its schools were an integral and important part of the organisation of every cathedral and every monastery; and the education of the people was one of the duties of every priest.

The missionaries who converted our barbarous and heathen Saxon ancestors were only following the usual lines of Church action when they established schools at every missionary centre, and used every endeavour to educate and civilise, as well as to Christianise, the people among whom they laboured. The education of the Middle Ages in England, from the Saxon conquest down to the Reformation, was entirely the work of the Church. The State did not make any attempt to educate the people; it left it in the hands of

the Church as part of its proper work. An enthusiast here and there, like St. Francis of Assisi, may have spoken contumeliously of education in comparison with simple piety, but it was contrary to the spirit of the Church, and such ideas had no practical effect; for example, the disciples of St. Francis were soon among the most learned scholars and most popular teachers of their day.

There was no attempt to restrict education to the higher classes; on the contrary, wherever a lad of the lower classes showed signs of literary ability, his abilities were cultivated; and the Church afforded the great channel through which low-born talent was enabled to rise above the level of its birth, to the very highest offices and dignities in Church and State. This zeal for education, for the education of the lower classes, was based on profound religious principle. It cannot be better expressed than it was by Cranmer when his brother Commissioners for the reorganisation of the schools of his own cathedral of Canterbury, would have restricted the education there given to the sons of the upper classes: "It was meet," said they, "for the ploughman's son to go to plough, and the artificer's son to apply the trade of his parent's vocation, and the gentleman's children are meant to have the knowledge of government and rule in the commonwealth." "No," said the representative of the Church, who knew the traditions of the old Church, and bravely advocated their maintenance in the new order, "utterly to exclude the ploughman's son and the poor man's son from the benefits of learning, as though they were unworthy to have the gifts of the Holy Ghost bestowed upon them as well as upon others, is as much as to say that Almighty God should not be at liberty to bestow His great gifts of grace upon any person but as we and other men shall appoint them to be employed;" and so he stood firm for admitting ploughmen's, and artificer's, and poor men's sons, as well as gentlemen's sons, to the advantages of that education which would make them wiser and better men in whatever station, and would fit them for the higher stations of society, if God in his Providence shall call them thereto. Not only the schools, but the universities also were the work of the Church [*see* **Schools, University**], and the colleges within the universities were nearly all founded by ecclesiastics as houses where the pupils sent up from the cathedral, monastic, and such like schools could have the advantages of the comforts and discipline of a well-ordered home, while they were completing their studies by attending the lectures of the great teachers of the time.

A considerable number of **colleges** and grammar schools were founded in the towns in the fifteenth century to meet the needs of the growing population, and the guilds also often maintained similar schools. Of the grammar schools founded in the reign of Edward VI. and Elizabeth, some were intended to supply the place of the schools destroyed in the course of the Reformation; some of them were only refoundations of the old schools out of their old endowments.

In modern times it was the Society for Promoting Christian Knowledge, an association of bishops, clergymen, and Church laymen, which, in the reign of William and Mary (1698), first established schools of primary education; and it was an offshoot from this society, the National Society for the Education of the Poor, which in the early part of this century took up the duty of providing, on a still larger scale, for the education of the lower classes of the people.

The quarrel which the opponents of the Church have had with the Church in modern times on the subject of education, has been that the Church has always openly professed to make religion the basis of education, and has avowed that its design was the education of the children of the poor in the principles of the Established Church. Its opponents established rival schools

in which other religious principles were taught, but the wealth and zeal of Church people outstripped them in this rivalry. Then they appealed to Parliament to aid the cause of the education of the lower classes by a grant of public money, which should be distributed to the schools of all denominations in proportion to the number of children educated up to a certain standard; but the Church schools still attracted the vast majority of the poor scholars, and the Church consequently obtained the larger proportion of the parliamentary grant. Then the Board School system was devised; ostensibly to supplement the existing schools; with a compulsory clause which would enable the neglected children to be swept into these supplementary schools. To evade the supposed "religious difficulty," it was provided that no religious formularies (*e. g.* the creeds of the Church) should be taught in them; and Parliament evaded the question whether the Bible should be read in them, by leaving it to the decision of the individual Local Boards.

It soon appeared that the Board Schools were being worked not as supplementary to the existing Church schools, but, as far as possible, in rivalry with them; still the Church accepted the situation, and, with increased zeal and energy, proceeded to multiply her school accommodation, and to improve the quality of the education given; and that with such success, that in the ten years from the beginning of the Board School System, the Church, out of her own resources, *added* to her previously existing school accommodation, as many "school places" as the Board with all its energy and enormous expenditure had provided in the same time.

The history of the Board Schools is a very remarkable illustration, out of many which both ancient and modern times present, of the way in which an astute, well-organised minority of politicians can, in England, carry out its designs in the teeth of the general repugnance. Parliament had no knowledge that it was setting up a system which was to use the public money in rivalling the existing denominational schools. The parents had no desire for a system of secular schools; the "religious difficulty" did not practically exist. But, our English habit of allowing an Act of Parliament to be interpreted contrary to the intention of those who passed it, and the slow unwieldy ineptness of the Church public to defend itself from energetic aggression, have resulted in consequences which neither the Church nor the nation desired.

The contest is not yet concluded. The opponents of the Church make no secret that they will endeavour to gather the Church schools into the Board School system. It remains to be seen whether Churchmen will rouse themselves not only to defend their own schools, but also to obtain from the justice of Parliament that their schools shall be put on a footing of fair competition with their rivals.

The Church is prepared to admit that, as matters stand, the State may feel itself precluded from giving national funds for anything else than secular education; all that the Church asks is, that it will pay the denominational schools for the "article" of secular results, as much as it pays the rival schools for the same "article." At present, according to the returns of the Government Inspectors, the Church schools produce quite as good secular results as their rivals do; and do not get the same amount of public money for the "article," by many hundreds of thousands of pounds, as the rival schools do.

The most recent development of the tactics of those who desire to get the education of the people out of the hands of the Church, is to abolish all payment on the part of the parents for children educated in the Board Schools. This, it is supposed, with great probability, would at once ruin the denominational schools. The entire scheme of national education aimed at is expressed in the

words, "free, secular, and compulsory." And there is no secret made of the desire to take in hand higher education also, and to arrange a great system of education for the whole of the youth of the nation, from the lowest to the highest, on the same principles.

It is for Church people to determine, whether they are prepared to submit to have religion compulsorily eliminated from the education of the country. They are politically quite strong enough to prevent it; they are strong enough to obtain justice for the denominational schools against the rivalry of the Board schools; they are quite strong enough to secure such a proportion of representation on the School Boards as would ensure their being used for the purpose for which they were intended, viz. to gather in the poorest, the waifs and strays, the neglected children, and to elevate them out of their miserable and helpless condition.

Some statistics are added from the returns of the Educational Committee of the Privy Council. The Education Act was passed in 1870, at which time the school accommodation was provided by the—

1870.	*Places.*
Church . . .	1,365,080
British, Wesleyan, &c.	411,948
Roman Catholic . .	101,556

1884	*Places.*
Church . . .	2,454,788
British, Wesleyan, &c.	597,262
Roman Catholic . .	284,514
Board	1,490,174

The average attendance of scholars was:—

1870	*Scholars.*
Church	844,334
British, Wesleyan, &c. .	241,989
Roman Catholic . .	660,660

1884	*Scholars.*
Church . . .	1,607,823
British, Wesleyan, &c.	381,628
Roman Catholic . .	167,841
Board . . .	1,115,832

So that in spite of the powerful rivalry of the Board schools, the Church, during the period over which these figures extend, has increased its school accommodation by over a million places, nearly as much as the number created by the School Boards, and its average attendance is more than half the total of the children under instruction in all the schools in the kingdom.

As a further illustration of the great work the Church has done in the education of the people, it may be noted, that during the last seventy years the Church has contributed, voluntarily for the purpose (over and above all Government grants and payments), £28,127,147. Since 1870, the sum thus contributed is £7,269,837 against £1,905,976 contributed by all the other denominations put together.

EDWIN, King of Northumbria, A.D. 616—633, in whose reign Northumbria embraced Christianity. [*See* **Paulinus.**]

EGBERT, King of Kent, A.D. 664—673, concurred with Oswy, King of Northumbria, in uniting the Churches of the Saxon kingdoms under Theodore, Archbishop of Canterbury. [*See* **Theodore.**]

EGBERT, King of Wessex, A.D. 802—839, having (815) conquered the Britains of Cornwall, subdued Mercia 825—828, and asserted his supremacy over the other kingdoms, is reckoned the first king of all England. It is remarkable that the Churches of the kingdoms had been united into a Church of England, under the primacy of Canterbury, nearly one hundred and fifty years before.

EGBERT, first Archbishop of York, 732—766. A scion of the royal family of Northumbria; educated from infancy in a monastery; ordained deacon at Rome; consecrated bishop, 732. The Venerable Bede, whose pupil he had been, addressed a letter of counsels to the new bishop, recommending, among

other things, the erection of the northern kingdom into an ecclesiastical province. The counsel was, with the concurrence of the king, carried into effect, and Egbert (735) became (if we do not reckon Paulinus) the first Archbishop of York. In 738 his brother Eadbert became king (he abdicated 759, spent ten years in religious retirement in the monastery of York, and died 768). He was a man of great learning, and fully sustained the high reputation which the schools of York had obtained throughout Europe. He was a munificent patron of architecture, art, and music. His pupils afterwards taught in the schools of Italy, Germany, and France. Several of his works have come down to us: the most valuable, a 'Pontificale,' 'Succinctus Dialogus Ecclesiasticæ Institutionis,' 'Excarpsum de Canonibus Catholicum Patrum, Vel Pœnitentiale.'

ELMHAM, DIOCESE OF. [*See* **Norwich.**]

ELY, DIOCESE OF. Ely has a long and distinguished history before it became a Bishop's See. **Etheldreda,** daughter of Anna, King of the East Anglians, married Tondbert, King of the South Gyrvians or Fenmen, and received the Isle of Ely as her dower; on his death she was married again to Egfrid of Northumbria, but with his permission she retired to her own estate, and there built a double monastery of men and women, of which she was the first abbess. This was destroyed in the great Danish invasion of 870. Ethelwold, Bishop of Winchester, purchased the Isle of Ely from King Edgar, and refounded the monastery for Benedictine monks. It grew in wealth and importance, and its abbots were among the most powerful churchmen of the age. At the Norman Conquest the Isle of Ely became the refuge of the last Saxons who held out against William, and the monastery was, as it were, the citadel of the "Camp of Refuge."

In the reign of Rufus, Abbot Richard, son of Richard, Earl of Clare, conceived the idea of terminating the constant disputes of the powerful monastery with the Bishop of Lincoln, by getting the Abbot raised to the Episcopal dignity, ruling independently over its own estates, and a portion of the vast Lincoln diocese besides. He died before the plan could be accomplished. Hervey, Bishop of Bangor, whom the Welsh had driven out of his see, was able to carry the plan through; and in 1108, at the Council of London, Archbishop Anselm consented to the erection of the new see, and Hervey was appointed to it. During the succeeding centuries down to the Reformation the see was occupied by a series of great statesmen and great prelates. Bishop Hugh, in 1280, founded Peter House, the first endowed College at Cambridge, in imitation of Merton College, lately founded at Oxford by Walter de Merton, Bishop of Rochester. Bishop Merton (1479, translated to Canterbury, 1486) attempted one of the first works on a large scale for the drainage of that part of the Fens called the North Level; the canal he cut for 40 miles from Peterborough to the sea, is still called "Merton's Seam." Elizabeth despoiled the see, exchanging (under the authority of an Act of Parliament) fourteen manors of the see for tenths, and impropriations of much less value in the possession of the Crown. The Lord Keeper Hatton subsequently obtained a portion of the bishop's London property in Holborn; and when Bishop Cox resisted the spoliation, the Queen wrote to him the famous letter: "Proud Prelate, you know what you were before I made you what you are; if you do not immediately comply with my request, by God, I will unfrock you. ELIZABETH." On Bishop Cox's death the see was kept vacant for eighteen years, during which the Queen received the whole profits. The chapel of the ancient town palace of the bishops still remains in Ely Place, Holborn; it has recently been bought by Romanists, and converted to their uses.

The diocese consists of the entire counties of Bedford, Cambridge, and Huntingdon, the greater part of Suffolk, and portions of counties adjacent. Population, 512,747; 4 archdeaconries, viz.: Ely, Bedford, Huntingdon and Sudbury; 34 rural deaneries; 556 benefices.

EPIPHANY (= a manifestation of glory, as of the moon appearing from behind a cloud, or the sun rising in the east; and is applied to the manifestation of the Divine glory of Jesus Christ). In very early times the whole twelve days' festival, which began with the day of the Nativity, was called the Epiphany; but in course of time the name was limited to the last day of the twelve. In the Eastern Church the event selected for special commemoration on the last day was the Baptism of our Lord, as the occasion of his manifestation to John Baptist, and through him to the world, as the promised Messiah, and by the Voice from heaven as the Beloved Son. In the Western Church the manifestation of the Infant Saviour to the magi, as to the first-fruits of the Gentile world, was selected as the special subject of commemoration; and the days were observed with many festal observances and curious customs. [*See* 'Medii Ævi Kalendarium,' under the word **Epiphany.**]

EPISTOLARE. One of the old Service Books, which contained the portions of Scripture to be read as the "Epistle" in the Communion Service.

ERASTIANISM, a phase of thought, rather than a party in the Church, which ignores the truth that the Church of Christ is a kingdom, having an organisation, laws, and officials, of Divine authority. It assumes religion to be in the first place an individual question, and the Church to be merely the national organisation for religious purposes, to which right-minded people ought to conform as to any other regulation of the State. The theory takes its name from Lieber, a native of Baden (who, according to the pedantic fashion of the day, Greecised his name into *Erastus*), who taught such principles as these at the time of the Reformation. His principles were taken up in England by the Independents at the time of the Great Rebellion. There is probably a great deal of unconscious Erastianism in the minds of ill-educated Church people; it falls in naturally with the individualism and self-reliance, ignorance of the history of the Church, dislike of ecclesiastical authority, and respect for the law of the land, which are features of the English character.

ESTABLISHED CHURCH. The word "established," as applied to the Church of England, is a phrase of modern use, and of ambiguous meaning. It first occurs in any authoritative document in the Canons of 1603.

Canon 1 says, "All usurped and foreign power [viz. the Papal power] (forasmuch as the same hath no *establishment* nor ground of the law of God) is, for most just causes, taken away and abolished."

Canon 4 has the heading, "Impugners of the worship of God, *established* in the Church of England, censured;" and begins: "Whosoever shall hereafter affirm that the form of God's worship in the Church of England, *established by law*, and contained in the Book of Common Prayer and administration of the Sacraments," &c.

Canon 5 is entitled "Impugners of the Articles of Religion *established* in the Church of England, censured;" and enacts that: "Whosoever shall affirm that the Thirty-nine Articles agreed upon in Convocation are superstitious or erroneous," &c., without a word about the sanction of the Articles by Royal or other State authority.

Canon 6 is entitled "Impugners of the Rites and Ceremonies *established* in the Church of England, censured;" and enacts that: "Whosoever shall hereafter affirm, that the Rites and Ceremonies of the Church of England *by law established*," &c., in which by comparison with the preceding Canons the words "by law established" belong to "the

Rites and Ceremonies," and not to "the Church of England."

So that the Canons assert that the Papal supremacy has no establishment, that the worship of God in the Prayer Book, the Thirty-nine Articles agreed upon by Convocation, and the Rites and Ceremonies of the Church, are by law established; but they do not say that the Church of England is by law established, or use the phrase, Established Church.

The first use of the word in an Act of Parliament is in the Act of Uniformity of Edward VI. (5 and 6, cap. 1), in which the word "establishing" is applied, not to the Church itself but to the revised Prayer Book: "The *establishing* of the Book of Common Prayer now explained and hereto annexed." In the Act 1 Elizabeth, c. i, the word "established" is used in setting forth the claims of the Crown ecclesiastical jurisdiction. In the Act of Uniformity of 1662 the Liturgy of the Church of England is described "as is now by law established." It was not till the time of William III. that the Church itself is described as established, and then it is not in any statute, but in an address presented by the Houses of Parliament to William, and is echoed in his reply.

"In short," Professor E. A. Freeman * says: "We have to get rid of the notion that there was some time or other when the Church was established by a deliberate and formal Act. . . . There was no moment when the nation or its rulers made up their minds that it would be a good thing to set up an Established Church, any more than there was a moment when they made up their minds that it would be a good thing to set up a Government by King, Lords, and Commons." "The popular notion clearly is that the Church was 'established' at the Reformation. People seem to think that Henry VIII. or Edward VI. or Elizabeth having already 'disestablished' an older Church, went on of set purpose to 'establish' a new one . . . . in all that they did, Henry and Elizabeth had no more thought of establishing a new Church than they had of founding a new nation."

The phrase "Established Church," as commonly used, of course alludes in a general way to the legal position of the Church in relation to the State. But it is perhaps difficult to define what are the exact points of relation between the Church of England and the State which constitute its establishment. Not its endowment by the State, for the State has not endowed the Church. Not the protection of the property of the Church by the law, for the law equally protects the property of all other religious communities. Not certain personal privileges of the clergy, such as exemption from enlistment, serving on juries, &c., because these privileges are extended to all "ministers of religion."

Probably the two points that do constitute the idea of the "establishment" of the Church of England are, 1. that the State recognises the Church as the rightful representative of Christ's Church in this country; and 2. that it gives coercive jurisdiction to the Ecclesiastical Courts, and takes the correlative right to have a voice in the appointment of the chief administrators of this jurisdiction—the bishops.

When Edwin, King of Northumbria, called his thanes and councillors together, and Paulinus laid the doctrines of the Christian religion before them, and they, after the interesting discussion which Bede has recorded, resolved to accept the proposals of Paulinus, the Church was in a sense "established" in the kingdom of Northumbria.

When Theodore had gathered together the bishops and representative clergy of the seven Churches of the seven kingdoms, the kings and their thanes assisting at the Council, and they had all accepted the propositions which he laid before them, the united Church of England was in a sense "estab-

* 'Establishment and Disendowment,' E. A. Freeman.

lished"; and a very remarkable "establishment" it was, of a united Church extending over seven divided and often hostile kingdoms; and had an influence which is only beginning to be generally recognised, in enabling the Church to sustain society amidst political convulsions, and finally to harmonise the seven kingdoms into a united England.

When William the Conqueror introduced a more scientific system of jurisprudence, by severing the Ecclesiastical Courts and giving them a more definite sphere and a more express coercive jurisdiction, he considerably modified the mode of the "establishment" of the Church.

The mediæval history of the relations of the Church to the State presents many various phases, from the firm maintenance of the rights of the national Church against the claims of the Papacy by William I. to the abject surrender of Crown and Church by John; from the triumph of the Church over the Crown, when Henry II. did penance at the shrine of Thomas à Becket, to the triumph of the Crown over the Church, when Henry VIII. coerced the clergy by the Act of submission.

Henry VIII. was not moved by mere passion and capricious tyranny in his action towards the Church; he had a clear consistent ecclesiastical policy. He reasserted for the Crown the extremest rights which the Conqueror had maintained; and by destroying the monasteries, and controlling the secular clergy, he reduced the relation of Church and State to that of a Christian State, strong, tyrannical, and jealous of the Church, with a Church which, distracted and weakened by internal divisions, was no longer able to assert the liberties which had been for centuries regarded as its constitutional right. Henry VIII. was perhaps disposed to claim a new vague spiritual character for the Kingship, and a consequent vague spiritual authority over the Church; but the Convocation resolutely opposed any such assumption and carefully guarded against the allowance of any such claim. Still the Church continued to be not only strongly controlled by the State, but also strongly maintained by it against the Papal endeavours to recover its authority, and against internal endeavours to divide her unity. In all these readjustments of the relations of the Church with the State, the change has been formally recognised on both sides; and when we come down to the time of Parliaments (a comparatively late period in the history of the Church), the recognition has been made in a legal way by Acts of Convocation on one side and by Acts of Parliament on the other. So that at any period, from the Council of Hertford down to the present day, the Church of England might have been spoken of as "by law established;" seeing that in all that period the Church was recognised by the State, protected in her liberties and rights, and aided in the exercise of her regulations and discipline. To this general statement we must make the one exception of the period of the Great Rebellion, during which the Church was disestablished and disendowed, proscribed and persecuted. But the Act of Uniformity of Charles II. did not so much establish the Church as reinstate it legally into the rights and liberties from which it had been illegally deposed; just as we do not regard the reign of Charles II. as the establishment of a new monarchy, but as the restoration of the old dynasty which had been forcibly excluded from its rights. It is perhaps from the accession of William III. and the toleration of Dissenters, and the concession to Dissenters of immunities and privileges, that we must date the idea of the "establishment" of the Church as the one, among several rival religious bodies, to which exceptional advantages have been conceded by the State. And yet it is from that very period that the Dissenting bodies began to be "established by law"; inasmuch as from that time Acts of Parliament recognise

and legalise their existence as organised religious bodies, protect their property and their worship, give exceptional privileges to their chapels and ministers,* and the Courts of Law enforce the fulfilment of the trust-deeds of their chapels, and interpose to decide their internal disputes. What more does the State do for the Church which makes her established, while they are not so? The nomination of the bishops by the Crown is rather an irregular interference with the ancient establishment than a normal part of it. The sitting of the bishops in the House of Lords is a constitutional usage as old as the existence of the House of Lords, but the exclusion of the bishops from the House of Lords would not disestablish the Church.

ETHELDREDA, foundress of Ely. Great numbers of the ladies of the royal families of the early Anglo-Saxon period embraced the religious life. Etheldreda is an illustrious instance. She was a daughter of Anna, King of the East Angles, and had three sisters who were also nuns. Although she had in her own mind embraced the religious life and vowed perpetual virginity, yet she was given in marriage (652) to Tondbert, an East Anglian prince, who gave her the Isle of Ely as her dowry. After the death of Tondbert, she was again given in marriage to Egfrid, son of Oswy, King of Northumbria. But both these marriages were nominal, since she maintained her vow of virginity. In 671, Egfrid, now King of Northumbria, consented to a separation, and Etheldreda, after a year spent as a nun at Coldingham, retired to her island amidst the fens, where she established a religious house,† which, under her wise rule, became a devotional centre to the whole East of England. She died 23rd June, 679. In 605, her sister Sexburga, who had succeeded her as abbess, determined to translate her remains, and obtained from Grantchester, near Cambridge, a white marble sarcophagus, which must have been of Roman workmanship, and in it enshrined the body, which, like St. Cuthbert's, was undecayed. Her house of Ely was the predecessor of the present magnificent cathedral. Burnt by the Danes in 866, it was rebuilt by King Edgar, who made it a monastery of Benedictine monks. In 1107 it was made the See of the Bishopric of Ely. [*See* **Ely, Diocese of.**]

EUCHARIST (from the word εὐχαριστία, thanksgiving), one of the names given from the earliest period to the celebration of the Holy Communion. Like most of the other names given to the Divine Service, it brings out specially one aspect of it, viz. that it is the great act of thanksgiving; the oblation of the bread and wine are by the accompanying words of the ancient liturgies made a symbolical thanksgiving for the "fruits of the earth;" for the Incarnation of the Son of God; for the redemption of the world by His sacrifice of His Body and Blood; for the Divine Food of the Sacrament.

EULOGIÆ, loaves blessed at the time of the Eucharist, but not consecrated, which were distributed to the people present, and were sometimes sent to people at a distance as presents expressive of kindly feeling.

It was a primitive, perhaps an apostolic, custom, and was of universal use. But at last, when the laity seldom communicated, the blessed bread became to them a kind of substitute for communion, and was supposed to convey at least a measure for grace.

A proclamation of 1538 explains that the blessed bread was intended not to supersede, "but to put us in remembrance of the howsell which in the beginninge of Christe Church men did oftener receive than they use now to do" ('Concil,' tom. iii. p. 842); and soon after the custom was discontinued. The taking away of the holy water

* *E.g.* their chapels are relieved from paying rates and taxes; their ministers are excused from serving in the militia and on juries.

† One of her historians says it was a double house, of nuns and monks, like Whitby [*see* Hilda] and Coldingham; but this is doubtful.

and the holy bread was one of the complaints of the Devonshire rebels in 1549. See 'Dictionary of Christian Antiquities'; Maskell, 'Monumenta Ritualia,' vol. i. For some illustrative anecdotes see 'Charlemagne,' p. 116. S. P. C. K.

EVANGELICAL. The "Evangelical" * school of thought came into prominence in the latter end of the eighteenth century. The Church in England had sunk into a torpid condition. Low Churchmen and High Churchmen alike were (no doubt with many exceptions) dry and formal, without unction or life; and Dissenters were affected by the general lethargy. Churches fell into disrepair, services were perfunctorily performed, clergy were inactive, exceptional activity was unappreciated and sometimes derided. Out of this general deadness two great revivals of religion took place almost simultaneously: the first, which unhappily became exterior to the Church, is dealt with under the head **Wesley**; the latter, or "Evangelical" movement, though perhaps affecting those without, belongs actually and primarily to the Church.

The special features of the Evangelical movement were the revival of a very earnest faith in the Atonement, and of ardent personal religion, together with a profound veneration for the very letter of Holy Scripture. Warm and sometimes exciting preaching took the place of dry theology and morality; and the wide and tolerant charity of the adherents of the school led to a free religious intercourse with Protestant Dissenters, which had the effect of tinging the teaching of the Evangelical school with Calvinism: not, however, the harsh and horrible supralapsarianism of Scotland and Holland, but rather a gentle form of that Augustinianism which, while it adores the Divine foreknowledge, forgets human freewill.

The revival was marked, as most great revivals have been marked, by increased attention to Church hymnody. For Sternhold and Hopkins, or Brady and Tate, were substituted hymns full of Christian piety. Not only were Methodist and Nonconformist hymn-books adopted, or at least laid under contribution, but Cowper, Toplady, and other sacred poets, belonged distinctly to the Evangelical school, and furnished a large quota of those devout songs which played a conspicuous part in the history of the movement.

If the birth of the school may be attributed to the influence of any one man, rather than to a natural wave of reaction, under the guidance of the Holy Spirit, passing over the mind of the Church, then that man was William Law, whose 'Serious Call to a Devout and Holy Life,' and 'Christian Perfection,' had a great effect on the minds both of John Wesley and of Henry Venn, who may be regarded as one of the earliest and perhaps the most influential of the Evangelical school. With Venn we may enumerate, as early Evangelicals, Samuel Walker of Truro; James Hervey, the author of the 'Meditations in a Country Churchyard;' and William Talbot of Reading. Later names of eminence are William Romaine of St. Anne, Blackfriars; Joseph and Isaac Milner, the Church historians; John Newton of Olney; the poet Cowper; Richard Cecil of St. John's, Bedford; Thomas Scott, the commentator; Legh Richmond of Turvey; Henry Martyn, the missionary; Charles Simeon of Cambridge; John Thornton, the chief of the Clapham Community; and the great William Wilberforce. Nor may we forget that King George III. himself was decidedly a favourer of the Evangelicals. And Selina, Countess of Huntingdon, must not be left unnoticed. Her college at Trevecca was intended for the

* It is sometimes called "Low Church," but we must be careful to distinguish between the "Low Churchmen" of the eighteenth and those of the nineteenth century. The latter, and not the former, are "Evangelical." The "Low Churchmen" of the earlier period were Erastian in their church views, and latitudinarian in their belief; the very reverse of the Evangelicals.

training of "Evangelical" preachers, though its innate sectarianism led it to become the nucleus of a new "Connexion," apart from, though not actually hostile to, the Church.

The dangers or defects, whichever we may choose to term them, of the school lie in its tendency to narrowness of mind; to the obscuration of other parts of the Christian scheme by the special prominence given to one (the Atonement); to the undue exaltation of preaching above other Church ordinances, and the consequent undervaluing of Creeds, Sacraments, Worship, and indeed of the whole system of the Church. These latter tendencies have caused the Evangelicals to be nicknamed "Low" Churchmen.

The revival of the High Church school of religion marks the beginning of the decline of the Evangelical party as a party. The chief truths which the earlier revival had established were accepted by the new school of thought; while on the other hand the Evangelicals learnt to supplement their system of thought in some of those points in which it had been defective. The happy result is that it is probable that between the great body of those who would be classed as belonging to the moderate High Church School, and the great body of those who would still claim to belong to the Evangelical school, there is not much difference in doctrines, or in the usages of Divine worship; and there is between them a mutual understanding and sympathy which increases day by day, and is full of promise for the future of the Church of England. R. T.

EVANGELISTARIUM. One of the old Service Books, which contained the portions of Scripture to be read as the "Gospel" in the Communion Service. [*See* **Sequence.**]

EVANGELIUM. [*See* **Textus.**]

EVENSONG. The popular name of the ancient Vesper service of the Church; it was appropriated at the Reformation to the Evening Prayer formed out of the two evening "Hours," viz. Vespers and Compline. [*See* **Hours.**]

EXCOMMUNICATION. The Church does not assume to have authority to punish its members by temporal inflictions, as fine or imprisonment, or the like; but only by spiritual censures. The first of these is admonition; the second suspension for a time from some or all of the privileges of the Church, as Divine Worship and Holy Communion; the third is exclusion from the Church.

Lesser excommunication excludes from Holy Communion for a time, usually until repentance and satisfaction; greater excommunication cuts off from the Church altogether, not only from the services of the Church, but from brotherhood with Christian people, so that he is to them "as an heathen man and a publican" (Matt. xviii. 17); they are not to keep company with him, "no not so much as to eat" (1 Cor. v. 11); but the offender may on repentance and satisfaction be reconciled again. [*See* **Discipline; Canon Law; Ecclesiastical Courts.**]

Our Lord Himself had laid down the principles of a first private remonstrance, then a public admonition, and finally exclusion from Communion—"if he neglect to hear the Church, let him be unto thee as an heathen man and a publican" (Matt. xviii. 17)—and gave express authority of discipline to the apostles (Matt. xvi. 19; John xx. 22, 23).

It is inherent in the constitution of the Church as an external society that it should have authority to eject from the society those who refuse to conform to its laws; and we find this authority assumed and exercised in the first age of the Church. Thus, St. Paul in giving St. Timothy directions for his exercise of the apostolic authority delegated to him in the Church of Ephesus, says: "Them that sin rebuke before all, that others also may fear" (1 Tim. v. 20); "reprove, rebuke, exhort" (2 Tim. iv. 2); also to Titus, "rebuke them sharply" (ii. 13); "an heretic

after the first and second admonition reject" (iii. 10). And we have the history of the excommunication and again of the reconciliation by St. Paul of the offender at Corinth (1 Cor. v. 1—5; 2 Cor. i. 11).

The Church has always considered the exercise of discipline an important part of its functions; and the canons regulating it form a large part of its legislation.

The Reformation of the sixteenth century dealt imperfectly with the Church's system; leaving a mass of ancient canons unrepealed, but obsolete; new piecemeal legislation on various points of discipline since that date, much of it unsuited to the present state of society, has only increased the confusion. A restoration of discipline is one of the pressing needs of the Church.

EXETER, DIOCESE OF. While the south-western peninsula was still unconquered by the Saxons, it seems to have had two lines of bishops of the ancient British Church—one line in Cornwall (which has been happily revived in our days in the new Diocese of Truro) [which see], and one for Devonshire. The West Saxon kingdom was continually encroaching upon the free Britons, and the jurisdiction of the See of Winchester advanced together with it; but in 704 that great see was divided, and Devonshire was included in the Sherborne bishopric. In the course of the eighth and ninth centuries, the West Saxon rule was extended over the whole of Devonshire, and the county was created into a separate diocese, with its see first (905) for a short time at Bishop's Tawton, and then (about 912) at Crediton. Eadulf was the first bishop at Crediton, and his name occurs in a charter of 933. For a time the bishops of Crediton exercised authority over the conquered parts of Cornwall; but when the whole of Cornwall was conquered by Athelstan (925—940) it was created into a separate see. Ten Cornish bishops and ten Devonshire bishops ruled contemporaneously, till the two sees were united, under Living (1035—1047), the chief counsellor of Canute; and the see of the united bishopric was removed to Exeter under his successor, Leofric (1040—1072), a native of Lotharingia, in the time of the Confessor. He placed his see in the monastery of St. Mary and St. Peter, and was inducted into it by the king and queen in person; he replaced the monks by a body of canons, whom he placed under the rule which Chrodegang had introduced into Lotharingia. He was not displaced at the Conquest; and was succeeded by Osborne (1072—1103), who, though of Norman birth, had been educated in England, and continued the English customs. William of Warelwast, a nephew of the Conqueror, ruled 1107—1136, and founded the Norman cathedral, of which the unique transeptal towers still remain. Bishop Bartholomew, the son of humble parents in Exeter, whence he was called Iscanus (Isca = Exeter), put forth a Penitential which still remains, and illustrates the beliefs and manners of the time. The city of Exeter is said to have been divided into parishes in the time of Bishop Simon of Apulia (1214—1223). Bishop William Bruere (1224—1244), a warlike prelate, who, together with Bishop Peter des Roches of Winchester, led the English crusaders at Acre, 1228, founded the deanery, and, it is said, created twenty-four prebendaries in his cathedral. Walter Bronescombe (1257—1280) was also of humble Exeter parentage. Peter Quivil (1280—1291) has left a body of Constitutions (to be found in Wilkins's 'Concilia'), which are interesting and important. Walter of Stapleton (1308—1326) founded a college and a hall at Oxford, and built a see house in London outside Temple Bar. He was employed in State affairs by Edward II., and when the king fled to Bristol, he left London in charge of the bishop. The citizens, taking the Queen's side, dragged the bishop from St. Paul's, where he had taken sanctuary, and beheaded him beside the great cross in Cheapside.

John Grandisson (1327—1369), a descendant of the Dukes of Burgundy, ruled the see for forty years with great wisdom and splendour. Edmund Lacey (1420—1455) was reputed a saint, and his tomb became a place of pilgrimage. A Liber Pontificalis of this prelate is still preserved in the cathedral, and is of great interest. George Neville (1458—1465) is an example of the abuse of Church patronage. When fourteen years old he held a canonry in York and another in Salisbury; at twenty-three he was elected and confirmed Bishop of Exeter, though he could not be consecrated till twenty-seven; in 1465 he was translated to the See of York. Hugh Oldham (1504—1519) was joint founder with Fox, his predecessor in the see (1487—1491), of Corpus Christi College, Oxford. John Voysey, or Harman (1519—1551), lived through the Reformation, resigning his see (1549) in King Edward VI.'s time, resuming it on Coverdale's deprivation (1533) under Mary, and again resigning in 1551. He died in 1555, at the age of 103. Miles Coverdale was bishop during the short interval above-mentioned, 1551—1553. His life belongs to the history of the Reformation; his short r le in Exeter was that of a pious man and zealous minister, but not of a great and influential prelate.

James Fisherville (1555, dep. 1559) was the zealous but mild bishop of Mary's time; there was only one martyrdom in this diocese. Joseph Hall (1627, trans. 1641) was a learned divine and favourite author. In 1641 he was translated to Norwich, and in the same year sequestered as a delinquent; he published an account of the persecution to which he was subjected. John Gauden (1660—1662), a man of ability, ambition, and doubtful character, is specially notable as having claimed the authorship of the 'Icon Basilike,' a book professing to contain the private devotions and meditations of Charles I. Sir Jonathan Trelawney (1689—1707) was one of the seven bishops committed to the Tower by James II. Henry Phillpotts (1831—1869), by his great learning, ability, and firmness, exercised a remarkable influence in the early part of the Church revival of the last half century.

The diocese consists of the county of Devon. Population, 603,211; 3 archdeaconries, Exeter, Totness, and Barnstaple; 23 rural deaneries; 503 benefices.

EXORCIST. The third of the five **Minor Orders** [which see] of the mediæval clergy. The belief in the frequent possession of men by evil spirits continued to be general in the Church down to a late period. It was believed that unbaptised children, being "born in sin, and children of wrath," were in some way under Satanic influence, and in the earlier part of the Baptismal Service there was a solemn exorcism of the evil spirit, which was retained with slight alteration in the First Prayer Book of Edward VI., "I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants." Then, all sickness being a result of sin, it was believed that those afflicted with any unusual malady, especially maladies accompanied by violent and involuntary action, as epilepsy and madness, were possessed by an evil spirit. Such persons were called *Energumens*. Their words during their seizures were carefully noted, since they were believed to be the words of the spirit, who had supernatural knowledge, and might give utterance to important truths or predictions, as Matt. viii. 29; Acts xvi. 16; and the heathen oracles generally, see Gregory of Tours, 'De Mirac. S. Martini,' § xxv.; and Eginhard, 'History of the Translation of the Blessed Martyrs, SS. Marcellinus and Peter,' lib. vii. c. 91.

The office of the exorcist was to say certain prayers and perform certain ceremonies over such persons, with the view of delivering them from the evil influence. He was appointed to his

office by the bishop's benediction and the presentation of a Book of Exorcisms. The belief both in Satanic possession, and the power of exorcism, survived the Reformation, and is not now extinct; the 72nd of the Canons of 1603 recognises the belief, while it suggests the danger of superstition and fraud:—No minister, without licence of the Bishop of the Diocese, is to attempt, upon any pretence whatever, whether of possession or obsession, by fasting and prayer to cast out any devil or devils, under pain of the imputation of imposture or cozenage, and deposition from the ministry.

EXTRA SERVICES. It is enacted by the Act of Uniformity, that the form of worship directed in the Book of Common Prayer shall be used in the Church and no other; but with this proviso, that it shall be lawful for all men, as well in churches, chapels, oratories, or other places, to use openly any psalms or prayers taken out of the Bible, at any due time, not letting or omitting thereby the service, or any part thereof, mentioned in the said book. This, says Sir R. Phillimore, is a very important legal proviso, and one not generally known.

An abbreviated service has been sanctioned by some of the bishops, and authorised by the Convocation of Canterbury, and a form for it may be obtained from the Christian Knowledge Society.

F

FACULTY. A faculty is a grant made under authority of the Bishop's Court, by his Chancellor, Commissary, or Vicar-General, and is either of a public nature for the benefit of a parish at large, or private for the benefit of an individual. Of the first sort are faculties for rebuilding or enlarging, repairing or altering the fabric of a church, or its seating or permanent decoration or ornament; or for building on consecrated ground, or similar matters; or for confirming such things already done. At the present time, in minor matters, such as the erection of stained glass windows, or a new font, pulpit, organ, bells, or seats, the informal assent of the bishop is frequently deemed sufficient, though wanting in legal authority, and questionable (with probable costs) in the Consistorial Court. Faculties of a private nature are to enable an individual to build a chapel or aisle to form part of a church, and which remains the private property of the individual for the use of himself and family, and for their burial-place; or to put up a monument in the church or churchyard; or to remove a corpse from consecrated ground, and similar matters. Formerly, faculties were granted for other things less definitely ecclesiastical, such as to teach grammar, to act as midwife, to bury an excommunicated person, to eat flesh in Lent, or to resort to other than the parish church. The commonest and best known is the ordinary Marriage Licence. [*See* **Licence.**]

Faculties professing to grant pews, or licences to erect pews, have formerly been lavishly granted by the Ecclesiastical Courts; a practice which they have since reprobated.

Faculties were at one time granted for the establishment of select vestries, whereby the rule was taken from the parishioners at large, and placed in the hands of a limited number of them; but in the opinion of the learned Spelman, writing soon after their introduction, such faculties were utterly devoid of authority.—A. H.

FALD-STOOL. A folding-stool which can be easily placed where wanted for any temporary purpose, and removed again; as the movable seat of a bishop, which can be placed at the sacrarium step for ordination, &c.; the Litany desk, which can be placed at the entrance to the chancel, according to the rubric, for the saying of the Litany, and removed aside when done with.

FAST DAYS. The appointment of annual days for fasting, in commemoration of certain events, is sanctioned by the Divine appointment of the great

fast of the Day of Atonement, in the Old Testament Church. To this the authorities of the Jewish Church added other annual fasts in commemoration of the taking of Jerusalem, and the destruction of the temple. The Christian Church, from a very early time, observed a fast before Easter; and the Eastern Church has always observed a fast also before Advent. The Wednesday and Friday weekly fasts are also of primitive origin. The fact that the Church seems always to have considered it a principle of ritual observance, that a festival should be preceded by a fast, accounts for the observance of Eves or Vigils in connection with the great festivals. The Ember days have also a very early date as fast days. The Rogation fast dates from the time of the institution of the Rogation season, viz. the fourth century. Thus we account for the complete Prayer Book list of "Fasts and Days of Abstinence [*see* **Abstinence**] to be observed in the year, viz.: 1. The Forty days of Lent. 2. The Ember days. 3. The Rogation days. 4. All Fridays, except Christmas Day. 5. The Evens or Vigils before certain festivals."

FASTING. A penitential religious observance, which by no means consists in, but which certainly includes, a certain degree of abstinence from food. The objects of fasting seem to be to express penitence; to practise self-denial for the sake of obtaining complete self-control; to bring the body into a condition favourable to spiritual exercises.

There is no question that certain fasts were enjoined, and that voluntary fasts were encouraged, in the Old Testament dispensation. It is equally clear that the general observance of fasting was enjoined and practised by our Lord and his apostles. The appointment of certain fast days by the Church is a regulation by competent authority, and therefore of general obligation. [*See* **Fast Days.**] The degree and kind of abstinence from food to be observed, seems to have differed in different times and places; and is well left to be determined by circumstances of climate and usual habit. A wise man will adapt the means wisely to his own case, so as to attain the religious end of fasting; a too rigid definition of the means might help an unwise man to rest on a formal observance of the external rule; though even that, done in a general spirit of religious obedience, were better than a neglect of the observance altogether.

FATHERS, The. The Church of England bases its teaching on the Holy Scriptures, the Councils of the undivided Church, and the Fathers. By the latter phrase is indicated all the early Christian writers whose works were received in the Church as orthodox.

"The great Fathers of the Christian Church are nearly all included within a century, and the greatest of them were contemporaries. The great Alexandrian and African writers, Clement, Origen, and Tertullian, belong to a rather earlier period; St. Gregory the Great and the Venerable Bede to a period rather later. Putting them aside, the greatest Fathers, both Greek and Latin, may be said to begin with Athanasius and to end with Leo the Great, and are included within the dates 330 and 461."

The following is a list of the more eminent: — Clemens Romanus, Polycarp, Barnabas, Ignatius, the author of the Epistle to Diognotus, Hermas and Papias are called Apostolic Fathers because they lived in the apostolic age. After them come Justin Martyr (103—164); St. Irenæus (140—143); St. Clement of Alexandria (died about 216); Tertullian (104—216); Origen (born about 185); St. Cyprian (200—258); St. Gregory Thaumaturgus (240—265); Lactantius (about 320); Eusebius (died 338); St. Athanasius (326—373); St. Cyril of Jerusalem (died 386); St. Hilary of Poictiers (350—367); St. Basil (born 328); St. Gregory Nazianzen (329—389); St. Ambrose (340—396); St. Chrysostom (347—407); St. Jerome (345—420); St. Augustine

(354—430); St. Cyril of Alexandria (412—444); Socrates (born about 380); Sozomen (contemporary with the preceding); Theodoret (consecr. 420); St. Leo (consecr. 440). St. Bernard (died 1153) is usually considered "the last of the Fathers."

"What was their work? The gospel had not only to give an answer to simple souls asking nothing more than a practical rule by which to live here and to win heaven hereafter. If it was to dominate the whole realm of thought and life, as it claimed to do, then it must deal with the whole range of science and philosophy. It must not only separate and reject all that was false, but it must welcome and adopt and gather into itself all the true results of human thought which the great races—Egyptian, Indian, Greek, and Jewish—had been maturing for centuries; all the true conclusions which human reason had painfully wrung out of the facts of the universe; all the prophetic guesses of the heart and soul stretching out to the unseen and the future.

"The Fathers of the Church were the men who, by God's grace, accomplished this great and noble task. Holding the faith once for all delivered to the Church with a firm unfaltering grasp, they, with a wonderful breadth and depth of learning, and a still more wonderful soundness and sobriety of judgment, gathered round the gospel all that was true and valuable in the heterogeneous mass of ancient thought" ('Turning Points of General Church History,' p. 179).

We are indebted to the Benedictines of St. Maur for the best collected edition of the Fathers, published at Lyons, 1677, in twenty-seven folio volumes. Migné's 'Bibliotheca Patrum' contains not only the text, but elaborate notes and other critical apparatus. The more important writings of the more eminent Fathers have recently been made easily accessible to the English reader by translations published at low prices; especially the 'Library of the Fathers,' published by J. H. Parker and Son, Oxford. A series of short sketches of some of the most eminent Fathers has been published by the Christian Knowledge Society.

FECKENHAM, John de, last Abbot of Westminster, died 1585. Born of poor parents, and admitted into Evesham Monastery; he was sent to Gloucester Hall, Oxford, for his education, and thence returned to his abbey. On its dissolution he was turned out with a yearly pension of 100 florins, and returned to Gloucester Hall. He was chaplain to Bishop Bonner, and when that prelate was ejected in 1549, he was committed to the Tower. On Mary's accession he was again chaplain to Bonner, and was made Dean of St. Paul's. He was one of the appointed disputants with Cranmer, Ridley, and Latimer, conducted his part of the discussion without bitterness, and was noted for his interference on behalf of the persecuted Protestants; and in particular his intercession procured the release of the Princess Elizabeth from the prison in which her sister's fears guarded her. In September, 1557, when Mary refounded the Abbey of Westminster, Feckenham was made abbot over a convent of fourteen Benedictine monks, with episcopal authority.

On Elizabeth's accession she acknowledged her obligations to Feckenham, and offered him preferment, provided he would conform. This he refused, but he appeared in her first Parliament, sitting last on the bishops' bench, and was the last mitred abbot who sat in Parliament. He steadily opposed all the acts by which the Reformation was reinstated, and his opposition led to his commitment to the Tower. The latter part of his life was spent sometimes in the friendly custody of prelates who sought to win him to the Reformation, sometimes in straiter custody on suspicion of being concerned in the plots of his co-religionists. His learning, moderation, and benevolence

secured him the esteem of all parties. He is an interesting illustration of the vicissitudes through which men passed in the stormy period of the Reformation.

FEES, offerings made to the minister for performing certain offices of the Church for the benefit of individuals, called anciently altarage, now surplice fees; and for other acts performed in virtue of their office as beneficed clergy. Such fees have been paid from Saxon times downwards. In Saxon times, besides tithe, the clergy received, under the name of cyric-sceat, or church-scot, a sort of commutation for first-fruits, paid by every householder; and sawl-sceat, soul-scot, or mortuary dues, with other occasional spontaneous offerings" (Bishop of Chester, 'Const. Hist.' I. 229.)

In the Middle Ages nearly every one who made a will left money not only to his parish priest but often to other clerks, and poor people, who should attend his funeral, and pray for the repose of his soul. Since the Reformation, customary fees have been everywhere payable for burial, and though the canon law says that the funeral rites shall not be withheld on account of non-payment of any sum of money, yet the customary fees are recoverable at law afterwards.

There was also an ancient custom of mortuaries or corpse presents, according to which the best of the deceased's goods was given to God and the Church, in the first place before all other legacies, except where the best good was due to the lord of the feu for a heriot; in which case the second best was given to the Church, and it was usually taken to church with the funeral; *e. g.* the best horse and armour, or silver cup, or rich pall. At the burial of Prince Arthur (1502) in Worcester Cathedral, a squire clad in the prince's armour, and mounted on the prince's charger, preceded by another carrying the shield, sword, helmet, and surcoat, rode up the church into the choir, where the Abbot of Tewkesbury as Gospeller received them as a mortuary offering.* By 21 Henry VIII. c. 6, the custom was regulated, persons whose possessions were below a certain sum were exempted, and a payment in lieu of mortuary was proportioned to the value of his possessions.

To receive fees for the administration of sacraments is a sacrilege, and forbidden by the canons under severe penalties. No fee is due for the registration of baptism, by 34 and 36 Vict. cap. 36. The fees for marriage and burial are in old parishes the "customary" fees, and vary in different places; in new parishes they are settled by the Ecclesiastical Commissioners. No fee can be demanded for churchings, but the woman is by the rubric required to offer accustomed offerings. The officiating minister cannot refuse to perform the service until he has received his fee, but has his remedy at law to recover it afterwards.

The incumbent is also entitled to a fee for searches and copies of the registers of baptisms, burials, and marriages, of which he is the lawful custodian. He is also entitled to fees for the erection of gravestones and monuments in churchyards, affixing of monumental tablets to the walls of churches, and the construction of vaults.

FELLOW. The staff of a college at one of the universities consists of a master or president or head or provost or dean; a number of fellows; and a number of scholars. A fellow is elected by the existing head and fellows, takes a part in the management of the affairs of the body, and has a share in its emoluments, viz. rooms in college, commons, *i. e.* board, and a portion of the revenues. A fellow used to be required to be a member of the Church of England, was restricted from marrying, and held his fellowship for life. By recent legislation he need not be a member of the Church; he may marry, but he only holds his fellowship for a term of years.

* 'Diocesan Histories: Worcester,' p. 132.

FERRAR, Nicolas, born 1592, died 1637, is remarkable as the founder of a religious house, which was an interesting phenomenon of the religious life of the seventeenth century. He was the son of a wealthy and eminent London merchant; was educated at Clare Hall, Cambridge, where he took a fellowship; and travelled on the continent, after the custom of young men of family and fortune in his day. On his return he was engaged as King's Council for the Virginia Plantation, in which his father and brother had a considerable interest. In 1624 he was returned as a Member of Parliament. Now, however, he conceived the plan of retiring from the world, and organising his family into a religious family, not modelled on the lines of a mediæval convent, but rather, unintentionally, and as the natural result of similar causes, affording an illustration in these modern times of what was probably the condition of many of the monasteries of the Anglo-Saxon period. For this purpose he purchased an estate at Little Gidding, Hunts. Here he gathered together his mother, his sister, with her family, and other relations, to the number of forty; these, with the servants of the house, lived by a religious rule; and Ferrar, having taken deacon's orders to justify his spiritual authority, acted as the superior of the family. The rule regulated the general devotions, employments, and recreations of the day, and the special occupation of each individual. A school for the village children, a small hospital for the sick of the neighbourhood, were adjuncts of the establishment, and printing and book-binding among the occupations of the family. The scheme of religious exercises was entirely loyal to the Church of England — daily Morning and Evening Prayer, and Holy Communion every Sunday in the parish church, to which services the family, clothed uniformly, walked in procession. The *Laus perennis* of an earlier age was imitated in a system of "watchings" from nine in the evening till one next morning, during which two companies repeated the whole Psalter nightly. At the same time it is curious to find that one of the books constantly read aloud for the general edification was Foxe's 'Book of Martyrs.' This remarkable experiment seems to have been entirely successful, during the short time it lasted. Mr. Ferrar's mother, who had acted as Superior of the female part of the house, died in 1635; Mr. Ferrar himself on December 1637; soon after his death the Parliamentary soldiers paid a visit to Little Gidding, and plundered and destroyed everything in both house and church. The family fled, and thus their religious life seems to have come to an end. ('Life of Nicholas Ferrar,' by Isaac Walton.)

FESTIVALS, or **FEASTS**. The Christian Church derived from the Old Testament Church the divinely-originated custom of keeping certain days and seasons as religious festivals and fasts, in memory of great events in the past. God appointed the three festivals of the Passover, Pentecost, and Tabernacles, and the great fast of the Day of Atonement. The authorities of the ancient Church added two other feasts, one in memory of the deliverance from destruction in Haman's conspiracy; the other in memory of the dedication of the second temple, the crowning act of the restoration of the people to their own land.

The Christian Church retained two out of the three great feasts of the Old Testament Church in her Easter and Whitsuntide. To these the authorities of the Churches added others from time to time, and their observance gradually spread. The observance of days in commemoration of the saints was of early origin; the days of martyrdom of St. Stephen, St. Peter, and St. Paul, for example, were generally observed before the end of the fourth century. The custom once recognised, it was natural that each Church should soon have its own list of local saints thus honoured. [*See* **Calendar.**]

FIRST-FRUITS. The Roman See, in pursuance of its ever-growing claims over the Church, about the twelfth century assumed a right, as a kind of feudal lord over all the benefices of the Church, to demand a fee, in proportion to the value of the benefice, from every new incumbent. Some bishops and abbots had already made such a claim from those who held benefices under them.

Pope Boniface VIII., in the latter part of the reign of Edward I., made this claim to first-fruits from all the benefices of England; but the King supported by the Parliament of Carlisle rejected the demand as an entirely novel claim, and contrary to the laws and constitution of the realm. The king, however, as a personal concession, allowed the nuncios to collect first-fruits for three years. In later times the claim was so pressed that the clergy found themselves unable to resist the payment. Strenuous complaints against these exactions were made at the Councils of Constance and of Basle, but without success. In England the Pope had a house and large establishment of officials for the collection of these and other payments, and the large amounts thus sent out of the country were one of the standing grievances of the Church and nation down to the time of the Reformation. Then they were among the first abuses dealt with. [*See* **Reformation Period.**] Letters Patent in the twenty-fifth year of Henry VIII., brought into operation an Act made three years before—not to suppress this tax upon the clergy, but—to divert the proceeds of it into the royal treasury.

Queen Mary gave up these first-fruits. In the first year of Elizabeth they were resumed by the crown; and continued to form part of the royal revenue, until Queen Anne restored them to the Church, under a scheme for their appropriation to the increase of poor livings. [*See* **Queen Anne's Bounty.**]

First-fruits were otherwise called **Annates**, because they were in theory the first year's income of the benefice; in fact it was some proportion of a year's income which was actually paid.

FLAGON, a vessel used to hold the wine at the celebration of Holy Communion. In the pre-Reformation times two small cruets held sufficient wine and water for the use of the clergy, who alone communicated in the cup; but with the restoration of the cup to the laity, a much larger portion of wine was needed, and a pair of "round-bellied" flagons was provided to contain it. They were sometimes of silver, but more commonly of pewter. The 20th Canon of 1603 requires that the wine shall be contained in "a clean and sweet standing pot or stoup of pewter, if not of purer metal." Soon after this period the usual tankard pattern came into almost universal use; those at Canterbury Cathedral, however, of A. D. 1664 are jug-shaped, with lids surmounted by crosses. ('Old English Plate,' by W. J. Cripps. London: 1881.) [*See* **Ampulla.**]

FLOWERS. The use of flowers in the decoration of the Church in time of Divine service is of great—possibly of primitive—antiquity, and is alluded to by several of the fathers. Jerome especially praises Nepotian that in his pious care to adorn the Divine service, he used flowers of many kinds, and the leaves of trees, and the branches of the vine, in the decoration of his church.

The poetic feeling of the times conceived many religious associations of flowers. Not only the lily, but others were associated with the blessed Virgin; in the passion flower they saw the nails and crown of thorns, &c. In all churches on the Sunday before Easter palms were blessed and borne by the congregation in procession round the churchyard. In some churches rose leaves were showered down from the clerestory on Whitsunday, to represent the descent of the sacred flames on the great day of Pentecost. The revival of æsthetic feeling in our day has led again to a large introduction of flowers, in bouquets upon the holy table, and

in the decoration of the church on great festivals.

FONT, *fons* = fountain, the vessel which contains the water for baptism.

Cathedral churches had their baptisteries, in which provision was made for numerous baptisms of adult converts as well as of the children of Christian parents. In the earlier period of our history living water, *i. e.* water not cut off from its source, seems to have been preferred for baptism where it could be had. For the baptism of King Edwin of Northumbria, a wooden chapel was used containing a spring of water; York cathedral was subsequently built over the wooden chapel, and the spring still exists in its crypt. At St. Madern's Oratory, Cornwall, a little stream flows under its north-west angle, where a little well is excavated to form a font. The holy well of Fynnon Vair, near St. Asaph, rises at the west end of the church, and is conducted into the south transept of the church, where a bath or font is made to receive it. Many of the holy wells dedicated to Celtic saints probably supplied water for the baptism of their converts.

In later times churches made provision for the baptism of children in fonts of stone (or other material), usually placed near the principal entrance to the church, to symbolise that it is through baptism that we enter into the church and body of Christians.

The font was one of those objects whose ritual importance and whose prominence as a feature in the church demanded ornamental treatment, and accordingly the architects of all times were lavish of their skill on its design; and the result is a wonderful variety of forms.

The age of a font is determined either — (1) by a contemporary inscription upon it, stating the date of its erection; (2) by the linguistic or palæographical peculiarities of an inscription when it bears one; (3) by the character of its ornamental or architectural features; or (4) by the fact of its erection being mentioned in historical documents. There is no font having a date carved upon it earlier than the fifteenth century. The oldest inscription upon a font is probably that at Little Billing, near Northampton, which is in Roman capitals such as were in use during the eleventh century. The earliest forms of ornament which occur upon fonts are spiral patterns, similar to those found in the Celtic MSS., as on the font at Deerhurst in Gloucestershire, and interlaced work and key-patterns, as on the font at Edgmond in Shropshire. It is more likely, however, that these are instances of the survival of archaic forms of decoration, than that they indicate a date anything approaching the age of the Celtic MSS. The most ancient architectural details and figure sculpture found on fonts are distinctly of the Norman period. There remains a residue of fonts destitute of ornament and rudely executed, whose date cannot be fixed, some of which may possibly belong to the Saxon period, but it is a little remarkable that though a font is little liable to accident or destruction, and is a feature of the Church furniture which is usually preserved through successive alterations of the structure, yet not a single font has been proved on any evidence whatsoever to be of date anterior to the Conquest.

The object of a font is to hold the water used for the rite of baptism, either by immersion or by affusion. The majority of fonts are made of stone, but during the Norman period fonts of lead were not uncommon, as at Tidenham in Gloucestershire. Leaden fonts of a later date are rare, but a good example of one of the Decorated style exists at Parham, in Sussex. One or two instances exist of wooden fonts, as at Llan-gyryvon, in Cardiganshire, and Marks Tey, Essex. Occasionally the materials from older buildings were utilised, as in the case of the font at Wilne, in Derbyshire, which is made out of the base of a cylindrical Saxon pillar, the ornament being left in its original state. In its most primitive form a font

consists of a rude block of stone with a basin-shaped cavity scooped out in its upper surface, for holding the water used at baptism. In later times this block of stone was placed on steps, so as to raise it above the level of the rest of the floor of the church; subsequently a pillar was added between the block and the steps, so that in the latest stage of its development the font consists of the following parts—(1) the bowl; (2) the stem with its architectural capital and base; (3) the steps. The font was usually placed standing by itself, and not against a wall, although there are instances as at Llantwit-juxta-Neath, in Glamorganshire, of a font which by its shape appears to have been intended to occupy the latter position. The shape of a font is therefore generally symmetrical, the bowl being cylindrical, hemispherical, square, or polygonal. The stem consists of a single cylindrical, square, or polygonal pillar, or a central pillar surrounded by four or more disengaged shafts. The steps range from one to three in number, and are sometimes wider one side than the other for kneeling upon, or have separate projecting steps for this purpose. The early Norman fonts were cylindrical or square, simply placed on raised steps, without any stem whatever. When the stem was added it took the form of a round pillar in preference to a square one, as being for æsthetic reasons more appropriate; but when a square block was placed on the top of a round stem, it was found that the corners projected unduly, hence the introduction of the four disengaged shafts at the corners, as in the case of the magnificent font at Winchester cathedral. Another method of treatment common in Norman times, especially in South Wales and the West of England, was to scallop the lower portion of the square bowl so as to resemble the cushion capital of a column. In the case of several of the Cornish fonts the bowl is hemispherical instead of square, and the stem consists of a central column with four disengaged shafts, which run up as high as the rim of the bowl, and there terminate in heads of men or angels. Early English and Decorated fonts are much fewer in number than Norman and Perpendicular ones. The shape of the Early English font was commonly either a round bowl supported on a central column and four disengaged shafts, as at All Saints, Leicester, or a round bowl supported on a clustered column, similar to that used in the architecture of the same period, the bowl of the font being treated as the capital of the column, as at Ashborne, in Derbyshire. Highly moulded capitals, bases, shafts, &c. are characteristic of this style. In the Decorated period the old method of dispensing with a stem was reverted to, and the font was made polygonal, the sides being decorated with panelling to imitate window tracery, as at Goadby Marwood, in Leicestershire, or very elaborately covered with foliage and architectural details, as at Patrington, in Yorkshire. The Perpendicular fonts have generally a polygonal bowl upon a polygonal stem, the sides being ornamented with recessed panelling. The number of the sides of polygonal fonts of all periods varies, octagons and hexagons being of the most frequent occurrence; and occasionally heptagons and pentagons. Oval fonts are very uncommon.

The various forms of decoration which are found upon fonts may be classed as follows: (1) architectural features, such as moulding, panelling, &c.; (2) pure geometrical ornament; (3) conventional foliage; (4) figure sculpture of men and animals. The architectural features of fonts correspond with the other details of the buildings of the period. Arcading is the characteristic architectural feature of the Norman period, moulding of the Early English, tracery of the Decorated, and panelling of the Perpendicular. Pure geometrical ornament, consisting of incised patterns, rosettes, diapers, &c., occur chiefly on Norman fonts, as at West Chelborough, in Dorsetshire. Conventional foliage

is found on fonts of all periods. Figure sculpture, consisting of heads of men and angels at angles, supporting figures of beasts, Scripture scenes, &c., occur on Norman fonts, and the emblems of the Passion, Sacraments, sacred monograms, angels, and heraldic devices on Perpendicular fonts.

The position of fonts in churches varies, but generally they are placed west of the south doorway on the south side of the nave, or at the west end of the nave in the centre. The earliest dated font is at Rinton in Lincolnshire, A. D. 1405; post-reformation fonts are not uncommon, as at Sandal Magna, Yorkshire, A. D. 1662.

Inscribed fonts of early date are rare, but many exist of the fourteenth and fifteenth centuries. The font at Bridekirk, in Cumberland, bears an inscription in Runes, showing that it was wrought by one Richard; it is of the twelfth century. The font at Little Billing, in Northamptonshire, has a Latin inscription in uncials of the eleventh century, showing that it was made by Wigbert and Clementarius. The font at Potterne, in Wiltshire, has an inscription in similar characters to the above, taken from the Psalms: "+ Sicut cervus desiderat ad fontes," &c.

The font at Lullington, in Somersetshire, has a Latin inscription of the twelfth century, and that at Keysoe, in Bedfordshire, one in Norman French of the thirteenth century. The font at Bradley, in Lincolnshire, has an inscription in black letter of the fourteenth century, partly in Latin and partly in English. The font at St. Mary's, Beverley, in Yorkshire, has an inscription in English, and is dated MCXXX.

Some fonts have projecting basins attached to them, as at Youlgrave, in Derbyshire. The font at Pitsford, Northamptonshire, has a stone reading-desk fastened to the side of it.

A constitution of Edmund, Archbishop of Canterbury, 1236, first required that the font should be covered and locked. The earliest font-covers were flat, and made of wood, being fastened by a staple at each side. In most cases the old cover has disappeared, but either the staples, or the places where they have been, can still be seen. At Wickenby, in Lincolnshire, the whole of the fastening exists. The font-covers of the Perpendicular period were spire-shaped, being lifted by means of a pulley and counterweight. At St. Gregory's, Sudbury, the lower stage of the font-case slides up, telescope fashion, leaving the canopy still suspended over the font. They are usually very elaborate specimens of wood-carving; and the finest examples are to be found in the Eastern counties and Lincolnshire, as at Friesston, also at Ewelme, in Oxfordshire. At Luton, Beds, the stone font-case is expanded into a structure enclosing the whole font, with open arches at the sides supporting the canopy. The Elizabethan font-covers were in the Renaissance style, as at Walpole St. Peter, Norfolk.

Stone fonts are in all cases lined with lead, to prevent the water being absorbed. The water from fonts is generally allowed to escape by means of a hole in the bottom, which communicates with a drain beneath. The size of the hole is about 1½ inches, and is generally in the centre of the bowl. The shape of the hollow or inside of the bowl of fonts varies; sometimes the outside and inside are both rectangular; sometimes the outside is square and the inside round. The bowl is made deepest next the drain-hole, so as to allow the water to run off. There is generally a recess cut all round the edge of a font for the lead covering to be turned over and rest in, so as to be flush with the rest of the stonework.

The average dimensions of a font are as follows:—Diameter of bowl outside, 2 ft.; ditto inside, 1 ft. 6 in.; depth of bowl inside, 1 ft.; ditto outside, 1 ft. 3 in.; height, exclusive of steps, 3 ft.; steps, 7 in. high, 1 ft. wide.

F. A. Payley's 'Illustrations of Baptismal Fonts' (J. Van Voorst, 1844); 'Simpson's Fonts;' Papers in the

'Archæologia,' vols. x. and xvi.; the late Mr. Albert Way's 'Collection of Fonts,' in the Library of the Society of Antiquaries; Ashby de la Zouche and Ilam Anastatic Drawing Societies annual volumes; 'Reliquary,' vol. xxv.; Journals of the various Archæological Societies; Lyson's 'Magna Britannia'; Eyton's 'Shropshire.' (For list of leaden fonts, see 'Sussex Archæological Collections,' vol. xxxii.)

FONTEVRAUD, nuns of; was a female Order of Augustinians of which little is known. It was founded at Fontevraud in France about 1100 A.D., and three houses of the Order were established in England during the reign of Henry II. Its houses were all double houses, having nuns and monks in the same enclosure, all subject to the rule of the abbess. The founder grounded his model on the Lord's recommending the blessed Virgin Mary and St. John to each other; and as St. John was bidden to regard the Virgin as his mother, so it was directed that the monks should recognise the abbess as their superior. The Order was brought to England in 1101 A.D. at Eaton, thence called Nun Eaton, Warwickshire, and there were other houses at De La Grave and Amesbury. Their habit was a tunic of the natural colour of the wool, with a large black outer robe.

FRANCISCANS. Friars of the Order of St. Francis of Assisi, so-called after their founder; called by him *Fratres Minores*, Friars Minor, out of humility, and so commonly Minorites; also, from the colour of their habits, Grey Friars. [*See* **Friars.**]

In the thirteenth century the towns of Europe had, as again in our own day, become the centres of a mass of population, flocking in from the rural districts in greater numbers than the towns were able to give profitable occupation to; overcrowding the poorer parts of the towns, and accumulating a mass of ignorance, disease, and misery, which the charitable and ecclesiastical organisations of the towns were unable to cope with. Frequent seasons of scarcity, amounting occasionally to famines, were followed by pestilences; widespread and virulent epidemics were common; leprosy, introduced by returning pilgrims and crusaders from the East, had become naturalised and widely spread. At the same time that all these physical evils afflicted the bodies of the people, the popular mind had become infested with irreligion, fanaticism, and heresies; especially manichæism had



A Franciscan Friar.

been brought back from the East, where it was widely prevalent, and had spread like a spiritual leprosy through the Western Churches.

While the misbelief awakened the zeal of Dominic [*see* **Dominicans**], the misery of the people touched the heart of Francis. Born at Assisi in Italy, the son of a wealthy merchant, and brought up to his father's calling, at an early age he gave himself up to a life of poverty and hardship, and of

works of mercy. Others joined him, and he conceived the idea of an order of men who should minister especially to the poor, gaining the sympathy of the poor man by being even poorer than himself.

In 1209 the Pope gave a reluctant verbal approbation to the foundation of this new type of agency, and after six years' experience of its working, gave a more formal sanction to the rule in the Council of Lateran, 1215. At the general chapter of the Order held at Assisi (1219), Francis directed a number of his disciples to go to England and establish the order there. They arrived here, four clerks and five laymen, in 1224; five of them established a home at Canterbury; the other four proceeded to London and established a house there. Thence two of them went to Oxford; thence to Northampton; and so the Order spread, until within thirty years of their arrival in England they had here 1242 friars in forty-nine convents.

The English province was divided into seven custodies (or wardenships), each including eight or nine houses.*

* The wardenship of London had within it nine convents, *viz* at London, Canterbury, Winchelsea, Southampton, Ware, Herts., Lewes, Chichester, Salisbury, and Winchester.

The wardenship of York had seven convents, *viz.* York, Doncaster, Lincoln, Boston, Beverley, Scarborough, Grimsby.

The wardenship of Cambridge had nine convents, *viz.* Cambridge, Norwich, Colchester, Bury St. Edmunds, Dunwich, Walsingham, Yarmouth, Ipswich, Lynn.

The wardenship of Bristol had nine convents, *viz.* Bristol, Gloucester, Bridgewater, Hereford, Exeter, Carmarthen, Dorset, Cardiff, Bodmin.

The wardenship of Oxford had eight convents, *viz.* Oxford, Reading, Bedford, Stamford, Nottingham, Northampton, Leicester, Grantham.

The wardenship of Newcastle had nine convents, *viz.* Newcastle, Dundee, Dumfries, Haddington, Carlisle, Hartlepool, Berwick, Rosebury, Richmond, Yorks.

The wardenship of Worcester had nine convents, *viz.* Worcester, Preston, Lanc.; Bridgenorth, Shrops.; Shrewsbury, Coventry, Chester, Lichfield, Lancaster, Stafford.

In addition to those convents erected before 1309, we may add some more modern (from Speed and Harpsfield), *viz.* Aylesbury, Bucks, Plymouth, Hamele, Hants, Greenwich, Beaumaris. Harpsfield ('Hist. Eng.') says Henry VII. built six monasteries of Observants, *viz.* at Canterbury, Greenwich, Richmond, Sussex, Southampton, Newark, Newcastle. There were also in England four female houses of the Order known as minoresses, or (after the name of the first nun of the Order) Poor Clares, *viz.* in London, Waterbeach and Denney in Cambridgeshire, and Brusyard in Suffolk.

There is a long roll of Franciscan bishops, archbishops, cardinals, including two popes, *viz.* Nicholas IV. and Sextus V. The rule was based on the three usual vows of poverty, celibacy, and obedience. Francis enjoined absolute poverty, forbidding either individuals, or friaries, or the order, to possess property; requiring his friars to live by their own labour and on the alms of the charitable. He did not impose more devotions than the regular Church services, and, requiring only the fasts of the Church, left his friars to eat and drink whatever was given them. He discouraged learning, and was especially anxious that his disciples should devote themselves to the care of the most miserable and helpless, *e.g.* he required them to attend diligently on the lepers; whoever, rich or poor, sought admission into the Order was commanded an attendance upon leprous patients.

The Order increased with wonderful rapidity. Rich men as well as poor flocked into it—bishops resigned their sees, abbots laid down their dignities, learned men—monks and seculars, sought admission into it. Their enthusiasm produced a great effect on the popular mind, similar to that produced in more recent times by the labours of Wesley and Whitfield.

It was soon found that the permanency and usefulness of the institution demanded some modification of the simple severity of the rule of Francis. Each friary must have property, at least to the extent of a house, a church, a garden. To enable men to preach the gospel, to heal the sick efficiently, to influence deeply the mind of their age,

men must be encouraged to study theology, physic, philosophy; and in order to study, must have leisure from other occupations. The property difficulty was got over at first by vesting it in trustees, very commonly the corporation of the town, and giving them the use only of their houses and churches. But at length Nicholas IV. formally relaxed the rule, allowing them to hold property under the fiction that it was vested in the supreme pontiff for the use of the Order. The rule was again relaxed by Clement V. in the Council of Vienna.

From its first establishment in England the Order cultivated learning. Agnellus, the first English provincial, established a school in the friary at Oxford, and induced Robert Grostête, afterwards Bishop of Lincoln, one of the most learned teachers of his time, to come and lecture to the brethren there. Under this famous teacher his scholars made remarkable progress. Within a short time lecturers were appointed in thirty of their houses, and a regular succession of them was maintained in the two universities. The eminence of the Franciscan and Dominican friars who lectured at Oxford conferred a European reputation on that university, which for the first time surpassed the fame even of that of Paris, and attracted students from all countries. On the other hand, the general of the Order sent for English friars to lecture in foreign friaries; Lyons, Paris, and Cologne were indebted for their best professors to the Oxford Franciscans. Repeated applications were made from Ireland, Denmark, France, and Germany for English friars. The three schoolmen of the most profound and original genius—Roger Bacon, Duns Scotus, and Occham—were trained within the walls of the Oxford Franciscan friary. From this time the study of scholastic divinity prevailed in both the English universities above that of law. From this time we date a more methodical treatment of all subjects under discussion, and the employment of words in their more strict and literal meaning.

But while thus profoundly studying the Aristotelian philosophy and scholastic divinity, their itinerant missionaries cultivated a popular style of preaching, made interesting to ordinary hearers by quaint sayings, and anecdote and illustration, and made effective by fervent appeals to the heart. Their practice of the healing art led them to special cultivation of natural science. The Franciscan friar, Roger Bacon, was the father of the modern experimental philosophy. In seeking by every means to influence the popular mind in the direction of religion they cultivated the arts; some famous painters were Franciscan friars. They recognised the popular influence of dramatic representations, and became the writers, managers, and actors of the miracle plays and moralities of the Middle Ages. The recent revival of the Passion Play at Ober Ammergau has proved with what effect such means may be used for impressing the great facts and lessons of Scripture history on the minds of the spectators.

As when the monks had relaxed the Rule of St. Benedict, a reaction sprung up towards the primitive austerities, and the Reformed Orders of Clugny, and Citeaux, and the rest took their rise; so at the end of the fourteenth century a similar reaction arose among the Franciscans in favour of a stricter observance of the Rule of St. Francis, and gradually led to a division of the Order. Those who embraced the stricter views came to be known as Observants or Recollets, while the rest were distinguished as Conventuals. A long period of fermentation resulted in the Observant friaries being allowed in the Council of Constance (1415) to have a separate head, under the name of Vicar-General, nominally under the authority of the minister-general of the whole Order. St. Bernardine of Sienna is the great representative of this secession, and was its first Vicar-General in 1421. In 1446 the Observants were allowed to

hold a distinct general chapter. Later still (1484), the so-called Bull of Union gave the Observants precedence over the Conventuals. In England, where the rule had always been more strictly observed than in other provinces, this reformation caused no disruption. King Edward IV. was a great patron of the Observants; Henry VII., we have seen, built six convents for them; Henry VIII. in his earlier years favoured



A Semi-choir of Franciscan Friars. 14th cent. MS. in British Museum. Domitian, A. 17.

them, and chose one of them for his confessor. Twelve of the English convents were of Observants. (For their rule see 'Monumenta Franciscana,' vol. ii.)

Its unity of organisation, and its popularity, made the Order powerful, and it did not hesitate to take a side in the questions of the day, and to throw its whole weight on the side it espoused; while the rivalry which existed between the two great Orders was partly the cause, partly the result of the fact that the Dominicans usually espoused the opposite side. Thus in philosophy the Franciscans revived the system of Aristotle, and in the disputations of the schools produced the great champions of realism, while the Dominicans were nominalists. Duns Scotus was the oracle of the Franciscans in theology and philosophy, as Thomas Aquinas was of the Dominicans. In theology the Dominicans were the great promoters of the cultus of the blessed Virgin Mary, while the Franciscans opposed it. The Dominicans held the Augustinian views on the doctrine of grace and free will, while the Franciscans were held to be almost semi-Pelagian. In politics the Order espoused the cause of the House of York, and consequently was regarded with disfavour by the sovereigns and nobles of the rival house.

In the dispute between Henry VIII. and the Papacy at the beginning of the Reformation, the Order arrayed itself, in accordance with its traditions, on the side of the Pope. The warden of the Observants at Greenwich, preaching

before the king, spoke violently against his marriage with Anne Bullen, and compared the king to Ahab. On their refusal to subscribe to the royal supremacy, the Observants were expelled from their houses (1534), some imprisoned, and some put to death. The conventual Franciscans lasted a little while longer; but the Act for the suppression of religious houses under the value of £200 a-year (A.D. 1536) was fatal to them, in common with all the rest of the mendicant orders. The returns of the commissioners for their suppression bear conclusive testimony to the poverty of their houses.

There are still interesting remains of their convents and churches at Lynn, Coventry, Richmond,* Yorks, &c. A ground plan of a Franciscan convent is given in Walcott's 'Church and Conventual Arrangement.'

See Dugdale's 'Monasticon'; 'Monumenta Franciscana'; 'Life of St. Francis of Assisi'; 'Scenes and Characters of the Middle Ages.'

FRIAR (Frater, Frère, old English Frere = brother), a member of one of the new religious Orders founded in the thirteenth century for spiritual and charitable work among the people. The idea of the earlier religious Orders was seclusion from the world for the purpose of spiritual self-cultivation. The idea which inspired the friars was devotion to religious ministries to mankind. Accordingly, while the monasteries were situated in remote places, and the monk spent his life within his cloister, the friaries were built in the suburbs of the great towns, and the friar was busy all day long in the streets and alleys of the town, or itinerating through the country, visiting the sick and afflicted, preaching in the parish churches and churchyards, at markets and fairs. (An Act of 5 Richard II., cap. 5, speaks of preachers in markets, fairs, and other public places, as well as in churches and churchyards.)

* Engraved in the latest edition of the 'Monasticon.'

The Lollard preachers naturally followed in this respect the example of the friars, paying pastoral visits at castle, farmhouse, and cottage. The organisation of the monks and friars was different. Each monastery of the older rules was an independent corporation, under the absolute government of its abbot, who ruled for life, and had no superior. Each Order of friars was an organised body spread over Christendom, but forming a united whole, ruled by a hierarchy of officials: first a Cardinal Protector and Corrector, a General residing in Rome, and Provincials in the various countries to which the Order extended. A division of a province among the Dominicans was called a visitation. The houses in each province (among the Franciscans at least) were grouped into custodies, under a custos (or warden), each house was ruled by a warden or prior. The officers were all elected at a chapter, and were required to resign at the ensuing chapter, and might be removed at any time for insufficiency or misconduct.

Men of any other Order might become friars, but a friar might not transfer himself to any other Order; yet a friar might accept Church preferment, and each mendicant Order prided itself on its long list of bishops, archbishops, cardinals, and even popes. A runaway friar (in England, by royal mandate) was to be arrested by the sheriff at the demand of his superior, and any one harbouring him was declared (by the pope) excommunicate. The principal mendicant Orders were the Franciscan, Dominican, Carmelite, and Augustinian. As the Fourth Lateran Council, 1215, had forbidden the founding of any new monastic rules, so Gregory X., at the Second Council of Lyons, 1274, reduced the "unbridled multitude" of friars to these four, and forbade the founding of any new mendicant Orders.

The two great Orders of Francis and Dominic multiplied rapidly, and played a very important part in the subsequent

history of the Church. They cultivated theology, philosophy, and natural science with such success that their teachers were famous in all the universities of Europe. They cultivated the arts of disputation, of popular preaching, of pastoral theology, and produced such a popular excitement and revival of religion as may be compared with the results produced in a later age by Wesley and Whitfield. They obtained from the popes entire freedom from episcopal control, and authority to hear confessions and give absolution without the consent of the parish priests; but Boniface VIII., A. D. 1301, restrained them from preaching in the parish churches without the leave of the incumbents.

There was an inevitable jealousy between the friars and the two other great ecclesiastical classes—the monks and the parish priests. The ostentatious poverty and active labours of the Friars seemed like a practical reflection on the wealth and dignity and leisure of the Lord Monks; and their intrusion into the estates and interference with the tenants of the monasteries provoked resentment. The intrusion of the friars into their parishes was especially offensive to the secular clergy, visiting their parishioners, hearing confessions, saying masses,* preaching in their churchyards, carrying off alms, in all ways undermining their influence. The excuse for this intrusion is, that in many cases the rectors were in minor orders, living secular lives, in many others were absentees, and their parishes were grievously neglected, so that the regular ministrations of an earnest good friar were a blessing to the parish; but naturally where their visits were most needed by the people they were most distasteful to the parish priest.

The name of the "Preaching Yard" still attaches to an open space adjoining several of the old Friaries, and is evidence that the preaching friars were accustomed to deliver outdoor sermons to the people who assembled in the court to hear them. The preaching-cross in the middle of the courtyard of the Hereford Dominican Friary indicates that other of these preaching-yards may have had a pulpit in the middle, or on one side as in the refectory pulpits, or in a corner as at Magdalen College, Oxford. At Rampisham, Gloucestershire, the churchyard cross has one side of the steps expanded into a little platform, on which the preacher of the out-door sermon could stand; and there are remains of a provision for erecting a temporary awning over him to protect him from rain or sun, or perhaps a wooden tester to act as a sounding-board.

The weakest point of the institution was its want of regular funds for its maintenance. In England the Orders never acquired landed property, but were dependent upon alms, in money and kind, sent daily by the pious to the friaries, or begged by the friars, going two together, from door to door; upon the price of masses said for the welfare of the living or repose of the dead; upon gifts and legacies; upon fines imposed in penance. The consequence was that the friars were accused of haunting death-beds and volunteering to make wills for the sake of obtaining legacies for their house, of seeking money for masses which were never said, and of practising all the mean arts of popularity-hunting and cajolery; and it was alleged that many of the friars thus wandering round the country, away from the supervision of their superiors, well entertained everywhere, led an easy, self-indulgent, sometimes dissolute life. Many broke their obedience, and wandered about the country at their own will. Matthew Paris (who, however, is a hostile critic) says that the friars deteriorated more in one-fourth of a century than the monks had done in three or four centuries.

The Wars of the Roses were very

* The friar carried a small super-altar with him, which he laid on a wooden table and said mass in private houses (Matth. Paris, 'Hist. Major,' p. 419, ed. 1640).

detrimental to the Religious, both in numerical strength and in financial prosperity. The years immediately preceding the dissolution were the period of greatest trial to the mendicant Orders, *e. g.* the Friary at Gloucester, which in 1267 accommodated forty friars, had only seven inmates left. All the Orders of friars were suppressed by the Act of 27 Henry VIII., cap 28, 1535-6.

One great characteristic of the mendicant Orders is that, being free from the control of the bishops, dependent on the pope for their privileges, governed by a general in Rome, and—in the case of the Franciscans—specially enjoined by their founder to uphold the dignity and authority of the Roman See, they were always and everywhere the strenuous defenders of the Papacy. This brought them into collision with the popular feeling in England, always more or less resentful of the encroachments and exactions of the Court of Rome. This led to their destruction by the first wave of the rising Reformation of the sixteenth century, and accounts for the excessive odium which has in England attached to the institution ever since.

Nevertheless, the present condition of society, the prevalence of schism, heresy, and infidelity, the religious ignorance, poverty, and misery of a vast proportion of the population, the insufficiency of the parochial organisation of the Church to deal with this state of things, seem to call loudly for some new agency which, while exhibiting the self-denial, zeal, and practical ability of the mendicant Orders, shall avoid the errors of their system. And the establishment of several brotherhoods, of S. John, Cowley, of the Wilberforce Missionaries in South London, and of missioner canons in several dioceses, are tentative efforts in this direction, destined perhaps shortly to produce important results.

FRIENDS, SOCIETY OF. [*See* **Quakers.**]

FUNERAL CUSTOMS. As early as the seventh century the bell tolled for the dead: at first to announce that a death had taken place; later *in articulo mortis*—the "passing bell;" in both cases to solicit the prayers of all who heard. In some parishes the bell announces the sex and age of the deceased. First, the "raising" of the bell gives warning; then, after a pause, it strikes three times three strokes for a male, three times two for a female, three times one for a child; and after another pause, as many strokes as the age of the dead; and after another pause, the knell rings at minute intervals for an hour. Immediately after death the body was "laid out," lighted candles placed at the head and feet and sides, and the friends came to take their leave of the dead. In the case of the wealthy and great, the body was dressed in its official robes and insignia; a hearse or frame of wood was placed over it bearing many candles, and people were admitted to see the lying in state. Where it was necessary to carry the body to a distance for interment, it was wrapped in lead and soldered up, and placed in a wooden coffin, and often a wax figure of the deceased, dressed in his proper robes, was laid upon the coffin. The effigies of several of the English Sovereigns which were thus used are still preserved in Westminster Abbey. Psalms were sung and prayers said during this time.

In ancient times burial took place more speedily after death than at present. Great personages might be lapped in lead and coffined in stone, and carried to their sepulture on a funeral car; but the great majority of persons were only wrapped in a winding-sheet, placed upon a bier, carried to the grave on the shoulders of friends and neighbours, and so laid in the bosom of mother earth. The burial service still seems to contemplate these simpler customs, where it desires earth to be cast upon the *body*, with the words "earth to earth, ashes to ashes, dust to dust."

The body was carried to church for

the funeral service * in procession, the clergy preceding it, the mourners following in the order of their relationship. The clergy wore no token of mourning; the pall thrown over the dead was, until the fifteenth century, of bright colours; and the use of black by the mourners was at first discouraged, but at the funeral the mourners usually wore a long black cloak and hood; and the custom of wearing clothes of black or dark colour for days, or weeks, or a year afterwards, according to the nearness of relationship, became common. From very early times it was the custom to give alms to the poor who attended a funeral, and to give a funeral feast to the friends, and sometimes to the poor also. The ceremonies did not cease with the day of the funeral. There were commemorations at different intervals. The mourners attended church on the following Sunday. At the end of a month the near relatives again visited the grave, and prayers were said and alms were given to the poor who attended; it was called the Month's-mind. Again, on the anniversaries of the death the relatives visited the grave; this annual visit to the grave is still usual in Wales. Frequently a priest was engaged to say a Trental, *i. e.* to say mass daily for thirty days for the deceased. Often a chantry was founded and an endowment was provided for one or more priests to say daily masses for the dead, for so long, or in perpetuity. [*See* **Chantry.**]

In the early ages of the Church the Holy Eucharist was celebrated at a funeral for a distinguished person, and the name of the dead was introduced in the commemoration of the departed; later the Eucharist was a usual part of the funeral service. It was sometimes provided by the deceased or his friends that mass should also be said at the commemorations.

As soon as the Reformation prevented people from leaving money for mortuary masses, the desire to have some special religious services connected with their death led them to leave money for the preaching of so many "godly sermons," sometimes specifying the preacher. The custom of having a funeral sermon continued to a recent period, and the guinea to the clergyman for preaching it was one of the customary expenses of a funeral.

* For account of the Service consult 'Burial Offices according to the English and Roman Uses.' A. H. Pearson: London, 1880.

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GARDINER, Stephen, Bishop of Winchester, born 1483, died 1555. It was said that he was an illegitimate son of Wydville, Bishop of Salisbury, who was brother of Elizabeth Wydville, Queen of Edward IV. In early life he was known by the name of Stephens, and afterwards took the name of Gardiner, to whom his mother was married. He received a good education at Trinity Hall, Cambridge, where he was distinguished for his Ciceronian Latin, and his proficiency in Greek; but he applied himself especially to civil and canon law; and in later years was said to be the most learned civilian of his time. In 1520 he was elected Master of his college. Cardinal Wolsey took him into his household and made him his secretary; thus he became personally known to the king. Both recognised his great ability, and trusted him in affairs of the most important and confidential nature. In 1527 he and Fox, Provost of King's College, Cambridge, were sent to Rome to negotiate the business of the king's divorce, when he succeeded in obtaining the commission to Wolsey and Campeius to try the case. While at Rome Gardiner had also been trusted by Wolsey to negotiate the business of his own election to the Papal chair, in case of the death of Clement VII., then dangerously sick. On his return he received from the Bishop of Norwich the Archdeaconry of Norfolk, which seems to have been his first Church preferment, and the king took him from Wolsey into his own service as a Secretary of State. It

was he and Fox (if the story be a true one) who, hearing Cranmer's famous suggestion on the way of dealing with the question of the divorce, introduced Cranmer to the king. On Wolsey's disgrace Cromwell stepped into the position of the king's chief minister; but Gardiner was also in high favour, being especially employed in the affair of the divorce, and in Nov. 1531 the king gave him the See of Winchester. It must be recognised that Gardiner was a learned and able man, but his ability was displayed in the field of law and politics; the bishopric gave rank and income to the statesman; but he did not, as many of his predecessors under similar circumstances had done, justify by his subsequent career his episcopal promotion. He held firmly to his own opinions of what was lawful, and as a statesman shewed a certain independence of character in a way to entitle him to respect; but he was not a favourable example of a bishop, and brought odium upon the Church of which he was a prelate. In 1533 he was sent as ambassador to France, and in 1538 to the German Diet. In the latter part of the king's reign, however, Gardiner had fallen into disfavour, and his name was erased from the list of statesmen whom the king appointed as his executors and the counsellors of the young king, Edward VI. "If he was one," the king is reported to have said, "he would trouble them all, and they should never be able to rule him." They found him unruly enough in opposition; disapproving as a statesman of the measures of the government, protesting against the lengths it went to in religious matters, refusing as a bishop to accept some of them. In Sept. 25th, 1547, he was called before the Council, and refusing to promise to accept the Homilies, or to allow the royal visitors to act in his diocese, he was committed to the Fleet prison. In December he was set at liberty on the General Amnesty proclaimed in honour of the king's accession; but was in a few months brought before the Council again, and required to declare his adherence to the measures of the government in a public sermon; but instead he defended his own views in his sermon before the king and Court, and was sent to the Tower next day. Several attempts were made to gain over a man of so much ability to the service of the government; but he carried himself with a rugged independence, and at length was deprived for disobedience and contempt, and left a close prisoner in the Tower during the remainder of Edward's reign. On Mary's accession Gardiner, with other State prisoners, was released, restored to his see, appointed Chancellor, and as the queen's Minister exercised a more complete authority than any previous English Minister—with the one exception of Wolsey—had ever enjoyed. As Mary's Minister—putting his character and acts as bishop aside—he deserves the respect of Englishmen. He shewed no great subservience to the pope, and made the best terms he could for the Church and nation in the Reconciliation; he opposed the Spanish marriage, and when it was inevitable he made conditions for the security of the liberties of England. If his private character was not estimable, and his conduct as a bishop not creditable, if his administration was not free from the harshness of the school in which he had been trained, he was the ablest statesman left after Wolsey and Cromwell were gone, and has some title to be considered a great English minister. He died 12th Nov., 1555, and was buried in Winchester Cathedral.

GENERAL BAPTISTS. [See under **Baptists.**]

GENERAL COUNCILS, THE. The Synod of Jerusalem, when "the apostles and elders came together," under the presidency of St. James, the Bishop of Jerusalem, "to consider of the matter" of the maintenance by the Judaising party in the Church of the doctrine that the Gentile converts to Christianity ought to keep the law of Moses,

is the exemplar of all subsequent Ecclesiastical Synods.

As the Church extended and developed, there grew up together with it a subordinated system of Synods. Each bishop and his clergy held a Diocesan Synod. The Churches of each Province were united in a Provincial Synod. The Provinces in one nation were occasionally assembled in a National Synod. At great crises a general Council of the whole Church was gathered together.

The four first General Councils have a special importance, because they bear testimony to the constitution, doctrine, and discipline of the Primitive Church. They have a special importance to us because they have again and again, from the earliest times of our history down to the present day, been accepted as standards of the Church of England. It is on record that the British Church gave its adhesion to the Council of Nicæa. The Synod of Hatfield (A.D. 680). under Theodore of Canterbury, affirmed the five Councils; and the subsequent Synod of Calchythe (A.D. 787) affirmed the sixth Council which had been held in the interim. "To this extent the Primitive Church of England committed itself to the great conciliar decisions of its time. It never committed itself beyond" ('Dict. of Christian Biog.,' Article Eanbald II).

The Reformers of the sixteenth century repeatedly put forth the Scriptures, the General Councils of the undivided Church, and the ancient Fathers as the standards to which they desired to conform. When the Reformed Church was re-established after the reaction under Queen Mary, the Statute 1 Eliz. c. i. § 17, declared that heresy is to be determined "by the authority of the Canonical Scriptures, or by the first four General Councils or any of them, or by any other General Council wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures, or such as shall hereafter be ordered, judged, and determined to be heresy by the High Court of Parliament in this realm, with the assent of the clergy in their Convocation." And in our own generation, the eight primates and sixty-eight other bishops who attended the meeting of bishops of the Anglican Communion at Lambeth in 1867 (the first "Pan-Anglican Synod"), "solemnly recorded their conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils."

The fifth and sixth General Councils are little more than appendices to the third and fourth, and do not contain any new decisions of doctrinal importance. And the disagreements between Eastern and Western Christendom prevented any subsequent Councils from having the character of "undisputed General Councils." It becomes necessary, then, for the well-instructed English Churchman to know something of the history and of the canons of the First Four General Councils.

In the beginning of the fourth century, Arius, a Presbyter of Alexandria, taught a view of the relations of the Father and Son in the Godhead, which was inconsistent with the true deity of the Son. According to his teaching, "there was a time before the commencement of the ages when the Parent Deity dwelt alone in undeveloped, undivided unity. At a time immeasurably, incalculably, inconceivably remote, the majestic solitude ceased; the Divine unity was broken by an Act of the Sovereign will; and the only begotten Son, the Image of the Father, the Vicegerent of all the Divine power, the immediate agent in all the long subsequent work of creation, began to be" (Milner's 'Hist. Christ,' ii. 358) He further held as to the Incarnation, that in it the Son assumed a human body only, His nature supplying the place of a human soul (Robertson, 'Hist. of the Church,' i. 208). Arius, persisting in this teaching, was con-

demned by his Bishop Alexander. This condemnation was ratified by a Synod of Egyptian and Lybian bishops; the heresiarch was excommunicated with his adherents, among whom were two bishops, twelve priests, and about as many deacons. Arius took refuge in Palestine, and there industriously propagated his opinions. Eusebius, Bishop of Nicomedia, and a Synod of Bithynian bishops, accepted him as orthodox. The controversy attracted attention, and began to disturb the Church far and wide.

At this period Constantine, by the conquest of Licinius, had become master of the whole empire. The grand idea which occupied his mind was that of a united empire, with one religion. And just when the external unity had been accomplished, and the rapid spread of Christianity and decadence of heathenism promised to terminate the civil war which had so long existed between the two religions, he found that this new heresy seemed about to divide the Christian world into two camps, and to kindle a new "civil war" hardly less hurtful than the other to the tranquillity of the Empire. Having first tried in vain to minimise the questions in dispute, and to persuade the disputants to a reconciliation, he then summoned a General Council of the Church to determine the controversy and restore peace.

A General Council was not merely an assembly of bishops, it was an assembly of the Churches, represented by their clergy. In the Synods of the second century, indeed, only bishops seem to have sat; but towards the middle of the third century a new custom seems to have been introduced, and in many Synods of that and the following centuries, priests and deacons also were sent by the Churches together with the bishops. Each Church was represented by a group of its clergy; the bishops sat in a circle, arranged according to their provinces, each bishop with his priests behind him, and his deacon on a lower seat before him. In cases where the bishop could not be present the Church was represented by some of its priests, and even by some of its deacons, who took part in the proceedings, and signed the *acta* of the Council.

The work of the Synod was not to settle by argument whether this or that doctrine approved itself to the reason of the clergy present, but to gather the testimony of the Churches to the question of fact, whether the doctrine in dispute was in accordance with the doctrines which had always been received and taught in the Churches.

The COUNCIL was held at NICÆA, the capital of Bythinia. The number of bishops who subscribed to the creed was 318, and the total number of bishops, priests, and deacons present at the Council about 2000. It was opened by the emperor in person on the 15th of June, 315. The creed was drawn up on the 10th, then the Canons were made, and the Council was formally closed on the 25th August.

Arius was called upon for a statement of his opinions. He seems to have thrown aside his customary caution and ambiguity of expression, and to have stated plainly his belief that the Word was not co-eternal with the Father, nor of the same substance, that in the beginning the Father was alone, and that he drew the Son out of nothing by an act of His will. That the Son was God only as possessing an imparted Divinity. The Fathers stopped their ears with the lively Eastern gesture of disapprobation, and cried out aloud against such blasphemies. The condemnation of Arius was not for a moment doubtful, the question of special interest was how many of a handful of waverers would be found to commit themselves to his errors. What the Council had first to do was to draw up an accurate definition of the true Faith which should exclude this new and fatal error. Eusebius of Cæsarea, who was one of the ecclesiastical Presidents of the Council, Hosius of Cordova was the other, submitted the creed of the

Church of Cæsarea as a basis of agreement. It ran thus:

"We believe in one God, the Father Almighty, the Maker of all things visible and invisible.

"And in one Lord Jesus Christ, the Word of God, God from God, Light from Light, Life from Life; Son only begotten, first-born of every creature, before all ages begotten from the Father by whom all things were made; Who for our salvation was made flesh, and lived among men, and suffered, and rose again the third day, and ascended to the Father, and will come again in glory to judge quick and dead.

"And I believe also in one Holy Ghost."

What was wanted was some modification of or addition to this formula which would at once express the true and exclude the false doctrine; several phrases were suggested which the Arians were willing to accept, in a sense of their own. At length the word ὁμοουσίος (of the same substance) was suggested, and accepted, as rightly defining the relations of the Father and Son. At first seventeen demurred to it, but during the interval before it was necessary to subscribe, all but five had their objections removed, and when it came to the act of signing, only two bishops ultimately declined.

The doctrine of the Church having been thus authoritatively ascertained, the emperor proceeded to take steps against the disturbers of the peace of the Church and empire. He banished Arius, and condemned his books to be burnt.

To the Creed [*see* **Creeds**] the Council appended the following Canon:

"As for those who say that 'there was a time when the Son was not,' or that 'He was not before He was begotten,' or that 'He was made out of nothing,' or that 'He is of another hypostasis or of another substance than God,' or that He is 'created,' or 'mutable and subject to change,' those the Holy Catholic Apostolic Church of God declares to be anathema."

The Council then proceeded to deal with the question of the time at which Easter should be held, about which there had been differences in the Church for two centuries past, which had disturbed the peace and order of the Church. Some of the Churches kept the day of the Jewish Passover as the Easter festival, on whatever day of the week it might fall; others kept the Easter festival on a Sunday, next after the day of the Jewish Passover. But there were also difficulties about the calculation of the day of the Jewish Passover. This and several other points of order and discipline were discussed and determined and embodied in twenty-two Canons, the subjects of which are here briefly indicated:

"Canon 1. A man self-mutilated not to be ordained priest, or if ordained to be deposed.

"2. No one to be baptised, ordained priest, or consecrated bishop, without proper time for instruction and trial.

"3. Clergymen not to have female inmates in their houses, except near relatives, or such as are free from all suspicion.

"4. A bishop to be consecrated, if possible, by all the bishops of the province, or at least by three, with the consent of the rest; the confirmation belongs to the metropolitan.

"5. Excommunications to be examined by the next metropolitan Synod, and, if confirmed, then to be accepted generally.

"6. The old custom in use in Egypt, in Libya, and in Pentapolis should continue to exist, that is, that the Bishop of Alexandria should have jurisdiction over all these (provinces); and there is a similar relation for the Bishop of Rome (*καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκοπῷ τοῦτο σύνηθες ἐστιν*); the rights which they formerly possessed must also be preserved to the Churches of Antioch and to the other eparchies (provinces).*

* Hefele admits that the customary jurisdictions here spoken of are the patriarchal jurisdictions of Alexandria, Rome, and Antioch. The rights of the other eparchies, he says, relate to the superior eparchies of Pontus, Proconsular Asia, and Thrace.

"7. As custom and ancient tradition show that the Bishop of Ælia (Jerusalem)* ought to be honoured in a special manner, he should have precedence, without prejudice, however, to the dignity which belongs to the metropolis (viz. Cæsarea).

"8. The Cathari (Puritans), if they wish to enter the Catholic and Apostolic Church, must submit to the imposition of hands. (They were not to be re-baptised, but admitted by laying on of hands.)

"9. The ordination of men who are afterwards found to have committed crimes is invalid; for the Catholic Church requires men who are blameless.

"10. Lapsi ordained in ignorance, or in spite of a knowledge of the fact, to be excluded from the ministry.

"11. Lapsi during the tyranny of Licinius, to do penance three years among the audientes, and among the substrati, and for two years more to take part with the faithful in Divine service, but without participation in the oblation.

"12. Those who have laid aside their belts, and afterwards returned to military service, to do penance three years as audientes, and ten as substrati, but may be treated with greater leniency at the discretion of the bishop. (This seems to refer to military officers who retired when Licinius required them all to sacrifice, and who afterwards resought their old rank, and of course made the required sacrifice.)

"13. The old rule of the Church to be observed, that no one (under penance) dying be refused the viaticum (the Holy Communion). If, however, he recovers, he is to take his place among those who take part in the prayers without communicating.

"14. Catechumens who had lapsed to be audientes for three years.

* The fashion of pilgrimage to the Holy Places, which came in very shortly, served still further to add to the prestige of the Church of Jerusalem, and the Council of Chalcedon recognised this by assigning to its bishop the titular dignity of patriarch.

"15. Forbids translations of bishops, priests, or deacons.

"16. Priests and deacons leaving their own church to be sent back to it; and no bishop to steal as it were a person who belongs to another bishop, and ordain him for his own church; if he do so, the ordination to be null.

"17. Clerics not to take usury or any sort of scandalous gain.

"18. 'It has come to the knowledge of the holy and great Synod that, in certain places and cities, deacons administer the Eucharist to priests, although it is contrary to the manner and custom to have the Body of Christ distributed to those who offer the sacrifice by those who cannot offer it.' (This relates to administration as assistants, not to celebration of Holy Communion.)

"19. Paulianists wishing to return to the Catholic Church to be re-baptised. (Followers of Paul of Samosata, because not baptised in the name of the Holy Trinity.)

"20. As some kneel on the Lord's Day, and on the days of Pentecost, the Holy Synod has decided that, for the observance of a general rule, all shall offer their prayers to God standing (*i. e.* on those days)."

We are told that an attempt was made to pass a Canon on clerical celibacy, but that it was prevented mainly through the opposition of Paphnutius, himself a celibate, who declared that too heavy a yoke ought not to be laid on the clergy, and that marriage is honourable in all.

Notwithstanding the decision of the Council of Nicæa, the Arian heresy, under the patronage of his successor Constantius, spread over the East, and penetrated into the West; other heresies sprang up: the Apollinarian, on the union of the two natures in Christ; the Macedonian, on the personality and co-equality of the Holy Spirit; and disputes as to which of two rivals was the rightful Bishop of Constantinople and of Antioch; and the Eastern Church was in confusion. It is to be

noted, as throwing considerable light on the relations of Rome to the rest of the Church at this period, that a Synod held at Rome, of which Jerome was the secretary, had already dealt with some of these questions, and had decided in favour of Melitius against Paulinus as Bishop of Antioch, and of Maximus against Gregory of Nazianzen as Bishop of Constantinople, when Theodosius the Great summoned a SECOND GENERAL COUNCIL to meet at CONSTANTINOPLE. It met May 2, 381, and was attended by 136 orthodox prelates, and 36 of the Macedonian party; all from the Eastern Church; the West being entirely unrepresented.

It is not necessary to do more than give the decisions at which it arrived. The rightful possession of the see of Constantinople being one of the questions in dispute, Melitius of Antioch, the next in dignity, presided over the earlier sessions. The Council first decided in favour of Gregory against Maximus, and solemnly enthroned him as Bishop of Constantinople, and Melitius dying while the Council was sitting, Gregory assumed the presidency. But Timothy of Alexandria, arriving at this late period, complained that the Council had commenced without him, and revived the dispute as to the right of Maximus against Gregory. Gregory, for the sake of the peace of the Church, resigned, but the Council refused to recognise the right of Maximus, and a new election was made to the see of Constantinople. Nectarius was chosen, who, according to the bad custom of the time, was still only a catechumen. He was baptised, and consecrated bishop, and presided over the Council wearing his episcopal robes over the white dress of one newly baptised. The Apollinarian heresy and the Macedonian heresy were condemned.

It is usually said that the final clauses of the Nicene Creed, as we possess it, were added by this Council. But there is conflicting evidence on the subject which it is difficult to harmonise. On one hand, the expanded form existed *before* the Council, for it is contained in a work by Epiphanus (the Anchorite), seven years before that date. But it is doubtful whether the extension was formally accepted and authoritatively put forth by the Council of Constantinople. For many years afterwards the shorter Nicene Creed is set forth by the greatest bishops, and on the most important occasions, as the received creed of the Church, *e.g.* at the Third General Council of Ephesus. It was at the Fourth General Council of Chalcedon that the discrepancy came under discussion. At the opening of this Council the Acts of the previous Council of Ephesus were read, and, as part of them, the shorter Nicene Creed. Some members called out that this shorter form had been extended by succeeding Councils. The President, Cyril of Alexandria, directed that each of the bishops should write down the form of the Creed which he had received and taught; and these were recited at the opening of the second session. When the shorter form was read all the bishops declared that this was the faith in which they had been baptised, and now baptised others. Then a request was made that the exposition of the 150 Fathers of Constantinople might be read, and the longer form was read by Aëtius, the Archdeacon of Constantinople, but was not greeted with the acclamations which had welcomed the shorter form. Some of its clauses were, however, introduced into the shorter form by the Council. Professor Lumby (from whose 'Notes on the Creed' in the S.P.C.K. Prayer Book with Commentary the above is taken) concludes that "at the time of the Council of Chalcedon, the Niceno-Constantinople Creed was far from obtaining general acceptance. We have no certainty that it was put forth as a confession by that Council. It certainly was entirely ignored by the Fathers assembled at the Council of Ephesus. It seems most likely, therefore, that it was a profession received among the Churches in the Patriarchate of Constantinople, but at

first not more widely circulated ; and that it was only brought into prominence at the Council of Chalcedon by those who were from Constantinople or from the Churches in immediate connection therewith. Afterwards the longer creed was frequently brought forward in Synods and Councils, and by A.D. 540 it had become the generally accepted form."

It is unnecessary to give all the Canons made by the Council ; but the third of them is very important in its bearing on the subsequent claims of Rome. The Church had from time to time modified its arrangements in harmony with the actual changes of the world with which it had to deal ; for example, if the State transferred the seat of the government of a province from one city to another, the Church sometimes found it convenient to make the new city the ecclesiastical metropolis also of the province. So now the fact that Constantinople had been built as the new capital of the empire was recognised by its being raised to the dignity of a Patriarchate, with precedence immediately after Rome, and the reason assigned, "forasmuch as it is a new Rome," implied that the Bishop of Rome obtained his precedency simply because his see was the ancient capital of the empire. And in accordance with this, at a later period when the Barbarians had overrun the West, and Constantinople was the undisputed capital, its bishop claimed, and Justinian formally confirmed the claim, to the first place of precedency in the Church. It has been said that this Council consisted entirely of bishops of the Eastern Church, and that the West was unrepresented in it. It came, however, to the dignity of a general Council by the adhesion of the rest of Christendom to its decisions ; for general acceptance is the final test of the authority of a Council.

The causes which led to the Third General Council were as follows. Nestorius, a monk and priest of Antioch, was appointed A.D. 428 to the see of Constantinople. One of the priests who had accompanied him from Antioch preached a sermon in which he attacked the use of the word *Theotokos* (she of whom God was born) as applied to the Virgin Mary. The word had been used by Athanasius and other great orthodox Fathers of the Church. It did not mean that the Virgin communicated the Divine nature to the Saviour ; but it expressed the truth that the conjunction of the Godhead with the humanity took place simultaneously with the conception of the humanity. The sermon excited opposition. Nestorius, in a series of sermons, supported the views of his Presbyter. He was understood to teach that a man was born of the Virgin, and then the Divine Person entered into and united himself with this man, which would imply that there are two persons, a Divine Person and a human person, in our Lord. The question created great excitement, a new heresy seemed to be rising up. Cyril, Bishop of Alexandria, and Celestine of Rome, both condemned Nestorius ; John of Antioch, and the Eastern bishops generally, sided with Nestorius ; so that the four great patriarchs were divided, two against two. The Emperor Theodosius II. summoned a GENERAL COUNCIL at EPHESUS to determine the question. The Bishop of Antioch and the Syrian Bishops were delayed in their journey, and after long waiting the 200 bishops assembled, at length, 21st June, 431, opened the Council without them. Nestorius was cited to appear before them, but refused until the Orientals, who were his sympathizers, should arrive. Theodoret and 67 other bishops protested against proceeding to business without them. The Count Candidian, sent by the emperor to represent him, and maintain order, also demanded delay. But on the morrow the Council proceeded to business, got through it on that day, and ended with a sentence of deposition against Nestorius. On the 27th June the Orientals arrived. On hearing what had been done they,

with 29 others who joined them, constituted themselves into a rival Council, condemned Cyril of Alexandria, and acquitted Nestorius. The representatives of the Western Church (two bishops and a priest) did not arrive till all this had taken place. They recognised the Cyrillan Council, and subscribed to its decree.

Deputations from both Councils appeared before the emperor; but in the meantime he had taken advantage of a previous offer of Nestorius to resign, and had required him to do so, and to retire to his monastery. The emperor gave no decision between the two Councils, and the Church was left to choose between them. The great body of the Church has ultimately accepted the definition of the Council of Ephesus. Nestorianism was suppressed within the empire, but it continued to be maintained by the great Church of the further East whose chief see was at the capital of the Persian empire, and it has continued in that Church down to the present day.

Twenty years after the Council of Ephesus, Eutyches, abbot of one of the great monasteries of Constantinople, a man who was held in great reverence for the austerity of his life, was accused of teaching erroneous doctrine, the opposite of that held by Nestorius, viz. that the Godhead and the manhood were not distinct in the Person of Christ, but were united in a third mixed nature, which therefore was neither human nor Divine.

A new dissension on this subject agitated the Church, and a quasi-general Council held at Ephesus, with great violence, compelled the Fathers to sign a decree in favour of Eutyches. The Bishop of Rome, however, held a Synod which disavowed the proceedings of its representatives. And finally, the new Emperor Marcian, desirous of restoring the peace of the Church, summoned a new COUNCIL (451) at CHALCEDON, on the Asiatic shore opposite Constantinople. The number of bishops assembled was 520, all from the East, except the two bishops who represented the Western Church, and two African bishops. The Roman Legates and Anatolius of Constantinople sat as Presidents. The result of the Council was a definition of the orthodox faith in these words: "That Christ is perfect alike in Godhead and in manhood, very God and very man, of a reasonable soul and human flesh; co-essential with the Father as to His Godhead, and co-essential with us as to His manhood; like to us in all things except sin; . . . one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two Natures, without confusion, change, division, or separation; the difference of natures being in no wise taken away by reason of their union, but rather the properties of each nature being preserved, and concurring into One Person and one hypostasis, not as it were divided or separated into two persons, but one and the same Son and Only-begotten God the Word." Some decrees were also made by the Council as to ecclesiastical jurisdiction and precedence. A Canon of the Second General Council had given honorary precedence to Constantinople after Rome, but had not given it any jurisdiction. Its patriarchs had, however, claimed certain rights over Thrace, Asia (the province of that name), and Pontus, *c. g.* that of nominating the metropolitans and bishops, and of consecrating them. The present Council decreed a compromise on the subject; giving the Patriarch of Constantinople power to consecrate the metropolitans only, whose appointment was left to the election of their suffragans. The wording of this Canon is important, since it declares still more explicitly than the Second Council did, that the precedence of Rome rested on political grounds. "New Rome," it says, "ought to be magnified in ecclesiastical matters, even like the elder Imperial Rome, as being next to it." The see of Jerusalem had long been a

TABLE OF THE FIRST FOUR GENERAL COUNCILS.

Date.	Place where held.	Emperor under whom held.	Heresiarch condemned.	Heretical tenets condemned.	Remarks.
A.D. 325.	Nicæa.	Constantine the Great.	Arius (Presbyter of Alexandria).	Denial of the true Deity of Jesus Christ.	Hosius, Bishop of Cordova, and Eusebius, Bishop of Cæsarea, presided. Athanasius the chief defender of the faith. Homoousios.
II. 381.	Constantinople.	Theodosius.	Macedonius (Bishop of Constantinople).	Denial of the Personality and Deity of the Holy Ghost.	Meletius of Antioch, Gregory Nazianzen, and Timothy of Alexandria, successively presided.
III. 431.	Ephesus.	Theodosius II.	Nestorius (Bishop of Constantinople).	That there are two Persons in Christ.	Cyril of Alexandria presided. Theotokos.
IV. 451.	Chalcedon (Suburb of Constantinople).	Marcian.	Eutyches (Abbot in), and Dioscorus (Bp. of Alexandria).	That there is only one nature in Christ. Called the Monophysite heresy.	Anatolius (Bishop of Constantinople) and the Envoys of Leo the Great presided.

simple bishopric subject to Cæsarea, the capital of the province; but Jerusalem, by reason of the vast confluence to it, since the pilgrimage of the Empress Helena, of pilgrims from all countries, had latterly assumed much higher importance, and the claims of the see of the Mother Church of the whole world to a special reverence were prominent in the minds of all Christians. The Council, therefore, on the application of Juvenal, Bishop of Jerusalem, raised the see to the dignity of a patriarchate, and gave it jurisdiction over Palestine, leaving to the bishops of Cæsarea the honorary title of Metropolitan.

The Bishop of Rome's representative opposed the Canon on the see of Constantinople, and Leo himself, when he read the decrees of the Council, challenged its assertion that the precedency of his see arose out of the political importance of his city; for Rome was already putting forth its theory of the "Privilege of Peter;" but the matter remained as the Council had settled it, and its decrees have been accepted by the Church as those of a General Council.

GILBERTINE, Order of Monks, was founded by a Lincolnshire priest, Gilbert of Sempringham, in the year A. D. 1139. There was this notable peculiarity in the organisation of the houses of this Order, that they were double houses, *i. e.* both monks and nuns lived in the same place, under the same superintendence, though with a rigid separation between the two divisions. Their churches had a double nave, *i. e.* divided into two aisles by columns and arches, and a veil down the middle divided the monks from the nuns. The monks followed the Augustinian rule, the nuns followed the rule of the Cistercian nuns. There were twenty-six houses of the Order, all priories dependent upon the chief house of Sempringham, whose head, as Prior-General, had absolute rule over the whole Order. The habit was a black cassock, a white cloak, and a hood lined with lambskin.

There were twenty-six houses of the order in England; Chicksand, Beds; Cambridge, Fordham, and Mirmand at Welle, Isle of Ely, Cambs; Hitchin, Herts; Alvingham, Bullington, Catteley, Haverholme, Holland Brigge, Lincoln, Newstede on Ancolm, North Ormsby, Sempringham, Sixhill, and Tunstal, Lincolnshire; Shouldham, Norfolk; Mattersey at Elreton, Old Malton, Overton, Watton, and St. Andrew's, York, Yorksh. Four only ranked among the greater monasteries. The total Gilbertine revenues at the Dissolution only amounted to £2421 13*s.* 9*d.*

GLEBE, an old English name for land under cultivation, which has continued to be applied to the land which forms part of the endowment of a parochial benefice. The endowment was commonly made by an allotment of house and glebe by the lord of the manor, who thereby became patron of the Church. Other persons also, at the time of dedication or afterwards, often contributed small portions of land; which is the reason why in many parishes glebe is not only distant from the house, but lies in several divided parcels.

GLOUCESTER AND BRISTOL, DIOCESE OF, is not, like Bath and Wells, or Coventry and Lichfield, the double title of one diocese, it is the title of two distinct dioceses united in one hand in quite modern times; and already an Act of Parliament has been obtained, authorising a re-division as soon as a sufficient endowment for Bristol shall have been voluntarily provided.

Gloucester formerly lay within the diocese of Worcester; it is one of the new dioceses created at the Reformation. The Abbey Church of the great Benedictine Monastery at Gloucester, supplied a grand Cathedral Church, and a portion of its estates sufficed to endow the see. John Wakeman, who had been Abbot of Tewkesbury, was the first bishop. Among its bishops may be noted Miles Smith (1612—1624), one

of the translators of the "Authorised Version" of the Bible, and writer of its preface; Richard Frampton (1681—1691), one of the non-juring bishops; William Warburton (1760 — 1779), author of "The Divine Legation of Moses," and other works.

Bristol was also one of the new sees of the Reformation, and, like Gloucester, was carved out of the great diocese of Worcester. The fine church and house of Augustinian Canons was appropriated for the Cathedral Church, and for the residence of the new bishop and canons. Paul Bush (1542, dep. 1554), late Provincial Master of the House of Bonhommes, at Edgington, was the first bishop. The see remained vacant from 1558 to 1589, during which time it was administered by the bishops of Gloucester. Joseph Butler (1738, tr. 1750), the author of the 'Analogy,' was bishop here for twelve years before his translation to Durham. [*See* **Butler.**] On the translation of Bishop Allen to Ely in 1836, this see was united to that of Gloucester.

The united dioceses include the county of Gloucester, parts of Somerset and Wilts, and of counties adjacent. Population, 695,952; 3 archdeaconries, viz. Gloucester, Cirencester, and Bristol; 21 rural deaneries; 489 benefices.

The **GRADUALE**, **GRADALE**, or **GRAYLE**, one of the old service books, which was to the service of High Mass what the Antiphonarium was to the Daily Office. It contained the Introits, Offertories, Communions, Graduals, Feasts, Sequences, and other things to be sung by the choir at the celebration of the Eucharist. It took its name from certain short phrases after the Epistle, sung "in Gradibus," *i. e.* while the deacon was ascending the stairs of the pulpit or rood-loft, to read the Gospel. It usually contains the musical rendering of the words. [*See* **Sequence.**]

GRANDMONTINES, Order of monks. This reformed Benedictine Order was founded at Grandmont in France, in the year A. D. 1076. Its rule differed very little from the Benedictines. It was introduced into England in the reign of Henry I. at Abderbury, Shropshire, and had two other houses, viz. at Creswell, Herefordshire, and Grosmont or Eskdale, Yorkshire.

GRAVE-STONE. There is a type of monument of Saxon date of the shape called *en dos d'ane*, like an ass's back, *i. e.* with a curved elevation, and usually covered with sculptures. One at Heysham, Lancashire, is engraved as the frontispiece to 'Sepulchral Slabs and Crosses,' and there is another at Repton, Derbyshire, another at Bedale, Yorks, both on Plate XXXIII. of that work. A very fine example, of which one part, much worn, was preserved in the church, and another part was recently dug out of the churchyard, fresh and sharp in its sculptures, at Shelton, Notts Another still more finely sculptured is at Bexhall, Sussex.

GRINDAL, Edmund, Archbishop of Canterbury, born 1519, died 1583; was born at Hinsingham, Cumberland; educated at Magdalen, Christ's, and Pembroke, Cambridge; 1538, fellow of Pembroke; 1549, Vice-Master of Pembroke, and Lady Margaret's preacher. Having obtained great reputation as a preacher, Ridley, Bishop of London, made him one of his chaplains, 1550, and 1551 collated him to the precentorship of St. Paul's. In 1553 he fled from the Marian persecution to Strasburg; on the accession of Elizabeth returned to England, and was at once employed, in the revision of the Prayer Book, chosen as one of the divines to hold a public disputation with the popish prelates, as one of the commissioners of the North, and frequently as a preacher before the Court and at St. Paul's; in 1559 was elected Master of Pembroke. In December, 1562, he was one of the first group of Elizabethan bishops after Parker's consecration, being consecrated to the see of London; and at the same time Cox to the see of Ely; Barlow, late of Bath and Wells, was at the same time inducted into Chichester; and Scory, late of Chichester, into Hereford. These, together with

Archbishop Parker, joined in a petition to the queen not to deteriorate the sees of the Church by taking advantage of the Act which allowed her to take their lands in exchange for the impropriate tithes which the Crown had received from the monastories, offering each to pay her a certain annuity during their lives; but without avail. He administered his diocese with such an absence of firmness towards the Nonconformists — with whom he sympathised — that Parker, feeling the need of more energetic support in London, procured his promotion to York. Here, having to deal with favourers of the old religion rather than with fanatical holders of new opinions, he found scope for his zeal in bringing his clergy to Conformity, and wisely endeavoured by providing learned and able preachers to bring the laity to a cordial acceptance of the Reformation.

On the death of Parker Grindal succeeded to Canterbury, February 15th, 1575; but at once fell under the queen's displeasure. The Puritan clergy had organised meetings up and down the country called Prophesyings. Ministers who had been silenced sometimes took advantage of these opportunities to publish their opinions; laymen showed their gifts in "prophesying"; and the meetings were often used as a means for the dissemination of opinions contrary to those received by the Church. The queen required from the archbishop the suppression of these "prophesyings." Grindal (Dec. 20th, 1576) replied that his conscience would not allow him to comply with her commands. The queen thereupon, in virtue of the supremacy, issued her commands to the bishops generally to forbid these exercises and prophesyings, and to silence all preachers and teachers not lawfully called. The archbishop's jurisdiction was sequestrated, and himself confined to his house; two civilians were appointed to manage the ordinary affairs of the see, and the archbishop received licence from time to time to do such acts as were necessary to be performed by the archbishop in person. The archbishop was perhaps right from a modern point of view in resisting the queen's attempt to overrule him in the rule of his clergy; but she was in her right according to the view then taken of the supremacy. In 1580, on the meeting of Convocation, it was first moved that no business should be transacted in the absence of the archbishop; but it was thought better to petition the queen for the restoration of the archbishop, a petition which received no reply. At length, 1582, Grindal was induced to make some submission, and was restored. By this time, however, he had become blind, and was afflicted with chronic disease, and desired to resign. There was some delay in effecting a formal resignation; perhaps it was not formally completed owing to the objection of Whitgift, who had been chosen as his successor, to enter upon the see so long as Grindal lived. But the delay did not last long. The archbishop died at Croydon, 6th July, 1583, and was buried in the parish church there, where his monumental effigy still remains.

GROSSETESTE, Robert, Bishop of Lincoln, born 1175, died 1253; was born about 1175, in Suffolk, of peasant parentage; is said to have received his early education at Lincoln, and afterwards at Oxford, whence he went to Paris, which was then the most famous school of Europe. The first contemporary notice of him is in a letter from the historian Giraldus Cambrensis to the Bishop of Hereford, in which he recommends to his kindness "the young scholar, Master Robert Grosseteste, whom, as I have gladly heard, you have lately received into your family; that the reward he obtains from you should equal his merit, for I know that his help in your various affairs, in your decisions of causes, and in the care of your bodily health, will soon be made doubly, nay, manifoldly necessary to you." He goes on to praise him not only for his skill in law and physic, but also that "beyond all the rest of the good qualities in which he excels,

he is conspicuous in trustworthiness and fidelity." The bishop, however, died soon after, and Grosseteste returned to Oxford, where he continued to live chiefly for the next thirty years. Here he rose into great repute for learning. He is said to have been skilled both in Greek and Hebrew; he was elected Rector of the Schools (an office equivalent to the modern office of Vice-Chancellor). Especially, like Roger Bacon, his pupil, he devoted himself to physical science, and shared with him to some extent the vulgar charge of sorcery, which experiments in physical science are always enough to suggest to an ignorant and superstitious age.

His reputation gained him preferment. In 1214 he was Archdeacon of Wilts, till 1221, when he was made Archdeacon of Northampton, with a stall in Lincoln; this again he exchanged for the Archdeaconry of Leicester, under the same bishop, with the Rectorship of St. Margaret's, Leicester. But after a while he was troubled in conscience about the lawfulness of holding several preferments, or about his power of fulfilling all their duties, and resigned everything but his Lincoln Prebend, and continued to reside at Oxford until 1235, with nothing to distract him from his studies.

Meantime, in 1224, the Franciscan friars had first come to England; a party of them had soon established a house and opened school in Oxford, and their piety and learning had gained them great influence in the university and in the country. Grosseteste was one who, from the ascetic and enthusiastic tone of his piety, was likely to sympathise with them, and he was on terms of intimate friendship with some of them.

His friend and patron, Hugh, Bishop of Lincoln, died in 1235. The chapter elected Prebendary Grosseteste to be his successor; and he was consecrated probably on the 17th June, being sixty years of age. He very early gave a sample of the spirit in which he would rule his diocese. A monk brought him for institution to a benefice a deacon dressed in bright-coloured clothes, adorned with rings, and altogether with the exterior of a foppish layman. The bishop examined him, and found him quite illiterate. Whereupon he bitterly reproached both monk and deacon: "Our Lord Jesus Christ gave His precious blood, yea, His very life, to save and quicken each individual soul; and do you seek to hand over so great a number of souls to one who by his bad example will betray and destroy those souls, for each of which Christ gave His whole life? The sheep which you buy for twelve pence you would not give up to the wolf; and the soul which Christ bought with His precious Blood, which is a price incomparably greater than the whole creation, you endeavour to hand over to the destroyer. . . You, who thus dishonour Christ and His precious Blood, are you not manifestly on your way to perdition?"

One of the first works which he undertook was a general visitation of his vast diocese, which extended from the Humber to the Thames, over nine great counties.

With a view to the work, he gathered about him a staff of friars who might assist him in the herculean undertaking. He wrote to Alardus, the English Provincial of the Dominicans, to lend him John de St. Giles and Geoffrey de Clive for a year; to Helias, the Minister-General of the Franciscans, he wrote, asking for four of his friars to help him in "the preaching of the Word, the hearing of confessions, the appointing of penances;" for he intended not merely a formal visitation of the clergy, but a "mission" to both clergy and laity; an endeavour not only to correct ecclesiastical abuses, but also to revive spiritual religion throughout his diocese. He himself gives an account of his visitation: "I, as soon as I was made bishop, considered myself to be the overseer and pastor of souls, and therefore I held it necessary, lest the blood of the sheep should be required at my hand in the strict Judgment, to

visit the sheep committed to me with diligence, as the Scripture orders and commands. Wherefore, at the commencement of my episcopate, I began to go round through the several archdeaconries, and in the archdeaconries through the several rural deaneries, causing the clergy of each deanery to be called together at a certain day and place, and the people to be warned that in the same day and place they should be present, with the children to be confirmed, and in order to hear the Word of God, and to confess. When clergy and people were assembled, I myself was accustomed to preach the Word of God to the clergy, and some friar, either preacher or minorite, to the people; at the same time four friars were employed in hearing confessions and enjoining penances; and when the children had been confirmed, on that and the following day, I and my clerks gave our attention to inquiries, corrections, and reformations, such as belong to the office of inquiry."

In the course of his visitation he found great abuses, and dealt with them with a severity which was perhaps not greater than the circumstances demanded. He removed from their places seven abbots and four priors, and suspended many rectors of churches. He set himself to improve the condition of the parishes by loosening the grasp of the monasteries on the revenues of the parochial benefices, insisting on their providing sufficiently endowed vicarages in their impropriate parishes, and opposing the prevalent practice of their farming benefices. The Orders of the Cistercians, Templars, and Hospitallers, and many individual monasteries of other Orders, and alien priories, were exempt, by papal privileges, from Episcopal visitation. Grosseteste went to Lyons to the pope, to seek powers for correcting the abuses of these Orders and houses within his diocese, and while there he addressed to the pope and cardinals a statement and remonstrance on the abuses of the Church, charging the Court of Rome with being the greatest offender in these abuses, and the example of them to all the rest of the Church. He obtained from the pope power to compel the exempt Orders to found vicarages in their appropriated benefices, and to augment the value of all vicarages which were too slenderly endowed.

The bishop did not limit his endeavours to the removal of ecclesiastical abuses and the amendment of the lives of the clergy; he extended his pastoral care over the laity also. "To such an extent did he proceed that he made strict inquisition through the archdeacons and deans of his see concerning the continence and morals, both of noble and ignoble, to the immense injury of the character of many, and great scandal. He considered it right, even, to put the accused on oath that they should either confess the sins of which they were accused, and do suitable penance, or should clear themselves by their oath;" but the king interposed to shield his subjects from this inquisition.

When the bishop made known his intention to visit the cathedral, which involved a similar strict inquiry into every dignity and every prebend, with the churches dependent upon them, the chapter denied his authority to visit them, and a great controversy ensued. The question was carried to Rome, and at length the decision there not only gave the bishop a victory in the present case, but secured the right of a bishop to visit the cathedral body in all other dioceses.

Throughout the struggle of the barons against the foreign favourites of the king, Henry III., and the exactions of the Court of Rome, Grosseteste took the constitutional side. He was the friend and counsellor of Simon de Montfort, and the tutor of his children; he was the strenuous opponent of the Archbishop Boniface (a young prince of Savoy, the queen's uncle), who dilapidated the estates of the see, and multiplied exactions on the whole Church, to support his own ostentatious

expenditure, and the political interests of his family.

At length the bishop found himself opposed to the pope himself in resisting these abuses of patronage. Popular feeling against the foreign incumbents had caused the formation of a secret society against them, which broke out into riots, plundering their tithe barns and selling their contents to the poor. In the earlier years of his episcopate he had protested against these papal appointments, and thrown the responsibility on the pope; but at last he determined to resist. "To such a pitch had the avarice of the Romans been allowed to grow, and such a point had it reached, that the Bishop of Lincoln, being struck with amazement at it, caused his clerks carefully to reckon and estimate all the revenues of foreigners in England, and it was discovered and found for truth, that . . . the revenue of the alien clerks whom the present pope had planted in England amounted to more than 70,000 marks. The king's revenue could not be reckoned at more than a third part of this sum" (Matt. Paris).

The crisis of Grosseteste's resistance came when the pope commanded that his nephew should be installed in the next vacant canonry and prebend in Lincoln, setting aside all legal obstacles, "all customs, statutes, oaths or confirmations of the Apostolic see, or any other security;" exempting his nephew from "making oath to observe the customs of the Church," and threatening all who should oppose the carrying out of this mandate. Hereupon Grosseteste determined to resist, and set forth the reasons for his refusal in a long letter, in which he grounds his refusal on his duty to the See of Rome and to the Church. He argues that "it cannot be that the most holy Apostolic See to which, by the Holy of holy ones, the Lord Jesus Christ, has been given all sorts of power, as the Apostle witnesseth, 'for edification, and not for destruction,' can either command or enjoin anything so hateful, detestable, abominable, and utterly destructive to the human race (as he has previously shewn this appointment of incompetent pastors in the Church to be), or can make any attempt at such thing. For this would evidently amount to a falling off, a corruption, a misusing of its most holy and plenary power, a complete departure from the throne of the glory of Jesus Christ, and a very close sitting side by side with the two principles of darkness in the pestilent seat of hellish punishments. Nor can any one who is subject and faithful to the said see in immaculate and sincere obedience obey commands, or precepts, or attempts of any description of such a character as this, from whatever quarter they may come, even if it should be from the highest order of angels; but must of necessity with his whole strength contradict them, and rebel against them. On this ground, I, . . . out of my filial affection and obedience, refuse to obey—I oppose them and rebel against them."

When the letter was made known to the Pope, "he could not contain himself for anger and indignation," says Matthew Paris. "With fierce looks and arrogant spirit he exclaimed, 'Who is this doting old man, deaf both in hearing and mind, who judges things in this bold and daring fashion? By Peter and Paul, were it not for my natural mildness of disposition, I would hurl him to such a headlong ruin that he would be to the whole world a tale, an astonishment, an example, and a prodigy. Is not the King of England our vassal, I should rather say our slave?—and can we not at our nod cast him (*i. e.* the bishop) into prison and give him over to disgrace?' While these things were said among the cardinals they scarce were able to restrain the impetuousness of the pope, saying to him, 'It would not be expedient, my lord, that we should take any harsh measures against that bishop, for, to confess the truth, the things which he says are true. We cannot condemn him; he is catholic and most holy;

more religious, more saintly, and of more excellent life than we are, so that he is thought not to have a superior, nor even an equal, among bishops. This is known to the whole clergy of France and England, so that our opposition would not avail. The truth of such a letter which has now become known to many, perhaps, would have the power of stirring up many against us; for he is held a great philosopher, learned to the full in Latin and Greek lore, a zealous lover of justice, a professor of theology in the schools, a lover of chastity, a persecutor of simoniacal persons.' These things were said by the Lord Cardinal Giles the Spaniard, and others who were touched by their own consciences."

Whether he was or was not excommunicated is uncertain. Mr. Luard, the editor of his letters in the Rolls Series, says that he can find no authority for the tradition that he was excommunicated. In either case he continued the work of his diocese as usual, and in this particular matter he addressed a letter to the "nobles, the citizens of London, and the commons of the whole kingdom," calling upon them to resist the extortion of Rome in general, and this abuse of 'provisions' in particular. In 1253 his health gave way; he died at the manor of Buckden, belonging to the see, and was buried in the south transept of his cathedral. Miracles were attributed to his remains; his tomb became a place of pilgrimage; but his opposition to the Roman See prevented his formal canonisation. His popularity in modern times rests upon his opposition to the Roman See; but a careful consideration of his whole conduct will shew that he was only one of many who at that time, and at other times, vehemently opposed the administrative abuses of the papacy, and laboured zealously for a correction of moral evils, but who all the while believed in the pretensions of the papal see to a supremacy over the Church, and generally "adhered to the strictest orthodoxy of his time." ('The Life and Times of Robert Grosseteste,' by Rev. G. G. Percy: S. P. C. K. 'The Letters of Grosseteste,' by H. R. Luard: the Roll Series.)

GUILD (from Saxon *gildan*, to pay, because the members paid a contribution to the common stock of the fraternity) is a society or fraternity formed for the common welfare of its members, with trade, social, or religious objects, or a mixture of these objects. Such guilds, which were spread throughout Western Christendom in the Middle Ages, are said to have had their origin in England, and to have been of remote antiquity here. The Anglo-Saxon custom of frank-pledge, which bound groups of neighbours together in bonds of mutual aid and responsibility for one another before the law, is said to have been the custom out of which the mediæval social and religious guilds sprang.

The social guild was a voluntary association of men (not excluding women) for mutual aid in the exigencies of life—in sickness, old age, poverty,—if not brought on by their own folly,—in wrongful imprisonment, in losses by fire, water, or shipwreck, in burial. So far it was a benefit club on a wide basis. But the idea of the guild included also mutual aid in spiritual things, in prayers for all the members, living and dead. The guild usually put itself under the name and protection of the Holy Trinity, or of some saint; and once a year at least it took measures to have a special service in church on its behalf, and held an annual feast. The richer guilds often had a chaplain, or more than one, of their own, and frequent services. In such cases the guild practically maintained a chantry, and usually had a portion of the parish church assigned as their chapel, where prayers were continually said by the guild priest for the good estate of the living, and repose of the departed, brothers and sisters of the guild. *E. g.* the guild at Ludlow had seven chaplains, and maintained two deacons and four choristers to sing Divine service in the parish church;

they supported a grammar school, an almshouse with thirty-two almspeople, and bestowed gifts on the poor. Leland says that the Guild of St. John, in St. Botolph's church, Boston, had ten priests, "living in a fayre house at the west end of the parish churchyard." In St. Mary's church, Lichfield, was a guild which had five priests.

The trade guilds had for their central object the regulation and protection of their particular trade. Their organisation consisted of a master, wardens, &c.; their laws included the regulation of freemen, apprentices, &c., the quality, &c., of their goods, and constituted a trade monopoly. But in addition to these purely commercial objects, the trade guild also embraced all the usual features of a social and religious guild above-mentioned. The trade guild often had its guildhall, and other buildings necessary to the conduct of its affairs; and its guild chapel, which was sometimes a portion of, or an addition to, the parish church, and sometimes a separate building attached perhaps to their guildhall.

These guilds were very numerous. In mercantile towns there were of course both social and trade guilds: *e.g.* at Norwich there were twelve of one kind or other; in Lynn as many; in Lincoln six; at Wymondham, Norfolk, ten; at Hingham seven; seven also at Swaffham; at Yarmouth seventeen, &c. At Chelmsford, which has but one church, there were three guilds—of St. John, of Corpus Christi, and of Our Lady. At Maldon, with three churches, there were three guilds; all of them were endowed, and each maintained a chaplain. Usually the duty of the guild priest was to celebrate at the altar of the guild chapel, to help to serve the cure, and in some cases to keep school. Not only in towns, but in country parishes there were social guilds; not in every parish, but the inhabitants of neighbouring parishes became members of some conveniently central guild.

The great trade guilds were often wealthy corporations, and their halls were handsome buildings; and they took great pride in the splendour of their pageantry, in the value of their plate, and the sumptuousness of their hospitality; and the honorary fraternity of their guilds was accepted as a compliment by men of rank and distinction. Many of the country guilds had no property, except perhaps a few cooking utensils and a loving cup. Some had a "stock," which sometimes consisted of a number of sheep or cattle—a common mode of investing money for profit in those days; the subscription of the members, and occasional voluntary contributions to meet an emergency, were their principal income, with the addition of numerous small legacies.

People of all ranks took part in these guilds. The same person might be a member of several of them. The members generally wore a special livery at their meetings, at the ecclesiastical festivals and religious processions, and at the annual guild feast. The officers were distinguished by a silver badge, usually in the form of an escutcheon, with the arms or emblem of the guild upon it.

Besides the normal social and trade guilds, there were some societies which had associated themselves under the same general regulations, but with some special object. For example, there were Kalendar Guilds, so called because they met on the kalends (*i. e.* the first day) of each month. They consisted for the most part, though not exclusively, of clergymen; and little or nothing is known of their objects or regulations. The Kalendar Guild of Bristol dated from before the Norman Conquest; from an inquiry made by the bishop in 1387 it appeared that the guild kept the ancient records of Bristol and elsewhere. The guild stated that in the twelfth century they had founded a school for Jews and others to be brought up in Christianity under the said fraternity, which school they still maintained. At York, among other guilds of the usual kind, there was a

Guild of the Lord's Prayer. It arose in this way. At some date unknown, but previous to the year 1389, which is the date of the existing record of it, a Miracle Play of the Lord's Prayer had been performed in York, in which all manner of vices and sins were held up to scorn, and the virtues held up to praise; the play met with so much favour that a guild was founded for the express purpose of keeping up the performance of this play. The guild had the usual charitable and religious customs; but besides, the members were bound to illustrate in their lives the scorn of vice and praise of virtue which were the object of the play, and to shun company and business which were unworthy. This guild maintained a candle-bearer of seven lights, to hang in York Cathedral, to be lighted on all Sundays and feast-days, in token of the seven supplications of the Lord's Prayer, to the honour and glory of Almighty God, the Maker of that Prayer. And they maintained a tablet shewing the whole meaning and use of the Lord's Prayer, hanging against a pillar of the cathedral near the aforesaid candle-bearer. Whenever the play was performed in York, the guild were to ride with the players through the principal streets, clad in one suit, and to keep order during the play.

Blomfield gives the guild prayer of the Guild of St. Christopher, Norwich, which we recognise at once as a short form of the ordinary Bidding Prayer, with special petitions for the brethren and sisters of the guild.

On the feast-days of the greater guilds they often made a procession and pageant in the streets on their way to church, and from church to their hall; the show of the Lord Mayor of London is perhaps the last surviving example of the custom. Thus at Beverley, the Guild of St. Helen (founded 1378), on their feast-day, went to church in procession; a fair youth was dressed to represent the Empress, and old men went before carrying a cross and a spade, in token of the finding of the holy cross, and the brethren and sisters followed two and two, all fairly clad, and went with music to the church of the Friars Minors, where mass was celebrated. Then they returned to the guild-house, elected officers for the year, and dined off bread, cheese, and ale. The Guild of St. Mary (founded 1355), in the same town, on their anniversary exhibited a pageant representing the Blessed Virgin Mary, St. Joseph, and St. Simeon, with two angels carrying a candle-bearer with twenty-four thick wax lights. With these and other great lights borne before them they went in procession, with music, to the church, pacing slowly, each carrying a wax light weighing a pound. When there, a representation was made of the Blessed Virgin offering her Son to St. Simeon at the high altar. All having been solemnly done, they returned, elected their officers, and dined in their hall.

In the 15th century, when the religious houses had lost public favour, these guilds or fraternities came to be one form in which the religious munificence of the time found scope for its exercise. For example, about 1469 the Guild or Fraternity of Jesus was founded in the church of Prittlewell, Essex, to consist of one master and two wardens, persons ecclesiastical or secular, and other persons of either sex as perpetual brethren and sisters; the east end of the south aisle of the church was appropriated as their chapel, and called the Jesus Chapel; they had a chaplain, called the Jesus Priest, who celebrated daily in the chapel, and was Master of the school which the guild maintained. They had a guild-house in the village, called the Jesus House. The guild also had the usual religious and charitable rules and observances.

In 1545 an Act of Parliament put all these guilds, together with the chantries, into King Henry's hands; the fact that prayers for the departed formed one of their observances affording the pretext of "superstitious uses." His death delayed their de-

struction, but early in the reign of Edward VI. a new Act was passed, these institutions were suppressed, and their property and goods seized. Some of the principal schools were re-endowed by the Crown, but the bulk of the property was lost to the uses of religion and charity.

'Guilds' (Early English Text Society), by S. Toulmin Smith, and Dr. Luijo Brentano. Consult also 'Monumenta Franciscana,' II. xxvii.

GUTHLAC, saint and hermit, born 699, died 714. His life, written by a Monk, Felix, about thirty-four years after the saint's death, is an important monument of Anglo-Saxon literature, succeeding as it does the writings of Bede. From this we learn that he was of a noble family in Mercia: in early manhood he took up arms, and gathered a band of followers and waged a petty war against his enemies (perhaps the British, for a guerilla warfare was still going on between the two races on the Welsh marches).

After eight or nine years of this warlike life he resolved to devote the rest of his days to religion, and retired to a monastery at Repton, a mixed house under an abbess, and there received the tonsure. He incurred disfavour with the brethren through abstaining from strong drink. In two years he had learnt the psalms, canticles, hymns, and prayers. Fired with the desire to live the life of a solitary, he left the monastery and wandered to Grantchester (near Cambridge), on the borders of the wild fenland, which in those days covered great part of the counties of Cambridge, Huntingdon, Norfolk, and Suffolk. Here one Tatwine told him of an island called Crowland, in the midst of the fen country, known to few, and guided him to it, travelling by boat on the rivers and meres, which formed the only highway through the country. In a hollow which had been made in old times by searchers for hidden treasure, on the summit of a barrow, he built his cell and cultivated the land, together with two companions of his religious life. His fame soon began to be noised abroad, and others joined him, each erecting a little cell for himself in the neighbourhood. Visitors came to consult him or to ask his prayers. His bishop, Hidda of Lichfield, came and conferred the priesthood on him, and henceforward the little group of hermits had their chapel and their altar-services.

Ethelbald, the exiled heir of Mercia, sought security with him in the fastnesses of the fens. Guthlac predicted his future royalty; and when Ethelbald did at length ascend the throne, after the death of Guthlac, whose fame as a saint was now universally established, he founded the Abbey of Crowland in his memory.

The special characteristic of Guthlac's religious experiences was his conflicts with demons, of the barbarous type of northern mythology, with whom the island in the fens was haunted. In the stillness of the night it appeared to the overwrought mind of the solitary inhabitant of this melancholy land as if "they flocked about him, with great heads, long necks, lean visages, squalid beards, rough ears, ugly faces, horse teeth, grating voices, crooked shanks, big knees." But after the second year of his conflicts with these "devils of Crowland" he was comforted with heavenly visions, "at even and at daybreak God sent the angel of my comfort to me." In another place we gather that the supernatural visitant was his patron, St. Bartholomew, who appeared in celestial splendour, and "opened to me the heavenly mysteries which it is not lawful for man to tell, and the hardness of my conflict he quite softened with heavenly, angelic discourses."

On his death he was buried in the oratory, in a winding-sheet and leaden sarcophagus which the Abbess of Repton had sent him some time before, and over his tomb, from Ethelbald's foundation, grew up one of the noblest monasteries in the east of England. ('Dictionary of Christian Biography.')

H

HAMPTON COURT CONFERENCE, THE. The accession of James I. to the throne of England gave great hopes to the Puritan and Nonconformist parties in England that a king bred up in Calvinism would be friendly to their cause, and would use his authority to initiate changes in their favour in the ecclesiastical system in England. Accordingly on his way from Scotland southward, the famous Millenary Petition, so called because signed, it was said, by a thousand ministers, was presented to him, asking for such intervention.

In response to the expectations thus raised, and the consequent uncertainty in the public mind, it seemed good to the king to summon a conference of divines chosen as the ablest representatives of the Church on one side, and the Nonconformists on the other, to meet before himself and his Council. The conference was held at Hampton Court, from which it has taken its popular name. The king, who with all his faults, did really possess a considerable amount of learning, and was an acute and skilful dialectician, regulated the discussion with the authority of a practised moderator; but more and more as the discussion proceeded he expressed his dissatisfaction with the unreasonableness of the Puritan objections to the Prayer Book; and at length, on the third day, he abruptly broke up the conference as not likely to lead to any satisfactory result. The Bishops did, however, note some of the objections which had been taken to the Prayer Book, and a few modifications were made, of which the following is a list:—

1. The words, "or remission of sins" were added to the title of the Absolution.

2. The Prayer for the Royal Family was placed at the end of the Litany; and also the Thanksgivings for Rain, for Fair Weather, for Plenty, for Peace and Victory, and for Deliverance from the Plague.

3. Two slight verbal changes were made at the beginning of the Gospels for the Second Sunday after Easter and the Twentieth Sunday after Trinity; viz. *Jesus said to them*, instead of 'Jesus said to His disciples.'

4. An alteration was made in one of the rubrics for private Baptism; viz. instead of 'they that ministered,' was put, 'the curate or lawful minister present.'

5. The title of the Confirmation Service was enlarged by the addition of "or the Laying on of Hands."

6. The latter part of the Catechism respecting the Sacraments was added.

7. Some slight changes were made in the Calendar.

HATCHMENT. [*See* **Achievement.**]

HEREFORD, DIOCESE OF. Archbishop Usher says that a bishop of Hereford was present in 544 at a synod convened by the Archbishop of Mercia. Again in 676 Putta, Bishop of Rochester, was placed at Hereford by Sexwulf, Bishop of Mercia; but the history of the see really begins with the division of the diocese of Mercia by Archbishop Theodore, when part of that diocese was assigned as the bishopric of Putta. Of the subsequent history down to the Norman Conquest, little is known. Of its bishops since that period, these are brief notes: Athelstan (1012—1056) entirely rebuilt his cathedral. Robert de Loring (1079—1095) again rebuilt the cathedral. Gilbert Ffoliot (1148, trans. 1163), the able and inflexible opponent of Thomas Becket, is best known as Bishop of London. Peter d'Acquablanca (1240—1268) was one of the foreign favourites of Henry III.; in 1520 he went as a pilgrim to the Holy Land, under the banner of the King of France, leaving his cathedral and diocese in great neglect. Thomas Cantelupe (1275—1282) was the last Englishman canonised before the Reformation. Adam Orleton (1317, trans. 1327) was engaged in the civil wars of Edward II. on the side of the Barons; in 1328 he was impeached in Parliament, but refused as a Churchman to recognise the tribunal; then he was brought before the

bar of the King's Bench, but the Archbishops of Canterbury, York, and Dublin, with their crosses erected, came into court, and carried him away with them. The bishop was, however, tried in his absence (the first English bishop brought to trial in a temporal court) found guilty, and his temporalities confiscated; they were, however, afterwards restored. Godwin (1617—1633), author of the 'Catalogue of the Bishops of England,' and other valuable works.

The diocese now consists of the county of Hereford, with parts of Salop, Worcester, Radnor, and Montgomery, and portions of adjacent counties. Population, 229,609; 2 archdeaconries, Hereford and Ludlow; 21 rural deaneries; 365 benefices.

HERESY (from αἵρεσις, a choosing) is the wilful maintenance of doctrines contrary to those of the Catholic faith. It is not every erroneous opinion, but only such as is in matters which are *de fide*, which makes a man a heretic; neither is it the holding of an erroneous opinion in a matter which is *de fide* in ignorance, or even in inability to see the matter otherwise; but the contumacious maintenance of such opinion against authoritative declaration of the truth.

The earlier history of the Church of England is singularly free from heresy. In the Romano-British Church the heresy of Pelagius seems to have spread widely, and perhaps to have been influentially supported. [*See* **Romano-British Period.**] In the Saxon Church the differences between the Celtic and the Roman schools did not involve anything approaching heresy, and are only mentioned because they created as much controversy and party antagonism as if they had done so. The mediæval Church of England escaped the taint of the heresies which at times attained large proportions on the Continent, down to the middle of the fourteenth century. In all that period there are few cases on record of prosecution for heresy. John Wiclif is the first important person against whom proceedings were taken; and though his opinions on certain points were condemned, he was not personally molested. Many of Wiclif's followers were proceeded against and excommunications issued against them; but the delinquents submitted and recanted, and escaped further penalty. The continued spread of Lollard teaching, combined with political opinions dangerous to society, led to fresh legislation. Some say that by the common law unbelievers and apostates were liable to be proceeded against and burnt by the sheriff; but this had never been acted upon; and the spiritual courts could only inflict spiritual censures. But in the year 1401 the statute *de heretico comburendo* gave the bishop authority to arrest, imprison, and try the criminal within three months, to detain him in his own court, and to give him up to the sheriff or the local magistrate to undergo the punishment of burning, recognised in those ages as the appropriate penalty of this offence.

Sawtre, a priest, was the first who suffered in 1401; Lord Cobham in 1419; and from this time, at intervals of a few years, several persons suffered down to 1440. There is then an interval of 33 years, when in 1473 Granter suffered; in 1494 Dame Joan Broughton; and five others in the reign of Henry VII. During the progress of the Reformation the opinions which men upheld were more rigorously inquired into, and the bitterness of feeling and the great issues at stake made the authorities less scrupulous in putting in force the horrid sentence of the law. Adherents of the old religion suffered under Henry VIII. and Edward VI., and the prominent supporters of the Reformation under Mary. Under Elizabeth a number of priests who had ventured into the country in disguise, and who were assumed to be all engaged (as some of them undoubtedly were) in political conspiracies, suffered nominally for treason.

In the first year of Elizabeth an Act passed for the trial of heretics enacted that such persons to whom the Queen

shall by letters patent under the great seal give authority to exercise any jurisdiction spiritual, shall not in any wise have power to adjudge any matter or cause to be heresy, but only such as heretofore have been adjudged to be heresy by the authority of the canonical Scriptures, or by some of the first four General Councils, or by any General Council wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures, or such as shall hereafter be judged or determined to be heresy by the high court of Parliament, with the assent of the clergy in their convocation. Four executions took place under this statute. It continued in force with certain modifications till 1677, 29 Charles II. c. 9; since which time heresy has been left entirely to the cognisance of the Ecclesiastical Courts. The Toleration Acts have withdrawn many who might have been determined to be heretics from the penal consequences of heresy. [See quotation from Archbishop Secker, at the end of article on **Creeds**.]

HERETIC. One who holds, openly teaches, and obstinately defends doctrines, *de fide*, which are false. [*See* **Heresy**.]

HERMIT, ἐρημίτης, a dweller in the wilderness. The first Christian ascetics were the solitaries of the Libyan desert, and they have always had imitators in the Christian Church; or it would perhaps be more correct to say, that similar temperament and similar circumstances have in every age of the Church led men and women to flee from society and seek a solitary life, supported and consoled by religion.

There was a period in the history of the Celtic Church when this was considered to be the highest phase of the spiritual life, and the wilds of Wales, Northern England, and Scotland, were dotted over with these solitaries, whose ascetic life kindled the admiration and devotion of the surrounding country, and who thus became the centres of evangelisation in their several neighbourhoods. Some of the churches of Cornwall, Wales, as well as of Scotland, Ireland, and Germany, occupy sites which were at first the oratories of these solitaries; and many of the holy wells obtained their reputation for sanctity from having served the needs of a hermit in his neighbouring cell, and probably afforded the water for the baptism of the first generation of Christians in the neighbourhood. Even the inmates of monastic communities believed that they took a further step towards spiritual perfection when they shut themselves up in a cell within the monastic enclosure, or in its neighbourhood, to live a life of solitary meditation. [*See* **Culdees**.] The present article, however, relates more particularly to the hermits who were numerous, all over England, from the Conquest to the Reformation. Throughout the mediæval period there were doubtless always a few solitaries of the ancient type, living in caves in the hills, and bowers in the forests. But the passion in those ages for the regulation of all modes of life soon extended even to this wildest phase of religious enthusiasm, and reduced it to system and rule. It became a regular Order of Religion, into which a man was admitted by the bishop of the diocese, with a formal service; and just as a bishop did not ordain a man to holy orders until he had obtained a "title," *i. e.* a place in which to exercise his office, and a competent maintenance, so a bishop did not admit a man or woman to be a hermit or solitary until he or she had obtained a hermitage or cell in which to exercise their vocation, and a prospect of a maintenance. So that the typical mediæval hermit is not a half-crazed enthusiast, harbouring in a cave, clad in sackcloth or skins, feeding on roots, but rather a solitary monk; living sometimes in a room or series of rooms hollowed out of a rocky hillside, as that of St Robert of Knaresborough, or the cave at Rowsley, Derbyshire, or the rock chambers at Lenton, near Nottingham, and at Bewdley, Worcestershire; but usually

the hermitage was a comfortable little house of stone or timber, with a living room and a chapel. Sometimes the hermit had a priest to say mass for him, and a servant to wait on him. His maintenance was derived sometimes in part from an endowment, always in part from the casual offerings which people made to him, and from small bequests which people left him in their wills.

It is necessary here to distinguish between a hermit and a recluse. A hermit might leave the enclosure of his hermitage, and in some cases, to be shortly mentioned, it was part of his duty to leave it; but a recluse was confined to his cell, and, indeed, in some cases, when the recluse had entered, the door was walled up behind him, and he was as it were buried alive. There are cases of male recluses, perhaps of female hermits, but generally the male solitaries seem to have been hermits, and the females to have been recluses. It will be convenient to speak of hermits here and of recluses under that special title. [*See* **Recluse.**]

The locality of hermitages was sometimes in secluded places, and sometimes difficult of access; but sometimes by the highway, and frequently at a point where some highway crossed a river by a ford; and it was part of the hermit's duty to give hospitality to belated travellers, or to guide them through the difficulties of the way. They also very frequently lived in the churchyards of towns, the churchyard being accepted as a solitary place within the town. In these cases the hermitage was sometimes a little timber house abutting on the church; and the small "side-windows" in churches, which have exercised the ingenuity of antiquaries, were in some cases (not in all) intended to allow the hermit to "assist" at mass without leaving his cell; sometimes a room in the church itself, or over the porch, or in the upper part of the tower, was used as a hermit's cell. Throughout this period there is to be found also a survival of the old Culdee idea: many monasteries having a solitary's cell within the church or precincts. There was one in Westminster Abbey.



Hermits and Hermitages. 14th cent. MS., British Museum, Domitian, A. xvii.

The most famous of the mediæval hermits was **St. Richard of Hampole** [which see], whose life has been recently

for the first time published by the Early English Text Society, with some of his writings, which shew that the reputation which he had as a devotional writer was not undeserved. Some interesting details about hermits will be found in 'Scenes and Characters of the Middle Ages' (Virtue and Co.).

HERSE. From Low Latin, *hercia;* French, *herze*, a harrow. An iron framework, made to carry the numerous candles which were burnt around the corpse of a distinguished person while lying in state. They were usually adorned with shields and banners of arms. A herse was sometimes permanently placed over a recumbent monumental effigy, as that, of brass, which protects the effigy of Richard, Earl of Warwick, in the Beauchamp Chapel, Warwick. On certain occasions a rich pall was thrown over the herse. The word is now used for the carriage on which a coffin is borne to the church and grave.

HEXHAM, DIOCESE OF. [*See* Lindisfarne.]

HIERARCHY (ἱεραρχία, from ἱερὸς, sacred, and ἀρχή, a rule), the whole body of consecrated persons who, in a series of subordinate orders and offices, form the governing and ministering body in the Church.

HIGH CHURCH. The terms High Church and Low Church, as designating two different parties in the Church, came into use in the period subsequent to the Revolution.

The High Church party were those who still maintained the view of the Church derived from primitive times, which the Reformers of the first phase of the English Reformation had successfully vindicated from the Papal usurpations, and the doctrinal accretions of the middle ages; which the Laudian school had reasserted after the Puritan perversion; which seemed to be threatened anew by the policy of William III. and the Latitudinarian Court party. The great body of the clergy, and gentry, and country people, belonged to this school of thought, combining with its principles a distrust of the political policy of William, a dread of the religious results of the Hanoverian succession, and a consequent sympathy with the dethroned dynasty; *i.e.* the High Churchmen in religion were generally Tories and Jacobites.

The ejection in 1690 of the non-jurors, including 9 bishops, about 400 clergymen, and a considerable number of laymen, who were the very flower of the High Church party, and the substitution in their vacant places of the leading men of the Low Church school, greatly affected the balance of the two parties, and had a powerful effect upon the condition of the Church for the next century and a half. The Low Church party was influential in public affairs. High Churchmen ceased to be a party. They were still, however, numerous; a remarkable proportion of them were men of the highest literary attainments, who by their writings exercised a considerable influence upon the mind of their day. Some of their works are among the most valuable of the theological treasures of the Church of England. We may name as Church antiquaries and historians, Johnson, Gibson, Wilkins, Bingham, Le Neve; as saintly prelates of the highest type, Beveridge, Wilson, Ken; as theologians, Bull, Pearson, Butler, Lowth, Wall, Waterland.

In the earlier half of the nineteenth century there were still a few isolated clergymen who had inherited the learning and the principles of the old High Church school. The revival of the party as one of the modern schools of thought in the Church began in Oxford about the year 1825. Some account of its earliest movements will be found under the word **Tractarian.** It arose out of a natural reaction against the defects of the Evangelical system, and was a revival of the views of the earlier Reformers, and the Reformers of the Jacobean period of our history; but its leaders did not go back to either one period or the other for their opinions; they derived their theology and their

Church principles from an original and profound study of the Holy Scriptures, and of the Fathers and Doctors and historians of the Early Church. Dr. Pusey, Canon of Christ Church, and Hebrew Professor, was one of the most conspicuous of the leaders of the new school, which took its nickname of "Puseyite" from him.

In a series of 'Tracts for the Times' they brought the results of their reading under the notice of thinking men, and from these Tracts the school acquired its name of Tractarian [which see]. Keble's 'Christian Year' did much to recommend the new school to popular acceptance. Its more permanent name of "High Church" is derived from the seventeenth century; but it must be carefully remembered that as the modern "Low Church" or Evangelical school differs very much from the Low Church of the Revolution period, so does the modern High Church school differ from the High Church of those earlier days.*

The "High" Church teaching of the Tracts was ably and practically seconded by Dr. Hook of Leeds, in his 'Christian taught by the Church Services.' The doctrinal revival soon led to improvement in outward worship. Frequent celebrations of Holy Communion, improved psalmody, repair and ornamentation of dilapidated and dingy churches, took place in every direction; the sermon was no longer treated as the only essential part of the proceedings in church, and, when it touched upon doctrine, was definite, and not confined to a single point in the mystery of godliness. Meanwhile a movement had originated in the sister university in favour of Christian art. The Cambridge Camden Society roused a wide-spread interest in the ecclesiastical buildings of England, and in the principles of the so-called "Gothic" styles in which they were built: and so became a valuable assistant to the revival. This now began to take the name of "the Catholic movement," leading, as it did, to the fuller recognition of the idea of the Holy Catholic Church: an idea which had been so obscured by the especial prominence given by the Evangelicals to the Protestant character of the Church of England, that the name of Catholic was surrendered to Rome, and it was supposed that Catholic and Protestant were opposed and contradictory terms; whereas the contradictory of "Protestant" is "Papal;" that of "Catholic" is "heretic" or "schismatic."

The teaching and practices of the "High Church" school were not accepted readily. The Evangelicals in their early days were the victims of persecution from those whom they painfully awaked from their slumbers. The high standard of personal holiness, the entire faith in and submission to a Divine Master, which they preached to a self-indulgent world, was but rudely received. They were derided, thwarted, and sometimes personally assaulted. Just so had the "Tractarians" to suffer. The clergy were debarred from hope of advancement, refused licenses, inhibited from officiating, treated with personal insult and violence. Riots were systematically organised in their churches, their services interrupted, and the ornaments and the very fabrics damaged and sometimes destroyed. But neither the earlier nor the later movements, neither "Low" nor "High" Church, neither "Evangelical" nor "Catholic," was stopped in its course by the opposition of the world to the faithful reassertion of forgotten truths.

The dangers of the school are in the main the correlatives of those of the Evangelical. There is a tendency to exaggerate the value of externals, and to press upon reluctant people an amount of ritual which, though helpful to those who understand it, is unedifying to those who do not, and are consequently prejudiced against it: to add to, or to alter, without adequate authority, that which is prescribed in

* The High Churchman of the eighteenth century was a decided Tory; the High Churchman of the nineteenth may be, as the phrase is, an "advanced Liberal."

the written rules of the Church; to confuse the teaching of a school of thought with that of the whole Church, and so to give opinions the force of Articles of the Creed. And the reaction from the ultra-Protestant notion that everything belonging to the Church of Rome is detestable and abominable, and the consequent discovery that part of Roman teaching and Roman practice is Catholic and good, has led to the error of mistaking some things purely Roman, or rather Papal, for Catholic and primitive.

We cannot but thankfully admire the order in which these two great revivals were brought about. Had the "High" Church been first we might have had a scientific theology, and a mechanical ritual, without unction and fervency; had it not succeeded the Evangelical, we might have sunk into a Protestant pietism, without definite teaching or hearty worship. As it is, the earlier movement laid deep the one Foundation, the later adorned it with gold and silver and precious stones. R. T.

HILDA, saint and abbess, born 614, died 17th November, 680, was a daughter of Hereric, nephew of Edwin, King of Northumbria. When Edwin received baptism at the hands of Paulinus, Hilda, a girl of thirteen, was one of those of his family who were baptised with him. Her sister Hereswitha (afterwards wife of Ethelhere, King of the East Angles) had withdrawn to the convent of Chelles, near Paris, and Hilda (about 647) was desirous of following her sister thither; but Aidan, Bishop of Lindisfarne, appointed her (649) as abbess of a small monastery at Hartlepool. Here she acquired reputation by her sanctity, learning, wisdom, and the successful rule of her house. In 657, having come into possession of a small estate at Whitby, she founded there a new monastery, which obtained a great reputation. It was the type of the double monasteries, of which others existed at Coldhingham, Barking, Repton, Wimborne, &c., one house containing nuns and the other monks, the whole being under the rule of an abbess. [*See* **Abbess.**] It was in this abbey that the famous Council was held in 664, when the discussion took place between the Celtic and the Continental Schools on the differences between them in the time of Easter, the tonsure, &c. The poet Cædmon [which see] was one of her monks.

HISTORY of the Church of England. A sketch of the leading events will be found divided under the titles, **Romano-British Period, Celtic Period, Saxon Period, Mediæval Period, Reformation, Great Rebellion, Revolution, Modern Period.**

HOADLEY, Benjamin, Bishop of Winchester, born 1676, died 1761, occupied a great share of the public attention in the reigns of Anne and the first George. He was the son of the Rector of Westerham, Kent, was educated at St. Catherine's Hall, Cambridge, and fellow of his college; Lecturer of St. Mildred in the Poultry, and afterwards of St. Peter le Poor. He began to distinguish himself as a controversial writer at the beginning of the eighteenth century, and continued engaged in one controversy after another nearly all the rest of his long life. He provoked the animadversions of others by his own ecclesiastical views, which may perhaps not unfairly be described as Erastian in government and latitudinarian in doctrine. He was a writer of great ability; his views were in favour at the Court of George I.; and he was greatly admired by those whose opinions were averse to the received polity and doctrine of the Church. It was while Bishop of Bangor (1715) that he published a famous Erastian sermon on the text, "My kingdom is not of this world," which gave occasion to a new outbreak of controversy, which is known by the name of the Bangorian controversy. William Law was perhaps the most able of his opponents. Hoadley was translated from Bangor successively to Hereford, Salisbury, and Winchester,

of which last see he was bishop for twenty-six years, dying at the age of eighty-five, 17th April, 1761, and was buried in Winchester Cathedral.

HOLY DAYS. [*See* **Festivals** and **Fasts.**]

HOLY ORDERS. Order is defined, in the 'Necessary Doctrine and Erudition of a Christian Man,' to be "a gift or grace of ministration in Christ's Church, given by God to Christian men, by the consecration and imposition of the bishop's hands upon them." The Preface to the Ordinal in the Prayer Book says, "It is evident to all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—bishops, priests, and deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are required for the same; and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority."

There are only these three Holy Orders—bishop, priest, and deacon. There are many offices, as archbishop (which is not a higher order than bishop, but the president, *primus inter pares*, of a provincial college of bishops), dean, archdeacon, rector, &c., &c.

In the Middle Ages a number of the inferior ministers of the Church, as sub-deacons, readers, &c., were admitted into their offices with prayer and benediction, and were reckoned as Minor Orders [which see]. [*See* **Apostolical Succession—Bishop, Priest, Deacon.**]

There is so general an absence of knowledge of the various stages through which a man has to pass before he is entrusted with the care of a parish, that it is perhaps desirable to indicate them in one view.

Usually the candidate for Holy Orders has been educated at one of the national universities, and there has received the general liberal education which is given to those who are destined to the professions, to the service of the State, or to high social position. Then he has to prepare himself for the bishop's examination, which includes a knowledge of Latin and Greek, Church history, and theology: this he may acquire either by private reading and tuition, or in one of the theological colleges instituted to prepare candidates for Holy Orders by special instruction and by spiritual discipline.

When offering himself to the bishop as a candidate for Holy Orders, he must present testimonials from the authorities of his college, or from three beneficed clergymen, as to his good moral character and conduct. Moreover, publication (called a *Si quis*) is made in the parish church in which he has usually resided, stating that he proposes to present himself as a candidate for Holy Orders, and requiring any one who may know any reason why he is not a fit and proper person to be ordained to state his objections to the bishop.

Then he must obtain *a title*, i.e. he must find some beneficed clergyman who, with the consent of the bishop, is willing to accept him as an assistant curate in his parish, and to give him a suitable stipend; for the bishop is forbidden by the canons to ordain any man unless he has a definite sphere of work provided for him, and a suitable maintenance.

These preliminaries being satisfactorily arranged, the candidate has next to submit to the bishop's examination, which is directed to ascertain his fitness, in general knowledge, in special theological acquirements, and in moral and spiritual character and motives. Having satisfied the bishop, he is ordained deacon, and passes to the parish to which he has been ordained, there to fulfil the duties of that office.

Usually, at the end of the first year of his diaconate, the bishop will entertain his application to be ordained to the higher office of priest. The bishop makes inquiries of the incumbent of the parish in which he has worked as to his character and conduct, and promise of

ministerial efficiency. He has to undergo another bishop's examination, directed less to mere general scholastic attainment and more to ecclesiastical and spiritual fitness. If he satisfies the bishop he is ordained priest, and returns to his curacy, for he was ordained deacon with the condition that he should remain at least two years in his first curacy. On removing, with the bishop's consent, to another curacy, he must again take testimonials from three beneficed clergymen of his good character and conduct, as a condition of obtaining the bishop's licence to labour in his new position.

To the obtaining of an independent cure as incumbent of a parish the following are the requisite steps. First, a patron to nominate him to a benefice by a formal legal document called a 'Presentation.' Then he must present to the bishop the testimonials of three beneficed clergymen, who have known him personally for three years last past, as to his good character and conduct. The bishop also may examine him as to his sufficiency in learning and soundness in the faith. He must subscribe to the Oath of Supremacy, and to the Thirty-nine Articles as a guarantee of his soundness in the faith.

Having thus proved his fitness for the charge, he is instituted by the bishop [*see* **Institution**] into the cure of souls; and inducted [*see* **Induction**] into the temporalities of the benefice by the bishop or his commissary. He must satisfy the parishioners of his soundness in the faith by "reading himself in," *i.e.* by reading the service of the Prayer Book and the Thirty-nine Articles, and declaring his unfeigned assent and consent to the same, and must present to the bishop a certificate from the churchwardens that he has done so. Afterwards he has to make an annual return to the bishop as to his performance of the duties of his office; the churchwardens also make an annual return in which they are required to "present" any irregularity in the performance of the duties. The rural dean, the archdeacon, and the bishop make their regular inquisitions into the conduct of the incumbent; and he is liable to censure or to legal proceedings for any fault in character or conduct, or any failure in the legal duties of his office. Should he be presented to another living, he must vacate the first, the holding of two livings being now only permitted where they are close together, and where one of them is of small value; the bishop has a right to satisfy himself by examination or otherwise, of his sufficiency in learning, character, and soundness in the faith; finally he is instituted and inducted as before.

HOLY SEPULCHRE, Canons Regular of the Order of the, were instituted in the beginning of the twelfth century, in imitation of the Regulars of the Holy Sepulchre at Jerusalem, and with the object of contributing to the recovering of the Holy Land. The Earl of Warwick introduced them into England at Warwick before 1122. After the loss of Jerusalem in 1188 the Order fell into decay, and only two houses continued till the Dissolution, at Warwick and Lincoln.

HOLY THURSDAY, another name for Ascension Day [which see].

HOLY WATER. It was an ancient custom, whose beginning is attributed to Pope Alexander I., to bless a vessel of water with a little salt in it; then this blessing was supposed to be conveyed to all persons or things upon whom it was sprinkled. The people were allowed to take some of it away with them wherewith to sprinkle their houses, fields, &c. In the Middle Ages the parish clerk on Sundays and holidays went through the parish sprinkling the people. [*See* **Parish Clerk.**] In many of our old churches a stoup is carved in the stone work on the right side of the external face of the doorway, which was filled with holy water, into which the congregation dipped their fingers (and perhaps signed themselves on the forehead with a cross) as they entered to worship. In modern Roman churches there is a

basin of holy water inside the church door; and we find some ancient examples of stoups like small columns, with the capital hollowed into a basin which perhaps stood inside the church. A little salt was put into the water, partly for practical, partly for symbolical reasons. The Rev. H. T. Kingdon, in a paper on 'An Early Vernacular Service,' read before the Wilts Archæological Society, 1877, gives a service for sprinkling holy water, date about 1470, in which we see that the baptismal symbolism was specially brought before the minds of the congregation in it:—

> Remember youre promys made yn baptism,
> And Chrystys mercifull bloudshedyng:
> By the whyche most holy sprynklyng
> Off all youre sins youe haue fre perdun.

This verse was accompanied by musical notation in four lines. Mr. Kingdon shows that Latimer probably saw the book and adopted the service for use in his diocese in the following century. ('Church Quarterly,' 18, p. 448.)

HOLY WEEK, the week before Easter Day. It used to be popularly called *Passion Week*, but this latter name in mediæval times, and still by the Churches of the Roman Communion, is appropriated to the week before Holy Week, and this distinction has been lately revived among English Church people.

HOMILIES, Books of. A Homily is a kind of sermon. Amidst the several publications which were put forth in the course of the Reformation to explain and recommend its doctrines to the people, a volume of twelve Homilies was put forth in the beginning of the reign of Edward VI., composed, it is believed, by Cranmer, Ridley, Latimer, Becon, and perhaps others, and they were ordered, when there was no sermon, to be read in the place of the sermon. Again in the reign of Elizabeth (1562) the book of Homilies was reprinted, together with a second book containing twenty-one new Homilies, and they were again ordered to be read in churches when there was no sermon.

They are important as containing an ample exposition of the opinions of the leaders of the Reformation on various questions. The thirty-fifth of the Thirty-nine Articles makes them a standard of doctrine, declaring them to "contain a godly and wholesome doctrine." They deserve more study on the part of the laity as well as of the clergy than they probably receive. The two books are published by the Christian Knowledge Society at a cheap price.

HOOD, a part of academical dress, originally a garment of general use for the protection of the head and shoulders. The sumptuary laws of Universities, which dictated of what material, colour, and trimming, various academical ranks should wear both gown and hood, made the hood distinctive of academical rank, and so caused the continuance of its use as a badge of degree long after it had ceased to be actually worn as a garment. And the fifty-eighth canon of 1603, requiring that every minister, if a graduate, shall, while ministering, wear over his surplice the hood proper to his degree, has introduced these academic distinctions into every church in the kingdom. The various theological colleges have also adopted distinctive hoods. A literate also wears a distinctive hood.

The following are notes of those hoods which are usually worn in church:—

Oxford—B.A., black stuff (sometimes silk) trimmed with white fur. M.A., black silk lined with crimson. B.D., black silk lined with lustrous black. D.D., scarlet cloth lined with black silk. S.C.L., blue silk. B.C.L., blue silk trimmed with white fur. D.C.L., scarlet cloth lined with pink silk. Mus. B., blue silk trimmed with white fur. Mus. D., white brocade silk lined with crimson silk.

Cambridge — B.A., black stuff trimmed with white fur. M.A., black silk lined with white silk. B.D., black silk lined with black silk. D.D., scarlet cloth lined with pink silk.

LL.B., the same as the B.A. hood. LL.D., scarlet cloth lined with pink silk. Mus. B., blue silk lined with black silk. Mus. D., buff silk lined with cerise silk.

Durham—B.A., black stuff bound with white fur. M.A., black silk lined with purple. B.D., black corded silk lined with black silk. B.C.L., purple silk bound with white fur. D.C.L., scarlet cassimere lined with white silk.

Dublin—B.A., black silk trimmed with white fur. M.A., black silk lined with dark blue silk. B.D., black silk lined with black silk. D.D., scarlet cloth lined with black silk.

THEOLOGICAL COLLEGES.

King's College—A.K.C. (Associate of King's College), black lined with puce.

St. Bee's—Black partly lined with violet.

Queen's, Birmingham—Black lined with violet.

St. Aidan's, Birkenhead—Black lined with silver-grey.

Lichfield Theological — Black stuff with narrow border of gold-coloured silk.

London College of Divinity, Highbury — Black with maroon-coloured lining.

Gloucester Theological—Black stuff trimmed with puce-coloured satin.

St. Augustine's, Canterbury—Black alpaca bordered with two inches of red cloth.

Lampeter—B.A., black trimmed with white fur with black spots. B.D., black silk lined with puce silk.

Literate hood, black stuff without lining.

The Archbishop of Canterbury, by virtue of his dispensing power, has power to confer degrees. As this power is infrequently exercised, and only in the case of persons of learning and merit, these Lambeth degrees are an honourable distinction.

It will be convenient to note that in all the four Universities of Oxford, Cambridge, Durham, and Dublin, a hood with white fur trimming is a badge of the Baccalaureate in all the faculties; one of black silk with coloured lining of the M.A. degree; one of red cloth of the Doctorate in all the faculties.

HOOKER, Richard, author of the 'Ecclesiastical Polity,' born 1554, died 1600, was born at Heavitree, near Exeter, of poor parents, who, however, on the urgent representation by his schoolmaster of their son's extraordinary talent, allowed him to continue at school. He was brought under the notice of Bishop Jewel, who sent him to Corpus Christi College, Oxford, and provided him a maintenance. He became fellow of his college; but being an unsuspecting, unworldly man, was drawn into an unfortunate marriage, which cost him his fellowship, and left him without preferment. In 1585, his case having been made known in high quarters, he was made Master of the Temple, which he resigned at his own solicitation (1591) for a country living, Boscombe, Wilts, to which was added a prebend in Salisbury, and the sub-deanery. In 1595 Queen Elizabeth presented him to Bishopsbourne in Kent, where he died, in his forty-seventh year, November 2, 1600. He is the author of several books and sermons; but his great work on the 'Laws of Ecclesiastical Polity' is the result of a scholarship so wide and accurate, reasoning powers so acute and masculine, a moderation so judicious, and an eloquence so sustained and majestic, all bestowed upon a theme so great, that it may be declared to be one of the greatest works which the English Church has produced. Book V. of the 'Ecclesiastical Polity' especially is required by most of our bishops to be read by candidates for Holy Orders, and should be read by the layman who wishes to be well-grounded in church principles.

HOSPITAL (old French *hôpital*. Low Latin *hospitale*, from Latin *hospit-*stem of *hospes*, vulgarly 'Spital). The word was used in a wider signification in the Middle Ages than with us: it

was appropriated (1) to houses built at popular places of pilgrimage, and along the high roads leading to them, to afford temporary shelter and food to the poorer sort of pilgrims; (2) to houses intended for the treatment of sickness and disease; (3) to houses for the permanent maintenance of a certain number of poor persons, often with some condition of particular trade or locality, or otherwise. In some cases two or more of these various charitable objects were combined in the same foundation.

Of the first kind, for example, there were at Bury St. Edmunds three, St. John's Hospital, or God's House, without the south gate; and St. Nicholas' Hospital, without the east gate; and St. Peter's Hospital, without the Risley gate, all founded and endowed by abbots of St. Edmunds. At Reading there was the Hospital of St. Lawrence for twenty-six poor people, and for the entertainment of strangers and pilgrims, founded by an Abbot of Reading. There was one at the gate of Fountains Abbey for poor persons and travellers, &c.

The second kind of hospital had a "hospital staff," consisting of a community living under monastic vows and rule, *viz.* a prior and a number of brethren educated and trained to the treatment of sickness and disease, one or more of whom were also priests; a college, in short, of clerical chaplains, physicians, surgeons, dressers, nurses, who devoted themselves to the service of the sick as an act of religion, and had always in mind our Lord's words, "Inasmuch as ye do it to one of the least of these My brethren, ye do it unto Me." One of the striking features of the Church revival of this generation is the resumption by ladies of this work of nursing in the hospitals as a work of religion. St. Bartholomew's Hospital, still existing in London, is perhaps the most illustrious example of these ancient hospitals for the sick. It was founded by Rahere, who had been the king's minstrel, to be an infirmary for the sick and infirm poor, and a lying-in hospital for women; it had a staff of prior and canons who were under the Augustinian rule, and had also a staff of sisters. If the women admitted to the hospital happened to die in childbed their children were taken care of till they were seven years of age. In the still existing church of this hospital in Smithfield is a monument of the founder, which is, however, of much later date, probably of about 1410 A.D. (engraved in the 'Vetusta Monumenta,' vol. ii. plate xxxvi.).

The commonest form of these hospitals seems to have been a great hall divided by arcades into a centre, and aisles, in which rows of beds were arranged, with a chapel at the east end of the hall and open to it, so that all the patients could join in the services; the apartments of the brethren and sisters and other buildings being arranged round the courtyard of which the hall and chapel formed one side. The hospital of Peterborough Minster had a body and two aisles with eastern chapel; that of Norwich Cathedral had a body and one aisle with eastern chapel. A very interesting example remains at Leeds, though the great hall has been divided by floors into two storeys, and by partitions into a number of separate rooms for the accommodation of the alms-people who still occupy it.

There is an interesting record in existence (dated 1244), respecting a hospital at North Allerton, which gives a picture of the usual arrangements of these establishments. The government of the house was vested in the warden, who had a serving-man, two foot-boys and three horses, for his convenience. Two chaplains, each with his clerk, had direct charge of the spiritual welfare of the inmates. Five brethren, who might be either clerics or laymen, had each his allotted work in house and garden; one being specially charged with the care of the sick and bed-ridden. The comfort of the latter was further cared for by their being placed under the care of sisters. A sisterhood of three, who wore the usual dress and

kept the usual rules of a sisterhood, were attached to the house; two watched by the sick at night, and all took share in the household work. A baker and a brewer, with a boy to help, and a cook with his kitchen-boy, formed part of the household. Beds were provided for thirteen sick or infirm poor, who were to be attended kindly, and provided with delicate and tempting food, until either returning health or death released them from their suffering. Every day, in the evening, thirty poor persons were relieved at the gate with half a loaf (seven hundred and twenty-five loaves to the bushel of flour) and a mess of pottage: if any of them were too infirm to proceed on their journey, they had a night's lodging in the hospitium beside the gate. It was provided that if the income of the hospital should increase, a corresponding augmentation should be made in its expenditure both on the resident sick and on the poor at the gate.

The third kind of hospital for the poor had usually a little chamber for each inmate, with a common hall in which they took their meals in common, and a chapel for their united worship. A very interesting survival of this kind of hospital still remains at St. Cross, Winchester. Thirteen (the number of our Lord and His Apostles) was a favourite number in such foundations. They were usually under the care of one or more clergymen who were under the Augustinian rule; and there were always special statutes for regulation of the discipline of the alms people, who were regarded as forming a religious community. They wore a uniform habit, with frequently some distinguishing badge on their gowns. *E.g.* at the hospital of St. John the Baptist, Coventry, the prior and canons wore a cross on the breast of their black cassocks, and on the shoulder of their cloaks, and the bedesmen would doubtless wear a similar cross upon their gowns. It was a Christ-like way of dignifying the poverty of the worthy poor, and of affording them the supports and consolations of religion, which happily has not been altogether lacking in later times; but the principle might well be carried out on a large scale in modern times by the erection of separate "hospitals" as substitutes for the infirm wards of our workhouses, just as happily the helpless children have in some instances been sent to schools in the country away from the neighbourhood of the vicious poverty of "the House," and the vagabond population of the casual ward. Many of these hospitals were leper houses, a disease of this kind being common in England in the Middle Ages. [*See* **Leper House.**]

The editors of the last edition of the 'Monasticon' enumerate three hundred and seventy of these charitable foundations. Some of them were rescued from the ruthless hands of the spoliators of the Reformation period, and still exist. Examples of the ancient buildings still continue in the Bede houses in Higham Ferrers churchyard, built by Archbishop Chichele in 1422; in St. Thomas's Hospital, Leicester; Ford's Hospital, Coventry; the Alms-Houses at Sherborne; the Leicester Hospital at Warwick; the Greenway Alms-houses at Tiverton, &c. Mr. Turner, in his 'Domestic Architecture,' says that there exists a complete chronological series of them from the twelfth century downwards.

HOSPITALLERS. [*See* **Military Orders.**] The Hospitallers were not originally a military order. They were founded about 1092 by some nameless merchants of Amalfi for the purpose of affording hospitality to Latin pilgrims to the holy places of Palestine. Their chief house was in Jerusalem, near the Church of the Holy Sepulchre; and they had also houses at the sea-ports, and at the holy places frequented by pilgrims. Their kindness to the sick and wounded in the first crusade brought them into note; several of the crusading princes endowed them with estates, and many of the crusaders, instead of returning home, laid down their arms and

joined the brotherhood of the hospital. At length, in the reign of Baldwin II., incited by the example of the recently founded Order of the Knights of the Temple, the Hospitallers reconstituted themselves as a military order for the protection of pilgrims on their journeys, and for military service in defence of the Kingdom of Jerusalem, while they still maintained their original work of hospitality to pilgrims. They had three classes of brethren—the knights, chaplains, and serving brethren; they had also sisters who took charge of the female pilgrims.

Like the other great orders of friars, they obtained exemption from episcopal visitation. It is only needful here in the briefest way to record, that when Palestine was finally lost to the Christians by the fall of Acre (A.D. 1291), the Knights of St. John made the Isle of Cyprus their head-quarters; then (1310) the Island of Rhodes; and finally (1530) the Island of Malta; maintaining a constant warfare against the infidel, and doing good service to Christendom in checking the westward progress of the Mohammedan arms. In the latter part of their history, and down to a recent period, they conferred great benefits on civilisation by checking the ravages of the Corsairs of North Africa on the commerce of the Mediterranean, and the coast towns of Southern Europe. They patrolled the sea in war galleys, rowed by galley slaves, each of which carried a force of armed soldiers, inferior brethren of the order, officered by its knights.

Our interest in them in England is in connection with the branch houses which existed upon their estates here. The order was first introduced into England in the reign of Henry I. at Clerkenwell, which continued to be the principal house of the order in England, and was called "the Hospital." They had dependent houses, called Commanderies,* on their various English estates, to the number of 753 in all, which were only cells inhabited by a small number of brothers to manage the estate for the support of the order. Besides these there were smaller houses called Cameræ, or Chambers, mere farm houses, managed by a bailiff, or sometimes let to farm. The superior of the order in England sat in Parliament, and was accounted the first lay baron. On duty the knights wore the armour of their time, with a red surcoat marked with a white cross of eight points on the breast, and a red mantle with a similar cross on the shoulder. One of their commanderies at Clibburn, Northumberland, remains, and is described and engraved in Turner's 'Domestic Architecture,' iii. p. 197; it has a rectangular chapel. Some of their churches possibly had circular naves like those of the Templars; for one out of the four English "round churches," viz. Maplestead, Essex, seems to have been built by them. There was only one house of sisters in England. The English houses and property of the order were seized by Henry VIII., and the order suppressed in this country.

In 1675 Charles II. declared war against the pirates of Tripoli, and his ships were received and assisted in the ports of the Knights of Malta, and the king afterwards wrote to thank the Grand Master for his courtesy. When the Revolution broke out in France, the estates of the Order of St. John in that country were confiscated, and many of the knights seized, imprisoned, and executed as aristocrats; the principal house of the order in Paris called the Temple was converted into a prison, and there Louis XIV. and his family were confined. In 1798 Napoleon appeared before Malta with the French fleet; sedition broke out among the islanders, the knights were compelled to capitulate, and Malta was declared part of France. In the following September, 1798, Nelson took the island from the French, and it has ever since remained in our hands. In this way the ancient order ceased to be a sovereign power, and practically its history

* Perhaps from *Commenda*, a benefice.

came to an end. In 1826 the English *Langue* was revived, and still exists as a society for succouring the sick and aiding the wounded.

List of the houses of the Order of St. John in England. Melchbourne, Beds; Brimpton, Berks; Hogshaw, Bucks; Chippenham, Shingay, and Great Wilbraham, Cambs; Barrow, Cheshire; Treby, Cornwall; Yeaveley and Waingrif, Derbysh.; Fryer-Mayne, Dorset; Temple Cressing, and Little Maplestead, Essex; Quennington, Gloster; Baddesley and Godesfield, Hants; Dinmore, Herefordsh.; Temple Dynnesley and Standon, Herts; Peckham, Swingfield, and Sutton, Kent; Dalby, Heather, Temple Rothley, and Swinford, Leicestersh.; Temple Brewer, Eagle, Wilketon, Mere, Maltby, Witham, Aslackby, and Skirbeck, Lincolnsh.; Clerkenwell and Hampton, Middlesex; Carbrooke and Holstone (or Hawston), Norfolk; Dingley, Northants; Temple Cowley (or Sandford) and Gosford, Oxon.; Temple Combe, Somerset; Battisford and Gislingham, Suffolk; Poling, Sussex; Warwick and Temple Balsall, Warwicksh.; Anstey and Temple Rockley, Wilts; Beverley, Newland, Mount St. John, and Ribstone, Yorks; Selbeck, Wales. A house of nuns at Buckland, Somerset.

Some of the above were originally preceptories of the Templars conveyed to the Hospitallers on the dissolution of that order.

HOST (*hostia*, victim, sacrifice), the name given in the Roman Communion to the wafer used in the celebration of the Eucharist. It is of unleavened bread, made thin and circular in form, and has certain emblematic devices—as a lamb, &c.—stamped upon it. [*See* **Ritual Judgments.**]

HOUR-GLASS STANDS. About the time of the Reformation hour-glasses were introduced into churches for the purpose of enabling the preacher to regulate the length of his discourse, and they very soon became regular articles of church furniture. The hour-glass was generally placed on the left-hand-side of the pulpit, in a convenient position for being seen by the preacher. It was supported upon a stand and bracket fixed either to the pulpit itself or to the adjacent wall. These stands still remain in many of our churches. They are usually made of narrow bar-iron, one inch wide, and $\frac{1}{8}$ of an inch thick; two pieces of bar are crossed at right angles to form the base on which the glass rests, and then bent upwards, so as to form the four uprights at the side, which are connected at the top by a circular rim, the glass being thus prevented from being knocked over. This stand is supported either upon an upright bar fixed to the pulpit, as at St. Michael's Church, St. Alban's, Hertfordshire, or attached to a swinging bracket, as at Stratford Church, Wiltshire. The stands and brackets are often artistically designed specimens of the wrought-iron work of the period. Dated examples exist at Leigh Church, Kent (A.D. 15..7), and at Hurst Church, Berkshire (A.D. 1636), the latter being the most interesting one, containing the old hour-glass, and having a plate fixed to the wall near it, with the words, "As this glasse runneth, so man's life passethe." The dimensions of the stands are about six inches deep; the sizes of the brackets vary according to their position with regard to the preacher.

Entries in church accounts referring to hour-glass stands are not uncommon, as at Christ Church, St. Catharine's, Aldgate, under the year 1564: "Paid for an hour-glass that hangeth by the pulpitt, when the preacher doth make a sermon, that he may know how the hour passeth away." Hour-glasses are also referred to by contemporary writers, as by Butler, in 'Hudibras' (Pt. I. Canto iii. v. 1061):

> "As gifted brethren preaching by
> A carnal hour-glass do imply."

Hour-glasses were used by Roman Catholic preachers as well as by Protestants. They ceased to be in general use after the Restoration.

Mention of several localities where hour-glass stands still remain, occur in Murray's 'Guides' to the different counties, and also in Parker's 'Eccl. Topog.,' Paper by F. W. Fairholt, in 'Jour. Brit. Archæol. Assoc.,' vol. iii. p. 130; E. T. Steven's 'Stonehenge Excursion,' p. 47; 'Gent's. Mag.,' 1822, Pt. II. p. 200.—J. R. A.

HOURS of the Blessed Virgin Mary. This was a Service-Book of the Church, as well as a manual of private devotion for the use of the laity. It was usual for pious lay people to have such a book of devotions, and it was a fashion to bestow considerable expense upon the MSS. Many of the copies which have come down to us are enriched with exquisite illuminations and miniatures. In the 'Calendar' are illustrations of the characteristic occupations of each month, and pictures of the principal saints whose days occur in the month; and scattered through the book are pictures of Scripture subjects, especially of the Life of our Lord, and others. Often on the lower margin of the pages are curious pictures of legendary stories or of other subjects. The title-page of some MSS. has the armorial bearings of the person for whom the book was executed, and a portrait. These books always contain in the first place the office of the Hours of the Blessed Virgin Mary, commonly called the Little Office; it was, according to Baronius, first drawn up by Peter Damian, A.D. 1056. A canon of the Council of Claremont, 1096, made it obligatory upon the clergy, but the obligation was taken away by Pius V. The Hours of the Little Office were said at the same time as the canonical Hours. The use of this office was very popular among the laity, and it formed the bulk of their books of private devotion. Other devotions were added to the MS. and printed Horæ; the arrangement of these devotions was changed from time to time; the devotions most commonly found are the Creed, Our Father, Hail Mary, Ten Commandments, Seven Penitential Psalms, Litany, Placebo, Dirige, and 'Commendations' (Ps. cxix.), and the Fifteen (Gradual) Psalms (viz. cxx.—cxxxiv.). In some editions there were additional devotions, or instructions relating to the Passion, the Seven Words from the Cross, selections from the Gospels, the XV. Oes, Devotions at Mass, Hours of the Passion and Holy Name, a list of the Seven Deadly Sins. [*See* **Prymer.**]

After the introduction of the art of printing, sumptuous editions of the Hours of the Blessed Virgin Mary were produced, with all the usual ornamentation and pictures of the MSS. reproduced in copper-plate engravings. A novel and favourite introduction into the illustrations of the printed Hours was the Dance of Death, which is used as an ornamental border. The most beautiful of these editions are those by Kerver and Simon Vostre of Paris.

HOURS, CANONICAL. Certain religious services, called "Hours," because they were to be said at certain specified hours of the day; called "Canonical," because they were obligatory on the members of religious orders by their statutes, and on the secular clergy by the Canons of the Church.

There are plain indications in the Old Testament of a custom of offering prayer and praise to God at three stated hours. "In the evening, and morning, and at noonday will I pray" (Ps. lv. 18). Daniel's custom was "to kneel on his knees three times a day, to pray and give thanks before his God" (Dan. vi. 10). These three occasions were nine a.m. and three p.m., the hours of the morning and evening sacrifice, and noon—the third, sixth, and ninth hours. When the Psalmist in the 119th Psalm says, "seven times a day do I praise thee," he may be using the "seven" in its mystical sense as the perfect number, and cannot safely be taken literally.

The three hours of prayer were carried over into the Christian dispensation. The disciples were gathered

together on the day of Pentecost, at "the third hour of the day" (Acts ii. 35). Peter and John went up to the temple at the hour of prayer, which is the ninth hour (Acts iii. 1). Tertullian, Clement of Alexandria, and Jerome, all distinctly speak of three hours of prayer, viz. : the third, sixth, and ninth hours. Cyprian says, "that two others had been recently added, in the morning and the evening, making five hours." St. Basil also mentions the same five. In the fourth century there was a desire, to which Ambrose gives expression, to conform the number of hours of prayer to the Psalmist's "seven times a day;" and Cassian (A.D. 424) claims for the monastery of Bethlehem, where he was educated, that it first definitely adopted this rule of seven hours, by adding a service between matins and the third hour. Finally, in the sixth century, the last prayer before going to bed was developed into a distinct service under the name of Compline.* It was probably the popularity of the Rule of St. Benedict, in which the seven hours were adopted as their Rule of Prayer, which made the Hours so popular throughout Europe.

It has been said that the secular clergy were required by the Canons to say the Hours. But they were accustomed to "accumulate" them, *i. e.* to say several of them together; *e. g.* Matins and Prime, in the morning immediately before Mass, and Vespers and Compline in the evening. They were required to say Matins and Evensong in church on Sundays and festivals, and encouraged to say them in church every day; and it was customary for lay people to attend them. In the Romances, which are pictures of the manners of the period, it is a commonplace that "on the morrow they heard mass and after went to dinner," and "so they went home and unarmed them and so to evensong and supper," and the 'Young Children's Book'† directs them—

"Aryse betime out of thi bedde
And blysse‡ thi brest and thi forhede.
* * * *
Then go to the chyrche and here a masse,
There ask mercy for thi trespasse.
When thou hast done go brake thy faste
With mete and drynk of gode repast."

From an early period the devout imagination was busy in enriching these services with additional significance. When there were three Hours they were connected with the persons of the Trinity. When they had grown to seven they were connected with events of the Passion of our Lord,§ as indicated in some Latin verses thus translated into English :—

"At *Matins* bound; at *Prime* reviled; condemned to death at *Terce;*
Nailed to the cross at *Sext:* at *None* the blessed side they pierced;
They take Him down at *Vesper*-tide, in grave at *Compline* lay;
Who henceforth bids His Church observe, her Seven-fold Hours alway."

These Hour Services were made very elaborate by a multitude of differences in the hymns, psalms, chapters, antiphons, &c., for different days of the week or different seasons of the year. Still it is not difficult to give a notion of the substance of each Hour, stripped of its antiphons and other occasional appendages; and this is done in the following tabular form for the sake of comparing them one with another, and moreover, of showing how the daily Morning and Evening Prayer of the First Book of Edward VI. was compiled out of the Hours by accumulating them in two groups, and by eliminating from the groups the mere repetitions; so that in the end, the Morning and Evening Prayer contained the substance of the Hours without the omission of any essential feature :—

* The only artificial name; it is said to be *derived from Completorium*, because it fulfilled the day's course of prayer.

† 'The Babees Book,' Early English Text Society, p. 266.

‡ By making the sign of the cross on them.

§ After the introduction of the Little Hours, or Hours of the Blessed Virgin Mary, each hour was similarly connected with an event in the life of the Virgin Mother.

Matins.	Lauds.	Prime.	Terce. Sext. None.	1st Book of Ed. VI. Morning Prayer.	2nd Book of Ed. VI. Book of Elizabeth.	Revision of 1604.	Revision of 1662.
	V. and R.	Invocation	Each of these Hours has its special Hymns and Psalms, but they add no special feature.	Our Father	Same as in First Book throughout, with these additions.	Same as before, with these additions.	Same as before, with these additions.
Our Father		Our Father		O Lord, open, &c.			
O God, make speed, &c.	O God, make speed, &c.	O God, make speed, &c.		O God, make speed, &c.			
Glory be, &c.	Glory, &c.	Glory, &c.		Glory be, &c.	Sentences		
Alleluia	Alleluia	Alleluia		Praise, &c.	Exhortation		
				The Lord's name	Confession		
Venite ...	... ...	... ...	... ...	Venite	Absolution		
Hymn ...	... ...	Hymn	... ...				
Psalms ...	Psalms	Psalms	... ...	Psalms			
Lessons ...	... ...	... ...	... ...	1st Lesson			
Te Deum ...	Cantate	Athanasian Creed	... ...	Te Deum, or Benedictite			
	Short Chapter	Short Chapter	... ...	2nd Lesson			
	Hymn	.. ...	... ...	Benedictus	Jubilate as alternative chant.		
	Benedictus	... ...	... ...	Creed			
		Short Litany	... ...	Short Litany			
		Our Father	. . ...	Our Father			
	Suffrages	[Creed] Suffrages	... ...	Suffrages			
			.. ...				
		Confession and Absolution	... ...				
			... ...				
	1st Collect	3rd Collect	.. ...	1st Collect			
	2nd Collect	Intercessory Prayers	... ...	2nd ,, ...	... ...	Intercessory Prayers	Pr. for Parlt.
			.. ..			Memorials for Sovereign	All sorts and conditions.
			... ...	3rd ,, ...	. . ...	Royal Family	General Thanksgiving and other occasional prayers and thanksgivings.
						Clergy	
						Prayer of St. Chrysostom	
						Grace of our Lord, &c.	

COMPARISON OF MEDIÆVAL HOURS WITH PRESENT PRAYER BOOK.

Vespers.	Compline.	First Prayer Book of Ed. VI Evening Prayer.	2nd Book of Ed. VI. and Book of Elizabeth.	1604 Revision of James.	1662 Revision of Charles.
Invocation	Invocation		Same as First Book, with these additions.	Same as before.	Same as before, with these additions.
Our Father	Our Father	Our Father			
O God, make speed, &c.	O God, make speed, &c.	O God, make speed, &c.			
Psalms ...	Psalms ...	Psalms ...	... ...	... ...	Sentences
Short Chapter	... ...	1st Lesson	... ...	... ...	Exhortation
Hymn				... ...	Confession
Magnificat ...	... ...	Magnificat	Cantate as alternative Canticle	... ...	Absolution
	Short Chapter	2nd Lesson			
	Hymn				
	Nunc Dimittis	Nunc Dimittis	Deus Misereatur as alternative Canticle.		
Short Litany	Short Litany	Short Litany			
Our Father	Our Father	Our Father			
Suffrages	Suffrages [Creed]	Suffrages			
	Confession and Absolution				
1st Collect	... ...	1st Collect			
2nd Collect	... ...	2nd Collect			
	3rd Collect	3rd Collect			
	Intercessory Prayers	... ...	.. ...	... ...	Intercessory Prayers for Sovereigns Royal Family Clergy All sorts and conditions. General thanksgivings Prayer of St. Chrysostom Grace of our Lord, &c. And other occasional prayers and thanksgivings.

HUGH, de Avalon, St., Bishop of Lincoln, born about 1135, died 1200, of the noble family of De Avalon, in Burgundy. On his mother's death his father retired from the world into the neighbouring Priory of Villarbeuvil, a house of Regular Canons, dependent upon the cathedral church of Grenoble, taking his son of eight years old with him. He was educated in the school of the priory, and at that early age showed a precocious sanctity of character and disposition for the religious life. At nineteen he was ordained deacon; at twenty-four entrusted with the rule of the Cell of St. Maximinus, a neighbouring estate of the priory, where, with an aged brother canon in priest's orders as his companion, he had charge of the parish. Having accompanied the prior on a visit to the neighbouring monastery of the Grand Chatreuse, he was fired with admiration of the strictness of the Carthusian rule and life, and about 1160 quitted his priory, and the Order of Regular Canons, to embrace the Carthusian rule as a monk of its chief house. While here he was ordained priest. After about ten years of residence he was made Procurator of the house, which involved the general management of the house and of its secular affairs.

The fame of the Carthusian Order had spread over Europe, and Henry II. of England founded a monastery of the Order at Witham, Somerset, obtaining the first inmates of his house from the Great Chatreuse. But the first prior of Witham was discouraged by the difficulties of his task, and returned; the second died soon after his arrival in England, and the new foundation seemed likely to collapse; when the king was advised to ask to have Hugh of Avalon sent to his aid. Hugh accordingly, on the command of his bishop, unwillingly left the brethren, who unwillingly spared him, and came to England about 1175. It would seem that the niggardliness of the king had been the great cause of the difficulties of the new foundation. Hugh found the two or three monks living in temporary wooden huts; the permanent house had not been begun; the very sites of the churches had not been marked out. Hugh applied to the king for funds once or twice, and received promises from him, but nothing else; but in a personal interview he won the king's confidence and good will, and henceforward the means were not lacking for the building. In eleven years the monastery was completed, the prior and his twelve brethren were located in their several cells, opening upon the courtyard which surrounded a handsome church, and at a little distance the buildings of the lay brethren, also surrounding their church,* which is possibly the present parish church of Witham, and the good report of the new Order had spread throughout the land.

At the end of April, 1186, Henry summoned the Canons of Lincoln to his palace of Woodstock, to elect a bishop to fill the vacancy of nearly two years' duration, left by the translation of Walter of Constance. The wealthy and dignified canons, several of them holding office in the royal household and government, presented first one and then another of their own body, whom the king declined. At length he had Hugh suggested to them as a man who would be acceptable to the king, but they received the suggestion at first "with a burst of laughter;" and then when it became evident that the king desired the appointment of this obscure foreign monk, they were "struck with horror." But the king's will prevailed, and Hugh was elected to this great and wealthy see, stretching from the Humber to the Thames, over nine wide counties, containing many great cities and an innumerable people. When messengers were sent to announce to him his new dignity, and summon him to the king, Hugh declined to accept the election. He

* The early Carthusian houses had two buildings, each with its own church—one for the monks, the other for the lay brethren.

was not surprised that the king should desire his promotion, nor that the archbishop should be content with it, since he almost alone of the bishops valued the regular discipline; but he would not recognise such an election. The election to a bishopric, he said, ought not to take place in a royal palace, nor in a pontifical council, but in the chapter of the cathedral. "There, with the inspiration of the Holy Spirit, having not the wish of kings and princes, but only the fear of God before your eyes, make your election of a ruler of your Church. Go, therefore, and the good angel of God go with you." No doubt the canons found that they had to do with a man of great and strong character; his insistance upon their freedom of election would be pleasing to them; he might turn out to be a man who could defend the rights of his Church against all comers; they were reconciled to the king's nomination, and in a regular meeting of the Chapter, they unanimously elected him a second time. Still Hugh declined to accept the dignity offered him without the approval of his superior, the Prior of the Grande Chartreuse; and an embassy was accordingly sent to the Grand Prior to ask his consent for one of his monks to accept one of the greatest bishoprics in England. At length, after three months' delay, all difficulties had been overcome, and Hugh took leave of his little Somersetshire monastery, and set out towards London to receive his consecration from the archbishop. He was attended by his clerks in rich attire, with gilded horse-furniture, while he rode in the midst on his mule, with a great bundle containing all his luggage strapped behind his saddle, until his mortified companions contrived to cut it away unknown to him.

He was consecrated 21st Sep., 1186, the king making munificent offerings, and bearing the whole expense of the ceremonial. Eight days after, in the midst of a grand procession, he walked barefoot through the great west doors of his cathedral, and was installed by the archbishop on his episcopal throne.

The remainder of his life consists of the history of his personal piety and asceticism, and of his vigorous administration of his vast diocese, of his defence of it from the royal exactions, and his primitive courage and plain-spokenness in rebuking the vices of the kings. He died Nov. 16th, 1200, at London. His body was conveyed in a procession, which was met by crowds at every town it passed through, until on the sixth day it reached Lincoln. King John happened to be holding a council in the city; and he and the nobles and prelates assisted at a magnificent funeral. Twenty years later the popular verdict of his sanctity was confirmed by the Roman See; and his body was translated to a shrine behind the high altar of the cathedral. His cultus became as popular in the north as that of Thomas Becket in the south of England, and the offerings of the pilgrims brought wealth to the cathedral. Sixty years later his remains were again translated, in the presence of King Edward I. and his Queen, to a new shrine, said to have been of gold, prepared for them in the new and magnificent choir of the cathedral.

'Vita S. Hugonis,' in the Rolls Series, Rev. J. F. Dimock; 'St. Hugh of Lincoln,' Rev. G. G. Perry. 1879. Murray: London.

HUNTINGDON'S CONNECTION, LADY. Lady Huntingdon was a disciple of the Wesleys in the infancy of their revival. When the differences between the Wesleys and Whitfield took place in 1748, Lady Huntingdon followed Whitfield to his Tabernacle in Moorfields, and took great interest in his work. At her suggestion, and largely by help of her money, the temporary Tabernacle was, in 1755, replaced by a permanent building to hold 4000, and in the following year another large meeting-house was built in Tottenham Court Road. Lady Huntingdon had made Whitfield her chaplain, in order to confer upon him

the status and exceptional privileges and immunities of a nobleman's chaplain; and it was intended to get the new meeting-house licensed, as if it had been the Countess's private chapel. On its being ascertained that this could not legally be done, the chapel was licensed as a meeting-house; and from this event may be dated the foundation of Lady Huntindon's Connection. Other chapels were erected at Lady Huntingdon's cost in various parts of England and Wales, and clergymen of the Church of England accepted her invitation to act as their ministers. Her zeal increasing with her success, she proceeded to hire chapels, and not finding a sufficient number of clergymen willing to minister in them, she proceeded to found a college at Trevecca, in South Wales, for the education and maintenance during their education of young men, who, at the end of their three years' training, were at liberty either to seek ordination in the Church of England, or to join the ministry of any body of orthodox Dissenters. In 1781, she organised a staff of itinerant preachers, with the view of their preaching throughout the towns and villages of the entire kingdom. Their success was considerable, and helped largely to swell the success of the revival in which the Evangelical party and the Wesleys were also engaged. This first success of the Lady Huntingdon Connection, however, gradually slackened, while the work of the other parties continued to grow and increase.

At length the bishops found themselves obliged to refuse to sanction the irregularities of the clergy engaged in Lady Huntingdon's service, and to refuse to ordain her students. She and her friends thereupon determined to establish their organisation as a Secession Church, retaining the liturgy and vestments and customs of worship of the Church, but establishing a Presbyterian ordination and form of Church government, and imposing an eclectic set of doctrinal articles. The first of these ordinations took place in 1783, and thus the secession was completed. Rules for the management of the Connection were drawn up in 1785, and all who desired to be members of it were required to subscribe to them. During her life-time Lady Huntingdon was to her Connection very much what John Wesley was to his. She appointed and removed at pleasure the ministers who officiated in her chapels; and appointed laymen, termed managers, in each congregation, to superintend its secular affairs. On her death, 17th June, 1791, aged 83, her chapels were devised to four trustees, possessed in all respects of the same powers which she had exercised.

In 1762, the Trevecca College was removed to Cheshunt, where it continues to be one of the wealthiest of the Dissenting training colleges. The number of the chapels of the Connection in 1857 was 109.

HYMNARIUM, Hymnal. One of the old Service Books. The earliest Latin writer to whom hymns are with any certainty attributed is St. Ambrose, and from that time downwards they were being continually added. In the Hymnary they were arranged in the order of the days upon which they would occur in the Offices of the Hours, and they were usually accompanied by their proper tunes; some of them have several tunes, more or less elaborate for various occasions. The Hymnary was often included in the same volume with the Psalter. The English versions of some of these ancient Latin hymns are among the popular items in our modern hymn-books. The fullest collection of these ancient hymns, with a commentary, is the 'Thesaurus Hymnologicus,' by H. Daniel.

There was an 'Expositio Hymnarii,' a commentary on the hymns of the Church, for the instruction of boys in school.

'Hymns and other Poetry of the Latin Church,' T. D. Morgan. London: Rivingtons, 1880.

HYMNS. The Early Church had many beautiful hymns, both Greek

and Latin, some written by the great saints of the Church, and the Hours of the Breviary had each its hymn; but the services of the Post-Reformation Church did not use these devotional exercises. This might be wondered at, seeing the fine German hymns which were written by the German Reformers, and which were so helpful in recommending their doctrine to the people. But, on the other hand, Calvin, whose influence so largely affected the development of our Reformation, was not favourable to the use of anything besides the Psalms.

The use of hymns in modern England began with the Dissenters. Isaac Watts's 'Hymns and Spiritual Songs,' one of the first collections, was published in 1707, and obtained a great reputation among Dissenters; he also published a paraphrastic version of the Psalms. Many of them are of great merit, and are adopted in our Church collections, *e. g.* "Jesus shall reign where'er the sun;" "O God, our help in ages past;" "From all that dwell below the skies," &c.

Philip Doddridge's Hymns were published 1755; though generally dry, there are some which live, and will live, *e. g.* "Hark! the glad sound;" "My God, and is Thy table spread;" "Ye servants of the Lord;" "Eternal source of every joy." Other writers added each a few hymns to the number which are likely to last in the permanent hymnal of the English-speaking Churches.

But the next great hymn-book is that of the Wesleys. Charles was the Poet of the Wesleyan revival, and his hymns had no small share in its success. He wrote the amazing number of over 6000 hymns, and many of them are of the highest order of devotional poetry, and are sure to hold an honoured place in all English hymnals.

The next important collection was the Olney Hymns, of which John Newton wrote 286 and Cowper 62. Some of them are still to be found in every collection—such as Cowper's, "Oh! for a closer walk with God," "There is a fountain filled with blood," "God moves in a mysterious way." The next important writer of hymns was James Montgomery, to whom we owe, "Hail to the Lord's anointed," "Holy, Holy, Holy Lord," "Hark the song of Jubilee," "Angels from the realms of glory," "Hark the herald angels sing," "Forever with the Lord," "Servant of God, well done," "Prayer is the soul's sincere desire," "What are these in bright array?"

The High Church revival of our own day has also produced its hymnals, the earliest of which was perhaps the 'Hymnal Noted,' containing many translations of the ancient Latin hymns of the Church by Neale and others. Mant, Heber, Milman, Keble, Newman, and a host of others have made valuable contributions to our modern hymnals. The most popular collections are the 'Hymns Ancient and Modern,' and the 'Church Hymns' of the Christian Knowledge Society, and Bishop Bickersteth's collection. Probably when the time is come, Convocation may out of the existing hymnals compile one which shall have ecclesiastical authority for its general use in churches. See Introduction to Church hymns, S. P. C. K. Article on hymns in McClintock and Strong's Cyclopedia.

I

IMPROPRIATE Parishes. [*See* **Appropriate Parishes.**] At the dissolution of the religious houses at the Reformation, it might have been expected that the appropriated tithes would have been disentangled from the rest of their property, and either restored to the parishes, or used for the creation of the additional pastoral agency made necessary by the wholesale destruction of monks, friars, chantry priests, &c. But it was not so. The parochial tithes were included as part of the confiscated property, which the king retained or granted to his courtiers.

This was the origin of the anomaly

of lay impropriators, or lay rectors, who are simply the holders of the tithes of parishes thus confiscated, with the liabilities and rights attached to them. In the reign of Elizabeth, the Crown got an Act of Parliament passed, authorising it to compel the bishops to give up landed estate of the sees in exchange for great tithes in the hands of the Crown. [*See* **Grindal.**]

INA (Ine, or Ini), King of the West Saxons, reigned from 688 to 726; was a son of Cenred, a sub-king of the West Saxons, possibly in Somersetshire. It has been conjectured that his mother was a British lady, and that through her he was the half-brother of the British Prince Ceadwalla ('Transactions of Somersetshire Archæological Society,' xviii. 28, paper by E. A. Freeman), and that he succeeded to the rule of the West Saxons (688) on the abdication of Ceadwalla. Ina is an important person in ecclesiastical as well as in civil history. His laws, passed in the early part of his reign, are (next after the Kentish laws) the earliest example of Saxon legislation which has come down to us. He states that they were made with the advice of his father Cenred, his bishop Hedda (fifth bishop of the West Saxons), and his bishop Earconwald [bishop of the East Saxons. It is suggested ('Dict. Eccl. Biog.') that Earconwald may have had influence in Surrey, which lay within Ina's dominions]; and at the Witan at which they were accepted were present also the Ealdormen, and a large company of "God's servants," probably priests and monks. The ecclesiastical clauses of these laws prescribe (among other things) the baptism of children within a month of birth; fines for working on Sundays; payment of Church-scot at Martinmas; and the law of sanctuary. Ina was an active patron of religion and learning. He subdivided the see into two sees—at Sherborne and Winchester, and placed the learned Aldhelm [which see] at the former. Winifred had been selected by him as an envoy to the Archbishop of Canterbury, before he became, under the name of Boniface, the Apostle of Germany. He founded, or was a great benefactor to, several monasteries, which were then the great schools of religion and learning. Glastonbury was rebuilt, Malmesbury founded, Abingdon endowed, Wimborne, Nursling, Tisbury, Waltham, Sherborne, Bradford, and Frome flourished during his reign.

After a great and prosperous reign of thirty-seven years, Ina followed the example of several of the Saxon princes by resigning his throne, and retiring to spend the rest of his life in religious exercises. Not contenting himself with a monastery at home, he went to Rome with his wife Ethelburga, and there lived like a private person for the two or three remaining years of his life. He is said to have founded the English hospital at Rome for the benefit of English pilgrims, and is said to have imposed a tax (Rome scot) of a penny a year on every house in Wessex for the support of these schools. But it is doubtful whether these two acts are truly ascribed to the West Saxon king; they are also attributed, with greater probability, to Offa, King of the Mercians.

INCENSE, a combination of sweet gums, burnt on the altar of incense in the Holy Place of the Temple, in connection with the morning and evening sacrifice. Its symbolical meaning seems to be explained in Rev. v. 8: "Golden vessels full of odours (M. R., incense), which are the prayers of saints;" while Rev. viii. 2 seems to indicate that the incense symbolises something which "is offered with the prayers of all saints upon the golden altar which was before the throne," *i. e.* it symbolises the Intercession of Christ. The use of incense was not continued by the Christian Church, perhaps because it was so largely used in pagan worship as to discredit it. Arnobius (*contra* 'Gent.,' 2), Tertullian ('Apol.,' 30), and Lactantius (i. 20) distinctly state that "Christians do not burn incense," as pagans do. It

gradually, however, came into use in churches. It is mentioned in the Apostolical Canons; and Evagrius (vi. c. 21) says that Chosroes gave golden censers to the church at Constantinople. But the first clear proof of its use at the celebration of the Eucharist is by Gregory the Great in the sixth century.

It was not merely burnt in a standing censer, while the smoke was allowed to ascend heavenward, in accordance with the above symbolism; but in course of time it was placed in a censer suspended from a ring by three chains, so that it could be swung to and fro, thus fanning the fire and raising a cloud of the perfumed smoke. To swing it thus before a thing or person was a token of reverence for the thing or person so censed. It was the custom to cense the Gospels, the celebrant, &c., &c.

At the Reformation the censing of persons and things was forbidden by the Visitation Articles of Cranmer. But its use seems not to have been altogether forbidden, and numerous examples of its post-reformation use are adduced in the 'Hierurgia Anglicana' (see p. xix). For the recent decison against the legality of its use see **Ritual Judgments.**

INCISED SLABS. [*See* **Sepulchral Monuments.**] A common kind of monumental memorial was a slab of stone, very commonly of alabaster, on which the effigy of the deceased was sculptured in bold lines, which were filled in with some black composition; the effigy was often placed under a canopy, accompanied by shields of arms, and was usually enclosed within a border formed of the inscription carried round the margin of the slab. The most ancient example which is known is that of one of the Byttons, Bishops of Wells, of whom one died 1264, the other 1274. There is another of a knight of the same family at Bitton, Somerset, of early fourteenth century; another of Adam de Tranton, 1325, and his widow, at Wyverton, Lincolnshire;* another of Sir John de Wydville;† another of Sir Robert de Malvesyn, at Malvesyn Ridware, Stafford;‡ another very fine one of Sir Johan le Botiler on a coffin-shaped slab at St. Bride's, Glamorganshire,§ of about the middle of the thirteenth century; an ecclesiastic at Morthoe, Devon, probably 1322. They were, however, much more frequently used in the fifteenth and sixteenth centuries. The design and execution of these **incised slabs** is in the same style, but often inferior to that on the brasses. The latter were comparatively portable, and were no doubt made at central manufactories, and sent all over the country; the great alabaster slab could not be so easily transported, and was probably often executed by local artists. Some very fine examples, however, remain. Among the finest are the monuments of Alice Lady Tyrrell (1425),‖ in East Horndon Church, Essex; and of Sir John Cherowin (1441),¶ in Brading Church, Isle of Wight. Others of Sir J. Strelley,¶ in Strelley Church, of a priest,¶ in Ratcliffe-on-Soar, with a whole series of others; of Sir Bryan Stapleton,¶ in Stapleton Church, all in Notts (1551); of John Rowe Vicar,¶ of Aldbourne, Wilts. Morley Church, Derbyshire, contains a very interesting series of late designs, among them Henry Sacheverell, 1639, in the usual Charles I. costume, with a cloak reaching to the knee, and a sword by his side; another on a coffin-shaped stone of his sister Dorothy, a young lady of sixteen, who died the same year, 1639; another of Richard Harper, rector of the church, 1660, a half-length portrait within an oval medallion, the whole design being exactly

* Engraved in Gough's 'Sepulchral Monuments,' I. 89.

† *Ibid.*, II. 282.

‡ Engraved in Shaw's 'History of Staffordshire,' I. Pt. xii.

§ Engraved in Cutts's 'Manual of Sepulchral Slabs,' Pt. xxxii.

‖ Engraved in the 'Transactions of the Essex Archæological Society,' Vol. v. p. 294.

¶ All engraved in the 'Church Builder' for 1875. pp. 99, 29, 33, 147, 149.

like the portraits of the Caroline Divines, with which we are familiar on the frontispieces of their folios. They have usually suffered greatly from the wear and tear to which they have been subjected for three or four centuries, and cannot usually be copied as the brasses so easily are, by the mechanical process of rubbing. The consequence is, that few of them have been engraved, and that a descriptive catalogue of them, and engraved illustrations of them before they became altogether obliterated, are greatly to be desired.

INCORPORATED CHURCH BUILDING SOCIETY. The want of increased Church accommodation for the rapidly growing populations of the great towns in the early part of the present century, led, in the first place, to an appeal to the government on the subject. Mr. J. Bowdler is usually regarded as the organiser of the movement, which resulted in a petition to Lord Liverpool, then at the head of the Government, in which the subscribers state their "extreme alarm at the danger to which the constitution of this country, both in Church and State, is exposed from the want of places of public worship, particularly for persons of the middle and lower classes, in many parts of the United Kingdom, and especially in the metropolis and its neighbourhood.

* * * * *

"To cure this dreadful evil by providing churches or chapels adequate to the wants of the inhabitants is beyond the power of private or parochial contributions. Parliament alone can do it; and we conceive it to be one of its chief duties to provide places of worship for the members of the Established religion," &c. This was signed by a long list of eminent laymen only, among whom are the names of Sir R. H. Inglis, William Wilberforce, Sir T. Ackland, Joshua Watson, Joseph and William Cotton, and many other well-known and honoured names in the various Church works of this century.

The country, however, was suffering from the heavy burdens of the war only recently concluded, and the Government did not think it proper to make an appeal to Parliament at that time. It may be mentioned here that it did appeal to Parliament in 1818 to make a grant of a million for the building new churches in the great towns as a thank-offering on the conclusion of the war, and a subsequent grant of half a million more in 1826, the only sums which the State has contributed to the maintenance or extension of the Church.

The promoters of the movement thereupon called a meeting of the signers of the Petition, at the City of London tavern, on 23rd May, 1817, to receive a report of their proceedings, and to consider whether any plan could be adopted which would tend to promote the object of that memorial. The result of the meeting was, that it was determined to form a society for promoting public worship by providing additional church room, especially for the lower classes. The idea was warmly supported. The Duke of York accepted the office of patron, the Archbishop of Canterbury consented to be president, the Archbishop of York and all the other bishops to be vice-presidents, with twenty-five lay peers and commoners; and a committee was formed consisting of thirty-six members, of whom two-thirds * were to be laymen.

The first meeting of the society thus constituted was held in February, 1818; the amount of funds out of which the society began to make grants at its June meeting in the same year was nearly £50,000.

In 1828 the Government consented to aid the Church by the yearly issue of royal letters on behalf of some of the works of the Church, and this Society was incorporated by Act of Parliament (9 Geo. IV. c. 42) to authorise it to receive part of the proceeds of the collections in churches given in response to the royal letters, and to apply them,

* On the incorporation of the Society in 1828 it was provided that one-half of the committee should be laymen.

together with its other funds, for the objects for which the society had been formed. From 1828 to 1851 the society received the collections under eight royal letters, given usually at intervals of three years, amounting to £257,969. The total sum expended in grants during its existence up to the end of 1885 is £923,603.

The society has exercised a great and beneficial influence on the whole church building and restoration of the century, through the agency of its committee of architects, consisting always of some of the most eminent men of the profession, to whom all plans for building and restoration have been submitted, and according to whose advice the preservation of ancient features in restoration, and sound workmanship and good design in new buildings, have been more or less secured.

The creation of Diocesan Church Building Societies in nearly every diocese has to a great extent superseded the parent society in the ordinary work of church building and restoration; but fields of usefulness are probably still open to it, (1) in the accentuating of the special object of its original formation, viz. to provide "places of public worship, particularly for persons of the middle and lower classes;" and (2) in the energetic promotion of plans for the erection of small chapels in the outlying hamlets of country places, and the mission buildings which are found to be needed for the effectual working of town parishes. For other particulars consult the Annual Reports of the Society, and its quarterly publication, the 'Church Builder,' to be obtained at the office of the Society, 2, Dean's Yard, Westminster.

INCUMBENT, the holder of any benefice.

INDEPENDENTS, or **CONGREGATIONALISTS**. A sect which believes that any body of men who may agree to do so, may form themselves into a Church; that such Church is an *independent* body, which has power to elect its own ministers, settle its own faith, and exercise discipline over its own members, without interference from other Churches.

The first person who gathered a "Church" on these principles was R. Browne, a clergyman in the reign of Elizabeth (about 1580). He formed several congregations in the diocese of Norwich; was arrested and imprisoned, but soon set at liberty, and left England with some of his co-religionists for Zealand. He returned to England, was reconciled to the Church, and died rector of Thorpe church, after forty years' incumbency, in 1630.

But H. Barrow, a barrister, and J. Greenwood, a young clergyman, took up the leadership which Browne had abandoned, and the sect increased rapidly in England. Some of its tenets brought the new sect into collision with the Government. In 1583, Thacker and Copping were executed at Bury St. Edmunds for treasonable language; Burrows, Greenwood, and Perry, were executed in 1593 in London, out of a considerable number who had been arrested; some of these when set at liberty sought refuge in Amsterdam.

H. Jacob, a Kentish clergyman, opened a conventicle at Blackfriars, London, in 1616, which is sometimes considered the first Independent Church in England. He was succeeded by another clergyman, J. Lathrop. In the year 1620 a party of English Independents living at Leyden, organised an emigration to New England, and several of the English Independents joining in the undertaking, a ship, the "Mayflower," was chartered to convey the whole party, one hundred in all, from Plymouth. They sailed August 21, 1620, and arrived in New England, November 11. The incident has caught the imagination of the modern Independents, who have perhaps somewhat exaggerated its political and religious importance.

In the great rebellion the Independents gradually acquired an influence in the army, which at length enabled them to dominate the Presbyterian

Parliament, and to place their leader Cromwell in the Protector's chair. They made use of their power to place Independent ministers in many of the benefices of the Church, who did not scruple to accept the status of ministers of the establishment and to live on tithes. At the Restoration, the number of those who retired from the Church's benefices rather than conform was no doubt greatly swelled by the Independent and Baptist ministers. The result of the secession was the immediate formation of a considerable number of Independent congregations outside the Church; and down to the formal separation of the Wesleyans from the Church, the Independents formed the great bulk of the dissenters. In the early part of the reign of William III. a State paper prepared for the King's information estimated the religious divisions of the population as:—Church people, 4,954,508; Dissenters, 217,152; Papists, 27,712 ('Sir J. Dalrymple's Memoirs,' Appendix to Part II. p. 14). The Independent Declaration of Faith, Church Order, and Discipline is set forth in the Congregational Year-Book for 1871.

The Congregational Union maintains colleges in various parts of England for the education of its ministers.

The London Missionary Society is chiefly supported by it, and the British and Foreign School Society, supported by it and by the Baptists, with large help from Churchmen, aids it in the religious education of the children of the poorer classes.

The principles of Church government held by the Independents, which are the republican ideal applied to Church government, must make the Congregationalists always irreconcilably antagonistic to the Church. The Independents therefore naturally form the main strength of the movement for the disestablishment and disendowment of the Church. Should they succeed in this, their principles would logically lead them to further steps to coerce the Church into the recognition of that religious equality between the denominations which is of the essence of the Congregational idea. That is to say, should the Church and nation again allow the Independents to snatch for awhile the powers of the Government, it is only reasonable to expect a repetition of as strong measures against the Church, as when, under the tyranny of the Commonwealth, the clergy were deprived, imprisoned, and exiled; and the Prayer Book forbidden, under penalties, to be used in public or in private. (Curteis, 'Bampton Lectures.')

INDUCTION, the putting a presentee into actual possession of the benefice to which he is presented. It is the bishop's office to induct, but he generally does it by commission to some neighbouring clergyman, who, acting on his behalf, takes the presentee to the church, places his hand upon the key of the church door, and says, "I induct you into the real and actual possession of the rectory (or vicarage) of ———, with all its profits and appurtenances." Then the new rector or vicar, entering the church, takes possession, and rings one of the bells of the church, either as an act of authority in the church, or as a notice to the parishioners. This ceremony puts the new incumbent into legal possession of his freehold with all that belongs thereto. The incumbent has been previously admitted to the spiritual part of his office by the ceremony of **Institution** [which see].

INDULGENCE originally meant the relaxation, for sufficient reason, by the bishop, of the penance inflicted upon any one, on evidence of his repentance. The mediæval Roman theory on the subject is, that after the remission of the guilt and eternal penalty of sin, there remains a certain amount of pain to be endured as the punishment of the sin either in this world or the next. That the merits of the saints, over and above the holiness necessary to their own salvation, constitute a treasury of merit. That the Church, by its bishops, has the power to apply out

of this treasury of the merits of the saints to atone for the shortcomings of sinners; and this application of so many days' or years' remission of pain thus obtained is called an Indulgence.

The sale of Indulgences on a great scale as a means of raising funds for the rebuilding of St. Peter's at Rome, and the coarse, superstitious addresses of Texel in pressing his wares upon the people in Germany, was one of the immediate causes which stirred up Luther to the open opposition to Rome which led to the great reform movements of the sixteenth century.

INSPIRATION [= inbreathing], the influence of the Holy Spirit upon the human faculties: which may be extraordinary and miraculous, as the inspiration of prophets and apostles, &c.; or ordinary, as in the conveyance of the gifts and graces of the Spirit in the Church. By "gifts" being meant those necessary for special offices, as in the ordination of the clergy; by "graces" the influences necessary to all Christians to growth in faith and holiness. That these "gifts" are believed in by the Church of England is proved by the singing of the Veni Creator over kneeling candidates for ordination, and the words for ordination and consecration, "Receive the Holy Ghost for the work of a priest," or "of a bishop," &c. That these "graces" are believed in is proved by the whole Office for Confirmation, and by many passages of the prayers, *e. g.* by the Collect for the Fifth Sunday after Easter—"Grant that by Thy holy inspiration we may think those things that be good;" and the prayer for the Church Militant, "Beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord." See also the collects for ninth, seventeenth, and nineteenth Sundays after Trinity.

INSPIRATION of Holy Scripture. All Christians are agreed that the Holy Scriptures of the Old and New Testaments are inspired, *i. e.* were written under the influence of the Holy Spirit (2 Tim. iii. 16; 2 Pet. i. 21; iii. 16). The Church has never authoritatively put forth any theory of the mode of inspiration. A theory of inspiration, largely held in the last generation, has been productive of a great number of the "difficulties of the Bible," which afford arguments to unbelievers, and perplex the faithful. It seems desirable to say a few words on the subject.

The inspiration of the Holy Scriptures is supernatural; not only different in degree, but different in kind from the Divine influence which may aid the philosopher, or poet, or inventor. Inspiration is different from revelation: revelation is the making known to a man what, from the nature of the thing made known, or from the circumstances of the man, could not have been known to him, except by special communication from God; inspiration is an influence brought to bear upon a man speaking or writing of things of which he may have some natural knowledge.

The theory of "verbal inspiration," entertained by many pious persons, is that the sacred writers were merely the mechanical writers of actual words put into their minds by the Holy Spirit, and does not leave room for any human element in the Scriptures; whereas there is abundant evidence of the existence of a human element as well as of a Divine element in the Scriptures. The one fact of the difference in "style" between different books is enough to prove the action in them of the mental character of their human authors.

The other theory which has obtained a general reception in the present day is called the "dynamical theory": it suggests that God selected the writer, and put it into his mind to write, and exercised an influence over him during his writing as to the subject matter of his work; perhaps exalted his natural qualities of memory, judgment, eloquence; above all, guarded him from putting on record anything which was erroneous, at least so far as related to the great moral and religious subject of

his writing; though it might leave him no better informed than his contemporaries on questions of science, &c., outside the great subject, and so liable to use language on those outside questions not strictly accurate.

So that there is a strong human element in the Scriptures: at one time the writer simply states in his own way, in his own words, some incident within his own knowledge; at another time what he relates is a direct revelation from heaven; at other times the writing is composed in various degrees of the Divine and human element; but always both elements co-exist in the Scriptures, and at all times the writer is "inspired."

Again, in the transmission of the Holy Scriptures from age to age, God has made the Church, of the earlier and of the later dispensations, the guardian of the Scriptures; and we believe that an over-ruling Providence has watched over the preservation, collection, and transmission of the works; but not to the exclusion of a human element. The operation of this human element is seen in the questions which existed in early times, whether this or that book was rightly included in the canon; and in later times, whether this man or that was the author of one of the books; and at all times, in the various readings which have crept into the text through the carelessness of copyists, and the endeavours of editors to remove those errors.

This full admission of a human element in the writing of the Scriptures, and in their transmission, accounts for those phenomena of human character, and it may be even of human fallibility, which cannot be denied to exist in them, while it leaves unshaken our entire confidence in the Bible, as we have it, as the Inspired Word of God.

INSTITUTION. The presentee to a benefice, after having taken the oaths of allegiance and supremacy and canonical obedience, and subscribed to the Book of Common Prayer and the Thirty-nine Articles, is solemnly instituted by the Bishop, or his Commissary, into "the cure of the souls of the parishioners and the government of the church of the parish" in the following manner: the clerk kneels before the bishop, who reads the words of institution from a written instrument sealed with the episcopal seal, which seal the clerk during the ceremony holds in his hands, and finally receives the document as evidence of his institution.

He is "inducted" into the temporalities of the benefice in the mode described under the title **Induction.**

INTERDICT, a general sentence of lesser excommunication against a number of persons collectively. There is no instance of such a use of ecclesiastical censures until the eleventh century; in the twelfth and thirteenth it was frequently employed by the Roman Court against offenders and opponents. A church or a churchyard might be interdicted because of bloodshed committed in them, and might not be used until they were "reconciled" by the bishop, or under his commission. A community of persons might be interdicted, that is, shut out from Divine services, because some unknown individuals of the community had committed an offence; it was a rough way of interesting the whole community in giving up the offenders, or atoning for the offence. The great instance of interdict in our English history is that which Pope Alexander III. inflicted upon the whole kingdom of England, to coerce King John into the acceptance of Langton as Archbishop. The effect of the sentence was that, with some exceptions, the churches and chapels of the kingdom were closed against the people for the usual daily services, and the usual Sunday masses. Children might be baptised, confirmation administered, Holy Communion given in cases of necessity, the dead buried, but all with "maimed rites," and on the great feasts the services might be performed as usual. The exceptions in this case were that several bishops defied the Interdict, and it was only

partially observed in their dioceses, and that some of the religious orders claimed and exercised the right to continue their ordinary services for their own community, notwithstanding the Interdict. It continued for five years, from 1208 to 1213, to cast a gloom over the land; it was an act of indefensible spiritual tyranny; and the general effect of keeping the people for all that period from the ordinary worship of God and the use of the means of grace must, one would think, have been injurious to religion.

INTROIT. In the ancient office for Holy Communion, and in that of the first book of Edward VI., a psalm or other composition was sung as the clergy were entering the chancel and taking their places before the altar, which was therefore called the *Introitus*, the psalm of *Entry*.

IRVINGITES. This remarkable outcome of the religious revival of the Victorian age began in 1831 in connection with the National Scotch Church, in Regent Square in London, of which the eloquent Rev. Edward Irving was the minister. His assistant minister, the Rev. A. J. Scott, held strongly the belief that the miraculous gifts of the Apostolic age were not exceptional, but part of the inheritance of the Church in all ages. On a visit to Scotland in 1830 he led some pious and enthusiastic people there to embrace his views and to share his expectation of some speedy special outpouring of the Holy Spirit. One of these, Mary Campbell of Fernicarry, while engaged with others in a devotional meeting, began to utter "tongues and prophesyings." Soon after similar phenomena were manifested in a family of the name of Macdonald of Port Glasgow. One of the daughters of the family was supposed to be restored from a dangerous sickness by the prayers of her brother; Mary Campbell also was supposed to be raised up from the brink of death by his instrumentality.

Mr. Cardale, a London solicitor, and two others went down from London to Scotland to inquire into these reports, were convinced of their truth, and after their return, October 30, 1830, devotional meetings were held in London to pray for a special outpouring of the Holy Spirit. In the following April at one of these meetings Mrs. Cardale "spake with tongues and prophesied." Just at this time Mary Campbell (now Mrs. Caird) came up to London as the guest of Irving, and took a prominent part in the subsequent proceedings. In the course of the year other persons manifested the same phenomena. The first *man* who spoke "in the tongue" was Mr. Taplin, who had been a schoolmaster, and he was the first to be formally recognised as a Prophet. Five at least of the Apostles were subsequently called by him, and he took a leading part in the movement. But a more important adherent was Mr. Henry Drummond, the banker, whose adhesion at once gave a prestige to the strange new movement, while his wealth lavishly sustained it. Irving's eloquence attracted crowded congregations, who regarded him as the leader of the movement; but in truth his Life reveals the man of genius, bewildered amidst these supernatural manifestations, which his theory did not allow him to repudiate, but his instinctive good sense led him to distrust, carried along by the movement with painful struggles and misgivings.

Thus gradually a number of persons came to be recognised as Prophets; of these seven formed a council, whose inspired utterances directed the whole movement: these seven were, Mr., Mrs., and Miss Cardale, Mr. and Lady H. Drummond, Mr. Taylor, and Mr. Bayford.

A Mr. Baxter, of Doncaster, here gave a powerful impulse to the development of the movement. Coming up to London, he heard Mr. Taplin and Miss Cardale speaking "in the tongue," and himself catching the infection prophesied with so much power and authority that he soon took a lead and was acknowledged by all as a Prophet

of exceptional gifts. Among other prophecies he declared that "in 1260 days from June 1832 the Lord Jesus would come again in glory, the living saints be caught up to meet Him, and the dead saints raised." He it was who started the idea of a revival of the Order of Apostles, which became the fundamental article of their creed.

Meantime the Presbytery of the Scotch Church in London had brought Irving to trial for his share in these proceedings, pronounced sentence of expulsion on him May 2, 1832, and the doors of his chapel were closed against him by its trustees. His adherents removed to a building in Newman Street, October 24, and it was here a few days after its opening that Mr. Cardale was called by the voice of the Prophets to be the first Apostle; eleven months after Mr. Drummond was called; and the number of twelve was gradually filled up by the end of 1835. The whole number of Apostles then repaired to the house of Mr. H. Drummond, at Albury, in Surrey, where they spent two and a half years, and where the remainder of the system was elaborated, which we briefly sum up as it now stands.

The adherents of this movement look upon it as a new outpouring of the Pentecostal gifts, and a restoration of the decayed and defective organisation of the Church, for the purpose of preparing the Church and the world for the speedy second coming of Christ. They adopt the belief in a conversion and restoration of the Jews to their own land, to become a great agency in the subsequent religious progress. They believe in the Millennium of a thousand years, which will be followed by a great apostasy, and then the end will come.

In the main doctrines of Christianity they appear to be sound and earnest believers. In organisation they have created a new hierarchy of Apostle, Prophet, Evangelist, Pastor. In a fully constituted Church there is a chief pastor, whom they call the Angel; they have an order of Deacons, who assist at Holy Communion and take care of the temporal affairs of the Church, and they teach the duty of paying a tithe of their income to the Church. In ritual they have drawn up a liturgy and offices, chiefly from Eastern sources, they use the ancient ecclesiastical ornaments and vestments, and present a very grand and imposing ceremonial. They imitate all the sacraments and orders of the Church, and have revived the use of unction of the sick.

The erection of a very fine church in Gordon Square, one of the finest modern churches in London, which was opened on Christmas Eve, 1853, by its architectural importance and the beauty of its services, helped to give character to the body to which it belonged.

It is obvious that the whole elaborate and imposing organisation rests upon the foundation of the revived Apostolate. A number of earnest Presbyterians, studying the New Testament for themselves, came to the conclusion that the organisation of the Church is incomplete without an Apostolate; not possessing such an order in the body to which they belonged, they concluded that the order had been allowed by the Church to lapse. Had they been acquainted with sound Church teaching they would have known that the Apostolate did not lapse, but was continued in the bishops of the Church. So that the "revived Apostolate" is simply the setting up of a new rival claimant to the authority which the bishops derive in regular succession from the first Apostolate appointed by Christ Himself. [*See* **Apostolical Succession.**]

Again, the authority of the revived Apostolate rests upon the reality of the Divine inspiration of the Prophets who called them. When the Church is called upon to recognise a new revelation and to accept the rule of a new Apostolate, we are entitled to ask for the credentials of this new dispensation, and they are offered in the

Pentecostal signs of miracle, and tongue, and prophecy.

But when we examine the alleged miracles they are all found to be of the kind which are well known to attend nearly every occasion of "great religious revival," which depend upon the wonderful effect of powerful excitement on the nervous system, and which we cannot for a moment allow to be the sufficient miraculous evidence of a new Divine revelation.

Mary Campbell thought the tongue she spoke might be the language of some tribe of Pacific Islanders. It was declared by learned men that the "tongues" were not (like those of Pentecost) human languages at all. This was then admitted, but it was claimed that they were the "unknown tongues" spoken of in 1 Cor. xiv.; a claim which it might be as difficult to disprove as it is easy to assert; but we have some testimony on the subject which is enough to make us regard all these "unknown tongues" with great suspicion, *e. g.* the Rev. H. McNeile, the late Dean of Ripon, who was then Vicar of Albury, and not unfavourably disposed towards the movement in its infancy, says, "I heard Mr. Taplin, and what I heard was this,—I write it in all seriousness before God, without scoff, sneer, or ridicule, but simply as a *bonâ fide* description of what I heard. It was neither more or less than what is commonly called jargon, uttered *ore rotundo*, and mingled with Latin words, among which I heard more than once, 'Amamini, amaminor.'" That is to say, Mr. Taplin, being an ex-schoolmaster, when he had lost self-control and broken out into an ecstatic utterance, the familiar principal parts of a Latin verb came rolling unconsciously off his tongue, and were accepted as a supernatural "tongue." Rhapsodical utterances which cannot be verified as known languages, "unknown tongues" of so suspicious a character on the face of them, cannot be accepted as sufficient evidence of a new Divine revelation.

Of the prophecies some were vague enough to bear ingenious after-adaptation to events; but some were definite enough to supply a clear test of their inspiration, *e.g.* Mr. Baxter's prophecy that the second advent would happen on July 14, 1832, was not fulfilled; but it was ingeniously explained, and the event was postponed to July 14, 1835; when a large expectant congregation assembled in the church in Gordon Square, and again the prophecy was not fulfilled. The test of prophecy fails, then, as completely as those of miracle and of tongue.

In reading the history of the movement it is not difficult to detect the mixture of fanaticism and imposture which is usual in such movements. Mary Campbell (Mrs. Caird) confessed in a letter to Mr. Story, the pastor of her parish, "her sin and error in calling her own impressions the word of God." Mr. Baxter, the originator of the idea of the new Apostolate, after a few months recognised that he had been under a delusion, and came up to London again to tell Irving and Cardale, "We have all been speaking by a lying spirit, and not by the Spirit of God."

Prophet contradicted Prophet, Cardale saying of the utterances of Taplin that "he had been deluded; the whole being a suggestion of Satan." On another occasion Miss Cardale rebuked Taplin for rebuking Irving, and after some days Taplin admitted that he had spoken this rebuke "by the power of an evil spirit."

Of the twelve Apostles called, one, Mr. Tudor, never went to the sphere of labour allotted to him. Another, Mr. Drew, declined to take up the office; Mr. Mackenzie was appointed in the place of this "Judas," and he after a short time retired from the body. Finally, the duties assigned to these twelve Apostles were that each should go into the country opened to him, and there seal 12,000, and then the end should come. But they did not even go to the countries assigned them; and they are all but one dead; how can they seal them now? An

ingenious explanation is forthcoming; we are told they are sealing them in paradise!

The incredulous world will probably conclude that the failure of the Apostolate ought to seal the failure of one of the most remarkable excrescences of the religious movement of this century.

At present they claim to have 104 places of public worship in England and Wales, and they have scattered adherents in other places who usually attend the services of the Church of England. The whole number of their adherents is probably not large, and, in spite of a recent proselytising effort, is gradually diminishing. ('Life of E. Irving,' 'History and Doctrines of Irvingism,' E. Miller; Article in 'Church Quarterly Review,' 1878, p. 34.)

J

JEWEL, John, Bishop of Salisbury, born 1522, died 1571, was born at Buden, Devonshire, educated at Barnstaple and Merton College, Oxford, scholar (1539) of Corpus Christi, Oxford, Rector of Sunninghill, Berks. On the accession of Edward VI. Jewel joined the party of advanced reformers, and entered into an intimacy with Peter Martyr, then Professor of Divinity at Oxford, whose lectures he used to take down in shorthand. On the accession of Mary, his college deprived him of his fellowship, on the ground of some irregularity in the qualification; but the university elected him public orator. He subscribed the adhesion to the papal doctrine required of him with great reluctance; and finding that, notwithstanding this, he was in danger on account of his opinions, he went into exile to Frankfort, Strasburg, and Zurich. The year after the accession of Elizabeth Jewel returned to England, and his great learning and ability secured him the notice of the authorities. He greatly distinguished himself by a sermon at Paul's Cross, in which he gave a challenge to all the Roman Catholics in the world to produce but one clear and evident testimony out of any father or famous writer who flourished within 600 years after Christ, of the existence of any one of the articles which the Romanists maintain against the Church of England. In the following year, January 21, 1560, he was consecrated Bishop of Salisbury, and in the year after that published his famous 'Apologia Ecclesiæ Anglicanæ'—an apology for the Church of England, which was accepted by the Church of that day as its formal defence in the face of Christendom. It was published with the formal approval of the queen and consent of the bishops, and was ordered by Elizabeth, James, and Charles, and by four successive archbishops, to be placed in all the churches of England and Wales for the instruction of the people. It is the nature of controversies to shift their ground from generation to generation, and the fate of controversial books to become obsolete. Jewel's famous work did great service in its day, and must always have its value, but it does not meet the present state of the controversy between the Churches. He wrote other controversial books and sermons, published with a 'Life' by the Parker Society.

JEWS. Soon after the Norman Conquest Jews settled in England, but their numbers outside London were checked by the regulation that all their dead should be buried in their graveyard there. When this restriction was removed in 1177 they spread into many of the principal towns. They lived together, and had their synagogue, in a quarter which was called the Jewry. Both male and female Jews over the age of seven were required to wear a yellow badge on the breast of their gown. The Canon Law which forbade Christians to lend money at interest threw the lucrative occupation of dealing in money into their hands. The kings protected them. A Jewish Exchequer was organized, with two justices appointed by the king. Every loan was required to be enrolled in the Jewish Exchequer, on pain of forfeiture of the sum lent. The sheriffs

had authority to distrain for debts to the Jews. On the other hand, when a subsidy was required from the rest of the kingdom an impost was laid upon the Jews, which their own officers apportioned among them.

Their religion and their usury made them objects of suspicion and hatred, increased by the popular belief that they stole and crucified Christian children at their Passovers, and from time to time the fury of the mob of the towns broke out in acts of massacre and plunder.

In 1233 King Henry III. built and endowed a house in London for converted Jews. In 1251 a cause of scandal to Christians was met by a law forbidding Jews to eat meat on Fridays and in Lent.

Jews were not naturally subject to the "Courts Christian," but in 1257 a law was made compelling a Jew to answer before the ecclesiastical courts on pain of interdiction from commerce, from bargains, and from the communion of the faithful.

In 1290 they were banished the realm, with leave to carry away their movable property, but their lands and houses were forfeited to the Crown. Oliver Cromwell, as Lord Protector, allowed the Jews to return to England on certain conditions.

It was not till 1845 that an Act of Parliament enabled Jews to hold municipal offices, and not till 1858 that they were by a resolution of the House of Commons allowed to sit in Parliament.

JURISDICTION. In general the word means lawful authority, and power to enforce the sentence of lawful authority. Ecclesiastical jurisdiction means the lawful authority of the Church, and power to enforce its sentences.

This ecclesiastical jurisdiction divides itself into two distinct portions. (1) The spiritual jurisdiction which is inherent in bishops and priests of Christ's Church, delegated to them by Christ, the Head of the Church, as may be established out of Holy Scripture, and regulated by the canons of the Church. The obedience of members of the Church to this jurisdiction is voluntary, and in theory the only modes of enforcing it are by spiritual censures, as admonition and excommunication. But in practice the Church imposes certain penances, which, in fact, amount to punishments, personal and pecuniary, and which are submitted to by the penitent rather than incur the heavier sentence of excommunication. (2) Is the coercive jurisdiction which the Government of a country confers upon the Church in that country. A Christian Government recognises the duty of aiding the Church in its work of conducting the Divine worship, and promoting the godliness of the people. It also recognises in the Church a valuable ally in the maintenance of peace and order, and the promotion of virtue, industry, and prosperity. Therefore the State lends the assistance of the temporal power to carry out the sentences of the rulers of the Church, or gives the rulers of the Church authority to carry out its own sentences by force. This constitutes the coercive jurisdiction of the Church.

It is clearly in the province of the State to set limits to the jurisdiction which it may think proper to confer on the Church, and to decide by what agency it shall be carried out, and to maintain a supervision over its proper exercise. And in the history of the Church of England, the extent of jurisdiction conferred, and the mode of exercising it, has been modified from time to time, and perhaps needs at this time a new revision. [*See* **Royal Supremacy, Ecclesiastical Courts.**]

JUXON, William, Archbishop, born 1582, died 1663; was born at Chichester; educated at St. John's College, Oxford, where he took a fellowship, 1598; Vicar of St. Giles, Oxford, and Rector of Somerton, 1614; in 1621 was chosen president of his college, after which he rose rapidly, by the influence of Laud, to be successively Dean of Worcester, Clerk of the Closet, Bishop of Hereford, Dean of the Chapels Royal, and 1633

Bishop of London. His amiable temper and benevolence made him a general favourite; while his ability led Laud to appoint him to the office of Lord High Treasurer in 1625, which great office of State he held till 1641, with general approval of his conduct in it. He remained firm in his loyalty to King Charles, by whom he was frequently consulted; was in attendance upon him at the treaty in the Isle of Wight, and during his trial, and upon the scaffold. On the abolition of the Episcopate by Parliament, Juxon retired to his own estate at Little Compton, Gloucestershire, where he lived through the Commonwealth unmolested. At the Restoration the universal opinion marked him out for the See of Canterbury, to which he was appointed, 1660. During the short time he held the see he was a great benefactor to it. He died June 4, 1663. One of the last of the long line of statesman bishops.

K

KEN, Thomas, Bishop of Bath and Wells (deprived), born 1637, died 1711; was born at Little Berkhampstead, Herts, his father being an attorney, of an ancient Somersetshire family; was educated at Winchester and New College, Oxford; took his B.A. 1661, and M.A. 1664. The date of his ordination is uncertain. In 1663 he was presented to Little Easton Rectory, Essex; 1666 he was elected a fellow of Winchester, and was appointed his chaplain by Morley, Bishop of Winchester, and resigned Easton; 1667 was Rector of Brighstone, Isle of Wight, which he resigned two years after, being made Prebendary of Winchester, and Rector of Wodhay, 1669, which latter he resigned in 1672. It was about this time that he wrote his 'Manual of Prayers' for Winchester scholars. The three hymns for morning, evening, and midnight, by which he is best known, were first published in an edition of the 'Manual' in 1700.

In 1675 Ken made a tour through France and Italy. In 1679 he was appointed chaplain at the Hague to the Princess Mary, wife of William Prince of Orange, a position of great delicacy and difficulty, for which his gentle, amiable nature, apostolic simplicity, integrity, and firmness well fitted him. On his return in 1680 he was appointed chaplain to the king. It was now the incident occurred which is always quoted as illustrative of his fearless maintenance of right. On one of Charles II.'s visits to Winchester, the king was about to make a considerable stay in the city, where he proposed to build himself a palace; he was lodged at the deanery, and the principal courtiers were lodged in others of the best houses of the town. Among others the royal "harbinger" selected the prebendal house of Dr. Ken for Nell Gwynne's residence; but Ken refused to allow her the use of his house, declaring that a woman of ill-repute ought not to be endured in the house of a clergyman, especially of the king's chaplain. It is to the honour of Charles that, thoroughly vicious as he was, he could admire the holy severity of a man like Ken, who gained rather than lost favour by his boldness. In 1683 he went as chaplain of the fleet which Lord Dartmouth took to Tangiers, where the infamous Kirke was governor, to destroy the fortifications, withdraw the garrison and English residents, and abandon the place. In the year after his return he lost by death his brother-in-law, Izaac Walton, the author of the 'Complete Angler,' and Bishop Morley, his patron and friend. The translation of Dr. Mews from Bath and Wells to Winchester in Morley's place left the former see vacant. When candidates for this vacancy were being suggested to the king, he replied at length, "Where is the good little man who refused to give poor Nell a lodging? let him have it." He was consecrated January 25, 1685. Instead of the costly dinner which it was customary for a new bishop to give, he gave the cost of it in the way indicated in this entry in

the list of subscribers to the rebuilding of St. Paul's Cathedral, lately destroyed in the great fire, January 23, 1684-5:—"Dr. Thomas Ken, Lord Bishop of Bath and Wells, in lieu of his consecration dinner and gloves, £100" (equivalent to about £400 or £500 now). On that same Sunday of Ken's consecration, in the evening, this is the scene at Court which Evelyn in his 'Diary' describes: "I can never forget the inexpressible luxury and profaneness, gaming and dissoluteness, and, as it were, total forgetfulness of God (it being Sunday evening), which I was witness of—the king sitting and toying with his concubines, Portsmouth, Cleveland, and Mazarine, &c., a French boy singing love-songs in that glorious gallery, whilst about twenty of the great courtiers and other dissolute persons were at basset round a large table, a bank of at least £2000 in gold before them. Six days after all was in the dust." Within the week the king was suddenly seized with his mortal sickness. "Archbishop Sancroft and the Bishops of London and Ely were present, but more especially Dr. Ken, Bishop of Bath and Wells," who "gave a close attendance by the royal bed without any intermission at least for three whole days and nights, watching at proper intervals to suggest pious and proper thoughts, and ejaculations on so serious an occasion." (Evelyn.) Bishop Burnet ('History of his own Times') says Ken applied himself much to awakening the king's conscience. "He spoke with great elevation, both of thought and expression, like a man inspired, as those who were present told me. He resumed the matter often, and pronounced many short ejaculations and prayers, which affected all that were present, except him that was the most concerned, who seemed to take no notice of him, and made no answers to him. He pressed the king six or seven times to take the Sacrament, but the king always declined it, saying he was very weak. A table with the elements upon it, ready to be consecrated, was brought into the room, which occasioned a report to be then spread about that he had received it."

On the refusal of the bishops to order the reading in the churches of James II.'s illegal Declaration of Indulgence, Ken was one of the seven who signed the petition to the king, and were committed to the Tower. But he was also one of those who, when William and Mary were declared sovereigns by the Convention Parliament, declined to take the oath of allegiance to them, on the ground that they had already taken that oath to James II.; and, so long as he claimed their allegiance, although willing to accept William and Mary as sovereigns *de facto*, they did not feel at liberty to take the oath to any other. For this he, together with the other nonjurors, was deprived of his see; thus creating the new difficulty, whether, while he lived and maintained his claim to the see, any other could be lawful bishop of his diocese.

Before quitting he took leave of the people in the cathedral, from his pastoral chair, and also in the Market Square, publicly asserting his canonical right, professing that he esteemed himself the canonical bishop of the diocese, and that he should be ready on all occasions to perform his pastoral duties.

The see was offered to Dr. Beveridge, who refused it on the ground that he was not satisfied that the see was canonically vacant. Next it was offered to Dr. Kidder, who was very reluctant to accept it. He did not agree with Beveridge in thinking it unlawful, but knew very well that he should be able to do less good if he came into a bishopric "void by deprivation;" but at last he accepted. Viscount Wymouth, a former college friend, offered the ejected bishop a home in his house of Long Leat, where he spent the remaining twenty years of his uneventful but saintly and honoured life, and solaced himself with study, prayer, and meditation, with poetry, and the converse of friends. While acting with self-sacrificing fidelity to what he esteemed

to be the claims of conscience and duty, Ken kept his soul free from the bitterness which is perhaps the special temptation of suffering for conscience sake. He found no fault with others whose consciences allowed them to take the oaths which he refused. He did nothing to hinder his successor in his see, or to alienate his clergy from him. He did not concur with Sancroft and the other non-juring bishops and clergy, who declared the conforming bishops and clergy to be in schism; and steadfastly declined to countenance the perpetuation of a separation by the consecration and ordination of bishops and priests in the non-juring succession.

On the accession of Queen Anne, she was desirous of restoring Ken to his diocese by the translation of Kidder to a vacancy, but Ken declined. On the sudden death of Kidder, 26 November, 1703, the offer of his restoration was again made to Ken; but he again declined, and formally resigned the see in favour of his friend Hooper, who was consecrated as his successor.

Lastly, being the only surviving non-juring bishop, he declared strongly against the perpetuation of the schism, and on his recommendation Nelson, Dodwell, and other leading men among the non-jurors went to Church with their families on the first Sunday in Lent, 1710.

On the 19th of March, 1711, after a severe illness, feeling that his end was come, he himself put on his shroud, and so peacefully died. He was buried, as he had desired, "in the churchyard of the nearest parish within his diocese, under the east window of the chancel, just at sun-rising, without any manner of pomp or ceremony besides that of the order for burial in the Liturgy of the Church of England," "being carried to the grave by the six poorest men in the parish." In the will in which he gave these directions for his burial, he also left a declaration of his faith. "As for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West; more particularly I die in the Communion of the Church of England as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the cross."

A man of cheerful and even facetious temper, of poetic turn of mind, of primitive piety, of apostolic boldness, deserving the canonisation which the general voice of the Church has given him as the "Saintly Ken."

L

LAITY (from λαὸς = *the people*), the word used from very early times to distinguish the members of the Church who are not in Orders, as the word Clergy distinguishes those who are in Orders; so that the whole body of the Church is made up of clergy and laity. The terms by which the laity are called in the New Testament are "the brethren," "the faithful," and "the saints"—words which, perhaps, better express the idea of the spiritual and sacred character of the lay members of the Church and Body of Christ, as compared with those who are outside that Divine institution. For it must always be borne in mind that it is the Church as a whole which is the Body of Christ; that the Spirit dwells in this Body as a whole, and in every member of it; that the Church as a whole is a "chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter ii. 9); "an holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ" (1 Peter ii. 5); that we have all in a sense been made "kings and priests unto God in His Church" (Rev. i. 6); that the clergy are the organs through which this Body acts towards God, the mouth through which it speaks, the hands by which it ministers. This "priesthood of the laity" has always been recognised in the Church; though the Church exercises its sacerdotal functions through the clergy, it has always been understood that the whole body takes

part in them. The alternate singing of the Psalms in the daily service, which are the essential part of that service, and the "Amens" of the Eucharistic office, are formal provisions for the exercise of these functions on the part of the laity.

LAMBETH CONFERENCE. [*See* **Pan-Anglican Synods.**]

LANFRANC, Archbishop of Canterbury, born 1005, died 1089, was born at Pavia, his father, Harbald, being of "senatorial rank," *i. e.* probably one of the magistrates or governing body of the city. He studied in the university of his native city, which at that time was the most famous school of law in Europe, and subsequently practised in its courts, and gained a high reputation as an advocate. It was probably some political revolution which caused him to abandon Pavia, and to seek his fortune in Normandy. About 1039 he opened school at Avranches, and the learning, eloquence, and fame of the Lombard teacher soon attracted a crowd of pupils. Here one of those spiritual crises occurred to him which sometimes alter a man's whole character and life, and which led him to resolve to forsake the world and undertake the monastic life. Without notice to any one, he left his pupils behind, and set off across the country towards the monastery of Ouche, which he had learnt was one of the strictest of the religious houses of Normandy. On the way, however, he was robbed, stripped, and bound to a tree; when released by some passing travellers, he betook himself to the neighbouring monastery of Bec. This had been lately founded by Herluin, a noble by birth, who, seized with the desire of an ascetic life, and finding no monastery whose life was sufficiently austere, had retired to his own estate, and there in the seclusion of a little valley, watered by the Reise, had built a few rude buildings, and gathered a few followers, over whom he ruled as abbot, under a simple but severely ascetic rule. Lanfranc found here the seclusion and severity of which he was in search, and became one of Herluin's monks. They were apparently ill-suited to one another; for while Lanfranc was one of the great scholars of his time, Herluin was unable to read and write; but in reality they did suit one another. Herluin admired the talent of his learned and eloquent monk, and Lanfranc appreciated the noble simplicity and piety of his abbot; moreover, Herluin possessed a knowledge of Scripture which Lanfranc apparently lacked, and the spiritual experience and the power of guiding the spiritual life of others, which was what the new convert especially desired. So the Lombard scholar continued for three years in the seclusion of Bec, leading a life of ascetic piety. But his fame could not long be hid, and again crowds of scholars resorted to him. Herluin consented to the conversion of his secluded retreat into a great school; the buildings were enlarged to accommodate the newcomers, and the humble abbey in time became one of the most famous of the monasteries of Western Europe.

While Prior of Bec he became involved in a controversy with Berengarius, an old friend and fellow student, on the subject which was then agitating the minds of scholars, on the *mode* of the presence of Christ in the Sacrament of the Eucharist, Lanfranc taking the view which was then beginning to prevail, and which was ultimately known under the name of Transubstantiation. He also became involved in controversy on the legality of the marriage which William, Duke of Normandy, had lately contracted with Matilda, daughter of the Earl of Flanders (1053), who was related to him within the degrees prohibited by the Church of Rome. After an ineffectual attempt to win over the learned Prior of Bec to his side, William ordered him to leave his dominions; but on his journey to Rouen, the prior accidentally met the duke. A conversation ensued; Lanfranc seems to have pointed out to William the wisdom of seeking a dispensation from Rome

rather than quarrelling with the Church, and William at once commissioned the learned doctor of law to proceed to Rome and solicit the dispensation. Lanfranc succeeded in his errand, and obtained the dispensation, on condition that William and Matilda should build two monasteries and four hospitals. The two monasteries were built at Caen, one for monks, the other for nuns, and their churches still remain. As soon as the Monastery of St. Stephen, for monks, was completed, the duke desired Lanfranc to take the office of its abbot, and the duty of acting as tutor to his children. Here he organised his convent, and established his school, and wrote books, and grew in reputation. In the year 1067, after the Conquest, Lanfranc was elected to the vacant Archbishopric of Rouen, but persistently refused to accept the office. In 1070, on the deposition of Stigand, William desired to make Lanfranc Archbishop of Canterbury; again he refused, and persisted in his refusal, against the urgency of the Queen Matilda, and of his old abbot, Herluin of Bec, but yielded at last to the injunctions of the Pope, Alexander II., who had been his own pupil.

Having accepted the office of its archbishop, he set himself to put in order the affairs of the distracted English Church, a task for which he proved himself well qualified. Though he had made his reputation as a scholar, he was pre-eminently a man of strong sense and practical ability. Though an Italian, he was not of the party which at that time, under the powerful influence of Hildebrand, was endeavouring to extend the power of the papacy over both mitre and crown. He recognised indeed, with the whole Church of Normandy, a visitatorial right in the Roman bishop as Patriarch of the West; but he was heartily with William in the laws which he made for the limitation of the papal authority in his new kingdom. The history of the changes effected in the Church at this time is narrated elsewhere. [*See* **Mediæval Period** of Church History.]

Lanfranc found his own cathedral in ruins from the effect of a fire three years before his consecration, and rebuilt it with considerable magnificence; he also converted the capitular body of canons into a convent of Benedictine monks, the dean and majority of the canons concurring in the change. He gave his new convent a rule, which was little more than the Benedictine rule, with certain modifications to adapt it to the special case of a metropolitan Church, which is still extant among his works.

On the death of William (1087) the archbishop continued to have the same influence in the counsels of his son and successor; but he did not live much longer to exercise this beneficial influence. He died in his new monastery at Canterbury on 24th May, 1089, having deserved well of his sovereign, and of the Church, and of the realm of England.

'Opera Lanfranc,' edited by Dr. Giles; 'Life of Lanfranc,' by Dean Church; Dean Hook's 'Lives of the Archbishops.'

LANGTON, Stephen, Cardinal, died 1228, was an Englishman, but the place and date of his birth are not known; was educated in the schools of Paris, where he became famous as a scholar; held two prebends, one in Notre Dame, Paris, the other in York Cathedral; and was Rector Scholarum —a position corresponding with that of vice-chancellor—in Paris. Pope Innocent III., who had been his fellow-student and friend at Paris, on his own election to the papacy, gave Langton an appointment in his household, and (1206) raised him to the cardinalate. On the death of Hubert, Archbishop of Canterbury (1205), a disputed election to the vacancy occurred: a party of the monks hastily and secretly elected their sub-prior, Reginald, enthroned him, and sent him off at once to Rome to obtain his confirmation; but King John desired to promote one of his chief councillors, John de Grey, Bishop of Norwich, and recommended him to

the chapter. He was regularly elected without opposition, enthroned, invested with the temporalities of the see, and Elias of Brantfred was sent to Rome to obtain his confirmation. Thirdly, the bishops of the province, who claimed a right of election with the chapter, also sent a deputation to Rome to dispute both elections. Innocent took advantage of the opportunity to take the appointment into his own hands. He set aside all three elections as invalid, commanded the monks of Canterbury who were present to proceed to a new election in his presence, and, further, he commanded them to elect Langton. They raised objections, which he overruled; pleaded that they had taken oaths not to accept any other, from which he at once absolved them; finally, he threatened them with the censures of the Church, and they obeyed (Dec. 1206), and Langton was elected.

Innocent tried to recommend his nominee to the king in a conciliatory letter, to which John replied with spirit, denouncing the refusal to confirm the Bishop of Norwich as unjust, and the nomination of Langton as an audacious encroachment on the rights of his crown, and the liberties of the Church and nation; threatening to restrain his subjects from appealing to Rome, and to prevent the wealth of the kingdom from enriching the papal treasury. The pope replied with haughty insolence, and proceeded to consecrate Langton at Viterbo, 17th June, 1207. The king banished the monks of Canterbury; seized their property and the revenues of the see; and called upon their rivals, the monks of St. Augustine, Canterbury, to take up the duties of the cathedral chapter. The pope retorted with one of the most terrible weapons in his spiritual armoury, he threatened to place the kingdom under interdict. John rejoined that if his clergy obeyed the interdict he would banish the whole body and confiscate their goods, and that if he found any of the Roman clergy in his dominions he would send them back to Rome with their eyes plucked out and their noses slit. On the 23rd of March three English bishops, whom the pope had commissioned, proclaimed the interdict and fled for their lives; and the king immediately sequestrated the property of all the clergy who should obey the sentence. It was only partially obeyed. Three bishops—Winchester, Durham, and Norwich—disregarded the interdict, and many other individual clergymen; and even where the interdict was observed, in the monasteries people could attend service on the Sundays; marriages and churchings were allowed, but only at the church door; sermons, but only in the open air. Children might be baptised; but the Holy Communion administered only to the dying. John opened negotiations with the pope, but refused the conditions offered, and the pope threatened to excommunicate him. The barons and people stood by the king in the quarrel, but his own conduct gradually alienated them; he outraged the nobles by his licentious intrigues in their families, and alienated the clergy by tyranny and exactions. He was condemned by the Court of France as guilty of the murder of his nephew, Prince Arthur, and his dukedom of Normandy was seized by the suzerain king. The pope at length pronounced the King of England to be deposed, and proclaimed a crusade, under the command of the King of France, to execute the sentence. The barons and people again rallied round the king, on the threat of a French invasion, and mustered an army of 60,000 men on Barham Downs. But instead of fighting France, John made his submission to the pope. On the 15th May the king met Pandulf, the legate, at Dover, and there surrendered crown and kingdom to the papal see; and on consenting to pay homage and tribute, received them back as the pope's vassal. The king's surrender involved his acceptance of Langton as archbishop. The archbishop met the king at Winchester, where he absolved him, and celebrated the Eucharist there

in spite of the interdict; it was not till 1214 that the interdict was removed, after having lasted six years, three months, and fourteen days.

In order to understand the action of Langton in the establishment of the liberties of England, it is necessary to remember that hitherto the king had governed by the advice and aid of a council, consisting of certain prelates and barons; that there was no regular army; every baron, and every prelate also, had his own following of knights and armed men. The king had the largest following of them all, and a right besides to summon his barons and prelates to take the field in certain contingencies. So that while the king was more powerful than the greatest of his barons, yet a combination of powerful barons was more powerful than the king. It was Langton who, in the very year that he came into England, organised the barons and prelates into a political party, to resist the tyranny of the king, and to compel him to sign the Great Charter, by which the liberties of the people were formally secured. At a meeting held at St. Paul's, London, Aug. 1213, the archbishop read to the nobles the charter of liberties granted by Henry I. at his coronation, and confirmed by Henry II., which was in effect a declaration of the old English liberties, as opposed to the arbitrary rights of conquest which the Conqueror and Rufus had exercised. This it was determined by the assembly to make the foundation of their claims; and the prelates and barons took oath to stand by one another. The pope now tried to support the king against his nobles. The king tried, by taking the cross, to invest himself with the immunities of a crusader; he enlisted foreign mercenaries. But he found himself deserted by all but his habitual courtiers. The barons mustered their forces and marched on London, where the citizens sympathised with them, and at length compelled the king at Runnymede, on 15th June, 1215, to sign the Great Charter, which established the ancient liberties of the people under the later Saxon kings, together with such new securities as late usurpations had made necessary. The charter sets forth that the Church of England shall have all her rights and liberties without diminution or disturbance, and the freedom of electing bishops is recognised as the most necessary and fundamental privilege of the Church of England. Langton was censured and suspended by the pope for the part which he had taken in the matter. He notwithstanding went to Rome, and attended the Fourth Lateran Council, in which, among other things, the doctrine of transubstantiation was for the first time synodically authorised, and confession was made generally obligatory.

On the death of John, Langton returned to England (1218). Soon after his return the young king solemnly confirmed the *Magna Charta*, to which (notwithstanding the pope's condemnation of the charter) Langton affixed his seal. On 17th May, 1220, Henry III. was a second time crowned and anointed by Langton, who thereby sanctioned the setting aside of Eleanor of Brittany, who was the direct heir to the throne.

In 1222 Langton held a Council at Osney, near Oxford, from which we learn that many of the secular clergy still persisted in having wives, since canons 28 and 30 threaten them with excommunication and deprivation for this offence against former canons. This council also condemned to be burnt a deacon who had apostatised to Judaism in order to marry a Jewess: the only capital condemnation for heresy which we read of till the passing of the Act *de heretico comburendo* in A.D. 1400.

The Dominican and Franciscan Orders were introduced into England in Langton's episcopate,—the former in 1221, the latter in 1224,—and were authorised to preach in his province.

After the death of John, Langton seems to have played no important part in politics, and his episcopate was

uneventful. He died 9th July, 1228, and was buried in his cathedral.

LATIMER, Hugh, Bishop of Worcester, martyr; born 1470, died 16th Oct., 1555; was the son of a tenant-farmer at Thurcaston in Leicestershire, educated at a grammar-school, and at Cambridge, where he took priest's orders. He was at first a zealous opponent of the "new learning," but being converted by Bilney to the principles of the Reformation, made himself conspicuous for the zeal with which he propagated them in the university; his talent as a popular preacher giving him a considerable influence. At length the Bishop of Ely, as visitor of the university, silenced Latimer; but Dr. Barnes, the Prior of the house of Austin Friars in Cambridge, which was exempt from episcopal jurisdiction, allowed him to preach there, where crowds assembled to hear him. Bilney, Latimer, and others were cited before the Court of Heresy, which Wolsey had established. Bilney recanted, submitted to penance, and was pardoned; the rest were dismissed. Bilney retired to Norfolk, and Latimer remained the popular leader of the reforming party in Cambridge. He preached several times before the king at Windsor, and was favourably noticed by him. On the issue of the royal proclamation, directed against Tyndal's New Testament, forbidding the use of the Bible in English, Latimer had the courage to write a letter of remonstrance to the king, which the king received with thanks for his well-intended advice. When Dr. Butt, the king's physician, came to Cambridge to promote the acknowledgment of the royal supremacy, he found Latimer forward to use his influence with his friends in that direction, and when he returned to Court took Latimer with him. Cromwell soon gave him a benefice, West Kington, Wilts, to which Latimer at once repaired, notwithstanding the remonstrances of his worldly-wise friend, and gave himself to his duties. His popular style of preaching made him a great favourite in Wilts, and he was invited to preach in neighbouring places, and in Bristol, advocating the principles of the rising reformation. For the opinions thus put forth he was cited (1532) to appear before the Archbishop's Court; he appealed to the king, who referred his case to Convocation. He submitted to the censure of that body, acknowledging that he had "erred not only in discretion, but in doctrine," though the errors are not set out particularly, was absolved, and, at the king's request, taken into favour again. Soon after Latimer was preferred by the king to the See of Worcester, and administered his diocese with great diligence. At the Convocation of 1536 Latimer was nominated by Archbishop Cranmer to preach the opening sermon. In 1539 he was again summoned to Parliament and Convocation, and preached a sermon before the Court against the abuses in the Church; he was accused to the king of preaching sedition, but his explanations were accepted. On the passing by this Parliament of the Act of Six Articles, Latimer resigned his bishopric, and retired into the country; but returning to London, he was sent to the Tower, where he passed the six remaining years of King Henry's reign. On the accession of Edward VI. his restoration to his see was pressed upon him, but he declined it on account of his age, and accepted Cranmer's invitation to take up his abode at Lambeth; where he lived a retired life, chiefly employed in hearing the complaints and redressing the wrongs of the poor people, of whom he had daily a crowded levee. He assisted in composing the first book of 'Homilies,' and preached the Lent sermons before the king for the first three years of his reign. After the death of the Duke of Somerset, and the Duke of Northumberland's accession to the chief conduct of the Government, Latimer retired to the country, and made use of the king's license as a general preacher in those parts where he thought his services most likely to be useful. On the accession of Mary

Latimer was cited before the Council, and was sent to the Tower, with Cranmer and Ridley. In his examination he did not display the learning of Ridley and Cranmer, which indeed he did not possess, but contented himself with plain answers to the questions put to him, and resigned himself to the fate which he foresaw awaited him. He was burnt with Ridley at Oxford, 16th Oct., 1555. When tied to the stake he addressed to his companion the famous encouragement: "Be of good cheer, brother, we shall this day kindle such a torch in England as I trust in God shall never be extinguished."

His is a character which attracts liking: a simple, honest, pious, impulsive man; not learned, not skilful in affairs; a popular preacher, colloquial, impassioned, full of homely illustrations and quaint sayings, not free from coarseness; it was the style of preaching of the friars, used on the side of the Reformation, to which no doubt it rendered services important enough to entitle Latimer to the distinction of being one of its chief promoters. His sermons have been often published and are worth reading, not only as sermons, but also for the light they throw on the manners and morals of the time.

LATITUDINARIANISM is a phase of thought, rather than a school of opinion, which favours a wide comprehensiveness in the Church, disliking theological tests, thinking forms of government unimportant, caring chiefly for morality of life. Pope defines it in his famous lines—

> "For forms and creeds let senseless bigots fight,
> He can't be wrong whose life is in the right."

A phrase which begs the question that a man's life can be in the right except on the basis of true religion. A greatly admired writer of the present generation would have extended this comprehension of the Church to "all who profess and call themselves Christians," which would include all heretics of past and present times. Of all the phases of thought through which the popular mind is passing in the present day this is perhaps one of the most dangerous to the truth. The average preaching of the Clergy is so deficient in systematic teaching; the average English mind is so averse from what seem to it to be theological subtleties; there seems so much breadth of view, and largeness of heart, and kindliness of spirit in this Latitudinarianism, that it has a great attraction for many minds, and almost threatens to crystallise into a definite school of thought under the specious name of "our common Christianity." But when we have laid aside, one after another, the doctrines which divide one section of Christians from another, and have arrived at last at the basis on which all agree, then we find that the resultant "common Christianity" is a form of Christianity which every section of Christians would repudiate.

In seeking, at various crises of its history, for tenable standards of comprehension, the Church of England has found itself again and again driven back and back, and compelled at last to take its stand upon the Holy Scriptures, the Creeds, the General Councils of the undivided Church, and the consensus of the ancient Fathers. Amidst the actual strife of sects there is no good in crying peace where there is no peace; and if peace could be obtained among them, even peace must not be purchased at the price of truth.

LAUD, Wm., Archbishop of Canterbury, born 7th Oct., 1573, died 1645; born of a wealthy family engaged in trade at Reading, *i.e.* his father was a clothier, his mother was the sister of Sir Wm. Webb, Lord Mayor of London in 1591. Was educated in the free school of his native town, and at sixteen years of age sent to St. John's College, Oxford, where his tutor, Dr. Buckeridge, afterwards president of his college, and afterwards Bishop of Rochester and of Ely, was one of those who maintained the doctrines of the Reformation against puritan as well as against papist attacks.

He was made fellow of his college in 1593, took his degree of B.A. in 1594, M.A. in 1598, and was at once made tutor in his college. In 1600 he was ordained, and the Bishop of Rochester (Oxford being vacant), who ordained him, remarked that his reading had not been limited to the divines then in fashion, but that his theology had been built upon "the noble foundation of the Fathers, the Councils, and the ecclesiastical historians." Holding such opinions, the clever, rising young tutor was a marked man in the university. For the prevailing theology was strongly Calvinistic, and the chief authorities firm upholders of the puritan party.

The theory of Calvinistic predestination was held as an essential point of a true creed; the efficacy of the Sacraments was disputed; the very existence of a visible Church during the Middle Ages was denied — unless indeed it existed in the Waldenses and other such bodies, who (such were the exigencies of the argument) were supposed to have existed continuously from Apostolic times; the Church of England was regarded as one of these bodies, which sprang into existence in the period of the Reformation.

The leader of the puritan party in the university was Dr. Abbot, Master of University College, and afterwards Archbishop of Canterbury, who in a book on the subject had endeavoured to trace a continuous visible Church through the Berengarians, Albigenses, Wiclifites, and Hussites, down to the Reformation. He was especially angry with this young tutor of St. John's, who, in sermons before the university and in other ways, ventured boldly to impugn the popular beliefs, and to revive the doctrines of the earlier phase of the English Reformation. But, in truth, there was a growing reaction in the university against the Calvinism which had so long predominated. Laud's learning, ability, and zeal put him at the head of this reaction; he had a considerable and increasing force of opinion behind him; and party feeling ran high.

In this period of his life he committed the act which has always been the great blot on his memory. In 1603 he had been appointed by the Earl of Devonshire as his chaplain. The earl had had a criminal intrigue with the Lady Penelope Devereux, who in consequence had been divorced by her husband, Lord Rich. The earl desired to marry the lady, and sought to obtain an Act of Parliament to enable him to do so, but the bill was successfully opposed.

The earl in 1605 asked his chaplain to perform the marriage ceremony between them, though it could have no legal force; and Laud unhappily consented to do so. He afterwards bitterly repented of his error, and kept the anniversary of the marriage as a day of fasting and penitence.

In 1607 he was presented to the Vicarage of Stanford, Leicester, in the following year obtained the advowson of North Kilworth, in the same county, and in the same year took his degree of D.D. Through Neile, Bishop of Rochester, who had taken him as his chaplain, he was introduced into notice at Court, and preached before the king. In order to be nearer his patron, he exchanged Kilworth for West Tilbury in Essex; and soon afterwards the bishop gave him Cuckstone, in Kent, upon which he resigned his fellowship and settled at Cuckstone. "Laud's invariable practice when invested with these livings was to furnish the churches, put the parsonage houses into thorough repair, and to grant to twelve poor people a constant allowance out of the income of the benefice" (Hook, vi. 15).

In 1610, the presidency of his college being vacant by the promotion of Dr. Buckeridge to the See of Rochester, Laud seemed, for his learning and abilities, to be the fittest of the fellows for the vacant post; but Abbot, now archbishop elect, endeavoured to obtain the interference of the chancellor of the

university and of the king to prevent his election. Laud was a papist* at heart, he asserted, and his appointment to a place of such dignity and influence would be to the great detriment of religion. The attempt was, however, ineffectual, and Laud received a majority of the votes of the fellows; but thereupon one of the fellows seized the paper containing the scrutiny and tore it in pieces; and another attempt was made by his enemies to get the election disallowed. The case was heard by the Bishop of Winchester as visitor; then was taken by appeal before the king; and both upheld the validity of the election. Moreover, the king was so well pleased with the way in which Laud conducted his case, that he made him one of the royal chaplains. Bishop Neile gave him a prebend in Lincoln cathedral. The Crown promoted him to the Deanery of Gloucester, where he set on foot the repair of the dilapidated cathedral, and reformed the puritanical style of service; for which the people raised the "no Popery" cry, and the bishop never again, during the eight remaining years of his episcopate, set foot within his cathedral.

When James I. visited Scotland in 1616, with several bishops, in the hope of inducing the Scotch to adopt the English Service-Book, Laud accompanied him as chaplain. In 1621 he was made Bishop of St. David's, and began to exercise an influence in the king's counsels; not directly, indeed, but through Buckingham; for the gallant, accomplished, splendid Buckingham was the minister of the king, and the learned, awkward, conscientious churchman was the confidential friend with whom the minister took counsel. These relations with Buckingham brought Laud into friendly relations with Prince Charles, and made him an influential person at Court.

On the death of James, Laud acted as Dean of Westminster at the coronation, and was appointed to preach the sermon. He was trusted by the king, and consulted in the affairs of the Church; but it was not until early in 1627 that he was made a member of the Privy Council. In 1628, on the promotion of Montaigne to York, Laud was made Bishop of London, and continued to rise in the king's confidence. On the death of Buckingham, Laud's counsel became still more valuable to the king, and he must be reckoned among the king's chief advisers, and as sharing in the praise or blame of the measures which led himself and his master to the scaffold. The view which will be taken of his conduct as a minister will of course vary according to the religious and political prejudices of the person who forms the judgment. He was one of that party who in politics upheld the royal prerogative, as it had descended through Tudor and Stuart to the present king. He was a leader of that party in the Church which revived the school of theology then inaccurately called Arminian, which we now call Anglican. He was a man of considerable learning and considerable ability, thoroughly conscientious, rugged in manner, and hasty in temper, thus often giving offence which after tokens of regret could never atone for; firm, but not harsh, in his administration. It is not pretended that he was a perfect man, or that the government in which he took part was always right or always wise; but much of the popular blame which is thrown upon it arises from this fact, that it was not successful. It is doubtful whether any other policy would have succeeded in allaying the popular discontent, and defeating the well-organised political opposition with which Charles had to contend, except a policy of firm, unsparing tyranny, which was not in the nature either of the archbishop or the king. The political parties of our own time, the revival again of the school of Churchmanship of which Laud was the champion in his days, have helped us

* Clarendon (I. p. 148) said of the Calvinistic faction, "According to their useful maxim and practice, they call every man they do not love papist."

to take a keener interest in that bygone passage of history, and perhaps the better to estimate it. The same dangers to State and Church again threaten us; and, needing again men who are prepared to uphold the ancient Constitution of England at the risk of life, we can the better honour men who, like Laud, are content to lose their life for the right, cheered by the assurance that that supreme sacrifice will help greatly to hasten a reaction against wrong, and to make the right cause for which they died venerable in the eyes of succeeding generations.

On the death of Abbot, Charles at once nominated Laud as his successor (1633). His new position gave him greater authority and wider scope for it in regulating the affairs of the Church; and he used them diligently in checking the organised illegality of the puritan party, in the restoration of reverence and dignity in the externals of religion, and in the encouragement of what he held to be a sound theology. It is external points of ritual more than questions of theology which most catch the popular attention; and his requirement that the holy table should be placed at the east end of the chancel on a raised platform, and railed in; that copes should be worn in cathedrals and colleges at the celebration of the Holy Communion; that lecturers should say the prayers in their surplices before preaching, and should preach in their gowns, not in Geneva cloaks, brought the archbishop's "innovations" and "popish leanings" home to every one.

The truth is, that his "innovations" were on recent lax practice, and were only "restorations" to the practice required by law, in the Reformation as it had been settled in the early part of Elizabeth's reign, before the Puritan party had introduced their "innovations." And the truth is, that Laud had no "popish leanings." In the early part of his episcopate he was called on to argue against the Jesuit Fisher, who had almost effected the perversion of the mother of the Duke of Buckingham, and displayed a deep scholarship, a skill in argument, and moreover a readiness of wit, which helped to establish his reputation. To this book, which was regarded at the time as a masterpiece of controversy, he adhered to the end of his life, as a true statement of his opinions, and an ample vindication from the charges of his enemies. Moreover, in the later years of his life, though he proceeded against the illegal practices of the puritans, he acted with no less vigour against the papists. It was while he was Charles's adviser that the queen's popish priests were sent out of the kingdom, because they were not content to minister to their mistress, but were seeking to proselytise among the nobility. It was under his advice that the popish Bishop of Chalcedon, who was the chief and director of the papal party here, was banished from the country.

The following extract from the preface to his book against the Jesuit Fisher gives Laud's view of the ecclesiastical situation, which has a special interest in the present condition of religion in England.

"Let me be bold to observe to your Majesty in particular, concerning your great charge in the Church of England. She is in hard condition. She professes the ancient Catholic faith, and yet the Romanist condemns her for novelty in her doctrine. She practises Church government as it hath been in use in all ages and all places where the Church of Christ hath been established, both in and since the days of the apostles, and yet the Separatist condemns her for anti-Christianism in her discipline. The plain truth is, she is between these two factions as between two millstones, and unless your Majesty look to it, to whose trust she is committed, she will be ground to powder, to an irreparable dishonour and loss to this kingdom. And it is very remarkable that while both these press hard upon the Church of England, both of them cry out against persecution, like froward chil-

dren, who scratch, and kick, and bite, and yet cry out all the while as if they were killed.

"Now to the Romanist I shall say this: The errors of the Church of Rome are grown now (many of them) very old, and when errors are grown, by age and continuance, to strength, they which speak for the truth, though it be older, are usually challenged for the bringers in of new opinions. And there is no greater absurdity stirring this day in Christendom, than that the reformation of an old corrupted Church, whether we will or not, must be taken for the building of a new. And were not this so, we should never be troubled with that idle and impertinent question of theirs, Where was your Church before Luther? for it was just there where theirs is now, one and the same Church still. No doubt of that; one in substance, but not one in condition of state and purity: their part of the Church remaining in corruption, and our part of the same Church under reformation. The same Naaman and the Syrian still, but leprous with them, and cleansed with us: the same man still.

"And for the Separatist, and him that lays his ground for separation on change of discipline; though all he says or can say be, in truth of divinity, and among learned men, little better than ridiculous; yet still those fond opinions have gained some ground among the people; to such among them as are wilfully set to follow their blind guides through thick and thin till they fall into the ditch together, I shall say nothing. But for so many of them as mean well, and are only misled by artifice and cunning, concerning them I shall say this much only; they are bells of passing good metal and tuneable enough of themselves, and a world of pity it is that they are rung so miserably out of time as they are by them that have acquired power in and over their consciences. And for this there is remedy enough; but how long there will be I know not.

"The Scripture, where it is plain, should guide the Church; and the Church, where there is doubt or difficulty, should expound the Scripture; yet so as neither the Scripture should be forced nor the Church so bound up as that, upon just and further evidence, she may not revive that which in any case hath slept by her. What success the great distemper caused by the collision of two such factions may have I know not, I cannot prophesy. And though I cannot prophesy, yet I fear that atheism and irreligion gather strength, while the truth is thus weakened by an unworthy way of contending for it. And while they thus contend neither party consider that they are in a way to induce upon themselves and others that contrary extreme. The Catholic Church of Christ is neither Rome nor a conventicle; out of that there is no salvation, I easily confess it; but out of Rome there is, and out of a conventicle too. Salvation is not shut up into such a narrow conclave. In this discourse I have endeavoured, therefore, to lay open those wider gates of the Catholic Church, confined to no age, time, or place, nor knowing any bounds but that faith, which was once, and but once for all, delivered to the saints. And in my pursuit of this way I have searched after, and delivered with a single heart, that truth which I profess. In the publishing whereof I have obeyed your Majesty, discharged my duty, to my power, to the Church of England, given account of the hope that is in me, and so testified to the world that faith in which I have lived, and by God's blessing and favour purpose to die."

The later years of Laud's life are a part of the general history of the politico-ecclesiastical movement by which the Puritan party at length obtained a triumph for Parliamentarism and Presbytery over the monarchy and the Church, and in the moment of their triumph found Parliamentarism under the feet of a military dictator, and Presbytery overthrown by fanaticism.

On the meeting of the Long Parliament in 1640, Strafford was impeached of high treason by the Commons, committed to the custody of Black Rod, and shortly after sent to the Tower. A few days afterwards, in the same way, the Archbishop was impeached of high treason, committed to the custody of Black Rod, and on the 1st of March he also was sent to the Tower. Strafford was put on his trial before the House of Lords, but the Act, 1 Ed. VI. c. 12, had strictly defined the crime of treason; it was not found possible to bring any of the minister's proceedings within the definition of the Act; it was successfully argued that no number of separate acts which were not themselves treasonable could by mere accumulation constitute treason; and the prosecution was baffled. But the Commons were resolved to have the minister's life; and they proceeded by way of a Bill of Attainder; it was passed by the Commons, by the Lords, was assented to by the king, and Strafford, having paused under Laud's window in the Tower to receive the blessing which the Archbishop's outstretched hands conveyed to his friend and colleague, passed on to the block on Tower Hill.

Laud remained in the Tower for three years before his turn came. The trial was a repetition of that of Strafford. His line of defence was similar; his speech was able, dignified, and convincing; the Commons were again obliged to achieve their end by means of a Bill of Attainder. It passed readily in the Commons; it was found difficult to get it through the Lords, where at length a very small house of, some say twelve, some six members, agreed to the bill; the assent of the king was no longer sought by a Parliament which made war on the king in the king's name; and Laud followed Strafford, with the same calm courage, to the block on Jan. 10th, 1645. He was buried in Barking Church.

LAUDS. [*See* **Hours.**]

LAY, adjective, meaning of or belonging to the laity. [*See* **Laity.**]

LAYMEN, HOUSE OF, for the province of Canterbury. The Convocations of the Clergy, constitutional bodies sitting concurrently with Parliament, have by form of circumstances come to be the form in which, for some centuries past, the synods of the clergy of the two provinces of the Church of England have been organised; the two Houses of Parliament sufficiently representing the laity of the Church. This condition of things is perhaps no longer in harmony with the changed circumstances of modern times; and there is a widespread desire for a re-formation of the Convocations in the direction of the constitution of a National Synod. In the mean time both houses of the Convocation of Canterbury, on July 8, 1885, agreed to the constitution of a House of Laymen, to be elected by the lay members of the Diocesan Conferences, which, while it could have no constitutional status, might from time to time give to the clergy of that convocation the aid of lay counsel on questions submitted to it. The Convocation requested the bishops of the province to call upon the lay members of their several conferences to send delegates to such a House of Laymen. All except the Bishop of Worcester, in which diocese a conference does not at present exist, complied with the request, and the House of Laymen assembled for the first time on Feb. 16, 1886.

LAY RECTORS. [*See* **Impropriate Parishes**]

LAZAR-HOUSE. [*See* **Leper House.**]

LECTERN, or Lecturn, the desk or stand from which the Lessons are read in Morning and Evening Prayer. It is sometimes of brass, and in the fashion of an eagle with outspread wings, on which the Bible is laid, as if the celestial bird had brought it down from heaven.

LECTOR (= reader), the lowest but one of the five **Minor Orders** [which see] of the mediæval clergy. His duty was to read the lessons. He was appointed to the office by the bishop with solemn benediction and the delivery to

him of the Lectionary—the Book of Lessons.

LEGATE, from *legatus*, an ambassador, a deputy. The only legates we are concerned with here are those of the Bishops of Rome, and their connection with this country.

In the exercise of their visitatorial authority over the churches of Continental Europe, conceded to the bishops of Rome as early as the time of King Pepin, it was convenient to them to send, as occasion arose, trustworthy persons, furnished with full powers to inquire into matters, and sometimes to decide, on the spot. Legates visited England on several occasions during the Anglo-Saxon period of our history, were present at Synods, always exercised considerable influence as the representatives of the Great See to which England looked up with veneration; and on more than one occasion they brought the pope's decision of questions specially submitted to his arbitration; but they did not assume any authority over the Church of England, its ministers, or affairs.

The Norman Conquest had the result of bringing the Church of England under the Patriarchal visitatorial jurisdiction of the see of Rome; but with a reservation of the rights of the Crown; so that no legate was to be sent unless asked for by the sovereign, and no bulls were to be published unless with his permission. At the king's desire two legates presided over the Synod of Winchester in 1070, to regulate the affairs of the Church, thrown into confusion by Stigand's alleged uncanonical consecration as archbishop.

"The employment by the Roman see of legates, which had been frequent under the earlier popes, was by Gregory VII. made a part of the ordinary government of the Church; and the doctrine that the whole episcopal jurisdiction exists by delegation from the chair of St. Peter, although not formulated so distinctly as by Pope Martin V., was acted upon by the Hildebrandine lawyers. England resisted the intrusion of foreign legates sent from time to time to interfere in domestic matters, and to supersede the action of the metropolitans; it was a part of the royal prerogative to forbid the visits of these functionaries; and not only the king, but archbishops like Anselm remonstrated against the aggression. According to Anselm the Archbishops of Canterbury by the law and custom of the Church possessed all the rights and powers that were by the delegation of the pope's powers bestowed upon the legates; a statement which interpreted by history means that they were customarily free and independent of foreign interference in the administration of their province. But the practical decision of the investiture controversy on the side of the popes and clergy seems to have impressed the English bishops with the belief that it was better to seek for themselves the office of legate than to leave the Church open to arbitrary and mischievous interference from without."

William of Corbeil claimed and obtained the office in 1127, and it was held by the archbishops, with occasional interruptions, till Cranmer disavowed it in Convocation in 1534. The archbishops accepted the office rather than have a legate appointed over their heads, and it added to their dignity and authority in the eyes of the Church; the popes were glad to give them the office because it turned into supporters of the papal authority in the Church of England those who would else have been its bitterest and most powerful opponents; and gave to much of the constitutional authority which they exercised as archbishops the appearance of being exercised as the delegated authority of the "Apostolic See."

These *ex officio* legates whom the popes found it convenient to appoint in other Churches besides England, were called *Legati Nati*, *i. e.* born, or *ex officio*, legates.

But the popes continued from time

to time to send special legates, *Legati à latere, i. e.* from beside himself, on special occasions, and their authority for the time superseded that of the *Legatus natus.* Thus Pandulf was sent to receive King John's surrender and oath of fealty. Otho and Ottoboni were sent in Henry III.'s reign to regulate and plunder the Church which John's surrender had placed at the mercy of the Court of Rome. Cardinal Beaufort exercised the office for a while in Henry VI.'s reign. Wolsey, while Archbishop of York, obtained a commission as *Legatus à latere,* which placed his authority for the time above that of Archbishop Warham, the *Legatus natus.* Campeius was joined in special commission with Wolsey to try the matrimonial cause of Henry and Katherine. Finally, Cardinal Pole was sent as *Legatus à latere* to reconcile and regulate the Church.

LEGENDA. One of the ancient books which contained the lections to be read at Matins. Some of these lections were from the Old Testament Scriptures, the Epistles of St. Paul, and the lives and homilies of the saints. The Legenda comprehends an arrangement of six books mentioned by Durandus and Ducange, viz. the 'Legendarius,' 'Lectionarius,' 'Sermologus,' 'Passionarius,' 'Homilarius,' and the 'Bibliotheca.' *

LENT means simply Spring, and is the name given to the great Spring fast of the Church. From a very early time a fast was observed before Easter, but at first there was no general rule as to the duration of the fast; and the degree of fasting also greatly varied. The Church of England, since its foundation, has kept the fast of forty days suggested by the fast of our Lord at the commencement of His ministry, beginning at Ash Wednesday, and ending on Easter Eve, inclusive. [*See* **Fasting.**]

LEPER-HOUSE, a hospital for lepers. The disease of leprosy was very common in England for several centuries of the Middle Ages. It seems to have attracted general attention, and to have called forth the special charity of the Church, in the early part of the thirteenth century, and it seems almost entirely to disappear from our history in the fifteenth century.

The separation of lepers from the society of their fellow-men, in the belief that the disease was contagious, seems to have been universal in ancient times as it still is in the countries † where it still rages. Special houses for the reception of the unhappy persons stricken with the disease were provided by the charity of pious individuals, which were sometimes called spitals (a contraction of hospitals), and sometimes by the more distinctive name of Lazar Houses, under the idea, it may be conjectured, that Lazarus who lay at the gate of Dives "full of sores" was a leper. They were generally dedicated to St. Leonard.

The prevalence of the disease is illustrated by the fact that there were several hundreds of these houses for the reception of its victims. Most of them were small houses with from five to ten inmates; but some, as at Sherburne, Exeter, Norwich, &c., were large establishments for the reception and treatment of the disease. The hospital at Burton Lazars, Leicestershire, was the chief of all the 'spitals or leper-houses in England, and it was affiliated to the leper hospital outside the walls of Jerusalem. At Burton the foundation consisted of a master and eight sound, as well as several poor leprous brethren. At the Hospital of St. Mary Magdalene, Colchester, also, the foundation consisted of a master and four leprous brethren, *i. e.* the lepers were not all merely eleemosynary recipients of the kind offices of the community, but some of them were members of the community. At the first institution of the Franciscan friars their founder bade his brothers devote themselves to personal attendance on lepers, and

* *I.e.* the Bible.

† Norway, Cyprus, and the Greek Islands, New Brunswick, and the Sandwich Islands.

the amelioration of their wretched condition. It is to this segregation and wise treatment of the disease, and to the gradual improvement in the sanitary condition of the great towns, that the extinction of the disease during the last three centuries is (always with God's blessing) to be attributed.

It is supposed by some people that one use, at least, of the low windows which are found in so many of our old churches was for the lepers to confess at them, they remaining outside the church while the priest sat within; to give them a view of the altar during the celebration of the Holy Communion, and to administer the Sacrament to them. A curious illustration of this occurs in a despatch from the Hon. A. Gordon to the Secretary of State for the Colonies, dated April 13, 1863. The writer, who was the Lieutenant-Governor of New Brunswick, describing the Lazaretto of Tracadie in that colony, says: "The hospital contains two large rooms, the one devoted to the male, the other to the female patients. . . . In the rear of these rooms is a small chapel so arranged that a window, obliquely traversing the wall on each side of the partition which divides the two rooms, enables the patients of either sex to witness the celebration of mass without meeting. Through the same apertures confessions are received and the Holy Communion administered." ('History of Burton Lazars,' 'Lazar Houses,' by M. Walcott, Article in 'Journal of Archæological Institute.')

LESSONS, short portions of Holy Scriptures or of other writings read for edification in the course of the Daily Office. Before the Reformation the lessons were usually short, often only a verse, seldom more than half-a-dozen verses of Scripture, and the lessons for Saints' days frequently consisted of extracts from the lives, or the writings, or both, of the Saints commemorated. One of the valuable changes in the Daily Office at the time of the Reformation was the expansion of the series of lessons into the reading of consecutive chapters, one from the Old Testament, the other from the New, at Matins and at Evensong; so that the greater part of the Old Testament was read through once a year, and the greater part of the New Testament twice a year. In 1874 a Royal Commission suggested, Convocation accepted, and the Crown authorised, a new table of lessons, which retained the general plan of the old table, but introduced some improvements in the more natural division of some chapters, and in the more fitting appropriation of special lessons to certain occasions. It is to be noted that the Sunday lessons from the Old Testament are a separate series; chosen in the earlier part to bring out the great events of the religious history of mankind, and in the later part to give a representation of the principal poetical and prophetic books. This intercalation of the Sunday series into the daily series, has the awkward result that the chapters of the consecutive daily series which are put down for Sunday do not get read at all. The difficulty might be overcome by a direction that the Sunday Matins chapter should be read at the Saturday Evensong, and the Sunday Evensong chapter at the Matins next morning, in addition to the proper first lessons.

LIBRARIES, PAROCHIAL. In many parishes there exist libraries which have been given or bequeathed by some benefactor, for the special use of the clergyman of the parish, kept either in the rectory house, as at Heathfield, Sussex, &c., or in some room adjoining the church, as at Bradfield, Yorkshire, Ashby de la Zouch, &c. An Act of Queen Anne (7 Ann. c. xiv. § 1) made provision for the safe custody and preservation of such libraries. By § 3 they were put under the visitation of the Ordinary, who is "to inquire into the state and condition of such libraries, and to amend and redress the grievances and defects of and concerning the same; and by § 9 to

make new rules from time to time concerning their preservation and use. Sec. 2 requires that a new incumbent shall enter into security for the preservation of the library, and observance of the rules made by the founder respecting it, and § 4, that he shall, within six months, make a new catalogue, and sign the same, a copy of it to be registered in the court of the Ordinary.

Some of these libraries are for a wider area than that of a parish, as the Cheetham Library, Manchester; Archbishop Harsnett's Library at Colchester; Dr. Plume's Library at Maldon, Essex, which is for the use of the clergy of the whole archdeaconry; of Sion College, London, for the use of the clergy of the city of London.

LICENCE, or Faculty. The terms, though nearly synonymous, are ordinarily differently applied—the former referring, colloquially, rather to individuals, and the latter to things.

Licences are granted by the Ordinary for the performance of Divine Service in an unconsecrated place; to clergymen to officiate within the jurisdiction, or to a curate, chaplain, or lecturer, or to a parish clerk, or for marriages. The ordinary marriage licence is simply a dispensation from the triple publication of banns in the churches of the parishes in which the parties respectively reside. Such licences are granted either by the Master of the Faculties of the Archbishop of Canterbury, who, as Primate of all England, exercises this authority throughout England and Wales; the Vicar-General, or Chancellor, of each archbishop, whose jurisdiction extends throughout his province; each bishop in his diocese; and others having minor jurisdiction, down to some Peculiars probably still subsisting, whose power is limited to perhaps a single parish.

A special licence is granted by the archbishop only; it may dispense not only with the publication of banns, but with the canonical restrictions of time and place, and permit a marriage anywhere and at any hour; it is only granted upon special application and under the sanction of the archbishop and his chancellor individually, and even then the time and place are usually limited.

LICHFIELD, DIOCESE OF. Of the seven Anglo-Saxon kingdoms, Mercia was the last formed, and it consisted of an aggregate of small bodies of invaders of various tribes, who, finding the coasts already occupied by their countrymen, pushed inland, slowly driving back the British, spread over the country from the Lincolnshire coast to the Severn and the Wye, from the Humber almost to the Thames; and then were probably gathered into one kingdom, as the result of a series of contests among themselves. It was in the time of Penda, the third king, who had ruled over the Middle Angles, south of the Trent, as well as over Mercia proper, that the gospel was first preached among the Mercians.

The family of the fierce old heathen, Penda, was already connected by marriage with the saintly royal family of Northumbria; for Alchfrid, the son of King Oswy, had married a daughter of King Penda. In 652, Peada, the son of Penda and sub-king of the Middle Angles, sought a daughter of Oswy as his wife. The difficulty of giving her to a heathen was happily removed by Peada's conversion to Christianity, with all his attendants; and when the royal pair returned to Mercia, they took back with them four Northumbrian priests —Ceadd, the brother of St. Chadd, and afterwards Bishop of the East Saxons; Adda, Betti, and Diuma, who preached chiefly round Leicester, and as far north as Repton, without any hindrance from Penda.

At length, in the autumn of 655, Penda made another attack upon Northumbria, was utterly defeated and slain, and Oswy became overlord of Mercia, leaving Peada still sub-king of the Mid-Angles.

Christianity was now zealously preached throughout Mercia, Diuma

being consecrated as bishop of the whole kingdom. He and his immediate successors had no settled abode and no cathedral church, but established centres for work here and there, and spent their time among them; Repton was perhaps the chief of them, and here Diuma died, and was buried, after a short episcopate of two years. He was succeeded (A.D. 658) by Ceolla, of British descent. But within a year, the Mercians rose against Oswy and drove him away, and placed Wulfhere, son of Penda, on the throne. Ceolla fled with his king, and Trumhere was appointed by Wulfhere to the see (659). He was succeeded by Jaruman (662), who, Bishop Cedd being dead, paid a visit, with a company of priests and teachers, to Essex, and stayed the progress of a reactionary movement which had followed a visitation of the plague.

On Jaruman's death (667), Wilfred of York, whose seat was occupied by Chadd, acted as bishop here. On the advent of Theodore of Canterbury, Wilfred took up his work at York, and Chadd was shortly transferred to Mercia. Chadd fixed his head-quarters at Lichfield, where at the eastern end of Stowe Pool he built a small church and monastery. King Wulfhere gave him a tract of land then largely consisting of bush and swamp, but which in after years, when cleared and drained, formed a large and valuable domain. In his time also the king founded a monastery at Barton-on-Humber. On Chadd's death Winfrid succeeded (672). In the autumn of the same year, the Synod of Hertford resolved that the sees should be subdivided, but Wulfhere resisted the division of Mercia, and on the king's death Winfrid resigned and returned to his monastery rather than consent to the subdivision of the see. Sexwulf, Abbot of Peterborough, succeeded, and under him the vast diocese was divided. "The Hwiccas of Herefordshire," the most distant and troublesome, he gave to Putta, refugee Bishop of Rochester, a noted teacher of Church music. Two years afterwards a portion of Lindsey was taken from Mercia by conquest, but soon recovered. In 680, the Council of Hatfield decreed, that the Hwiccas of the lower Severn valley should be formed into a see which took the name of Worcester. The Middle Angles were shepherded from Leicester; the Lincolnshire men formed the bishopric of Stowe; while the newly-conquered races of the south may have been given to Dorchester. The Middle English and their Cheshire neighbours were the largest charge of all, and they remained to Lichfield. Shortly afterwards Leicester fell to Sexwulf again, and he was bishop of both until his death in 691. After Sexwulf came Hedda (691), who built a church dedicated to St. Peter, into which he translated St. Chad's remains from Stowe, and which was the forerunner of the present cathedral. Then came Aldwin or Wor (721—737); Wicta, Witta or Hwitta (737—752); Hemele (752—764).

King Offa came to the throne in 755, "the English Charlemagne," for he made himself overlord of all England, and Charles the Great styled him "Emperor of the West," he himself being Emperor of the East. He drove the King of Powis from his capital at Shrewsbury, and added Salop to his kingdom and to the diocese of Lichfield, which from this time remained unchanged in its boundaries down to the time of Henry VIII. Next came Cuthfrith or Cuthred (765—768); Berthun (768—779); and Higbert (779—801). In his episcopate, Offa applied to have his kingdom erected into a province under the primacy of Lichfield, and his influence obtained the consent of the Council of Cealchythe to the arrangement in 785, and the Pope recognised it by sending the complimentary pall to Higbert. But on Offa's death (793), the arrangement fell through; the new suffragans of Lichfield did not wait for any formal decision, but sought consecration at Canterbury; and in 803 the Council of Cloveshoo formally restored Mercia to the province of Canterbury, the pope assenting to the measure. Aldulf succeeded to the

see in 801, and Æthelwald in 818. In the last year of his episcopate Mercia was conquered by Egbert of Wessex; in 829 Northumbria tendered its allegiance, and Egbert virtually united the kingdoms into one.

The whole diocese suffered from 868 onwards from the depredations of the Danes. When the Danes had settled down into peaceful subjects, and had been converted, the princes and bishops began the work of restoring the Church out of its ruins. During this period new collegiate centres were planted in the principal towns: two such, All Saints and St. Alkmunds, at Derby; one in Stafford, Gnossall, Penkridge, Wolverhampton, and Tettenhall, and one, perhaps, at Tamworth; two in Chester, and four in Shrewsbury; each of which had its body of canons (Stafford, thirteen; Penkridge, nine). It would seem that the royal chapels of the old Mercian border set up a claim for exemption from episcopal visitation. The collegiate churches at Stafford, Penkridge, Gnossall, and Wolverhampton, all considered themselves "free chapels;" and in spite of the occasional attempts of bishops to visit them, maintained their privileges to a recent period. Relics of the parish churches of this period are said to be still visible at St. Chad's, Stafford, Repton, Marston, Montgomery, Stanton-by-Bridge, Caldwell chapel in Stapenhill parish; Sandiacre, Sawley. (See the Cheshire and Lancashire Historical Society's Transactions.)

There were few monasteries in the diocese before the Norman Conquest, but towards the end of the Saxon period they began to be founded. In 1002, Wulfric Spot, one of the Mercian earls, founded Barton Abbey, and Leofric his son founded Coventry some thirty years afterwards. The nunnery at Polesworth seems to have been already in existence, and another at Stone founded by Wulfhere's queen. The Priory of Lapley was founded by Algar, grandson of Wulfric Spot, and made dependent on the Abbey of St. Remigius of Rheims, out of regard for the wishes of a dying son who had been nursed in that abbey.

How the last Saxon bishop died is not known; the facts that it was in 1016, and that the Conqueror made terrible havoc of the episcopal estates, and that a rebellion broke out three years after of which Stafford was the rallying point, may lead to the conviction that he died, with Harold, on the field of Senlac. Peter, one of William's chaplains, was made bishop (1066—1084); and when the Council of London decreed that the sees should be transferred to the large towns, he transferred his see from Lichfield, then a poor little place with forty acres of meadow surrounded by the woods, to Chester, which then contained between four hundred and five hundred houses; and for many centuries afterwards his successors bore the title of Bishop of Chester, though none of them were ever enthroned there. Peter founded two important churches at Chester. St. John's had a dean and seven canons, founded by Earl Leofric, but appointed by the Bishop of Lichfield; here the bishop established his see. St. Werburgh's was a royal free chapel, with a dean and twelve prebendaries; the Earls of Chester were its patrons, and on his death-bed, Hugh the Wolf turned it into a grand Benedictine Abbey. The Palatine Earls and the grand Abbey eclipsed the bishop and his smaller college; and Peter's successor, Robert de Lymesey (1086—1117), took steps to increase the importance of the see. On the death of the Abbot of Coventry, in 1095, Robert obtained (probably by purchase) the king's (Rufus) leave to farm the abbey until a new head should be appointed; at the end of seven years he purchased the barony of the king (Henry I.), and was nominated abbot; when, with the pope's licence, he removed his bishop's see to the abbey church. His successors, also, held the abbey as a grant from the Crown, renewed from bishop to bishop, for a hundred years. The curious rela-

tion of the bishop to his original church of Lichfield, to the church of Chester, both of secular canons, and to the monastery of Coventry, gave all three bodies a voice in the election of bishop, and let to complications at nearly every election.

In 1080, Henry de Ferrers gave the rectories of Broughton, Norbury, and Doveridge, to found a priory at Tutbury as a dependency on the Abbey of St. Peter's near Dinan in Normandy. About the same time, William Rufus gave Ashburn and Chesterfield to Lincoln Cathedral, and Henry I. added Worksworth.

On the death of Lymesey another Robert, a married man, succeeded, whom the monks nicknamed Peccatum, or Péché (1121—1126).

The Earl of Derby founded a house of Augustinian Canons just outside that town, giving it the churches of Uttoxeter and Crich, a tithe of all his rents in Derby, and some land. There were already six churches in Derby, with at least seventeen clergymen. Hugh, the Dean of Derby, gave the canons a site at Darley, a few miles away, on which they built Darley Abbey. Similar priories of Austin Canons were founded about the same time: at Gresley, at Rocester (1146); at Trentham, founded by Randle, second Earl of Chester; Stone Priory was founded by the Baron of Stafford; Caulke, by Maude, widow of the founder of Trentham (1172), afterwards removed to Repton; Ranton, founded by Robert Fitznoel, was a cell to Haughmond which William Fitzalan built in 1110. Bishop Richard Péché, in 1180, founded a house of the same order near Stafford; Richard de Belmeis, Dean of the collegiate church of St. Alkmund, Shrewsbury, transferred the endowments of his church to Lilleshall, where the Austin Canons built an abbey. There were two small Clugniac cells, at Dudley (1161), and St. James's, Derby (1140). There was a great Benedictine Abbey at Shrewsbury.

Roger de Clinton (1129—1148), who succeeded Péché, reorganised the church of Lichfield, by adding largely to the number of canons, and assigning prebends to them out of the episcopal estates. He rebuilt the old Saxon cathedral of St. Peter, and rededicated it to St. Chad—a massive cruciform structure with a rounded eastern apse. He fortified the close, and enrolled men-at-arms for its defence. The same bishop founded a house of Austin Canons outside the south gate of the city; a nunnery at Fairwell, three miles off; and a Cistercian abbey at Buildwas. In 1176, Bertram de Verdun founded a Cistercian abbey at Croxden. A Cistercian priory of nuns had already been founded at Brewood, and another house of the same order was founded by Randle, third Earl of Chester, at Dieulacres, 1214. Bishop Clinton finished his life as a crusader at Antioch in 1148. The Hospitallers had a chamber at Barrow-on-Trent, and an extensive commandery at Yeaveley; the Templars had a preceptory at Balston in Warwickshire. There were hermitages at Armitage near Lichfield on a rock overlooking the Trent; at Calwich by the Dove; at Sandwell, near Wolverhampton; at Yeaveley, near Ashborne, and elsewhere. In a retreat of this sort on Cannock Chase, a band of men had settled and were living under strict rules.

On the death of Bishop Clinton, King Stephen gave the monks of Coventry and the canons of Lichfield and Chester, licence to elect to the vacancy. The monks assumed the sole right of election, and though the canons disputed the election it was confirmed.

In the latter half of the twelfth century, the spread of leprosy in England (probably brought back by the returning Crusaders) caused the foundation of the Maisons-Dieu or leper hospitals, generally dedicated to St. Leonard. There were such at Derby, Chesterfield, Ashborne, Locko, Stafford, Lichfield, and elsewhere, usually about half a mile outside the towns.

In 1183, Robert Fitz-Ralf founded a Præmonstratensian abbey near Sheffield,

dedicated to the Beauchief (the beautiful head) of St. Thomas à Becket.

Before the end of the twelfth century the diocese was permanently divided into the four archdeaconries of Derby, Stafford, Chester, and Coventry.

Of the remarkable bishops, we have only space to mention Nunant (1184—1199), the hater of monks and aggrandiser of his see, who took the part of John against Richard, was imprisoned by Richard, and only recovered his liberty and his see by payment of a heavy fine. He, however, rebuilt and lengthened the choir of the cathedral, and the earliest extant statutes (or consuetudinal) of the cathedral are of his time. Bishop Alexander de Stavenby was a close friend of Grosseteste of Lincoln, and like him an active and reforming bishop; compelling the monks to found vicarages in their parishes, and encouraging the friars. In his days began the institution of chantries, the bishop himself founding one in the cathedral of Lichfield.

Many a noble family owes the fostering of its early greatness to the abbeys. "Nicolas, Prior of St. Thomas, Stafford, did manumit Richard Norman, Ralph Norman, and John Norman, sons of William Norman, '*nativos suos*,' 18 Rich. II."—is the record at the head of the pedigree of a noble family. The noble house of Aston, long settled at Tixall Hall, sprang from Bishop Molent's dapifer or steward. The Abbot of Whalley, on the other hand, was the last to sell a slave in Lancashire, having in 1309, for one hundred shillings sterling, sold "one native with all his family and effects."

In the case of Bishop Meuling or Molent (1256—1295), who was a natural son of William Longespée, Earl of Salisbury, we have an instance of an unusual exercise of ecclesiastical discipline. The bishop neglected his see, which gave scope for great disorders in it; Archbishop Peckham visited it in 1282, and set right some of the abuses; he also ordered the bishop into residence, and since he could not speak English, he required him to provide an English speaking suffragan to visit the diocese; two years afterwards the archbishop took a still stronger measure in appointing Elias de Napton, Archdeacon of Derby, as coadjutor bishop, assigning him one hundred marks out of the bishopric, and requiring the bishop to consult him in every official act. Nevertheless, Bishop Molent did something for the see: he obtained from the king a gift of Cannock Chase; he brought from abroad the design for the west front of Lichfield cathedral, and began the building of it; and he built a noble town house for the see on the site where Somerset House now stands.

Patteshull's short episcopate of a year and a half (1239—1242) produced a new set of cathedral statutes: he forbade talking or laughing in choir, and ordered bowing to the altar on entering, leaving, or crossing the chancel. As a rule services were to be said standing, but the choir might sit during the Psalms of the night office, as well as through the lessons, and when not singing in the antiphonal parts of the services. During the Glorias they were to turn to the East. They were to wear black capes with surplices, and amices or hoods, but red might be used on great festivals.

Walter de Langton (1296—1321) was Lord High Treasurer, and the friend and trusted adviser of Edward I. in his latter years, and no doubt received his bishopric as the reward of his political services, but he was a good and active administrator of his see.

Bishop Roger de Norbury's (1322—1359) Register leaves the record of an active episcopate, and gives many interesting details of the clerical life of the time. Mr. Beresford's 'History of the Diocese,' in the S.P.C.K. series, gives a valuable summary of the whole of this mediæval story. It is to be noted that the office of Lord President of Wales was laid upon several successive bishops of Lichfield, which entailed residence at Ludlow Castle, and a mass of secular business.

At the Reformation the diocese has the usual record of destruction and plunder of the religious houses. Mr. J. C. Cox, in his 'Derbyshire Churches,' gives a list of ninety-five chapels in that county alone which have disappeared since Henry and Edward robbed them of the resources out of which they were sustained: and a similar abstraction of the opportunities of worship and of pastoral care took place all over the kingdom. On the other side the diocese was divided, the counties of Cheshire and Lancashire being constituted into a new bishopric of Chester with the abbey church of St. Werburg for its cathedral: the bishop being domiciled in the abbot's lodge; the dean in St. Thomas's chapel; and a grammar school set up in the refectory.

Bishop Sampson was burnt as a heretic at Lichfield in the beginning of Mary's reign. Baine (1554—1558), who succeeded him, resigned the see on the accession of Elizabeth, and Thomas Bentham (1560—1579) succeeded him.

The series of Diocesan Registers is complete from Langton, 1297, to Bentham, 1578; then with the exception of a few Acts of Overton, and the Registers of Morton, 1618—31, and of Hackett, 1662—70, the series is not resumed till 1692, from which date it is complete to the present time.

During the Tudor period grammar schools struck root. Derby, one of the oldest in the diocese, had been founded as an abbey school by Bishop Durdent. Stafford, about 1450; Wolverhampton, 1515; Sutton Coldfield, 1519; and Bridgenorth, 1503; were all probably schools of the New Learning. Edward VI. and Elizabeth augmented them out of the wreck of Church property, and founded others. Shrewsbury Abbey School was saved from perishing by the gift of a share of the spoils of the royal collegiate church of St. Mary, Salop. Bridgenorth, in 1547, got part of the plunder of the chantries of the town. Walsall was similarly augmented by Queen Mary in 1553; Birmingham in 1552, by King Edward VI.; Nuneaton in 1553, out of Trinity Guild, Coventry; Wellington, 1549. In Mary's reign the bishop augmented Lichfield grammar school. Queen Elizabeth founded Ashborne, 1585; Chesterfield, Tamworth, Atherstone, 1573. In her reign a number of schools were endowed by private individuals. Lawrence Sheriff, 1567, founded Rugby, settling on it the endowments of Brownsover Parsonage. Sir John Port, in 1557, bought part of the ruins of Repton Priory, and founded a school there. Thomas Allen founded Stone and Uttoxeter schools. On the ruins of Coventry cathedral a school had been grafted by Henry VIII.

The siege of Lichfield has its special page in the history of the Civil Wars of the Great Rebellion, and its striking incident. The Cathedral Close was the side first assailed. Lord Brook, the General of the Parliamentary forces, as he approached, prayed for a token from heaven that the destruction which he designed for it was of God. On St. Chad's day, 1643, "Dumb Dyott" saw him from the central tower, and aimed a bullet at him which struck a piece of timber and glanced off into his brain. When the Close was at length taken, the Roundheads wrecked the church, destroying monuments, burning records, breaking painted windows, organs, and bells; they stabled their horses in the aisles, and "christened" a calf in the font. All the dignitaries of Lichfield were deprived; Higgens the Precentor was shot at as he went to prayers in the minster. When the Close was attacked he got away to the king's army, and ere long found himself a prisoner at Coventry. He bought his liberty at a high price, and retired to his living at Stoke-on-Tern. His wife and family were turned into the street at Stoke, the neighbours being forbidden to give them shelter. When he got his "fifth" of the living he set up a little school, but was deprived even of that, and his family were reduced to beggary. "I myself," wrote his son, "not having tasted a bit of bread for two or three days, have been glad to satisfy my

hunger on crabs and hedge fruit." The Archdeacon of Coventry "was urged with drawn swords and bloody halberds to serve the idol" (so he called the Covenant); "they offered me £400 per annum, sweetened with commendation of my abilities, to bow to it." At Alford in Cheshire, soldiers drove the rector's wife mad, by carrying her out of the house to abuse her on a dung-hill. The rector of Clifton, Campville, was thrown into Coventry gaol when the plague was there. Mr. Langley was deprived of St. Mary's, Lichfield, because he had preached and administered the Sacrament on Christmas Day. Soldiers broke into Staunton Rectory, Salop, at midnight with cocked pistols, seized "the rogue," as they called the rector, and ripped open his beds to make sacks in which to carry away his tithe-corn. When Dr. Temple, Vicar of Burton-on-Trent, was going to London to meet his persecutors, his wife was dragged out of child-bed and placed in a chair in the churchyard in the middle of a cold night. The livings were left vacant, or filled with makeshifts often of the poorest sort. One Peartree, a pedlar, succeeded Dr. Arnway, at Hodnet; Crutchlow, a butler, followed Mr. Orpe, at Staunton; and Hopkins, a glover, became quasi-vicar of High Ercall. In later times we can only name Bishops Ryder, Lonsdale, and Selwyn. [*See* **Selwyn**.]

The diocese now consists of the entire county of Stafford, parts of Salop and Warwick, and portions of adjacent counties: population, 1,565,150; 3 archdeaconries: Stafford, Stoke-upon-Trent, and Salop; 29 rural deaneries; 691 parishes.

LICH-GATE (from Anglo-Saxon, *lich*, a corpse), a churchyard-gate with a roof over it, under which, on the occasion of a funeral, the corpse and its bearers may await the coming of the officiating minister. They are sometimes of stone, as at Birstal, Yorks; but more frequently of timber, and form a picturesque and suitable entry to the churchyard.

Some of these gates have chambers over them, as at Barking, Essex, where the one chamber was formerly called the Chapel of the Holy Rood; and at Bray, Berks., where the two chambers are connected with some charitable bequest. At Tawstock, Devon, there is a small room on each side of the gate, having seats on three sides, and a table in the middle.

There is also sometimes, especially in Cornwall, at the churchyard-gate, a great stone called the Lich stone, on which the coffin can be placed while the funeral procession is waiting, as at St. Winnow, Cornwall. Such stones are sometimes found at a distance from the churchyard as a resting-place for the coffin on its way to burial, as at Lustleigh, Devon.

LINCOLN, DIOCESE OF. Paulinus, the Bishop of Northumbria, preached the gospel as far south as Lincoln, where Blæcca, the "præfect" of the city, was converted, and built a stone church, which possibly was on the site of the present church of St. Paul, near the old Roman north gate of the city. Soon after, it would seem, Lincolnshire was brought under the power of Mercia, and formed part of the vast Mercian diocese, whose see was at Lichfield. In 678 Egfrid of Northumbria recovered Lindsey,—the northern part of Lincolnshire,—and erected it into a separate diocese, whose see was at Sidnacester, which is in all probability now represented by the village of Stow. A succession of bishops can be traced here till 869, when it probably came to an end owing to the conquest of that part of the country by the Danes. After an interval of near a century there appears again a bishop of Lindsey, Leofwin, who in 953 removed the see to Dorchester.

Archbishop Theodore divided the see of Mercia, erecting a new see at Leicester (680), which continued till 869, when on the death of Ceolred, the Danes having conquered that part of the country, and made Leicester one of their strongholds, the see was removed to Dorchester, Oxon.

Dorchester had formerly been for forty years (634—676) the seat of the West Saxon bishopric, till Headda (676) removed it to Winchester. After the removal of the see of Leicester, about 870, to Dorchester, there is a succession of eleven bishops there, from Alheard to Wulfwy in 1067.

On the death of Wulfwy, the Conqueror gave the bishopric to Remigius, or Remi, a Benedictine monk of Fécamp, who for greater security removed the see to Lincoln, before the Council of London in 1075 had ordered the removal of sees to the chief towns. He built a new cathedral in the south-east quarter of the old Roman city, and placed twenty-one canons in it; the Conqueror at the same time building a castle in its south-west quarter. This well-chosen site, on the brow of a hill rising from the river, has contributed largely to the effect of the magnificent building, which under successive prelates rose on the foundations first laid by the Norman Rémi. At this time the diocese stretched from the Thames to the Humber, extending over the counties of Oxford, Buckingham, Northampton, Bedford, Huntingdon, Leicester, Rutland, Cambridgeshire, and Lincoln. As it was an aggregate of other more ancient dioceses, so in time it underwent subdivision into new dioceses: in 1109 Cambridgeshire was separated into the diocese of Ely; at the Reformation Northants and Rutland were divided from it (1541), and created into the diocese of Peterborough, and (1542) Oxfordshire into the diocese of Oxford; and in our day (1885), Nottinghamshire has been cut off from it, and formed into the diocese of Southwell.

Among the bishops we find a large proportion of statesmen: Blois (1094—1123) was the chancellor of Rufus; Alexander (1123—1148) was Chief-Justice. On the death of Robert de Chesney (1148—1167) the see remained vacant for seventeen years. For seven of these years (1173—1180) Geoffrey Plantagenet was nominally bishop, and received the temporalities, but was never consecrated, and at length resigned his position. St. Hugh of Avalon (1186—1200) was one of the most remarkable of the whole line of bishops. [*See* **Hugh of Avalon.**] Another almost equally great man was Grosseteste (1235—1253), of whom also a sketch will be found under his name. It was in the time of Henry of Lexington (1254—1258) that the Jews of Lincoln were persecuted, and thirty-two of them put to death on a charge of having sacrificed a child, who was burned in the cathedral, and canonised under the name of "little Saint Hugh," to distinguish him from the bishop and saint. In the time of Oliver Sutton (1280—1299) the cathedral close was surrounded by a wall "because of the homicides and other atrocities perpetrated by thieves and malefactors" [*see* **Cathedral Close**]; this bishop built a house for the Vicar's Choral; St. Hugh's shrine was translated into the new presbytery, Edward I. and his queen, and many other great personages, being present. Cardinal Beaufort [*see* **Beaufort**] was bishop here (1398—1405) for seven years before his translation to Winchester. Philip of Repingdon (1405—1419), before he was made bishop, was accused of being a Lollard, and made a recantation at Paul's cross. Accepting a cardinalate, he incurred a "premunire," and his political enemies obtained his resignation of the see. John Longland (1521—1547) encountered the first anxieties of the Reformation; in his time Peterborough and Oxford dioceses were taken out of Lincoln. Henry Holbeach (1547—1551) had to steer his diocese through the worst of the troubled waters of the Reformation; in the reign of Edward VI. he resigned the greater part of the property of the see to the Crown. John Taylor (1552—1554) was deprived under Queen Mary, but escaped further proceedings by his timely death. John Williams (1621—1641) was one of the latest of the long line of statesman bishops; on the removal of Lord Bacon in 1621 Williams was made

chancellor, and in the same month bishop of Lincoln; he was translated to York, 1641, and continued one of the chief advisers of the Crown till his death. Thomas Winniffe (1642) was expelled from his see during the Great Rebellion, and died in retirement. On the restoration, Robert Sanderson (1660—1663), an eminent divine, was appointed. Bishop Wordsworth (1869—1885) revived the office of suffragan bishop in his diocese, and ultimately procured the erection of Notts into a separate diocese of Southwell.

LITANY (λιτανεία = prayer) was applied especially to prayers said by the clergy and people in procession, either about the church, or the churchyard, or through the streets of the town. The prayers were usually broken into very brief petitions, chanted by one or more of the ministers, with a response chanted by the whole body of the clergy and people. Such processional prayers were in use in the East in the middle of the 3rd century, and how much earlier we do not know. It was a very impressive and solemn, and therefore a very popular, form of devotion. In the early times of our Reformation (1544), it was the first of our services to be translated into English, purged from superstitions, and commended anew to popular use under the name of "The Common Prayer of Procession." The royal letter to Cranmer authorising its use says: "Being resolved to have continually from henceforth general processions in all cities, towns, churches, and parishes of this our realm, said and sung with such reverence and devotion as appertaineth . . . we have set forth certain godly prayers and suffrages in our native English tongue," &c.

Our Litany as it stands divides itself into two principal parts, the first down to the Lord's Prayer (exclusive), the second from the Lord's Prayer to the end. The first part seems to have been sung in procession round the church, so timed that the second part might be sung by the minister or ministers (in some of our cathedrals two lay clerks sing it in unison), kneeling at the litany stool at the chancel step.

The first part subdivides into the Invocations, Deprecations, Obsecrations, Supplications, concluding with the brief echo of the opening Invocations, "*Lord* (the Father), *have mercy upon us; Christ, have mercy*, &c.; *Lord* (the Holy Ghost), *have mercy*, &c." The second part is very complex in its construction. The Lord's Prayer, naturally suggested by the "lesser litany," which usually, in all the offices, precedes it, is almost an indispensable part of a service intended to be complete in itself. The versicles and collects are usual features. The verse, *O God, we have heard with our ears*, &c., preceded and followed by the response, *O Lord, arise*, &c., are the first and last verses of Ps. xliv. In the Old Sarum Litany this Psalm formed part of the Introduction, sung before the procession set out; in accordance with a common usage in mediæval offices, the first verse is retained as a representation of the whole Psalm, while the last verse is used as an **Antiphon** [which see].

LITURGY (λειτουργία = public ministry or service). The word is more properly restricted to the service for Holy Communion; but in common usage it is often applied to the office of morning and evening prayer as well. [*See* **Liturgy, British**; **Missal for the use of Sarum**; and **Communion Service**; and generally the articles classified under **Liturgical** in the tables at the beginning of this book.]

LITURGY, BRITISH. The Liturgy in the exact form used by the British Church has not come down to us; but a very early form of the Gallican Liturgy has been preserved, and the Mosarabic Liturgy of the early Church of Spain, and we know that the British Liturgy was of the same family, and probably closely resembled them. The following sketch of the ancient Gallican Liturgy alluded to may therefore be taken as fairly representing, in its general outline

and main features, the original form according to which the British Church celebrated the Holy Eucharist.

The ancient Gallican Liturgy began with an anthem, followed by a preparatory exhortation. After the mutual salutation of the priest and people a collect was said. Then the *Trisagium* was sung, followed by the canticle *Benedictus*. Then came lessons from the prophets and the apostolic writings; after which the *Benedicite* was sung. Then the gospel was read, before and after which the *Trisagium* was again sung, and the people gave the response (still continued by tradition in the English Church), "Glory be to Thee, O Lord." Afterwards the bishop preached, or a homily was read. Then the appointed prayers were read by a deacon for the children and catechumens. After their dismission the bread and wine were brought in, and an oblation of them was made, while an anthem was sung, which answered to the offertory of later times. Then the *Diptych*, containing the names of Christian worthies, was read; the Collect *post nomina* was said; the kiss of peace given; and the collect *ad pacem* was said; after which the lesson followed, which was very short. After the consecration came the prayer *post secreta*; "postea fiebat confractio et commixtus corporis Christi." In the mean time the choir sung an anthem. This was followed by a collect, the Lord's Prayer, another collect, and the blessing, "Pax, fides et caritas et communicatio corporis et sanguinis Domini sit semper vobiscum." During communion an anthem was sung, then one or perhaps two collects were said, and the people were dismissed.

LIVERPOOL, DIOCESE OF. The vast growth of the great seaport of Liverpool led some of its leading Churchmen to desire to get it made into an independent see, "as the only means of uniting and stimulating the clergy and laity in the great church works necessary to keep pace with the rapid increase of population" ('Diary of the late Mr. Torr of Liverpool,' under date Jan. 1864). A general meeting was held in Jan. 1875 in the Town Hall, when it was proposed to unite Liverpool to Sodor and Man. But Liverpool objected to having only half a bishop, and the Isle of Man objected to have the best part of its bishop's energies taken away; and it was resolved to raise a capital sum to endow a distinct see for Liverpool. The town was accordingly included in the New Bishoprics Act of 1878, and was founded in 1880. The church of St. Peter, Liverpool, was chosen as the procathedral. Fifteen honorary canons were appointed. The diocese consists of part of Lancashire, and contains 1,085,624 population; 2 archdeaconries, of Liverpool and Warrington; 9 rural deaneries; 196 benefices.

LLANDAFF, DIOCESE OF. The legend which says that Lucius, King of Britain, sent for missionaries to Rome, and built for them at Llandaff the first church in Britain, must be dismissed as totally unhistorical. On the removal of the Roman authority Wales divided itself into four Principalities, of which Gwent (Monmouthshire) was one; Dyfryg, or Dubricius, became its first bishop, and placed his see here, which after his name was called Llan-dyf, the Church of Dyfryg. He died in 612. His successor, St. Teilo, was so famous as to be regarded as the principal founder; the cathedral church was dedicated to him as its builder, and the diocese was sometimes called the Diocese of Teilo, and the bishop, the Bishop of Teilo. The Book of Llandaff, compiled 1120—1133, contains numerous legendary stories, names of bishops, and other records of the diocese, but they are of very little historical value. From the end of the 9th century there is evidence that the South Welsh dioceses were in close communion with the English Church, consequent upon the subjection of Wales to English princes; and it is asserted that Cyfeiliawg was consecrated bishop by Æthelred, Archbishop of Canter-

bury, and that all the bishops of this see from about 972 were consecrated by the Archbishop of Canterbury; but they were elected by the prince, clergy, and people of their own diocese until, in 1107, Urban was nominated by Rufus and consecrated by Anselm, and imposed upon the see. He built the cathedral. Bishop Henry (1193—1218) organised the chapter of Llandaff, consisting of 14 prebends, 8 of which were filled by priests, 4 by deacons, and 2 by sub-deacons; before this time the lands of the see had been held in common and not apportioned between the bishop and his clergy. Bishop Kitchin, on the accession of Elizabeth, took the oath of supremacy, and retained his see, and assisted at the consecration of Parker as archbishop.

The diocese contains the counties of Monmouth, Glamorgan, and parts of Brecknock and Hereford Population, 603,020; 2 archdeaconries, Monmouth and Llandaff; 20 rural deaneries, 221 parishes. (See 'A Popular History of the Ancient British Church,' E. J. Newell, 1887.)

LOLLARDS, probably from the German *Lullard*, but assumed by their opponents to be from *Lolium*, a tare, as if they were tares among the wheat. It is commonly assumed that they were the disciples of Wiclif, but in fact they existed in England before Wiclif began to teach, and were the English representatives of a certain school of opinion, opposed to existing institutions in Church and State, which appeared sporadically throughout Europe, under various names, as Paterines, Picards, Waldenses, in the thirteenth and fourteenth centuries. Wiclif adopted some of the opinions of this school; its disciples gladly claimed him as one of themselves; and he is not altogether unfairly reckoned as their foremost man. [*See* **Wiclif.**]

Among the doctrines which they maintained and taught were these: That the Church is the synagogue of Satan, and that its baptism put a child in a worse condition than before; they denied the necessity for Episcopal ordination, and took it on themselves to ordain ministers for themselves, maintaining that every Christian man or woman, being without sin, is entitled to consecrate the Eucharist. They maintained that cohabitation by mutual consent constituted a lawful marriage, without the forms of the Church: that all ought to marry, or at least to have an intention and disposition for that state, if they desire to be saved; otherwise they are guilty of murder, and prevent the holy posterity which should people the new Jerusalem. They held that neither the Lord's day nor any other festival should be kept holy. With these religious extravagances they combined cognate opinions on civil government, which if carried out would have ended in socialism and anarchy. These opinions they held with fanatical earnestness and propagated with great zeal, and were ready to use force in order to establish them. To add to the danger, many so-called prophecies were spread abroad by them which had a political aim, and which had a tendency to fulfil themselves. Many persons of the better classes encouraged and protected the preachers of these doctrines, but their strength lay chiefly among the ignorant classes, especially in London and some of the large towns.

The rebellion of Wat Tyler showed the extent to which these opinions had spread among the people, and the danger they constituted to Church and State. Both Parliament and Convocation during the reign of Richard II. took steps to stop the preachers of heresy and sedition. On the accession of Henry IV. a still stronger measure was taken by the passing of the Act *de heretico comburendo*, which enacted that persons convicted of heresy by the Ecclesiastical Courts should be handed over to the custody of the sheriff, by whom they should suffer the death which the ancient laws assigned to that offence, viz. death by fire. To prove that this was no mere threat, and to strike terror into the minds of the Lollard preachers,

William Sawtre, priest of St. Osyth's, in London, a well-known leader of the party, being condemned as a relapsed heretic, was the same year (1401) degraded and burnt. Only one other, Thomas Bradley, a tailor, is known to have suffered in that reign; he was offered his life at the stake on condition of recantation, and refused.

On the accession of Henry V. another Act was passed (1414) requiring the sheriffs and all officials on entering upon office to take an oath to destroy Lollards. In 1418, Sir J. Oldcastle, who had put himself at the head of the malcontents and threatened civil war, was taken and executed, and several of his supporters with him. Only one more execution, of Taylor, a priest, took place in the reign of Henry V. The Wars of the Roses turned men's minds into new channels, and Lollardism as a political party died out; though some of the heretical opinions of the Lollards still survived, and in the reigns of Henry VII. and VIII., and Ed. VI. several persons were brought to the stake on account of them. Of these sufferers for religion many were fanatical religionists of an extreme type; their cruel deaths have won for them a universal sympathy to which their opinions, if left unpersecuted, would never have entitled them.

LONDON, DIOCESE OF. Of the three British bishops present at the Council of Arles in 314, one was Restitutus, Bishop of London, from which we learn, that when Britain was a province of the Roman Empire, London, which was already the principal emporium of foreign commerce, was an episcopal see. Of the subsequent history, however, of the see down to the Saxon Conquest we know nothing. Whatever the fate of London at that crisis,—whether it was taken and sacked and ruined by the conquerors, like the rest of the towns of the unhappy province, or whether it formed an exception to the general fate, and was powerful enough to hold its own against the Saxon invaders, and to retain the position of a privileged, almost a free, city in the midst of the East Saxon kingdom,—in either case the episcopal succession seems to have been interrupted, and the Church of London to have disappeared.

When Ethelbert of Kent was urging the acceptance of Christianity upon the neighbouring kingdoms under his influence, his nephew Sabert, king of the East Saxons, consented to the planting of the Church among his people; Mellitus was consecrated their bishop, with London for his see, and Ethelbert built him a "magnificent church" there, on the site which has ever since been occupied by the cathedral. When Ethelbert died his sons apostatised, and the work of the Italian Mission was everywhere thrown into confusion. Mellitus went to Rome to consult Gregory, the founder and patron of the enterprise; on his return the pagan Londoners refused to receive him, he retired to Kent, and soon after, on the death of Laurentius (619), succeeded to the See of Canterbury. The see remained vacant for thirty years, and the Italian work among the East Saxons entirely died out.

The effectual conversion of the people, and the permanent planting of the Church among them, was the work of the Celtic Mission of Lindisfarne. Sigebert, king of the East Saxons, on a visit to the Court of Northumbria, was converted to the faith, and on his return brought back Cedd (brother of St. Chadd of Lichfield) and another Northumbrian priest to convert his people. Cedd established two mission centres, one at Tilaberg (East Tilbury), on the Thames, and another at Ythanacester (Bradwell), on the east coast, but we have no history of any establishment or missionary work in London; the name Chadwell, of a hamlet (and station on the Eastern Counties railway) between Ilford and Romford, affords a tradition of his presence and work in the western part of his diocese. He was succeeded in 675 by Earkenwald, a man of noble birth, who

had founded for himself a monastery at Chertsey, his sister having also founded for herself a nunnery at Barking. He was reputed a saint and worker of miracles, and his tomb in the cathedral was an object of pilgrimage for many succeeding centuries. Then succeeds a long list of names, of which that of Dunstan is the only one known to history, and he belongs to Glastonbury and Canterbury rather than to London, for he held this see only for a time *in commendam*. Ailward was appointed by Canute, to whom he was related, sometime before 1035. In 1044 Edward the Confessor appointed Robert, Abbot of Jumièges; and on his elevation to Canterbury, William, another Norman, succeeded in 1051. On his intercession the Conqueror restored and confirmed the ancient privileges of the city of London, and the grateful citizens down to the time of Elizabeth made an annual procession to his tomb in the nave, in commemoration of his good deed. His successor, Hugh de Orivalle (1075—1085), became a victim to the horrible disease of leprosy, which was then spreading in England, but seems to have retained his dignity, though many of its duties must have been performed by proxy. In the second year of Maurice (1086—1106) the old Saxon cathedral founded by Ethelbert was destroyed by fire, and the bishop commenced a new church, which is described as having been among the noblest churches, not of England only, but of all Christendom. The work was continued and completed by his successor, Richard de Belmeis (1106—1126), and the two bishops seem to have contributed the larger part of the cost.

After the time of the Norman kings, London became more and more the political capital of the kingdom; Bishop de Belmeis, fired with the ambition of obtaining a dignity corresponding to the political importance of his see, sought an archbishop's pall at the hands of the Pope; Anselm opposed the application, and it came to nothing; the prestige of Canterbury continued to outweigh the practical claims of London to be the metropolitan see; half a century later Archbishop Baldwin acquired the Manor of Lambeth; and though his contemplated erection of a new cathedral there came to nothing, yet the erection of the principal palace of Canterbury opposite the royal palace of Westminster was an outward evidence of the metropolitan dignity and authority of the occupants of the chair of Augustine. The see was occupied by a succession of great prelates and statesmen, whose history belongs to the history of the nation and of the Church rather than to the history of the see. The bishop of the capital, the dignitaries of St. Paul's, the clergy of the city of London, have naturally always taken a leading part in the affairs of the national Church, but the history of the diocese does not offer many such characteristic features as need be mentioned in so brief a sketch as this. The cathedral is of such exceptional interest that it may justify a few notes on its history. Probably before the grand Norman church to which Maurice and Richard de Belmeis had devoted forty years of care and income was quite finished, a great fire, which consumed half London, included the cathedral in its destructive flames. Bishop Ralph Niger (1229—1241) began at once to rebuild it, with a lengthened choir, in the Gothic style, and it was sufficiently advanced to be rededicated in 1240. At this time London had 40,000 inhabitants and 120 churches. Bishop Ralph obtained a law, formally assented to by the citizens of London in council, that they should pay a certain assessment in the pound on their property as offerings to the clergy. This constitution continued till the fire of London; an Act of Parliament then regulated the emoluments of those churches which had been burnt, leaving the ancient rights of the others untouched. This bishop was canonised by the popular voice, and his tomb became a place of pilgrimage.

The new cathedral, begun by Bishop Ralph Niger, was declared complete,

and the spire was dedicated by Bishop Segrave in 1315. The churchyard was enclosed by a wall, in which six gates gave access from the streets facing the doors of the church. The cloister, of two stories high, was in the angle between the transept and nave; within it stood the octagonal chapter-house, and the church of St. Gregory was somewhere on this side; the houses of the Residentiaries to the west of the cloister, and the deanery on its present site. The bishop's palace was within the walls in the N.E. corner; beyond which eastward was Pardon Church, in which Gilbert Becket, Sheriff of London, in the reign of Stephen, built a chapel. Eastward of this stood the college of minor canons, with Canons' Alley leading to the north door of the cathedral. There also stood a chapel called the Charnel. East of Canon Alley, and not far from the N.E. corner of the cathedral, was an open space, where the citizens from time immemorial had held their folk motes, and within this space was a churchyard cross; at an early period a pulpit of wood was erected against the cross for out-door sermons to the people, which Bishop T. Kemp (1422—1426) replaced by a splendid preaching cross of stone. The church was set on fire by lightning in 1561, and greatly injured, and the repairs were not completed when the democrats of the Commonwealth wrecked it anew; and while the authorities were debating what should be done with it, the great fire of London settled the question by its entire destruction. Sir Christopher Wren was the architect of the new cathedral, in classic style, which, externally, is, next to St. Peter's at Rome, the finest church of the style in Christendom. Munificent donations helped, but the greater part of the cost of rebuilding this and the other churches destroyed by the fire was raised by levying a tax on coal brought into London—a tax which has been continued for one or another useful metropolitan improvement to the present day. Stokesley, Bonner, and Ridley, and Bonner again, were the bishops of the Reformation period; Grindal the Bishop of the Elizabethan settlement of the reform; Laud and Juxon of the time of the Great Rebellion; but their history belongs to the general history of those periods. The see continued down to modern times to include all the ancient kingdom of the East Saxons (Essex, Middlesex, and part of Herts), and never included the southern part of the metropolis south of the Thames. Modern re-arrangements of diocesan boundaries have resulted in the creation of the Essex and Herts portion of the old diocese into a new bishopric, with a see at St. Alban's.

The diocese now consists of the entire county of Middlesex, with part of Herts; population, 2,920,362; divided into two archdeaconries, viz. London and Middlesex; 25 rural deaneries, and 564 benefices.

LORD'S SUPPER, The, was not one of the original or very early names for the Holy Communion.* It seems to be first used in reference to it by St. Augustine, and then not as one of the names by which it was commonly known; in fact, it was not a usual name for the Sacrament until the Reformation. Then the term was used in the Augsburg Confession; it was also adopted by Calvin; and hence no doubt its adoption and wide use among ourselves. Thus the title of the liturgy in the First Prayer Book of Edward VI. is "The Supper of the Lord and the Holy Communion commonly called the Mass;" and in the Second Book it is, "The Order of the administration of the Lord's Supper or Holy Communion," and has so continued through all the subsequent revisions. It is the title used exclusively in the Catechism and in the Thirty-nine Articles.

The title, thus, like other titles, brings into prominence one aspect of the service, viz. that it is the feast at which God feeds us at His own table with "the banquet of that most heavenly food."

* In 1 Cor. xv.

LORD'S TABLE, another name for the Christian altar. The altar, by Jews and heathens, was always regarded also as a table of the deity; and the words Table and Altar were used indifferently. No doubt in our use of them there is a difference of meaning conveyed. The word Altar brings into prominence the sacrificial aspect of the Holy Communion, and the word Table brings into prominence its sacramental aspect as a feast upon the sacrifice; a feast of reconciliation in which God receives us as His guests; a feast in which we are fed with the Body and the Blood of Christ.

In the reign of Edward VI., under the influence of the extreme opinions adopted by the Government, an order of Council directed the taking away of stone altars and setting up of tables in their stead.

As soon as Elizabeth came to the throne (1559) she issued Injunctions wherein she states that in some places the altars have been removed and tables placed, and in other places they have not been taken away, in expectation of some new direction on the subject, that whether there be altar or table "seemeth no matter of great moment so that the Sacrament be duly and reverently administered; yet for observation of one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered that no altar be taken down but by the curate of the church and the churchwardens, or one at least of them, wherein no riotous or disordered manner be used. And the holy table in every church be decently made and set in the place where the altar stood, and there commonly covered as thereto belongeth."

The Bishops, in their "Interpretations" of the "Injunctions," direct "that the table be removed out of the choir into the body of the church, before the chancel-door, where either the choir seemeth to be too little, or at great feasts of receivings. And at the end of the Communion to be set up again [at the east end of the chancel] according to the Injunctions."

In practice the holy table was in some places permanently placed in the middle of the chancel, and seats were placed round it, forming a Communion pew. In some of the churches in Jersey, down to the middle of the present century, movable boards and trestles were put up to form a holy table in the middle aisle under the reading-desk, which probably represented another Puritan usage common in England in the sixteenth century.

Among Laud's revivals of earlier customs he ordered the holy table to be permanently placed at the east end of the chancel altar-wise, and to be fenced with an altar-rail. A curious illustration of the subject is to be found in the case of Beckington, diocese of Bath and Wells, where the table "had for seventy years stood in the midst of the chancel, enclosed with a very decent wainscot border and a door, with seats for the communicants to receive in round about it," when Bishop Pierce required that it should be placed at the east end altar-wise and railed in. The churchwardens, refusing to change their arrangement, were cited to the bishop's court and excommunicated. Their appeal to the archbishop's court was disallowed; after a year of contumacy they were imprisoned; and on submission were sentenced to stand in the middle of the church on Sunday, and there, after reading the gospel, make open confession and submission, and to repeat the same at Frome and Bath on the following Sunday ('Diocesan Hist. Bath and Wells,' S.P.C.K. p. 197).

LOW CHURCH, as the designation for a party in the Church of England, was introduced in the period immediately after the Revolution. It differed greatly from the Puritan party which preceded it, having no love for the Calvinistic theology, no zeal for the Presbyterian platform, and being content to accept things as they stood. It accepted the Church as the existing organisation of religion in England, and Episcopacy as the actual mode of its government, and the whole system

of the Church as agreeable to the Word of God. At that time Church questions were mixed up with political questions, and both were associated with dynastic preferences. While the High Churchman was usually a Tory and a well-wisher of the Stuarts, the Low Churchman was usually a Whig and an adherent of the House of Hanover. But while it preferred the Church system, it was tolerant of dissent in every form, and, as represented by Hoadley in 1717, was accused by the other party of leaning to Socinianism.

The names High Church and Low Church have long ceased to have any political significance. They now denote schools of thought in the Church. The Low Church of the 17th century here described must not be confounded with the **Evangelical** School of the eighteenth and nineteenth centuries [which see]. R. T.

M

MAISON DIEU, a name frequently given to hospitals.

MAN, Diocese of Sodor and Man. [*See* **Sodor**]

MANCHESTER, DIOCESE OF. The first report of the Ecclesiastical Commission in 1836 recommended the formation of two new dioceses in the province of York, viz. Ripon and Manchester. Ripon was at once constituted, but circumstances delayed the foundation of Manchester till 1847.

The new diocese was chiefly taken out of the old diocese of Chester; the fine collegiate church of Manchester afforded a suitable cathedral, and the master and fellows of the collegiate staff were converted into the dean and canons of the new foundation.

From a very early period Manchester seems to have been the most important town in Lancashire. It seems to have consisted of two towns, one Aldport, *i. e.* the Old Port, near the camp-field, the site of the chief fortress of the Roman *Mancunium;* the other, the New Town, situated near the confluence of the Irwell and the Irk. From the Conquest there had been two churches: the one near Aldport dedicated to St. Michael, the other, in the New Town, dedicated to St. Mary. They were rude buildings of timber, but were richly endowed by the Gresleys and de la Warrs, the ancient lords of Manchester. The Rector of Manchester was the first of the secular clergy resident in Lancashire, and in so remote a part of the diocese (Lichfield) was no doubt a great personage.

At the beginning of the 15th century, Thomas de la Warre, the Rector, succeeding to the family peerage on the death of his brother, desired to mark the event by some benefaction to the town. Accordingly, with the assent of the parishioners, he turned the parish church into a collegiate church of a warden and four canons, (?) erecting the collegiate buildings at his own expense, and increasing the endowment of the church to £200 (equal to £3000 of our money) a year. The bishop gave the new institution a body of statutes, which occupy a large space in his 'Register' ('Diocesan History of Lichfield,' Rev. W. Beresford, S.P.C.K., p. 159).

James Prince Lee (1848—1869) was the first bishop, and was succeeded by James Fraser (1869—1885); on whose death James Moorhouse, Bishop of Melbourne, was translated to this diocese. The diocese made wonderful progress under its new organisation, especially under Bishop Fraser's energetic administration.

The diocese now consists of part of the county of Lancaster, with portions of Chester and York; population, 2,297,015; 3 archdeaconries, Manchester, Lancaster, Blackburn, 21 rural deaneries, 491 parochial benefices. (Halley's 'Lancashire Nonconformity.')

MANIPLE, one of the ancient ecclesiastical vestments. No doubt, originally, it was a napkin, and was probably used either in wiping the lip of the chalice at the time of administration of the Holy Communion, or in cleansing

the sacred vessels after their use, or in both. But in very early times—as early as the ninth century—it had become a merely ornamental symbolical narrow strip of rich material, embroidered, and fringed at the ends, worn dependent from the left wrist of bishops, priests, and deacons, and in the eleventh century it was also allowed to be worn by subdeacons. It will be seen in the wood-cuts on p. 83.

MANUAL (from *manus*), a hand-book. One of the old Service Books, containing the occasional offices, and rites and ceremonies, which the parish priest, in the discharge of his ordinary duties, might be called upon to perform: as the orders for baptism, matrimony, visitation of the sick, churching of women, extreme unction, and burial; but besides these we find a number of other offices now obsolete: as the offices for blessing of salt; of water; of bread on the Sundays; of lights on the Feast of Purification; of palms on Palm Sunday; the office for the Ember Days; for blessing pilgrims; for enclosing recluses; for separating lepers; for blessing the sword of the new knight; of flesh, cheese, butter; of Paschal eggs; of new fruits; of any seed; of anything you like (*benedictio ad omnia quæcunque volueris*); of apples on St. James's day; of alms; of shield and club for a duel; of weak eyes; of a ship; of the table; acts of thanksgiving (*gratiarum actiones*).

MARRIAGE. [*See* **Matrimony.**]

MASS, the old English title of the Holy Communion. The derivation of the word involves a double difficulty. The Latin word for the Holy Communion is *Missa*, which is found as early as the fourth century. This is said to be derived from the words *Ite Missa est*, with which the deacon concluded the service. What the words were intended to mean is uncertain. Some say that the words *Missa est* meant that the offering had been sent up to heaven; but the vast weight of authority is in favour of the explanation that the words were merely an announcement to the congregation that all was done, and they were at liberty to depart: "Go, you are dismissed." Whatever may have been the meaning of the phrase, or whether the title *Missa* for the Holy Communion was or was not derived from it, it is certain that Missa was one of the titles by which the service was known, from very early times, in all the countries of Europe.

Whether our English word *Mass* is simply a corruption of *Missa* is not undisputed; for there is a Saxon word *Mæsse* which means *feast*, from which the title *Mass* for the Eucharistic feast may possibly have been derived; thus the words *Christmas*, *Michaelmas*, may mean the Feast of Christ, the Feast of St. Michael, without any direct allusion to the celebration of the Holy Communion on those days.

Whether derived from the Latin *missa* or the Saxon *mæsse*, it is certain that the word mass was the vernacular title for the Holy Communion from the earliest days of the Saxon Church down to the Reformation; and since in either case the word seems free from any superstitious allusion, it is at first sight a little difficult to understand the clear distinction made at the Reformation between the Roman Mass and the Reformed Communion Service, illustrated in the command which Henry VIII. addressed to Cranmer, "to pen a form for the alteration of the Mass into a Communion," which Cranmer obeyed by adding some exhortations, prayers, and sentences of administration in English to the existing Latin service. [*See* **Communion Service, The First Reformed.**] A little study of the usage seems to show that the Reformers took the word *Mass* as representing in a word the unreformed Service with the whole of the objectionable surroundings—the doctrine of transubstantiation, the usual solitary participation of the priest, the administration to the laity in one kind, the abuse of mortuary, "Masses," &c., while they took the titles Lord's Supper or Holy Communion as representing in

a phrase the whole idea of the Service as changed in these particulars. In the First Prayer Book of Ed. VI. the real identity of the two services is recognised in the title, "The Supper of the Lord and the Holy Communion, commonly called the Mass;" but the old name was entirely dropped in the Second Book; and has been commonly used in modern times in the sense which the Reformers put upon it, as a convenient designation for the old service with its surroundings.

MATINS, or MATTINS. [*See* **Hours.**]

MATINS (or Mattins), the name of one of the ancient "Hour" services of the Church; was appropriated at the Reformation to the Morning Prayer, formed by a condensation of the three morning "Hours," Matins, Lauds, and Prime. [*See* **Hours.**]

MATRIMONY, HOLY (*Latin*); **MARRIAGE** (*French*); **WEDDING** (*English*). The life-long union of one husband with one wife, for the propagation of the race, is the original, divinely-appointed institution of marriage. It is the highest instance known to us of the great mystery of Nature, by which life reproduces itself in another life, and multiplies itself. The statement that woman was not an independent creation, but was "taken out of man," is the preamble to the statement that in marriage "they shall be one flesh"; man is not perfect by himself, or woman by herself; it is the union of these two complementary halves of human nature which make up, as it were, one perfect human being, capable of reproducing itself. "And God blessed them and said, Be fruitful and multiply, and replenish the earth, and subdue it." This natural mystery is raised by the Divine revelations about it into the region of the most sacred mysteries of our being; it is taken as the type of Divine relations—of the union of the Divine Nature with the human nature in Christ; of Christ with the Church; of the individual soul with God. The essentials of holy matrimony are the consent of the parties, the publication of that consent, God's blessing through His minister, and the consummation of the union.

The usual symbolical ceremonies of a marriage are of primitive antiquity; in the very first marriage of which we have any account—the marriage of Isaac and Rebecca—we find the *betrothal*, when the bride and her relatives consent to the marriage; and the bridegroom's *betrothal presents;* and we find the bride taking "a *veil* and covering herself" when about to be given to her husband (Gen. xxiv.). The *ring* worn by the bride as a token of her married condition was an ancient Roman custom, and perhaps was thence introduced into the customary marriage rites of the Church.

As a security against illegal marriages, the Church requires that public notice of every intended marriage shall be given in church, on three preceding Sundays, or Holy days. [*See* **Banns.**] But this notice may be superseded by the archbishop of the province, or the bishop of the diocese, or their proper officers, by the issue of a licence to the parties to be married without publication of banns. By a special licence from the Archbishop of Canterbury, not only may the marriage take place without publication of banns, but also out of the legal hours, and even out of church—anywhere, at any time, specified in such special licence. The legal hours, which were from 8 to 12 in the morning, were by Act of Parliament in 1886 extended to 3 o'clock in the afternoon.

Forbidden degrees of Marriage. Not any man may marry any woman. There are certain relationships within which marriage is prohibited.

These prohibitions rest entirely on the Word of God; put that aside, and no sufficient reason can be given why any man should be forbidden to marry any woman, or any number of women, or any woman to marry any man, or any number of men. It is only in the name of God, pointing to the law of God, that the Church claims to forbid

polygamy, concubinage, divorce, and incest; to call them sins; to exclude those guilty of them from the Church; and to threaten them with exclusion from heaven.

God has revealed that the union of persons nearly related to one another is a sin, and stigmatises the sin as one of moral foulness—"it is wickedness"—(Lev. xviii. 17). The degree of nearness of kin within which marriage is forbidden, is illustrated in the chapter above quoted, and elsewhere, by a number of instances which at first sight look arbitrary, selecting some relationships, and omitting others which are like. But on a study of these examples it is found that they give us two perfectly clear, well-defined, consistent principles.

1. That what is said of man is to be understood equally of woman: *e. g.* it says that a man may not marry his mother, and leaves the inference that equally a woman may not marry her father.

2. That all marriages are forbidden within the third degree of relationship inclusive, and none outside that degree.

3. God has also revealed that the union of man and wife is such that the relations of one become the relations of the other, in such a way that the prohibition of marriage extends not only to relations by consanguinity, but to relations by affinity; and union between those who are too near akin by affinity also is denounced as a sin of moral foulness. Again this is illustrated by examples (Lev. xviii. *passim*); and a study of these examples leads to the same two principles on which the prohibitions of marriage by consanguinity are founded. So that it is clearly proved that, by the Law of God, in the ancient Church, marriage within the third degree of relationship either by blood or by marriage was prohibited.

But these prohibitions were not merely Levitical, applying to the Jewish people and the Mosaic dispensation only; they were involved in the original marriage relation which made man and wife "one flesh;" they were part of the common law of the whole race; it was by the general violation of this law, as well as by other sins of still fouler kind, that the nations of Canaan are said to have brought destruction upon themselves (Lev. xviii.).

When our Lord Jesus Christ laid the broad and deep principles which were to govern the renovated and purified condition of human relations in His Church, He dealt with this subject among others, and laid down the principles which were to be observed with respect to it. He reverted to the original Institution of Marriage in Paradise, including the limitations involved in the mysterious unity between man and wife as "one flesh;" expressly declaring that certain laxities which had been permitted in patriarchal and in Jewish times (such as the polygamy of many of the patriarchs and kings, the marriage of Abraham with his half-sister, of Jacob with two sisters, &c.), were no longer to be permitted under the Christian dispensation (Matthew xix. 4—10).

The Christian law of marriage, therefore, is that one man must have but one wife, that the marriage is indissoluble, "except for the cause of fornication," whatever that phrase may be determined to mean, and that marriage is forbidden between persons who are within the third degree of relationship either by blood or marriage.

The way of reckoning degrees of relationship between two persons is from one person up to the common ancestor, and down again to the other person, each step being a degree: *e. g.* from son to father, or father to son, is one degree; from son up to father and down to another son is two steps, so that the relationship between brothers is in the second degree; uncle and niece stand in the third degree, for from the niece up to her father is one degree, up again to his father (who is the common ancestor) is two degrees, down again to her uncle is three degrees. Cousins stand in the fourth

degree, for from one cousin up to his father is one degree, up again to his grandfather (the common ancestor) is two degrees, and so down to the other cousin is two degrees more. Note that while a man's father and mother, his son and daughter are in the first degree of relationship to him, his wife is one with himself.

"The Table of kindred and affinity, within which whosoever are related are forbidden by Scripture and our laws to marry together," was drawn up for the information of the people, and ordered by a Canon of 1603 to be hung up in churches. To prove that the table of forbidden degrees is contained in Scripture, the following method may be adopted:—(1) Take the table, and underline all the items in it which are found expressly mentioned, in so many words, in Scripture; and this remarkable result will be apparent, that every item on the male side of the table is underlined, and very few of those on the female side. So that it is expressly said that a man may not marry his daughter, but it is not said that a woman may not marry her son; neither is it expressly said that a woman may not marry her father; it is expressly said that a man may not marry his sister-in-law, but not that a woman may not marry her brother-in-law, &c.

The explanation of this fact is obvious, when Scripture forbids an act as sinful to a man, it equally forbids it to a woman. So here, when Scripture expressly forbids marriage in a particular relationship to a man, it forbids it in the corresponding relationship to a woman. Otherwise a man may not marry his daughter, but a woman may marry her son, &c.

(2) Applying this principle to the table of forbidden degrees, underline on the female side all the relationships which correspond with those already underlined on the male side; and the final result is that every item in the whole Table is underlined, as forbidden, expressly or by inevitable consequence, in Holy Scripture.

Then examine the table, and it will be found to include all relationships by consanguinity within the third degree, and also all relationships by affinity within the third degree, and no others.

When considering any plea for any particular relaxation of the law of marriage, we have to deal with definite principles. To the plea that affinity is not the same thing as consanguinity, the reply is that nobody says that it is. What the Christian marriage law says is that marriage between persons who are related by affinity within three degrees, is plainly forbidden by Holy Scripture. To the plea for relaxation in a particular instance, *e. g.* in the case of a wife's sister, the reply is that there would then be no principle upon which to maintain the prohibition of marriage between any other persons related by affinity in the third degree. To the argument founded on the command that a brother should marry the childless wife of his brother, the reply is first, that it is doubtful whether the words do mean literally brother and sister, or only nearest of kin, *i. e.* nearest of marriageable kin; and secondly, if they do mean literally brother and sister, that this Mosaic exception to the strict law was only temporary, for a special object which no longer exists. The plea of expediency, and the plea *ad misericordiam*, are met by equally good contrary arguments. The true reply is that there is no power in the Church to give a dispensation from the Divine law.

If, therefore, the State were to make such connections legal, it would put the law of England into contradiction to the Divine law; and would begin a course of deterioration of the law of the land which we ought to oppose, as citizens interested in maintaining the highest standard of Christian civilisation. Such marriages, though made legal by the State, must continue to be unlawful in the eyes of the Church, and subject to all the

spiritual penalties of such unlawful connections.

There is a popular difficulty which may here be met. Why may two brothers (say John and James) marry two sisters (say Mary and Ann)? *Answer.* John marries (becomes one with) Mary, and therefore becomes the brother of her sisters, and might not marry any of them; but his brother James is not in this oneness with Mary, and does not therefore become the brother of her sisters, and may marry one of them. Or take it the other way —Mary being married to (having become one with) John, his brothers become her brothers, so that she may not marry James; but Ann has not become one with John, his brothers are not her brothers, so that she may marry James. There is absolutely no relationship of affinity between James and Ann. A popular error may also be contradicted, viz. that while first cousins may marry, second cousins may not. The fact is, that first cousins being in the fourth degree of relationship may marry, and second cousins being in the sixth degree may marry *à fortiori*.

In 1835 a statute was passed entitled *an Act to render certain marriages valid, and to alter the law with respect to certain voidable marriages*, the effect of which is sometimes misunderstood. Before the passing of this Act, marriages contracted within the forbidden degrees were "voidable," *i. e.* they were liable to be objected to, and, the objection being proved, would be pronounced by the court void *ab initio;* only the objection must be brought and the nullity pronounced during the life-time of the parties; the court would not entertain the case (*e. g.* for the sake of establishing the illegitimacy of the issue) after their death. The Act began by condoning past offences, and freeing those who had contracted marriages within the forbidden degree, and their children, from liability to the legal disabilities consequent thereon; but, on the other hand, it cleared up all ambiguity for the future by declaring all such marriages—not merely "voidable," but—"absolutely null and void to all intents and purposes."

Fleet Marriages. For upwards of half a century prior to the year 1754 marriages were allowed to be celebrated by clergymen residing within the liberties of the Fleet and the Mint, at Mr. Keith's chapel in May Fair, and at Lion Chapel, Hampstead, which gave occasion to great irregularities. They were at length suppressed by an Act of Parliament which came into operation March 25, 1754. 'History of Parish Registers,' p. 117, J. S. Burn.

MEDIÆVAL PERIOD, THE. The Norman Conquest resulted in two important modifications—(1) in the relations between the English Church and the Churches of Western Christendom, and (2) between the Church and the State. Hitherto the Church of England had been *autocephalous*, i.e. while in full communion with the other Churches of the West it had been independent of them. In the ecclesiastical constitution of England the dioceses had been grouped into two provinces: the Archbishop of Canterbury was the metropolitan of the southern province, and the Archbishop of York of the northern province; the Archbishop of Canterbury was also Primate of all England, and at one time exercised a Primacy also over the Churches of Scotland, Ireland, and the Isles adjacent [*see* **Archbishop**], and was sometimes styled Patriarch; and he had no ecclesiastical superior. The Bishop of Rome had, since the days of the Carolingian emperors, been recognised as the Patriarch of Continental Europe, but his patriarchal authority had not extended over these Britannic Islands.

Just before the Conquest, however, under the influence of Hildebrand, the bishops of Rome were extending their pretensions; and the foreign ecclesiastics appointed by the Confessor were not concerned to maintain the ancient independence of the English Church; on the contrary, they were disposed, in their new character of English bishops,

to continue to recognise the allegiance to Rome in which, as continental ecclesiastics, they had been trained; so that the ecclesiastical independence of England was already undermined when the Conquest placed William on the throne, and William placed Lanfranc in the Primacy, and king and archbishop recognised the patriarchate of Rome. It was this which opened the door to all the future encroachments of Rome upon the independent rights of the English Crown and the English Church.

1. The prompt submission of the Witenagemote after the fatal battle of Hastings saved the Saxon nobles and prelates at first from disturbance in their rights; but after the great rebellion William began to exercise the right of conquest, and to take measures against further troubles. Desiring to place the powerful influence of the Church in safer hands, William invited Pope Alexander to send legates to preside over a council. Stigand the Archbishop was specially aimed at. He had been one of the leaders of the anti-Norman party in the reign of the Confessor; he had opposed William's claim to inherit under Edward's will; and he had crowned Harold. His prompt submission after the battle of Senlac did not suffice to save him. The pretexts for his deposition were, (1) That he had recognised Alexander's rival, Benedict, and received his pall from the anti-pope; and (2) That he had held Winchester *in commendam* with Canterbury. With him were deposed his brother, Æthelmer, Bishop of Elmham, and Æthelric, Bishop of Selsey, who had been consecrated by him. Further depositions were spared by the fact that the English bishop of Durham had incurred the penalties of treason; York and Lichfield were vacant by death; Dorchester had been filled up by a Norman; Hereford, Wells, Ramsbury, Exeter, London, were already in the hands of the foreigners of the Confessor's appointment; the two remaining sees, Worcester and Rochester, were allowed to retain their native bishops. All the bishops of William's appointment were Normans; all of them able men, many of them learned, all of them builders of noble cathedrals. Not till the reign of Henry I. was an Englishman again raised to the Episcopate. The abbeys were also gradually put under Norman abbots.

At the Synod of London, 1075, some of the sees which were in villages were removed to the principal cities within their jurisdiction. Thus Sherborne was transferred to Old Sarum (afterwards transferred again to Salisbury, 1218), Selsey to Chichester, Lichfield to Chester (afterwards to Coventry in 1095), Elmham to Thetford (moved again to Norwich in 1094), and subsequently, in 1095, Dorchester to Lincoln.

2. Hardly less important than the alteration in the relation of the Church of England to that of Rome was the alteration which William made in the relation of the State to the Church, by the separation of the Civil from the Ecclesiastical Courts. The details of the change will be found under the title **Ecclesiastical Courts**. The result was to place the Church in a position of privilege, which largely conduced to the growth of its influence in the succeeding century, and which it retained until the Reformation.

Still, in his personal relations, both with the Papacy and with the National Church, William took a clear and firm attitude. Between the rival popes, Alexander and Benedict, he claimed the right to recognise him in whose favour he should decide. He refused the claim to fealty made by Gregory VII. He prohibited any legate from exercising authority, or even landing in England without his licence. He did not allow the National Church Councils to enact or prohibit anything but what had been first approved by himself; and he kept the nomination of the sees and great abbacies in his own hands.

The Normans gave a new impulse to the monastic institution in England.

The Revised Benedictine Orders of the continent had led to a great revival of learning and religion there. Lanfranc had been Abbot of the Norman abbey of Bec; Anselm succeeded him at Bec, as afterwards in the See of Canterbury. William and Matilda had built two great abbeys at Caen. The king and his nobles founded many religious houses on their new English estates, and for a century or more after the Conquest this was the form in which the religious zeal of the wealthier classes showed itself, at the expense of the ancient Saxon endowments of parishes, which were in very many cases given to swell the revenues of the monks and nuns. [*See* **Impropriation.**] The Normans introduced also a new and grander style of architecture, and filled the land not only with castles, but with great monasteries and stately churches of stone on a grander scale than the Saxon buildings.

The twelfth century is marked by the strife between the Crown and the Mitre. First the quarrel of Investiture, between Anselm and Rufus and Henry I., the subject of which was whether the king or the pope should control the election of bishops. A compromise denied to the king the right of investiture by the delivery of ring and staff into the spiritual office, but reserved to him the right of admission by homage into the temporalities of the see. The substantial victory remained with the king, for at first, by his influence with the chapters, and before long by a letter which accompanied the *congé d'elire*, he retained the practical nomination. The second quarrel was that between Henry II. and his archbishop, Becket, and the subject of it was the exemption which the clergy claimed from the jurisdiction of the royal courts. If it seems, on one hand, that the king was right in demanding jurisdiction over all men and in all causes within his dominions, it must be remembered, on the other hand, that the right to be judged in their own courts had been given to the clergy at the Conquest; and that in those days of tyranny and injustice the privilege was one which its possessors were prudent in seeking to retain. The murder of the archbishop, as the result of some hasty words of the king, created such a state of feeling that the king was obliged to yield, and the Church retained the privileges in dispute.

The Papacy obtained a complete victory in the next generation, when John surrendered his crown into the hands of Pandulf the legate, and received it again as the pope's liege man, bound to fealty and tribute. Yet in this reign Stephen Langton, at the head of the barons, wrung the great charter from John, and another charter which secured to the Church the right of canonical election. Henry III., accomplished but feeble, thought himself obliged to act upon his father's concessions to the pope, and allowed legates to ride over England in regal pomp, and plunder the Church of its treasures, and dispose of its benefices. The great event of this reign is the contest of the barons against the Crown for constitutional freedom. In all these struggles for the liberties of the people the Church took a prominent and influential part. Archbishop Stephen Langton had headed the confederacy of the nobles against John. St. Edmund of Canterbury was the adviser of the banishment of the foreign favourites of Henry III. Grosseteste, Bishop of Lincoln, was the bosom friend and adviser of Simon de Montfort. After the king had fallen into the hands of the barons at the battle of Lewes, Berkstead, Bishop of Chichester, with Simon de Montfort and the Earl of Gloucester, were placed by the Parliament of 1254 at the head of the constitutional government, and St. Thomas of Cantilupe (the last canonised Englishman) was the Chancellor of this baronial regency.

The thirteenth century was a great architectural period; and a new style, with pointed arches and a soaring upward tendency of lines, symbolised the

energy and grand aspirations of the life of the period. This age was the age of civic life; the age of the war of the barons and the prelates for constitutional government; of the organisation of civic life in guilds and corporations. The monastic institution had culminated in the last age. The great buildings of this age were not castles and monasteries, but cathedrals and churches. Nearly every one of the Norman cathedrals was in whole or in part rebuilt during this period on a grander scale. This marks the gradual recovery by the secular clergy of their place as the active ministers of religion among the people, while the monasteries have become great schools of learning and religion, great and enterprising landlords. This same thirteenth century saw the foundation of the Orders of Friars, who spread so rapidly over Europe, and effected for a time a revival of religion like that of which Wesley and Whitfield were the prime movers in a later age.

The great characteristic of the fourteenth century is the growth of the middle class into wealth and consideration, through the success of agriculture and commerce. The friars, after half a century of a wonderful success, had begun to display the inherent faults of the system, and to fall into disrepute, and men's thoughts were strongly turned in the direction of a general reform of the abuses of the Church. This feeling is represented in our Church history by the name of Wiclif, its extreme representative, and by the wide spread of Lollardism after his death. The Crown took the steps within its province to force back the Papacy from the encroachments it had made upon the rights of the Crown and the liberties of the National Church; and on the other hand it took steps to regulate the relations of the Crown to the National Church. The statute of Mortmain in 1279, enforced by similar acts in the subsequent reign, forbade the further acquisition of landed property by the Church without the royal assent. The Parliaments of Edward I. and II. repudiated the pope's claim to fealty. Edward I. compelled the payment of taxes to the Crown by the clergy by the threat of outlawry. Edward III., by the statute of Provisors (1350), protected the rights of patrons of ecclesiastical benefices against the rapacity of the papal court. In 1353 the statute of Premunire forbade any papal bulls to be introduced into England without the king's assent, under pain of outlawry, confiscation, and banishment. In 1366 the king refused to pay the arrears of tribute entailed by the surrender of King John; and in 1399 the Parliament declared that the Crown and realm of England had been in all time past so free, that neither pope nor any other outside the realm had a right to meddle therewith.

In the fifteenth century the Wars of the Roses distracted the country, destroyed the old feudal houses, and greatly augmented the power of the Crown. The monasteries had perhaps ceased to confer any benefit on the Church and realm proportioned to their wealth; the friars, fallen from their first purity and usefulness, had sunk into disrepute, and diminished in numbers and influence; the secular clergy were not distinguished for learning or zeal, and the state of religion was altogether languishing.

The century was marked by efforts to effect a general reform of the Church "in its head and members," but the councils at Pisa (1409), Constance (1414), Basle (1431), and Florence (1438) were frustrated by the intrigues of the papal court; and on their failure, various nations took such measures of domestic reform as they could. The steps taken in England in this direction by the great Cardinal-minister, Wolsey, will find place more conveniently in the history of the Reformation.

This Mediæval Period includes the whole history of the organic connection of the Church of England with the Roman See. It did not exist before the

Norman Conquest. Then the Church of England put itself under the patriarchal authority of the See of Rome, stringently limited and defined. The Roman See encroached beyond these limits upon the liberties of the Church and Crown, and this encroachment reached its maximum in the reigns of John and Henry III. It was resisted by the Edwards, and sharply curbed by the Statutes of Provision and Premunire. The history of its repudiation belongs to the **Reformation** period.

The principal doctrinal corruptions which were repudiated at the Reformation were introduced during this period, and will be found detailed under the title **Popery**.

During all this period, from Lanfranc to Wolsey, the Church supplied the sovereign with his chief advisers, and with some of his principal ministers for the administration of the government.

MENDICANTS, the begging Orders, viz. the Friars [which see].

METHODISM, WESLEYAN. The life of John Wesley [*see* **Wesley**] contains the history of the remarkable religious movement of which he was the author up to the date of his death, on March 2, 1791, at the great age of eighty-eight years. The object of this article is to sketch the history and principles of the sect which sprung out of that religious movement. With this object it is necessary to look back into the history of Wesley's life in order to recognise the sources to which the great features of the scheme may be traced.

The opening of the Foundry House in London, and the building of the Preaching House at Bristol, both in the year 1739, were the beginning of the gathering of separate congregations. The unwilling permission to Maxwell, the first lay preacher, to preach in public, in 1741, was the beginning of an unauthorised ministry. Both measures were ecclesiastically lawful in themselves under proper ecclesiastical control; but depending upon the authority of an individual, they were liable at any time to escape from control, and to become rival churches and a rival ministry. This impatience of control and this tendency to sectarianism soon showed itself.

In 1749 Wesley tried to check the tendency to separation from the Church: "Are we not unawares, by little and little, tending to a separation from the Church? Oh! remove every tendency thereto with all diligence. (1) Let all our preachers go to church. (2) Let all our people go constantly. (3) Receive the sacrament at every opportunity. (4) Warn all against niceness in hearing, a great prevailing evil. (5) Warn them likewise against despising the prayers of the Church. (6) Against calling our Society *a Church* or *the Church*. (7) Against calling our preachers *ministers*, our houses *meeting* houses (call them plain preaching-houses). (8) Do not license them as such. (9) Do not license yourself till you are constrained, and then not as a Dissenter, but a Methodist Preacher. It is time enough when you are prosecuted to take the oaths whereby you are licensed.

The ordination in 1784 of Coke and Asbury as bishops, and others as priests (under the thinly disguised names of superintendents and elders), for the Wesleyan Mission in America, was the fatal and irrecoverable error of Wesley's administration of his society. His latest step in the progress towards avowed antagonism to the Church was taken in 1788, only two years before his death, when assistants were allowed to read the Prayer Book in the preaching-houses on Sunday mornings, except on the "Sacrament Sunday," in the parish church.

Wesley continued to be a member of the Church of England to his death. In the very year of his death, 1790, he formally put forth this statement, in his 'Arminian Magazine,' p. 287: "I hold all the doctrines of the Church of England, and I love her liturgy, and I approve her plan of discipline,

and only wish it could be put in execution."

But for a long time previous to his death it was only his personal influence which had kept back the inevitable tendency of his followers to separation from the Church and the erection of the society into a sect. For a few years, indeed, the older members of the society struggled to withstand the onward pressure, and keep things as they were. Thus in the first Conference (1791) after Wesley's death it was resolved, "We engage to follow strictly the plan which Mr. Wesley left us at his death." In 1792 it was resolved that "no ordination shall take place in the Methodist connection without the consent of the Conference first obtained," and that "the Lord's Supper shall not be administered by any person among our societies in England and Ireland for the ensuing year, on any consideration whatever, except in London."

In 1793 an address of the Conference said, "We are determined in a body to remain in connection with the Church of England. We have never sanctioned ordination in England, either in this Conference or any other, in any degree, or ever attempted to do it." But in the same Conference it had been resolved that, "The Sacrament of the Lord's Supper shall not be administered by the preachers in any part of our connection, except when the whole society is unanimous for it, and will not be contented without it." The statement of principle in the beginning of these resolutions is curiously contrasted with the permitted exceptional violation of the principle in the conclusion of them; and this contrast is the evidence of the contest which was going on between the older men, who desired at least to go no further in their departure from the Church of England, and the younger men, who wished to form themselves into a distinct Wesleyan Church. The contest came to a head in the Conference of 1795, and was embodied in certain "Articles of Agreement for General Pacification," which allowed "the Sacrament of the Lord's Supper" to be administered in any chapel where the majority of the trustees and the majority of the stewards and leaders desired it, with the consent of Conference. The administration of baptism, the burial of the dead, and service in church hours, to be determined in the same way as above. The petitions to Conference for the grant of these liberties to individual chapels were numerous for the next few years, and before long the chapels almost universally possessed them.

The usual mode of appointing ministers continued to be by "setting them apart" with prayer; but in 1836, ordination by imposition of hands was introduced, and completed the history of the conversion of Wesley's societies into a sect.

The spirit of Wesley's movement, and the nature of his organisation, will be best shown by the transcription of his own careful and complete sketch, as follows:—

Rules of the society of the people called Methodists.

1. In the latter end of the year 1739 eight or ten persons came to me in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together; which from thenceforward they did every week, viz. on Thursday in the evening. To them, and as many more as desired to join with them (for their number increased daily), I gave those advices from time to time which I judged most needful for them; and we always concluded our meetings with prayer suitable to their several necessities.

2. This was the rise of the United Society, first in London and then in other places. Such a society is no other than a company of men "having the form and seeking the power of godliness; united in order to pray together, to receive the words of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

3. That it may be the more easily discerned whether they are indeed working out their own salvation, each society is divided into smaller companies called classes, according to their respective places of abode. There are about twelve persons in every class, one of whom is styled the leader. It is his business—

(1) To see each person in his class once a week at least, in order
To inquire how their souls prosper;
To advise, reprove, comfort, or exhort, as occasion may require;
To receive what they are willing to give towards the support of the Gospel.

(2) To meet the ministers and the stewards of the society once a week, in order
To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved;
To pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

4. There is one only condition previously required of those who desire admission into these societies, viz. "a desire to flee from the wrath to come, and be saved from their sins." But wherever this is really fixed on the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation—

First, By doing no harm, by avoiding evil in every kind, especially that which is most generally practised. Such as—
The taking the name of God in vain;
The profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling;
Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity;
Fighting, quarrelling, brawling, brother going to law with brother, returning evil for evil or railing for railing, the using many words in buying or selling;
The buying or selling unaccustomed goods;
The giving or taking things on usury, viz. unlawful interest;
Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers;
Doing to others as we would not they should do unto us;
Doing what we know is not for the glory of God, as—
The putting on of gold or costly apparel;
The taking such diversions as cannot be used in the name of the Lord Jesus;
The singing those songs, or reading those books, which do not tend to the knowledge or love of God;
Softness, and needless self-indulgence;
Laying up treasure upon earth;
Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

5. It is expected of all who continue in these societies that they should continue to evidence their desire of salvation—

Secondly, By doing good, by being in every kind merciful after their powers, as they have opportunity; doing good of every possible sort, and as far as is possible to all men.

To their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by helping or visiting them that are sick, or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling underfoot that enthusiastic doctrine of devils that "we are not to do good unless our hearts be free to it."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own and them only.

By all possible diligence and frugality, that the Gospel be not blamed.

By running with patience the race that is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

6. It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation—

Thirdly, By attending on all the ordinances of God. Such are—

The public worship of God;

The ministry of the Word either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures;

Fasting and abstinence.

7. These are the general rules of our societies; all which we are taught of God to observe, even in His written Word, the only rule, and the sufficient rule, both of our faith and practice; and all these we know His Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known to them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season. But then if he repent not he hath no more place among us. We have delivered our own souls.

JOHN WESLEY.
May 1, 1743. CHARLES WESLEY.

The constitution and discipline of the individual societies still continue as the two brothers thus ordered them. The organisation of the societies into circuits, and the constitution of the Conference as the central government of the Wesleyan body as a whole, as described by one of themselves (Rev. W. Thornton, 'Cyclopædia of Religious Denominations'), is as follows—

A number of the *Societies* (described in the preceding rules of J. and C. Wesley) together form a *Circuit*. This generally includes a considerable market town, and the neighbouring villages to the extent of ten or fifteen miles. To one circuit, two, three, or four ministers are appointed, one of whom is styled the *superintendent;* and this is the sphere of their labour for not less than one and not more than three years. Once a quarter the minister visits all the classes, in order to speak personally with every member. All who have maintained a consistent walk during the preceding three months then receive a ticket. These tickets resemble in some respects the symbols or *tesseræ* of the ancients, and serve in place of the commendatory letters spoken of by St. Paul in 2 Cor. iii. One of their main uses is to prevent imposture. After the visitation of the classes, a *Circuit meeting* is held, which consists of ministers, stewards, leaders of classes, lay preachers, &c. The stewards then deliver their collections to a circuit-steward, and everything relating to the financial support of the ministry is thus publicly settled. Candidates for the "sacred office" are proposed at this

Quarterly Meeting; the presiding minister nominates them, and it rests with the members to approve or negative the nomination. A similar balance of power is maintained in the Leaders' Meeting in regard to the various affairs of the particular society to which it belongs. Many of these meetings are attended by one minister only, or at most by two or three, while the lay members are very numerous. No leader or other officer is appointed but with the concurrence of a Leaders' Meeting; no circuit-steward without that of the Quarterly Meeting.

A number of circuits, from ten to twenty, according to their extent, form a *District*, the ministers of which meet at least annually. Every district has a chairman or president. These assemblies have authority—(1) To examine candidates for the ministry, and probationers; also to try and suspend ministers who are found immoral, erroneous in doctrine, unfaithful to their ordination vows regarding the maintenance of order and discipline, or defective in ability for the work they have undertaken. (2) To decide preliminary questions with regard to the building of chapels. (3) To review the demands from the less wealthy circuits, which draw upon the funds of the connection for aid in supporting their ministers. (4) To elect a representative who is thus made a member of a committee appointed to act previously to the meeting of the Conference, in order to prepare a draught of the stations of all the ministers for the ensuing year; regard being had to the wishes of the people, in the allocation of individual pastors. The judgment of this *Stationing Committee* is conclusive until Conference, to which an appeal is allowed in all cases either from ministers or people. The District Meeting is in fact a committee of the Conference; circuit-stewards and other laymen attend all its sittings for financial and public business, taking part equally with ministers in all that affects the general welfare of the body.

The *Conference*, strictly speaking, consists of the hundred ministers who have been introduced into the body, according to arrangements prescribed in a Deed of Declaration executed by Mr. Wesley and enrolled in Chancery. But the representatives just named, and all the ministers allowed by the District Committees to attend (who may or may not be members of the "Legal Hundred"), sit and vote usually as one body; the "One Hundred" conforming their decisions. In this clerical assembly every minister's character undergoes renewed and strict scrutiny; and if any charge be proved against him, he is dealt with accordingly. The proceedings of the subordinate meetings are here finally reviewed, and the state of Methodism at large is considered. Candidates for the ministry are publicly and privately examined, and their ordination takes place during the second week of session.

We append Wesley's deed of Declaration by which Conference is defined and empowered.

"Whereas divers buildings, commonly called chapels, with a messuage and dwelling-house, or other appurtenances, to each of the same belonging, situate in various parts of Great Britain, have been given and conveyed from time to time . . . upon trust, that the trustees . . . should permit and suffer such persons . . . as should be appointed at the yearly Conference of the people called Methodists . . . and no others to have and enjoy the said premises for the purposes aforesaid. . . . Now, therefore, the said John Wesley doth hereby declare that the Conference hath always heretofore consisted of the preachers and expounders of God's Word . . . whom he hath thought expedient, year after year, to summon to meet him, to advise with them for the promotion of the Gospel of Christ . . . and for the expulsion of unworthy and admission of new persons under his care, and with his connection, to be preachers and expounders as aforesaid.

. . . And these presents further witness that the several persons hereinafter named (one hundred in number) . . . now are the members of the said Conference . . . subject to the regulations hereinafter prescribed; that is to say, no act of the Conference shall be had, taken, or be the act of the Conference . . . until all the vacancies occasioned by death or absence shall be filled up by the election of new members (by co-optation), so as to make up the number of one hundred; and during the assembly of the Conference there shall always be forty members present at the doing of any act. . . . The duration of the yearly assembly of the Conference shall not be less than five days nor more than three weeks. . . . The Conference shall and may expel or put out from being a member thereof, or from being in connection therewith, or from being upon trial, any person . . . for any cause which to the Conference may seem fit or necessary. . . . The Conference shall not appoint any person for more than three years successively to the use and enjoyment of any chapels or premises . . . except ordained members of the Church of England. . . . Whenever the said Conference shall be reduced under the number of forty members, and continue to be so reduced for three yearly assemblies thereof successively, or whenever the members thereof shall decline or neglect to meet together annually for the purposes aforesaid during the space of three years, then the Conference of the people called Methodists shall be extinguished . . . and the said chapels, &c. shall rest on the trustees for the time being . . . upon trust that they shall appoint such persons to preach therein . . . as to them shall seem proper. . . ."

The theology of the Wesleyan Methodists is still formally that of the Church of England, and more distinctively, that of the Theological School in the Church of England, which in the days of James I. and Charles was called "Arminian," as opposed to the Calvinistic school, and much of Wesley's teaching and work was an anticipation of the High Church revival of the present day. It accepts the Thirty-Nine Articles of the Church of England, and uses its sacramental offices, and the Morning and Evening Prayer with some abridgement. The preachers are requested to subscribe to Wesley's sermons and his Notes to the New Testament as the standard of their teaching. No doubt there are varieties of individual opinion in the body, as there are in the Church of England. The great theological obstacle between the Wesleyan body and the Church of England is the assumption by the Wesleyan ministers of the sacerdotal character and functions. No doubt the large property of the Wesleyan body, and the terms under which its property is held, might present a considerable practical difficulty in the way of reunion.

But surely a consideration of the manifest interests of the kingdom of Christ will lead before very long to a reconciliation of this great body of our co-religionists with the Mother Church, from which, through faults which we confess were not all on one side, they have been for a while alienated. The Church has repeatedly of late given evidence of her yearning for reconciliation, and her readiness to make all concessions possible without sacrifice of principle. Who can read the 'Life of Wesley,' and doubt that, if he were living now, he would thank God for the change which has come over the Church since his day, and joyfully respond to the Church's invitation to a comprehension.

METHODISTS, WELSH CALVINISTIC, sprang out of Wesley's movement, and in imitation of it, but was from the beginning an independent organisation, and, in its Calvinistic theology, looks to Whitfield rather than to Wesley as its father. It was founded by Howell Harris, who about 1736 began to preach, and to found societies among his countrymen, after the example of Wesley and Whitfield.

Before 1742 ten Welsh clergymen had joined him, the most eloquent and influential of whom was Daniel Rowlands, who may be looked upon as a second founder. The work which Harris and Rowlands were doing in South Wales was taken up in North Wales by Thomas Charles, curate of Bala. It was the latter who in 1811 completed the severance of the Welsh Methodists from the Church by "ordaining" their preachers, and establishing a system of rules for the government of the body. In 1823 a Confession of Faith was agreed upon by the body, founded on the Confession of the Westminster Assembly of Divines. They are a numerous and influential body in Wales; but there seems to be a movement among them in the direction of the return of some of their younger members to the Church.

METHODIST NEW CONNEXION is a secession from the original body of Wesleyans, founded by Alexander Kilham, a leading man among the Wesleyan preachers, in 1797. His disagreement with Conference was chiefly on two points—1. He demanded freedom for the people to hold their meetings for religious worship, and to receive Baptism and the Lord's Supper from their own ministers, without the restrictions imposed by Conference. 2. He especially demanded that the people should share with the ministers in all parts of the government of the society. The Wesleyan body refusing these concessions, Kilburn seceded, and a certain number of sympathisers with him, and established the New Connexion, which has existed ever since. It is not, however, a very large body.

METHODISTS, PRIMITIVE. In 1807 an American Methodist introduced into England the system of revival services known as "Camp-meetings," and these were taken up by two local preachers, W. Clowes and H. Bourne, and caused considerable excitement. Conference declared them to be "highly improper and likely to be productive of considerable mischief;" and Bourne (in 1808) and Clowes (in 1810), persisting in their methods, were expelled from the connection. Their sympathisers at once formed themselves into a new sect, which appealed to a less educated class than that which by this time formed the influential portion of the Wesleyan body, and revived the arts of popular attraction which in the earlier body had grown almost obsolete, with the result of a very rapid growth in numbers.

METHODISTS, UNITED FREE CHURCH, consists of the union of two secessions from the main Wesleyan Connexion, viz. the Associated Methodists and the Methodist Reformers.

The first of these secessions was brought about by Dr. J. Warren, a minister at Manchester, and member of Conference. He took a line on the subject of the establishment of the Wesleyan Theological Institution in opposition to the rest of the Conference, and incurred their sentence of expulsion. Thereupon, in 1835 he and his sympathisers established a new and rival sect, which in about two years numbered 20,000 members.

The secession of the Methodist Reformers was brought about by the expulsion from the Wesleyan body of the supposed writers of a series of 'Fly-Sheets,' which appeared at intervals from 1844—1848, and which contained some severe criticisms and rough personalities. The expelled members and their sympathisers formed a new connexion, which in a short time possessed 339 chapels and about 35,000 attendants at their services. In 1837 these two bodies joined together under the above title, and form a strong body.

METHODISTS, BRYANITE, a secession from the main Wesleyan body, which was founded by an influential local preacher in Cornwall of the name of O'Brien, and which continues to exist chiefly in the western and southern counties. It differs from the parent body chiefly in allowing women to preach, and in giving a larger share of

the power of government into the hands of the lay people.

METRICAL PSALMS. Clement Marot translated the Psalms into French, and the version became the popular hymn-book of the Huguenot party. Beza followed his example. Sternhold was the first Englishman who after their example translated fifty-one Psalms into English; Hopkins, one of the Marian exiles, translated fifty more; Thomas Norton in the reign of Eliz. twenty-seven; and Whittingham added five; the whole, under the names of Sternhold and Hopkins, were first published entire in 1562 by J. Day. The fine version of the 100th Psalm, which still holds its place in our hymn-books, was by Kethe, an exile with Knox at Geneva in 1555 (Abbey and Overton, ii. 268). Notwithstanding their general dry and unpoetical style, they were received with great affection by the Puritans; and were soon (without formal sanction) introduced into churches. The version, however, fell into disfavour with the Presbyterians; and the Assembly of Divines being authorised by Parliament to deal with the subject, a version by Francis Rous, a member of the Assembly, was examined and approved, and ordered by Parliament to be printed. It took the place of the ancient version, and was extensively used till the Restoration. In 1651, W. Barton revised Rous's version, when it was again licensed for the press, and this revised version is still used in the Scottish Church. Sternhold and Hopkins's was restored to Church use at the Restoration, and continued in use until the publication of the new version by Tate and Brady.

The new version by Nahum Tate, the Poet Laureate, and Nicholas Brady, one of the royal chaplains, was "allowed by the Court at Kensington," in 1696—the only authority on which it rests. Among the best of this version are—19th, 'The heavens declare Thy glory, Lord;' 34th, 'Through all the changing scenes;' 42nd, 'As pants the hart;' 84th, 'O God of Hosts;' 100th, 'With one consent;' 139th, 'Thou, Lord, by strictest search;' and the Christmas hymn by Tate, 'As shepherds watched:' all of which are still favourites in our modern Hymn-Books. There have been many other metrical versions—a modern writer tells us at least sixty-five—of the whole Book of Psalms since the Reformation; but none others have been used in Church.

METROPOLITAN. [*See* **Archbishop.**]

MILITARY ORDERS, THE, which sprang up in the early part of the twelfth century, were very curious products of the spirit and circumstances of the times. They anticipated the active religious self-devotion which was characteristic of the friars of the thirteenth century, as contrasted with the contemplative religious retirement of the earlier Orders of monks. But while the Dominicans gave themselves to the duty of preaching and controversy in defence and propagation of the faith, and the Franciscans to the care of lepers and paupers, and the sick and poor generally, the Military Orders combined the spirit of active self-devotion for others with the chivalrous crusading spirit of the age. The Hospitallers devoted themselves to the protection of the pilgrims to the Holy Land along the roads with sword and lance, as well as to their entertainment and succour at the halting-places. The Templars devoted themselves to the defence and propagation of the faith by ceaseless war against the infidels. The Augustinian Rule formed the basis of the discipline of both these Orders. [*See* **Hospitallers,** and **Templars.**]

MINISTER, is the word sometimes used both in the Prayer Book, the Canons, and the Statutes, to signify the person in holy orders who is the subject of some direction or regulation. Its meaning is ambiguous; sometimes it is used of the person officiating, whether he be a priest or a deacon, as in the rubric at the beginning of Morning and Evening Prayer; sometimes it denotes the priest alone, as contradistinguished from the deacon, as in

Canon thirty-two,* and in the rubric after the consecration prayer in the Communion Service. The meaning in any particular case can only be determined from the connection and circumstances.

MINORESSES. [*See* **St. Clare, Nuns of.**]

MINORITES. [*See* **Franciscans.**]

MINSTER. In Saxon times, and much later, the title monastery was applied to a church which had three or four or more priests attached to it, which we now call a collegiate church. In its Englished form of minster, it has continued to be used in the popular speech, *e.g.* Ripon Minster, Southwell Minster, Wimborne Minster, &c.

MIRACLE PLAYS. [*See* **Plays.**]

MISSAL. The book which, in its complete form, contained all which was necessary for the due performance of the Eucharistic Service, as the Breviary contained all which was necessary for the performance of the daily office. In earlier times the Service for Holy Communion was contained in four books—the 'Antiphonary, or Gradual,' the 'Lectionary,' the 'Book of the Gospels,' and the 'Book of the Sacraments, or Sacramentary'; it is to this last that, from an unknown antiquity, the term missal was specially applied Several Sacramentaries of very early date have come down to us, and are known as the Leonine, the Gelasian, and the Gregorian Sacramentaries; but the earliest probably contains matter of very much earlier date than Pope Leo, from whom it takes its name; and "the 'Canon' of the Sacramentaries cannot (as a whole) be given to any author later than an Apostle" (Maskell).

The missals of the Church of England will be found described under the titles, **Liturgy, British; Missal of the Anglo-Saxon Church; Missal of the Use of Sarum; and Communion Service, the First Reformation; of the First Book of Edward VI.; of the Second Book of Edward VI.**

MISSAL OF THE ANGLO-SAXON CHURCH. Three missals of this period are known to exist—one of Leofric, first Bishop of Exeter, in the Bodleian Library; another of Robert, Archbishop of Canterbury, in the Rouen Library; and a third, known as the 'Red Book of Derby,' in the Library of Corpus Christi, Cambridge. None of them have been printed *in extenso*. The second MS. is pronounced, from internal evidence, to have been executed at the new minster, Winchester, at the beginning of the eleventh century.

Osmund, it is probable, did not alter the words of the Ordinary and Canon of the Mass as he found them existing in his Church of Salisbury, but introduced novelties taken from the Rouen Use, in the accessory portions of the service, and in the ritual; so that the Anglo-Saxon service, in its main features, is represented by the Ordinary and Canon of the use of Sarum, which follows this article. Among the special features of the Anglo-Saxon use may be mentioned, that every Sunday and Festival had its proper preface; a solemn Episcopal Benediction, when a bishop celebrated, was introduced after the fracture of the Host; the words of the service imply that the laity received in both kinds; and it would seem that they partook of the wine through a metal reed or pipe. (Other special features of the Anglo-Saxon Liturgy are noticed in Dr. Rock's 'Church of Our Fathers,' *passim.*)

MISSAL OF THE USE OF SARUM. The Communion Service of the Mediæval Church, according to the use of Sarum (Salisbury), was the most popular in England, and formed the basis of our reformed service. For its own sake, as the English Communion Office from the Conquest to the Reformation, and for the sake of comparison with the reformed Books, and because it is inaccessible to ordinary students, it

* In the rubric prefixed to the Absolution in Morning and Evening Prayer in the earlier Prayer Books the *minister* was directed to, &c. At the latest revision the word was altered to *priest*, in order to prevent ambiguity.

seems worth while to give enough of it here to make, with other connected articles, a consecutive history of the Communion Services of the Church of England.

We accordingly give here the Ordinary and Canon of the Mass, according to the use of Sarum, as translated by Mr. A. H. Pearson. It must be carefully borne in mind that many movable parts of the service, as the Collect, Epistle and Gospel, Sequence, &c., and many of the additions made to the service on holy days, are not given; and that in the portion which is given many rubrics, and secreta (or private prayers of the celebrant), are, for the sake of brevity, omitted; what is given is that portion which forms the unchanging and main substance of the service.

While the Priest is putting on the sacred vestments, let him say the hymn,

Come, Holy Ghost, our souls inspire, &c.

V. Send forth thy Spirit and they shall be made;

R. And Thou shalt renew the face of the earth.

The Collect.

God, unto whom all hearts be open, &c. Amen.

Then shall follow the Anthem.

[Introit.]

Antiphon. I will go unto the altar of God: Ps. xliii. Give sentence with me, &c. Glory be, &c.

Antiph. I will go unto the altar of God, even unto the God of my joy and gladness.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father . . . . trespass against us.

Hail, Mary, thou that art highly favoured, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb.

[*All the preceding is said secretly by the priest. Then he says aloud,*]

V. And lead us not into temptation.

R. But deliver us from evil.

V. Confess unto the Lord, for He is gracious.

R. And His mercy endureth for ever.

Priest. I confess to God, blessed Mary, all saints, and to you, that I have sinned exceedingly in thought, word, and deed, of my fault. I pray holy Mary, all saints of God, and you, to pray for me.

Ministers. God Almighty have mercy upon you, and forgive you all your sins; deliver you from every evil; confirm and strengthen you in goodness; and bring you to everlasting life.

Priest. Amen.

Then the Ministers say the same confession, and the Priest says the "God Almighty," *and adds,*

The Almighty and merciful Lord grant you pardon and forgiveness of all your sins, space for true repentance, amendment of life, and the grace and consolation of the Holy Ghost.

Ministers. Amen.

The bread and wine having been brought by the assistants, and placed by the Priest upon the altar, he says,

Receive, O Holy Trinity, this oblation which I, an unworthy sinner, offer in Thy honour, blessed Mary's, and all thy saints, for my sins and offences; for the salvation of the living and the repose of all the faithful departed. In the Name of the Father, and of the Son, and of the Holy Ghost, let this New Sacrifice be acceptable to Almighty God.

Then the Priest washes his hands, with certain short secret prayers, and returning to the altar, says:

In the spirit of humility, and with a contrite heart, let us be accepted of Thee, O Lord; and let our sacrifice be

in such wise in Thy sight, that it may be accepted of Thee this day, and please Thee, O Lord, my God.

Then turning to the people,

Brethren and sisters, pray for me, that my and your sacrifice may alike be accepted by the Lord our God.

The Ministers answer privately,

The grace of the Holy Spirit illumine thy heart and lips, and the Lord graciously accept this sacrifice of praise at thy hands, for our sins and offences.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. Blessed be the Name of the Lord.

R. From this time forth for evermore.

Let us pray.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
} *each to be repeated three times.*

Glory be to God on high, &c. . . . . in the glory of God the Father.

V. The Lord be with you.

R. And with thy spirit.

Let us pray. *Then follows*

The Collect.

The Epistle, *from the pulpit or from the choir step.*

The Gradual, Alleluia, and Sequence *are sung as the procession goes to the pulpit, where the Deacon reads*

The Gospel.

The Nicene Creed.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up, &c.

V. Let us give thanks, &c.

R. It is meet and right so to do.

It is very meet and right . . . . . Everlasting God.

[*Here come Proper Prefaces for Christmas, Epiphany, Ash Wednesday, Easter, Ascension Day, Whitsun Day, Trinity Sunday, Feasts of Apostles, Evangelists, &c., from which ours are taken with slight alteration. The following is the Preface where there is no proper preface.*]

Through Christ our Lord, by whom angels praise Thy majesty, dominions adore Thee, powers tremble, the heavens and heavenly hosts and the blessed Seraphim join with one glad voice in extolling Thee. Together with whom we pray Thee suffer our voices to have entrance, humbly confessing Thee, saying:

Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of thy glory. Hosannah in the highest.

Blessed is he that cometh in the name of the Lord. Glory to Thee, O God, in the highest.

[*Then follows the* CANON *of the Mass.*]

Thee, therefore, O most merciful Father, through Jesus Christ, Thy Son our Lord, we most humbly pray and entreat to accept and bless these gifts, these presents, this holy immaculate sacrifice, which we offer to Thee in the first place in behalf of Thy holy Catholic Church, to which do Thou deign to give peace, to guard, to unite, and to govern it, throughout the whole world: together with Thy servant our Pope (N), our Bishop (N), our King (N), all the Orthodox and maintainers of the Catholic and Apostolic Faith.

Remember, O Lord, thy servants and thy handmaids N. and N. (*here the Priest prays for his parents, relations, parishioners, &c.*), and all here present, whose faith is approved, and whose devotion is known unto Thee, on whose behalf we offer unto Thee, or who are engaged in offering unto Thee this sacrifice of praise, for themselves and for all pertaining to them, for the redemption of their souls, for the hope of their salvation and security, and are paying their vows unto Thee, the Eternal, Loving, and True God.

In communion with and reverencing the memory, in the first place, of the glorious and ever-blessed Virgin Mary, mother of our God and Lord Jesus Christ, as also of Thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all thy saints; for whose sake and prayers grant that in all things we may be strengthened by the aid of thy protection. Through the same Christ our Lord. Amen.

This oblation, therefore, of our service, and that of the whole Family, we beseech Thee, O Lord, graciously to accept, and to dispose our days in Thy peace, delivering us from eternal damnation, and causing us to be numbered among the flock of Thine elect. Through Christ our Lord. Amen.

Which oblation, we beseech Thee, O Almighty God, that Thou wouldst vouchsafe in all respects to bless, approve, ratify, and make reasonable and acceptable, that it may become to us the Body and the Blood of Thy most dearly beloved Lord Jesus Christ; Who on the day before He suffered took bread into His adorable hands, and lifting up His eyes to heaven to Thee, His Father God Almighty, gave thanks to Thee, blessed and brake [*Here let him touch the Host, but not so as to break it, for although the order of the words seems to imply that Christ brake before consecrating, tradition teaches the contrary*], and gave it to His disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

Likewise after Supper, taking also this most excellent chalice into His Holy and adorable hands, and giving thanks to Thee, He blessed and gave it to His disciples, saying, Take and drink ye all of it. FOR THIS IS THE CUP OF MY BLOOD OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF TRUTH, WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS. As oft as ye shall do this, ye shall do it in remembrance of Me.

Wherefore also, O Lord, we thy servants, together with Thy holy people, calling to mind the most blessed passion of the same Christ, Thy Son, our Lord God, together with His Resurrection from the dead, and His glorious Ascension into Heaven, offer to Thy excellent Majesty of Thy gifts and bounties, a pure, a holy, a spotless sacrifice, the Holy Bread of eternal life, and the Cup of everlasting salvation.

Upon which do Thou vouchsafe to look with favourable and gracious countenance, and accept them as Thou didst accept the gifts of Thy righteous servant Abel, the sacrifice of our patriarch Abraham, and the holy sacrifice, the pure oblation, which Thy High Priest Melchizedeck offered to Thee.

We humbly entreat Thee, Almighty God, command these things to be carried by the hands of Thy holy Angel to Thy altar on high, before the sight of Thy Divine Majesty, that as many of us as shall by partaking at this altar, receive the most sacred Body and Blood of Thy Son, may be fulfilled with all grace and heavenly benediction, through the same Christ our Lord. Amen.

Remember also, O Lord, the souls of Thy servants and handmaidens (N. and N.), who have gone before us with the sign of the faith, and sleep the sleep of peace; to them, O Lord, and to all who rest in Christ, we pray Thee, grant a place of refreshment, of light, and of peace. Through the same Christ our Lord. Amen.

To us also Thy sinful servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy Holy Apostles and Martyrs, with John, Stephen, Matthew, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and

all Thy saints, into whose company, not weighing our merits, but pardoning our offences, we beseech Thee to admit us, through Christ our Lord, by whom, O Lord, Thou ever createst, sanctifiest, quickenest, blessest, and bestowest upon us all these things. By Him, and with Him, and in Him, is unto Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory, world without end. Amen.

Let us pray.

Admonished by saving precepts, and following the divine institution, we are bold to say:

Our Father, &c. . . . from evil. Amen.

Deliver us, O Lord, we beseech Thee, from all evils past, present, and to come; and at the intercession of the blessed and glorious ever Virgin Mary, mother of God, and of Thy blessed Apostles Peter, and Paul, and Andrew, with all saints, graciously give peace in our time, that, aided by the help of Thy loving kindness, we may both be ever set free from sin, and secure from all disquietude. Through the same Jesus Christ our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

V. The peace of the Lord be always with you.

R. *And with thy spirit.*

V. Bow down yourselves for a blessing.

R. *Thanks be to Thee, O God.*

Then let the Bishop give the blessing to the people.

O Lamb of God, that taketh away the sin of the world!

Have mercy upon us.

O Lamb of God, that taketh away the sin of the world!

Have mercy upon us.

O Lamb of God, that taketh away the sin of the world!

Grant us Thy peace.

Placing a third of the broken host in the wine, he says:

Let this most holy union of the Body and Blood of our Lord Jesus Christ, be to me, and all who receive it, health of mind and body, and a saving preparation for worthily attaining unto eternal life. Through, &c.

O Lord, Holy Father, Almighty, everlasting God, grant me so worthily to receive this most holy Body and Blood of Thy Son our Lord Jesus Christ, that I may thereby receive forgiveness of my sins, and be filled with Thy Holy Spirit, and have Thy peace. For thou only art God, and there is no other beside Thee, whose kingdom and glorious dominion abideth ever, world without end. Amen.

Then comes the kiss of peace. First the priest kisses the corporal and the chalice, and then the deacon, saying:

V. Peace be unto thee, and unto the Church of God.

R. *And to thy spirit.*

While the Pax is being carried round, the priest says several secret prayers. Communicating himself in the Bread he says:

Hail for evermore, most holy flesh of Christ, to me before all and above all the highest source of joy. The Body of our Lord Jesus Christ be unto me a sinner, the Way and the Life, in the Name of the Father, &c. Amen.

Before communicating himself in the wine, he says:

Hail for evermore, Heavenly Drink, to me before all and above all, the highest source of joy. The Body and Blood of our Lord Jesus Christ, be unto me a perpetual healing unto everlasting life. Amen. In the Name of, &c. Amen.

Then having communicated, he says:

I give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, who hast refreshed me with the most sacred Body and Blood of Thy Son, our Lord Jesus Christ; and I pray that this Sacrament of our salvation of which I, unworthy sinner, have

partaken, turn not to judgment nor condemnation according to my deserts, but be profitable to the preservation of my body and soul unto everlasting life. Amen.

V. The Lord be with you.

R. *And with thy spirit.*

Let us pray. Then come the post communions.*

V. The Lord be with you.

R. *And with thy spirit.*

V. Let us give thanks unto the Lord.

R. *Thanks be to God.*

V. *Ita missa est.* (Depart, it is finished.)

R. *Thanks be to God.*

MISSION WORK OF THE CHURCH OF ENGLAND. The missionary energy, which is so conspicuous a feature of the Church of the present day, assumes a still more important significance when we become aware that it is almost entirely the growth of the present century. The Society for Promoting Christian Knowledge (founded 1698), and its daughter Society for Propagating the Gospel (founded 1701), had indeed helped to provide the means of grace for our own emigrants in the "Foreign Plantations," and had encouraged the preaching of the Gospel from these centres to the heathen round about them. The Christian Knowledge Society had from 1710 generously supported a little band of Danish missionaries working on the coasts of India. But it was not till the last year of the eighteenth century that the Church Missionary Society was founded, and it is probable that not till the first years of the present century was there a single clergyman of the Church of England acting among the heathen as the authorised agent of the evangelising function of the Church. Since then the mission zeal of the Church has been kindled, and the missionary work of the Church has grown so as to form one of the most striking phenomena of that great revival of religion which this century has witnessed. "Never before, since the primary Pentecostal outpouring, has the work of evangelisation been pressed forward on so vast a scale, by such varied agencies, at so great a cost, and over so wide an extent of the earth's surface." A recent writer in the 'Quarterly Review' (July, 1886) estimates the income expended on Foreign Missions by the British Empire as follows:

Church of England Societies	£531,918
English mixed ,,	288,850
,, denominational ,,	253,770
Scotch, Irish, and Colonial Societies	242,260
	£1,316,798

Taking a mean of various estimates, it is probable that the population of the globe is about 1,430,000,000, of whom Christians number 430,000,000

Mahommedans	172,000,000	
Jews . .	8,000,000	
Heathen .	820,000,000	
		1,000,000,000
		1,430,000,000

At what rate is Christianity progressing? There are three epochs at which the proportion of the Christian to the non-Christian inhabitants of the earth may be said to be approximately known: in A.D. 250, one to a hundred and forty-nine; in A.D. 1786, one to about three and four-sevenths; in A.D. 1886, one to about two and one-third. Not that direct evangelisation has been the means of bringing about this increase; it is largely owing to the fact that the Christian races have proved themselves to be the most energetic and prolific, and to them the Empire of the world has accordingly fallen; no heathen race now plants colonies, founds kingdoms, peoples vacant lands. But the work of direct conversion of heathens is assuming brighter and brighter prospects; India, China, Japan, Central Africa are being rapidly opened up to Christian influences; and where those

* For example, that for the first Sunday in Advent: May we receive, O Lord, Thy mercy in the midst of Thy temple, and with due honour anticipate the approaching solemnity of our restoration. Through, &c.

influences have been long at work the old heathenisms have been undermined, have lost their hold on the faith of the people, and are ready to vanish away. It is a Hindoo, the well-known Chunder Sen, who says, "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere." China and Japan seem to be going through the early stages of the same gradual transition. It is very possible that another generation or two will witness conversions as wholesale as those of the northern barbarians in the last days of the Roman Empire. ('Comparative Progress of Ancient and Modern Missions,' by the Bishop of Durham, 1880. 'The English Church in other Lands.' W. H. Tucker, 1886.)

MITRE, a covering for the head worn by bishops and some abbots and priors. It seems to be proved by Dr. Rock ('Church of our Fathers,' vol. ii. p. 90), that from the end of the fourth or beginning of the fifth century, some bishops wore a metal coronal, at least when officiating at the altar. The Benedictional of St. Ethelwold (tenth century) represents bishops with such a coronal ('Archæologia,' vol. xxiv.); and when the grave of St. Cuthbert was opened in the twelfth century, such an ornament adorned with jewels was found upon his head. At an unknown period the bishops also began to wear a linen cloth upon the head, over which, at one time (we gather from Bede), the coronal was worn. In time the coronal was disused, and the linen head-covering began to develope.

In the eleventh century the bishops of Rome began to bestow the mitre (as they had long been accustomed to bestow the pall) as a mark of favour upon other distinguished ecclesiastics. The earliest authority which is adduced is of the year 1049. In that year Archbishop Eberhard, of Trèves, was at Rome, and on Passion Sunday, Leo IX., in St. Peter's, placed the Roman mitre on his head, and gave to him and his successors permission to wear it after the Roman custom.*

A few years later, in 1063, Alexander II. granted to Burchard, Bishop of Halbestadt (though not an archbishop), the privilege of wearing the pall and mitre because of special services rendered to the Roman see; and he granted, not only to the bishop and his successors, but to the canons, priests, deacons, and sub-deacons of his cathedral church to wear it at the celebration of the eucharist.

Later in the Middle Ages we find that the clergy of several great churches had been granted a similar honour; in some cathedrals, as Pisa and Lisbon, and at Bamberg, to all the full canons; at Magdeburg, Cologne, Mentz, and Trèves, to seven of each sacred order, priests, deacons, and sub-deacons; and in some churches of France, Poictiers (in 1163 A.D.), St. Maurice at Vienne, St. Vincent and St. Peter at Macon.†

To abbots of abbeys who had obtained from the Pope exemption from episcopal jurisdiction (?) and to priors of some great abbeys which had obtained practical autonomy.

The earliest example of a mitre in the English Church is that which is represented in an illumination in a MS. in the British Museum (Claudius A 3), which is of the eleventh century. It represents a seated figure in archiepiscopal costume, clothed in alb and stole, dalmatic, chasuble and amice, pall and mitre. The figure has a nimbus, and a dove speaking into his ear, and doubtless represents an archbishop deceased and canonised; a smaller figure in precisely similar costume is kissing the right foot. An inscription indicates that there is here a picture of St. Dunstan, but it is probably the kneeling figure which represents the living archbishop, and the principal figure very probably ‡ represents St. Gregory.

* "Romana mitra caput vestrum insignavimus, quia et vos et successores vestri in ecclesiasticis officiis Romano more semper utamini."

† Rock's 'Church of our Fathers,' ii. 112, 113.

‡ Professor Westwood.

The mitre here is simply a round cap, with an indication of some pattern upon it, and two bands called the infulæ attached to the back of it.

In the eleventh century it appears in the form of a low cap, with an ornamental band round the forehead, and a depression in the middle which produces two blunt horns at the sides. There is a good representation of this form in the MS. Cott. Nero, C. iv. f. 34, which has been engraved by Strutt, Shaw, and Dr. Rock. The transition from this shape to the cleft and pointed shape used in the thirteenth century is well shown in the MS. Harl. 5, 102, f. 17. The depression is here deepened into a partial cleft; and the mitre is put on so that the horns come before and behind, but the horns are still blunt and rounded. The archbishop's gloves in this picture are white, like the mitre, and in shape are not divided into fingers.

Towards the end of the twelfth century the mitre is turned so that the horns are over the forehead and the back of the head, and form a low triangle, and the depression between them is so great as to leave the points prominent. There are numerous illustrations of it in the MS. Royal, 2 B. VII. From this time the tendency of the fashion was to increase the height of the points of the mitre. Towards the second half of the sixteenth century, when the classical taste came in and affected all the arts, the mitre was greatly increased in height, and swelled out into a bulging shape, which it has retained to this day.

In fabric the mitre was usually of white linen or silk (with a stiffening of parchment when its points became developed), with a band and other ornaments of embroidery, or metal-work and jewels; in later times the white silk ground was often sewn with pearls. Some mitres were of thin plates of silver or of gold, and enriched with jewellery according to the taste and wealth of the wearer.

Different mitres were used on different occasions: on ordinary occasions one of plain material; on Sundays and minor feasts one embroidered; and on great occasions the mitre was covered with precious stones.

After the Reformation the mitre was at least occasionally worn down to the Coronation of George III. It was always used freely as an armorial bearing. Its personal use is being gradually revived again in our own day.

MODERN PERIOD, THE, of Church History. From the Revolution to the death of Queen Anne the condition of the Church was unsettled. In the earlier part of the period it was still not impossible that the policy of the Court might succeed in virtually presbyterianising the Church in England; or, on the other hand, in the latter part of the period it was possible that another revolution might restore the Stuarts and throw the country into the arms of the Papacy. The majority of the country clergy had inclinations towards the "exiled family," which the anti-church policy of William provoked, and the favour which Anne showed to the Church and the clergy encouraged.

In 1705 Queen Anne returned to the Church, in the shape of the Bounty Fund, the first-fruits and tenths which, since the Reformation, had been appropriated by the Crown. [*See* **Queen Anne's Bounty**.] During this reign there was a decided reaction of popular feeling in favour of the Church. Dr. Sacheverel's undeserved popularity with the mob, 1710, and the Schism Act passed by Parliament the same year, against occasional conformity, and requiring all teachers to conform to the Established Church, were symptoms of it.

1714.—The peaceful accession of George I. affected the constitution and doctrine of the Church, no less than the political condition of the State. The Church questions were now worn out, and new questions began to agitate men's minds, which touched the very foundations of revealed religion.

First the Deistic controversy. Locke's

philosophical system had given a new impulse to abstract inquiries; it was adopted by the deistical writers, and favoured their views, though Locke himself was a believer. The chief writers on the deistic side were Shaftesbury, in his 'Characteristics'; Woolston 'Six Discourses on the Miracles' Toland, 'Christianity not Mysterious' Collins, 'Discourse on Freethinking' Tindal, 'Christianity as old as the Creation'; the latter was the ablest and foremost man of the school. These works called forth innumerable replies, some of which have retained a place as classical works, as Warburton's 'Divine Legation of Moses,' Conybeare's 'Defence of Revealed Religion,' and far above all, Butler's 'Analogy of Natural and Revealed Religion.' The deists were worsted in the discussion; and Christianity came out of the trial strengthened by the apologies which had been called out on its behalf.

Foreign discussions on the doctrine of the Trinity had found an echo here; and Bishop Bull published, against the foreign Socinians, a *Defensio pro Symbolo Nicæno*, which at once took a high place in theology. The mode of understanding the mystery had been discussed here, but within the limits of orthodoxy, until Wharton expressed opinions which were contrary to the doctrine itself. Dr. Samuel Clarke, author of the 'Scripture Doctrine of the Trinity,' may be regarded as the leader of the Arian party; Waterland was his chief opponent. The discussion led to so wide a spread of Arian opinions among the clergy that attempts were made to obtain an abolition of subscription to the Thirty-nine Articles. The heterodox opinions spread also among the Dissenters, Dr. Lardner and Dr. Priestley being their chief maintainers. On the other side, the writings of Jones of Nayland and Bishop Horseley did much to arrest the spread of error and to recall the public mind to the orthodox faith.

One result of all this controversy had been, to produce among religious people contentment with orthodox opinions and a respectable morality as a fulfilment of their Christian life. Convocation had been silenced. There were many admirable bishops, but the tone of the Episcopal body generally had deteriorated. Many of the country parishes had non-resident incumbents. The numbers of the clergy in the towns were altogether insufficient. The Church was very respectable and was generally respected; but it was doing nothing to provide additional means of education and worship amongst a growing population. "There was little religious zeal either within or without the Church. It was an age of spiritual indifference and lethargy. . . . The clergy were generally charitable, kindly, moral, and well-educated—according to the standard of the age—in all but theology. But his spiritual calling sat lightly upon him. . . . The Nonconformist ministers, comfortably established among their flocks and enjoying their modest temporalities, shared the spiritual ease of Churchmen" (Macaulay's 'Hist. of England,' II. 325).

It was in this condition of society that the labours of Wesley and Whitfield commenced a great revival of religion. A very similar movement on rather different theological lines was begun by Lady Huntingdon; and simultaneously the evangelical party arose within the Church. [*See* **Wesley; Lady Huntingdon; Evangelical Party.**]

1700 Convocation silenced.
1714 Accession of George I. Convocation silenced.
1778 Romanists were relieved from the penalties imposed upon them by the Act of 1700.
1779 Dissenting Ministers and Schoolmasters were relieved from the subscription to the Articles required by the Toleration Act.

1789 The French Revolution.
1800 The Church of England "united" with that of Ireland on the union of the two countries.
1818 The first general Church Building Act passed for facilitating the building and endowment of churches.
1828 Repeal of the Test and Corporation Acts, admits Dissenters into Parliament and all offices.
1829 The Catholic Relief Act, by which Romanists admitted to Parliament.
1832 The Reform Act passed.
,, June 23. A Church Inquiry Commission appointed.
1833 to 1841. The publication of the 'Tracts for the Times' (Nos. 1—90), which helped greatly in the revival of the "High Church party."
1835 The Ecclesiastical Commission constituted. [*See* **Eccl. Com.**]
1836 The Dissenters' Marriage Act, allowed dissenters to be married in their meeting-houses, registered for the purpose after due notice to the Registrar of the district; or to contract a civil marriage before the Superintendent Registrar.
,, The Tithe Commutation Act passed. In the course of 15 years the tithe was commuted in nearly every parish in England and Wales. [*See* **Tithe.**]
,, An Act of Parliament sanctioned the erection of the two new dioceses of Ripon and Manchester.
1840 The New Church Discipline Act (3 and 4 Vict. c. 86) passed.
1849 The "Gorham case," involving the doctrine of baptism.
1850 The Papal aggression [which see].
1851 The Ecclesiastical Titles Bill. [*See* **Papal Aggression.**]
1852 Revival of the Convocation of Canterbury.
1856 The Denison case, involving the doctrine of the Holy Communion.
1858 Repeal of the Jewish disabilities, admitting Jews into Parliament.
1861 Revival of the Convocation of York.
1863 Dr. Colenso, Bishop of Natal, publishes a work 'On the Pentateuch.' The Bishops in Convocation of Canterbury declare that "it contains errors of the gravest and most dangerous character." Bishop Colenso deposed by his metropolitan, the Bishop of Capetown.
March 21. The Privy Council on appeal declare the Bishop of Capetown's proceedings against the Bishop of Natal null and void, on the ground that a colonial bishop has no jurisdiction. The legal authorities declared that the only way open to the Colonial Churches for maintaining order was by the establishment of a
1864 consentient contract between the bishops and clergy which could
1866 be appealed to in legal processes. This threw the churches of South Africa upon the course of giving themselves a regular ecclesi-
,, astical organisation as a province of the Church, with its own constitution and canons settled in a Provincial Synod. This important step in the history of the Anglican Church was satis-
,, factorily accomplished with the sympathy and under the advice of the principal ecclesiastical authorities in England.
'Essays and Reviews' condemned by Convocation.
1867 Second series of ritualist trials; case of Martin *v.* Mackonochie.
1869 The Irish Church disestablished. The Vatican Council met December 8,

	and passed the dogma of Papal Infallibility, July 18, and continued its sittings till October 20, 1870; when it was pronounced by the Pope *suspended* until a more opportune and convenient time, to be named hereafter by the Holy See.
1870	The "Ritualist Commission" appointed to inquire respecting rubrics in the Book of Common Prayer, &c.
,,	The first Pan-Anglican Synod [which see] meets.
,,	The Incumbents' Resignation Act passed.
1872	Convocation receives "letters of business," authorising it to draw up canons for alterations in the Prayer Book.
,,	Case of Shepherd *v.* Bennett, involving the doctrine of Holy Communion. Lord Penzance made Judge of the new Ecclesiastical Court. (For the letters patent and other instruments appointing him, see 'Guardian' newspaper for 1877, p. 407; and for 1878, p. 862.)
1874	The Public Worship Regulation Act passed, August 7.
1876	An Additional Bishoprics' Act sanctioned the formation of the new dioceses, St. Albans and Truro.
1878	The second Pan-Anglican Synod [which see] held, August 16. The New Bishoprics' Act passed authorising the erection of four new sees, viz. Liverpool, Newcastle, Southwell, and Wakefield.
1879	August. Convocation passes the new rubrics.
1884	Separation of dioceses of Gloucester and Bristol sanctioned.

MONACHISM (from *Monachus* = a monk). There have always been some men who, under a strong sense of the brevity and vanity of life, have disengaged themselves from its pleasures, riches, and cares, to lead a life of ascetic contemplation: *e.g.* the Theraputæ among the ancient Egyptians, the Essenes among the Jews. The gospel seems to add new motives and the highest sanction to this spirit, which "loves not the world, neither the things which are in the world," which seeks the blessedness of "a life hid with Christ in God." Monachism is the reduction of this ascetic contemplative life to system and rule.

The institution of monachism began in Egypt, Pachomius, in the early part of the fourth century, being the first who wrote a Rule, *i.e.* a code of laws for the regulation of the lives of his disciples. St. Basil (died 378) introduced the institution into Asia Minor; Hilarion into Syria; Athanasius into Rome; St. Martin of Tours into Gaul; and the monastery of St. Martin was the school from which the institution spread into the Celtic Church in Scotland and Ireland. To the Celtic monastery of Iona the greater part of England owes its conversion in the Saxon period; St. Augustine and his forty companions, who converted Kent, were the prior and monks of a Roman monastery; in short, the first missionary bishop in every kingdom of the Heptarchy lived with his clergy in a religious community; so that the monastic idea spread together with Christianity over the land.

The advantages of the system for purposes of evangelisation were these: it was powerful, through the concentration of the workers at the centre of work; it was economical, for the clergy, thus living together in the most frugal manner, could be maintained as cheaply as so many day-labourers; it was influential, for their devoted self-denying life gave the monks influence over the people.

After Theodore's subdivision of the dioceses, there was a grand development of monasticism; the monastery continued to be the typical church settlement, and the monastic history cast almost all other into the shade.

The monastic institution, then, was universal and popular from the beginning in the Anglo-Saxon Churches. But the rules and usages of Anglo-Saxon monachism were mild and flexible. The monks were mostly laymen; they made no formal vows, or, if so, they were not of perpetual obligation; and the monk quitted his cloister without scruple. In course of time Saxon monasteries degenerated; some into houses of secular clerics living under very lax regulations; some into little more than ordinary households containing women and children and servants living under some kind of religious rule. Saxon landholders were even accused of turning their houses into quasi-monasteries merely for the sake of exempting their estates from their obligations in men and money to the service of the State. Many of the Saxon abbeys were hereditary; the abbot married if he pleased; and the discipline of the house was vested in a prior.

In the tenth century Archbishop Dunstan [*see* **Dunstan**] and his friends, Oswald Bishop of Worcester, and Ethelwold Bishop of Winchester, by a vigorous exercise of their authority and influence, effected a wide, but not universal, re-organisation of the monasteries on the Benedictine model. [*See* **Benedictine.**]

But the Benedictine institution was gradually deteriorating throughout Europe, and this reform of the English monasteries was rapidly losing its strength, when a reaction in favour of the restoration of discipline again arose almost simultaneously in several quarters. At Clugny in Aquitaine Odo founded a monastery (927), in which he enforced the observance of the Rule of Benedict, with the addition of some other regulations. The fame of the holiness of the brethren of Clugny spread; other houses adopted the same rule, or were coerced into observing it; a new zeal in favour of monachism arose, and new monasteries were founded according to the Rule of Clugny; so that by the end of the twelfth century there were in Europe 2000 monasteries of this Reformed Order. [*See* **Clugniac.**] In the same way, in 1084, St. Bruno founded a new order (Carthusian) at Chartreux, near Grenoble, which in some respects revived the ancient mode of life of the Egyptian Laura. In 1098 a reform was begun in the monastery of Citeaux, and the fame of St. Bernard, who joined it in 1113, gave the Cistercian Order a wide popularity. Other reformed Benedictine Orders arose in a similar manner within the same (eleventh) century, but may be omitted here, since those which have been specified are the principal of those which extended to England. They will be found noticed in greater detail under their proper headings. [*See* **Benedictine, Clugniac, Carthusian, Cistercian.**]

The Norman nobles after the Conquest gave a great impulse to the monastic institution in England by founding monasteries upon their newly-acquired estates. At the Conquest there were not 100 monasteries; under William I. and his two successors upwards of 300 new ones were founded. It is an error of mere ignorance to suppose that the monks selected the most fertile and beautiful sites for their monasteries. They had no such power of selection. The land given them by some great landowner was often a tract of wild unreclaimed land, for it was part of the recognised occupations of the monks to bring such land into cultivation. The first settlement of the monks was often attended by great difficulties and hardships. [*See* **Life of St. Hugh.**]

The convenience of the neighbourhood of a stream, the principle of choosing the most sequestered spot within their limits, rather than the choice of good taste, led to the selection of a site for their houses. The agricultural skill of the monks, labouring diligently on the same lands for centuries, made their lands fertile.

As the value of their estates increased, and their economical life left

them with large revenues, they took pride in spending them on the erection of magnificent churches to the glory of God, and stately cloister buildings under the shadow of the church, for their own habitation. Westminster Abbey, the Minsters of Ely, Peterborough, Gloucester, Southwell, Ripon, Beverley, may serve as examples of the vast extent and architectural splendour of these monastic churches; and at Netley, Tintern, Fountains, and many other places, are the mournful ruins of monastic churches equally grand and beautiful. England was thickly studded with these grand churches and the stately monasteries attached to them.

It is true that in these reformed Benedictine foundations, in their turn, the fervent zeal of their founders rapidly cooled down to a calmer level of Christian feeling, and that the monks generally did not mortify themselves with the severity of a St. Bruno or St. Bernard; but they lived a life above the level of the ordinary life of their time; they cultivated learning as well as religion; they were scientific farmers of their demesne lands; good landlords to their tenants; bountiful to the poor. With its decline in the ascetic spirit the institution gradually declined in popular favour. In the thirteenth century the new institution of the brotherhoods of the active life—the Friars—largely diverted the popular religious interest from the earlier contemplative communities. Still many of the monasteries were connected with royal and noble families, and continued to receive occasional accessions to their wealth; and new houses were occasionally founded by royal and noble persons on special occasions down to the middle of the fourteenth century. After 1360 only some half dozen new houses were founded. Henry V. on his accession founded the famous nunnery of "Syon" at Isleworth, and the Carthusian monastery of "Bethlehem" at Sheen, on the opposite side of the Thames; and Henry VII. founded four houses of Observant Friars. But in this later period pious munificence took the direction of the founding of Chantries [which see].

By the beginning of the sixteenth century it may be that the religious value of the monasteries to the national life no longer justified the large wealth and great position which they enjoyed; a reform of the institution at least was again needed; perhaps a conversion of much of the wealth of the monasteries to the endowment of new colleges for the revival of learning, new bishoprics and rectories for secular clergy to minister to the increasing population, new hospitals and almshouses for the sick and poor. But that they had not fallen into the state of moral corruption which was made the general pretext for their dissolution is proved by the report of the Royal Commissioners who visited them at the end of 1536, who, while condemning the small houses, say, "in the great solemn monasteries, thanks be to God, religion is right well observed and kept up." It may well be that it would have been wise to divert a large proportion of the monastic property to the making of increased provision for the spiritual wants of a growing population; but the almost entire confiscation of the monastic property was an error of statesmanship and a wrong to the Church, and the means which were taken to obtain the surrender of the houses were often indefensibly brutal and wicked.

The Act for the suppression of the religious houses of under £200 a year value was passed by Parliament in 1536; and the Royal Commission for the visitation of the greater houses issued. And one by one the abbots and communities were induced by threats and cajolery, or bribed by benefices and pensions, to surrender the houses into the king's hands. Some, who were not to be bribed or frightened, were found guilty of some act or neglect which was construed into treason, and

executed; and their houses seized as forfeited to the Crown. Finally, an Act-of-Parliament title was given to the new possessors by Act 31 Henry VIII. c. xiii., which legalised their seizure by the king. [*See* **Monastery.**]

MONASTERY (*monasterium*). The name is sometimes given to a community of monks [*see* **Convent**], sometimes to the building inhabited by such a community; it is used here in the latter sense.

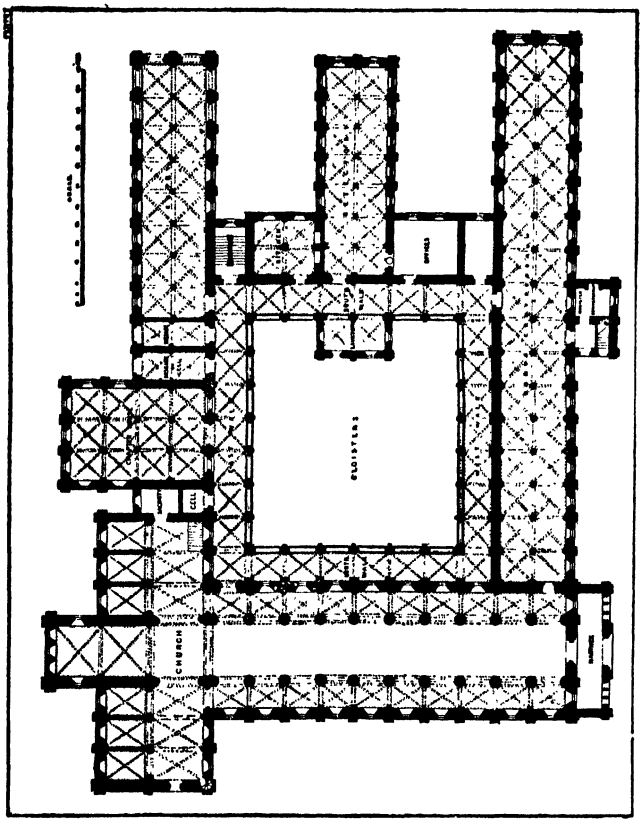
The principal building of a monastery was the *Church;* in the monasteries of the greater Orders the church was not merely of such a size and style as suited the private chapel of the community; it was a temple of the Almighty as spacious and sumptuous as their means would allow them to build; and the domestic buildings were an adjunct to it, not it to them. [*See* **Cathedral** and **Church.**]

Next in importance was the *Cloister*, the enclosure within which the monks led their life secluded from the world. It was a large quadrangular court which in the monasteries of the Benedictine and its reformed Orders (except the Carthusian) always occupied the angle formed by the nave and transept of the church, usually on the south side of the nave, but sometimes on the north. [*See* **Cloister.**]



Tintern Abbey.

The regular domestic buildings of a monastery were the Chapter House, Refectory, Dormitory; and these in the Benedictine family of monasteries were ranged round the court in a usual order. Next to the transept end was a narrow slip which was sometimes only a passage from the cloister court to the space eastward of it, but sometimes this slip



Normal Plan of a Cistercian Monastery.

was enclosed and formed a narrow chamber. Next to this slip was the *Chapter House*, which was entered only from the cloister court. [*See* **Chapter House.**]

In Cistercian houses the remainder of the east side of the court is occupied by a building which may have been the *Fratry* or *Calefactory* (answering to the room which in our colleges at Oxford and Cambridge is called the Combination Room, where the fellows assemble for conversation, &c.). In the upper story, running over the Chapter House and the Calefactory, was the long *Dormitory*, from which, in Cistercian houses, there was direct access, by a winding stair, into the corner of the transept of the church; so that the monks could go to their night services without going into the open air. [*See* **Dormitory.**]

In Cistercian and some other houses the *Refectory* was usually on the side of the cloister opposite the church, with its longer axis running north and south, with the buttery and kitchen adjoining it. [*See* **Refectory.**]

The **Scriptorium** was often over the Chapter House, and was a large apartment, for it was an important part of the occupation of the monks to transcribe books, and one of the glories of the house to have a large library. [For much interesting information about monastic scriptoria and libraries, see Dr. Maitland's 'Dark Ages.']

The remaining buildings on this and on the west side of the court are more uncertain in their appropriation.

The Cloister Court, with its buildings, carefully guarded from intrusion, was peaceful and still; and within these guarded precincts the monks led their secluded life. But there was a little town of dependent buildings around this central group of buildings, which were full of life and action. These were partly arranged round one or two quadrangular court-yards, according to the universal plan of arrangement in the middle ages; partly they were separate buildings placed here or there as convenience required.

First of these was the *Hospitium*: hospitality was one of the great duties of a monastery, in days when there were no inns along the high roads, and great numbers of travellers of all degrees availed themselves of the hospitality of the clergy and the religious houses. It was the duty of the abbot to entertain guests of noble degree, but the rest fell under the care of the convent; and it was necessary to have a hospitium or guest-house proportioned to their number. In some small houses a single chamber might be sufficient; in others it needed a vast separate range or quadrangle of buildings. At Canterbury the guesten-hall still remains, a noble Norman hall, with an undercroft, 150 ft. long by 50 ft. wide. The spacious guesten-hall at Worcester also still remains with its fine carved timber roof. At St. Alban's the guest-house was an enormous range of rooms with stabling for three hundred horses.

The *Infirmary* for sick monks, was, according to the size and wealth of the monastery; sometimes part of a subsidiary court, sometimes a detached house, with its own chapel, kitchen, and offices.

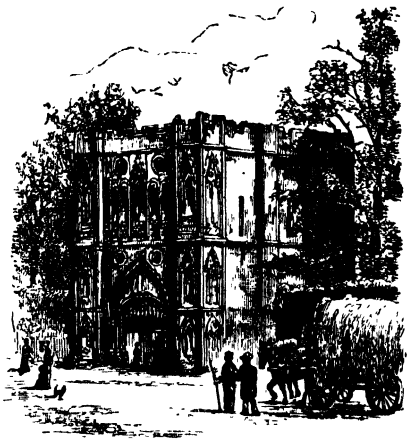
Again, the *Abbot's House* in small monasteries was often only a hall and chamber and offices forming part of the main building; but in the greater houses it was a detached house similar in size and arrangements to the unfortified houses of laymen of similar rank and wealth. [*See* **Abbot's House.**]

If the monastery had a shrine which was a popular object of pilgrimage, it had sometimes a hospital at its gate for the entertainment of the poorer pilgrims, as at Bury St. Edmunds. [*See* **Hospital.**]

It must not be forgotten that there was frequently an *anchorage* within the monastery inhabited by a recluse, a kind of inner citadel of secluded sanctity within the seclusion of the cloister,

e.g. at Westminster where it was within the church, and at Durham where it was at the east end of the north choir aisle. [*See* **Hermit.**]

Besides the buildings above enumerated, there were *barns*, *store-houses*, *stables*, and suchlike appurtenances of a great country establishment. There was often a *mill* and mill-house turned by the little stream which flowed hard by. There were gardens, orchards, fish-ponds, perhaps a meadow. All these were enclosed within a ditch and fence, or a lofty wall, entered by a gate-tower, like a castle or a little town. Not unfrequently a hamlet or village of people who were employed by the monastery, or who lived by the pilgrims and other visitors to it, grew up in its neighbourhood; and sometimes the village grew into a town; as at Coventry, Ely, Peterborough, Bury St. Edmunds, Much Wenlock, Selby, &c. The kind of part which the monasteries took in the civil life of the times, and in promoting the general prosperity of the country, is indicated in the following notes. Ulsi, the sixth Abbot of St. Albans, in the tenth century, built three churches, and established a market in the town which had sprung up on the north side of the Abbey. Nicholas Abbot of Burton, who died in 1197, founded the town of Burton-on-Trent, and built the first street there; Abbot Melburne, who died in 1214, enlarged the town from bridge to bridge; Abbot Stafford built the monks' bridge at Eggington; in a time of fire and flood Abbot Lawrence, to whom the town belonged, took no rent from the people; during a great famine Abbot Thomas Packington found the people employment in making a new street. ('Diocesan History of Lichfield,' S.P.C.K., p. 106.)



Abbey Gateway, Bury St. Edmunds.

[For the separate buildings see under their several titles; for the officers of the monastery, *see* **Convent**; for a sketch of the mode of life, *see* **Cistercian, Monastic Life.** For further illustration of the whole subject consult the 'Monasticon Anglicanum,' the 'County Histories,' &c.]

	£	s.	d.
The sum-total of the clear revenues of the greater monasteries as near as I can compute it (says Tanner) was	104,919	13	3
Of all the lesser monasteries which we have the valuation of	29,702	1	10
The Knights Hospitallers had belonging to their head house in London	2,345	12	8
We have the valuation of only twenty-eight of their houses in the country, and their clear revenues were	3,026	9	5
The clear revenues of the seven houses of Trinitarian Friars (which are all we have the valuation of) amounted to ...	287	7	5
The Friars Preachers at Langley Regis had clearly ...	122	4	0
The five houses of Friars at London had together ...	309	16	2
All the other valuations of Friars' houses in Dugdale or Speed make no more than	32	1	5
	140,745	6	2

At rack rents, and in the modern value of money, this would probably equal twenty times as much, or about £2,800,000. The value of the gold and silver seized for the king's use was worth, in modern money, £1,086,883; the value of the precious stones cannot be estimated.

The total number of Religious Houses of all kinds is calculated to have been 1100.

The number of Religious of all kinds at the time of the Dissolution is estimated at 100,000.

LIST OF THE GREATER MONASTERIES, VIZ. THOSE WHICH HAD REVENUES OF ABOVE £200 PER ANNUM, ARRANGED IN COUNTIES.

Bedfordshire.

Elstow Abbey. Ben.
Dunstable Priory. C. Aust.
Wardon Abbey. Cist.
Chicksand Abbey. Wh. C. Gilb.
Woburn Abbey. Cist.

Berkshire.

Abingdon Abbey. Ben.
Bustleham Abbey. C. Aust.
Reading Abbey. Ben.

Buckingham.

Missenden Abbey. Ben.
Nutteley Abbey. C. Aust.
Asheridge College. C. Aust.

Cambridgeshire.

Ely Abbey. Ben.
Thorney Abbey. Ben.
Barnwell Priory. C. Aust.

Cheshire.

St. Werburgh's Abbey. Ben.
Combermere Abbey. Cist.
Vale Royal Abbey.

Cornwall.

Bodmin Priory. C. Aust.
St. German's Priory. C. Aust.
Launceston Priory. C. Aust.

Cumberland.

Carlisle Abbey. C. Aust.
Holme Cultram Abbey. Cist.

Derbyshire.

Darley Abbey. C. Aust.

Devonshire.

Tavistock Abbey. Ben.
Plympton Abbey. Cist.
Hertland Abbey. C. Aust.
Ford Abbey. Cist.
Buckfast Abbey. Cist.
Torre Abbey. Præm.
Dunkeswell Abbey. Cist.
Newenham Abbey. Cist.
Buckland Abbey.
Exon Priory. Clun.

C. Aust. = Canons of St. Augustine; Bl. M. = Black Monks; Wh. C. = White Canons; Ben. = Benedictines; Gilb. = Gilbertines; Præm. = Præmonstratensians; Carth. = Carthusians; Clun. = Clugniacs; Cist. = Cistercians.

Dorsetshire.

Sherburn Abbey. Ben.
Shaftesbury Abbey. Ben.
Milton Abbey. Ben.
Cern Abbey. Ben.
Tarent Abbey. Cist.
Abbotsbury Abbey. Ben.

Durham.

Durham Priory. Ben.
Tinmouth Priory. Ben.

Essex.

Barking Abbey. Ben.
Waltham Abbey. C. Aust.
Colchester Abbey. Ben.
Chich. C. Aust.
Stratford Abbey. Cist.
Walden Abbey. Ben.
Coggeshall Abbey. Cist.

Gloucestershire.

Gloucester, St. Peter's Abbey. Ben.
Tewkesbury Abbey. Ben.
Winchelcombe Abbey. Ben.
Cirencester Abbey. C. Aust.
Lantony Priory. C. Aust.
Hailes Abbey. Cist.
Bristol Abbey. C. Aust.

Hampshire.

Winchester St. Swithin's Abbey. Ben.
Hyde Abbey. Ben.
Romsey Abbey. Ben.
Wherwell Abbey. Ben.
Twinham Priory. C. Aust.
Southwicke Priory. C. Aust.
Beaulieu Abbey. Cist.
Tichfield Abbey. Præm.

Herefordshire.

Wigmore.
Leominster.

Hertfordshire.

St. Albans Abbey. Ben.

Huntingdonshire.

St. Neot's Priory. Ben.
Ramsey Abbey. Ben.

Kent.

Canterbury, Christ Church. Ben.
Canterbury, St. Augustine's. Ben.
Leeds Priory. C. Aust.
Boxley Abbey. Cist.
Feversham Abbey. Clun.
Dartford Priory. C. Aust.
Rochester Priory. Ben.
Malling Abbey. Ben.

Lancashire.

Furness Abbey. Cist.
Whalley Abbey. Cist.

Leicestershire.

Leicester Abbey. C. Aust.
Leicester St. Mary.
Launde Priory. C. Aust.
Croxton Abbey. Præm.

Lincolnshire.

Bardney Abbey. Ben.
Crowland Abbey. Ben.
Spalding Abbey. Ben.
Sempringham Abbey. Gilb.
Kirkstead Abbey. Cist.
Thornton Abbey. C. Aust.
Revesby Abbey. Cist.
Lincoln St. Catherine's Pr. Gilb.
Barlings.
Eppworth. Carth.

London and Middlesex.

St. Bartholomew's Priory. C. Aust.
Clerkenwell Priory. Hospitallers.
Haliwell Priory. Bl. M.
St. Helen's Priory. Ben.
Chartreuse Priory. Carth.
The Minories Abbey. Minoresses.
St. Mary, E. Smithfield Abbey. Cist.
Westminster Abbey. Ben.
Sion Abbey. Bridgettines.

Norfolk.

St. Bennet's, Hulme, Abbey. Ben.
Washingham Priory. C. Aust.
Thetford St. Mary Abbey. Clun.
Castleacre Priory. Clun.
Norwich Priory. Ben.
Westacre Priory. Clun.
Wymondham Abbey. Ben.
Dereham.

Northamptonshire.

Peterborough Abbey. Ben.
Northampton St. James.
Pipewell Abbey. Cist.
Sulby Abbey. Præm.

Northumberland.

Tynemouth Cell. Ben. Nun.

Nottinghamshire.

Worksop Priory. C. Aust.
Lenton Priory. Clun.
Thurgarton Priory. C. Aust.
Welbeck Priory. C. Aust.

Oxfordshire.

Eynsham Abbey. Ben.
Thame Abbey. Cist.
Godstow Nun. Ben.
Oseney Abbey. C. Aust.

Shropshire.

Wenlock Priory. Clun.
Shrewsbury.
Hagmond Abbey. C. Aust.
Lilleshall Abbey. C. Aust.
Hales Owen Abbey. Præm.

Somersetshire.

Glastonbury Abbey. Ben.
Bath Abbey. Ben.
Athelney.
Michelney Abbey. Ben.
Bruton Abbey. C. Aust.
Montacute Priory.
Lainton Priory.
Kenysham Abbey. C. Aust.
Buckland Priory. Cist.
Witham Priory. Carth.
Henton Priory. Carth.
Bristol, St. Augustine's. C. Aust.

Staffordshire.

Burton. Ben.
Dieulacres Abbey. Cist.

Suffolk.

Bury St. Edmunds Abbey. Ben.
Sibton Abbey. Cist.
Butley Abbey. C. Aust.

Surrey.

Chertsey Abbey. Ben.
Bermondsey Abbey. C. Aust.
St. Mary Overy Abbey. C. Aust.
Merton Priory. C. Aust.
Aldebury Priory.
Shene Priory. Carth.

Sussex.

Battle Abbey. Bl. M.
Lewes Priory. Clun.
Robert's Bridge Abbey. Cist.

Warwickshire.

Coventry Priory.
Kenilworth Priory. C. Aust.
Mereval Abbey. Cist.
Combe Abbey. Cist.
Nuneaton Priory. Ben.

Wiltshire.

Ambresebury Abbey. Ben.
Malmsbury Abbey. Ben.
Wilton Abbey. Ben.
Kingswood.
Bradenstoke Priory. C. Aust.
Edington College. C. Aust.

Worcestershire.

Worcester Priory.
Pershore Abbey. Cist.
Evesham Abbey. Ben.
Malvern Priory. Ben.
Bordesley Abbey. Cist.

Yorkshire.

Whitby Abbey. Ben.
Watton Priory. C. Aust.
Selby Abbey. Ben.
York, St. Mary Abbey. Ben.
Pontefract Priory. Clun.
Nostell Priory. C. Aust.
Bolton Abbey. C. Aust.
Kirkham Priory. C. Aust.
Burlington Priory.
Gisburn Priory. C. Aust.
Rivaulx Abbey. Cist.
Fountains Abbey. Cist.
Byland Abbey. Cist.
Newburgh Priory. C. Aust.
Roche Abbey. Cist.
Kirkstall Abbey. Cist.
Meaux Abbey. Cist.
Jervaux Abbey. Cist.
Monk Bretton Priory. Clun.
Mountgrace. Carth.

MONK, from the Greek μοναχός, from μόνος, alone, the name originally applied to the religious men living in solitude, and still clave to them after they came to live in communities.

MORNING AND EVENING PRAYER. The tables under the title **Hours** will conveniently show how the ancient "Hour" services were condensed into the two daily services

of Morning and Evening Prayer in the first Reformed Prayer Book of Edward VI.; and also the additions made to that book in the subsequent revisions.

MULLION, the name given to the upright divisions between the lights of traceried windows, the spaces of screens, and the panels of ornamental panelling. In Early English and Decorated work the mullions are often worked into round shafts with bases and caps; in Perpendicular work they are usually chamfered to a thin edge, both to diminish the apparent bulk of the mullion, and to intercept as little light as possible.

MYNCHERY was the Saxon name of a nunnery, and still clings to the ruins of some ancient religious houses.

MYSTERY PLAYS. [*See* **Plays.**]

N

NAG'S HEAD CONTROVERSY, THE. In the year 1604, forty-four years after the consecration of Archbishop Parker, an exiled Roman priest named Holywood, in a book published at Antwerp, started the story which has been called 'The Nag's Head Fable.' He stated that the consecration of Parker was an irregular ceremony, performed at the Nag's Head Tavern, a noted London tavern of those days, which one Neale, a chaplain of Bishop Bonner's, witnessed by peeping through a hole in the door. The story attained a great notoriety when it was published, and it is still raked up from time to time by ignorant or malicious opponents, since it goes to invalidate the episcopal character of Parker, and to taint that of all the reformed bishops who derive their succession through him. The story seems to have been a pure invention. The fact is, that the critical nature of Parker's consecration was fully understood, and that great pains were taken to fulfil all the canonical and legal requirements. The Queen issued her *congé d'élire* to the Chapter of Canterbury, and Parker was duly elected, confirmed, and received the royal assent. A commission to consecrate was issued to Kitchin, Bishop of Llandaff, Barlow, Scory, Coverdale, and Hodgkin, of whom Barlow, Hodgkin, Coverdale, and Scory, were the actual consecrators, Barlow taking the chief part. William Barlow had been Bishop of Bath and Wells in the time of Henry VIII. and Edward VI., but had fled abroad to avoid the Marian persecution, he was now elect of Chichester; John Scory had been Bishop of Chichester, and was now elect of Hereford; Miles Coverdale had been Bishop of Exeter; John Hodgkin was Bishop Suffragan of Bedford. The consecration took place at Lambeth chapel, on the morning of December 17, 1559. We have a full account of the arrangement of the chapel, and the order of the ceremony; and it is evident that care was taken to observe every proper formality, and to make the ceremony solemn and stately. With the exception of Coverdale, who only wore his gown, the bishops were in their episcopal robes, and Parker in his scarlet Convocation robes. The officials whose duty it was to be present were there. The consecration was conducted strictly in accordance with the Ordinal of the first year of Edward VI., except that the pastoral staff was not delivered. All the bishops laid their hands on the head of the elect, and all repeated the words of consecration. The official record still exists in the register at Lambeth. The Earl of Nottingham, who was present at the consecration, gave his testimony in his place in the House of Lords when it was first questioned. Several modern writers have lately re-investigated the history. See Mr. A. Haddan's 'Apostolical Succession,' and Dr. T. F. Lee's 'Validity of the Orders of the Church of England.' The original documents given in evidence have been zincographed and published by Mr. Bailey. See also the 'Validity of the Orders of the English,' by P. F. le Courayer (a Roman Catholic priest), 1723 A.D., recently republished at Oxford.

At the Council of Trent, though the

subject of the character and position of the Anglican Episcopate was brought before the assembled Fathers, they distinctly abstained from pronouncing the English bishops to be no bishops. It was declared that all bishops duly consecrated and confirmed by the Holy See were to be had and accounted good bishops; but the reverse of the proposition (though for some time under consideration) was not affirmed (Lee's 'Validity,' &c., p. 243). Courayer says in his preface, "Learned Roman Catholics have thought the ordination of the English valid before me. It was certainly the opinion of the late M. Bossuet (Bishop of Meaux). Rome has never had this question examined juridically, nor decided the contrary. The usage of re-ordaining, founded on doubts not yet cleared up for want of documents communicated to her, is a wise precaution, but cannot have the force of law."

NAVE (from the Latin, *navis*, a ship), that part of the church westward of the chancel, in which the congregation assembles for public worship. The name seems to be derived from the very early symbolism which likened the Church to a ship, of which the bishop seated on his elevated throne behind the altar is the captain, the clergy are the mariners, the people are the passengers. The ship specially intended was probably the ark, wherein the elect found salvation from the flood which overwhelmed the world of the wicked. The ship which carried our Lord and His Apostles through the storm on the Lake of Galilee might also be included in the symbolism.

It was usually a separate building from the **chancel** [which see], and its size in some proportion to the number of the parishioners whom it was intended to accommodate; though the size is sometimes much larger than could have ever been needed for this purpose, and was dictated rather by the munificence of the founder and the genius of the architect than the needs of the people. Its usual type is a centre and aisles, but there are many variations of this type. Sometimes it is a kind of double nave, having a row of pillars down the middle; sometimes it has only one aisle, on the north or on the south; sometimes additional space was obtained, whether for the congregation or for chantry chapels, by adding other aisles on one or both sides.

The font was usually placed near the principal door of entrance. [*See* **Font.**]

The pulpit was placed in the nave, on one side of the chancel arch, or, in larger churches with aisles, against one of the pillars of the nave. There was no rule whether it should be on the north or south side; the place seems to have been determined entirely by considerations of convenience. [*See* **Pulpit.**]

The nave began to be seated with permanent benches about the fourteenth century; before that people stood during service, as they still do in some of the Eastern churches; then people brought stools for their own accommodation; then a few benches were provided for general use; by the fifteenth century it became usual to provide as many benches as were usually required, still often leaving a vacant area at the west end. [*See* **Pew.**]

NEWCASTLE, DIOCESE OF. An Act of Parliament passed in 1878 authorised the erection of four new dioceses, of which Newcastle was one. It was formed entirely out of the northern portion of the Diocese of Durham, and the fine ancient parish church of Newcastle was assigned as its Cathedral Church. It is an interesting illustration of the zeal of the churchmanship of the present century that the capital sums required to find for eight new bishoprics an endowment of not less than £3000 a year each, were raised with but short delays by voluntary contributions; and it is hardly a less interesting illustration of the respect for the Church's usefulness entertained by those outside her pale, that a house and grounds suitable for

the residence of the Bishop of Newcastle were given to the see by a member of the Society of Friends. The diocese consists of the entire county of Northumberland, the town and county of Berwick-on-Tweed, and part of Cumberland. Population, 438,707; 2 archdeaconries, viz. Northumberland and Lindisfarne; 10 rural deaneries; 171 benefices.

NONCONFORMISTS. Those who do not conform to the standards of ritual, &c., of the Church. The term Dissenter is usually applied to those who carry their nonconformity to the extent of open separation from the Church, and adherence to an organised religious body outside the Church. [*See* **Dissent.**] The term Nonconformist applies rather to one who, while not conforming to the doctrines and usages of the Church, does not openly separate from her, either from absence of desire to do so, or from fear of the consequences of doing so. Thus the clergy in the reign of Elizabeth and James, who, differing from the Church on questions of doctrine and constitution, refused to officiate in the Divine service according to the requirements of the Prayer Book, may accurately be styled Nonconformists.

The name has been also commonly applied to those ministers who having held the benefices of the Church during the period of the Commonwealth, refused, on the restoration of the Church, to conform to the doctrines and discipline of the Church. Their case has been very much misunderstood. The old clergy who were loyal to the Church had been ejected; those of them who were allowed to remain were those who were willing to sign the Solemn League and Covenant, which bound them to extirpate the episcopal constitution of the Church; the vacant benefices had been filled up by Presbyterians, Independents, Baptists, and fanatics of many kinds, nominated by the patrons and allowed by the authorities for the time being. When the Monarchy was restored, one of the first proceedings of the restored Parliament was to reinstate the clergy who had been ejected from their benefices; *i. e.* the very small number of them who had survived to see the Restoration. The rest of the existing ministers were allowed to remain undisturbed in the benefices of the Church till some settlement should be legally arrived at.

A conference [*see* **Savoy Conference**] was held between the leading divines of the Church on one side, and leading divines of the Puritan and nonconforming party on the other, without any practical result; nothing would satisfy the opponents of the Church short of concessions which could not be made without a sacrifice of Church principles. At length, after more than a year's delay, Parliament gave expression to the strong feeling of the nation at large in the Act of Uniformity, which required that those who were permitted to minister at the altars of the Church, and preach in her pulpits, and live on her endowments, should give satisfactory declarations of acceptance of her doctrines, constitution, and discipline, and should be regularly ordained to their office. The Act was passed in 1661, and was to come into force on St. Bartholomew's day following, *i. e.* August 24, 1662. That is to say, nine months' further grace was given, during which the holders of the Church's benefices might reconcile themselves to renounce their covenant obligation to destroy the episcopal form of Church government, to accept ordination, and to use the Prayer Book in their ministrations. Out of eight or nine thousand men the great majority accepted the conditions; about eight hundred * declined the conditions, and had to give up their benefices. Great sympathy is due, and was actually in this case accorded, to

* Calamy, in his 'Abridgment of Baxter's Life and Times,' and his continuation of the same work, gives the number as two thousand; but an examination of his list shows that it is swelled by the insertion of names which have no proper place there, and reduces the probable number to about eight hundred.

sufferers for conscience' sake, even when mistaken; but it is unreasonable to find fault with the determination that they who are to be ministers of the Church must hold Church principles and doctrines.

In recent times many Dissenters have preferred to designate themselves Nonconformists, with the desire perhaps of expressing the modified feeling of those who consider themselves rather as Churchmen objecting to certain things in the Church, than as separated from and opposed to the Church.

NONE. [*See* **Hours.**]

NONJURORS, THE. When the Revolution of 1688 had put William and Mary on the throne, the clergy were required to take an oath of allegiance to the new sovereigns. Now the reaction against the Great Rebellion had made the doctrines of hereditary right, and of the unlawfulness of resistance, very popular doctrines among Churchmen. Many who had acquiesced in the seizure of the Government by William, had expected that he, James's nephew and son-in-law, would be content to hold the position of Regent, until some arrangement could be made for the devolution of the throne upon the hereditary principle. Even when William insisted on the title of king, which under the circumstances could not be refused to him, all would have quietly accepted William and Mary as *de facto* sovereigns, but many had scruples of conscience about taking an oath of allegiance to them, while James still demanded adherence to the oath which they had previously sworn to him. The Primate Sancroft had these scruples, and secluded himself from public affairs; others of the bishops and a large number of the clergy shared these views, and a very large number of the laity sympathised with them. The Court party offered a compromise, viz. to excuse the existing clergy from the oath on condition that they would assent to the repeal of the test of Churchmanship required from all who held civil office. But the Church and nation as a whole were not yet prepared to abandon the principle, that whatever toleration might be extended to Dissenters, yet that the powers of Government ought to be restricted to members of the National Church; a principle which a few years afterwards (1701) found its highest expression in the Act of Settlement, which required that the sovereign should "join in communion with the Church of England as by law established." The compromise therefore was declined, and an Act was passed that all clergymen who did not take the oath of allegiance to the new sovereigns before the 1st February, 1690, should be deprived of their benefices. When the day came, Sancroft the Primate and six other bishops were ejected from their sees, viz. Turner of Ely, Lloyd of Norwich, Frampton of Gloucester, Lake of Chichester, White of Peterborough, Ken of Bath and Wells; Thomas of Worcester would have made a seventh, but that he died three weeks before the day of suspension. They were for the most part the same bishops who had been committed to the Tower by James for their opposition to his second Declaration of Indulgence, who now suffered out of loyalty to him. About four hundred other clergy also refused the oath and were deprived, among whom were a remarkable proportion of men eminent for learning and piety, as Hicks, Collier, Dodwell, Kettlewell, Sherlock. A considerable number of laymen showed their sympathy with the deprived bishops and clergy, and ceased to attend the services of the Established Church.

This expulsion was a lay procedure by Act of Parliament, and not a canonical deprivation; the bishops were by the terms of the Act restrained from the exercise of their office in their dioceses, but in the eyes of vast numbers of Church people they continued to be the rightful bishops of their dioceses, and the new men put into their sees were regarded as schismatical intruders.

It was a critical moment. Had any attempt been made to force on the Church such changes in constitution and doctrine as those projected in the Bill of Comprehension and for the Repeal of Tests, a very serious disruption of the Church might possibly have resulted. It increases our respect for the nonjuring bishops and clergy, that as a whole they contented themselves with taking the step which their own consciences demanded of them, and suffered in silence and patience; not attempting to take the opportunity to make a great schism, saying nothing bitter of their brethren who were able conscientiously to take the oath, or of those who assumed their sees and benefices; and even encouraging their own sympathisers to tacit conformity. In 1709, with the approval of Ken, then sole survivor of the original nonjuring bishops, Nelson, Dodwell, and others returned into the communion of the National Church.

This was not, however, the spirit of all. Some of the ejected ministers continued to minister to separatist congregations, meeting in secret and in fear. Some of the bishops, holding that they alone formed the true Church of England, resolved to keep up the succession. In order to do so with all the forms of legality, advantage was taken of the Act of Henry VIII. for the appointment of suffragans; a list of names was sent to King James, who selected two, Hicks and Wagstaffe; these were nominated by Sancroft and Lloyd, as suffragans to themselves, and consecrated (February 1693), the former as suffragan of Thetford, the latter of Ipswich. In 1713 Hicks, being the sole episcopal survivor, resolved still to maintain the nonjuring succession, and obtained two Scotch bishops to join him in consecrating three new bishops, viz. Collier, Spinkes, and Hawes. They again on the death of Hicks consecrated (in 1716) Gaudy and Brett. In the following year a division sprang up among them. Collier and Brett, with the Scotch Bishop Campbell, advocated the introduction into their services of the "usages" of the First Prayer Book of Edward VI.; Spinkes and Gaudy were for a strict adherence to the Prayer Book as it stood. The former party acting upon their desire for a return to more primitive usage, the result was a schism in the nonjuring body into "Usagers" and "Non-usagers."

Each party took steps to continue its succession. Spinkes and his adherents in 1720 consecrated Bedford and Taylor. Collier and his adherents in 1722 consecrated Griffin. In 1723-4, Taylor, the sole episcopal survivor of that section, alone consecrated Welton, and then Taylor and Welton consecrated Talbot. The consecration by less than three bishops is valid, but by the Canon of Nicæa irregular, and the other section refused to recognise Taylor's consecrations. Both sections continued to maintain their successions. Collier's section consecrated, in 1722, Brett, junior; 1731, Mawman; 1741, Gordon, and he was the last of this line.

Spinkes's section consecrated, with the aid of Scotch bishops, 1726, Doughty, Blackburn, and Hall; 1728, Rawlinson; 1733, Lawrence and Deacon; 1780, Deacon alone consecrated Brown, Price, and Cartwright; 1795, Cartwright alone consecrated Garnet; and at a later period whose date is not known Garnet alone consecrated Boothe; he was the last of the nonjuring bishops, and died in Ireland in 1805.

These bishops ordained a succession of priests whose names are not preserved. A nonjuring clergyman was living in the West of England so late as 1815. These later bishops and clergy, having no sees or benefices, followed other occupations for a maintenance, *e. g.* the elder Brett practised as a physician.

Some of these nonjuring clergymen were men of the highest character and of great learning; for example, the saintly Ken; Hicks, the author of the 'Thesaurus;' Collier, the author of the 'Ecclesiastical History;' among the

laymen, Robert Nelson, the author of the 'Fasts and Festivals.' The ejection of this group of men was the loss to the Church of England of some of the best representatives of the Primitive and Catholic element in it.

NORWICH, DIOCESE OF. The kingdoms which the piratical hordes of Angles founded on the east coast of Britain was bounded on the east by the sea, on the north by the Wash, on the south by the Stour, on the west by a tract of undrained marshes stretching from Lynn to Ely, and from the Colne to the Stour; thus they were shut off from the rest of the island in a peninsula of their own, while across the only piece of high ground which made a gap in their natural defences was the stupendous rampart of the Devil's Dyke. The people were from the first subdivided into two groups, the North folk and the South folk.

Redwald, King of the East Angles, was a nephew of Ethelbert of Kent; through his uncle's influence he was baptised, and gave leave to some of Augustine's companions to preach the gospel in his kingdom; but he was only a lukewarm convert, and his people did not follow his example. His son Eorpwald was slain soon after he had succeeded his father in the kingdom, and Sigebert, his half brother, returned from years of exile in Burgundy to claim his father's kingdom. Being desirous to imitate the good institutions which he had seen in France, he set up a school for youths, to be instructed in literature, and was assisted therein by Bishop Felix, a Burgundian, who came to him from Kent, and furnished him with masters and teachers after the manner of that country,* viz. Burgundy, and settled at the port of Dunwich as Bishop of the East Angles. A little while after a monk named Fursey, with some companions, came from Ireland and preached among the East Angles, and finally erected a monastery within the ruins of an old Roman fortification, then called Cnobbesburg, and now Burgh Castle, five-and-twenty miles northward along the coast from Dunwich. Sigebert himself resigned his kingdom and built a monastery at a place then called Bedericksworth, on the west side of the kingdom, where afterwards the great monastery of St. Edmund arose. These were the two first monasteries in East Anglia.

Felix died in 647, after an episcopate of seven years, and was succeeded by a native Anglian, Thomas, who died 652, and was succeeded by Bertgils, who took the name of Boniface; but no striking success had been as yet achieved by the Church. In his time, Anna being king, Penda of Mercia invaded East Anglia (655); the people fetched Sigebert out of his monastery to lead them; but the Angles suffered a great defeat, both Anna and Sigebert were included among the slain, and Penda set up Æthelhere, Anna's brother, as sub-king.

The ladies of this royal family are all remarkable in Church history. Etheldreda founded a monastery on her estates at Ely, over which she ruled as abbess. Sexburga, the eldest sister, who had been married to Erconbert of Kent, when left a widow and regent, retired to a convent which she had founded in the Isle of Sheppy, and finally joined her sister at Ely. A third sister crossed the channel, and died Abbess of Brie; and a fourth, Withberga, passed her life in devout retirement at East Dereham. Anna's widow, Hereswith, fled across the sea and became a nun at Chelles; and her sister was Hilda, the founder of the abbey of Whitby. Aldwulf succeeded Æthelhere, and his three daughters also adopted the religious life. Eadburgh became Abbess of Repton, in Mercia; Ethelburga and Hwætburga were successively Abbesses of Hackness in Northumbria.

It was in the reign of Aldwulf that Theodore united all the Churches of England under the primacy of Canterbury; and in pursuance of Theodore's

* Bede, 'Eccl. Hist.,' iii. c. 18.

great scheme for the sub-division of the land into more manageable dioceses, East Anglia was divided into two. Bisi, the aged bishop, retired; Acci, or Etti, succeeded him at Dunwich as bishop of the South folk; while the North folk were formed into a new diocese under Bedwin (673), whose see was placed at Elmham, formerly the seat of a Roman magistrate, and which still retained some of the old Roman grandeur.

Of the successors of these bishops, scarcely anything is known but their names, which appear regularly among the signatures to the acts of the several national synods. Indeed for a century and a half East Anglia has no history. While Mercia, Northumbria, and Wessex were engaged in ceaseless warfare, East Anglia, cut off from the rest of the land by its natural boundaries, led a self-contained and uneventful life.

This quiet was at length rudely disturbed by the invasions of the Northmen. These fierce pirates landed first in Dorsetshire in 787; but they settled first in East Anglia in 866. In that year "a great heathen army came to the land of the English nation, and took up their winter quarters among the East Angles, and there they were housed; and the East Angles made peace with them" ('Anglo-Saxon Chronicle'). In the following spring they set forth from their winter quarters, and ravaged the parts of the country now known as Yorkshire, Northumberland, and Notts; and in the winter of 870 came back to winter quarters at Thetford. Meantime Edmund, the king of the Angles, had made preparations to defend his country, and fought a great battle with them near Bedericksworth, but the native army was defeated and the king taken. The Danish chiefs offered to spare his life on condition that he would abjure Christianity; and on his refusal they bound him to a tree and shot him to death with their arrows, and finally cut off his head. It was on the site of his martyrdom that in after times arose the great abbey of St. Edmund; his shrine in the abbey church (see woodcut under **Shrine**) was a great place of pilgrimage; and the resort of pilgrims was so great as to give rise to the town of St. Edmund's Bury outside the abbey-gates, which still, three hundred years after the destruction of the abbey, is one of the chief towns of East Anglia. Then the Danes took a great revenge for the revolt of the East Angles, overrunning the whole East Anglian kingdom, plundering and destroying. Their principal rage seems to have been directed against the churches and religious houses. There were no great monasteries in East Anglia itself, but on the western border of it there were four—Peterborough, Crowland, Thorney, and Ely; and these were included in the general destruction.

With the coming of the Danes the names of the bishops of East Anglia disappear from the records for nearly a century. It would seem that the kingdom had become Danish and heathen.

It was during the year after this ravaging of East Anglia that Alfred the Great became King of Wessex, and commenced the ceaseless war against the Danes which ended in a treaty of peace and division with Gunthrum the Dane in 878. By this treaty East Anglia was ceded to the Danes, together with other large territories on the east side of England both to the north and south of the Anglian peninsula, on condition that the Danes adopted Christianity as their religion.* The Danish chief Gunthrum received baptism by the name of Athelstan, Alfred acting as his godfather, thus establishing a relationship between the two kings and allies which was regarded as sacred, and which strengthened the political ties between them. For ten

* It was the policy of the Carolingian princes at this time to enforce Christianity upon the barbarians whom they conquered, as the only sure means of reducing them to a peaceful and civilised mode of life.

years Athelstan ruled the Danelaw, dying in 890; "he *abode* in East Anglia," says the 'Saxon Chronicle,' and "he first *settled* the country." For a generation after Athelstan's death East Anglia continued wholly Danish. Christianity slowly spread among its inhabitants, and churches and religious houses were gradually built; but we hear nothing of any bishop among them. They may, however, have had bishops from Denmark, whose relations were with the Danish and not with the English Church; for the conversion of the whole of Denmark to Christianity took place in 858, and their ancient chroniclers claim that they introduced Christianity into East Anglia in 880, on the occasion of their reconquest of that kingdom, and that it was a purer Christianity than had been hitherto propagated in England.*

In 921 we come to another great crisis in the history. Edward the Elder, the son of Alfred, made himself master of East Anglia, and rejoined it to the dominions of the English Crown. Soon after this we find Theodred, Bishop of London, holding also the bishopric of the East Anglians, with his see at Elmham, and spending large sums of money on the shrine of St. Edmund, the popular saint of the native East Anglians. In his time the four great monasteries on the west border of East Anglia — Ely, Peterborough, Crowland, and Thorney — were re-established under the Benedictine rule.

But the kingdom had not yet done with the Danes. In 1004 King Sweyn sailed up the Yare, burned Norwich and Thetford, and plundered the country. Six years afterwards they came again, landing at Ipswich, and penetrated even into the fens, destroying men and cattle. In 1014 Cnut succeeded his father Sweyn, and in three years was undisputed king of all England. Cnut set himself to rebuild the churches and monasteries, especially those which his father and himself had ruined. He founded the abbey of St. Benet of Hulme, in the midst of the Norfolk "Broads." A few years afterwards twelve of the monks of this house took the place of the secular canons in the monastery of St. Edmund, newly rebuilt by Bishop Ælfwin.

There is some difficulty in the succession of bishops of East Anglia. Ælfwin was appointed in 1016, but, apparently before his death, we read of Ælfgar dying as Bishop of East Anglia on Christmas Day, 1021. In 1038 Ælfric died Bishop of Elmham, and Stigand, "Cnut's priest," already Bishop of Winchester, entered upon the vacant see; but shortly vacated it in favour of Grimketel, who was shortly ejected, and Stigand resumed the see; and when Canterbury fell vacant he was appointed to the primacy, and held all three — Canterbury, Winchester, and Elmham — for a while. He resigned Elmham, to which his brother Ægelmar, or Aylmer, was appointed. It may be noted here that the last two native bishops were married men.

It appears from the Domesday survey that the province was as well supplied with churches then as now. In Suffolk there were three hundred and forty-six, in Norfolk at least three hundred and seventeen. "We meet with instances of clergymen endowing churches which they had built, and bestowing manors on those which others had raised." † "The inference is that the clergy belonged to the upper rather than to the lower strata of society. . . On the whole, things appear not to have been so bad but that they might easily have been worse; and relatively to the rest of the community, it is probable—*mutatis mutandis*—that the clergy at the time of the Conquest occupied pretty much the same position morally and intellectually that they do now."

After the Norman Conquest, in 1070, Bishop Aylmer shared the fall of his

* Jenkins's 'Diocesan Hist. of Canterbury,' p. 46. S.P.C.K.

† A. Jessop, 'Norwich Diocesan Hist.,' pp. 40, 41. S.P.C.K.

brother Stigand, being deposed by the Council of London on the pretext that his consecration by Stigand was invalid. The Conqueror nominated his Italian chaplain, Herfast, to the see. His episcopate is especially memorable for three things: first, that he was a married man, and that he ordained one man a deacon and another a priest, though both were married. Lanfranc interfered, and declared that they should both be degraded; but we do not know the end of the story. The other memorable fact is that Baldwin, Abbot of the great abbey of St. Edmund, a man of great reputation in his time, claimed to be exempt from the bishop's authority. Lanfranc gave a decision which satisfied neither. Baldwin appears to have appealed to Rome. The Pope, Gregory VII., ordered Lanfranc to give a decision against the bishop, who on receiving it broke out into violent language against Lanfranc, dismissed the messenger with insults and personal violence, and denied that he was to obey any archbishop in England, whoever he might be. This is the first instance of the exemption of a monastery from episcopal visitation.

In 1078, in obedience to the decisions of the Council of 1075, he removed his see from Elmham to the more central and flourishing town of Thetford, where was a stately church of the Holy Trinity, which was the most spacious church in the diocese, whereas the church at Elmham was only a structure of wood.

On Herfast's death in 1084, after a fourteen years' episcopate, William de Bello Fago, another of the king's chaplains, was nominated as his successor. During the episcopate of Herfast no religious houses had been founded in the diocese; under Bishop William, William de Warrenne founded a noble priory for Clugniac monks at Castle Acre. The bishop died after six years, leaving his considerable property for the augmentation of the endowment of the see.

The history of the diocese enters upon a new chapter with the accession to the see (1091) of Herbert de Losinga, Abbot of Romsey, and formerly Prior of Fécamp. He was a man of high birth, great connections, and large resources, with a handsome person and captivating manners, an accomplished scholar and a patron of scholars, a man of wit and genius; moreover, he was a zealous and able bishop, throwing himself with versatile earnestness into everything which concerned the welfare of the diocese.* Early in his episcopate (1094 or 1095) the see was transferred to Norwich, which was then the chief town of the diocese; and in 1096 the bishop laid the foundation-stone of a vast and magnificent monastery for seventy Benedictine monks, whose church he designed for the cathedral of the diocese. He contributed large sums to the building and endowing of this monastery, and prosecuted the building with such zeal that in five years' time the choir of the great church at least was ready for consecration. Nor was this his only work; he replaced the timber church at Elmham by a worthier structure, he built an immense church at Lynn, and another at Yarmouth, which is still the largest parish church in the kingdom. The bishop's zeal seems to have kindled zeal in others. In the twenty years which followed the consecration of the church at Norwich, the Clugniac priory rose under the shadow of the castle of the Earl of Warrenne at Castle Acre: Roger Bigod founded another Clugniac house at Thetford; a Benedictine priory was founded by Roger Bigod's daughter and her husband, William de Albini, at Wymondham; and cells and subordinate houses to Norwich were founded at Lynn and Hoxne. Six other religious houses were begun or completed during Herbert's episcopate—viz. Binham, Aldeby, Bilburgh, Hempton, Heringfleet, and Ixworth;

* The present Dean of Norwich has lately published the 'Letters of de Losinga,' which give an interesting picture of the man and of his times.

to which may probably be added Eye and Pentney. "Bishop Herbert died 1119, and was buried in his own cathedral. His monument is that glorious pile wherein his bones are laid: the church, whose vast proportions have admitted no additions, and whose main lines have been preserved almost unchanged for eight hundred years—the most purely Norman cathedral in Britain." It should not be forgotten that the 'Chronicle of Joscelin of Brakelond' gives a very interesting picture of the monastic life of the Abbey of St. Edmund, during the time of Abbot Sampson, at the end of the twelfth century.

Since it is the history of the diocese rather than of the bishops which is the subject of this article, it must suffice to say, as briefly as possible, that the see was filled successively by monks and seculars, by pious bishops who ruled their dioceses, by lawyer and statesmen bishops who received the dignity and emolument as the salary of services to the State, and provided suffragans and vicars-general to administer the affairs of the diocese, and by scions of noble houses who were thus provided for. There was even one unusual example of a military bishop: Sir Henry le Dispenser—the colleague of Sir John Hawkwood, among the soldiers of fortune who played their part in the Italian wars, and scarcely less renowned than that famous captain—was presented by the Pope, in whose wars he had fought, to the Bishopric of Norwich, and was consecrated to that see in 1370. He found scope for his military talents in the suppression of the rebellion in Norwich, which was part of the general agrarian rebellion of which Wat Tyler's march upon London is a better known episode; and was again engaged in the following year, by his old master, Pope Urban, to head a crusade against the anti-pope's supporters in France.

In the year 1349 came the visitation of the plague called the "Black Death." "English history can tell of no calamity so wide-spread and so terrible in its incidence, and no part of the kingdom suffered more dreadfully than East Anglia did from the scourge. The institution books of the diocese tell their own tale; during the five years previous to the plague year, the average of institutions of all kinds was 81 per annum; during the plague year the number of institutions was 831. In the spring of this year, the Bishop, Bateman, was absent, conducting negotiations for peace between England and France. He returned to Norfolk in the beginning of June, to find his brother, Sir Bartholomew Bateman, of Gillingham, dead, and the plague raging with awful severity. During the next two months the three chief nunneries in the diocese—Bungay, Carrow, and Ridlingfield—lost their prioresses. All the canons of Mount Joye, in Heveringland, died. At Hickling only a single canon survived, and he a novice, who made his profession to the prior as he lay dying. At Walsingham, at Thetford, at Westacre, at the great Abbey of St. Benet's, Hulme, the same frightful mortality prevailed, and in six months no less than twenty-one religious houses had lost their rulers. In the city of Norwich it is said that the mortality was most frightful; in Yarmouth it was scarcely less. Lynn seems to have escaped with comparative impunity. . . During all this terrible time Bishop Bateman never left his diocese for a day. In the single month of July he personally instituted 207 persons. Till the 9th of the month he was at Norwich, the plague making awful havoc all around him. On the 10th he arrived at Hoxne, and there in a single day instituted twenty persons; from this time till the pestilence abated he moved about from place to place, rarely staying more than a fortnight in any one house, followed everywhere by the troops of clergy who came to be admitted to the livings of such as had died. By April, 1350, the mortality had so much abated that things had returned to their normal condition; but in a single year the whole face of

the diocese must have been changed. Bearing in mind that the episcopal records take no account of deaths in the monasteries except where the head of the house was carried off; that none of the unbeneficed clergy are noticed except where they were presented with preferment; that the mendicant orders who were labouring among the townspeople, and were hardly under episcopal jurisdiction, never came before the bishop at all,—it is impossible to estimate the number of clergy in the diocese of Norwich whom the 'Black Death' carried off at less than two thousand. The effect of so huge a calamity it is almost impossible for us now to conceive; the smaller benefices could not be filled up, many must have remained for years without incumbents." *

Bishop Bateman founded a college—Trinity Hall—at Cambridge, as a theological seminary for his diocese. The example had been set two years before the "Black Death," by Edmund Gonville, rector of Terrington, who, in January 1347, had founded the college under his name, to which Dr. Caius afterwards added so largely as to take the honour of co-founder, of Gonville and Caius College. The year after the "Black Death," Corpus Christi College was founded at Cambridge, and this, too, eventually became one of the Norfolk Colleges, when Archbishop Parker added so munificently to its resources in after times.

Dr. Jessop gives some graphic details of the Lollard movement in Norwich diocese. "In the valley of the Waveney, just on the borders of the two counties (Norfolk and Suffolk), a remarkable religious movement had been going on for some time. The leaders were a small band of unbeneficed clergy, who were what we should now call the curates-in-charge of the parishes where they were living. At least nine of the parish priests were implicated, of whom the most influential were a certain Hugh Pie, of Loddon (apparently a graduate of one of the universities); who was looked upon as a kind of apostle; and one Bartholomew, of Earsham, who is spoken of as a monk whose influence in his immediate neighbourhood was paramount. The whole district was in a ferment of religious excitement, and priests and people seemed to be of one mind." One, William White, who had six years before been cited before the Convocation at St. Paul's, for preaching and teaching heretical doctrine, and had been allowed to go free on abjuring his peculiar traits, and giving a solemn engagement to preach and teach no more, had come into this neighbourhood, where he threw off his clerical character and married, and took an active part as a preacher and teacher in the religious movement going on about him. In July 1428 he was cited to appear before the Council and answer for his relapse; disregarding the citation, he was excommunicated, arrested, condemned as a relapsed heretic, and burnt. "The horror inspired by his fate, which was then an almost unheard-of novelty, struck terror into the minds of his followers, and during the next three years, as the persecution went on, at least one hundred and twenty of the Norfolk and Suffolk Lollards abjured, and, though no more were brought to the stake, almost all were, more or less, *troubled* by the relentless bishop (Alnewick), and the regulars who were his great supporters. Some of these poor people were compelled to give up their English New Testaments, some were condemned to do penance in various ways; some were sentenced to terms of imprisonment, one of them for life, in the monastery of Langley. If not convinced, they were, at any rate, silenced, and for a hundred years we hear no more of heresy in the diocese of Norwich. For once persecution was effectual; the time for toleration of error, much less for freedom of opinions, had not yet arrived." †

The famous Paston Letters are those

* Dr. Jessop's 'Dioc. History,' p. 121.

† 'Norwich Diocese,' p. 148.

of a Norfolk family, and throw a flood of light upon the state of society in this part of the world in the fifteenth century. Dr. Jessop sums up the century thus: "Whatever may have been the case in other dioceses, it is certain that the Bishops of Norwich during the fifteenth century were resident in their see, and that they were prominent personages as scholars and men of culture and learning . . . . and their influence was not inconsiderable in encouraging literary tastes and studious habits among their clergy. Pitts, in his list of distinguished Englishmen of letters, who flourished during the latter half of the fifteenth century, numbered no less than twenty-four Norfolk men, who were recognised as prominent scholars, controversialists, or students of science. Their names, for the most part, have gone down into silence; but Lydgate, the monk of St. Edmund's, will not soon be forgotten; and Walsingham, the historian, is still read; and John Skelton, Rector of Diss, has found a laborious editor of his voluminous works in our own time. The printing press had begun its mighty revolution, and one of the earliest specimens of Pynson's art was an edition of the works of John Tonney, an Augustinian friar, of Norwich, who was renowned for his devotion to Greek literature at a time when the language of Hellas was known to very few. The wills of the East Anglian clergy during this time made frequent mention of their books; and the constant occurrence of the names of the country parsons as feoffees in the settlements of the estates of the landed gentry, goes far to prove that they were respected and trusted by the people. On the whole, the impression left upon me by the examination of all the evidence that has come to hand, is, that the condition of the diocese of Norwich, in the fifteenth century, reflects credit upon the bishops of the see, and the clergy over whom they ruled."*

The Norfolk men took a specially forward part in the early days of the movement which led up to the Reformation. "We must," says Dr. Jessop, "accept with exceeding caution the statements of John Foxe, when he tells us that Thomas Norrice was *burnt* on the 31st March, 1507; that Thomas Ayres, a priest of Norwich, was *burnt* at Eccles, in 1510; and Thomas Bingey, *burnt* at Norwich, 1511. At the most this burning can have been no more than 'branding;' but this is enough to indicate that the movement was considerable enough to have provoked the authorities to action against it. Later on, of the little group of men at Cambridge who were known as leaders of the new learning, several were Norfolk men, viz. Thomas Arthur, fellow of St. John's; Thomas Bilney, fellow of Trinity Hall; John Lambert, fellow of Queen's; and Robert Barnes, prior of the Augustinian friars, in whose chapel, exempt from episcopal visitation, the new doctrines were openly preached. Latimer, it will be remembered [*see his life*], was one of the band. About 1525, steps were taken to break up this society. Lambert fled to the Continent; Barnes was imprisoned, but escaped, and also sought refuge on the Continent. Bilney and Arthur retired to Norfolk, where Bilney made himself notorious as a violent itinerant preacher of the new doctrine. In 1527 they were both brought before Cardinal Wolsey and a large assembly of bishops, lawyers, and divines, and convicted of heresy. Both recanted; Arthur soon after died. Bilney, after a year's imprisonment, was released; a deep remorse seized him; and, after a year-and-a-half, he resumed his old course of itinerant preaching, was again arrested, condemned as a relapsed heretic, and burnt at Norwich, 19th August, 1531, Latimer going down from Cambridge to offer his consolations to his old friend and fellow-disciple."

The history of the Reformation in this diocese is part of the general history of the country, but records of some incidents in the movement are

* 'Norwich Diocese,' p. 155.

preserved here which have been lost elsewhere. The report of Cromwell's Commissioners on the condition of the Norfolk monasteries is extant. "It is a paper," says Dr. Jessop, "which bears upon its every line the marks not only of falsehood, but of revolting grossness on the part of those who could write it, and it is not conceivable that it could have been accepted as anything but a hideous invention by those to whom it was handed in." Six months after, another Commission was issued for carrying the Act of Suppression into effect. These Commissioners were gentlemen of position and character, and their report is also extant, and contrasts wonderfully with the former. The aggregate income of these smaller Norfolk houses is set down at £1238 5*s.* 5½*d.* The number of religious of both sexes was seventy-five. The value of the land, bells, vestments, and stock was £2454 9*s.* 2*d.* There can be no doubt that some of the monasteries had taken the alarm before the blow fell, and had made the most of their short respite. In five of these small houses, which in 1534 had contained forty inmates, there were only sixteen when the Commissioners appeared; and in one house—the Trinitarian priory of Ingham—the prior and six canons had sold their whole establishment—land, goods, cattle, furniture—and had dispersed none knew whither. The Commissioners report favourably of the moral condition and character of nineteen of these houses; of four of the smallest they say that the monks were of "slender" or of "slanderous name." All the nunneries except one are very highly spoken of; the exception was the Cistercian nunnery of Masham, where a vicious abbess had let everything go to ruin, and had made her four sisters as bad as herself; the house, we are told, was "in sore decay." Of one house—that of the Augustinian Canons of Pentney—the Commissioners cannot speak too highly; the Canons were evidently the objects of love and reverence to all their neighbours.

Then followed the surrender of the greater houses; 6th April, 1539, the priory of Norwich was dissolved, the monks were turned into secular canons, and the prior into the first dean; its endowments were entirely confiscated, and the possessions of the priory of Hickling and the barony and revenues of the Abbey of St. Benet's, Hulme, were bestowed as the new endowments of the see. The rest of the monasteries surrendered one by one. Their estates were plundered, their churches and buildings ruined, and their inhabitants dispersed. Dr. Jessop calculates that when the suppression was first thought of there were little short of three hundred monks and nuns, and not less than the same number of friars, in the diocese. "The suppression was not carried out in East Anglia without deep discontent, and at least one futile attempt at a rebellion. The inhabitants of Walsingham, who lived on the pilgrims constantly visiting the famous shrine, found themselves suddenly reduced to beggary; want made them mutinous, but at the same time rendered them powerless, and the riot was soon put down." There were still left in the diocese for the Government of Edward VI. to plunder, twenty-two colleges of secular canons, and seventy-four hospitals and lazar houses with no inconsiderable endowments, and one hundred and thirty-eight chantries. "There were nine hundred guilds, one or more in every parish, with funds which really belonged to the poorest people, and which were kept up in great measure by the constant stream of small benefactions contributed by the prosperous and wealthy; they were all dissolved; the frightened artizans and labourers being compelled not only to surrender their money, but even the drinking-bowls and trumpery furniture which were the pride of their benefit clubs, and which their humble forefathers had left for the use of those who should come after." Lastly, the churches were plundered of plate and vestments, their carved work and glass

destroyed or mutilated, their painted walls whitewashed; and in many cases the endowments of the living abstracted or simoniacally dealt with.

The diocese had also its peculiar troubles in the reign of Elizabeth. "Independent action on the part of the prelacy, indeed all such action as might tend to strengthen their hands, was paralysed. Meanwhile, the insolence and furious language of the sectaries knew no bounds. When the persecution of Alva had driven thousands of the weavers from the Low Countries to take refuge in Norwich, where they were most generously received and harboured, and places of worship were assigned them where they might use their own ritual, disorder increased still more. If foreigners might do as they pleased, why not Englishmen? Soon, too, the Brownists spread, their eccentric leader settling in Norfolk for awhile, and finding favour. Moreover, East Anglia was the stronghold of the family of Love, and David George's mystic writings were handed about and translated from their native Dutch into the vernacular, their unintelligible jargon constituting their charm." Many of the native gentry adhered to the Popish party, and were persecuted as Recusants. Altogether, "during those forty-five years of Queen Elizabeth's reign, East Anglia passed through such a period of turbulence, bitterness of feeling, and decay of Christian charity—such a period of neglect of the decencies of religion, and of the houses of God in the land, as the diocese had never known since the days when private warfare was the rule, and there was no king in Israel. . . And yet one reflection is forced upon the thoughtful student more and more . . . we have lived through pillage and persecution, indifference and neglect; we have lived through days when all seemed going, and well-nigh gone; yet from the desolation and the ruin the Church has risen again and again to new life and activity. Shall we tremble for the future when we can point to the history of the past." *

The diocese consists of the entire counties of Norfolk and Suffolk, with part of Cambridge: population, 685,805; 3 archdeaconries, of Norwich, Norfolk, and Suffolk; 92 deaneries; 904 benefices; resident incumbents, 758.

NUN (from the low Latin *nunna*, or more commonly, *nonna*, a familiar affectionate title given to an elderly female, implying near relationship, as mother or aunt): a member of a female religious order, as the Bridgettine [which see]. Most of the monastic orders had also female houses of the order, whose members were called nuns. Their life was regulated by the usual monastic rule, only female occupations, as embroidery, took the place which manual labour occupied in the life of the monks. In some of the nunneries the education and religious training of girls formed a very important part of their work.

Just before the Reformation the dean and chapter of St. Paul's had revised the Constitutions of the nuns of St. Helen's, Bishopsgate: and these constitutions (which may be found in the 'Transactions of the London and Middlesex Archæological Society,' vol. ii. [1865] p. 199) give a good idea of the life of a nunnery.

For a contemporary picture of a Benedictine Nun see under title **Abbess.**

O

OBLATION (= offering). "The term in the Canon Law means whatever is in any manner offered to the Church by the pious and faithful, whether it be movable or immovable property." (See R. Phillimore, 'Ecclesiastical Law,' p. 1596.)

The word occurs in the Prayer for the Church Militant, where, from the context, it seems to apply to the elements of bread and wine.

OBSERVANTS, a reformed Order of Franciscan friars. The Franciscan

* 'Norwich Diocese,' p. 176.

Order having relaxed in some particulars the strictness of its founder's rule, there arose towards the end of the fourteenth century a movement in favour of a return to the original observances. This at length ended in a division in the Order—those who adhered to the relaxed rule were distinguished as Conventuals, and those who returned to the original observances were called Observants. This reformed Order was established by St. Bernardine of Sienna, about A.D. 1400, and confirmed by the Council of Constance, A.D. 1414. Henry VII. founded, or perhaps rather refounded, Observant houses at Canterbury, Greenwich, Richmond, Southampton, Newark, and Newcastle. They were much favoured by Katherine of Arragon, and in the question of the divorce warmly espoused her side. The warden of the Observants at Greenwich, preaching before the King and Court, spoke violently against the marriage with Anne Bullen, and compared the King to Ahab. The whole Order refused to subscribe to the royal supremacy, and was suppressed in 1534, some being imprisoned and some put to death.

OFFERINGS, oblations, and obventions, are one and the same thing, and comprehend not only Easter dues, but also the customary payment for marriages, christenings, churchings, and burials. Anciently there were four offering days, viz. Christmas, Easter, Whitsuntide, and the Feast of the Dedication of the parish church. See statute of Edward VI. (2 and 3 Ed. VI. c. 13), which, however, indicates that already it was beginning to be the custom to make the four offerings in one payment at Easter; and this was afterwards settled by law. The rubric at the end of the Communion service says, that "yearly at Easter every parishioner shall reckon with the parson, vicar, or curate, . . . and pay to them all ecclesiastical duties accustomably due there and at that time to be paid." No doubt these offerings were at first voluntary and variable in amount, but they came at length to be a definite amount, and legally recoverable. By the common law, Easter offerings are payable by every householder, for each member of his family sixteen years of age, at the rate of twopence per head (when twopence was worth four or five shillings of present money value). Probably the payment of Easter dues is nowhere now enforced as a legal right, but voluntary Easter offerings are still customary in very many parishes, and afford the parishioners an opportunity of supplementing the income of the benefice, or of making their thank-offering to the incumbent for special individual services.

OFFERTORY, THE, the solemn presentation in the Divine service (1) of bread and wine to be used in the celebration of the Eucharist; (2) of alms for the poor and other pious uses; (3) and of other things offered to God.

OFFERTORY BOXES. Earliest notice of offertory boxes is in a mandate of Henry II. (1166), for a hollow trunk with three keys, to be provided in every church for offerings for the defence and assistance of the Christians in the Holy Land. Innocent III. (1200) made a similar order for the same object; remission of sins was held out as a reward to the givers.

A hollow trunk, end of twelfth century, was put up at St. Edmondsbury for contributions for building the tower (Joscelin of Bracklond). There was an offertory box, called the pyx of St. Cuthbert, at his shrine at Durham. A similar pyx, at Finchale Priory. A stone box beside a bracket for an image in Bridlington Church, Yorks, and a basin attached to the Easter sepulchre, East Kirkby, Linc., also one affixed to the monument of King Edward II. in Gloucester Cathedral. Edward VI., 1547, in his injunctions seems to have been the first to direct such a trunk to be placed in churches to receive contributions for the poor, called "the poor man's box," common alms to be put into it, and once a month a collection for it from the whole congregation.* J. R. A.

* Paper by M. H. Bloxam, in 'Northants Architectural Society Transactions for 1850,' p. 18.

OFFERTORY COLLECTING-BOXES, PORTABLE. No very ancient examples of portable offertory boxes have survived to the present day. There is one at Chelmorton church, Derbyshire, dated 1685 (engraved in the Ilam Anastatic Drawing Society's 'Annual' for 1876, Plate XLI.), and another of more elegant shape at Blickling church, Norfolk, inscribed, "Pray remember the poor" (illustrated in the 'Gentleman's Magazine' for 1837, p. 262).

These boxes are commonly made of wood, of rectangular shape, measuring about 8 in. by 5 in., by 1½ in. deep, the top being covered in, except at the end, where the money is dropped in. They are provided with either a short handle for convenience in passing from one person to another, or with a handle sufficiently long to enable the collection to be made by one person walking down the passage between the pews. At Kirk Maughold, in the Isle of Man, there is a metal offertory collector with a long handle, dated 1751. (J. R. A.)

OFFERTORY DISHES. Examples exist of large silver and silver-gilt dishes of Byzantine design of the fifth or sixth centuries, which probably were originally votive offerings, and were used in the service of the Church as offertory dishes. In the British Museum is an English example of a copper offertory dish of the ninth or tenth century, which once belonged to Chertsey Abbey. It is about 9½ in. across, 1¼ in. deep, and has on its wide rim the inscription GÆ-TEH URÆCKO, *i. e.* "Offer, Sinner."

ORATORY, AN, differs from a church. A church is the place consecrated for the celebration of Holy Communion and all other offices, and is provided with an endowment for the maintenance of the minister, and the church is the freehold of the parson; an Oratory is not consecrated for the celebration of Holy Communion, but is used for prayer; it is not endowed, and, being often an apartment of a house, is the property of the owner of the house. Great personages in old times had not infrequently, besides the chapel for the general use of the household, a private chapel for the lord and another for the lady, and an oratory for each besides. The bishop, however, sometimes granted a licence for the celebration of Holy Communion in such oratories in case of infirmity. There are many examples of it in the bishop's registries, especially in the fifteenth century. Canon 71 of 1603 gives the present law on the subject, which is to the effect, that except in the chapels of houses dedicated and allowed by the ecclesiastical laws of this realm, no minister may preach, or administer Holy Communion, in any private house, except in cases of infirmity or dangerous sickness. A recent Act (31 & 32 Vict. c. 118, s. 31) regulates the rights of the chapels of college schools and other public institutions. (See R. Phillimore, 'Ecclesiastical Law,' p. 1836.)

ORDERS, MINOR. Besides the three primitive sacred orders of bishop, priest, and deacon, there were other officers appointed for the service of the Church, who, in very early times, were organised into Minor Orders, five in number.

Ælfric, the abbot and grammarian (about 1006 A.D.), describes so clearly the offices of these minor orders, that his words may be literally transcribed. "There are seven orders ordained in the Church: the first is Ostiary, the second Lector, the third Exorcist, the fourth Acolyte, the fifth Sub-deacon, the sixth Deacon, the seventh Presbyter. The Ostiary is keeper of the church doors, who is to notify the time with the bells, and to unlock the church to believers, and to lock out unbelievers. The Lector is to read in God's church, and is ordained to publish God's Word. The Exorcist is, in plain English, he that with invocations adjures malignant spirits that delight in vexing men, through the Almighty name, to depart from them. He is called the Acolyte who holds the candle or taper at the Divine ministration, when the Gospel is read, or the housel hallowed at the

altar; not as if he were to drive away the obscure darkness, but to signify bliss by that light, to the honour of Christ, who is our Light. Sub-deacon is plainly under-deacon, he that brings forth the vessels to the Deacon, and humbly ministers under the Deacon with the housel vessels at the holy altar. The Deacon is he that ministers to the mass-priest, and places the oblation on the altar, and reads the Gospel at the Divine ministration; he may baptise children and housel the people. They ought to serve their Saviour in white albs, and preserve the heavenly life with purity, and let all be done as becometh that order. The priest that remains without a deacon hath the name, not the attendance of a priest. Presbyter is the mass-priest, or elder, not that he is old, otherwise than in wisdom. He halloweth God's housel as our Saviour commanded; he ought, by preaching, to instruct the people in their belief, and to give an example to Christians by the purity of his manners. There is no more between a bishop and a priest, but that the bishop is appointed to ordain, and to baptise children, and to hallow churches, and to take care of God's rights, for they would be abundantly too many if every priest did this; he hath the same order, but the other is more honourable."

Admission to minor orders was not by laying on of hands, but by solemn benediction by the bishop, and the delivery of the instruments of the office: *e.g.* to the Sub-deacon was delivered the holy water vat, and sprinkler; to the Acolyte, the taper; to the Exorcist, the Book of Exorcisms; to the Lector, the Book of the Legenda; to the Ostiary, the keys of the church. They all alike wore the albe, over which the Sub-deacon wore a tunicle when serving at the Holy Table. All this may be seen represented in the Pontificals which are illustrated with illuminations and engravings. [*See* **Pontifical.**]

ORDINALE, the *Pica* or *Pie*, one of the old service books, was a kind of supplementary calendar, by means of which the priest might learn the changes to be made on special days in the ordinary Office of the Hours. The days of the fixed festivals being known, by the calendar usually prefixed to the other service books, the Ordinale served as a perpetual guide and directory, in so far as the year was affected by the movable feasts.

ORDINARY, the, is the person who has jurisdiction in a place or matter; usually the Bishop is the Ordinary; but there are persons and places exempt from his authority.

ORDINATION means the rite of conferring Holy Orders upon deacons and priests. *Consecration* is the word used for the rite of making a bishop. They have always been conferred by laying on of hands with prayer, and words implying the character and authority of the Order conferred. In mediæval times various ceremonies were added which may have been striking and significant, but were at least unnecessary, and at the Reformation were discontinued in this portion of the church. [See Ordinal in the Book of Common Prayer.] The canonical ages for admission into the sacred Orders were and are—deacon, twenty-three; priest, twenty-four; bishop, thirty years; but a deacon may be made earlier by dispensation. Deacon's Orders are conferred by the laying on of hands of a bishop. In making a priest, the priests present lay on hands together with the bishop, not as necessary to the conferring of Orders, but as a token of their concurrence; following the text, 1 Tim. iv. 14. So in ancient times, the priests present joined with the bishop when saying the canon of the mass, and consecrating the elements at Holy Communion. (A. H. Pearson's 'Sarum Missal,' p. xiii.) In consecrating a bishop, the canons of the Church since Nicæa, require the concurrence of three bishops in the laying on of hands, though it is admitted that consecration by one bishop (not himself under any disability), though irregular, is valid.

OSTIARY, the lowest of the five **Minor Orders** [which see] of the mediæval clergy. His duty was not merely to open and shut the doors securely, but also to act as a discreet porter in excluding those who had not right of entrance, and seeing that the various degrees of people—men and women, penitents, catechumens, and faithful—took their appropriate places. He was formally received to the Order by solemn benediction, and presentation of the keys of the church, and wore the clerical albe.

OXFORD, DIOCESE OF. The diocese of Oxford was one of the new dioceses founded (1542) by Henry VIII. out of the property of the dissolved monasteries. The ancient archdeaconry of Oxford, part of the vast diocese of Lincoln, formed the territory of the new diocese; the abbey of Oseney was first chosen to form its cathedral. King, Abbot of Oseney, who was also Abbot of Bruerne and of Thame, and a suffragan bishop, was chosen as the first bishop of Oxford; and Gloucester College, in the suburbs of Oxford, was assigned as his palace.

This arrangement, however, did not last long. In 1545 the see was transferred to Wolsey's new college, at first called Cardinal's, then, after the great minister's fall, King's, and now Christ Church. Wolsey had, with the leave of the Pope and the Crown, suppressed twenty small houses, which probably had become useless sinecures, and had appropriated their property to the establishment of a grand new college at Oxford. The largest of these suppressed houses, the Benedictine priory of St. Frideswide, with the adjoining Canterbury Hall, furnished a nucleus for his new buildings. Henry VIII., on the fall of his minister, had seized these properties into his own hands, and out of them parted with enough to carry out, on a much smaller and cheaper scale, the great work which Wolsey had designed. The collegiate body was reconstituted under a dean and eight canons, with subordinate officers; and the ancient priory chapel of St. Frideswide, which had been converted into the collegiate chapel, now, by the introduction into it of the bishop's see, became the cathedral church. The bishop was, as part of the rearrangement, deprived of Gloucester college, and built himself a house in the parish of St. Aldate within the city. Bishop King lived in three reigns, dying 1557, in the end of that of Queen Mary, and an interesting contemporary effigy, in the painted window of the cathedral, still remains as his monument.

On the death of King, Thomas Goldwell, Bishop of St. Asaph, was nominated, and received the custody of the temporalities Nov. 1558, but before he was actually instituted Queen Mary died, and Goldwell left England. The see remained vacant till 1567, when Hugh Curwen, Archbishop of Armagh, was duly elected, but died in the following year, and the Crown again retained the revenues of the see during a twenty-one years' vacancy. Then John Underhill was appointed to the see, 1589, and held it till 1592, when he died, "in much discontent and poverty," never having come into the diocese, or held an ordination. After another twelve years' vacancy, John Bridges succeeded, Jan. 1604, and resided at Marsh Baldon. Bishop Bancroft (1632—1641) built a palace for the see at Cuddesdon. Skinner (1641—1663) was bishop during the troubles of the rebellion. He retired to the village of Launton, and still continued to fulfil such of the functions of his office as were possible; especially he continued to confer holy orders on those who sought them, not without careful examination as to their fitness, orthodoxy, and loyalty, to the number of three or four hundred; he also continued to administer the rite of confirmation, and never failed to preach one Sunday for fifteen years together.

During the rebellion Oxford was for many months the king's headquarters, during which the palace at Cuddesdon was burnt by the Royalists, that it

might not afford shelter to the Parliamentarians. On the surrender of the royal garrison, 24th June, 1646, the royalist city was punished by a Parliamentary Commission. Dean and canons, heads and fellows of colleges, were expelled, and not allowed to remain within five miles of the place. Among them were some well-known men, as Henry Hammond, Edward Pococke, Robert Saunderson, John Fell. The dean and vice-chancellor, Samuel Fell, was replaced by Edward Reynolds, and he, in 1650, by the famous Independent divine, John Owen. The latter was a man not only of great learning and ability, but also of generous and tolerant disposition; so much so that he allowed meetings for the Divine service according to the formularies of the Church of England even within his own college. The number of the clergy expelled from their parochial cures by the Parliament was sixty-six, besides those expelled from the university, and twenty-two of the staff of St. George's, Windsor. Among them Dr. O'Diss, vicar of Adderbury, who had retired for safety to Banbury, desiring to revisit his parish, was watched and followed by some of the parliamentary soldiers, and killed with a pistol-shot. On the Restoration, Bishop Skinner came back to his see.

Not by any means foreign to the history of the diocese, though belonging especially to that of the university, is the history of James II.'s dealings with both. Soon after the king's accession, Obadiah Walker, Master of University College, declared himself a Papist, and received the royal permission to construct an oratory in his college, which was served by a Jesuit priest. On the death of Bishop Fell, who was also Dean of Christ Church, the king appointed another Romanist, Thomas Massey, as dean, who also set up the Roman mass in an oratory. He gave the see to Samuel Parker, a man of such strong leanings towards Rome, that his "conversion" also was hoped for. The king tried to coerce the fellows and demies of Magdalen into electing one of his creatures as Master, and on their refusal ejected them in a body.

In 1836 the diocese was enlarged by the addition to it of the county of Berks, and in 1845 further enlarged by the addition of the county of Bucks, and at the same time the Chancellorship of the Order of the Garter was transferred, with Windsor, from the see of Salisbury to that of Oxford.

The name of Samuel Wilberforce will long continue to be identified with the diocese in which he acquired his great reputation, as an able and energetic administrator, and one of the most versatile, eloquent, and influential bishops of modern times. It is worth while to note that, just before the close of his episcopate, the bishop collected returns of the expenditure in the several parishes of the diocese upon churches, church endowments, schools, houses of mercy, and parsonage houses, from 1845 to 1869, when it was found that the total sum amounted to £2,120,552. The bishop's throne in the cathedral was erected as a monument to him.

The diocese now consists of the entire counties of Oxford, Berks, and Bucks, with portions of adjacent counties; population, 577,196; 3 archdeaconries, Oxford, Berks, and Buckingham; 31 rural deaneries; 648 parishes.

P

PALL, the distinctive vestment, or badge, of an archbishop. The pallium will be found described in the article on Clerical **Vestments**, as at first an ordinary article of dress which, about the time of the Emperor Augustus, superseded the toga as the upper outdoor garment of the gentlemen of the empire. The toga, however, continued for a time to be used as a dress of ceremony, and especially by magistrates in the performance of their public functions. In time, the pallium in turn was superseded by other fashions,

but in like manner was still retained for some time as a dress of ceremony and of office. In time, however, the cumbrous vestment was abridged until nothing remained of it but its broad embroidered hem, which was not worn as a garment, but was put on as a badge of authority by officials of State in the discharge of their public functions. [See illustrations of it in this form in 'Marriott's Vestiarium.']

When the Western emperors ceased with Augustulus, and Rome put itself under the nominal rule of the emperors of the East, the Bishop of Rome became the most powerful political person in the city; the laws of the Empire had already given the bishops a certain magisterial authority over their flocks, and had thus made every bishop a leading magistrate in his own city; and the explanation of the rise of the temporal power of the bishops of Rome is that, in the absence of the emperor, something of the ancient constitutional authority of the senate and people was, at least in theory, revived, and was wielded by the bishop as the new leader of the republic. Among other things he began to confer the honours which the senate anciently conferred upon illustrious citizens and strangers. The most remarkable instances of it were the conferring of the title of Patrician upon Charles Martel and Pepin, and of Emperor upon Charles the Great. But long before that the Bishop of Rome had begun to confer the honorary decoration of the pallium upon illustrious ecclesiastics; upon bishops as well as archbishops. While Rome still acknowledged allegiance to the Eastern emperors, the bishop usually quotes the permission of the emperor; when Rome had thrown off its allegiance, the bishop granted the honour by his own authority. Very soon the conferring of this and similar honours was made use of to help to build up the authority which the Roman see was usurping over the Churches of the West. In the eighth century the honour of the pall was limited to Metropolitans, and was a complimentary token of the formal recognition by the great see of Rome of the accession of a new archbishop. Next it was claimed by Pope Nicholas I. (A.D. 866), that a new archbishop was not fully made until his appointment had been confirmed by the see of Rome, and the giving of the pall was the token of his confirmation. Lastly, a new archbishop was required to come to Rome in person (or with special permission to send an agent), to do homage to the see of Rome, and the pall was made a badge of obedience to the see.

The pall had been accepted by the Saxon archbishops as an honorary distinction and token of recognition by the great see of Rome. Perhaps the earliest pictorial representation of it is in the well-known illumination in the MS. (Cotton Claudius, A. III.) in the British Museum (engraved in the 'Archæologia,' xxv. 16, and in Rock's 'Church of our Fathers,' i. 361), in which St. Dunstan is represented kneeling at the feet of his patron, Saint Gregory; here it has assumed its mediæval form of a circle of white woollen cloth round the shoulders, with a long end before and behind, embroidered with a number of small crosses. William the Conqueror did not allow Lanfranc to go to Rome in person for the pall; it was sent to him. William Rufus wished the Pope to send the pall to him that he might invest Anselm, and the Pope compromised by sending it by his own messengers, who laid it upon the high altar of Canterbury cathedral, whence Anselm took it. Of subsequent archbishops, some went to Rome for it, some as a concession had it sent them. At the Reformation the archbishops naturally ceased to wear it, but retained it as a badge in their armorial bearings.

PALL. In mediæval times the body of the dead, on its way to burial, was not enclosed in a coffin, but wrapped in a winding-sheet, and sometimes swathed round with bandages, and

placed on a bier, and an ornamental cloth, called a pall, was thrown over it. There are many pictures of funerals in the illuminated MSS., and from them we learn that until late in the sixteenth century the pall was not black, but of brilliant colours, and often richly embroidered. Every parish had its pall as a part of its church furniture. The guilds had palls for use at the funerals of their members. The embroidered palls of some of the London companies, *e.g.* the Vintners and the Saddlers, are still preserved. Palls were often bequeathed to churches, to be placed over the monuments of distinguished persons at the times of their commemoration.

PALM SUNDAY, the Sunday before Easter. On this Sunday, on which the Second Lesson for the day records our Lord's triumphant entry into Jerusalem, it was the custom from very early times to make a religious procession round the churchyard in memory of the event. The churchyard-cross was a prominent feature in the ceremonial; so much so, that it is sometimes described as being erected with a special view to its use on this occasion. One of the Institutions of the Bishop of Winchester, A.D. 1229, says, "Let a handsome cross be erected in every churchyard to which the procession shall be made on Palm Sunday." And so late as 1501 occurs a similar allusion. Henry Baun, by his will, dated in that year, directs a cross to be set up in Hadley churchyard, Norfolk, *pro palmas in die ramis palmarum offerendis*—"for the palms on the day of the offering of the palm branches." The old service books contain a service for the Blessing of the Palms. First, a number of "palms" were brought to the priest at the altar. The substitute for the "palms" seems to have been the lithe green wands of sallow, which at that season are full of sap, and covered with golden catkins, chosen, probably, not because they were supposed to resemble the palm, but because they were at that early season of the year the things most full of life and blossom. These representative palms having been blessed, with sprinkling of holy water and perfumed with incense, were delivered to the congregation, who bore them in procession out of the church and about the churchyard. The elaborate and imposing service will be found in the Sarum Missal. Here is a popular account of it from the recollections of one who lived through the Reformation and late into the reign of Elizabeth (Mr. Martin, a gentleman at Long Melford, Suffolk). "Upon Palm Sunday the Blessed Sacrament was carried in procession about the churchyard, under a fair canopy, borne by four yeomen; the procession coming to the churchyard gate went westward, and they with the Blessed Sacrament went eastward; and when the procession came against the door of Mr. Clopton's Ile [aisle], they with the Blessed Sacrament, and with a little bell, singing, approached the east end of Our Lady's chapel; at which time a boy with a thing in his hand pointed to it, signifying a prophet as I think, and sang, standing in the tyrret [turret], that is, in the said Mr. Clopton's Ile-door, *Ecce Rex tuus Venit*, &c., and then all did kneel down; and then rising up, went and met the Sacrament, and so then went singing together into the church; and coming near the porch, a boy, or one of the clerks, did cast over among the boys flowers and singing cakes, &c."

The ceremony must have made a great impression on the popular mind, for the rustics nearly all over England know the sallow rods by the name of "palms," and remember that the Sunday before Easter is "Palm Sunday."

PAN-ANGLICAN SYNODS of 1867 and 1878. The first germ of the plan of a synod of the Anglican communion, which may probably have very important results in the future, seems to be found in a letter of one of the bishops of the United States, who in accepting the invitation of Archbishop Sumner to attend with other United States bishops the bicentenary festival of the Society

for the Propagation of the Gospel as an interesting manifestation of the intercommunion of the two Churches, expressed the hope that the time might come when that inter-communion might be manifested in a still more valuable way in the good old Church fashion of a synod. The idea seems from that time to have been cherished in the United States. The time for carrying it into effect came at length, when the Colenso scandal in Natal, together with the difficulties of the Colonial Churches, created by various conflicting decisions at home, on one hand, as to their relations to the English Church, and on the other hand, as to the authority of their bishops in their own dioceses, led to a desire for personal conference. An address from the Canadian Synod urged a meeting of Anglican bishops for mutual counsel. American bishops again intimated that the bishops of the United States would gladly respond to an invitation to attend such a meeting. The two Houses of Convocation approved of the idea. Accordingly Archbishop Longley issued invitations to all the bishops in communion with the English Church, and seventy-eight * of them met at Lambeth on the 24th Sept. 1867. The most interesting persons of the assembly to Englishmen were the American bishops, who won golden opinions of all who made their acquaintance. They on their part expressed great admiration of the condition of the English Church. The discussions of the four days were held with closed doors; but the general conclusions arrived at were published in thirteen resolutions (printed in the 'Guardian' newspaper for Oct. 9, 1867, p. 1072). These resolutions were prefaced by the following introduction:—

"We, Bishops of Christ's Holy Catholic Church, in visible communion with the united Church of England and Ireland, professing the Faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the Reformation, now assembled, by the good Providence of God, at the Archiepiscopal Palace of Lambeth, under the presidency of the Primate of all England, desire first to give hearty thanks to Almighty God for having thus brought us together for common counsel and united worship; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, that all 'may be One, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me;' and lastly, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the primitive Church, summed up in the three creeds, and affirmed by the undisputed General Councils."

The most important of the resolutions are as follows:—

"IV. That in the opinion of this Conference, unity in faith and discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the synods of the several branches to the higher authority of a synod or synods above them.

"V. That a Committee be appointed to inquire into and report upon the subject of the relations and functions of such synods.

"VI. Appointed a Committee to consider how the Church may be delivered from the continuance of the Natal scandal.

"VII. Expressed acquiescence in the resolution of the Convocation of June 29, 1866, in favour of the appointment of another Bishop for Natal.

"VIII. That in order to the binding of the Churches of our Colonial Empire and the Missionary Churches beyond

* Eighteen English, nine Irish, seven Scottish, twenty-three from British Colonies, twenty-one from the United States of America.

them in the closest union with the Mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine as now in use in that Church. That nevertheless each province should have the right to make such adaptations and additions to the Services of the Church as its peculiar circumstances may require, provided that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any synod of the Anglican Communion in which the said province shall be represented.

"IX. That the Committee appointed by Resolution V. (with additions) be instructed to consider the constitution of a Voluntary Spiritual Tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the Colonial Church."

It will be seen that these Resolutions point in the direction of the complete organisation of the Church of England with the churches of the numerous and powerful colonies scattered over the world, which seem destined to be great nations in the future, and with the Church of the United States, into what will be virtually a vast patriarchate, having the Archbishop of Canterbury as the centre of its organisation. The centre of gravity of Christendom moved in ancient times, through the material and political depression of the Greek and the development of the Latin Churches, from Constantinople to Rome; it may very possibly be destined to shift again, from similar causes, from the Latin to the Anglo-Saxon race, from Rome to Canterbury.

The assembled bishops also issued a pastoral letter as follows:—

"To the faithful in Christ Jesus, the Priests and Deacons, and the Lay Members of the Church of Christ in Communion with the Anglican Branch of the Church Catholic:

"We, the undersigned Bishops, gathered together under the good Providence of God for prayer and conference at Lambeth, pray for you, that ye may obtain grace, mercy, and peace from God our Father, and from the Lord Jesus Christ our Saviour.

"We give thanks to God, brethren beloved, for the faith in our Lord Jesus Christ, and the love toward the saints which hath abounded among you; and for the knowledge of Christ which through you hath been spread abroad among the most vigorous races of the earth. And with one mouth we make our supplications to God, even the Father, that by the power of the Holy Ghost He would strengthen us with His might, to amend among us the things which are amiss, to supply the things which are lacking, and to reach forth to higher measures of love and zeal in worshipping Him, and in making known His Name; and we pray that in His good time He would give back unto His whole Church the blessed gift of unity in truth.

"And now we exhort you in love that ye keep whole and undefiled the faith once delivered to the Saints, as ye have received it of the Lord Jesus. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the faith hath been aforetime and is now assailed.

"We beseech you to hold fast as the sure word of God all the Canonical Scriptures of the Old and New Testament, and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very Man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God, which they declare. Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid; as otherwise so especially by the pretension to universal sovereignty

over God's heritage asserted for the See of Rome; and by the practical exaltation of the Blessed Virgin Mary as Mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and Man. Of such beware, we beseech you, knowing that the jealous God giveth not His honour to another.

"Build yourselves up, therefore, beloved, in your most holy faith; grow in grace and in the knowledge and love of Jesus Christ our Lord. Show forth before all men by your faith, self-denial, purity, and godly conversation, as well as by your labours for the people among whom God hath so widely spread you, and by the setting forth of His Gospel to the unbelievers and the heathen, that ye are indeed the servants of Him who died for us to reconcile His Father to us, and to be a sacrifice for the sins of the whole world.

"Brethren beloved, with one voice we warn you; the time is short; the Lord cometh; watch and be sober. Abide steadfast in the Communion of Saints wherein God hath granted you a place. Seek in faith for oneness with Christ in the blessed Sacrament of His Body and Blood. Hold fast the Creeds, and the pure worship and order which of God's grace ye have inherited from the primitive Church. Beware of causing divisions contrary to the doctrine ye have received.* Pray and seek for unity among yourselves, and among all the faithful in Christ Jesus, and the good Lord make you perfect, and keep your bodies, souls, and spirits until the coming of the Lord Jesus Christ."

Signed by seventy-six bishops: viz. twenty-three English and Irish, six Scotch, twenty-four Colonial, nineteen American, and four retired Colonial bishops.

* It is a curious fact that this clause was accidentally omitted in the copy of the Pastoral sent by the Archbishop to the 'Times' newspaper, and was afterwards supplied. It does not appear in the 'Guardian' report Oct. 2, 1867, but is in the copy in the same newspaper, June 26, 1878.

A history of the proceedings, after ten years had elapsed, was allowed to be drawn up from the original documents, and published in the 'Guardian' newspaper for June 19, 1878.

The second Pan-Anglican Synod of 1871 met on the 2nd July. Exactly a hundred bishops took part in the conference; of whom thirty-two were English, nine Irish, seven Scotch, nineteen American, thirty Colonial, three retired Colonial bishops.

The sittings occupied from July 2nd to 27th. No Pastoral Letter like that of the first Conference was issued, only a Letter containing extracts from the reports of the several committees to whom subjects had been committed, with a brief preface. They relate to subjects of ecclesiastical organisation and order, such as those dealt with in the Conference of 1867, and carry forward, by a very large step, the general voluntary organisation of the Churches of the Anglican Communion. The Letter is too long for quotation here; it may be found in the 'Guardian' newspaper of July 31, 1868, p. 1070.

The Conference visited Canterbury Cathedral, where the Archbishop addressed the assembled bishops from St. Augustine's chair. The final service was held in St. Paul's, when eighty-five bishops of the Anglican communion in their episcopal robes walked up the cathedral, in procession, amidst the large congregation of clergy and laity assembled to witness so remarkable a manifestation of the growing power of the Anglican communion. A third synod was held at Lambeth in 1888, for which see Appendix.

PAPAL AGGRESSION. As part of the strenuous efforts which were being made to recover England to the Papacy [*see* **Romanists**], Pius IX., in a Consistory at Rome, 30th Sept. 1850, made Dr. Nicholas Wiseman, who had long been Vicar-Apostolic of the London District, a Cardinal, and at the same time nominated him Archbishop of Westminster. This was part of a plan, afterwards published in a

pastoral letter by Dr. Wiseman, which parcelled out all England into thirteen new Romish dioceses, taking their titles from Westminster, Beverley, Birmingham, Clifton, Hexham and Newcastle, Menevia, Newport, Northampton, Nottingham, Plymouth, Salford, Shrewsbury, and Southwark. This "papal aggression" created great irritation throughout the country. Lord J. Russell, then Prime Minister, wrote his famous "Durham" Letter, censuring not only the papal aggression, but also the "Tractarian" clergy. The Government carried the Ecclesiastical Titles Act (14 & 15 Vict. cap. 60), Aug. 1851, prohibiting the assumption of ecclesiastical titles taken from pretended dioceses, under a penalty of £100. The intrusive Roman hierarchy was nevertheless completed; though the powers committed to the new bishops were carefully restricted so as to keep them in all important matters subservient to the Court of Rome. The Ecclesiastical Titles Act was found to be inoperative. The country soon came to the conclusion that the new hierarchy was an insult rather than a substantial injury, which was hardly worth the notice of an Act of Parliament; and that since it was resolved not to put the Act in force, it would be better to repeal it; which was done accordingly, 24th July, 1871.

PAPAL SUPREMACY. [*See* **Supremacy.**]

PAPIST. [*See* **Romanist.**]

PARISH. The parishes had their beginning in the subdivision of the land among its Anglo-Saxon conquerors. "The unit of the constitutional machinery, or local administration, the simplest form of local administration, is the township,* the *villata*, or *vicus*. It may represent the original allotment of the smallest subdivision of the free community, or the settlement of the kindred colonizing on their own account, or the estate of the great proprietor who has a tribe of dependents." . . .

. . . "The historical township is the body of allodial owners who have advanced beyond the stage of land-community, retaining many vestiges of that organisation; or the body of tenants of a lord who regulates them, or allows them to regulate themselves, on principles derived from the same. . . In a further stage the township appears in its ecclesiastical stage as the parish or portion of a parish, the district assigned to a church or priest; to whom its ecclesiastical dues, and generally also its tithes, are paid. The boundaries of the parish and the township or townships with which it coincides, are generally the same; in small parishes the idea and even name of township is frequently, at the present day, sunk in that of the parish; and all the business that is not manorial is despatched in vestry meetings, which are, however, primarily meetings of the township for Church purposes (Stubbs' 'Const. Hist.' i. 93, 96).

Theodore, Archbishop of Canterbury, is the traditional founder of the parochial system. It is unnecessary to suppose that he founded it, for it was already founded, and what measures he took in this direction can only be conjectured. As the kingdom and shire were the natural sphere of the bishop, so was the township of the single priest, and the parish was but the township or cluster of townships to which that priest ministered. Theodore probably, according to the tradition, encouraged the lords, and the bodies of allodial owners, of the townships, to provide a church and house for a settled priest. As land was reclaimed, new manors created, and new centres of population arose, parishes were subdivided. The system of parishes with their resident priests was generally complete before the Norman Conquest (*Ibid.* i. 260).

PARISH CLERK. From ancient times every parish was required to maintain a clerk to assist the parish

* The *tún* is originally the enclosure or hedge, whether of the single farm or of the enclosed village, as the *burh* is the fortified house of the powerful man.

priest in various ways, and to perform other duties; it was his office to ring to service, to serve and respond in the Eucharistic service, to go with the priest in his visitation of the sick, to carry holy water and asperse the people with it. He wore a surplice, and had a seat in choir. This carrying of holy water was so important a part of his office as to give him a name by which he is often called in ancient documents—*Aquæ Bajulus;* the holy water vessel and sprinkler became the recognised insignia of his office; and he was inducted into office by receiving sprinkled with it; and it was also carried away to convey the blessing to persons and things at a distance.

It appears in the very beginning of our (Saxon) ecclesiastical history, Gregory directed Mellitus, if any of the heathen temples he found here were fit for churches, to purify them by sprinkling them with holy water, and to use them (Bede, 'Eccl. Hist.,' Bk. I. c. 29). Archbishop Theodore, in his 'Penitential,' says that people may sprinkle their houses with holy water as often as they please.

There was a small fee given for this



Parish Clerk sprinkling Holy Water. (Early 14th cent. MS. British Museum, Royal, 10 E. IV.

them from the hands of (probably) the archdeacon. This part of his office is so utterly obsolete as to need some explanation.

Water was extensively used in the ancient Church, as an outward and visible sign for the conveyance of the benefits of sacerdotal benediction; it was supposed that the sprinkling of holy water upon persons and things conveyed the blessing to them. Every Sunday morning it was the duty of the parish priest to bless water. Some of it was placed in the holy water stoup at the door. As the procession moved round the church the congregation were

service of holy water, called the *beneficium aquæ benedictæ*, and by a constitution of Boniface, the office of Aquæ Bajulus, or Holy Water Bearer, was to be conferred on some poor scholar, who should act as parish clerk in order to assist in his maintenance. It is mentioned in a Canon of Salisbury, 1256; of Exeter, 1287; of Winchester, 1308; and a decree of Archbishop Courtenay makes it the duty of the *clerici aquæ bajuli* to carry holy water to outlying hamlets, and sprinkle the houses with it. In 'Scenes and Characters of the Middle Ages,' p. 217, &c., there are various notices of the parish clerk,

and pictures of him in the performance of his duties as aquæ bajulus.

The custom of sprinkling holy water was abolished at the beginning of the Reformation by an injunction of the king's visitors, 1548: "Forasmuch as the parish clerk shall not hereafter go about the parish with his holy water, as hath been accustomed, he shall instead of that labour accompany the churchwardens" in registering the sums of money collected for the poor. (See 'Hale's Precedents,' Nos. iv. and ccxciij; Maskell, 'Mon. Rit.' I. cccxvj.) The abolition was unpopular, and it was one of the demands of the Devonshire rebels that the custom should be restored.

The office of parish clerk continued down to the present generation. The incumbent had the nomination to the office. The office was regarded as a freehold, and by Act 7 & 8 Vict. cap. 59, the holder could only be displaced for misconduct by the archdeacon or ordinary. Many of the clergy found it inconvenient to have an official whose absence of special qualifications, and often his prejudices and eccentricities, made him objectionable, while his legal tenure of his office made him irremovable, and they instituted an official under another name and tenure to perform the necessary duties. The office might, however, perhaps, be revived in such a way as to give each parish the advantage of a competent official in a kind of minor orders to fulfil many useful functions.

PARISH REGISTERS. The monasteries kept registers of public and private transactions, which included notes of the deaths of brethren of the House and Order, and of persons married in the church or buried in the burial-ground of their own House. Probably some parochial incumbents, especially in important towns, kept similar memoranda for their parishes, and such memoranda are occasionally found on the margin and blank pages of the old service books. The bead-roll, or list of names of persons for whom prayers were asked in the Bidding prayer every Sunday, contained a list of those recently deceased; but there is no evidence that these rolls were preserved as registers. The first general establishment of parish registers of baptisms, marriages, and burials, is due to an injunction made by Cromwell, as Vicar-General. Parish registers had already been instituted in Spain, and Cromwell may have taken the idea from there. By an Act of 30th Henry VIII. (Sept. 1538), the parish was to provide the book, and a coffer with two locks and keys for its safe custody, one key to be with the curate, and the other with the wardens, and every Sunday the necessary entries were to be made by the curate in the presence of the wardens, under penalties. Edward VI. in his first year, 1547, repeated the injunction in almost the same words, and it was again repeated in the first year of Elizabeth, 1559. In 1597 a Constitution of the Province of Canterbury required that entries should be read aloud once a-year in church after morning or evening prayer, and that a copy should be sent every year to the diocesan registry. Canon 70 of the Canons of 1603 ordered that the registers "since the time that the law was first made in that behalf, so far as the ancient books thereof can be procured," should be copied into a parchment book; and ordered that the coffer in which the register was kept should have three locks and keys, for the minister and two churchwardens; that the minister and churchwardens should subscribe every page when filled; and that once a-year, within a month after March 25, a copy, certified by the minister and churchwardens, should be transmitted to the registry of the bishop of the diocese.

During the confusion in the later years of the reign of Charles I. the registers were greatly neglected. Cromwell, as Protector, directed that a register of *births*, marriages, and deaths should be kept by registrars chosen

by the ratepayers, and sworn before a Justice of the Peace, and that the ancient registers should be given over to them. At the Restoration the custody and keeping of the parish registers again devolved upon the clergy. William III. taxed every marriage, birth, and burial, and imposed a fine of £10 for every neglect to register them. In the reign of George III., 1783 A.D., a stamp duty of threepence was imposed on every entry. This acted as a discouragement on the registration of baptisms, as the clergy either paid the tax for their poorer people, or omitted to register the baptism. In 1812 an Act of Parliament required registers of baptisms to be kept in a separate book, and imposed a penalty of transportation for the crime of making a false entry, or defacing the register. Finally, by an Act of 1836, the State became, by its own officers, the registrar of all births, deaths, and marriages out of church, requiring copies of the church marriage register also to be transmitted by the clergy to the State Registrar every three months. The carelessness of the clergy in the safe custody of the registers deprives them of all reasonable ground of complaint. From an official return made in 1830, it appeared that only 812 registers remained complete from 1538; there were 1122 registers dating between 1538 and 1558; and 2448 between 1558 and 1603. Many registers had been kept in damp corners of the church or vestry till they had gone to decay; many left lying about in vicarage or clerk's house till they were lost; many had been destroyed under the idea that they were useless.

In the old register books (which were not ruled and tabulated like those now in use) the clergy often made notes, and recorded events of local or of general interest; so that besides their genealogical importance, they have a considerable antiquarian interest and historical value. They ought to be carefully preserved and guarded. It is desirable that they should be printed (*e. g.* in the local magazine, or Transactions of the County Antiquarian Society), so as to make them accessible to students.

('Registrum Ecclesiæ Parochialis, the History of Parish Registers in England,' &c., by J. S. Burn, latest ed. by J. R. Smith and Son, 1862. 'Parish Registers in England,' by R. E. C. Waters, B.A. Printed for the Author.)

The parish registers of London are in progress of publication by the Harleian Society. A list of those which have been published, and of transcripts of others in the British Museum, is given in the 'Genealogist,' vol. ii., new series, p. 194, *et seq.* The papers of the late Colonel Chester contain a large collection of transcripts which it is to be hoped will shortly be made accessible to the public by deposit in some public library.

PARKER, Matthew, Archbishop of Canterbury, b. 1504; d. 1575; was born of good family at Norwich, 6th Aug. 1504; was carefully educated by private tutors, and at Corpus Christi College, Cambridge, 1527, ordained deacon and priest, and elected fellow of his college. He was a friend of the New Learning, and one of the associates of Bilney, Dr. Barnes the prior of St. Austin's, and the other leaders of the reforming party in the university. In 1533 he was appointed chaplain to Queen Anne Boleyn, who had such confidence in him that a short time before her death she gave him a particular charge to take care of her daughter Elizabeth, and laid a charge upon the young princess to make him a grateful return if it should ever be in her power. In 1535 he was made dean of the college of Stoke Clare, Suffolk, where he introduced wise reforms. In 1537, on the death of Queen Anne, the king made him one of his chaplains, and gave him a prebend in Ely. In 1542 he received the Rectory of Ashdon, Essex, which he resigned 1544, on receiving the Rectory of Birlingham All Saints, Norfolk, and in the same

year he was elected Master of his college, where again, as at Stoke, he introduced great reforms in the conduct of its affairs. As Vice-chancellor of the University, he, with two other heads of houses, had to make a return to King Henry VIII. of the value of the property of the universities and colleges, and by his skilful conduct of the matter saved it from spoliation. In 1545 he received the Rectory of Landbeach, Camb.; the dissolution of colleges deprived him of the deanery of Stoke, with the compensation of a pension of £40 a-year, and in 1552 he was made Prebendary, and then Dean of Lincoln. In 1547, although the laws against the marriage of the clergy were not yet actually repealed, he married Margaret Harleston, a lady of a good Norfolk family.

On the accession of Queen Mary, Parker, as a married priest, lost all his preferments; but, instead of fleeing to the Continent, he remained in strict retirement in the country, occupying himself in literary pursuits, and escaped molestation. On the accession of Elizabeth he was sent for to Court, and in spite of his own unwillingness to undertake the difficult and dangerous task of governing the Church at such a crisis, could not disobey the Queen's command to take the office of archbishop. The importance of maintaining the continuity of the succession at this crisis was thoroughly understood, and every precaution was taken to make Parker's consecration regular [*see* **Nag's Head Controversy**]. The Queen showed her usual sagacity in the appointment. Parker was a man of great learning, especially in ecclesiastical history and antiquities; his opinions were primitive and catholic; his temper moderate, but firm. Between the widespread feeling in favour of the "old religion," and the fanatical zeal of those who wished to push the Church of England into the extremes of Calvin and Zwingle, he steered a middle course; in maintaining conformity among the clergy, he showed firmness in supporting the law, while exercising consideration for well-meaning prejudices. To his learning, character, and statesmanship, the Church of England owes largely the wise settlement of the Reformation, which has worked, on the whole, so satisfactorily from that day to this. His episcopacy was important and laborious, but not eventful. In his primacy, in 1559 the Prayer Book was put forth, based on the Second Book of Edward VI., with some alterations in the direction of the First Book; in 1562 the Revised Articles, now thirty-nine in number; in 1562 a Second Book of Homilies; in 1568 a new translation of the Bible, called the Bishop's Bible. [*See* **Bible.**]

He was a great patron of learning, using his authority and wealth in rescuing what he could of the MSS. which the plunder of the monasteries had scattered; encouraging writers; himself suggesting, writing, and editing; maintaining printers and engravers in his own household, in the constant production of works of value.

PARLIAMENT, CLERGY DISQUALIFIED for seats in the House of Commons. When Edward I. finally constituted the Parliament, he made it to consist of the House of Peers, the House of Commons, and the House of the Clergy. The clergy were not eligible to sit in the House of Commons because they were represented, taxed themselves, and represented their own grievances, in their own House. The Lower House of Convocation in the first year of Edward VI. memorialised the archbishop that they should be admitted to a share in the legislature, and should sit in the House of Commons.

When, in 1664, by an understanding between the prime minister and the archbishop, the clergy waived their right to tax themselves, and submitted to pay with other people the taxes made by the House of Commons, it would have been according to the Constitution that they should thenceforth have been eligible to sit in Parliament,

for it is an axiom of the Constitution that "what touches all shall be approved by all," and that "representation is co-extensive with taxation." And this view seems to have been accepted, for in 1785, Edward Rushworth, who had taken deacon's orders, was returned to Parliament for Newport, Isle of Wight, and a petition against his return was rejected by a Select Committee of the House. Again, in 1801, John Horne Tooke, in deacon's orders, but having no parochial charge, was returned for Old Sarum. His return was questioned on the ground of his order, but allowed as valid. But to set the question at rest, an Act was passed, "that no person having been ordained to the office of priest or deacon, or being a minister of the Church of Scotland, is capable of being elected" to serve in Parliament, with a fine of £500 for each day on which he sits or votes.

PARSON, *persona*, properly signifies the rector of a parish church; because during the time of his incumbency he represents the Church, and in the eye of the law sustains the person thereof as well in suing as in being sued, in any action touching the same. It is sometimes vulgarly used as the title of any clergyman.

PARTICULAR BAPTISTS. [*See* under **Baptists.**]

PARVIS, the name sometimes given to the room which sometimes exists over a church-porch. [*See* **Porch**]

PASSIONALE. One of the old service books, which contained the lessons of the sufferings and acts of the saints and martyrs, appointed to be read instead of the Epistle in the Communion Service, on the feast days of saints and martyrs.

PASTORAL STAFF of a bishop and abbot. The origin of the use of a staff as a symbol of the episcopal office is obscure. It probably arose gradually, partly from the fact that bishops being, for the most part, elderly men, used a walking-staff for support, partly out of the ancient custom for men in authority to carry a rod or staff as a symbol of their authority. So it grew to be a general usage for a bishop to carry a staff, and so finally the staff assumed a conventional shape, and became a recognised symbol of office.

As soon as the staff became a recognised badge of the office of a chief pastor of the Church, it was naturally compared with the shepherd's crook, and was called a pastoral staff. But the old idea that it was also the staff of support for the aged and feeble* was not lost sight of, and the bishop's staff continued to retain the double symbolism.

The earliest allusion to it is by Gregory, Bishop of Nazianzum (fourth century), who says ('Oratio,' 42): "I know the staff which can support, and the one which belongs to pastors and teachers, and which corrects the sheep which have reason." In the sixth century it is the recognised badge of the episcopal office. In the 'Life of Cæsarius, Bishop of Arles' (A.D. 469—542), written by Cyprian his pupil, mention is made of his pastoral staff "borne by his chaplain." From the 'de Ecc. Officiis,' ii. 5, of Isidore of Seville, we learn that in his time a staff was placed in the hand of a bishop at his consecration, and the accompanying words show the symbolism attached to it; he was exhorted to "rule and correct the people, and support the infirmities of the weak." In the Penitential of Archbishop Theodore, eighth century, in the consecration of an abbot, the bishop is to give him the staff and sandals (*pedules*). So in the Pontifical of Egbert of York (eighth century), the staff is given to a bishop at his consecration with this exhortation, "Receive this staff of the pastoral office, and be thou severe in correcting vices." On the pastoral staff of St. Saturnius at Toulouse, a Latin inscription embodies and defines the

* It was the custom, and still is in the Eastern Churches, where there are no seats in church, for old and feeble people to lean on a crutch-headed staff during Divine Service.

symbolism of the various portions of the bishop's staff. "*Curva trahit quos virga regit pars ultima pungit.*"—"Those whom the crook draws, the staff rules, the spiked ferule corrects."

As early as 623 the Frankish king invested Romanus into the archbishopric of Rouen by giving the pastoral staff. Still down to the eleventh century we do not find the staff made so prominent a badge of episcopal office as it after wards became. In the numerous representations of bishops which remain of the sixth—tenth centuries, we find them frequently holding a book (of the Gospels) in one hand, very rarely holding a pastoral staff; but (in the Gospels of St. Chad) St. Luke is represented holding a "cambutta' in his right hand and a book in his left (engraved in 'Archæol. Journal,' vol. vii. p. 19).

After the tenth century it becomes usual to represent a bishop, in a painting of him, on his seal, in his monumental effigy, with staff in hand; and after he was dead the staff and mitre were (like the knight's helmet and sword) suspended over his tomb.* It was borne before the bishop by one of his chaplains, wherever he went in state, in his own diocese; and apparently when he appeared at a council; and probably whenever he appeared as a bishop. In giving solemn blessing from the altar, he held the staff in his left hand, while he extended the right in the usual attitude of benediction. The pastoral staff or crosier is used by archbishops precisely as by bishops, but in addition they have the archiepiscopal cross borne before them (**Cosier**). Sometimes the cross had a figure of our Lord extended upon it, and then when borne before him in procession, the face of the cross which bore the sacred figure was turned towards the archbishop.

The cross staff of a patriarch had two bars,† the upper and smaller one perhaps representing the "title" on the Cross of Calvary. As in the MS. (of English Art) Royal 2 B. vii. date *c.* 1400, in the Brit. Mus.

It seems most probable that the original form of the pastoral staff was that of an ordinary walking-stick with either a knob or a crutch-handle. Of the former kind there is a representation in the figure of a Saxon bishop dedicating a church, in the Anglo-Saxon Pontifical in the Library of Rouen, which is of the early part of the ninth century (engraved in 'Archæologia,' xxv. 17; and Rock's 'Church of our Fathers,' ii. 24). A crutch-handled staff appears on the seal of Odo, Bishop of Bayeux, 1060 (engraved in 'Archæologia,' vol. i. p. 344), and on a gravestone at Welbeck Priory (engraved in 'Sepulchral Slabs and Crosses,' Pl. xxxv.) in a bas-relief over the door of Papplewich Church, Notts, in a MS. of the eleventh century (engraved in Ducarel's 'Norman Antiquities'), &c.

The Celtic bishops (and abbots) bore a short staff with a re-curved head (very like the Roman lituus, or staff of the *Augurs*), unlike those of any other country (Westwood), called a cambutta. Some interesting and ancient examples, which belonged to Irish and Scotch bishops, are preserved in the collections of the Irish and Scotch Societies of Antiquaries.‡ It is probable that Celtic bishops in England bore staves of the same type, as represented in the Gospels of St. Chad, above-mentioned.

The long staff with a crook of metal, and a metal spiked ferule, first appears in a MS. in the British Museum, said by the authorities there to be a copy of a Spanish MS. of the Gothic period. In the twelfth century the crook is a simple volute. In the thirteenth and

* *Dr. Rock, 'Church of our Fathers,' ii. 184,* refers to an ancient instance of this custom at St. Denis; two modern examples of it occur in Winchester Cathedral.

† On the coins of the Byzantine Emperors, the cross which the emperor bears in his right hand, and that surmounting the globe in his left, first begin to have two bars under Leo VI (A D 886–911)

‡ See Stuart's 'Sculptured Stones of Scotland,' II 1, iv.; 'Proceedings of the Society of Antiquaries of Scotland,' ii. 14 and 125, 'Journal of Archæl. Institute,' xvi. 41; H. O'Neill's 'Fine Arts and Civilization of Ancient Ireland,' 1863.

later centuries the crook is crocketted, and a statuette of an *Agnus Dei*, or an Annunciation, or other figure, is supported upon the end of the volute, whose curve forms a frame around it. Actual examples still remain of various dates; William of Wykeham's is at his college (New), Oxford. There are several in the South Kensington Museum.

From descriptions, inventories, and actual examples, we learn that the staff was usually of wood or ivory, the crook of metal, of highly ornamental design, and often enriched with jewels, and the ferule also of ornamental metal work.

From about the fourteenth century we find a long strip of linen or silk fastened beneath the crook. The only conjecture as to its use, and that only a conjecture, is that it was to hold the staff by, so as to keep the hand from direct contact with the metal fittings.

Among the revivals of ancient ecclesiastical customs in the present generation, the pastoral staff has been resumed by several of the English and colonial bishops as a beautiful and significant symbol of their pastoral office. They have been usually made of ebony or ivory and metal work of beautiful workmanship, after the type of those of the thirteenth and fourteenth centuries.

An article on the pastoral staff in the 'Mélanges Archæologiques' treats the whole subject exhaustively, and gives a large number of engravings of actual examples of all dates and styles.

PATEN, the plate or salver used in the consecration and administration of the Holy Communion. Where the chalice [*see* **Chalice**] was of inferior material, the paten would partake of the same poverty of material; for usually the paten was made to match the chalice in material and workmanship, and was often so made as to form a cover to the chalice. This is the case with the earliest English examples which remain, viz. of the mortuary chalice at Cheam, Surrey, at Nettlecombe, and at Corpus Christi College, Oxford. The two latter patens are silver plates with a broad rim, the centre sunk in a sexfoil pattern, with an engraved head of our Lord in the middle. The patens to the Communion cups of Edward VI. and Elizabeth had a narrow rim, with a groove to fit the edge of the chalice, a plain sunk centre, and a raised foot which served as a handle when it was inverted as a cover to the chalice; and the bottom of this foot is usually covered with a plate on which is engraved the date and the name of the church for which the chalice and paten* were made. The usual paten of the seventeenth century was not fitted to the cup, but was a plain circular salver, larger in size than those of earlier date, standing on a circular foot, and perfectly plain. Engravings of patens of various dates will be found in 'Old English Plate,' G. W. J. Cripps. London: 1881.

PATRON, the person who has the right of presentation to a benefice. In theory the bishop is the person whose right and duty it is to allot to his clergy their several spheres of work, but at a very early period of the Anglo-Saxon settlement of religion the bishops adopted the policy of encouraging the settlement of resident priests in the several townships by agreeing with the lords, or the communities, of the townships, to allow them to select their own resident priest, on condition that they found a house and maintenance for him. This right of nomination was given in perpetuity, and thus the lords of manors became the patrons of the benefices. It is to be noted that the bishop had still the right to refuse an unsuitable man, though that refusal must be for definite reasons, and those reasons must be if necessary established in a court of law.

In some cases the patronage of a parish still attaches to the manor; in the majority of cases the right of patronage has been detached from the

* They are sometimes described as a pair of chalice, *i. e.* a chalice with its paten.

manor, and dealt with independently of it. In the latter case the right of patronage can be transferred from one person to another. Involving as it does the power of conferring a life income upon the presentee, the advowson has been treated as a property, and the sale of advowsons has been a cause of scandal.

The dealing with benefices is limited, and some of its worst abuses prevented, by law. The owner of the advowson may sell the advowson, or he may sell the right to present on the next vacancy only, but neither while the benefice is actually vacant. On the other hand, a clergyman cannot legally purchase a next presentation for himself, though he may purchase an advowson, and present himself on the next vacancy. Several attempts have lately been made to restrict still further the traffic in benefices by fresh legislation, and an awakened public conscience on the subject has produced a more conscientious exercise of patronage. [*See* **Advowson**.]

The patronage of bishoprics (virtually), of deaneries, and of certain canonries is in the Crown; the patronage of archdeaconries is in the hands of the bishop; the patronage of parochial benefices is in the hands of a great number of all kinds of people from the Crown downwards; the patronage of a very few benefices is elective by the parishioners. There are many advantages in this great variety of patronage, and it is doubtful whether any other system, as *e. g.* that of the bishop with or without a board of patronage, would be a practical improvement. The few cases of election by the parishioners suffice to prove conclusively that that is the very worst mode of patronage conceivable. To bring public opinion to bear upon existing patrons, to lead them to realise that their patronage is a high trust and solemn responsibility, is probably the best way to secure the best appointments.

PATTESON, John Coleridge, bishop and martyr (born, 1827; died, 1871), eldest son of the eminent Judge, John Patteson, was born in Bedford Square, London, educated at Eton, and at Merton, Oxford, where he obtained a fellowship; was ordained deacon 1853, and priest 1854, in Exeter cathedral, and worked for seventeen months as curate of Alfington, a hamlet near Fenton Court, which was his father's house.

At the age of fourteen, at Eton, he heard a sermon by Bishop Selwyn, then on his way to his New Zealand diocese, which first fired him with a desire for the work of a missionary. "It was beautiful," he wrote at the time, "when he talked about going out to found a church, and then to die neglected and forgotten." The bishop visited the Pattesons, and in taking leave said, half in playfulness, half in earnest, "Lady Patteson, will you give me Coley?" She started, but did not say no; and when the boy afterwards confided to her the longing which possessed him, she replied that if he still retained the desire when he grew up, he should have her blessing and consent. Again in 1854, on Bishop Selwyn's visit to England, he stayed at Fenton Court, and in conversation with young Patteson learned his desire for missionary work, but that the thought of his father withheld him. The bishop convinced him that he ought to make known his wish to his father, and to give him the choice of retaining or letting him go. The first impulse was to say No. He said to his daughter, "I cannot let him go;" but the expression of natural feeling was almost at once turned into, "God forbid that I should stop him." And in conversation with the bishop, he said: "Mind, I give him wholly, not with any thought of seeing him again. I will not have him thinking he must come home again to see me."

Accordingly, he returned with Bishop Selwyn to New Zealand, and was as a son to him; but the special sphere soon assigned to him was the care of the work among the islands of the Pacific. His year was divided into two portions: six months of voyaging in the 'South-

ern Cross' among the Melanesian Islands, and six months in New Zealand teaching, and training the native boys who had been brought back from their native islands. A bright and cheerful disposition, a gentle and courteous manner towards the native people, and a warm affection for his scholars, won their hearts. A great gift in acquiring their languages aided his intercourse with them, and under these gifts lay a deep, simple, manly piety, and earnest good sense, and entire devotion to his work. "The pride of race," he said, "which prompts a white man to regard coloured people as inferior to himself, must be wholly eradicated before he will ever win the hearts, and thus the souls, of the heathen."

In 1861, he was consecrated Bishop of Melanesia, his see being in the chapel of his school in New Zealand, or in the cabin of the 'Southern Cross.' After a while the school was removed to Norfolk Island, which lay midway between the Melanesian Islands and New Zealand, and which possessed other advantages as the head-quarters of his mission.

It was a beautiful life and a beautiful work, that of the Eton boy and College fellow, among the islanders of the Southern Seas, breathing all the strong faith and utter self-devotion of ancient times, and exhibiting anew the interesting phenomenon of the highest culture of the civilised world brought to bear upon the evangelisation of primitive barbarism, which forms the charm of Bede's history of Aidan's conversion of our Saxon and English forefathers; or of the history of St. Boniface's conversion of the Old Saxons. And it ends like the latter, with the martyrdom of the missionary bishop. The outrages committed by ships seeking among the islands for sandal-wood, and kidnapping "labourers" for Fiji and Queensland, led the natives to make reprisals; not merely in a fierce spirit of revenge, but with a rude religious notion of making reparation. In his missionary voyage of 1871, off the island of Nukapu, a native canoe met his boat and invited him to enter the canoe to cross the coral reef and land on the island, other canoes remaining beside the boat. After a short interval the natives in the canoes without warning began to shoot at the men in the boat, and they got back with difficulty to the ship, with three of the men pierced with arrows. Soon after, when the tide was high enough, two canoes came back over the reef; one cast off the other which it had been towing; it floated out towards the ship. It contained the body of the bishop, arranged with a certain reverence as a solemn sacrifice of expiation, rolled in a native mat, with the marks of five wounds, and a palm-leaf fastened over the breast with five knots twisted in one of the leaves to indicate the five men for whom vengeance had thus been exacted.

A memorial pulpit in Exeter cathedral, with sculptured panels, appropriately links together the memory of St. Alban, the first British martyr, and the Devonshire Boniface, the martyred apostle of Germany, and the martyred Bishop Patteson. A wayside cross in the Devonshire village from which he went forth to the Southern Seas also records his memory. And lastly, Bishop John Selwyn, the son of the great Bishop Selwyn, and the successor of Bishop Patteson in his Melanesian work, has planted a memorial cross on the shores of the island of Nukapu, where he suffered martyrdom. His memory will live for ever in the records of the Church of England, and his early death will be more fruitful than a hundred years of life in winning hearts and souls to Christ. ('Life of Bishop Patteson.')

PECULIAR, a church which is exempt from the jurisdiction of the bishop of the diocese in which it is situate—(1) as being subject to the jurisdiction of some other bishop, or (2) entirely exempt from episcopal jurisdiction.

The first case arises from the fact that a bishop sometimes possessed manors and churches in other dioceses

than his own, and claimed and obtained episcopal as well as seignorial jurisdiction over them. In some cases these manors were subsequently divided between the bishop and the dean and chapter, and the divided jurisdiction gave rise to further peculiars.

The second case arises from the fact that many abbeys had obtained jurisdiction over their estates and churches; when the abbeys were suppressed no care was taken to bring their churches within proper episcopal jurisdiction; many of them being afterwards forced upon the bishops as part of their endowment in exchange for their landed estates, came again under episcopal rule, but some continued exempt from episcopal jurisdiction. [*See* **Donative.**]

Chapels royal, also, with their estates, were exempt from episcopal jurisdiction. For example, the diocese of Lichfield had a group of royal free chapels: Stone, Stafford, Gnosall, Penkridge, Wolverhampton, Tettenhall, Stafford, Shrewsbury, Chester, Bridgenorth, Derby; some of which Bishop Clinton, in the twelfth century, brought under the bishop's jurisdiction; others remained peculiars to the Reformation. Recent legislation has reduced most of these peculiars to the jurisdiction of their proper diocesan. The royal chapels are still exempt, *e. g.* Westminster Abbey and St. George's Chapel, Windsor, are still peculiars.

PENANCE, applies alike to the amends enjoined by a priest in confession upon his penitent, and to the penalty inflicted by an ecclesiastical court for some breach of the canons. In the former case the penance would usually be of a private nature, such as the saying of a number of prayers, fasting, almsgiving, some endurance or suffering, a pilgrimage, &c. In the latter case, the fault having been public, and having caused scandal, the penance would often be public: here are examples which include various modes of such public penance.

For a riot at Ilchester in 1348, when the Bishop of Bath and Wells was kept prisoner for several hours in the church, and his servants were beaten and wounded in the churchyard, the ringleader was sentenced to walk on three several occasions bareheaded and barefooted round Ilchester church in front of the procession made on Sundays and feast days, holding a candle, which he was to present on the altar during mass, while a chaplain declared his sin to the congregation in the vulgar tongue; moreover, he was to be flogged thrice on market days, at Ilchester, Wells, Bath, Glastonbury, and Somerton; he was to pay a fine of £20; and to make a pilgrimage to Canterbury in honour of St. Thomas the martyr. Bishop Ralph of Bath and Wells sentenced John of Champflower, the forester of Mendip, to stand barefoot and in his shirt at Wells, holding a candle, which he was to present at mass, because he and his men had stopped the bishop's carts as they came out of the episcopal wood at Mendip. ('Diocesan Hist. of Bath and Wells,' p 126.) Alice of Blackford was for incontinency sentenced to walk barefoot twice round the church of Banwell. (Ibid. p. 124, S.P.C.K.) In the latter half of the eighteenth century Moses Yeates was put to penance publicly on a certain Ash Wednesday: he stood in the aisle clothed in a white sheet, and repeated after the minister a confession of his sin, which was that he had called his sister-in-law a foul name, adding the words, "And I am heartily sorry for it." (Ibid. p. 232.) [*See* **Discipline.**]

PENITENTIALE, or Confessionale. A book which gave full directions to the priest for dealing with penitents, laying down rules according to which he was to impose penance, and to admit the penitent to reconciliation, not leaving it solely to the discretion of the individual confessor; and the priest was required to possess one of these books, "for how can one discreetly enjoin penance to others unless he has previously applied himself to the study?" says the sixth canon of the

Council of Cloveshoo, A.D. 747. In the earlier ages the discipline for the restraint of sin was much insisted upon, and several penitentials were put forth by authority at various times. That of Theodore, Archbishop of Canterbury, and that of Egbert, Archbishop of York, have been published. It is to be noted, however, that the Penitential of Theodore is in truth a collection of canons not exclusively penitential, and not composed by Theodore himself, but compiled by one of his disciples as a record of the great Primate's decisions. The Penitential which goes under the name of Egbert is in large part a translation into Anglo-Saxon of three books of Halitgar, of Cambray, who flourished about 825 A.D. (Haddan and Stubb's 'Councils and Eccl. Doc.,' pp. 13, 14.)

PETERBOROUGH, DIOCESE OF. The history of the diocese of Peterborough begins at the Reformation with the separation of the counties of Northampton, Rutland, Huntingdon, and Leicester, from the vast see of Lincoln, and their constitution into a new diocese. But a few words at least must be given to the past history of the great abbey in which the bishop's see was placed, and a few more to the circumstances of its transition from a Benedictine convent to a chapter of secular canons.

In the midst of the fen-land, between the Nen and the Welland, was a little rising ground, called Medeshamstede, the homestead in the meadows. Here, about the middle of the seventh century, Saxulf, a nobleman high in favour with Penda, the fierce old heathen king of Mercia, obtained leave to build a Christian church. Peada, the son of Penda, embraced Christianity, and gave a large tract of the surrounding marsh land to Saxulf's foundation, which soon attracted a body of religious men. Wulfhere, Peada's brother and successor, his brother Ethelred, and his sisters, Kyneburga and Kyneswith, were benefactors of the new abbey. So rapidly did it increase, that Saxulf was induced to found a cell for the better retirement of some of the brethren at Brixworth, where he seems to have turned an ancient Roman Basilica into a Christian church (or perhaps to have restored a Roman Basilican church), which still remains; and another at Ancarig, which grew into the great abbey of Thorney. Peterborough, so called because the abbey was dedicated to St. Peter, was the earliest of the great monasteries (Thorney, Croyland, and Ely, were the others), which made this marsh land between Mercia and East Anglia to this part of England what the Thebaid had been to Egypt in the earliest days of Christianity—a land of ascetic saints, of legendary miracles, of visions and prophecies, and of all the mythical surroundings of primitive asceticism.

In 870 the Danes made one of their forays through this part of the country. The monks of Peterborough, probably with the assistance of the neighbouring people who had fled thither for safety, defended their house. Its defences were so strong, that the Danes were obliged to attack it with engines, under cover of their arrows. Lubba, the brother of Hubba, the Danish chief, fell desperately wounded in the very gateway, and when the place was taken, Hubba in revenge slew all the monks with his own hand, and burnt the church and buildings (which were probably in great part built of timber). The monks of Croyland, with pious care, buried the monks, eighty-four in number, with their abbot in the midst, just eastward of the ruins of the church, and the place lay desolate for near a hundred years.

The great revival of religion which took place under King Edgar took the form of a revival of the old monastic colonies, and the foundation of new ones, on the Benedictine model. The re-foundation of Peterborough was one of the works thus undertaken. Edgar and Æthelwold, with Dunstan of Canterbury and Oswald of York, and a great company of chiefs and priests, were present at the consecration; the old

possessions of the house were restored to it, and new donations made. Aldulf, King Edgar's chancellor, gave all his wealth to it, and became the first abbot of the new foundation.

Under its last Saxon abbot, Brand, Peterborough was one of the last strongholds of the Saxon opposition to the Norman Conquest, and when the Conqueror in 1069 drove out Brand and appointed Thorold in his place, Hereward le Wake attacked the place, and burnt it, on the very day that Thorold arrived to take possession. Thorold's church, in turn, was burnt by accident, 1116, and was rebuilt by De Sieves, who was abbot from 1114—1125. The abbey continued to be one of the greatest of the monasteries of England; it was popularly called "Goldenburgh" instead of Peterburgh, for its wealth, and "Proud Peterborough," it may be assumed, for the estimation in which its monks were supposed to hold its precedence and its greatness.

At the time that Henry VIII. resolved upon the destruction of the monasteries, Chambers was Abbot of Peterborough. He set himself to save his house by making interest with the king and his minister. A letter from Parr, one of the Visitors of the Abbeys to Cromwell, tells us how "the abbot sent Sir Thomas Tresham,* the master of his hall, and John Lane (another of the Visitors) to me, who alledged on his behalf that he was contente, upon condicion that he mought bide in suretie, that his hous shulde stande, to give the king's highness on horle (one whole) yeres rent of all the landes appurteynyng to the monastery, which I thinke are amountethe nigh upon two thousande and five hundred markes. And over that to gratify your lordship to bee good lorde to hym, with the some, as I suppos, of thre hundred poundes." By-and-bye we have another letter from Russell, another of the Visitors: "Right honourable and my very good lorde, pleaseth your lordshipp to be advertysed that I have receyved your lettres dated the xij. daye of this present, and understood by the same, your lordshipp's great goodness towards my friende, the Abbott of Peterbrough, for whom I have been often bold to write unto your lordshipp." It is plain enough that the astute abbot had bribed all the Visitors whom he had dealings with; Parr, and Lane, and Russell, as well as Cromwell, and not without effect; for, having resigned the abbey and all belonging to it into the king's hands, he was rewarded with the Bishopric of the new Foundation. This new foundation consisted of a bishop and six prebendaries, who were endowed out of the possessions of the abbey; the counties of Northampton and Rutland, taken out of Lincoln, being assigned as the diocese.

Chambers outlived Henry VIII. and Edward VI., and dying in Queen Mary's reign, was succeeded by David Pole, probably a relation of the Cardinal Archbishop. Pole was one of the bishops who, refusing to conform to the revived Reformation on the accession of Elizabeth, was deprived, and succeeded by Edmund Scambler, who alienated to the Crown much of the lands belonging to the see. It is not necessary to cite the names of the remainder of the twenty-six bishops who have filled the see from its constitution to the present day. John Tower, the ninth of the list, was the bishop who was deprived by the Long Parliament. Thomas White, the 13th bishop, was one of the "seven bishops" committed to the Tower for refusing to publish James II.'s Declaration of Indulgence. White (as well as his predecessor, William Lloyd, who had been translated to Norwich), was also one of the non-juring bishops deprived by William III. White Kennet the antiquary was the fifteenth.

In the absence of other matters of special interest in the history of the diocese, space may be found here for some notes on the treatment of its

* This, says Mr. Poole, must be the father of Francis Tresham who was concerned in the gunpowder treason.

cathedral and clergy at the time of the Great Rebellion. John Cosin, afterwards bishop of Durham, the great liturgical scholar, was dean; Simon Gunton, author of 'The History of the Church of Peterborough,' was the tenant of the first prebendal stall; it is unnecessary to say that they were both ejected. How the cathedral was wrecked, Cromwell himself showing his zeal by climbing a ladder to break a crucifix in stained glass out of one of the windows, may be read in Prebendary Gunton's history; as also how the Rebel Parliament enacted that "the minster within the city of Peterborough shall be employed by the inhabitants of the said city in all times to come for the public worship and service of God, and for a workhouse to employ the poorer sort of people in manufactures."

Of the loyal and orthodox clergy of the diocese recorded in Walker's 'Sufferings of the Clergy' as ejected, the following special cases may be noted:—

Joseph Bentham, Rector of Broughton, was of so blameless a life that he was reproached by the Committee of Sequestration with doing more harm to God's cause, as they called it, by the excellence of his character than twenty ordinary men, and he was told that he must fare the worse for it. He lived to be restored in 1660; and at his death, ten years after, he left £40 to be distributed annually, on the day of His Majesty's happy restoration, to the poor of the parish.

The history of Dr. Hudson has supplied Scott with the outline of the character of Dr. Rochecliffe in 'Woodstock.' He was one of the king's chaplains, and took an active part in the king's interest in the political intrigues of the period. He was twice a prisoner in the Tower, from whence he escaped, the second time in disguise, with a basket of apples on his head. He joined a party under arms at Woodcroft House, at Etton near Stamford; a party of rebels forced the gates, and Hudson with some others escaped to the roof. Thither they were pursued; and Hudson was forced over the battlements, but clung to a projecting stone spout. His hand was hacked off, and he fell desperately wounded into the moat, and entreated that he might be allowed to crawl to the land that he might die there; but he was despatched with a blow from the butt-end of a musket; one Walker, a Stamford chandler, cut out his tongue and carried it about the country as a trophy.

Thomas Rawson, Rector of Hoadby, had married the daughter of Mr. Roger Nevison. His wife, perhaps offering some unwise resistance, was dragged out of her house and turned into the churchyard. She lived for some time with her family in the porch and in the belfry. After a time the Rector of Rotherby gave them refuge, until he also was driven out, and they were obliged to dwell in the churchyard at Rotherby as they had before done at Hoadby. At length the lady was allowed to enter the church, blankets being put up to screen her and her children from the congregation. By-and-by Sir Thomas Hartoft allowed them to dwell in some outhouses at Rotherby. The mother came at last to the parish; one child was apprenticed to a lace-maker, with whom also two sisters were boarded; two others were boarded out with a widow in the parish; Sir H. Hudson of Melton Mowbray kept the other two; one poor lame child was put into a hospital. Mr. Rawson probably had been obliged to flee; he survived the persecution, and was restored to his living in 1600. These are samples of the treatment of some 8000 of the clergy, and some 30,000 of their wives and children, by the Puritan party during its short tenure of power.

The diocese consists of the entire counties of Leicester, Northampton, and Rutland, with portions of adjacent counties; population, 612,725; three archdeaconries, Leicester, Northants, Oakham; forty deaneries; benefices, 571.

(See the Rev. G. A. Poole's 'Peter-

borough' in the S.P.C.K. series of Diocesan Histories, from which this article is largely extracted.)

PEW, peu, pue, puwe, puy; plural, pewis, from Latin *podium* (Skeat). Seating in church for the congregation as distinguished from stalls in the chancel. The term first occurs in 'Piers Plowman's Vision' in a copy written *c.* 1390, but is not met with again till 1449, when William Bruges, Garter King-at-Arms, by his will directs that the proceeds of sale of his great barn at Kentish Town, be bestowed on the completion of the church of St. George, Stamford, and in puying of the church, not curiously, but plainly. Russell's 'Boke of Nurture,' written *ante* 1447, refers to preparing the pew of a prince, prelate, or other potentate; after that date pews are occasionally mentioned, chiefly in wills; in the sixteenth century, more often; and thenceforward the word became current. It was not, however, limited to church-seats; Milton speaks of sheep in their pews at Smithfield; in Shakspeare it seems to refer to an alehouse bench; the reading-desk was called the reading-pew or minister's pew; we also meet with the shriving-pew.

Church-seats were in the fifteenth century more often called stalls (see further, under **Stall**), stools, or desks, or seges.

No general seating existed before the end of the fourteenth century, if any so early; none are represented in illuminations to MSS., but we sometimes see some of the congregation represented as sitting on low stools, which they probably brought with them. Benching appears to have been gradually introduced early in the next century, and in the sixteenth century it became usual, especially in those counties which are celebrated for their woodwork, such as Norfolk, Suffolk, Somerset, and Devon, where abundant and beautiful ranges of seating may still be found; elsewhere they appear to have been less common, though solitary examples still remain. They were invariably such as are now known as open seats, strong benches with low backs; the seats sufficiently low, broad, and spacious for comfort and use; constructed of oak or chestnut, with richly-carved ends. The earliest existing example is at St. John's, Winchester, dating about 1370.

Seating for the congregation does not seem to have been usual in the northern part of Europe till late in the seventeenth century: none are seen in the paintings by Neefs and the Flemish school. One of the earliest is at Soest Cathedral, Westphalia, dated 1663; but in the eighteenth century they overran the cathedrals and ascended in galleries, tier above tier, and were frequently shut in with glass windows: Trondhjem, in Norway, furnishes a very remarkable example. Down to the present day they are not in use in Southern Europe, the most southerly case noticed being at Valence, on the Rhone. In Spanish cathedra's mats are supplied, and taken by worshippers where desired.

Churches being built for the use of the parishioners, all of whom had a right to their use in common (as appears clearly by the only early reported case in which the subject is mentioned), seating thus placed there for the convenience of the parish was equally free to all; but there is every reason to believe that men occupied those on the one side (the south), and women those on the opposite side: the idea of families sitting together, an arrangement substituting family for congregational worship, was unknown until quite the latter part of the sixteenth century, and common only when seats were appropriated to the exclusive benefit of individuals and the deprivation of the rest of the inhabitants of their equal rights. A few instances have been cited of a general appropriation of seats, beginning with one in 1422, but none are free from doubt: if genuine, they are clearly an usurpation, since they purport to be made by persons who could not possibly have had any legal right to

deal with them. Towards the beginning of the sixteenth century a very few town churches appear to have had the seats more or less generally appropriated, as at St. Margaret's, Westminster; but it was at the end of the century, when the system of granting faculties to individuals was adopted by the Ecclesiastical Courts, that it obtained any shadow of legality; and even then the rights professed to be exercised by those Courts were of, at least, questionable validity [*vide* **Faculty and Prescription**]. The earliest of such faculties known to have been issued relates to a pew in Chesterton church, Cambridgeshire, and is dated 1579: it assigns it to a man and his family, tenants and assigns in perpetuity, not even as attached to a house, and would at the present day be held to be invalid. This example seems exceptional, for none were granted in the diocese of London (which we might anticipate would take the lead) until 1594, soon after which they came into not infrequent use; though very generally it was in the form of permission to an individual to erect a pew in some vacant place, and not to appropriate one of the general seats of the church. The system, however, spread, and it is now assumed that churchwardens may, or even must (under the supervision of the Ordinary) allot seats to the parishioners: no authority for this opinion has ever been shown, while on the other hand it is clearly in contradiction to the universally admitted maxim that the church is for use, in common, of the parishioners.

Claims to pews have led to a vast amount of litigation and ill-feeling, and many principles have been laid down for their decision, but they appear to be simply *Judge-made* law,—suitable perhaps to a past period, but wanting any solid basis.

The practice of the allotment of seats by churchwardens naturally led those officials to make use of their assumed power for the purpose of raising funds for parochial purposes, by charging a rent: and in the same way individuals who had a claim to pews, either by reason of faculty or simply from long user, dealt with them as personal property capable of being let or sold. It must, however, be noted the practice has been reprobated by the Ecclesiastical Courts as often as set up; but such a custom is hard to kill, and still very frequently re-appears under some pretext more or less transparent.

Family pews, with seats on two or more sides facing inwards, cannot be traced earlier than 1601, at Barking, Suffolk; and probably they were extremely rare before the Puritan triumph in the middle of the seventeenth century. Pews of the latter part of the seventeenth century were very high, and generally well constructed of wainscot with some little decorative panelling, often having a date and the initials of the owner. In the next century they became more degraded, and were formed of painted deal lined internally with baize. Even now, perhaps, there exist examples of pews raised above the cold damp level of the rest of the church, and comfortably fitted with table, chairs, carpet, cushions, water caraffe and stove.

Doors and locks were probably coeval; there is one instance as early as 1515: no doubt they became gradually more common, though we find that in 1631, the Bishop of Winchester issued a monition to the churchwardens of Elvetham, Hants, to remove them. Dr. Pocklington in 1637 wrote strongly against the prophaneness which was "committed in close, exalted Pewes." Pepys records that one day he was fain to stay at his pew-door because the sexton had not opened it.

It must be clearly understood that these remarks apply to the body of the church generally, and not to chapels or aisles, which, though structurally forming a part of the church, were built by the founder of the church, or more frequently by individuals, for the use of themselves and descendants for the purpose of worship and burial;

consequently, in such structures, unless their ownership has been since abandoned, the parishioners could have no rights, while, on the other hand, they are not responsible for repairs or dilapidations.

In the case of churches built under the general Church Building Acts (or under private Acts) the pews are subject to entirely different considerations, for although the first of such Acts (passed in 1818) permitted the system of letting of a part of the pews, it was only contemplated as a temporary measure, and provision was made for its diminution and extinction. Subsequent Acts, however, adopted the system, and sanctioned its permanence. More than twenty Acts have been passed relating to church building or pews. Under them at least one-third or one-half of the seats must be free, and those that are let must be offered in the first instance to parishioners, and next to non-parishioners; and a scale of rents which is to be fixed by the commissioners and be payable in advance; but it is believed that very few such scales have been legally fixed, in default of which the charge for rent is illegal. The proceeds are, generally speaking, applicable to the stipend of the clergyman and clerk, and the requirements and repairs of the church, or for church rate. On a sufficient endowment being provided, the rents to cease. It would be tedious to specify the provisions of the various Acts. An incumbent entitled to pew rents, or the purchaser of a pew, may thereby become entitled to the franchise.

The chancel of a church is subject to different considerations. The rector, whether ecclesiastical or lay, is entitled to the chief seat there, and if lay, then also is the vicar or perpetual curate: as to any other seats, if any, their supervision is held to rest with the bishop, though there can be no doubt that only persons taking part in the performance of Divine Service should be located there. Modern usage often allots a pew there to the rector's family; but there is no reason to claim it as of right. London churches differ (probably by encroachment) from the rest of the kingdom, inasmuch as by custom the parishioners, through the churchwardens, claim to allot seats there to the parishioners; while they take on themselves the duty of repairs of the chancel which elsewhere falls on the rector.

A cathedral being the parish church of the whole diocese (because it is the church of the bishop who has the cure of souls of the whole diocese), it is said by the only authority on the subject that if there be any seats for the laity (though no such seats ought to be permitted), the regulation of them belongs to the bishop; but where the cathedral is also parochial, it is so far subject to the same conditions as a parish church. See Paper by Canon Perry on the rights of Parishioners in Parish Churches. Proceedings of Church Congress at Carlisle, 1884.—A. H.

PICA or **PIE.** [*See* **Ordinale.**]

PILGRIMAGE. The custom of pilgrimage to sacred places held a prominent position in the religious customs of the middle ages. The visit of the Empress Helena, the mother of Constantine the Great, to the Holy Land, and her search for, and supposed discovery of, places and things made specially sacred by their connection with the life and death of the Saviour, seem to have excited the interest of Christendom, and to have set the fashion of pilgrimage to the holy places of Palestine. Jerome, in the latter part of the fourth century, says that there were Britons among the numbers who in his day flocked thither from all Christian countries, and at the same time makes the obvious remark, in deprecation of any superstition on the subject, that "the way to heaven is as short from Britain as from Jerusalem." Adamnan, Bishop of Lindisfarne, has left us a description of the holy places in his time (700), taken from the lips of Arculf, a Gallic bishop, who had visited them. They continued to be the most highly esteemed of all objects of pilgrim-

age. The Crusades were undertaken to wrest them out of the hands of the Turks, and throw them open again without hindrance to the devotion of Christendom; and when these warlike attempts were abandoned, the Church resorted to her weapon of prayer, and put up her petitions continually for the recovery of the holy places.*

But it was only few who could undertake the long and dangerous journey from England to the East. The prestige of ancient Rome continued to cling to it long after it had ceased to be the capital of the empire, and was the basis of the new prestige which the city gradually acquired as the religious capital of Western Christendom. As the scene of the martyrdom of St. Peter and St. Paul, and of hundreds of lesser saints; as the place where the Christian religion could be seen in its most venerable institution, and in its most glorious development, Rome was the great European centre of pilgrimage. Several of the Saxon kings abdicated and retired to lead a religious life at Rome, a considerable number (considering the small intercourse there was between England and the continent) of Saxon men and women made the pilgrimage to "the threshold of the Apostles." Offa, King of the Mercians, built a hospital at Rome for the reception of these English pilgrims and their entertainment while there, and wrote to Charlemagne to solicit their safe conduct through his dominions.

The natural sentiment of interest in the places where memorable persons have lived and acted, the natural reverence for the tombs of saints and martyrs, and for personal relics of them, grew at length into a wide and mischievous superstition. Again, the probable belief that the saints in Paradise still take an interest in us on earth, and pray for us, grew into another superstition, viz. that of praying to them for their intercession; then into the adoption of a favourite saint, and seeking his special patronage; then to going to his tomb or to the shrine which contained some personal relic of him, to solicit his notice; conciliating his favour beforehand, or showing gratitude to him afterwards, by donations at his tomb. Out of these superstitions grew a number of other superstitious practices.

After a while every country in Christendom had its place of pilgrimage. Spain had its shrine of St. James at Compostella; France its shrine of St. Martin at Tours; Britain its shrine of St. Alban at Verulam; Germany its shrine of the Three Kings at Cologne. And as time went on, new saints attracted the popular devotion, and rivalled or superseded the old ones; *e. g.* Dunstan was the popular saint of the South of England until the martyred Thomas of Canterbury eclipsed his fame; so in Yorkshire St. John of Beverley was the patron of York cathedral from the eighth century until in the latter part of the twelfth St. William of York superseded him. Places of pilgrimage multiplied until every diocese had its saint, whose shrine attracted a profitable crowd of devotees. There were St. Cuthbert at Durham; St. William at York, and Little St. William at Norwich; St. Hugh at Lincoln; St. Edward at Westminster; St. Earconwald in the cathedral of London; St. Wulstan at Worcester; St. Swithin at Winchester; SS. Etheldreda and Withburga at Ely; St. Thomas at Canterbury. At length almost every neighbourhood had its saint of more or less celebrity, its miracle-working cross, or image, or relic, or holy well. The Rector of Hesterton (whose will is quoted below) names the eighteen holy places which his pilgrims were to visit on his behalf, and several of them are otherwise totally unknown as places of pilgrimage. They are: The Crucifix on the north door of St. Paul's, London; St.

* Some of the Bidding Prayers included a petition that God would be pleased to recover the holy cross out of the hands of the heathen ('Lay Folks' Mass-Book,' pp. 68 and 75; Early English Text Society).

Thomas of Canterbury; the Blessed Mary of Walsyngham; St. Etheldreda of Ely; the Blessed Mary of Lincoln; the Blessed Mary of Doncaster; St. Thomas of Lancaster (at Pontefract); St. Saviour of Newburgh; the Blessed Mary of Scarborough; St. Botolph of Hackness; the Crucifix at Thorpe Basset; the Blessed Mary of Gisborough; St. John of Beverley; St. John of Bridlington; St. William of York; the Blessed Mary of Jesmount; the Blessed Mary of Carlisle; and St. Ninian in the church of "Candecasa" (Candida Casa) in Galway. At each shrine fourpence was to be offered.

There were besides famous roods, as the Rood of Bermondsey; of Winchester; of Chester; of Broxholme; that near the north door of St. Paul's; and above all the Rood of Grace at Boxley, which bowed its head and moved its eyes, the machinery by which it was done being exposed at Paul's Cross at the Reformation. There were famous statues of the Blessed Virgin Mary, as our Lady of Worcester (one of the earliest); our Lady of the Tower at Coventry; our Lady of Staines, and of Doncaster, and of Lincoln, and of Malahide Castle, and of Wilsden, and of Boxley, and of Walsingham, besides those mentioned above in the will of the Rector of Hesterton.

There were scores of holy wells, of which the Well of our Lady of Walsingham was the most famous. St. Winifred's Well in North Wales still retains its architectural adornment and its chapel over it, and is still visited for its healing virtues, and affords a beautiful example of these interesting relics of ancient superstition.* [*See* **Wells.**]

* Migné, 'Encyclopédie Théologique,' vol xliv., gives in 1338 pages of double columns quarto "a dictionary geographical, historical, descriptive, and archæological, of pilgrimages ancient and modern, and of the most celebrated places of devotion, containing an abridged history of the sanctuaries, feasts, ceremonies, and processions which have had, and which still have, religion for their object; an indication of the towns, mountains, rivers, floods, held sacred by the religious sentiments of peoples; an enumeration of the distinguished reliques whose virtue God has been pleased to manifest by some memorable miracle; a special and curious notice of the miraculous statues of the Virgin, and of the holy places of Rome and Jerusalem, &c. &c."

A mere list of the places of pilgrimage still known would be too long for record here. There were thirty-eight shrines and seventy places of pilgrimage of one kind or other in Norfolk alone. In the diocese of Bath and Wells there was no shrine of national fame, but there were certain local pilgrimages. Some went to Bishop Button's tomb at Wells, many more to the pretended tomb of Dunstan at Glastonbury. Bath too had some special attraction in the abbey church connected with the Holy Trinity, possibly some statue or painting. There were the holy thorn at Glastonbury, which bloomed at Christmas; our Lady's girdle at Bruton, which was placed round women in labour; St. John's well at Wembdon, which worked cures. A list of the relics at some individual shrines even would occupy too much space. Glastonbury was called a second Rome for the number and sacredness of its relics.

The shrines of certain saints were specific cures for certain diseases. "We set," says one of the interlocutors in Sir Thomas More's 'Dyalogue on the Adoracion of Ymages,' "every saint in his office and assign him a craft such as pleaseth us. Saint Loy we make a horse-leech; and because one smith is too few at the forge, we set St. Ippolitus to help him. Saint Appolonia we make a tooth-drawer; Saint Sythe women set to seek their keys. Saint Roke we appoint to see to the great sickness, and with him we join St. Sebastian. Some saints serve for the eye only, some for a sore breast. St. Germain only for children," &c. St. Anne is applied to for recovery of lost goods; St. Leonard to assist debtors to escape from prison.

Pilgrimages were undertaken from various motives.—(1) Most commonly,

the local pilgrimages were undertaken as an act of devotion, and were made yearly; thus Cranmer in his 'Catechism' says that in the old times "men were greatly seduced by certaine famouse and notoriouse ymages, as by oure Ladye of Walsinghame, oure Ladye of Ippeswyche, Saynt Thomas of Canterbury, Saint Anne of Buckestone, the Rood of Grace, and suche



Pilgrim. (From wood-cut of early sixteenth century.)

lyke; whom many of your parentes visited yearly, leaving their owne houses and familyes. To whom they made tours and pilgrimages, thinking that God would hear their prayers in that place rather than in another place. They kissed their feete devoutly, and to theim they offrid candles, and ymages of waxe, rynges, beades, gold and sylver abundantly." In the 'Paston Letters' (iii. 25) are several examples of pilgrimages undertaken to pray for the welfare of absent relations. It was the custom also in several dioceses for the country parishes to make an annual pilgrimage, carrying banners and willow wands, to the shrine of the local saint, in the cathedral church, and there to make their offerings. (See 'Chichester Diocesan History,' p. 71, and 'Lichfie'd Diocesan History,' p. 121, both published by S P.C.K.) (2) Often in fulfilment of a vow made in time of need or danger. (3) Sometimes people undertook a vicarious pilgrimage on behalf of another; *e. g.* Roger de Wandesford, of Tereswell, Notts, in danger of drowning on a voyage between Ireland and Norway, made a vow to the shrines of St. John of Beverley and St. John of Bridlington; but not having been able to accomplish the vow in his lifetime, he left money by his will (6th Oct. 1300) to support a pilgrim to make the pilgrimage on his behalf ('Test. Ebor.', i. 257. Surtees Society). Sometimes a man without the stimulus of an unfulfilled vow, left by will money to provide, among other meritorious works, for the support of one or more pilgrims to visit certain shrines on his behalf, and make an offering of money at each of them; *e. g.* William Ecop, Rector of Hesterton, Yorkshire ('Test. Ebor.,' iii. 199. Surtees Society), provided by his will (6th Sept. 1472) for the support of a pilgrim or pilgrims to go on his behalf to the eighteen holy places mentioned above, and to make an offering of fourpence at each of them, and there are many similar examples in the ancient wills. Sometimes the obligation to make a pilgrimage was handed down from father to son; the father *e. g.* made a vow as a Crusader, but never being able to fulfil it, charged his son by will to accomplish the vow on his behalf, and left him money for his charges; and sometimes the son again devolved the duty upon his son. (4) Lastly, a pilgrimage was sometimes enjoined as an act of penance.

A man might not go on pilgrimage beyond sea without the king's licence,* and the licence of his bishop also. He provided himself with the staff and scrip which were the special insignia of a pilgrim; and before starting went to church to receive a blessing on his enterprise, and was conducted out of the parish and set on his way in procession, with the cross borne before him.

The office for pilgrims ('Officium Peregrinorum') may be found in the old service-books; the following notes of it are from a Sarum missal, date 1554, in the British Museum. The pilgrim is previously to have confessed. At the opening of the service he lies prostrate before the altar, while the priest and choir sing over him certain appropriate psalms, viz. the 24th, 50th, and 90th. Then follow some versicles, and three collects, for safety, &c., in which the pilgrim is mentioned by name, "Thy servant, N." He rises, and then follows the benediction of his scrip and staff; the priest sprinkles the scrip with holy water, and places it on the neck of the pilgrim, saying, "In the name of, &c. take this scrip, the habit of your pilgrimage, that, corrected and saved, you may be worthy to reach the thresholds of the saints to which you desire to go, and your journey done, may return to us in safety." Then the priest delivers the staff, saying, "Take this staff, the support of your journey, and of the labour of your pilgrimage, that you may be able to conquer all the bands of the enemy, and to come safely to the threshold of the saints to which you desire to go, and, your journey obediently performed, return to us with joy." If any one of the pilgrims present is going to Jerusalem, he is to bring a habit signed with the cross, and the priest blesses it:—". . . we pray that Thou wilt vouchsafe to bless this cross, that the banner of the sacred cross, whose figure is signed upon him, may be to Thy servant an invincible strength against the evil temptations of the old enemy, a defence by the way, a protection in Thy house, and may be to us everywhere a guard, through our Lord," &c. Then he sprinkles the habit with holy water, and gives it to the pilgrim, saying, "Take this habit, signed with the cross of the Lord our Saviour, that by it you may come safely to his sepulchre, who, with the Father," &c. Then follows mass; and during mass certain prayers over the pilgrims, prostrate at the altar; then, "Let them communicate, and so depart in the name of the Lord." The service runs in the plural, as if there were usually a number of pilgrims to be despatched together.

It is probable that the pilgrim was furnished with a certificate (just as certificates are now given of baptism, marriage, and holy orders) of his being a pilgrim, which entitled him to the hospitality of the hospitals built by pious people along the great pilgrimage roads, and at the great places of pilgrimage. The Church did not forget its absent pilgrims: in one of the ancient bidding prayers occurs the following memorial:

"We shall pray also for true pylgrymes and palmers wheresoever they be, on water or on londe, that God of his goodnes graunt them parte of our good prayers, and us parte of theyr good pylgrimages" (A Bidding Prayer from a York Manual, 1509, printed by the Early English Text Society: 'Lay Folks' Mass-Book,' p. 78).

Arrived at the object of his journey, the pilgrim visited the shrine, or kissed the relic, or drank of the water of the holy well, went through the customary devotions, prayed the saint's intercession for the special grace for the sake of which he had made the pilgrimage, and made his offering, and purchased the customary "signs." Every place of pilgrimage had its special sign. The pilgrim to the Holy Land brought back a palm-branch, from which he

* Rymer's 'Fœdera' mentions 2460 licences granted in 1434 to make the pilgrimage to Santiago at Compostella.

derived his popular name of a palmer; the principal Roman signs were the effigies of SS. Peter and Paul, the cross-keys of St. Peter, and the vernicle—a representation of the veil of St. Veronica, with the miraculous imprint of the Saviour's face. The sign of the Compostella pilgrimage was the scallop-shell. The chief sign of the Canterbury pilgrimage was a leaden flask (ampulla) stamped with the saint's effigy, or his initial, or an inscription, containing a little water in which the holy relic had been dipped. A similar ampulla of water was the relic which the pilgrim carried away from the shrine of St. Cuthbert of Durham, and probably from the well of our Lady of Walsingham, and other holy wells.

On the pilgrim's return home he went first to church to return thanks, and hung up his staff and scrip as votive offerings, and carefully preserved his pilgrim signs as amulets. On his death they were sometimes placed in his tomb. The name of pilgrim or palmer, which had clung to him through the remainder of his life, sometimes descended as a patronymic to his descendants. (Chaucer's 'Canterbury Pilgrims;' J. G. Nichol's translation of Erasmus's 'Peregrinatio Religionis erga;' 'Scenes and Characters of the Middle Ages.')

PISCINA (= a pond, bath, water-vessel), an ornamental niche in the wall of a church—most frequently in the south wall—near the altar, with its floor formed into a shallow basin, in the middle of which is a drain leading down into the ground. It was used in the washing of the priest's hands before the celebration of the Holy Communion, and of the sacred vessels after their use. It frequently had a shelf in the upper part of the niche, which served as a "credence," or side table, on which the sacramental vessels and cruets were placed.

PLAYS, Mystery, Miracle, and Morality. Exhibitions of a dramatic kind were very popular in Europe during the twelfth and thirteenth centuries. The composition and the performance of them were for the most part in the hands of the clergy. Their subjects were of three kinds: (1) Mysteries, which were a dramatic representation of the great events of Scripture, especially of the events in the life of our Lord. (2) Miracle-plays, which represented scenes in the lives of famous saints. (3) Moralities, which were generally allegorical pieces intended to inculcate virtue, and to deter from vice. The plays were at first in Latin; they are found in French as early as the thirteenth century; by the end of the fifteenth century they are found also in English. They were played in churches, in churchyards, and in the streets or squares of the towns.

They kept their place in the popular esteem to a late period; and were specially kept alive by the trade guilds, who performed a play or exhibited a pageant in honour of their patron saint as part of their annual festival. They continued down to the seventeenth century, and even still the "mummers," and similar exhibitions in remote parts of the country, remain as very degenerate relics of this class of popular entertainment. The performance of the Mystery Play at Oberammergau has shown to the present generation that it is possible to treat the most sacred subjects dramatically not only without irreverence, or even offensive incongruities, but even with solemn and edifying effect. This being so, the mediæval Church needs no apology for having used the universal human taste for dramatic performances in order to teach Christian truths and to inculcate morality. The religious nature of the play did not prevent the playwright from sometimes giving his graver matter the artistic relief of grotesque contrast, by putting into the mouths of his minor characters jests and buffooneries, and even indelicacies, which remind us of the gargoyles and misereres of Church architecture.

A volume of 'Early Mysteries,' published by Mr. T. Wright, contains four miracles of St. Nicholas; the Mystery of the Adoration of the Wise Men; of the Slaughter of the Innocents; of the Resurrection; of the appearance of our Lord Jesus Christ to the Two Disciples on the road to Emmaus; of the Conversion of the Blessed Apostle Paul; the Miracle of the Resurrection of Lazarus; the Morality of the Foolish Virgins—all in Latin. Mr. Wright also published a series of plays in English, known as the Chester plays, because they were annually played at Chester in Whitsun week, by the guilds of that town. They consist of the Fall of Lucifer; the Creation and Fall of Man; the Death of Abel; Noah's Flood; the Histories of Lot and Abraham; Balaam and his Ass; the Salutation of the B. V. M. and the Nativity; the Shepherds; the Three Kings; the Offering and Return of the Three Kings; the Slaughter of the Innocents; the Purification; the Temptation; the Woman taken in Adultery; the Raising of Lazarus; Christ's Entry into Jerusalem; Christ Betrayed; the Passion; the Crucifixion; the Harrowing of Hell; the Resurrection; the Pilgrims of Emmaus; the Ascension; the Emission of the Holy Ghost; Ezekiel; Antichrist; Doomsday. The volume of 'Townley Mysteries' contains plays performed by the monks of Woodchurch, near Wakefield, and the guilds of that town. The volume of 'Coventry Mysteries' contains plays performed by the Grey Friars of that city, with the assistance of the guilds. The plays performed by the crafts or mysteries of York on the day of Corpus Christi in the fourteenth, fifteenth, and sixteenth centuries have been recently printed by Lucy Toulmin Smith, at the Oxford Clarendon Press. The Digby Plays are given among the publications of the Abbotsford Club. A paper on Mummers will be found in the 'Wilts Archæological Magazine,' vol. i. p. 79. The forty-third volume of Migne's 'Nouvelle Encyclopédie Théologique' contains a number of these plays in Latin and French, with much information upon the general subject.

PLYMOUTH BRETHREN. A sect whose foundations were laid in Dublin about 1830, by Mr. A. N. Groves, a student of Trinity College. Before long a number of Mr. Groves's friends formed themselves into societies on his principles at Plymouth and at Teignmouth. The society at Plymouth was joined by the Rev. B. W. Newton, a clergyman and Fellow of Exeter, whose position and character gave him a leading place among them. In 1832 the society at Dublin was joined by the Rev. J. N. Darby, a clergyman serving as a curate in the Irish Church, who shortly afterwards moved to Plymouth, and his accession proved to be an era in the history of the movement. Hitherto the members of these societies (like the early Methodists) had not formally separated themselves from the organised religious bodies to which they belonged; but now the existing religious bodies were denounced as hopelessly corrupt, and the saints were exhorted to come out of them and join this new Church, which was to be a centre of visible unity for all Christians. But in a very short time the two chiefs of the movement disagreed. Mr. Darby seceded, with his followers, and formally excommunicated all who did not adhere to him, and the Brethren were divided into two camps. The followers of Mr. Newton adhered to the existing platform, and were called "Open Brethren"; the Darbyites, or "Exclusive Brethren," grew into a numerous and well-organised body, which has spread into all the great towns of the United Kingdom, into America, and is still zealously and successfully disseminating its principles.

The Brethren profess to have no creed but the Bible, and denounce all commentaries on the Bible, accepting the Spirit as the all-sufficient interpreter of the Word to each; and every one holds that doctrine which com-

mends itself to his own mind, consistently with giving practical evidence that he is a "real Christian." They hold that once justified the soul can never lose grace, or fall into condemnation. They recognise no official ministry; all believers are spiritual priests, capacitated for worship; and not only authorised, but under obligation to evangelise the world, and build up the Church, without the ordination of men. They assume that their own body is the Church, and that all other organisations of Christians are in schism. They administer baptism only to adults; they celebrate the Lord's Supper every Lord's day morning, and regard it as the great act of worship, in which all ought to take part. On the Lord's day they hold services for the unconverted. The body consists largely of educated people of the professional classes, and it is a growing body. Its strength probably lies (1) in the amount of truth which there is in the system; (2) in the earnestness of its believers; and (3) in the fact that on the whole its tenets are nearly those to which popular Protestant dissent leads when its principles are carried to their logical conclusions. See a Paper in the 'British Quarterly Review,' Oct., 1873; and a Paper in the 'Church Quarterly Review,' April, 1879.

PŒNITENTIA, DE, Jesu Christi, Friars of the Order of. This order was first introduced into England at Oxford, in 1262. They had also houses at Cambridge, Leicester, Lincoln, London, Lynne, Norfolk, Norwich, Newcastle, and Worcester. The Prior of Lynne was Vicar-General of the Order in England. But when the smaller orders of friars were suppressed by decree of the Council of Lyons, in 1307, this Order shared that fate, and its houses were given to other orders of friars. They were commonly called Friars of the Sack, from the material of their robe, which was of sackcloth.

PONTIFICAL. One of the old Service Books, which contained the order of the sacraments, rites, and ceremonies, with the changes required when they were to be performed by a bishop, and certain rites which could only be performed by a bishop, or under his commission. Since only one pontifical was required in each diocese these books are rare, but still a series of interesting examples remain.

A list of seventeen of the Anglo-Saxon period is given in the preface to the Surtees Society's publication of the Pontifical of Egbert, Archbishop of York, which is the earliest extant of English Pontificals; and again a list of thirty-three of the English and Scotch uses from the tenth to the sixteenth century, in the Surtees Society's publication of the Pontifical of Archbishop Bambridge of York (1508—1514), which is the last of the series of English Pontificals.

The most important are those of—

Egbert of York. Eighth century.

Dunstan of Canterbury. Tenth century.

Ethelwold of Winchester. Tenth century.

Ethelgar of Canterbury. Tenth century.

Anianus of Bangor. Thirteenth century.

Leofric, first Bishop of Exeter.

Lacy of Exeter. Latter part of fourteenth century.

Lacy of Salisbury (described by Maskell).

Bambridge of York.

From a very early period downwards they sometimes contain illuminations or wood engravings to illustrate the various offices, and these give much interesting information on clerical costume, ornaments of the altar, &c. &c., as well as on the mode of performing the various rites and ceremonies of the Church.

The rites thus illustrated are Confirmation, Ordination of all the Orders, dedication of a church or churchyard, the benediction of a monk, a nun, an abbot of canons, an abbot of monks, an abbess, a regular knight (Templar, &c.), the blessing of a hermit, the

seclusion of an anchorite, the coronation of a king and of a queen, the office for pilgrims, and the blessing of all those things enumerated in Article **Manual**, &c. &c.

The Reformed Church of England has never completed an authoritative Pontifical. It was intended to do so in 1640, but the design failed; and in consequence there are several episcopal offices, *e. g.* the consecration of a church and churchyard, the receiving of a lay reader, of a deaconess, of a sister, &c., for which no authorised order has been put forth; but every bishop uses his own form at his own discretion, though probably a very similar (or identical) form is, by consent, used by them all.

After the invention of printing the only Pontificals which have been thus executed are those of the Roman use. There is a series of them from 1485 downwards, many of them illustrated with fine and interesting engravings.

POPERY. The essence of popery is the acceptance of the doctrine that the Bishop of Rome is of Divine right the head of the Church of Christ, the universal bishop, and, in its most recent development, that he is the infallible teacher of the Church. The logical consequence of this is the acceptance of the whole system of doctrine, true and false, which the creed of Pius declares to be *de fide*, together with the later definitions, of which the Syllabus, the Papal Infallibility, and the Immaculate Conception of the Blessed Virgin Mary, are the most important.

Many, if not all, of the errors which gradually crept in during the Middle Ages were theories which theologians accepted in perfect good faith, which came to be generally accepted in the Western Churches, and at length, one by one, received the seal of ecclesiastical authority by a canon of some synod or a decree of some Pope. It must be borne in mind by the student that many of these errors have a kernel of truth, and that the error lies in an exaggeration of, or wrong deduction from, or wrong definition of, this truth. It is this kernel of truth which constitutes the special danger of the error; because it is possible for the controversialist to point out in Scripture, or in primitive antiquity, or in great and orthodox Fathers, proofs of a doctrine which resembles the error, and which may, with a little ingenuity, be confounded with it. Thus the true doctrine of the Presence of Christ in the Sacrament lies at the root of the erroneous doctrine of Transubstantiation; the truth of an intermediate state is the root of the erroneous doctrine of Purgatory; some ancient Fathers used exaggerated rhetorical language about the Virgin Mary, which is quoted to prove that they worshipped her and prayed to her: and so with others. It will be seen, therefore, that the way to deal with popish errors is, frequently, not to reject altogether the proposition, but to strip off the mediæval accretion or perversion or deduction, and get at the kernel of truth. When an ingenuous mind, brought up in the crude belief that all the popish peculiarities of doctrine are totally erroneous, is brought under the teaching of a skilful controversialist, able to bring forth the evidences of the truth which lies in the error, and to make use of the plausible arguments by which the error has been deduced from the truth, it undergoes a natural revulsion of feeling, and is easily led to accept the whole doctrine indiscriminately for the sake of the partial truth of it; or, if too cautious for this, is at least in a favourable condition to accede to the plausible arguments by which the error has been deduced from the truth; for it stands to reason that unless there were plausible arguments, the old theologians would not have originally fallen into the error. It requires a considerable amount of learning to criticise the array of authorities true and false, and a trained intellect to trace the fallacy of the argument. The student will do wisely, if popish books have come under his notice, to seek

counsel as to the books he should read on the other side: or if he has been assailed by popish arguments, to accept nothing until he has asked some competent person what is to be said on the other side.

The following notes on some of the principal errors may be useful.—

The claim of the Bishop of Rome to be the Universal Bishop was entirely unheard of for eight centuries of the Church's history; it was unknown to the general councils of the undivided Church; when the title was first claimed for himself by the Bishop of Constantinople the existence of any universal bishop was vehemently denied by Pope Gregory the Great. The pretensions of the see of Rome to a Patriarchate over their dominions was first allowed by Charles Martel and King Pepin. The claim to a universal lordship over the whole Church was first made by Nicolas I. (853—867). The Church of the Empire was divided into five patriarchates; Rome, Constantinople, Alexandria, Antioch, Jerusalem Each patriarch claimed to be independent of the rest; and not one of them has ever recognised the supremacy of Rome.

The claim to Papal Infallibility. The Mediæval Church held that the promise of Christ, "He shall guide you into all truth," was a promise of inerrancy to the Church as represented in a general council. It was claimed by some that the pope as premier bishop and natural president of a general council, pronouncing the results of the deliberations of a general council, was the mouth of the Church; by others that his utterances accepted by a council were infallible. It was long disputed whether the pope was superior to the council or the council to the pope. The Council of Constance decreed that a pope is subject to a council in matters of faith, and the Pope Martin V. accepted the decree. It was not till the present generation that a pope ventured to declare his personal infallibility when speaking *ex cathedrâ*, as the mouth of the Church; and the Council of the Vatican accepted the declaration. This is the formal definition of the doctrine: "That when the Roman pontiff speaks *ex cathedrâ*, that is, when in the exercise of his office of pastor and teacher of all Christians, and in virtue of his supreme apostolic authority, he defines that a doctrine of faith or morals is to be held by the universal Church, he possesses, through the Divine assistance promised to him in the blessed Peter, that infallibility with which the Divine Redeemer willed His Church to be endowed, in defining a doctrine of faith and morals; and therefore that such definitions of the Roman pontiff are irreformable of themselves, and not by force of the consent of the Church thereto." It is a doctrine which involves the papists in considerable difficulties; *e. g.* Pope Honorius (625—638) was unanimously condemned by the sixth general council as a heretic; and every pope, for several centuries, on his consecration, solemnly pronounced an anathema against him as a condemned heretic. Either Pope Honorius was a heretic, and therefore not infallible, or he was not a heretic, and the popes who anathematised him were not infallible.

The cultus of the Blessed Virgin Mary. The *assumption* of the Blessed Virgin Mary to heaven on her death is first mentioned by Sophronius in the fifth century as a doubtful tradition. It was not till the twelfth century that some canons of Lyons instituted a festival in honour of her *Conception*, and St Bernard wrote against it as "a novelty," "an error," and "a superstition," arguing that only our Blessed Lord was conceived without sin. But the opinion of the *Immaculate Conception* began to be entertained. Duns Scotus is said to have stated it as a scholastic proposition in the 14th cent., and argued in favour of it. Thomas Aquinas opposed it. Scotus was a Franciscan friar, Aquinas a Dominican; their two orders took up the dispute with acrimony, and the whole Church was

ranged on one side or the other. The Council of London in 1328 ordered the Festival to be observed; Pope Pius IX. declared it *de fide*, 8 Dec., 1854. Throughout the thirteenth and following centuries an excessive veneration was paid to the Virgin. The Little Hours are services of prayer to her to be said at the time of the canonical hours; Bonaventura altered the Psalter into Our Lady's Psalter by substituting her name for the name of God in it; *e. g.* "in thee, O Lady, have I trusted," "Let Mary arise, and let her enemies be scattered," &c. She was appealed to as a Mediatrix between man and God. Gabriel Biel says: "You are afraid of approaching the Father, so he gave you Jesus for a Mediator; what could not such a Son obtain from such a Father? But perhaps even in Him you fear the Divine Majesty, because though He became man yet he remained God. Betake yourself to Mary, for Mary is pure humanity. The Son will surely hear the mother, and the Father will hear the Son."

The cultus spread until, perhaps, especially among women, the worship of the Virgin was more popular than that of God, and the trust in her mediation greater than in that of Christ.

Transubstantiation. The early Church believed in a presence of Christ in the Sacrament without defining the mode of the presence. The scholastic philosophy, attempting to define mysteries and commend them to the reason, began the controversy as to the mode, in the earlier half of the ninth century, and gradually elaborated a theory in harmony with the prevalent philosophy. It was not till the fourth Lateran Council in 1215 that the doctrine was authoritatively sanctioned that Christ's body and blood are really contained under the species of bread and wine, the bread being transubstantiated into the body, and the wine into His blood. [*See* **Transubstantiation.**]

Communion in one kind. In the 11th century the custom began of dipping the bread into the wine, and so administering. The Council of Claremont in 1095, and Pope Paschal in 1110, forbade the practice, except in special cases. The practice was forbidden in England by the Council of London (1175). Anselm was the first to affirm that "the whole Christ was taken under either species" ('Epist.' iv. 107), and Robert Pulleyn (1140) gives the injunction that "the flesh of Christ alone should be distributed to laymen." Not till the thirteenth century did this doctrine come into common use. Thomas Aquinas argued in favour of it; Bonaventura urged it out of reverence, for fear of spilling the wine. It was not authoritatively sanctioned till the Council of Constance (1415); but the Council of Basle, in the treaty of peace with the Bohemians known as the *Compactata*, allowed the Communion to be administered in both kinds to such of their adults as should desire it (1433).

Purgatory. Speculations about the condition of the good and of the wicked in the intermediate state led to superstitions of which we find traces in Bede. Otto Frisingensis, in 1146, says: "Some affirm that there is in the unseen state, a place of purgatory, in which those who are to be saved are either troubled with darkness only, or are refined by the fire of expiation." It was first put forth authoritatively as a doctrine by the Council of Florence (1438). The primitive Church prayed for the saints departed, "for their increase of rest and felicity;" so it came to be held that prayer could benefit those who were in purgatory, to procure a mitigation or shortening of their pains; then, the Eucharist is the most effectual form of pleading with God, and so the priests were asked and paid for their Eucharistic intercessions; and so came the abuse of *Masses for the dead* to deliver them out of purgatory.

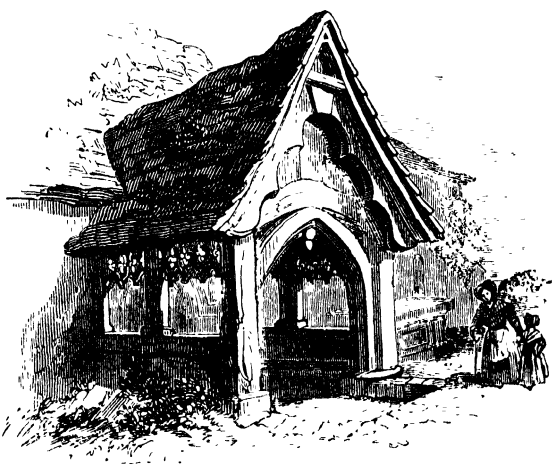
Saint Worship. The primitive Church felt strongly the reality of the life after death, and believed that the saints departed must still take an

interest in those they had loved on earth, and that they must therefore still pray to God for them. This led in course of time to praying to the saints to pray for the living. Then it was thought that such prayers were likeliest to be effectual if offered at the burial-place of the saint, or in presence of any relic of him; and so grew the errors of *saint worship*, and *relic worship*, and *pilgrimages*.

It would be endless to give a list of all the books which have been written on various parts of the wide controversy. The Book of Common Prayer is the best authority to which it is possible to refer for positive statements of true doctrine in these "controversies of faith." For a popular manual see Dr. Littledale's 'Reasons for not Joining the Church of Rome,' published by the Christian Knowledge Society for sixpence.

PORCH. The Basilican churches of the early Christian centuries were approached by a great atrium, or court-yard, at the west end, which usually was surrounded by a covered colonnade or cloister, and the east side of this colonnade formed a covered vestibule to the principal entrance to the church; in this vestibule certain classes of worshippers were placed, and certain rites of the Church were performed.

In the cathedral, monastic, and parish churches of a later plan, the principal entrance is usually protected by a small attached building which is called the



Porch of Stoke Pogis Church

porch. The porch was still used for certain rites, as the first part of baptism and of marriage.

Frequently the porch of a village church is a half-open shed of timber more or less ornamentally constructed and carved; sometimes it is a stone structure affording more or less complete protection. Occasionally these stone porches have a room over them.

These chambers over the porch are rare in the twelfth century, not very common in the thirteenth, more numerous in the fourteenth, and common

enough in the fifteenth. The entrance to them is almost always from the interior of the church. The cases are rather numerous in which there exists a piscina, and sometimes other indications of an altar, pointing to the conclusion that the chamber was used as a chapel. The room over the parish church door of St. Paul's, Stamford, was the chapel of a Guild of the Holy Virgin and Martyr St. Katherine. Sometimes there is a fireplace, and in a few instances a retiring closet, proving that the chamber was regularly inhabited, perhaps, by a chantry priest, or recluse, or sanctuary men. At St. Gregory, Norwich, two chambers over unusually long porches are known to have afforded accommodation to those who sought refuge at this famous sanctuary. These chambers seem sometimes to have been used as depositaries for deeds; that at Chelmsford has long been the registry of the archdeaconry. At Hawkhurst, Kent, and St. Mary, Redcliffe, the chamber is known as the treasury. The porch chamber at Cirencester, a very large and handsome room, 38ft. long, is used as the town hall. At Edgington, Wilts, originally the church of a monastery of Bon Hommes, there are two stories above the porch, of which the lower has a fireplace. The woodcut represents the ancient timber porch of Stoke Pogis Church, Oxon.

PRAYER BOOK, THE, contains in one volume many Services which in the old Service Books were divided among different books, and which have different histories. A glance at the table of contents will show that besides five Prefaces and prefatory notices, and besides the various tables which make up the Calendar, the book contains twenty other articles. These may be grouped into the articles required in the saying of the DAILY OFFICE, viz. the Order for Morning Prayer; the Order for Evening Prayer; the Psalter; the Creed of St. Athanasius; Prayers and Thanksgivings upon several occasions; and the Collects. The articles required for the EUCHARISTIC SERVICE, viz. the Order for the Administration of Holy Communion; the Collects, Epistles, and Gospels. The OCCASIONAL OFFICES, viz. three Orders for Baptism; the Offices for Matrimony, Visitation of the Sick, and Communion of the Sick; Burial; and Churching of Women. The PONTIFICAL, or Rites administered by Bishops only, viz. the Order of Confirmation, and of Ordaining Deacons and Priests, and of Consecrating Bishops. Some SPECIAL SERVICES, viz. the Litany; the Commination; Forms of Prayer to be used at Sea; a Form for the Accession Day of the reigning Sovereign. There remain to be noticed two THEOLOGICAL articles, viz. the Catechism, and the Thirty-Nine Articles.

Most of these will be found specially noticed under their respective titles. The present article will give a brief sketch of the history of the successive changes by which the Service Books of the unreformed Church, as a whole [*see* **Service Books**], were gradually superseded by the present Book of Common Prayer.

The first interference with the ancient Service Books followed close upon the repudiation (in 1534) of the Papal supremacy, in a Royal Proclamation, issued in 1535, which ordered the Ecclesiastical authorities in every diocese to cause the name Pope to be erased wherever it occurred in all the Service Books of the Church. It was not till seven years after this that any positive changes in the services were made. In 1542, Convocation was told that it was the royal will that all the Service Books should be "newly examined, reformed, and castigated from all manner of mention of the Bishop of Rome's name, from all apocryphas, feigned legends, superstitious notions, collects, versicles, and responses; that the names and memories of all the saints who are not mentioned in Scripture or authentical doctors should be abolished and put out of the same books and calendars, and that the

services should be made out of the Scriptures," &c.

In the same year, Convocation appointed a committee to consider the revision of the Prayer Book, and meantime ordered the lessons to be read in English. In the following year, 1543-4, the Litany was translated, with the omission of the invocation of saints, with some additions to it from the Liturgy of Luther, and that published under the authority of Hermann, the reforming Bishop of Cologne, which was the work of Melancthon, and ordered to be used in public worship.

It should be mentioned here, that in 1545, an authorised edition of the English Prymer was put forth [*see* **Prymer**], which contained English translations of Matins and Evensong, and portions of other services.

In 1546, the King commissioned Cranmer "to pen a form for the alteration of the Mass into a Communion," *i.e.* to add, as the result proves, some features which would give prominence to, and make special provision for, the long neglected (and discouraged) duty of habitual frequent communion of the laity. The way in which this was done was, briefly, by the addition of a short English form to the existing Latin service of the Salisbury Missal, expurgated as that had been in 1542. [It will be found in further detail under the heading of **Communion Service, the First Reformed**.] The form so drawn up was approved by Convocation, ratified by both Houses of Parliament, and issued under a Royal Proclamation, dated March 8th, 1547-8. Meanwhile the Commission of Revision had been at work upon a careful revision of the services, in an English dress; and immediately after the death of Henry, Convocation passed a resolution "that the work of the bishops and others, who by the command of Convocation have laboured in examining, reforming, and publishing the Divine Service, may be produced and laid before the examination of this house." The book was adopted by Convocation, was incorporated into an Act of Parliament (2 and 3 Ed. VI. c. 9), which passed in the Lords, June 15th, and in the Commons' House, June 21st, 1548-9, and which enacted that it should come into use on the following Whit Sunday, which fell on the 9th June. The proclamation for the use of the New Prayer Book, also ordered the bishops to call in all the old Service Books, and deface and abolish them, so that they should never after serve to any such use as they were provided for. The book itself was printed and published by the 7th of March, 1548-9. The revisers had no intention to put out entirely new services; on the contrary, they distinctly aimed at a wise revision of the ancient services in the direction of Catholic antiquity; and so convinced were they that they had not introduced mere innovations, that Cranmer in after days offered to prove that "the Order of the Church of England set out by authority of Edward VI., was the same that had been used in the Church for 1500 years past." * (Bishop Jeremy Taylor's Works, viii. 292.) This was the culminating point of the English Reformation.

Somerset, the Lord Protector, was greatly under the influence of the Calvinistic and Zwinglian school of Reformers, and under such influences the English Reformation began to decline from its catholic spirit and conservative methods. One important result of this was an agitation for a further revision of the Prayer Book. Peter Martyr and Bucer, who had been welcomed to England and settled in the divinity chairs at Oxford and Cambridge, were influential movers in the agitation, and Calvin himself wrote letters to the King, to Somerset, and to Cranmer. It would seem that Convocation was averse to further changes in the services, but found it expedient to yield to the pressure put upon it by threats that if it refused, the King would

* The adaptation of the ancient Plain Song to this new book was done by Marbecke, under the patronage of Cranmer.

put out a new book without its concurrence. The most recent historians of the Prayer Book are of opinion that the new revision was executed by a commission which had already in 1550 been appointed to draw up a new ordinal. There is no certain proof that the new revision received the formal sanction of Convocation, but it is highly probable that Cranmer would take care that it was not sent to parliament without it. A second Act of Uniformity was passed on April 6th, 1552, which incorporated the new book with the new ordinal, and ordered it to come into use on the Feast of All Saints (Nov. 1) following. Three editions of the book were printed; but before the day fixed for its public use arrived, viz. Sept. 27, any further issue of the book was stopped, with a view probably to still further alterations; and on July 6, 1553, the young king died, before any further alterations had been made. It is certain, therefore, that this second book did not get into general use, and perhaps was not taken into public use at all. It might, therefore, almost have been omitted from this history as a merely abortive attempt, but for the fact that on the accession of Elizabeth this book was taken up again and adopted, with some few but important alterations, as the Prayer Book of the final phase of the Reformation.

On the accession of Mary the Acts of Uniformity of the preceding reign were repealed, and a proclamation called in for destruction not only the two Reformed Prayer Books, but also the mutilated and defaced copies of the old books, in order to replace them with new and perfect Service Books, which the parishes were required to furnish themselves with, as the service stood in the last year of the reign of King Henry VIII. None of the reprints of Mary's reign have come down to us, for Elizabeth's Government, in its turn, issued commissions of inquiry for searching out and destroying of superstitious books.

At the accession of Elizabeth the crisis was both difficult and dangerous. Many of the Marian exiles, who came back with all the popular prestige of Confessors for the Faith, were thoroughly imbued with the principles of the foreign calvinistic reformers who had showed them hospitality, and anxious to secure the triumph of these principles in the resettlement of the English Church. On the other hand, many English Churchmen had been alienated from the Reformation by the excess to which things had been carried in the time of Edward, and, dreading still greater excesses, were disposed to cling to the reconciliation which had been effected in the late reign with the rest of Christendom, as the most effectual safeguard of the English Church. A committee of divines was appointed to consider the question of the Prayer Book; and a conference of divines was summoned to discuss the questions in dispute before the Privy Council in the hope of arriving at an accommodation. The Queen and Court appear to have been in favour of a return to the First Book of Edward VI, but the Romanising party proved intractable; and what remained was to unite the sections of the Reforming party. In order to this the committee of divines took the second Book of Edward as their basis, with a few alterations in the direction of the first book. It has been thought that the sanction of Convocation was not sought for this book, but Mr. Joyce has recently adduced documentary evidence which makes it seem probable that it was sanctioned by an Episcopal Synod. An Act of Uniformity (1 Eliz. c. 2), passed April 28, 1557, ordered the new book to be taken into use on St. John Baptist's Day (June 25) following, and all the old service books were ordered to be delivered to the ordinaries to be burned. Out of 9400 of the parochial clergy, only one hundred and eighty-nine refused to adopt it.

The only other change made in this reign was in the calendar, which, under the authority given to the Crown, had the table of lessons modified, and the

names of the saints inserted in it revised.

The opposition to Church principles, and to the Prayer Book as their exponent, increased during the reign of Elizabeth. On the accession of James the Puritan party conceived new hopes, and moved strongly for a further revision. With a view to satisfy the opposition, the King summoned some of the leaders on both sides to a conference before the King in Council at Hampton Court. The Conference lasted three days, Jan. 14, 16, and 18, 1603-4, and the objections of the Puritans seemed to the King so unreasonable that he broke up the Conference on the third day, without arriving at any conclusions. The bishops, however, took the opportunity to make a few small amendments which seemed desirable; the most important was the addition of the latter part of the Catechism on the subject of the sacraments. The Act 3 James I. c. 5, which authorised this Revised Prayer Book, assumed the existence even still of some of the old Service Books which it cites by name, with the addition of several books of devotion which had come into use lately, viz. "Rosaries, Lady-Psalters, and Catechisms," and orders that they shall all be burned.

With the triumph of the Long Parliament over the Crown, the Puritan party gained the ascendancy in religion, and proceeded to take advantage of the opportunity to make the changes it had so long desired. Among these was the abolition of the Prayer Book. On 3 Jan. 1645, an "Ordinance" of Parliament repealed the existing Act of Uniformity, and enacted that the Prayer Book should not henceforth be used in public worship; and on 23rd of Aug. of the same year another ordinance forbade the use of it in private, under heavy penalties. The Directory of Public Worship, put forth by the Westminster Assembly of Divines, was ordered to be followed instead, by all ministers in conducting public worship. The Prayer Book was to be disused, and the Directory to take its place on St. Bartholomew's Day, Aug. 24, and those ministers who declined the change were to be ejected on that day. [*See* **Westminster Assembly of Divines.**]

On the Restoration of the Monarchy, May 29, 1660, the Prayer Book was at once restored to use in the Royal Chapels and in many of the churches; but the formal resettlement of religion was delayed in the hope of effecting a general agreement of all parties. A Royal Proclamation promised the convocation of an assembly of "learned divines of both persuasions" to revise the Liturgy, and in the mean time exhorted those who could not conscientiously use the whole of it, to use such portions as they did not object to. In 1661 this promised Assembly of Divines, consisting of the leading men of both sides, met at the Savoy in the Strand from April 15 to July 24. The proceedings are still on record. It became evident that no concessions which the Church party could in conscience make would be sufficient to satisfy the objectors; and the result of the commission was that out of innumerable suggestions the bishops adopted such as seemed to be improvements, and caused them to be introduced by Convocation into a newly revised Prayer Book. The book received some modifications in passing through parliament, which were in the direction of increasing the reverence and solemnity of the worship, and of maintaining ancient ceremonies. The book so amended was embodied in an Act of Uniformity, which received the royal assent 19th May, 1662, and which required that the new book should be used by all ministers on and after Bartholomew's Day, 1662, the seventeenth anniversary of the day on which it had been superseded by the Presbyterian Puritan Directory.

An attempt was made in the reign of William III. to re-model the Prayer Book, as part of the scheme of the Court party for modifying the whole doctrine and system of the Church. Happily the attempt failed. A notice

of the fact is necessary in a sketch of the history of the Prayer Book, but the details of the proposed alterations need not be included in this work; the student may find the proposed revision *in extenso* in a 'Blue Book' issued by the Government, June 2, 1854, and an account of it in Proctor's 'History of the Prayer-book,' p. 144. It is a fact not to be passed over without notice that since the Second Book of Edward VI. every revision of the Prayer Book has been in the direction of a return to the standards of "the primitive and purest times," and that all the many attempts to revise the Prayer Book in the opposite direction have hitherto failed.

Since 1662 no alteration has been made in the services themselves of the Prayer Book proper; but several in its accessories, viz by the omission of the services for the Fifth of November, and for the Restoration of the Church and Monarchy, which having only the authority of the Crown, were removed by the same authority; the Table of Lessons was revised by Convocation in 1871.

See Maskell's 'Monumenta Ritualia,' Proctor's 'History of the Book of Common Prayer,' Blunt's 'Annotated Prayer-book.' Edition, 1884.

PREBEND, A, is an endowment in land, or pension in money, given to a cathedral (or conventual) church *in præbendam*, i. e. for a maintenance for a secular priest (or regular canon)

Stalls of a cathedral were mostly endowed by the appropriation of parochial benefices. A patron gave his church as the endowment of a stall; the parochial benefice was the "corpus" of the prebend, and the occupant of the stall was the prebendarius, nominated by the bishop or by the dean and chapter. The prebendary lived in his parish except when "in residence" at the cathedral, and maintained a clerk in his parish to fulfil the duties of the cure during his absence. In the end the same kind of arrangement was made in this case as in the case of the monasteries to secure the interests of the parishioners [*see* **Appropriate Benefice**]; the prebendary nominated a perpetual vicar with the usual share of the benefice.

PREBENDARY is the person supported by a prebend. Act 3 & 4 Vict. c. 113 enacts that henceforth all the members of chapter, except the dean, in every cathedral and collegiate church in England, and in the cathedral churches of St. David and Llandaff, shall be styled CANONS (Sir R. P., p. 212).

PREMONSTRATENSIAN Order of Monks. This was the most important offshoot from the stock of the Canons Regular of the Order of St. Augustine. It was founded by St. Norbert, a German nobleman, afterwards Archbishop of Magdeburg, who died in 1134 A.D., his first house in a barren spot in the valley of Coucy in Picardy, called Premonstre, giving its name to the Order. The Rule was that of St. Augustine, with a severe discipline. The special object of the institution was a pure contemplative life. Novices were to be of a proper age; able before profession to read, well understand grammar, and know Latin; not to be professed before eighteen years of age. The regulation of their day was much the same as in the Augustinian Rule. Their abbots were never to use any episcopal insignia. All the abbots were to meet once a-year at Premonstre to consult about the affairs of the Order, and the penalty for non-attendance could only be remitted by the pope himself. Abbots to have power of excommunicating and absolving their monks. Differences arising to be composed among themselves, and no appeal to be allowed to secular courts. Not to keep or feed dogs, hawks, swine, &c. Exemption from the bishop's jurisdiction. Ordination, on refusal of the diocesan, to be obtained from any other bishop. No schools for the education of youth among them. The habit was a coarse white cassock with a rochet over it, a white woollen cloak, and a white four-

square cap, from which they were called White Canons.

The nuns of the Order did not sing in the choir or church, but prayed in silence. Priests and clerks dwelt apart, who instructed them in Scripture at certain seasons, and heard their confessions.

The Order was very popular on the Continent, but had only thirty-six houses in England, which were all under the jurisdiction of the Abbot of Premonstre and the general chapter of the Order, until 1512 A.D., when the English houses were made by Pope Julius II. independent of Premonstre, and Welbeck was made the English head of the Order.

The Premonstratensian houses in England were Newhouse, Linc.; Alnwick, Northumb.; Shapp, Westmor.; Tupholm, Linc.; Welbeck, Notts; Croxton, Leicest.; Leystone, Suffolk; Beauchief, Derb.; Blanchland, Northumb.; Newbo, Linc.; Lavenden, Bucks; Wendling, Norfolk; Hagneby, Linc.; Le Dale, Derb.; Langdon, Kent; W. Dereham, Norfolk; Bileigh, Essex; Sulby, Northants; Cokersand, Lanc.; Bayham, Sussex;* Brodholm, Notts; Barlings, Linc.; Coverham, Yorks; Easby, Yorks; Torr, Devon.; Hales Owen, Salop; Langley, Norfolk; Tichfield, Hants; Home Lacy, Hereford; Horneby, Lanc.; *Irford, Linc.; Dureford, Sussex; St. Radegund (or Bradsole), Kent; Egleston, Yorks; Dodford, Worcest.; Kayland, Northants. ('Monasticon,' vol. vi. pt. 2.)

PRESCRIPTION. May be defined as a claim which a man's ancestors or predecessors have had or used for time beyond memory, and differs from custom as being a personal right. Time beyond memory is defined by Coke (upon Litt. 115 a.) to be prior to A.D. 1189. Prescription in ecclesiastical matters is considered not to be affected by modern Acts, which reduce to a very limited time the period necessary to acquire a prescriptive right. As regards a chapel forming part of a church, possession

* Those marked * are Nunneries.

time out of mind will probably suffice, since the presumption of its origin as private property is great. As regards seats situated elsewhere in a church, the presumption derivable from history is altogether otherwise, since it is in derogation of the rights of the parishioners generally, even had it been the fact (which it is not) that any seating existed in "time beyond memory." Many cases have been treated on the ground that long possession leads to the presumption that it originated in a faculty; but if, as would appear extremely probable, there never was any legal authority enabling the grant of a faculty to an individual to enure in perpetuity in derogation of the rights of others, the claim to prescriptive right on this ground at once fails. It has been decided that possession for a century is insufficient, and that in the case of a church built in 1663 there could be no such prescriptive right A. H.

PRESENCE, REAL. [*See* **Real Presence.**]

PRIEST, a contraction of the Greek (πρεσβύτερος = elder). The second order of the Christian ministry. We first read of elders, as an order of ministers under the apostles, already existing in the Church of Jerusalem, when Barnabas and Paul brought up the contributions which the Gentile Churches had sent to aid their brethren in Palestine in the famine which occurred there probably in the year 45 (Acts xi. 30). We hear of the elders of Palestine again (Acts xv. 2, 23), as associated with the apostles in the consideration and settlement of the question about the Judaising Christians in the Council of Jerusalem; and again as associated with James the Apostle and Bishop of Jerusalem (Acts xxi. 18). We read (Acts xiv. 23) that Paul and Barnabas on their second visit to the Churches of Galatia and Phrygia, ordained elders in every Church. When St. Paul sent Titus to Crete, one of the things he was commissioned to do was to ordain elders in every city (Tit. i. 5). St. Peter also recognises

the existence of elders in the Churches to which his general epistle is addressed (1 Peter v. 1). But while their existence as a recognised order of ministers is frequently alluded to, it is remarkable that there does not appear in the Acts of the Apostles any record of the first appointment of this order of ministers, while the appointment of the inferior order of deacons is recorded.

It has been maintained that both the Apostolate and the Presbyterate appear in the Acts as existing and exercising their office, without any account of their appointment, because St. Luke had already, in the former volume of his history, recorded the appointment of both by Our Lord Himself. This assumes that the appointment of "the seventy," mentioned in Luke x., was an appointment not to a temporary mission but to a permanent office, and the following are some of the reasons for the assumption:—In the ninth chapter of his gospel, St. Luke relates the sending forth of the "twelve disciples" "to preach the kingdom of God and to heal the sick," and "He gave them power and authority over all devils." "And He said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them." In the tenth chapter he relates, that "after these things the Lord appointed other seventy also." And the commission He gives them is the same as that to the twelve—"Say unto them, the kingdom of God is come nigh unto you." The same miraculous power He gives them to enforce their teaching—"Heal the sick." He gives them the same kind of personal directions, to "carry neither purse, nor scrip, nor shoes;" "into whatsoever house ye enter there remain;" and where they will not receive you, "shake off the dust of your feet against them."

He gave to their "Peace be unto you" the same power of blessing, and to their denunciation of woe the same efficacy, as to the apostles (compare Matt. x. 13—16; Luke x. 5—13); and to both he said, "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me" (Luke x. 16). The parallel is very remarkable, and shows that the "seventy" were sent out to do exactly the same work, with the same supernatural powers to qualify them, as the "twelve disciples."

When the historian begins his narrative of the seventy by saying, the Lord appointed "other" seventy also, it would seem as if the "other" is an allusion to the "twelve," whose mission he has mentioned just before; and that he virtually says, as the Lord had previously chosen a special body of twelve, and sent them out to preach, so now He chose another special body of seventy, and sent them out to do the same work, armed with the same supernatural powers.

That the commission was not like that of the messengers mentioned in Luke ix. 52, may be argued from the language addressed to the seventy by our Lord, which implies that they would remain for some time in each place, preaching Christ and working miracles. That their office did not terminate when they had returned to their Lord and reported their success (that not only had they healed the sick which He had promised, but that the devils also had been subject to them in His Name, which he had not promised them), seems clear from this, that far from withdrawing their commission, he adds to the miraculous powers which had been given them in furtherance of their preaching: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because

your names are written in heaven" (Luke x. 17—21). The office of the twelve did not cease when they returned from the mission on which Christ sent them, neither necessarily did that of the seventy. We hear nothing more of the seventy as a body in the gospels, perhaps because this larger body was not kept together, and did not accompany our Lord everywhere, as the apostles did. But when the elders are mentioned by the same St. Luke in the Acts, as existing in the Judean Churches, without any account of their appointment, they can be reasonably accounted for by identifying them with "the seventy," or regarding them as an extension of that body. And this accounts for the fact that while St. Luke, in his history of the '*Origines* of the Church,' gives an account of the origin of the order of deacons, he gives there no account of the origin of the order of apostles or elders, because he has already done this in the "former treatise," to which this is the second volume of a continuous history.

Their office was "to feed the Church of God" (Acts xx. 28); "to feed the flock of God" (1 Pet. v. 2), viz. with the Word and Sacraments; and to exercise a delegated authority in matters of discipline. "Know them which labour among you, and are over you in the Lord, and esteem them very highly in love for their work's sake" (1 Thess. v. 12, 13; 1 Cor. v. 4; 2 Cor. ii 9, 10). They received payment for their services: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. ix. 13, 14). "Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre" (a temptation to which the payment of their ministry made them liable), "but of a ready mind. Neither as being lords over God's heritage" (a temptation to which their spiritual authority opened the way), "but being ensamples to the flock" (1 Peter v. 2—3; also 1 Tim. v. 17).

That the Presbyterate continued to be a distinct second order in the Church is certain from the ecclesiastical writers, *e. g.* Ignatius, in his epistles, over and over again names the bishops, priests, and deacons as the three orders of the ministry of the Church. In the beginning of his Epistle to the Magnesians, he names Damas their bishop, Bassus and Apollonius their presbyters, and Zotion their deacon, and speaks of "their bishop presiding in the place of God, the presbyters as the council of apostles, and the deacons as the ministers of Christ." In the Epistle to the Trallians, he says, "Let nothing by any means be done without the bishop, even as ye now practise; subject yourselves to the college of presbyters as to the apostles of Jesus Christ . . . . and let the deacons study to please all men; without them a Church is not named," *i. e.* an organisation of men is not a Church without these three orders; and so in other epistles.

There was at first some uncertainty about the names of this order of the ministry; they are sometimes called ἐπίσκοποι, bishops (Phil. i. 4; 1 Tim. iii. 1, 2), and sometimes πρεσβύτεροι; but after a while the former name was appropriated exclusively to the successors of the apostles in the supreme government of the Church, and the latter name alone was applied to the second order, who presided over individual congregations under the supreme rule of the bishops.

It has been maintained that the office of elder, as well as the name, was derived from the synagogue, not from the temple; and that it follows that the Christian Church, and its officers, and its services, are derived from the synagogue, and have no relation to the temple and its ministers and services. The fact is, that though some of the same names happen to

exist in the synagogue and in the Church, there is no analogy between the offices which they represent. In a synagogue there were six or seven different orders of ministers:—the ruler, the elders, the collector of alms, the servants, the messengers, the preacher, and the reciter of prayers, or singer. There were several elders in each synagogue, and their office was, like that of the seventy elders appointed by Moses, to act as counsellors of the ruler, to take part in the internal management of affairs, to punish transgressors of the law; not to pray and preach and administer sacraments. The Christian ministry is derived neither from the synagogue nor from the temple: it is derived from Christ. He himself appointed the apostles, and they their successors in the rule of the Church; either He directly or His apostles, acting by His command or inspiration, appointed the Presbyterate; and the apostles appointed the Diaconate. The whole ministry is involved in the Apostolate, and it was Christ Himself who said, "As my Father hath sent Me, even so send I you." "he that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me."

The priesthood is the second in rank of the three holy orders; it is not, by the Canon, to be conferred on any man till he is twenty-three years of age, yet by dispensation for sufficient cause it may be, and has occasionally been, conferred at an earlier age. The order is conferred by laying on of hands by a bishop [*see* **Ordination**], and the order is indelible, that is, a priest cannot at his pleasure throw off his sacred character, though for misconduct he may be degraded from it.

PRIMATE (from *primus*), in its first ecclesiastical use, seems to refer to seniority. It was used in Africa to denote the senior bishop of that province who held the position of precedency among the other bishops which in other provinces was assigned to the bishop of the Metropolitan see. It was sometimes applied to Metropolitans. It was not in ordinary use till the ninth century, and then with a new meaning almost equivalent to that of patriarch, viz. to designate one who has jurisdiction over several Metropolitans.

PRIME. [*See* **Hours.**]

PRIOR. [*See* **Priory.**]

PRIORESS, the superior of a convent of nuns. [*See* **Priory.**] Two monumental brasses of prioresses still remain, and are interesting as examples of costume, viz. of Elizabeth Harvey, Prioress of Elstow, and of Agnes Jordan, Prioress of Syon, both of the sixteenth century. The head of a prioress (probably of Kilburn, of about 1360-70) was found near the site of that priory in 1883, and is engraved in 'London and Middlesex Transactions,' VI. p. 276.

PRIORIES, ALIEN. English landowners and patrons of benefices sometimes gave English estates and churches as endowments to foreign religious houses, most commonly to French houses, which they or their ancestors had founded, or with which they were connected. The foreign convent usually built a cell upon the estate, inhabited by two or more monks, who looked after the estate, and remitted its profits to the parent house. On the breaking out of war with France these alien priories were repeatedly seized into the king's hands to prevent the remittance of their profits; and at length they were all dissolved by Act of Parliament in the second year of Henry V., and their estates vested in the Crown. Most of them were, however, appropriated to religious uses; some were given to English houses, out of some Eton and King's College, Cambridge, were founded. They were more than 120 in number.

PRIORY. A religious house whose ruler was termed prior or prioress.

There were two kinds of priories—1. Where the prior was the independent ruler of the community, as the priors of the cathedral organisation, and most of those of the Augustinian family of

orders. 2. Where the priory was a dependent house of some abbey.

When an abbey had an estate given to it at some distance it frequently built a house upon it, which in the case of a small estate might be a mere cell, capable of holding two monks and their servants, to look after the interests of the house; in the case of a large estate the dependent house was sometimes another monastery, with a more or less considerable number of monks, and the usual monastic officers, of whom the prior was the chief, and represented the abbot; only the revenues of the estate were taken into the general revenues of the abbey, and the prior, officials, and monks, and the whole house, were under the rule of the abbot. Some of the greater of these priories, however, in course of time attained a considerable degree of independence and autonomy, managing their own affairs, but receiving their prior from the abbot's nomination, and paying a yearly contribution to the parent house. Some of these priories were so wealthy and powerful that their priors were summoned to Parliament, and had the privilege of wearing the mitre and pastoral staff. Others were not summoned to Parliament, but were allowed to wear all the abbatial insignia except the mitre: *e. g.* the prior of Taunton.



Coronation Procession of Charles V. of France. (From MS. of Froissart's Chronicle.)

PROCESSION. When a number of persons engaged in a transaction of a more or less ceremonious nature require to pass from one place to another, it is necessary, in order to prevent indecorous confusion, that they should go in a pre-arranged order, *i. e.* in a procession; so we naturally get a number of ecclesiastical processions, from that

of the choir and clergy of a village church passing from the vestry to their stalls in the chancel, to that of the procession of a hundred bishops of the Anglican Communion passing up the nave of St. Paul's on the occasion of the Pan-Anglican synod of 1871. But besides these necessary processions there are processions performed as part of a religious rite. There are examples in the Old Testament dispensation, when the procession walked round a circle, or in still more intricate evolutions, keeping time to the rhythm of musical instruments, and such processions are described as dances. *E. g.* the triumph song of Moses over the destruction of the Egyptians in the Red Sea was performed in parts, with recitative and chorus, and accompanied with music and dancing. In the worship of the temple some of the Psalms seem to have been sung in a similar dramatic manner. In the Church the same natural tastes have been enlisted in the service of religion, *e. g.* in the processions of the *Rogation Days*, the *Palm Sunday* procession, and the procession of the ordinary *Litany* [which see]. There were also annual processions of the parishes of a diocese to the Cathedral church. From the Lichfield Registers in 1357, we learn that in that year the parishioners of Longdon, Walsall, Yoxden, &c., trooping up to the mother church, headed by banners, came into collision with other bands of parishioners; and they were desired in future to come carrying only a simple cross, without banners and without noise. The order was to be written in the missal of every parish. [See also under **Chichester, Diocese of.**] A procession round the church of the choir and clergy singing hymns, at the beginning and close of the service, is one of the modern revivals of old customs which has very generally commended itself to the popular taste.

PROCESSIONALE. One of the old Service Books, which contained all those parts of the service which strictly pertained to the procession, whether in the church from one part to another, or out of doors upon certain great and solemn occasions. In the rubrics the order of the procession is set forth; and in some copies there are illuminated or engraved illustrations for the better direction of those concerned.

Much information with regard to processions may be found in the fourth vol. of Martene, 'De Ritibus Ecclesiæ.'

PROCTOR (contracted from procurator), one who takes charge of the business of another or others.

1. Persons practising in the ecclesiastical courts, as solicitors do in the civil courts;

2. The clerks chosen to represent the chapters, and the diocesan clergy in Convocation;

3. Certain officers of the universities who are charged with magisterial authority to supervise the morals and discipline of the universities;

4. Collectors of Tithe are so called.

PROPERTY of the Church of England. The Church of England does not possess any common property, as if it were a body corporate. What we call Church property is the aggregate of the large number of separate properties with which different religious bodies and persons are endowed. These different bodies and persons have received their endowments from different donors, at different times, quite independently of one another, and this accounts for the great differences which existed in the value of one see as compared with another see, one prebend as compared with another prebend, one rectory as compared with another rectory. If the history of the endowment of any of our ancient bishoprics be examined it will be found that its earliest endowment was probably a few acres of land given out of his personal estates by the Anglian or Saxon king in whose time the first missionaries settled in his kingdom, under his protection, to afford a site for church and house, and a maintenance for the missionary bishop and his assistants. Other estates would be found to have been

added from time to time by the donations of kings, nobles, and private men; one estate perhaps would be found to have been purchased by a bishop out of the savings of his income, another estate to have been the patrimony of another bishop, bequeathed to the see at his death.

At first bishop and clergy lived together, and had a common fund apportioned at the bishop's discretion; but about the end of the eleventh century certain estates were set aside for the bishop, and the rest for the cathedral clergy. Then the estates of the cathedral clergy came to be appropriated to the different members of the chapter—this to the dean and that to the chancellor, &c. Then private donors founded additional prebends in the cathedral church; each prebendary managing his own estates, and enjoying the income of them, subject to the performance of the duties of the office.

If the history of the endowment of any rectory be inquired into, it will probably be found that no documents remain to tell who gave the few acres, more or less, of land, often lying in different parcels, as if given by different people, which from a remote antiquity have been the rectorial glebe, nor who built the first church and rectory-house. But we know that the general history of the foundation of the parishes is, that a Saxon lord of the manor gave the plot of land, and built the first church and priest's house on his estate, and with the bishop's consent endowed the rectory with the tithe of the manor in order to secure for ever a resident priest for the benefit of himself and his people, and his descendants and theirs. [*See* **Tithe.**]

It is to be noted that the lands given for the founding of monasteries and other religious houses were seized by Henry VIII. at the Reformation, and a small part of them only appropriated to the foundation of new sees. And that the glebes and great tithes of a very large number of parishes which were in the possession of the monasteries were seized and confiscated at the same time. [*See* **Impropriate Parishes.**]

As Henry VIII. seized the property of the religious houses, so Edward VI. seized that of the chantries. An Act of Parliament gave Queen Elizabeth the power, on the avoidance of any see, to take into her hands any of the landed property of the see in exchange for impropriate livings or tithes in the possession of the Crown. In this way, notwithstanding the remonstrances of the bishops [*see* **Grindal, Whitgift**], the sees lost much of their ancient landed property, and received in exchange a very insufficient equivalent of a much less desirable kind of property. The greater part of the plunder of the Church in the three Tudor reigns was bestowed upon courtiers, and helped to found several of the great families of modern times.

On the accession of James I. an Act of Parliament (1 James I. c. 3) was passed to put a stop to this spoliation, by disabling the Crown from receiving any conveyances of archbishop's or bishop's estates, "and so the king delivered himself from the importunity of the courtiers" (Collier).

The only other income which the Church possesses, besides that from these estates and tithes, is derived from customary and voluntary offerings [*see* **Offerings**], and from pew-rents.

To sum up: In the eighth to eleventh centuries people founded parishes; in the twelfth century they founded monasteries, and robbed the parishes to add to their endowments; in the thirteenth the Orders of Friars were founded; in the fourteenth century people founded guilds and chantries; in the fifteenth they maintained domestic chaplains to care for the souls of themselves and their families. The sixteenth century swept away monks, friars, chantries, and chaplains, and left the parochial clergy only; and the Church is suffering now from the want of other agencies besides parish priests tied to their parishes, and other funds besides those

which scantily pay the parish priests. After the Reformation the favourite form of charitable foundation adopted by the pious was the foundation of grammar-schools and almshouses. The present generation has deprived the Church of its grammar-schools, as well as of the more ancient colleges which Henry and Edward spared. The special form in which Church work is done now is by voluntary societies, which collect money from year to year and spend it as fast as they receive it, incurring no danger of locking up property in obsolete institutions, and possessing nothing on which the spoliator can lay his hands. This "voluntary system" answers fairly well in a period of religious zeal and liberality; but when a period of religious deadness shall recur, it must leave a good deal of work to wither and die.

In the year 1832 a Royal Commission made a complete inquiry into the value and distribution of all Church property, and a subsequent Commission was empowered to deal with it in the way and with the results set forth in the article on the **Ecclesiastical Commission.**

The total income of the Church from all sources, and the way in which it is expended, is given in the financial statement on the opposite page.

It will be seen therefore, on the whole, that the property of the Church was not given by the State, but by a multitude of private benefactors.

It was given to maintain the clergy of the Church, for the glory of God, and for the ministration of the offices of the Church among the people.

The bulk of the property of the bishops, deans and chapters, and parochial clergy, was given before the Norman Conquest.

The bulk of the property of the monasteries and chantries was given between the Norman Conquest and the Reformation.

At the Reformation the property was not taken away from one church and given to another; only the property of the religious houses was taken away, and the bishops were relieved of some of their manors, but there was no general transfer of benefices from one set of men to another.

Is not the property of the Church national property? Only in the sense in which the property of the hospitals may be called national property. The income of A. was given to maintain a bishop in the diocese of A.; the glebe and tithe of the parish of B. were given to maintain a presbyter of the Church to perform Divine service in the Church of B., and minister the ordinances of the Church to the people of that parish. So long as the bishop of A. and the rector of B. are fulfilling the duties of their office, and those duties are not detrimental to the well-being of the people of A. and B., an equitable State will protect them in the enjoyment of their property and the performance of their duties.

But have not the Romanists a sort of equitable right to the property? Was it not originally given to them, and taken from them at the Reformation? The bulk of the property of the bishops, deans and chapters, and parochial clergy was given in Anglo-Saxon times, before the Church of England had submitted to the authority of the Pope, and before the corrupt doctrines and practices of Popery had been introduced. What the Reformation did was to restore the Church to the condition in which it was in those Anglo-Saxon times when the property was given to it. The property acquired during the ages, from the twelfth to the fifteenth inclusive, when the Church was under the authority of the Pope, and was being gradually corrupted by false doctrines and superstitions, was taken away again, on the ground of its having been devoted to "superstitious uses," at the Reformation; and the bulk of it was confiscated to secular uses. And the portion of Church property which was left to the Church was not taken from one set of people and given to another; the great

ollowing *Balance Sheet of the Church of England* was put forth some years ago by ıe Yorkshire Union of Church Instit

AVERAGE ANNUAL RECEIPTS.

Endowments.	£	s.	d.	£	s.	d.
Tithes and rental of lands	1,949,204	14	0			
Tithes, rental of lands, and interest of money investments acquired for the maintenance of the clergy since the Reformation . .	2,251,051	0	0	4,200,255	14	0
State Aid.						
Parliamentary grant for the education of the poor				508,599	0	0
Voluntary System.						
Parochial collections and subscriptions	3,182,400	0	0			
Contributions to London Societies	400,000	0	0			
Contributions to miscellaneous Church institutions other than schools, and not included in church collections	600,000	0	0			
Contributions (not included in parochial) in aid of church building and restoration	500,000	0	0			
School payments of parents .	762,898	0	0	5,445,298	0	0
				£10,154,152	14	0

ANNUAL AVERAGE EXPENDITURE.

I. *Maintenance of the Clergy.*	£	s.	d.	£	s.	d.
Net salaries of 2 Archbishops, 26 Bishops, and 70 Archdeacons	56					
II. *Cathedral Work.*						
Net salaries of 30 Deans, 127 Canons, 120 Minor Canons, 600 singers, together with many lay officers and servants						
III. *Parochial Work.*						
Net salaries of 13,041 Rectors and Vicars, and 5706 Curates . .				0 3,	,212	0 0
Taxes, &c. on the endowments of the clergy, other than income tax and those usually paid by occupiers [See 1 & 2 Vict. c. 206, §§ 8 & 10]						
Education of the Poor.						
Education of 2,044,406 scholars in church schools, with training of teachers, &c.				3,051,573	0	0
Miscellaneous.						
Church institutions other than schools [See Low's 'Hand-Book of Charities']	1,000,000					
Relief of the poor from church collections	400,000					
Foreign missions	500,000					
Current Church expenses . .	352,000					
Church building and restoration	650,000			2,902,000		
Balance				324	14	0
				£10,154,152	14	0

majority of the clergy retained their livings throughout the various phases of the Reformation, approving of the broad features of the reform, acquiescing in some things which perhaps they did not cordially approve, and holding on through the oscillations caused by the alternate triumphs of the religious parties in the Church, until the Reformation settled down under Elizabeth, when the formation of rival religious communities began. The only time when there was anything like a general transfer of property from one set of men to another was when in the Long Parliament the Commonwealth turned out the bishops and loyal clergy, and put Presbyterians, Independents, Baptists, &c. &c., in their places; and again when at the Restoration of Church and monarchy the survivors of the clergy returned to their sees and livings, and those of the intruders who declined to accept Church doctrine and discipline were required to retire from the Church livings into which they had been intruded.

But was not the property given to the Church by the original donors for the support of religious ministrations among the people generally? and now that so many people decline the ministrations of the Church and prefer the religious ministrations of the sects, would it not be equitable to give them a share in these ancient endowments which were confessedly intended for their welfare? In reply, take the analogy of the hospitals before alluded to. They were endowed for curative ministrations among the poorer classes generally; now that so many of these classes decline allopathic and stimulative methods of treatment, and prefer homœopathic and non-alcoholic treatment, would it be equitable to deprive the old hospitals of a proportion of their endowments to give them to the homœopathic and temperance hospitals. No, let the maintainers of homœopathic and abstaining principles build hospitals of their own.

If, for the sake of putting an end to sectarian strife, and in the name of religious equality, these old endowments were to be taken away, and the Church left like the other religious denominations, would it be any real loss to her? It would be a great loss to the poor. The well-to-do people could maintain churches and clergy for themselves, but the poorer parts of the towns and the country villages could not. On the other hand, who would gain by the plunder of the Church? The tithe is a rent-charge on the land. It is the landowner who really pays it, though he pays it through his tenant, allowing for it in the amount at which the rent is estimated. If there were no tithe to be paid the rent would be put at so much more. The farmer would get none of it; and if not the farmer, still less the labourer. But what if the tithe were still demanded and devoted to payment of poor-rate or the support of schools? Then the farmers would not have so much to pay to the poor-rate, and the labourers would not have so much to pay for their children's schooling; but if farmer and labourer wanted any religion to be maintained among them they would have to pay for that—the squire pays for it now—and would probably get it at a dearer price and of worse quality than before.

The Church is a grand institution for the welfare of all classes, especially it is the greatest charity in the kingdom for the temporal and spiritual benefit of the poorer classes. It is maintained not out of the taxes, but by ancient endowments; to plunder it would be to starve religion and charity, and to benefit nobody.

PROTESTANT, one who protests. The word arose in Germany, being first given to those German princes and others who, at the second Diet of Spires, 1529, "protested" against the revocation of a resolution of the first Diet at that place, 1526, which had granted to each prince the power to manage ecclesiastical affairs until a General Council; and the substitution

of a resolution declaring all change in doctrine, discipline, and worship unlawful: thence it was extended to all the Lutheran communions, who were called "Protestants," while the Calvinists and Zwinglians were called "the Reformed." The Church of England never in any document adopts the name; on the contrary, Convocation in the time of William III. distinctly refused to use the word "Protestant Religion," or to include the Church of England among the "Protestant Churches." It is true that the Act of Settlement enacts that the Crown shall descend "in the Protestant line." The coronation oath, drawn up by Parliament on the accession of William III. and Mary, used the phrase—"Will you, to the utmost of your power, maintain the laws of God, the true profession of the gospels, and the Protestant Reformed Religion established by law?"—and it is used in some Acts of Parliament since the reign of William III., but, "as explained by the surrounding expressions and limitations, the name merely expresses the independent position of the Church of England, and her distinct position from that of the Church of Rome" (Sir R. P., p. 6). The word was adopted by the daughter Churches of England in the United States—"the Protestant Episcopal Churches of the U. S. A."—to distinguish themselves in the popular mind from the Episcopal Churches of the Roman Communion. There has been a good deal of disputing about the propriety of the use of the word in connection with the Church of England, and it may be said that it ought at least to be used with discrimination. There is perhaps no harm in styling ourselves a "Protestant Church" when the occasion seems to call for a statement of our firm protest against the claims of the pope and the corruptions of the Churches of the Roman Communion. But to allow ourselves to be called habitually a Protestant Church, in face of the claim of the Roman Communion to call itself *the* Catholic Church, involves a concession which it is very undesirable to make. The creeds of Christendom speak of One Holy Catholic Apostolic Church; we claim to be the branch of that Church settled these sixteen centuries past in this country; and we absolutely refuse to recognise the right of the Roman Communion to claim that it is *the* Catholic Church, and that all bodies not in communion with it are outside the Catholic Church. Again, it may seem convenient sometimes in contrasting the Roman Communion on one side, with the religious bodies which differ from her on the other, to describe the latter briefly as Protestants, but it is dangerous, since it seems to imply some common basis of positive agreement, if not some federal union, among the bodies thus classed together; whereas the Church of England differs from some of them on one side quite as widely as from Rome on the other. Indeed, we find some who have hardly any title to be called Christians at all, calling themselves Protestants, and assuming that we all stand on the same general principle of 'protest against the tyranny of Churches and Creeds.' They are wise words of Edmund Burke's: "A man is certainly the most perfect Protestant who protests against the whole Christian religion. The countenance given from a spirit of controversy to that negative religion may, by degrees, encourage light and unthinking people to a total indifference to everything positive in matters of doctrine, and in the end of practice too. If continued, it would play the game of that sort of active proselytising and persecuting atheism which is the disgrace and calamity of our time" ('Letter to Sir H. Langrishe').

The phrase "Protestant Religion," or "Protestant Faith," seems indefensible; the object of our faith is not a negation; our religion does not consist in protesting against error. The use of the word, then, is not to be repudiated, lest we be misunderstood; but it needs to be used with discrimination, lest again we be misunderstood.

PROVINCE, the territorial district consisting of several dioceses, over which an archbishop exercises his Metropolitan jurisdiction. The English Church is divided into two Provinces.

The Province of Canterbury contains the twenty-four dioceses of Canterbury, London, Winchester, Bangor, Bath and Wells, Chichester, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Llandaff, Norwich, Oxford, Peterborough, Rochester, St. Albans, St. Asaph, St. Davids, Salisbury, Southwell, Truro, Worcester. The Province has an organisation, and officers corresponding to those of a diocese, viz. The Primate and Metropolitan is the Archbishop of Canterbury.

Provincial Dean is the Bp. of London			
,,	Sub-dean ,,	Winchester	*Ex officio.*
,,	Chancellor ,,	Lincoln	
,,	Precentor ,,	Salisbury	
,,	Chaplain ,,	Worcester	
,,	Chaplain ,, (cross-bearer)	Rochester	

The Province of York contains the nine dioceses of York, Durham, Carlisle, Manchester, Sodor and Man, Liverpool, Newcastle, Chester, Ripon. It has not a provincial organisation like that of Canterbury.

PRYMER. The book of private devotions for the laity in the pre-Reformation Church, was that called the 'Horæ,' or 'Hours of the Blessed Virgin Mary' (which see). From the fourteenth century to the sixteenth, these devotions were sometimes, in whole or in part, translated into English, and then the book was also called the Prymer: some have the Hours and other usual contents of the book both in English and Latin; some have most of the contents of the book in Latin, but with a mixture of devotions in English also; some are entirely in English. Of MS. Prymers entirely in English that of about A.D. 1410 is the earliest which has been noticed ('Monumenta Ritualia,' vol. iii.). Mr. Maskell mentions eight MSS. of the Prymer, ranging from 1410 to 1460, and Mr. F. H. Dickenson in his 'List of Printed Service Books, according to the use of the English Church,' mentions about thirty printed editions from 1527 to 1547.

In the year 1545, the year before Henry VIII.'s death, an authorised edition of the Prymer was put forth under the title of 'The Prymer set forthe by the Kinges Majeste and his Cleargy,' which contains— 'The Kalendre; The Kinges highnesse Injunction; The Salutacion of the Angel; The crede or articles of the faith; The ten commandements; Certein graces; The matyns; the Evensong; the complin; The seven psalmes; The Letany; the dirge; The Commendations; The Psalmes of the passion; the passion of our Lorde; Certeine godly praiers for sundry purposes.'

It is perhaps to be regretted that we have not a Layman's Book of Private Devotions, put forth by authority, suited to modern wants.

PSALTERIUM, or Psalter. One of the old Service Books, which contained the Psalms divided into different portions, as they were to be sung in the hour services; the division was different in different churches; but in all they were so arranged as to be sung through in the hour services of each week. Sometimes other things to be sung, as the hymns, were included in the same book.

PULPIT, the small elevated platform or stage from which the sermon is preached.

In the churches of Basilican plan there was a pulpit called the *ambo* on each side of the chancel, from which the gospel and other things were read, and from one of them, probably, the sermon was preached.

The earliest pulpits which remain in England are those in the refectories of monasteries, from which the scriptures were read at meal-times; fine examples of these, of the fourteenth century, remain at Beaulieu, Eastby, Beverley, Shrewsbury, Chester, and the Vicar's Hall, Chichester. There is also a pulpit of the same type in the angle of the outer court of Magdalen College,

Oxford, and a stone pulpit of the same type in Coombe Church, Oxon. Some of the outdoor pulpits of the Dominican friars also remain, as in the court of the convent at Hereford, and in the churchyard of Iron Acton, Gloucestershire, which are a combination of pulpit and churchyard cross [For the pulpit at Paul's cross see **London, Diocese of.**] Very few pulpits remain in our churches of a date earlier than the Reformation. In the illuminated MSS. of an earlier date, pulpits are not infrequently represented; *e. g.* in the early fourteenth century MS. in the British Museum marked Royal, 14, E. 3; but they are always slight, unornamented wooden platforms, supported on four posts, with a hand-rail, breast high, which seem to be temporary, or at least movable, to be brought forward only when needed, and at other times put back out of the way. Such movable pulpits are still in use in some of the choirs of the cathedrals. There are a few pulpits, however, remaining of the fourteenth century. One of stone at Coombe, Oxon, is of the type of those in the refectories; another of stone at Trinity Church, Coventry, attached to a pillar. The 'Glossary of Architecture' mentions one of late fourteenth century date, which formerly existed at St. Bartholomew's, Smithfield.

By the end of the fifteenth century, probably many of the large town churches had been furnished with a pulpit, though not many remain of so early a date. What do exist are of the usual type—a deep octagonal box, with moulded and carved panels, supported on a moulded central shaft. There is such a one at Woolvercot, Oxon (Engraved in the 'Glossary of Architecture,' p. 209), and at Fotheringhay, Northants (*Ibid.* plate 119). The Reformation increased the frequency of preaching, and therefore probably the number of pulpits, but there were many churches which did not possess this article of furniture when the Canons of 1603 required that a pulpit should be placed in every church not already provided with one; and the evidence of it is that so many of our old pulpits are of Jacobean date. These are often highly ornamented with carving, and usually had an octagonal tester (or sounding-board) suspended over them, partly perhaps as a canopy of honour, partly for their supposed utility in reflecting the preacher's voice.

Some of the pulpits of Wren's churches, and the other churches of that style, are very finely conceived and richly ornamented varieties of the usual type, *e. g.* the pulpit of St. Mary-le-Strand. The pulpits of the eighteenth century and part of the nineteenth century in the larger town churches were often costly examples of cabinet work, with, however, little artistic merit.

The old pulpits had often an hour-glass affixed, to measure the length of the sermon. [*See* **Hour-glass.**] 'Ancient Pulpits in England,' by F. T. Dolman, A.D. 1849.

PURGATORY. [*See* **Popery.**]

PURITANS. A school within the Church, dissatisfied not only with the abuses and corruptions but with the primitive and scriptural constitution and doctrine of the Church, existed long before the Reformation; during the Reformation it became an extreme section of the general body of the Reformers; after the Reformation had been settled, in the beginning of the reign of Elizabeth, it became an organized body within the Church which aimed at further changes.

The system of organisation, doctrine, and discipline which Calvin had established at Geneva, was accepted by the English Puritan party as the model to which they desired to bring the establishment of religion in England. Bucer, the German reformer, who had been made Regius Professor of Divinity at Cambridge in the reign of Edward VI., wrote a book, 'De Regno Christi Jesu Servatoris Nostri,' published in 1557, in which the Puritan platform was formally set forth.

The sojourn in the Low Countries of many prominent divines during the Marian persecution familiarised them with the Calvinistic model, and they came back with the desire to introduce it here, or so much of it as should be found possible. When the Church was resettled by the Act of Uniformity of Elizabeth, some clergymen of these opinions left the Church and set up dissenting congregations; but others continued within the Church, and taught and practised their own opinions so far as they were permitted to do so. Several of the bishops sympathised with these opinions, and allowed great liberty to the clergy of their dioceses in this direction.

But the Puritan clergy were not content with the liberty as individuals to disregard the law of the Church in their personal ministrations, they organised a system by means of which they endeavoured to introduce the Calvinistic model as a supplement to the lawful order, and to inoculate the whole country with its principles, under cover of their status of clergymen of the Church of England, and of the advantages it afforded them. They divided the whole kingdom into districts, and created an ecclesiastical organisation of classical, district, and general assemblies; the classes consisting of a few neighbouring ministers, generally about twelve; the district including several of these classes, so that there were about three districts in a county; and the general assembly being a synod of the whole body. The clergy of their persuasion nominated to a benefice were to apply to the *classis* in which the benefice was situated, and obtain its sanction before accepting the bishop's induction into the benefice. Influence was brought to bear upon patrons to induce them to nominate to vacant benefices men of Puritan opinions. The scheme provided for electing churchwardens and collectors for the poor of their persuasion, and giving to them the Calvinian status of lay elders and deacons. It arranged a regular system of synodical assemblies, from that of the *classis* to that of the general assembly, for the conduct of the business of the confederation. The Puritan incumbents were to dispense as far as possible with the legal ritual of the Prayer Book; they were to teach the scriptural character of the Calvinian form of Church government and discipline as well as doctrine; and as far as possible to preach and practise the Calvinian model. Where the incumbents were orthodox, arrangements were made for the support and propagation of the Puritan cause in their parishes. One method was by taking advantage of an old privilege of the universities to nominate twelve preachers, who might preach in any parish in England. They procured the appointment of eminent Puritan preachers, who itinerated through the important towns, gathering large congregations, and propagating their peculiar opinions. Another device was the foundation of lectures in the important town churches. A society was formed for raising money to buy impropriations, with a view to devoting them to the support of additional clergymen; but it was soon found that they appropriated the funds in pensions for the support of lecturers, and that the lecturers whom they appointed were always Puritans, and often men who had been silenced for nonconformity. Private individuals, and groups of earnest people, also founded lectureships in places in which they were interested; the nomination of the lecturer was in the hands of the founders or their trustees; and thus in nearly every town one or more lecturers were established, who had each a right of access to the pulpit of the church in which his lecture was founded, and who could thence, in the afternoon or evening, preach the opinions of their party. The Puritan incumbents and lecturers often showed their dislike of the Book of Common Prayer by remaining in the vestry until

the service was done; then mounting the pulpit they gave out a metrical Psalm, and uttered a long extempore prayer, then the sermon, and another psalm and prayer made up a kind of supplementary service of the Puritan fashion.

Another of their observances was the holding of what they called "Prophesyings," irregular meetings for prayer and exposition of the Scriptures, in which ministers who had been silenced for nonconformity, and laymen, often took the opportunity to put forward their views. They kept up also a continual and very able controversy through the public press, wisely choosing as the points of their attack the abuses incidental to all human institutions, and the features of Church doctrine or practice which were most unpopular.

In these ways the mind of the people was leavened with Calvinian teaching, especially in the great towns, which then as now exercised a preponderating influence in the country; and the way was prepared for the overthrow of the Constitution in Church and State which was at length effected in the year 1648.

The best features of the Puritan character were a strong faith in God's government of the world, and a strain of earnest piety, austere almost as that of an ancient "Religious;" in its extremes narrow, uncharitable, sour, almost Manichæan; leading, as the obligation of ascetic piety in a numerous order or party of men almost always does lead, to more or less of hypocrisy.

PYX, or **PIX**, a vessel or receptacle in which was anciently kept the consecrated bread reserved for the communion of the sick, &c. [*See* **Reservation.**] Sometimes the vessel was like a covered cup, and was kept in a cupboard in the wall of the Sacrarium. Sometimes it was in the shape of a dove, and was suspended from the canopy over the altar. Sometimes a receptacle was made for the reserved element in the reredos behind the altar. At the end of the ninth century we first read of a pyx being ordered to be set on the altar ('Labb. Concil.' viii. 34; ix. 1271). When the doctrine of Transubstantiation was accepted, and the consecrated bread was reserved for the purpose of keeping a local Presence of Christ upon the altar as an object of worship, and when the consecrated bread was used in the Service of Benediction, then the pyx was often made in the shape of an ornamented circular frame with a glazed front, so that the "Host" could be seen; and this frame had often a stem and foot, so that it could stand upon the altar, and could be taken in hand by the priest to be shown to the congregation. In this shape it is also called a **Monstrance.**

Q

QUAKERS, or SOCIETY OF FRIENDS. A sect which originated about the middle of the seventeenth century, under the leadership of James Naylor, Richard Farnworth, and George Fox. Fox was the most important of them, and left the impress of his character upon the sect. The leading idea of his system was that of the personal direct illumination of the Holy Spirit, superseding the need of all other agencies. He repudiated the Church, undervalued the Scriptures, disdained any ministry or stated worship. He inculcated the severest simplicity and sincerity of life, and a boundless benevolence. His system was something like the logical conclusion at which Puritanism arrives if its principles be carried to their extremes.

The sect suffered bitter persecution in its earlier days. Even in the time of the Commonwealth, when nearly every form of fanaticism was tolerated, the Quakers shared with the Church of England the bitter persecution of the authorities. But at the end of this period the sect was joined by some men of better education and knowledge of the world, who gave a new tone to the Society, getting rid of much of its vulgar fanaticism, and reducing its better principles into more systematic

order. The chief of these new founders were Keith, Barclay, and William Penn. It is probably to the great reputation which Penn acquired in the reign of James II. that the later prosperity of the Society may be in large measure attributed.

The prosperity of the body, and with that its addiction to the comforts, luxuries, and refinements of existence, after its own peculiar fashion, became marked features of its life in the eighteenth century. At the same time its benevolence and its forwardness in works of public beneficence were equally prominent features; and the names of Fry and Gurney, two of the leading Quaker families, are venerated for these qualities over the civilised world.

During the present generation a change has come over the spirit of the Society. It is theologically more in accordance with orthodox Christianity, and has abated much of the peculiarity of its outward characteristics of dress and language. Its younger members in large proportion secede to the Church of England, apparently without incurring much displeasure on the part of their elders; and the Society seems likely before long to expire of a decay of its distinctive principles. Its own official estimate of its members in 1886 was 15,000.

QUEEN ANNE'S BOUNTY. By the thirteenth century the Bishops of Rome, in virtue of their recognised patriarchal authority, had claimed a right, analagous to that of a feudal lord over his tenants, of receiving a fine, under the name of First-Fruits, from the new incumbent of any Church benefice, and an annual payment, under the name of Tenths, proportioned to the income of the benefice. [*See* **First Fruits.**]

At the Reformation, when the Church was freed from all the exactions of the Papal Court, these payments were no longer paid to Rome; but they were not allowed to cease; they were seized by Henry VIII, and by the Act 26 Hen. VIII. c. 3 were annexed to the Crown.

When Queen Anne came to the throne she determined to restore this property to the Church, by making it a provision for the augmentation of poor benefices. Accordingly an Act was passed to form a special Corporation under the name of "The Governors of the Bounty of Queen Anne," "for the purpose of receiving, managing, and disposing of the said revenues, and such other gifts and benevolences as shall be given them for the purposes aforesaid." The rules laid down for the disposing of the revenues are:

"1. That the augmentations shall be by way of purchase, not by way of pension.

"2. That the sum allowed to each cure be £200, to be invested in a purchase, and not by way of pension.

"3. That the poorest cures should first receive augmentation; first, all those under £10 to be chosen by lot, then all under £20, &c.

"4. That in order to encourage benefactions from others, the Governors may give the sum of £200 to cures not exceeding £45 a year, where any persons will give the same or a greater sum, or the value thereof in lands, tithes, or rent charges." The original income of £15,000 has grown by good management and private benefactions to an income of £160,000.

The Governors of Queen Anne's Bounty have also been made by Act of Parliament the agents for aiding the clergy in dealing with their houses and glebes. The Act 17 Geo. III. c. 53, § 12, authorises the Corporation to lend money to incumbents to repair and rebuild their parsonage houses to an amount not exceeding three years' net income of the benefice, under certain conditions of repayment with interest. Again, the Ecclesiastical Dilapidations Act, 34 and 35 Vict. c. 43, gave very considerable powers to the Corporation in dealing with the difficult question of the dilapidations of parsonage houses, &c. Surveyors appointed under the Act are, on the outgoing of the incumbent, to survey and estimate the dilapi-

dations of the house, &c.; the incoming incumbent is to receive the estimated amount from the outgoing incumbent, and to pay the same into the hands of the governors, who will pay the new incumbent, on the surveyor's certificate that the specified dilapidations have been made good. The buildings of every benefice are to be insured from fire to the satisfaction of the Governors, and in case of fire the insurance money is to be paid over to them.

R

READER, or **LECTOR**, was the second of the minor orders of the Mediæval Church. [*See* **Lector.**] The plunder of the Church at the period of the Reformation left many of the benefices so poor that they did not afford a maintenance for a man in Holy Orders. In order not to leave such places totally destitute of the ministrations of religion, the bishops gave new prominence and additional duties to the order of readers, and commissioned them to perform their office there. The following injunctions were drawn up to define their duties, and were agreed upon by the two Archbishops, the Bishops of London, Winchester, Ely, Salisbury, Carlisle, Chester, Exeter, Bath and Wells, and Gloucester (Strype, 'Annals,' i. 306), and were required to be signed by all readers and deacons. "Imprimis, I shall not preach or interpret, but only read that which is appointed by public authority. I shall not minister the sacraments or other public rites of the Church, but bury the dead, and purify women after their childbirth. I shall keep the register-book according to the injunctions. I shall use sobriety in apparel, and especially in the church at Common Prayer. I shall move men to quiet and concord, and not give them cause of offence. I shall bring in to my Ordinary, testimony of my behaviour from the honest of the parish where I dwell within one half-year next following. I shall give place upon convenient warning so thought by the Ordinary if any learned minister shall be placed there at the suit of the patron of the parish. I shall claim no more of the fruits sequestered of such cure where I shall serve but as it shall be thought meet to the wisdom of the Ordinary. I shall daily at the least read one chapter of the Old Testament, and one other of the New, with good advisement to the increase of my knowledge. I shall not appoint in my room, by reason of my absence or sickness, any other man, but shall leave it to the suit of the parish to the Ordinary for assigning some other able man. I shall not read but in poorer parishes destitute of incumbents, except in time of sickness or other good considerations to be allowed by the Ordinary. I shall not openly intermeddle with any artificers' occupations, as covetously to seek a gain thereby, having an ecclesiastical living the sum of twenty nobles or above by the year."

The need in these days of providing religious ministrations for the rapidly increasing population, beyond the possibilities of the number of ordained men, has led again to a similar revival of the order, as the most convenient mode of giving formal authorisation to, and of bringing under due subordination and rule, the services which many zealous laymen are found willing and competent to render in the work of ministering the Word of God to the people. The following commissions and regulations were agreed to at a meeting of the archbishops and bishops, and are in use in all the dioceses.

"Regulations.—1. The incumbent proposing to nominate a reader is to write to the bishop, stating the name of the person, his age and condition of life, in what place or places he wishes him to exercise his office, and what duties within the limits of the above resolutions (expressed in the commission) he wishes him to perform.

"2. The incumbent will also transmit to the bishop a certificate under his hand that the person nominated is a

communicant, of pious, sober, honest life, sound in the faith as held and taught by the Church of England, and of competent knowledge of the Holy Scriptures.

"3. He will also supply the bishop with the names of two or more communicants who are ready to testify to the character and fitness of the proposed reader, should confidential inquiries be made by the bishop, who *may* also, in any particular case, if he sees fit, by himself or his chaplain, examine the person proposed touching his faith or his knowledge of the Holy Scriptures.

"4. The bishop when satisfied will name a time and place for the admission of the reader. The admission is usually with prayer and blessing in the chapel of the bishop's palace."

The bishop will issue his commission in the following form. "N. by divine permission Bishop of —— to our well-beloved and approved in Christ, A.B., greeting. We do by these presents grant unto you our commission to execute the office of a Reader in the parish of C. within our diocese and jurisdiction, on the nomination of the Rev. D. E. Rector (or Vicar) of the said parish; and we do hereby authorise you to read the Holy Scriptures, and to explain the same to the aged, sick, and such other persons in the said parish as the incumbent thereof shall direct (to read the appointed lessons in the parish church, and also) to read publicly in (the hamlet of F.) (or in the school-room or other place approved by us), such portion of the Morning and Evening Service in the Book of Common Prayer as we may appoint, and after such service (to expound some portion of the Holy Scripture to those assembled or) to read such Godly homily and discourse as by the incumbent may be judged most suitable and edifying to their immortal souls. And we do hereby notify and declare that this our commission shall remain valid and have full force and authority until either it shall be revoked by us or our successors, or a fresh institution to the benefice shall have been made and completed, at and after which last-mentioned time it shall be competent for an application to be made to us or our successors for a renewal and continuance of this our present commission and authority. And so we commend you to Almighty God, whose blessing and favour we humbly pray may rest upon you and your work. Given under our hand and seal this —— day of —— &c."

READING-DESK. Until the sixteenth century the Daily Office of the Church was said by the priest and clerks sitting in their stalls in the chancel. The use of a reading-desk came in gradually as one of the Puritan fashions. At first, Bishop Sparrow tells us, the reading-desk or pew had one desk for the Bible, facing the people, and another for the Prayer Book, facing the east. About the same time preaching came to be more highly valued, and provision was made for its more efficient ministration by the erection of convenient pulpits.

It was one of the fashions of the evangelical clergy to put both the prayers and the preaching better within the hearing of the people by combining the pulpit and reading-desk in one erection in the position which seemed most convenient for the seeing and hearing of the people. To make the arrangement complete, provision was made for the parish clerk, whose duties were still traditionally recognised in the due performance of Divine service. The arrangement which was found most suitable, according to the idea of the time, was a kind of triple pulpit, in three stages, one above and behind the other. In the lowest sat the clerk; in the middle one the prayers were said; and the third and highest stage was the pulpit, over which was an ornamental sounding-board; all facing westward towards the majority of the congregation. This erection was sometimes placed on one side of the eastern end of

the nave, but in modern town churches it was most frequently in the middle of the eastern end of the nave; in such churches the chancel was usually a shallow recess at the east end, just large enough to contain the Holy Table, which was concealed from the congregation by the structure which has been described.

It is one of the remarkable outward evidences of the change which has come over the mind of the Church generally, that in all new churches, and in all restorations and rearrangements of churches for the last quarter of a century, the reading-desk has been placed on one side of the chancel, ranging with the chancel stalls, and facing north or south as convenience required, but usually on the south side of the chancel, facing north; the pulpit has been removed to one side of the east end of the nave; and the clerk's desk has entirely disappeared, his office having been practically abolished; the congregation being left to take its own part in the service without a coryphæus, or the leading of the congregational portion of the service having been committed to a choir seated in the chancel stalls.

"**REAL PRESENCE.**" In discussing theological questions, technical phrases are used, the exact meaning of which is often misunderstood by those who are not learned in such discussions The phrase at the head of this article is one which is very frequently misapprehended; and those who maintain a Real Presence of our Blessed Lord in the Holy Communion are erroneously supposed to hold distinctive Roman doctrine.

The misunderstanding alluded to is that "real Presence" is equivalent to "carnal Presence," and implies the doctrine of Transubstantiation. [*See* **Transubstantiation.**]

The word comes in, not in the dispute between Roman and English doctrine, which is on the *mode* of Christ's presence in the Sacrament; but in the dispute between English and Zwinglian doctrine, which is on the *fact* whether there is any presence of Christ in the Sacrament at all.

The Church of England holds, as the Primitive Church held, that the Scripture teaches that there is a presence of Christ in the Sacrament,* without defining the mode of that presence. The Church Catechism says that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." The words in the authorised Latin version of the catechism which correspond with "verily and indeed," are *vere et realiter*, and the word *realiter* is equivalent to the phrase *Real Presence*. The first Homily *Concerning the Sacrament* says, "Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no *untrue figure of a thing absent.*" The last Rubric at the end of the Communion Service does not deny a spiritual, but only a "corporal presence of Christ's natural Flesh and Blood." They who hold that there is a real presence of Christ in the Holy Communion, hold the doctrine for which the great Reformers Cranmer, Ridley, and Latimer died, and which has been maintained by all the greatest divines of the Reformed Church down to the present day.

REBELLION, THE GREAT. In the great national struggle which occupied a large part of the seventeenth century, religion was so intimately connected with politics in every phase of the history that it is not possible to summarise the fortunes of the Church without touching upon those of the State also. The whole period may be conveniently divided into four—

(1) The endeavour to establish absolute monarchy, and to secure conformity in religion.

(2) The triumph of Parliament and Presbyterianism.

* This does not necessarily mean in the bread and wine, they are the outward and visible signs of the invisible spiritual part of the Sacrament; the "Sacrament" including both the visible and the invisible parts.

(3) The triumph of Republicanism and Independency.

(4) The Restoration of Monarchy and the Church.

James I. had inherited the absolute system of government of the Tudor sovereigns, and maintained the prerogative of the Crown against a growing determination to obtain constitutional guarantees for popular rights. In religion, the power of the Calvinist party, which had steadily increased through the reign of Elizabeth, in the early part of James's reign monopolised the dignities of the Church, and repressed divergent opinions with a severe hand. But in the latter part of his reign its influence was waning: high-Church doctrines were spreading; the king had favoured the new school, and conferred a bishopric on Laud, who was its most prominent leader. The Puritans were greatly incensed, and were prepared to make great efforts to regain their ascendancy. It was the concurrence of these powerful motives in religion and politics which made the opposition to the Government so formidable.

1625.—The accession of Charles I. It was the misfortune of a king of considerable learning and political ability, of respectable private character and of excellent intentions, to fall upon such a crisis in affairs. At first he tried to rule as his father had done, using Parliament as one of the engines of government, but maintaining the royal prerogative. Finding successive Parliaments refusing to play this *rôle*, and bent upon imposing limits on the royal authority, the king at length resolved to rule without Parliament, and to raise money by arbitrary taxation veiled under legal forms. Laud, raised (1628) to the primacy, and the Earl of Strafford were his principal advisers in the affairs of Church and State. After eleven years of this experiment, he found it no longer practicable. What brought matters to a crisis was the outbreak of rebellion in Scotland. James I. had restored Episcopacy in Scotland, 1617. Charles in 1637 endeavoured to complete the recovery of the Scottish Church from Presbyterianism and Calvinism by introducing a liturgy and set of canons. This Restoration of the ancient constitution of the Church was perhaps acceptable to the more educated classes, but the popular opposition broke out into rebellion; the people bound themselves by a covenant to resist prelacy; the General Assembly met, abolished bishops and the High Commission Court; a provisional government seized the fortresses and prepared for war. Charles, needing supplies, was obliged to summon a Parliament; but when it showed itself resolute in discussing grievances before supply dissolved it. A Scots army 25,000 strong, intended to back the petition for a redress of their grievances, crossed the Tweed, defeated forces sent against them, and seized Newcastle. Charles summoned a Council of Peers at York, and consented to adopt constitutional principles. He made a treaty with the Scots, and summoned a fifth Parliament, with the intention of settling a constitutional compromise.

1640, November 3.—The Long Parliament met. In the first session the king formally abandoned the encroachments he had made on the rights and liberties of the people, and granted further concessions which made those rights and liberties more ample, better defined, and more secure than ever before. "There was not a public or private grievance but what was redressed within the first nine months of the meeting of the Parliament." (Hume.) On November 6th the whole House of Commons formed itself into a Committee of Religion; on the 19th they relegated the business to a sub-committee, who set themselves vigorously to work to purge the Church of "scandalous" and "malignant" ministers. Baxter says that these earlier proceedings (1640—1643) against the clergy drove out half of the clergy, leaving half who could do neither good nor harm. Many of this latter half were driven out for refusing the Covenant, as the various parts of the country

came under the power of Parliament (from 1643—1649). The work was carried out with great injustice and cruelty; about 8000 of the clergy were deprived; many were imprisoned. A zealous member of Parliament proposed that they should be sold as slaves to the plantations. (Details of their persecution are given by Walker, 'Sufferings of the Clergy.') November 25, Strafford was ordered into custody and sent to the Tower. Dec. 18, Laud also was arrested and sent to the Tower.

1641, Jan. 23.—Commissioners were appointed to deface and remove all images and superstitious ornaments in churches; to the fanatics of this period is due the loss of many windows, sculptures, and monuments of antiquity, spared by the reformers of the sixteenth century.

May 10.—The king made the fatal mistake in policy of assenting to a Bill enacting that the Parliament should not be dissolved except by its own consent. May 12.—Strafford was executed. The Courts of Star Chamber * and of High Commission † were abolished. Before adjourning, September 8, a committee of both Houses was appointed to sit during the recess with large powers. The Commons Committee occupied itself with the affairs of the Church, and, under the name of "scandalous ministers," deprived many of the loyal clergy of their benefices.

October 20.—Parliament reassembled. Many members who had hitherto opposed the Court in defence of the liberties of the people against absolutism, now, satisfied with the reforms which had been effected, and the constitutional guarantees which had been obtained, rallied round the king and the Church. But it was at once apparent that a large party were resolved to make Parliament supreme in the State, and to establish the Presbyterian form of government and Calvinistic doctrine in the Church, and that this party was prepared to go the length of civil war to attain its ends. There were also some, at first hardly noticed, who gradually drew together and cohered into a third party, and grew rapidly in influence, whose aim was to establish the Republican form of government in the State and Independency in religion. The Commons drew up a *Remonstrance*, carried only by a majority of eleven, and not sent to the Peers, which was, in fact, an appeal to the people, and was printed and widely circulated. Lord Chancellor Hyde wrote a reply, which was also published, and was the king's appeal to the people. Daily riots between the two parties were the preliminary skirmishes of the coming conflict.

December 30.—The bishops, being prevented by the mobs from attending the House of Lords, issued a protest against anything transacted in their absence. The Commons took advantage of it as a pretext for arresting them and sending them to the Tower.

1642, January 20.—The Parliament demanded the command of the militia, and possession of the chief fortresses, and on the same day directed Portsmouth and Hull to be seized in their interest. February 14.—The bishops were deprived of their seats in the House of Lords. April 15.—The Parliament usurped the powers of government, and proceeded to raise money and troops. August 22.—The king unfurled his standard at Nottingham, and the Civil War began, which extended over the next nine years, included seven great battles and innumerable partisan engagements, and kept the country in confusion and misery. During the winter of 1642-3 the Parliament entered with the

* The Court of Star Chamber is mentioned under Edward III. It was revived and recognised by Henry VII. for the punishment of offences against the State more speedily and secretly than by usual process of law It had been an instrument of arbitrary power under James I. and Charles.

† Queen Elizabeth was empowered by Act of Parliament to entrust the ecclesiastical jurisdiction of the Crown to a Court of High Commission. Whitgift had used its power with vigour against dissentients from the Puritan *regime*. Laud is said to have often used his influence in the Court to modify its penalties. [*See* **Ecclesiastical Courts.**]

Scots into a *Solemn League and Covenant*, which pledged them to mutual defence, and bound all who subscribed it to extirpate popery, prelacy, superstition, heresy, and schism, and to support the Parliament. The Scots were to be paid £100,000, and were to march an army of 40,000 men into England to the aid of "the cause." The king, on the other hand, obtained aid from Ireland. All who refused "to take the covenant" were ejected from any office they might hold, were declared "malignants," and were liable to confiscation of goods.

1643, February 2.—An Act was passed for sequestrating the estates of the bishops and chapters and "scandalous" ministers. June 12.—An *Assembly of Divines*, which included, however, a number of laymen, nominated by the Parliament, was summoned to Westminster to consult and advise on matters of religion; it included a number of members of both Houses of Parliament, and a number of Scottish divines were joined with them. It was a Parliamentary substitute for the Convocation of the Clergy. [*See* **Westminster Assembly of Divines.**] The Independents in the Assembly pleaded for the toleration of their worship; being refused by the majority of the Assembly, they addressed Parliament on the subject.

August 28.—Parliament issued another ordinance against monuments of superstition, in which organs were included; and in October, an ordinance empowered certain members of the Assembly of Divines and certain London ministers to examine candidates, license them to preach, and ordain them to the ministry. This summer the Scots expostulated against the delay in settling the Church government in England. Accordingly the Assembly had leave to draw up a form of ordination, and to debate the settlement of the Church.

1644, September.—An attempt was made to supply ministers by an ordinance arranging for the examination and ordination of candidates by the classical presbyteries within their respective boundaries; and in the following year an ordinance forbade unordained men to preach.

1645.—A Committee of Parliament was appointed to consider an accommodation between the Assembly of Divines and the "Dissenting Brethren." [*See* **Westminster Assembly of Divines.**]

January 10.—Laud, after three years' imprisonment, was proceeded against. The judges unanimously declared that the archbishop was not guilty of treason, and the Lords, in conference with the Commons, declared themselves of the same opinion. New proceedings were taken by a Bill of Attainder. In a House of seven members, the Lords ultimately passed the Bill, and the archbishop was executed. On the day that the Lords passed the Bill of Attainder they also passed the ordinance for the Abolition of the Prayer Book and the observance of the "Directory."

August 24, *St. Bartholomew's Day.* An ordinance came into force abolishing the Book of Common Prayer, and requiring the Directory to be observed in all the churches. The penalty for using the Prayer Book, either in public or in private, was £5 for the first offence, £10 for the next, and a year's imprisonment for the third. The Directory was to be observed under a penalty of forty shillings for each omission; and whosoever spoke against the Directory was to be fined not less than £5, or more than £50.

December 21.—The self-denying ordinance came into force, excluding members of Parliament from the army. In the consequent remodelling of the army Cromwell was made Lieutenant-General; Officers of the Independent party were largely appointed; most of the Presbyterian chaplains of regiments retired; and Republican and Independent opinions began to pervade the army.

1646, October.—Episcopacy was abolished by Parliament, and the lands of the bishops were ordered to be sold.

1647, May 5.—Charles put himself into the hands of the Scottish army,

which sold him to Parliament for £200,000, and retired to Scotland. Attempts to treat between Parliament and the king came to nothing, through the king's refusal to sacrifice the constitution and doctrine of the Church to the demands of the Presbyterian Calvinist party. "No candid reader," says Hallam (ii. p. 255), "can doubt that a serious sense of obligation was predominant in Charles's persevering fidelity to the English Church." The attempt to blast the king's character with a charge of untrustworthiness in these negotiations was a politic device of his enemies; Hume and Hallam both acquit him of the charge.

1648.—The party which combined independency in religion and republicanism in the State had grown powerful in the army. The Parliament grew alarmed, and tried to disband the army; but the principal officers formed themselves into a Council, assured themselves of the adhesion of the regiments, and then seized the king's person, marched on London, forcibly excluded from the House of Commons the members unfriendly to their cause, leaving a House of fifty or sixty only, contemptuously nick-named the Rump Parliament, and seized the Government. The usurped power of Parliament, and the Presbyterian establishment of the Church, virtually came to a sudden and violent end. Collier ('Eccl. Hist.,' II. bk. ix.) thus sums up the situation: "Thus the Presbyterians, having embroiled the kingdoms, kindled and carried on a calamitous war, during which more seats were plundered and burnt, more churches robbed and profaned, more blood spilt within the compass of four years, and, in short, more frightful scenes opened of ravage, of slaughter, and confusion than had been acted in the long contest between the Houses of York and Lancaster: the Presbyterians, I say, after having thrown the country into all this misery and convulsion, met with nothing but infamy and disappointment. For after having wrested the sword out of the king's hands, and brought the rebellion to their wishes; when they thought of nothing less than dividing the prey and raising vast fortunes out of Crown and Church lands, their hopes were suddenly scattered,—they were turned out of their scandalous acquisitions and publicly exposed to contempt and scorn. For now the Independents forced them to retire from Westminster, seized their posts, and made themselves masters upon the matter, both in Church and State." A similar summary of the religious results of the Presbyterian rule may be gathered from the mouth of one of their own divines, Edwards, author of the 'Gangræna,' in a dedication of the book to Parliament. "Things every day grow worse and worse; you can hardly imagine them so bad as they are. No kind of blasphemy, heresy, disorder, and confusion, but 'tis found among us, or coming in upon us. For we, instead of Reformation, are grown from one extreme to another, fallen from Scylla to Charybdis, from popish innovations, superstitions, and prelatical tyranny to damnable heresies, horrid blasphemies, libertinism, and fearful anarchy. Our evils are not removed, but only changed; one disease and devil hath left us, and another as bad has come in its room. Yea, this last extremity into which we have fallen is far more high, violent, and dangerous in many respects. . . . The worst of the prelates, in the midst of many popish Armenian tenets and popish innovations, held many sound doctrines, and had many commendable practices; yea, the very papists hold and keep to many articles of faith and truths of God, have some order amongst them, encourage learning, have certain fixed principles of truth with practices of devotion and good works. But many of the sects and sectaries in our days deny all principle of religion, are enemies to all holy duties, order, learning, overthrowing all; being Vertiginosi Spiritus—whirligig spirits. And the great opinion of an universal toleration leads to the laying all waste, and

dissolution of all religion and good manners. . . . What swarms are there of all sorts of illiterate mechanic preachers, yea, of women and boy preachers? What liberty of preaching, printing of all errors, or for a toleration of all, and against the directory, covenant, monthly fast, Presbyterian Government, and all ordinances of Parliament in reference to religion. These sectaries have been growing upon us ever since the first year of our sitting, and have every year increased upon us more and more."

1649.—The Commons appointed a High Court of Justice to try the king. He refused to plead; was condemned; and, in spite of the remonstrances of the Presbyterian ministers, executed, January 29.

Parliament in February abolished monarchy and the House of Lords, and elected a Council of State; issued a *Declaration touching matters of religion*, to the effect that the National Church Establishment shall be Presbyterian, but that an expedient shall be found out for admitting all such churches as tend to godliness, and that such congregations shall be tolerated and free from disturbance.

Parliament required all men to take an *Engagement* to be true and faithful to the Commonwealth of England as now established, on pain of dismissal from office and outlawry.

Repealed the Acts against Dissenters. This year G. Fox began the sect of Quakers.

1650.—Fairfax refusing to command against the Scots, Cromwell was made Commander-in-chief.

1653.—Cromwell's influence with the army being strengthened by his late victories over the Scots, he (April 20) turned the Rump Parliament by force out of the House. The Assembly of Divines, which had lately dwindled away, fell with the Parliament.

Cromwell formed a Council of State, consisting of himself and eight other officers, with four civilians, and summoned a Parliament of his own nominees. December.—The new "Barebones" Parliament, December 16, offered the Government to Cromwell for life, with the title of Lord Protector, and was dissolved.

1654, March.—A new Parliament passed an Act appointing a Committee of Tryers, to approve public preachers, and examine nominees to benefices and lectureships; also passed a new Act for sequestrating "scandalous" ministers and schoolmasters, and appointed commissioners in each county to search them out.

Cromwell published a declaration by virtue of which those of the loyal clergy who kept private schools, or officiated in noblemen's families, were ordered to be imprisoned.

1660, May 26.—Charles II. restored; the Church restored at the same time. Nine bishops survived, six more were consecrated on the following Advent Sunday; the other sees were quickly filled. Sees were offered to three leading Presbyterians,—Reinolds, Calamy, and Baxter,—and deaneries to Manton, Bales, and Bowles. All refused except Reinolds, who was consecrated Bishop of Norwich. Parliament passed an Act for restoring ejected and sequestrated ministers to their livings. About 800 survived to take advantage of the Act. The occupants of other benefices were allowed to remain till the affairs of the Church should be settled.

A *Conference* was held at the Savoy between bishops and leading Nonconformists for considering proposed alterations in the liturgy. [*See* **Savoy Conference.**]

1661.—With a new Parliament (May) the Convocation of Canterbury was also summoned, drew up a service for adult baptism, and revised the Prayer Book. [*See* **Prayer Book.**]

1662, May 19.—The work of Restoration was formally completed by the passing of the Act of Uniformity. Ministers were required to conform to the Prayer Book on or before St. Bartholomew's day (August 24), or to retire from the usurped benefices. Many

conformed and remained. Calamy says 2000 refused and resigned, but only names 523, and mentions as many more as make a total of about 600. Collier accepts his figure; Baxter says 1800; Blunt ('Dictionary of Sects') argues that it is hardly possible they could have exceeded 867; and Curteis ('Bampton Lectures,' 1871) also concludes the number to have been about 800.

While sympathising with honest sufferers for conscience' sake, it must be borne in mind that these ministers had been allowed more than two years' grace in which if possible to reconcile themselves to the change; and that the Church could not allow men to continue to minister at her altars and preach in her pulpits who repudiated her constitution and doctrine.

1685, Feb. 6.—Accession of James II.

1685.—Revocation of the Edict of Nantes. Many of the Huguenots take refuge in England.

The King dispenses with the Test Act, and officers the army with Papists; he dispenses also with the Act of Uniformity, and allows Papists to hold ecclesiastical benefices.

1688.—The Bishops refuse to order the clergy to read the King's Declaration of liberty of Conscience in the churches, and the seven bishops are committed to the Tower, viz. Sancroft of Canterbury, W. Lloyd of St. Asaph, T. Ken of Bath and Wells, Sir J. Trelawney of Bristol, J. Lake of Chichester, F. Turner of Ely, and T. White of Peterborough.

1689, Feb. 13.—William and Mary are called to the throne, assumed to be vacant by the flight of James II., by the Convention Parliament.

Seven bishops and about 400 other clergymen refuse to take the oath of allegiance to the new sovereigns, and are deprived (Sancroft of Canterbury, T. Ken of Bath and Wells, J. Lake of Chichester, F. Turner of Ely, R. Frampton of Gloucester, W. Lloyd of Norwich, T. White of Peterborough, W. Thomas of Worcester). [*See* **Non-Jurors.**]

The Toleration Act passed [which see].

1690.—The Scottish bishops having scrupled to take the oath of allegiance are expelled, episcopacy abolished by act of the Scottish Parliament, and the Presbyterian form of government established there.

RECLUSE. Among the curious varieties of the ascetic life, one of the most remarkable was that of the solitaries or recluses, who deliberately shut themselves up in a cell, and allowed the door to be walled up, with the intention of never more mixing among men. There were occasional examples, from the days of John the hermit, and Thaysis the female recluse, in the Egyptian desert, downwards, of seclusion within a cell so strait, and under conditions so hard, that it was like a living tomb. Occasionally some great criminal submitted to this living death as the alternative of being handed over to the sentence of the civil law. But usually the seclusion was voluntary; and in time, when the mode of life became systematised and regulated, it was toned down to something more possible to human endurance. The cell of the recluse was a chamber large enough for the comfortable abode of a single inmate, and not destitute of such furnishing as was requisite for comfort. It was a small room with three windows, one towards the choir of the church to which it was attached, through which the recluse might see (and so attend) the daily celebration of the Holy Communion; another, on the opposite side, through which she might receive her food and converse with visitors; this was screened by a black curtain with a cross upon it, and could be closed by a shutter; the third was for light, and was always to be closed with glass or horn. Rooms corresponding with this description are not infrequently found about our old churches. In many cases the *Recluso-rium* was a little house of several rooms, with a garden attached; and the technical "cell," within which the recluse

was immured, probably included everything within the outer walls.

There were a considerable number of these solitary cells within the churchyards of towns. In some cases the recluse was a man, like John the Egyptian hermit; but in the majority of cases it was the female solitaries by whom this severer form of the solitary life was assumed. The solitary was not allowed to undertake the life without the bishop's consent, who required that she should be provided with a suitable place, and a prospect of sufficient maintenance. She was enclosed by the bishop with a solemn service; his seal was placed upon the door of the cell, which might not be opened without his consent; and usually was not opened until the sickness of the inmate required that she should have assistance, or her death had released her soul from its cell. In the middle of the twelfth century, Bishop Poer of Salisbury (it is conjectured) wrote a Rule (the 'Ancren Riewle') for these female recluses, which enters into many interesting details of their mode of life. The subject is treated at some length in 'Scenes and Characters of the Middle Ages': Virtue and Co. [*See* **Hermit**]

RECTOR = ruler. The normal title of the incumbent of a parochial benefice, who possesses all the original rights and endowments of the benefice; *e.g.* the full charge and care of the parish, the whole tithe, and the chancel of the church; as contrasted with a vicar, who is the representative of the rector, and possesses (in theory) only a delegated care of the parish, is not the possessor of the chancel, and has only the small tithe. [*See* **Appropriate Benefice** and **Vicar.**]

It is also the title of the superior of some colleges, hospitals, and other religious communities.

RECUSANT = one who refuses. The Act of Uniformity of Edward VI., renewed in the beginning of Elizabeth's reign, required all persons to repair to their parish churches on Sundays and holy days. During ten or eleven of the earlier years of Elizabeth, those who were disaffected to the Reformation still maintained so much of outward conformity as screened them from the penalties of the statute. The Roman doctors admitted that the Book of Common Prayer contained all the essentials of the Liturgy and Offices of the Church, and there is sufficient evidence that the Pope had held out hopes that he would authorise its use if the Church and nation would acknowledge his primacy and authority. (See 'Pope Pius IV. and the Book of Common Prayer,' by E. C. Harington. London: Rivingtons, 1856.) But the Council of Trent denounced this conformity at almost its last meeting, 1568. In 1570 the Roman court abandoned the hope of reconciling England, and the Bull was issued which professed to excommunicate the Queen, and to dispense her subjects from their obedience; and while this drove many into acceptance of the Reformation, it was the signal for others to make an entire and formal popish schism from the Church. Those who henceforward refused to attend the worship of their parish churches were carefully marked, and known under the name of "Recusants."

The existence of plots to restore popery in England made the recusants liable to suspicion, and excited a certain bitterness of feeling against them for many years. The result was that penal laws were passed against them, and that they actually suffered a considerable amount of persecution during the reign of Elizabeth, which the popular historians have passed over very lightly; but of which some interesting illustrations have recently been published. See 'One Generation of a Norfolk House,' by A. Jessop; and a paper on 'The Elizabethan Martyrs,' in the 'Church Quarterly,' April, 1879, where will be found reference to other authorities. [*See* **Romanists and York, Diocese of**, concluding paragraphs.]

The **REFECTORY** of a monastery

[*see* **Monastery**] was a great dining-hall, with the usual screen at the lower end, a daïs at the upper end, and a pulpit on one side from which a gospel was read during meals. A high table stood on the dais for the abbot, prior, and other great officials; several tables formed of movable boards and trestles stretched down the length of the hall, and the different classes of inmates of the house sat at different tables, *c. g.* the monks at one, the novices at another, the conversi at a third. The monks washed before meals at the lavatory in the cloister, near the entrance to the refectory. Though no flesh, except on high festivals, was eaten, yet the monastic cooks learnt how to make the best of the materials at their disposal; and the meals were served with the attention to order and decorum which was one of the monastic virtues. The prior, or other officer presiding, gave three blows on a bell, or three knocks on the table, as a signal for grace before meat, and again for grace after meat. After dinner in some Orders the monks might adjourn to the calefactory or parlour, or might pace the cloisters, for pleasant recreation and conversation.

REFORMATION, THE. The principal departments of this great movement were:

1. The reform of administrative abuses.
2. The reform of doctrines and practices.
3. The alteration of the relations of the Church of England to the rest of the Churches of the West.
4. The alteration of the constitutional relations of the Church of England to the Crown.

(1) For centuries the need of a reform of the manifold abuses which existed in the Church had been strongly felt; and had led to the holding of the reforming Councils of Pisa (1409), Constance (1414), and Basle (1431). These councils having failed, through the intrigues of the Roman Curia, to effect the desired reforms, the Sovereigns had severally undertaken such reforms as were practicable in their own dominions: the King of France had put forth the "Pragmatic Sanction;" the Emperor had entered into an agreement with the pope in the "Concordat of Vienna"; more recently Cardinal Ximenes had made many reforms in the Church of Spain. Wolsey was desirous of effecting like reforms in England. With this object he obtained from the pope, with the king's consent, a bull authorising him to visit the monasteries, and empowering him to dispense with all the laws of the Church for a year, in order to facilitate the carrying out of the reforms which should be found necessary. He did actually suppress some of the smaller religious houses.

(2) In the reform movement of the fourteenth and fifteenth centuries, all that was aimed at was a correction of abuses, everywhere, but especially in the Roman Curia; and the Councils of Constance and Basle went out of their way to show their orthodoxy by their action against heresy, especially by their condemnation of John Huss and Jerome of Prague. But since then a movement in favour of a doctrinal reform had sprung up. The causes which led to it were the revival of learning, especially of Greek and Hebrew; the study of the Scriptures, and early history of the Church, and the Fathers; the consequent examination of the bases of all Church teaching, and the exercise of an independent judgment upon it. The impulse to this part of the Reformation came to us from abroad. The learning of Erasmus, who spent several years in England, undermined the old doctrine, and the teaching of Luther had a great effect in establishing the new. The teaching of Wiclif in the fourteenth century had less influence upon the doctrinal reformation in England than might have been expected; the Lollard teaching seems to have completely died out from among the people; and the sixteenth century movement, in favour of doctrinal reform, was entirely

independent of it. In this department of the Reformation also Wolsey was in the van of the movement. He was a patron of the new learning, and devoted the property of the religious houses which he suppressed to the founding of a noble college at Oxford and a school at Ipswich, and he treated with great leniency those who were brought before him on the charge of heresy.

(3) The idea of repudiation of the papal authority and declaration of the independence of national Churches was "in the air." The corruptions of the Roman Curia, the large revenues it took out of the kingdoms for no service rendered, the venality and dilatoriness of its judicial proceedings, had raised a strong popular feeling against it; the political action of the pope as a temporal sovereign had excited a hostile feeling on the part of the French and English kings and people; and the possibility of a rupture and secession of France and England from the Papal obedience had been talked about long before, in the case of England, it came to pass. Notably, the Convocation of Canterbury, in 1532, under Archbishop Warham, had petitioned the king to negotiate with the pope for a remission of the large sums which the bishops were required to pay to Rome, and if the pope were unwilling to agree to that, they suggested the severance of the existing dependence upon the pope altogether. No doubt the king's anger at the conduct of the pope in the question of his divorce, was the motive which finally influenced him in taking the important step which other circumstances suggested and made possible.

(4) The king took the opportunity of the general desire for Church reform, and of the severance of the Church of England from the general organisation of the Churches of the West, to effect a great constitutional change in the relations of the Crown to the Church. The Church possessed great wealth, enjoyed great privileges and immunities, and exercised great power in the country; in the struggle between the Church and the Crown in the time of Henry II. and Becket the Church had been victorious; its privileges still formed a constitutional limitation of the power of the Crown, which its wealth and prestige made powerful and effective. The king conceived the design of revolutionising by a *coup d'état* the constitutional relations of the Church to the Crown. The Wars of the Roses had destroyed the power of the old feudal nobility, and left the Crown free from that great limitation of its authority. The Parliament was no longer the powerful and independent body it had been in the reigns of Richard II. and Henry IV., but passed the king's bills, including bills of impeachment against those whom he desired to destroy, with timid alacrity. The destruction of the power of the Church would free the Crown from the only other great constitutional limitation, and the absorption of its wealth would make Henry the most absolute, powerful, and wealthy Sovereign in Christendom.

The doctrinal reformation extended over a considerable time, and divides itself naturally into four periods, sharply defined by their coincidence with the four reigns of Henry VIII., Edward VI., Mary, and Elizabeth, and strongly marked by their different characteristics.

1. In the time of Henry VIII. the motive of the reformers was to return as far as possible to the constitution, doctrine, and discipline of the early Church, as contained in the Scriptures, the first four General Councils, and the ancient Fathers. It was an independent movement on the part of the bishops and theologians of the English Church, though not uninfluenced by the contemporary publications of Erasmus and Luther.

2. Under Edward VI., or rather under the authority of the Puritanical Protector, the English Reformation

fell under the influence of Calvin and Zwingle, and was hastening too far in the direction of the Genevan model. It was this which reconciled many to—

3. the reaction of Mary's reign; and,

4. on the accession of Elizabeth, made many of the bishops and dignified clergy cling to the re-established connection with the rest of Christendom as a safeguard against the recurrence of extreme changes. The popular abhorrence of the tortures and burnings of the Marian persecution, however, facilitated the return to the Reformation; while the wisdom of the Queen and Archbishop Parker established a reasonable compromise between the parties, and delayed the Puritan triumph for another century.

The great defect of the Reformation was, that it destroyed too indiscriminatingly * and reconstructed too little. It swept away all the religious houses instead of re-organising some of them, as the most zealous of the Reformers wished, as institutions of religion, learning, and charity. In suppressing the chantries it destroyed a considerable number of buildings which had been founded and endowed as chapels of ease for populations at a distance from their parish churches. In confiscating the property of the guilds it was in very many cases robbing the Benefit Clubs of the poor. In the visitation of the parish churches the commissioners too often left the worst of the sacred vessels, and of the church furniture generally for the Divine Service, and carried away the best for the king's purse. When it blotted out the Order of Monks, who were the learned leisurely ecclesiastics, and the Order of Friars, who were specially the ministers to the poor, and the chantry and guild priests, and domestic chaplains, who were the additional curates of the period, it made no new provision to supply their place. Even the Order of Secular Clergy, which alone was left to fill the vast void, was enfeebled; the bishops and chapters were relieved of many of their manors, and the parishes had not their great tithes restored to them. All that was done with this immense property, all the attempt to build up new institutions to supply the place of those which had been destroyed, was that six monasteries were turned into cathedrals for as many new dioceses, sparingly endowed with a portion of their ancient revenues. After all the gain was worth the cost. The Reformation left the Church humiliated, impoverished, enfeebled, distracted; but it left it relieved of the incubus of the Papal supremacy, purged of a hundred superstitions, corrected in doctrine, purified in morals. If this liberated and purified Church had been at the same time reorganised and strengthened, England would have been a very different England ever since.

The following are notes of the chief events of the Reformation period:—

1511	Dean Colet's Sermon before Convocation, on the need of Reform.
1516	A revised breviary issued, expurgated from all mention of the Bishop of Rome and of Saints not mentioned in Holy Scripture.
1523	Wolsey, with the king's licence, summons a Legatine Council for the reformation of the Church.
1525	Tyndale's translation of the New Testament published at Cologne. [*See* **Bible**.]
1529	Wolsey's disgrace and death. Sir Thomas More appointed Chancellor. In his speech at the opening of Parliament he mentions the need of ecclesiastical reform.

* Sir R. Atkyns, in his 'Gloucestershi
which existed before the Reforma'
that, including monastic churches
churches, the estimate is perhaps sufficiently accurate.

1531 The clergy, threatened by the king with the penalty of præmunire (outlawry, confiscation, and imprisonment), for having attended Wolsey's Legatine Council of 1523, agree to acknowledge the king as "Supreme Head of the Church of England, so far as is allowed by the law of Christ."

1532 The clergy in Convocation petition the king for an Act of Parliament for the discontinuance of the payment of Annates to the pope, suggesting that if the pope resisted, England should withdraw from the Roman obedience. An Act against Annates (23 Henry VIII. c. 20) was accordingly passed, was held back in prospect of a compromise with the pope, but came into operation by royal proclamation at the end of two years.

A Bill of Complaints presented by the Commons (probably at the instigation of the king), against the abuses of the ecclesiastical courts; the chief complaint being on the making of canons without royal or lay assent. The Convocation's answer to the Bill of Complaints was declared insufficient; and the three propositions known as *the Submission of the Clergy* were assented to by Convocation, viz.—(1) Convocation only to assemble by the king's command; no legislation by the clergy to be valid without the king's assent; (2) A reform of the Canon Law to be undertaken by a royal commission; (3) The ancient laws of the Church, not inconsistent with the laws of God and the king, to stand good, with the king's assent and authority.

1533 An Act passed (24 Henry VIII. c. 12) for the restraint of appeals to Rome, vesting ecclesiastical jurisdiction in the archbishops, bishops, and other ordinaries of the Church of England; [but the subsequent Act of Submission gave a final appeal to the king in Chancery.]

On the death of Warham, Cranmer made archbishop.

March 30, the king's divorce.

The king marries Anne Boleyn.

1534 A declaration of the Convocation of Canterbury, March 31; of York, May 5, "that the Bishop of Rome has no greater jurisdiction conferred on him by God than any other foreign bishop." It was signed by the clergy and by the monks generally.

Act for the Submission of the Clergy (25 Henry VIII. c. 19), embodying the submission already made by Convocation in 1532.

The Act 23 Henry VIII. c. 20, was promulgated, which forbade payment of First Fruits to Rome, and defined the manner in which bishops were in future to be made without confirmation by the pope.

An Act (25 Henry VIII. c. 21), confirmed by another Act in 1536, allowed what had been done by the popes in previous times to stand, for the sake of the interests involved, but enacted that no further Bulls should run in England.

Act 26 Henry VIII. c. 1, gave the king the title of "Supreme Head of the Church of England," which must be interpreted with the limitation contained in the submission of the clergy.

Convocation addressed the king in favour of a new translation of the Bible, and Cranmer put the work into the hands of the bishops.

1535 Coverdale's translation of the Bible printed.

1535-6 An Act of Parliament (27 Henry VIII. c. 28), for the suppression of the smaller religious houses, put all under the value of £200 a-

year into the hands of the king. This involved the suppression of all the friaries.

1536 Cromwell as Vicar-General and Vicegerent (*i. e.* wielding the royal supremacy), orders the Bible to be placed in churches for common use.

Convocation agrees to Ten Articles of Religion. 'The Institution (*i. e.* Instruction) of a Christian Man,' a popular exposition of the Reformation to this date, published.

1537 A final statute (28 Henry VIII. c. 10) was passed against the pope's authority, supplementary to all the former Acts.

Matthew's Bible published.

1539 The reactionary Act of Six Articles passed. 1. Transubstantiation affirmed. 2. Communion in both kinds declared necessary. 3. Priests not to marry. 4. Vows of celibacy to be kept. 5. Private masses approved. 6. Auricular confession necessary.

Cranmer's Bible published.

The pope's Bull of Interdict and Excommunication published.

1540 The second Act of Dissolution of the religious houses (31 Henry VIII. c. 13) gave a "Parliamentary title" to the estates of the greater monasteries which the king had seized during the last two years.

To facilitate the acceptance of this Bill, a previous Bill had been presented and passed (Act 31 Henry VIII. c. 9) empowering the king to create new bishoprics by his letters patent. He talked of founding eighteen new sees; in the end he only founded six.

1542 Convocation ordered the Lessons to be read in English, and appointed a commission for the revision of the Service-books.

1543–4 The Litany revised, translated into English, and ordered to be used in public worship.

1545–6 An Act (37 Henry VIII. c. 4) placed the endowments of the universities, of all colleges of priests, and all the chantries and guilds, at the mercy of the king; commissioners were appointed to visit them, but the king's death, January 28, 1547 (in the 56th year of his age and the 38th of his reign) arrested their action.

1547 Accession of Edward VI.

First Book of Homilies put forth.

An Act (1 Edward VI. c. 12) repealing all Acts which had made anything treason in the late reign which was not before, and the Act of Six Articles, and the authority given to the king's proclamations, and the Acts against Lollards.

An Act (1 Edward VI. c. 1) for Communion in both kinds.

An Act (2 Edward VI. c. 2) that the *congé d'élire* being but a shadow, should cease, and bishops should be named by the king's letters, and thereupon be consecrated. It also enacts that since all spiritual and temporal jurisdiction is derived from the king, summonses and citations in most ecclesiastical causes shall run in the king's name.

1 Edward VI. c. 12 makes it treason to affirm that the king is not Supreme Head on earth of the Church of England.

Cranmer, and probably other bishops, renewed their commissions for the exercise of ordinary jurisdiction, thus re-acknowledging the king as the source of such jurisdiction.

An Act gives the king all the chantries not seized by the late king, in spite of Cranmer's pleading for them to improve the state of the clergy.

All laws and canons against the marriage of the clergy annulled.

1548 Some ancient customs, considered superstitious, put down.
The English form of Communion, drawn up by Cranmer, appended to the Latin Mass, came into use.
Cranmer put forth a Larger Catechism (translated from the Latin of Justus Jonas).
Accession of Edward VI.
1549 The First Reformed Prayer Book (confirmed 2 and 3 Edward VI. c. 1).
An Act (2 and 3 Edward VI. c. 21) repealed laws against the marriage of the clergy, and again (5 and 6 Edward VI. c. 12).
1550 The Reformed Ordinal completed.
1552 The Second Prayer Book issued (5 and 6 Edward VI. c. 1).
The Protector Somerset executed ; Dudley, Duke of Northumberland, takes his place.
Commission for the reformation of the ecclesiastical laws issued.
Convocation sitting more or less continuously with Parliament, the clergy must be taken as a rule to have been accessories in the above legislation.
1553 Seizure of Church plate to the king's use.
Bishops began to be nominated by the king's letters patent during their natural life or good behaviour, to exercise ecclesiastical jurisdiction, and perform all the other parts of the episcopal function that by the word of God were committed to bishops, and this they were to do in the king's name and by his authority. These patents were in effect presentations by the royal patron to bishoprics, with power to eject for ill-behaviour.
Forty-two Articles issued.
Queen Mary succeeds.
Gardner, Lord Chancellor and Minister. Cranmer, Ridley, and Latimer sent to the Tower ; many of the reformers flee.
A packed Parliament repealed the divorce of the Queen's mother ; repealed all the laws made in King Edward's reign relating to religion. The services of the Church were ordered to be those commonly used in the last year of Henry VIII.
The Archbishop of York, Bishops of St. Davids, Chester, and Bristol, deprived for marriage.
Bishops of Lincoln, Gloucester, and Hereford, consecrated under Edward VI.'s letters patent, dismissed for ill-behaviour. Ridley of London, Poynet of Winchester, and Scory of Chichester, removed as intruders to make way for the bishops still living who had been deprived by Edward VI.
Scory, Bishop of Chichester, at first renounced his wife, and did penance, but soon fled over sea. Barlow resigned Bath and Wells. Sixteen new bishops made.
1554 A new Parliament. Convocation also summoned ; deputes a Commission to Oxford to argue with Cranmer, Ridley, and Latimer. Condemns them as heretics.
Marriage of the Queen with Philip of Spain in July.
The bishops visit their dioceses. Some of the clergy deprived for being married.
A third packed Parliament.
Pole enters England as Legate, November 24.
Both Houses of Parliament, by address to the Queen, ask for reconciliation to the see of Rome. Pole gives the whole nation a plenary

absolution. Parliament, by an Act (1 and 2 Philip and Mary, c. 8), repeals all Acts since 20 Henry VIII. against the pope's authority; only the present possessors of Church lands are secured. Pole, a learned, accomplished, and spiritual man, tries to effect a reformation of the clergy; declines to allow Jesuits in England.

1555 Persecution begun: Rogers, Hooper, Ridley, Latimer, and others burnt; in all in this year 67, of whom 4 bishops and 13 priests.

1556 Cranmer burnt, and others this year, to the number of 79. Pole made Archbishop of Canterbury.

1557 Thirty-nine burnt this year, making total in the Queen's reign of 277 burnt, besides those who were punished by imprisonment, confiscation, and fines; among them 5 bishops, 21 clergymen, 8 lay gentlemen, 84 tradesmen, 100 husbandmen, servants, and labourers, 55 women, and 4 children *

Death of the Queen, Nov. 17; Pole died on the following day.

1558 November 17, accession of Queen Elizabeth. The legislation of the reigns of Edward VI. and Mary may be regarded as in a sense parenthetical, and the ecclesiastical policy of Elizabeth as the logical continuation of that of Henry VIII.

Those imprisoned for religion were at once liberated, and the exiles for religion returned, and were regarded with great popular favour.

1 Elizabeth, c. 1, repeals the Repealing Act of Mary, but does not indiscriminately revive the legislation of Edward or of Henry; it carefully selects some of their Acts for revival, and leaves others unrevived; the general effect being to relax the rigid grasp of the Crown upon the Church, and to restore the Church to something of its former liberties.

1 Elizabeth, c. 2, is the Act of Uniformity, which revives the Second Prayer Book of Edward VI. (of 1552), with some small but important alterations in the direction of the First Book of Edward VI., and therefore in the direction of more catholic doctrine.

Of 15 surviving diocesan bishops (4 bishops had died just before Mary's death, and 6 just after), all, except Kitchen of Llandaff, refused the oath of supremacy, and were imprisoned, but soon liberated, except Bonner, White, and Watson. In all 14 bishops, 6 abbots, 12 deans, 12 archdeacons, 15 heads of colleges, 50 prebendaries, and 80 rectors (out of 9400 parishes) refused to accept the new reform, and were deprived.

1559 Visitors were sent throughout the dioceses to carry out the orders of certain Injunctions, which were those of Edward VI.'s reign, with some little alteration and some additions (*e. g.* the supremacy explained to mean that the Crown had sovereignty over all persons, and that no foreign power was to be acknowledged). A Communion table to be set where the altar formerly stood, but on

* The persecutions of Mary's reign were due rather to the stern policy of Queen and Council than to the persecuting spirit of the bishops, in fact, "in the fourteen dioceses then filled, the bishops so used their influence as altogether to prevent bloodshed in nine, and to reduce it within limits in the remaining five."—(Sir J Mackintosh) The bishops were more than once rebuked by the Government for not proceeding with greater severity. The cruelty even of Bonner has been exaggerated by party writers, instead of seeking for cases of heresy he confined himself to the administration of the law against heretics within his own diocese; some who were sent to him from other dioceses he refused to have anything to do with. Dr. Maitland agrees with Hume in stating the number of legal murders committed in Mary's reign to be 277. Burnet reckons 284.

sacramental days to be brought to the most convenient place in the chancel. The sacramental bread to be round, but thicker than the old "wafers," and with no figure on it.

5 Elizabeth, c. 23, provides for giving the aid of the temporal power in execution of the Church's sentence of excommunication, which involved imprisonment for not more than six months. The re-organisation of Church discipline was a marked characteristic of the policy of this reign.

December 17, Parker was consecrated [*see* **Nag's Heads Fable**], then the deprived bishops were restored, and the vacant sees filled up.

1562 Convocation drew up the Thirty-nine Articles of Religion, which were published in the following year, and required to be accepted by the clergy, on pain of deprivation.

1567 Many Walloons, fleeing from the persecution of the Duke of Alva, are allowed to establish themselves as Dutch congregations in eight towns in England.

1568 A Revised Version of the Bible, commonly called Parker's Bible, published. Brown established a separate congregation on Independent principles.

1569 The "Rising in the North," an armed revolt against the Reformation.

1570 The pope excommunicates Elizabeth. Some separate from the Church, and make a Papist schism.

1571 The Second Book of Homilies put forth.

1572 The first Presbytery set up at Wandsworth by Cartwright and others. It was the beginning of a movement which attained its climax at the Great Rebellion.

The massacre of St. Bartholomew.

1588 The Spanish Armada defeated. *Afflavit Deus et dissipantur.*

REGIUM DONUM. In 1723 the Government thought it right to make some acknowledgment of the loyalty of the Dissenting bodies, and of their services to the peaceful government of the country, and to encourage that loyalty in the future, by making an annual grant of money, out of the taxation of the country, to Dissenting ministers of the three principal sects —the Presbyterians, Independents, and Baptists—in England and Ireland. It commenced in 1723, and was discontinued in 1840. The following three items taken at random will give an idea of the amounts thus granted: in 1825, £13, 894; in 1835, £25,400; in 1840, £33,661.

RELIGIOUS CENSUS. When the Census of 1851 was made, some statistics were obtained of the number of "places of worship," and of those attending them on a particular Sunday; and from these statistics certain conclusions were drawn as to the number of the "places of worship," and the number of the adherents of the different "denominations."

The accuracy of these statistics was challenged, and especially the conclusions drawn from them as to the numbers of Church people and Dissenters were disputed. As to the number of "places of worship," it appeared that on the dissenting side every room of whatever kind used for occasional religious meetings was reckoned as a "place of worship," and it also appeared that many which had ceased to be "places of worship" were still retained on the list. It also appeared that the number of persons attending places of worship on the given Sunday had been obtained by counting the number of attendances; and since many Church people attend Church only once on a Sunday, while many Dissenters attend chapel three times, the result was misleading.

When the time approached for the next Census of 1861, an attempt was made to obtain a proper religious census, but this was so vehemently opposed by the Dissenters that the Government of the day—Lord Palmerston was Prime Minister—abandoned the design. Lord Palmerston, in a speech on the subject, said that "nothing could be more fallacious than the mode adopted in 1847 . . . no inference of value could be drawn from such information." All succeeding attempts to obtain a religious census have been successfully opposed, and statisticians have been driven to estimate the numbers of people belonging to the various denominations by such official facts as were to be obtained. Thus in 1870, the year before School Boards, the children in church schools were 72·6 per cent. In 1878, of the number of marriages, 72·6 per cent. were in church. In 1875, of the number of seamen and marines, 75·5 were churchmen. In the same year, of the number of inmates of workhouses, 79 per cent. were church people. Of Englishmen in the army (excluding Scotch and Irish), about 88 per cent. are churchmen. The general conclusion arrived at is, that about 75 per cent. of the population seek the ministrations of religion at the hands of the Church. (See 'A Census of Religious Denominations,' by J. G. Hubbard, M.P. London: 1882.) [*See* **Dissenters, the number of.**]

REREDOS, an ornamental erection of stone, wood, hangings, or otherwise, behind the altar, intended chiefly to give dignity to the altar.

RESERVATION. The reservation of some of the consecrated bread and wine, after a celebration of the Eucharist, with which to communicate the absent or sick, was a primitive custom. Justin Martyr, about 150 A.D., says, "the deacons give to each of those who are present a portion of the Eucharistic bread and wine and water; and carry them to those who are absent" ('First Apology,' § 67). In the Middle Ages a portion of the consecrated bread was reserved and kept in a pyx, to communicate the sick and dying; it was carried to the sick person by the priest in his robes, accompanied by the parish clerk ringing a little hand-bell; and all people who met him knelt in honour of the sacredness of the burden which he carried. The reception of the doctrine of Transubstantiation led to the reservation of a Host, and its being placed upon the altar, in order to maintain a Presence of Christ continually there. Then followed the practice of exhibiting the reserved Host to the congregation in a monstrance as an object of worship; and of the solemn benediction of the congregation, by making the sign of the cross over them with the monstrance.

There is a desire on the part of some persons to revive the primitive practice of reservation, in order that the clergy might, on a Sunday, go round to the sick and infirm, *i. e.* to such as earnestly desire it, and include them in the Communion of the rest of the congregation. Some of the clergy had indeed revived this practice. In February, 1885, the Upper House of the Canterbury Convocation took the subject into consideration; and resolved that, "the practice of reservation is contrary to the wise and carefully revised Order of the Church of England." [*See* **Pyx.**]

REVEREND, worthy of respect or veneration. A complimentary title given to the clergy. Priests and deacons are styled Reverend; deans, Very Reverend; the bishops, Right Reverend; archbishops, Most Reverend.

REVOLUTION, THE. The cause of the Revolution of 1688, which drove the Stuarts from the throne, and introduced the Hanoverian dynasty, was not merely the arbitrariness of the measures of James II., but that those measures were intended to replace the Church of England under the Roman obedience. This he endeavoured to effect by making an unconstitutional use of the dispensing power and the Royal Supremacy, to dispense with the laws against Papists, and to present Papists to the bishoprics

and other dignities in the patronage of the Crown. The refusal of the Seven Bishops to order the reading of the second Declaration of Indulgence, their committal to the Tower and their acquittal, the applause of the army encamped at Hounslow on receiving news of the acquittal, and the rejoicing of the people, showed that his policy, however unscrupulous and violent, had no chance of success against such a universal resistance. When William was placed on the throne the Church was threatened with more probable danger in the opposite direction. William was bred a Presbyterian, and was from conviction a Latitudinarian. His religious policy comprehended three objects: 1. The abolition of the exclusive claim of the National Church to the adherence of the whole people, and the concession of a legal status to Dissent. 2. A modification of the doctrine and discipline of the Church so as to include Nonconformists. 3. The abolition of religious tests as a condition of holding civil offices. Hitherto not only the Church, but the Presbyterians also when in power, had held that the Church of the nation ought to be one, that schism was a sin, and that the open setting up of schismatical worship ought not to be permitted by the Christian State; and statesmen had held that religious divisions, being more bitter, do more to injure the harmony, unity, and power of a nation than any others. But the idea of obtaining harmony in the body politic by the toleration of religious differences had been gradually coming in. Charles I. had endeavoured, for the sake of his Queen and her friends, to obtain toleration for the Papists; Charles II. had endeavoured to obtain toleration for the Papists, towards whom he leaned, by including the Nonconformists with them in two declarations of Indulgence; and James II., for the sake of his co-religionists, had desired to proclaim a universal toleration. William succeeded in obtaining a Toleration Act (1689) which allowed Dissenting teachers, who had taken the oath of allegiance and subscribed the Thirty-six doctrinal Articles of the Church of England, to conduct public worship for their adherents without interference and penalties, and protected their worship from molestation. No others except these "Orthodox Dissenters" were included in the toleration.

When William at length, on the petition of Parliament, summoned Convocation, a bitter contest began between the two parties, and was carried on also publicly in print. A Comprehension Bill was introduced into Parliament at the same time; it proposed to dispense ministers from signing the Thirty-nine Articles, to recognise Presbyterian ordination, to make certain ceremonies optional, as the use of the surplice, the cross in baptism, sponsors, and kneeling at Holy Communion; and it proposed to petition the Crown for a revision of the Liturgy and Canons, and the reform of the Ecclesiastical Courts. These proposals of the Court party excited great and almost universal alarm among Church people, especially among the clergy, of whom (Macaulay estimates) nine-tenths were opposed to the Puritan and Latitudinarian views. The public alarm was intensified by the fact that in Scotland the mob had been allowed to "rabble" the episcopal clergy without interference on the part of the authorities, Episcopacy had been abolished by the Scottish Parliament, and the Presbyterian system had been re-established, with the King's consent. So general and so vehement was the opposition in the Church of England to this revolution in her constitution and doctrine that the Comprehension Bill was allowed to drop. It was evident that there would be nothing gained by conciliating Presbyterians at the cost of alienating Anglicans.

One important ecclesiastical result of the Revolution was the ejection of the non-jurors. Many of the clergy scrupled to take the oath of allegiance demanded by the new Sovereigns, while James

still claimed the allegiance they had already sworn to him. In consequence, the Primate, and five other bishops, and about four hundred and sixty of the clergy, were (Feb. 1, 1690) ejected from their sees and livings. They were the most distinguished of the primitive and catholic element, and their ejection was a great loss to the Church. [*See* **Non-Jurors.**]

RICHARD ROLLE, of Hampole, hermit; died 1349. Several of the biographies given in this work have been selected as types, illustrative of classes of persons, and modes of life, in the Church of England; the life of St. Richard will serve as a type of the character and mode of life of a mediæval hermit. Students of ecclesiastical antiquities know that he wrote many books in Latin and English, composed an English version of the Psalms, that his writings were very popular, and that he was regarded as a saint; but nothing was known of his history, till the Rev. G. G. Perry found a copy of the 'Officium et Legenda de Vita Ricardi Rolle' in the Library of Lincoln cathedral, and the Early English Text Society published it in 1866. The following sketch is taken from this work. St. Richard was born in the village of Thornton in Yorkshire; at a suitable age he was sent to school by the care of his parents, and afterwards was sent by Richard Neville, Archdeacon of Durham, to Oxford, where he gave himself especially to theological study. At the age of nineteen, considering the uncertainty of life and the awfulness of judgment, especially to those who waste life in pleasure, or spend it in acquiring wealth, he left Oxford and returned to his father's house. One day he asked of his sister two of her gowns and a hooded cloak of his father's. Out of these he fashioned for himself an imitation of a hermit's costume, and next day he went off into a neighbouring wood, bent upon living a hermit's life. Soon after, on the vigil of the Assumption of the Blessed Virgin, he went to a certain church, and knelt down to pray in the place which the wife of a certain worthy knight, John de Dalton, was accustomed to occupy. When the lady came to church, her servants would have turned out the intruder, but she would not permit it. When vespers were over, and he rose from his knees, the sons of Sir John, who were students at Oxford, recognised him as the son of William Rolle, whom they had known at Oxford. Next day Richard again went to the same church, and, without any bidding, put on a surplice and sang Matins and the office of the Mass with the rest. And when the gospel was to be read at Mass, he sought the blessing of the priest, and then entered the pulpit and preached a sermon to the people, of such wonderful edification that many were touched to compunction even to tears, and all said they had never heard before a sermon of such power and efficiency. After Mass, Sir John Dalton invited him to dinner. When he entered into the manor he took his place in a ruined building and would not enter the hall, according to the evangelical precept, "When thou art bidden to a wedding, sit down in the lowest room; and when he that hath bidden thee shall see it, he will say, Friend, go up higher," which was fulfilled to him, for the knight made him sit at table with his own sons. But he kept such silence at table that he did not speak one word; and when he had eaten sufficiently he rose before they took away the table and would have departed; but the knight told him this was contrary to custom, and made him sit down again. After dinner the knight had some private conversation with him, and being satisfied that he was not a madman, but really seemed to have the vocation of a hermit's life, he clothed him at his own cost in a hermit's habit, and retained him a long time in his own house, giving him a solitary chamber (*locum mansionis solitariæ*), which is elsewhere described as a cell, at a distance from

the house, and providing him with all necessaries. Our hermit then gave himself up to ascetic discipline and a contemplative life. He wrote books, he counselled those who came to him; he did both at the same time; for one afternoon the lady of the house coming to him with many other persons, and finding him writing very rapidly, begged him to stop writing and speak some words of edification to them; and he began at once, and continued to address them for two hours, with admirable exhortations to cultivate virtue and to put away worldly vanities, and to increase the love of their hearts for God; but at the same time he went on writing as fast as before. He used to be so absorbed in prayer that his friends took off his torn cloak, and when it had been mended, put it on him again without his knowing it. Soon we hear of his having temptations like those which assailed St. Anthony, St. Jerome, St. Guthlac, St. Dunstan, and a score of other saints, the devil tempting him in the form of a beautiful woman.

At length Lady Dalton died, and (whether as a direct result of this is not stated) the hermit left his cell and began to move from place to place, for which his historian says we are not to blame him as if he had been one of those good-for-nothing hermits who wandered about seeking alms from the people; St. Richard did it that he might edify the people by his preaching. Then comes a glimpse of that strangest feature of the religious life of the Middle Ages, the life of the female recluse, who was not permitted by her vow to wander about, but always lived shut up in her cell. St. Richard, out of the abundance of his charity, was always solicitous to help recluses and those who needed spiritual consolation, and those who were vexed by evil spirits either in body or mind. Coming into the neighbourhood of Anderby in Richmondshire, it happened that the Lady Margaret, the recluse there, had been seized on the very day of the *Cœna Domini* (Thursday in Holy Week) with a grievous attack of infirmity, so that for thirteen days she had been unable to speak. A certain good man of the place, hearing that St. Richard was staying at a place twelve miles distant, rode over and fetched him. He found the recluse dumb, and racked with sharp pains. When he had sat at the window * of her house, and they had eaten together, the recluse fell asleep, and her head rested on the window at which St. Richard sat, and reclined a little on St. Richard; but when she had slept a little she started up in a violent convulsion as if she would have torn the window asunder, and suddenly recovering speech began to praise God, in which St. Richard joined her.

He wrote many works of ascetic and mystical divinity which were highly esteemed; the work which is best known to us is 'The Prick of Conscience;' the Early English Text Society has published some other short treatises; and these works are enough to show that he was learned in the devotional literature of his time, wrote in a terse and striking style, and was not undeserving of his reputation.

At length he settled down at the village of Hampole, Yorkshire, where was a Cistercian nunnery of fifteen nuns: here he died (1349), and was buried in the church of the nunnery; and since the relics of so holy a man were soon believed to work miracles, his tomb became an object of pilgrimage; copies of his works were preserved by the nuns; and so great was his reputation with the people that the writers of English religious treatises sometimes feigned that they were

* A recluse's cell had three windows, one looking towards the altar of the church or chapel, beside which her cell was situated; another looking out into the country with a curtain and shutter, through which she could converse with those who came to her; and a third looking into the adjoining chamber, in which her attendant probably lived, and in which she not infrequently received visitors; this latter is clearly the window alluded to in the text.

written by St. Richard, or their treatises were innocently mistaken for his work, and so he sometimes had to bear the blame of the Lollard tracts which were sown among the people.

RIDLEY, Nicholas, Bishop of London, martyr, burned October 15, 1555; was born of good family at Wymondswike, Northumberland; educated at the Grammar School, Newcastle, and at Pembroke Hall, Cambridge, of which he was elected a Fellow, 1524; subsequently he studied in Paris and Louvain, returning to Cambridge in 1529. In 1537 his reputation for learning led Archbishop Cranmer to invite him into his household as one of his chaplains, and to his learning Cranmer admitted that he was largely indebted for the formation of his own mind in the principles of the Reformation. April 1538, Cranmer gave him the Rectory of Herne, Kent, and 1540 a Prebend in Canterbury cathedral; and about the same time the Fellows of Pembroke elected him Master; 1545, Cranmer gave him a stall in Westminster. On the accession of Edward VI., Ridley preached before the king, and displayed his learning and ability in a refutation of the errors of popery; a few months afterwards (September 25, 1547) he was consecrated Bishop of Rochester; and on the deprivation of Bonner, 1549, was translated to London. Ridley joined heartily in the project for placing Lady Jane Grey upon the throne, and on the accession of Mary was consequently at once committed to the Tower. After eight months' imprisonment there, he was transferred to Oxford, and there, on the 1st October, 1555, condemned to the stake for heresy. Great endeavours were used to induce him to recant, but without any success. His execution, together with that of Latimer, took place on the 16th. On the previous evening, when his relations took leave of him, one of them offered to sit up with him through the night, but he would not permit it, saying he meant to go to bed, and, by God's will, sleep as quietly that night as he ever had done in his life. When brought to the place of execution, he ran to meet Latimer, who came up at the same time, and with a cheerful countenance embraced him, exclaiming, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them." Then walking to the stake he knelt down and kissed it, and prayed earnestly, and so gave himself up to his death. Ridley was the greatest man among the Reformers; the man of greatest learning and ability, and the greatest weight of character; he filled his office with great dignity; and was a pattern of piety, temperance, and regularity of life. Notwithstanding his reputation for learning he has left nothing under his name but some occasional treatises of no great importance; his real literary remains are contained in the Forty-two Articles and in the First Prayer Book of Edward VI, to which his learning and judgment largely contributed.

RING of plain gold used in marriage, of which the Service says, that this ring given and received is "a token and pledge of the vow and covenant" made between the parties. It is placed upon the book of the officiating clergyman, and in the old Service there was a short prayer of blessing said over it, and then it was returned to the man to place it on the woman's finger. Various symbolisms have been ascribed to it, *e. g.* the precious metal of which it is made is a pledge of the donation of the husband's property to the wife: "with this ring I thee wed, with all my worldly goods I thee endow:" the shape of it is a symbol of eternity, to signify the indissolubility of the marriage—"till death us do part." The ring, with the pastoral staff, were the formal insignia with which a bishop was invested on his admittance to the temporalities of his see. He was supposed to be married to his Church, as Christ is married to His Spouse, the Church, and he wore the ring in token of it. It was usually worked into a seal-ring, vesica shaped, with some

device alluding to his see engraved upon it, and it served him as a signet-ring.

RIPON, DIOCESE OF. Ripon was for a while the see of a bishop in Saxon times, Archbishop Theodore having made it the see of one of the portions into which he divided the vast diocese of Northumbria, and Eadhed was its first bishop, A.D. 679. But it soon lost its honour, and was merged in the diocese of York.

The first Report of the Ecclesiastical Commission in 1836 recommended the formation of two new dioceses in the Province of York, viz. of Ripon and Manchester. The ancient territorial division of the West Riding formed the first new diocese; the grand old minster church of Ripon afforded a suitable cathedral church, and the clerical staff of the minster supplied a dean and canons. The diocese was constituted by Act 6 and 7 William IV. c. 79. C. T. Longley was the first bishop, translated to York, and afterwards to Canterbury; after him came R. Bickersteth; and after him the present bishop, W. Boyd Carpenter. The large increase of Church machinery and the success of Church work in the diocese are sufficient justification of the policy of the extension of the episcopate.

The diocese consists of the greater part of the West Riding, and part of the North Riding of Yorkshire, and part of Lancaster. It has 2 archdeaconries, Craven and Richmond; 24 rural deaneries; 591 benefices.

RITES AND CEREMONIES. Sir R. Phillimore ('Eccl. Law,' p. 900) comes to the conclusion, which he formally enunciated as Dean of Arches, that there is a legal distinction between a rite and a ceremony: the former consisting in services expressed in words, the latter in gestures, or acts preceding, accompanying, or following the utterance of these words, and including the use of lights, incense, and vestments.

RITUAL, means the outward order and ceremonial of Divine Service; thus taking off the hat on entering church, standing to sing and kneeling to pray, the wearing of a surplice by the clergy and choristers, and a black gown by the verger, are parts of ritual. Our ritual is either prescribed by the canons, rubrics, &c., as kneeling at the confession, bowing at the name of Jesus, &c., or it is customary, as turning to the East at the creed, singing "Glory be to thee, O Lord," before the reading of the Gospel, &c. The revived earnestness in our Church Services in the last thirty years, and especially the revival of the idea of worship in our Services, has naturally led to a revived attention to the external accompaniments of the Services: in other words, to a revival of ritual.

The term Ritualism is popularly applied to what is considered to be an excess of ritual, or to the attaching of undue importance to these matters of order and ceremonial. The standard by which excess of ritual is to be measured is the written rules and directions of canons and rubrics, and the customary ritual—not of an age of neglect of the solemnities of Divine Worship, but of the times when the spirit of our reformed worship was most thoroughly felt and exhibited. It is difficult to suggest a standard by which to estimate the degree of importance which ought to be attached to matters of order and ceremonial in the Divine Worship; everything connected with it is entitled to thoughtful arrangement and reverent performance. Some minds naturally attach more and some less importance to such external acts; and it is hazardous for one to judge another in such matters. [*See* **Ritualism, Ritual Judgments.**]

RITUALISM. The revival study of Catholic antiquity in the present generation [*see* **High Church** and **Tractarian**] has led not only to a wide knowledge and acceptance of the doctrines of the primitive Church, as formulated in the earlier phase of the Reformation; but also to as wide a knowledge of the primitive formularies and ritual of Divine worship; and to a desire to

revive them according to the standard elaborated in the later years of Henry VIII., and adopted by the Church at the beginning of the reign of Edward VI. A little research was enough—and a great deal of research was bestowed upon the subject*—to prove that the earlier school of reformers, before the influence of the Calvinian school was felt upon the course of our English Reformation, while sweeping away a multitude of superstitious ceremonies, and superabundant forms, had retained much of the dignity and something of the symbolism of the ancient Church; that when some of these had been sacrificed to the prejudices of opponents, yet a good deal of dignity and solemnity had been retained in the externals of the celebration of the Divine worship by the canons of 1603; and it seemed to many that not only on sound religious principles was it desirable to surround public worship with externals of greater beauty and dignity, but that the revived taste of the nation in all the fine arts desiderated the more extended enlistment of the arts in the service of religion.

Accordingly a school sprang up which cultivated church architecture, revived the manufacture of painted glass, introduced choral services into the larger churches, and made other great and generally accepted improvements in everything connected with the church, its furniture, and its services.

But some were not satisfied to rest there. It seemed to them that there were certain practices of undoubted primitive authority which it was desirable to re-introduce: such as wafer-bread, and the mixed chalice, at the celebration of Holy Communion. And it seemed to them that the ornaments-rubric at the beginning of the Prayer Book legalised the revival of the alb, tunicle, and chasuble of the officiating ministers, the symbolical altar-lights, and some other ornaments of the church and of the minister, which were without question legalised in the Reformed Church by the Uniformity Act of Edward VI.

Some who thought thus, acted upon their opinion, and introduced several or all of these things and practices, notably at St. Paul's, Knightsbridge, and at St. Barnabas, Pimlico, which churches were for some years the patterns of this ritualism of the First Prayer Book of Edward VI. The opponents of this startling departure from the customs of a hundred and fifty years, proceeded to try the legality of the step in a series of contests in the Ecclesiastical Courts, the result of which will be found under the head **Ritual Judgments.**

A further development of ritual was made by a group of younger clergymen, on the principle that Catholic ritual is the rightful heritage of the English Church, as against the principle that an individual church has power to decree rights and ceremonies. The late Mr. Purchas put forth a *Directorium Anglicanum*, in which he laid down such portions of "Catholic ritual" as commended themselves to the judgment and taste of himself and his friends; and this may perhaps be taken to be the standard of the Advanced Ritualism. A new series of trials before the Ecclesiastical Courts was instituted to test the legality of these new developments, with results recorded under the above-named article.

The Ritual Commission, issued in 1867, to deal with these vexed questions by suggesting new legislation upon them, found the subject so complicated and difficult, and perhaps found the subject so unripe yet for legislation, that it left the matter exactly as it found it.

When the revival of the present century shall have run its course, and it is seen to what point it has brought the general educated mind of the Church, then perhaps it will be time enough to begin to make such modifications as seem desirable (if any) in our existing formularies and rubrics, to adapt them to give expression to the general desire of that educated mind, with so much

* See the 'Hierurgia Anglicana.'

of play between extreme limits, as may be necessary to allow for special cases, and to avoid the oppression of a too rigid uniformity.

RITUAL JUDGMENTS, THE. After an interval of some centuries, the revival in this generation of things which though obsolete were held by those who revived them to be legal, has given rise to litigation, and to a series of new judgments declaring what ornaments of the Church and its ministers, and what modes of performing the Divine service, are and are not legal in the Church of England. These judgments are of so much present importance that a sketch of them and their results seems to be necessary.

The first set of cases were those of Westerton *v.* Liddell, called the Knightsbridge church cases, and related to the ornaments and decorations of the church. The cases of Martin *v.* Mackonochie—the St. Alban's, Holborn, cases, and those of Flamank *v.* Simpson, Sumner *v.* Wix, and Elphinstone or Hibbert *v.* Purchas, comprise the latest and fullest exposition of the law with respect not only to the ornaments and decoration of the Church, and the ornaments of the minister, but also to the mode of performing the Divine Service as regulated by the Statutes of Uniformity, the Canons, and the general law of the Church.

The points which were raised and decided in the cases of Mr. Mackonochie and Mr. Simpson were as to the elevation of the Blessed Sacrament, including kneeling during the prayer of consecration. On the first of these points the Dean of Arches said the **elevation** of the Blessed Sacrament was not incorporated formally into the law of the Western Church before the beginning of the thirteenth century. The account given by Cardinal Bona is clear and precise: "The Latins as soon as the consecration is concluded, the Greeks a little before the Communion, as is manifest from the liturgies of James, Basil, and Chrysostom, elevate the Body of the Lord and the chalice in order that they may be adored by the people; and this, the Greek writers assert, was accustomed to be done from ancient times. He then cites a number of authorities in support of this position, and mentions the introduction of the custom of ringing a bell at the time of the elevation, at first, as it should appear, in order to excite the devotions of the faithful, and not for the purpose of the worship of the Host; but in process of time the elevation was made that the people might adore the Host. Archbishop Peckham (1278—1292) appears to have first introduced this custom into England. In the First Prayer Book of Edward VI. a rubric at the end of the prayer of consecration says these words are to be said, turning still to the altar, without any elevation or showing the Sacrament to the people. The twenty-eighth article also, by implication, forbids this "lifting up." Therefore the Dean of Arches ruled that: "Looking to the spirit as well as the letter of our present Prayer Book, as well as to the article (twenty-eighth of the thirty-nine articles), and to the documents which illustrate the early period of the Reformation, it appears to me clear that those who guided the Church of England through the process of restoration to primitive antiquity were of opinion that the elevation was so connected with the repudiated doctrine of Transubstantiation, as distinguished from the Real Presence, that it ought not to be suffered to remain. . . In my judgment, that kind of elevation was unlawful, and I must admonish Mr. Mackonochie not to recur to it."

As to the second point, **kneeling during the prayer of consecration**, the Dean of Arches ruled—"It is true that the rubric does not give precise directions that the celebrant himself should kneel at the times when it appears Mr. Mackonochie does kneel; but I am very far from saying that it is not legally competent to him, as well as to the other priests and to the congregation, to adopt this attitude of devotion. It

cannot be contended that at some time or other he must not kneel during the celebration, although no directions as to his kneeling at all are given by the rubric. Moreover, in my opinion, if Mr. Mackonochie has committed any error in this respect, it is one which should not form the subject of a criminal prosecution, but belongs to the category of those cases which should be referred to the bishop, in order that he may exercise thereon his discretion, according to the rubric to which I have already referred."

But on this point the decision of the Dean of Arches was overruled by the Privy Council, who said: "Their lordships entertain no doubt on the construction of this rubric ('When the priest standing before the table hath so ordered the bread and wine that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of consecration'); that the priest is intended to keep in one position during the prayer, and not to change from standing to kneeling, and *vice versâ*, and it appears to them equally certain that the priest is intended to stand, and not to kneel. They think that the words 'standing before the table' apply to the whole sentence, and they think this is made more apparent by the consideration that acts are to be done by the priest before the people as the prayer proceeds (such as taking the paten and chalice into his hands, breaking the bread, and laying his hands on the various vessels), which could only be done in the attitude of standing." . . . "In the rubric, as to the reception of the sacramental bread and wine, the words 'all meekly kneeling' apply, as their lordships think, to the celebrant as well as to other clerks and to the people. . . .

"Their lordships think, as they read the rubric, that directions as to the celebrant kneeling at a particular time of the celebration, viz. when he himself receives the Sacrament, are given; and that at the time when it appears that the respondent kneels, viz. during the prayer of consecration, the directions in the rubric are precise that he should stand, and not kneel."

The learned judge further observes that if Mr. Mackonochie has committed any error in this respect, it is one which should not form the subject of a criminal prosecution, but belongs to the category of cases which should be referred to the bishop. This category the learned judge had previously defined to be—"Things neither ordered nor prohibited expressly or by implication, but the doing, or use, of which must be governed by the loving discretion of some person in authority." And as to cases in this category, the learned judge considered that according to the Preface to the Prayer Book, "the parties that doubt or diversely take any thing, should always resort to the bishop of the diocese." "Their lordships do not think it necessary to consider minutely the cases to which, or the manner in which, this direction in the Preface to the Prayer Book is applicable, inasmuch as in their opinion, the charge against the respondent with which they are now dealing, involves what is expressly ordered and prohibited by the rubric, and is therefore a matter in which the bishop could have no jurisdiction to modify or dispense with the rubrical provisions." "On the whole, their lordships are of opinion that the charge against the respondent of kneeling during the prayer of consecration has been sustained, and that he should be admonished, not only not to recur to the elevation of the paten and cup, but also to abstain for the future from kneeling or prostrating himself before the consecrated elements during the prayer of consecration."

On the question of **incense**, the Dean of Arches held that—"It is not subsidiary to the celebration of the Holy Communion, and it is not to be found in the rubrics of our present Prayer Book, which describe with considerable minuteness every outward act which is to be done at that time.

"To bring in incense at the beginning or during the celebration, and remove it at the close of the celebration of the Eucharist, appears to me a distinct ceremony, additional, and not even indirectly incident to the ceremonies ordered by the Book of Common Prayer.

"Although, therefore, it be an ancient, innocent, and pleasing custom, I am constrained to pronounce that the use of it by Mr. Maconochie, in the manner specified in both charges, is illegal, and must be discontinued."

In the subsequent case of Sumner *v.* Wix, the Dean of Arches said: "With respect to the use of incense, the principal defence is that it was employed during an interval between two services, and neither belonged to nor was subsidiary to either. I cannot take this view of the state of facts which was proved in evidence. I think the fair result of that evidence is, that incense was used in the interval between two services which would otherwise have immediately succeeded each other; almost the same congregation was present at both services and in the interval between them. It is true that after the incense had been removed a bell was rung to signify that the second service was about to begin; but looking at all the circumstances, I think it would be unreasonable and unjudicial not to conclude that the burning of the incense was intended to be subsidiary and preparatory to the celebration of the Holy Communion." This use of incense was therefore pronounced to be illegal.

As to the charge of **mixing water with the wine**, the Dean of Arches having adverted to the fact that the Passover cup of wine in which the Sacrament was instituted was mixed with water; to the express statement of Justin Martyr that it was the custom of the Church to use mixed wine and water, and to the same universal practice of the mediæval Church, said: "In our own Church the custom prevailed before the Reformation; and in the first order of the Communion which preceded the First Prayer Book, the rubric directed that 'the priest should bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine with some water put into it;' and the rubric directs that 'the minister shall take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion,'... 'and putting the *wine* into the chalice or else in some fair and convenient cup prepared for that use (if the chalice will not serve), putting thereunto a *little pure and clean water*, and setting both the bread and wine upon the altar.' It is clear, therefore, that under the word '*wine*' might be comprehended the wine and water; and in a subsequent rubric at the end of the service, the direction is that the pastors and curates shall find at their cost and charges, 'sufficient bread and wine for the Holy Communion.'

"In all subsequent Prayer Books the mention of water is omitted; perhaps from the omission in the Second Prayer Book no argument unfavourable to the use of water could be fairly drawn, as no manual acts of consecration are prescribed in that book. But in the present Prayer Book the manual acts are advisedly specified with great distinctness and particularity; exact directions are given when the priest shall take into his hands the bread and the wine, when he shall place them on the table, and how he shall administer them; and I must bear in mind that the compilers of the present Prayer Book had before them the First Prayer Book of Edward VI., and carefully considered the rubrics which it contained; and in my opinion the legal consequences of this omission, both of the water and of the act of mixing it with the wine, must be considered as a prohibition of the ceremony or manual act of mixing the water with the wine during the celebration of the Eucharist. ... The mingling a little pure water with the wine is an innocent and primitive custom, and one which has been sanctioned by eminent authorities of the Church, and I do not

say that it is illegal to administer to the communicants wine in which a little water has been previously mixed; my decision upon this point is that the mixing may not take place during the service, because such mixing would be a ceremony designedly omitted in, and therefore prohibited by, the rubrics of the present Prayer Book."

In the subsequent case of Elphinstone, or Hibbert *v.* Purchas, the lawfulness of administering wine mixed with water, though not mixed at the time of celebration, or as part of the ceremony, was raised. The Dean of Arches pronounced in favour of the lawfulness of the practice. The Privy Council, however, on appeal, reversed this part of the judgment, and declared the practice unlawful.

On the question of having **lighted candles on the Holy Table,** it was alleged that the candles were not upon the Communion table, but upon a narrow movable ledge of wood resting on the said table. The Dean of Arches said: "There is another consideration peculiar to this subject, and which must in some degree distinguish the treatment of that ornament from that which the others have received, viz. the important consideration whether the use of lights has not been ordered by competent authority, and whether that order must not, upon legal principles of construction, be deemed a part of the present law of the Church.

"The rubric directs that 'such ornaments of the Church and of the ministers thereof, shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second year of King Edward VI.' The Judicial Committee of the Privy Council have instructed me as to the legal meaning of the word 'ornament' in this rubric. . . . 'In 1547 [the first year of Ed. VI.] the Royal Injunctions, the subject of so much discussion during the course of the argument, were issued:' . . . one of these is as follows: 'That suche Images as thei knowe in any of their cures to bee, or have been, so abused with pilgrimage or offerynges, of any thyng made thereunto, or shal bee herafter censed unto, thei.(and none other private persons) shall for the avoyding of that moste detestable offense of idolotrie, furthewith take downe or cause to be taken downe, and destroye the same, and shall suffer, from hensefurthe, no torches, nor candelles, tapers, or images of waxe, to be sette afore any image or picture, but onely twoo lights upon the high aulter, before the sacrament, whiche for the synificacion, that Christ is the very true light of the worlde, thei shall suffer to remain still; admonishyng their parishioners that images serve for no other purpose but to bee a remembrance, whereby man maie bee admonished of the holy lives and conversacion of them that the said images doo represent; which images, if thei doo abuse for any other intent thei commit idolotrie in the same, to greate daunger of their soules.'

"A variety of questions arise upon the subject of these Injunctions; but they may be all, I think, comprehended under the following heads:—

"1. Were these Injunctions lawfully issued under statutable authority?

"2. If so were they subsequently abrogated by statutable authority?

". . . Inasmuch, therefore, as I think that the Injunctions which order these two lights, were issued under statutable authority, and have not been directly repealed by the like authority; inasmuch as they are not emblematical of any rite or ceremony rejected by our Church at the time of the Reformation; inasmuch as they are primitive and Catholic in their origin, evangelical in their proper symbolism, purged from all superstition and novelty by the very terms of the Injunction which ordered their retention in the Church, I am of opinion that it is lawful to place two lighted candles on the holy table during the time of Holy Communion, 'for the signification that Christ is the very true light of the world.'"

On appeal to the Privy Council, however, *their lordships said: "It would*

deserve consideration how far under any circumstance this Injunction could now be held operative, having regard to the words upon the high altar, before the Sacrament; and to the distinction pointed out by this committee in Westerton *v.* Liddell and Parker *v.* Leach, between the sacrificial altar and the Communion table. But without dwelling on this, and without stopping at this place to inquire into the nature of the authority under which the Injunctions of 1547 were issued, their lordships are clearly of opinion that the Injunction in question, so far as it could be taken to authorise the use of lights as a ceremony or ceremonial act, was abrogated or repealed by the Act 1 Eliz. c. 2, particularly by section 27, and by the present Prayer Book and Act of Uniformity, and that the use of lighted candles, viewed as a ceremony or ceremonial act, can derive no warrant from that Injunction. On the whole they come to this conclusion, that 'Their lordships will advise Her Majesty the charge as to lights also has been sustained, and the respondent should be admonished for the future to abstain from the use of these articles.'"

The prohibition of lighted candles on a shelf above the holy table was subsequently repeated in the case of Sumner *v.* Wix, and in the Purchas case.

On the use of **wafer bread** (unleavened bread made in the shape of small round cakes) the Dean of Arches quoted the earlier authorities. The Ante-Reformation custom was continued by the First Prayer Book of Edward VI. "For avoiding of all matter and occasion of dissension, it is meet that the bread prepared for the Communion be made, through all this realm, after one sort or fashion, that is to say, unleavened and round, as it was afore, but without all manner of print (it used to have a cross or other sacred figure stamped upon it), and something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided in two pieces at least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Lord Jesus Christ."

The Second Prayer Book of Edward VI. ordered that ordinary bread should be used.

One of the Injunctions of Queen Elizabeth (A.D. 1559) says, where also it was in the time of King Edward VI. used to have the sacramental bread of common fine bread, it is ordered for the more reverence to be given to the holy mysteries, being the Sacrament of the Body and Blood of our Saviour Jesus Christ, that the same sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion, round, though somewhat bigger in compass and thickness, as the usual bread and wafer heretofore named singing-cakes which served for the use of the private mass.

According to Bishop Cosin, this liberty of using wafer bread was continued in divers churches of the kingdom—and in Westminster for one—till the seventeenth of King Charles, *i. e.* A.D. 1643. The Dean, therefore, gave his decision that "no offence against ecclesiastical law has been proved to have been committed by Mr. Purchas in this matter."

The Privy Council, however, overruled the decision: the First Book of Edward VI., they said, "has in view uniformity of practice, and not the choice of two practices; 'the bread is to be made through all this realm after the same sort and fashion.' The Second Book of Edward VI. is not so positive in form, for the words 'it shall suffice' are used; but it produced uniformity and not diversity, for the Injunction of 1539 says, 'it was in the time of King Edward VI. used to have the sacramental bread of common fine bread.' This general use the Injunction proposed to change; but again the order is universal, and binds the very minutest details; the bread is to be

plain, without figure, fashioned round, but somewhat bigger in compass and thickness than the cakes used in private masses: there is no trace of an intention to leave men free to follow the fashion of the Eastern or of the Western Church. So there are three distinct orders: first, for wafer bread, unleavened as before, but larger, and without print; then for common bread usual at the table; then for a new kind of bread thicker than the wafer and without symbolical figure; and the first and last are in their form universal and absolute; and the second also had brought about a general usage, and not a diversity. There was no doubt a great division of opinion upon this question; and this makes it all the more remarkable, that none of the three orders takes the natural course of leaving the matter free. Each seems to have aimed at uniformity, but each in a different practice.

"But it has been argued that the phrase 'it shall suffice' implies a permission; that the words may mean 'it shall be sufficient, but another usage is allowed, and might even be better.' On the other hand, it has been argued that in other places in the liturgy 'it shall suffice' must be construed into a positive direction; that if 'it shall suffice' to pour water on a sickly child, this ought to restrain a clergyman from immersing a child known to be sickly; that even the weaker form 'it may suffice' in the rubric as to children and infants brought to be baptised, conveys to the minister a distinct direction what he is to do, and leaves no alternative course apparent; that 'it shall suffice that the Litany be once read' for both deacons and priests is meant to be and is received as a positive order; and that in such cases 'it shall suffice' means it shall be sufficient for the completeness of a Sacrament, or for the observance by the minister of the rubric. Their lordships are disposed to construe this phrase in each case according to the context. Here the expression is 'to do away all occasion of dissension and superstition . . . . it shall suffice.' If these words left the whole matter open, and only provided that the usual bread should be sufficient where it happened to be used, it is difficult to see how either dissension or superstition would be taken away; not dissension, for there would be a licence which had not existed since the Reformation; not superstition, for the old wafer bread with its 'print,' its 'figures,' which the First Book of Edward and the Injunction desired might be excluded, might now be used if this rubric were the only restraint. Their lordships are therefore inclined to think on this ground alone that the rubric contains a positive direction to employ at the Holy Communion the usual bread.

"It is at least worthy of notice that when Cosin and others at the last revision desired to insert the words making the wafer also lawful, these words were rejected.

"But their lordships attach greater weight to the exposition of this rubric furnished by the history of the question. From a large collection of visitation articles, from the time of Charles II., it is clear that the best and finest wheat bread was to be provided for the Holy Communion, and no other kind of bread. They believe that from that time till about 1840 the practice of using the usual bread was universal. The words of the twentieth canon, to which the visitation articles refer, point the same way: the churchwardens are bound to supply 'wheaten bread,' and this alone is mentioned. If wafer bread is equally permitted, or the special cakes of Edward VI.'s First Book and of the Injunctions, it is hard to see why the parish is to supply 'wheaten bread,' in cases where wafers are to be supplied by the minister, or from some other source. And if wafers were to be in use, a general Injunction to all churchwardens to supply wheaten bread would be quite inapplicable to

all churches where there should be another usage. Upon the whole, their lordships think that the law of the Church has directed the use of pure wheat bread, and they must so advise Her Majesty."

ROCHESTER, DIOCESE OF. The history of this diocese has some features peculiar to itself. In the early period of the Saxon Church, down to the time when Theodore introduced the policy of a subdivision of dioceses, each kingdom had its one bishop, with the single exception of the kingdom of Kent. Here Augustine, seven years after his first arrival in the kingdom (604 A.D.), founded * a second see at Rochester for the western part of the kingdom. It is very possible that there existed a sub-kingdom in this part of Kent, which acknowledged the supremacy of Ethelbert, and that the new diocese was conterminous with this civil division. The see was in a special manner dependent upon that of Canterbury; the archbishop nominated to it; the Bishop of Rochester was in a special sense the suffragan of Canterbury; the bishop did homage to the archbishop for the temporalities, and its bishop was (and is) the official cross-bearer of the archbishop. Until modern times it was the smallest and poorest of the English sees.

The cathedral church was built at Rochester, at the place where the Watling Street crossed the Medway, and was dedicated in the name of St. Andrew, the patron saint of the convent on the Cœlian Hill, from which Augustine and his companions had been sent forth to become the evangelisers of Kent.

The first bishop of Rochester was Justus, one of the second company whom Gregory sent from Rome to England. After twenty years' rule of this little diocese he was translated (624) to Canterbury. He was succeeded here by Romanus, another of the Augustine company, but being drowned in crossing the channel on his way to Rome, he was succeeded by Paulinus, who had quitted Northumbria, on the death of Edwin, in 633 [*see* **York, Diocese of**], and ruled here for the last eleven years of his life. Ithamar, who succeeded him, was the first native bishop of the English Church. Paulinus and Ithamar were for six centuries reckoned as saints, and as the chief patrons of the Church of Rochester. Of the subsequent bishops down to the Norman Conquest little is recorded beyond their names. Siward, who was bishop at the time of the Conquest, was not displaced, but after his death (1076) the see was filled by Gundulf (1076—1107), a monk of Bec, the great architect of his time, a man of energy and influence, who introduced new life into his diocese. He replaced the secular canons by sixty Benedictine monks; he rebuilt the cathedral, and placed the remains of Paulinus in a silver shrine at the east end; he built himself a castle beside it (which was replaced at a somewhat later date by the present noble structure); he recovered some alienated manors of the see. He was succeeded by Ralph d'Escures (1108—1114); and he by Ernulf, who had been a monk of Bec, and had filled the offices of Prior of Christ Church, Canterbury, and Abbot of Peterborough, before he was consecrated to Rochester. He seems to have completed Gundulf's new cathedral, and may be suspected of having rebuilt his castle. On the death of Bishop Anselm in 1148, the Archbishop Theobald divested himself of the right hitherto exercised by his predecessors of nominating to the see of Rochester, and placed the election hereafter in the hands of the cathedral body. Walter de Merton was bishop here (1274—1278). He had been the Chancellor of Henry III. and Edward I., and on his removal from office in 1274 was made bishop of this see. He is best known to us as the munificent founder of Merton College, Oxford, the first of the series of independent colleges which, in imitation of this, were successively founded at the two National Univer-

* At the same time he founded a see at London for the East Saxons.

sities. There was no other very distinguished bishop down to the Reformation. John Fisher (1504—1535) was bishop at that crisis. He had been chaplain to Margaret, Countess of Richmond, the mother of Henry VII., and it was on his suggestion that she founded the two colleges of St. John's and Christ's, at Cambridge, and founded the Lady Margaret Professorships of Divinity in both Universities. His learning, piety, and gentleness of disposition made him generally respected, but opposing the Reformation, he was attainted of high treason and committed to the Tower. While there the Pope created him a Cardinal, and Fisher expressed his intention to accept the dignity, which still further irritated the king. On refusing to recognise the Royal supremacy, which had been declared while he was in the Tower, he was found guilty of treason, executed on Tower Hill, and his head set up on London Bridge; one of the most unpopular of the many tyrannical acts which reflected disgrace and discredit upon the great national and ecclesiastical movement of the time. John Warner (1638—1666) was ejected by the Long Parliament, and lived to return to his see at the Restoration. He founded the college for the widows of the clergy, at Bromley, which still remains. Thomas Sprat (1684—1713) earned for himself an evil repute for his compliance in the unlawful ecclesiastical measures of James II., followed by an equal readiness to court the favour of William and Mary. "He is said to have been the first to check the custom of 'humming,' with which popular preachers were encouraged by their audiences." Atterbury (1713—1718) was the most distinguished of the modern bishops of this see: a sketch of his life will be found under his name.

In the re-arrangement of dioceses, effected on the recommendation of the Ecclesiastical Commissioners, the diocese of London was relieved by the transfer from it to Rochester of the counties of Essex and Herts. But the inconvenience of an arrangement which gave Essex and Herts a centre of diocesan life on the south of the Thames, and which placed the palace of the Bishop of Rochester on the north of that broad river, soon became apparent, and by another rectification of boundaries in 1874 Essex and Herts were created into a new diocese, with St. Alban's for its see, while the diocese of Winchester was relieved by the annexation to Rochester of the Archdeaconry of Southwark.

The diocese now consists of north Surrey and Sussex. Population, 1,594,402. It has three archdeaconries, Rochester, Southwark, and Kingston-on-Thames; 19 rural deaneries; 298 benefices.

ROGATION DAYS (Prayer-days, from Latin *Rogo*, to ask). About the year 468 the city of Vienne in Gaul was afflicted with a succession of calamities—fires, earthquakes, frightful noises. Mamertius, the bishop of the city, instituted processions of clergy and people, walking through the streets singing psalms and prayers, and concluding at one of the churches, for the three days preceding Ascension Day, in order to pray for deliverance from these calamities, and from others which these seemed to portend. Other cities adopted the custom. It gradually became general in Gaul. The Council of Orleans (510) ordered its universal adoption. The custom spread to the British Church, so intimately connected with that of Gaul; and continued to a recent period. The beating of the bounds of our parishes at this season is a meagre remnant of what must have been, and still might be, a very grand and striking act of popular recognition of Almighty God.

The settling the bounds of parishes depends upon ancient and immemorial custom. "For they have not been limited by any Act of Parliament, nor set forth by special Commissioners; but have been established as the circumstances of times and places and persons

did happen to make them" (Sir R. P., p. 1867). They were usually conterminous with the township, afterwards with the manor, which accounts for some parishes having separate portions in the midst of another parish, because the lord of the manor, who made a distinct parish of his own demesnes, happened to be the proprietor of these outlying lands. Hence it was desirable that the boundaries of the several parishes should be kept in mind, and this it has been customary for many centuries to do by means of an annual perambulation of the boundaries by the minister and other parishioners. A constitution of Archbishop Winchelsea shows us that banners, provided at the cost of the parishioners, were carried in the rogations (Sir R. P., p. 1868.)

The Injunctions of Queen Elizabeth required that for the retaining of the perambulation of the circuits of parishes, the people should once in the year, at the time accustomed, with the curate and the substantial men of the parish, walk about the parishes as they were accustomed, and at their return to the church make their common prayers. And the curate, in their said common perambulations, was at certain convenient places to admonish the people to give thanks to God (on the beholding of his benefits), and for the increase and abundance of his fruits upon the face of the earth; with the saying of Psalm ciii. (? civ.), at which time also the said minister was required to inculcate these or such like sentences.—"Cursed be he which translateth the bounds and dolles of his neighbour," or such other prayers as should be lawfully appointed.

ROMANISTS, or PAPISTS. Many of the clergy and laity were ill-pleased with the settlement of religion at the beginning of Elizabeth's reign; but there was no immediate schism. Of the malcontents, some died, some went abroad, some became gradually reconciled to the new state of things. Of the Marian bishops, only eight survived till 1560; they made no attempt to perpetuate a succession, and the last survivor of them died in 1584.

It was not till the eleventh year of her reign (1570) that the Pope, abandoning all hope of retaining England under his obedience, pronounced Elizabeth excommunicated and deposed, and empowered the King of Spain to execute his decree of deposition. This had the effect of rallying a host of waverers to the new order, and creating a general feeling of patriotism throughout the country. On the other hand, it had the effect of bringing the zealots of the Papal party to a formal breach with the Church, and their formation into a dissenting sect. These dissenters had no semblance of claim to be regarded as a continuation of the old national Church. They had no succession of the old line of bishops and priests. They did not continue under the old Canon Law of the English Church, but were ruled arbitrarily from Rome. They did not continue to use the old service books of the English Church, but had the Roman books imposed upon them. Several English refugees established colleges in various foreign places, to train up English youths for the priesthood, with a view to their ministering to the Papal Recusants, *i. e.* those who refused to attend their parish churches. Notably Allen, an English clergyman, raised by Rome to the cardinalate, established a college at St. Omers (moved for a time to Douai, and back to St. Omers), which was the principal seat of this Propaganda. The ministrations of these sectaries in England seem to have been known to and winked at by the Government. It was not until the Jesuits sent some of their order here, Parsons, Campion, and others, who began to enter into political intrigues and plots against the Crown, that the Government began to take severe measures against them. In 1577 the first execution of a Roman priest took place, on a charge of treason; and about 120 suffered death on the same

charge during the remainder of the Queen's reign. [*See* **Recusants.**]

Some kind of ecclesiastical organisation was given to the sect by the appointment from Rome, in 1602, of an archpriest, empowered to exercise a rule over their clergy. After twenty-one years the Roman see gave them an episcopal head, with the title of Bishop of Chalcedon, who was consecrated in Paris and sent to England in 1623; and on his death a second bishop was appointed. The depression of the party, and the bitter hostility against them during the Commonwealth period, seem to have prevented further appointments.

The accession of James II. to the throne gave new hopes to the Roman see, and a large accession of importance to the Papist party in England. A vicar-apostolic was appointed; and shortly after the kingdom was divided into four districts, each under a vicar-apostolic; and this continued to be the organisation of the sect until the middle of the present century.

In the height of its success under the strong measures of James II., Father Petre, the Vicar-Provincial of the Jesuits in England, was a member of the Privy Council; the Premier himself, the Earl of Sunderland, was a Romanist, and two or three others besides Father Petre were members of the Cabinet Council, which only numbered eight in all. Fourteen Benedictine monks were installed in St. James's Chapel; the Savoy sheltered a Jesuit establishment; a body of Franciscans had a house in Lincoln's Inn, and there was a body of Carmelites in the City; the Dean of Christ Church and the Master of University College, Oxford, had set up the Mass in their colleges; four vicars-apostolic, appointed by the Pope, were paid £1000 a year each out of the Exchequer, to rule the Roman clergy in England; the acceptance by the Church and nation of the King's unconstitutional "Declaration of Liberty of Conscience" would have removed all the disabilities under which the Romanists lay; and would have made a free course for the King's policy of using his power and patronage to put Romanists into the dignities of the Church, the offices of the Government, the judgeships, and the command of the army and navy.

The nation at length rose in arms against the King's unconstitutional attempts to force it back into the Roman obedience; and the Revolution swept away both the King and the dynasty. Parliament took precautions, in the Act of Settlement, against the recurrence of the danger, by requiring that the Sovereign should always be in the communion of the Church of England. The penal laws against the Romanists were revived, and the sect sank back into its former condition. A few families of the nobility and gentry, with their adherents, formed its scanty but very respectable body. Their patriotism was undoubted; and their religion, of a Gallican character, which had no virulence toward the Church of England, excited a feeling of interest rather than of dislike towards them as chivalrous adherents of a fallen cause.

In the end of the last, and in the course of the present, century, large numbers of Irish Romanists settled in some of the great towns of England, especially in London, Liverpool, and Glasgow; but the number of English Romanists had not increased. It was the revival of the High Church party in the second quarter of this century, the rapid spread of its views, and the secession of several eminent clergymen, and of a little crowd of less important persons, from the Church, which led the advisers of Rome to hope that the time had come when England might be won back again to the Roman obedience. The Roman claim was set forth in the most striking way by the creation of a Papal episcopate with English titles, all over the country, with a Cardinal Archbishop of Westminster at its head [*see* **Papal**

Aggression]; and the greatest endeavours were made to win converts. Money was found for the erection of beautiful churches, and the maintenance of attractive services. Convents of men and women were dotted over the country; charitable institutions presented the religion in its most persuasive character; social influences were brought to bear upon individuals; in short, all that statesmanlike plan, skilful intrigue, Jesuitical astuteness, and money, all that Christian earnestness, and zeal, and self-devotion, ably directed, could do, was done, to spread the Roman schism, in the hope of gaining a preponderance of influence and political power, and so ultimately of winning back England to the obedience of Rome.

The result has been disappointment. It soon appeared that High Churchmanship was not an easy introduction to Romanism, but, on the contrary, its most formidable opponent. The Roman priests and sisters have won a number of influential converts from the higher classes, and a certain number out of the mass of the poorer classes, who, having no religion, were sure to be attracted by all that is really good and attractive which the Roman sect has to offer them. But the total number of adherents gained by all these extraordinary efforts is comparatively small, and is not increasing.

Meantime the character of the sect has deteriorated. The old respectable Gallicanism has been replaced by an exaggerated Ultramontanism; and the new dogmas of the Immaculate Conception and the Papal Infallibility have placed two new barriers in the way of the acceptance of modern Romanism by intelligent and educated men.

ROMANO-BRITISH CHURCH. The victorious expeditions of Julius Cæsar into Britain, B.C. 55 and 54, made the island known to the Roman world, and opened up a commercial intercourse with it; but it was the Generals of Claudius, A.D. 43, who finally conquered the southern portion of the island, and made it a province of the Roman Empire. It is of course very possible that Christians may have visited Britain at an early period, but there is not a particle of evidence to prove that they did so. There is absolutely no authority whatever for the idea that the Apostle St. Paul ever personally visited these islands. The earliest authority for the Glastonbury tradition is William of Malmesbury, who is of post-Norman date; and though Glastonbury is an ancient British foundation, and perhaps one of the earliest Christian settlements in the island, yet the story of its foundation is purely mythical. A third legend, that we owe our Christianity to Lucius, King of the Britons, who in the second century sent an embassy to Elentherus, Bishop of Rome, asking for Christian teachers, rests on a note inserted in the catalogue of Roman Pontiffs in the year 530, which briefly says, under the name of Eleutherius (177—190), "in his time, Lucius, King of Britain, was converted." There may possibly have been some local chief of that name who had the title of king of a British tribe; but in the second century the whole of England was under the Empire.

The high probability is that the Church of Christ was not extended into Britain until about the middle of the third century, and that it passed over from Gaul. It is known that a few scattered churches were planted in Gaul from 150 to 170, of which Lyons was the chief and the most northern; and that a new impulse of missionary zeal about 250 A.D. spread the gospel throughout the north of Gaul; and it is conjectured that it was at this time that the unspent force of this spirit of missionary enterprise crossed the channel and planted the Church in Britain. The first fact in the history of the Church of Eng'and is that at the Council of the Western Church, which Constantine summoned at Arles, in the

south of Gaul, in A.D. 314, there were present three British bishops attended by a priest and a deacon, viz. Eborius, Bishop of York, Restitutus, Bishop of London, and Adelfius, Bishop of "Colonia Londinensium," which has been variously conjectured to be Colchester, Lincoln, and Caerleon-on-Usk. If Adelfius were Bishop of Caerlon, then the three bishops would be the bishops of the capital cities of the three provinces into which Roman Britain was then divided. From this fact we draw the conclusion that at this period Christian Churches had been founded in the cities of the British province; that they had diocesan bishops, priests, and deacons; and that they were in full communion with the rest of Christendom. And we conjecture that a Church thus spread over the land from York to London, and from London to Caerleon, must have been the work of years; if we say of fifty or sixty years, that will bring us to the period of the planting of the Churches of northern Gaul, and the supposed extension of the Church to Britain about the middle of the third century above suggested.

Bede's story of the martyrdom of St. Alban outside the city of Verulamium in the first year of the Diocletian persecution, A.D. 303, may be accepted as authentic in its main features, and helps to fill in the dry historical outline.

Resuming the historical notices, there were British bishops at the Council of Sardica, A.D. 347, and at that of Ariminum A.D. 360. The emperor had ordered the expenses of the bishops attending this latter Council to be paid out of the imperial purse, but it was deemed unbecoming to accept this bounty on the part of the Aquitainians, Gauls, and Britons, who paid their own expenses: "Three only of those from Britain, on account of poverty, made use of the public gift, rejecting the contributions offered by the other bishops, because they considered it more proper to burden the treasury than individuals."

In the latter part of the fourth century the writings of Chrysostom, Sozomen, and Jerome, indicate that there was a Church in Britain, having churches, altars, scriptures, and holding intercourse both with Rome and Palestine.

At the beginning of the fifth century the Churches of Britain were troubled with the Pelagian heresy, which had either spread so widely, or was so influentially supported, that the orthodox party sought help from the Gallican Church (in 429 A.D.) to combat the heresy. That Church held a Synod which deputed two of its greatest men, Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, to go to Britain to confirm the faith. At a Synod held at Verulamium their arguments and authority seem to have silenced the heretical party for a time; but seventeen years afterwards (446) Germanus and Severus, afterwards Bishop of Treves (Lupus having died in the mean time), paid a second visit to Britain on a similar errand.

Geoffrey of Monmouth tells us of three archbishops presiding over the three provinces into which the southern part of the island was divided, and twenty-eight bishops in the principal cities, and would lead us to suppose that Christianity had at length become the religion of the people of the province of Britain generally, and that the old heathenism lingered only in the remote corners of the land.* The legendary details with which Geoffrey of Monmouth has filled his pages give a fabulous air to all that he writes; but Mr. Haddan says, "the general tenor of Geoffrey of Monmouth's history (obvious fable apart) is in accordance with probability, so far as regards the fortunes and acts of the British Church; its details are wholly untrustworthy."

Some particulars of the British Church are as follows: "The mode of computing Easter was the cycle called

* According to Bede, 'Eccl. Hist.' ii. 2, Augustine found seven British bishops, a large body of monks at Bangor, and many learned men.

by the name of Sulpicius Severus, a disciple of St. Martin of Tours (though really of earlier date), which had been adopted by the Western Churches, and which continued to be used by the British Church after the continental Churches had adopted the more correct cycle of Victorius Aquitanus. The ecclesiastical tonsure was neither of the Greek nor the Roman fashion, but peculiar to the British and Celtic Churches: it shaved the fore part of the head, and left the hair long behind. The absence of an archiepiscopate; the consecration of bishops by a single bishop; peculiar rites in the ordination of priests and deacons different from those of other Churches; a peculiarity in the mode of administering baptism (it consisted probably of single instead of trine immersion); a custom in the consecration of churches and monasteries, of giving the dedication not to some departed saint but to the living founder. There are indications that the liturgy of the British Church, though of the same family as that of the Gallican and Spanish Churches, had its distinctive peculiarities; and that the British Church had a Latin Version of the Bible peculiar to itself founded upon the old Latin, and different from the Vulgate." We do not perhaps need these evidences that the British Church was independent of Rome; there is no shadow of pretence for assuming any such dependence. The true historical value and interest of these facts is that they show an unexpected vigour of initiation in the British Church, and probably indicate a greater isolation from the Churches of the continent than we should have anticipated.

'British Church Councils and Eccl. Documents,' Haddan and Stubbs; 'Remains of A. W. Haddan,' by Bishop Forbes, 1876; 'Early English Church History,' by Professor Bright, 1878; 'The Ancient British Church,' by J. Pryce, 1878.

ROMAN BRITISH PERIOD.

B.C.	55, 54	Cæsar's expeditions to Britain.
CENTURY.		
A.D. 1.	43	Conquest of South Britain by Claudius.
II.		
III.	211	Emperor Severus died at York.
	250	Probable foundation of Church in South Britain by mission from Gaul.
IV.	303	Martyrdom of St. Alban.
	306	Emperor Constantius died at York, and Constantine was elected there as Emperor.
	314	Three British bishops, a priest and a deacon at the Council of Arles.
	347	British bishops at Council of Sardica.
	360	,, ,, ,, of Ariminum.
	397	Ninian founds Candida Casa.
V.	410	The British Province abandoned by Honorius.
	429	Synod at Verulam, Germanus and Lupus present, on the Pelagian heresy.
	432	St. Patrick in Ireland.
	446	Beginning of the Saxon Conquests.
	447	Germanus and Severus in Britain, about the Pelagian heresy.

ROOD (Anglo-Saxon *Rod* = Cross), the name given to the group formed by a crucifix with the two attendant figures of the Blessed Virgin Mary and St. John standing one on each side of it. In the fifteenth century it became usual to place a rood, in figures sculptured "in the round," upon the top of the screen which divided the chancel from the nave. At Monk Sherbourne, Hants, are some remains of the traceried bracket upon which they stood.

ROOD LOFT. A screen usually divided the chancel of a church from the nave. [*See* **Screen, Chancel.**] In some churches this screen was canted over the nave, and afforded space for a narrow gallery along the top, to which access was given by a winding stair in the body of the wall, on one side (usually the north side) of the chancel



Rood Screen, York Minster.

arch. From this gallery, or loft, the gospel was sometimes read in the Communion Service; here sometimes (as in the gallery at the end of a domestic hall) were placed the minstrels or musicians who accompanied the Service; and in later times the organ which superseded them. It was called the rood loft because a rood was usually placed upon it, from the fourteenth century downwards. [*See* **Rood.**]

ROOD SCREEN, a name given to the screen between the chancel and the nave of a church, because a rood was usually placed upon its top. [*See* **Screen, Chancel,** and **Rood.**]

ROSARY, a chaplet of beads, consisting usually of five decades (tens) of small beads, divided by four larger beads, with a cross, and sometimes a medal and other religious trinkets, attached to the knot. It was a help to pious people to keep account of the aves and paternosters which they said; the small beads representing aves and the large ones paternosters; the devotee saying an ave let a bead fall from his fingers; and so on till he came to a large bead, which told him that he had said ten aves, and that he was now to say a paternoster; and so on till he had completed his rosary. St. Dominic is usually called the inventor of the rosary; in truth rosaries had long been in use, and are still in use in the East, to answer the same purpose as the abacus still used in our Infant Schools, viz. to help people to perform arithmetical computations in the ordinary transactions of buying and selling. It had been adapted to the purpose of keeping account of prayers long before the time of Dominic, but he probably brought this form of devotion into general popularity, and introduced the more complex use of it, and the various meanings to be attached to it, and various prayers to be used with it, which may be found described in the ordinary devotional books which teach its use. The beads of a rosary were of various material, from natural berries and carved wood up to silver and gold, and even pearls and gems; the trinkets attached to it might include saintly relics.

ROYAL SUPREMACY. [*See* **Supremacy, Royal.**]

RUBRICS. The general name given to the rules or directions which indicate the mode of celebrating the Holy Eucharist, and of saying the offices and rites of the Church. It is commonly said that they are so called because written in red ink so as to distinguish them from the text and catch the eye. But the fact is, that these directions are not always found in the ancient MSS. to be written in red ink; sometimes they are in blue ink. The word is derived from rubrica, the string covered with red ochre used by carpenters to mark a straight line on wood. The word came to imply any rule or direction; and thus came to be applied to the directions of the liturgy and offices.

RURAL DEAN. The office was not unknown in the Saxon Church; as the diocese was originally coterminous with the kingdom, and the archdeaconry with the county, so the rural deaneries seem to have coincided with the hundreds, and to have taken their titles from them, as they do for the most part to this day. The title *dean* may have arisen from the fact that every hundred was at first divided into ten tithings; and in fact, in Wales especially, and in some places in England, the deanery does still contain precisely ten parishes. They were appointed by the bishop, to execute his processes within the deanery, to report to the bishop on cases of scandalous offences among clergy or laity, to inspect the fabrics and furniture of the churches. As the institution of rural deaneries almost coincided with hundreds, so the inquisitorial and executive functions of the rural deans were analogous to those of the sheriff and hundred-reeve; the fixed synodical assemblies of the clergy, for minor causes every three weeks, and for more important business once a quarter, correspond with the sheriff's tourn and the sittings of the popular courts.

The judicial business of the rural deans was preparatory for the sessions or visitations of the archdeacons. Their functions were merely ministerial to the archdeacons, and their arrangements more a matter of custom than of canon law. Their action altogether is not entitled to the name of jurisdiction, or their assemblies to the designation of courts. Their business was gradually drawn away by the archdeacon to his own visitation; so that by the time of the Reformation, the jurisdiction of the rural dean had declined to nothing. In our own time the office has been resuscitated in all the dioceses, as a medium through which the bishop can conveniently convey his wishes to the clergy, and in return can obtain their views; and as a means of drawing the clergy together for devotion, study, and discussion of ecclesiastical questions of current interest. Under the Dilapidations Act of 1871, certain new powers are given to rural deans.

The present Bishop of London, when Bishop of Exeter, introduced into that diocese, and has since introduced into the diocese of London, the elective principle in the nomination of rural deans, by requesting the clergy of each deanery to elect for themselves the one they decided to have for rural dean, renewing the election every five years. Whoever may nominate, it is still the bishop who appoints, and gives authority to his officer.

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SACERDOTALISM (from the Latin *sacerdos*, or priest) means a system in which the priestly character and functions are a characteristic feature. The term is usually employed *in invidiam* by opponents of the Church view of the character and office of the ministry; and usually involves a covert employment of the logical fallacy of the argument from the abuse of a thing against the use of it. If sacerdotalism means the undue exaltation of the ministerial office, as when the pope arrogates supreme rule over sovereigns; or when it is assumed that the priest is the only channel through which men have access to God; or when confession to a priest is insisted upon as necessary, and priestly absolution as the only channel of forgiveness; then sacerdotalism is wrong, and may justly excite our indignant repudiation. But that our Lord Jesus Christ appointed a ministry in His Church (John xx. 21; Matt. xxviii. 19), and made its members "ambassadors of Christ, and stewards of the mysteries of God" (1 Cor. iv. 1); that He gave the ministry authority to admit men into His Church, and for due cause to reject them from it (Tit. iii. 10; 1 Cor. v. 4; 2 Cor. ii. 10); that He gave them an office and work in the Church which is similar to that of a shepherd amidst a flock (Acts xx. 28; 1 Peter v. 2); that He bade them "command and teach" (1 Tim. iv. 11); "exhort, rebuke with all authority, let no man despise thee" (Tit. ii. 15); "rebuke sharply" (Tit. i. 13); that He bade the faithful laity "Remember them which have the rule over you" (Heb. xiii. 17); "Know them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works' sake" (1 Thess. v. 12, 13)—these are truths which lie on the surface of the Scriptures, and are inwoven into the primitive constitution of the Church; and these texts have always been held in the Church of Christ to establish the general conclusion that Christ, not the disciples, appointed the ministry of His Church; that Christ gave to the ministry a sacred character, and authority to minister before God, and to act as his representatives in the Church, which no man can assume to himself, and no number of men can give to another, unless they possess lawful authority to do so. In that sense sacerdotalism is the belief in the sacred character and functions of the ministry as a characteristic feature of the Church. See first rubric of the Form of making, ordaining, and consecrating bishops, priests, and deacons.

SACRAMENT. The origin of the ecclesiastical use of the word is obscure. The Latin *Sacramentum* meant the military oath which the soldiers took on their standards, and this seems to offer some analogy to Baptism, in which the neophyte is enlisted under the banner of Christ; Justin Martyr appears to apply the word to the Eucharist; and at a very early period it had become a common ecclesiastical term. It was used, however, with a considerable latitude of meaning. It is commonly found used as the equivalent of the Greek *μυστήριον*, for anything especially sacred. It was used in a more restricted sense for religious rites generally. The mediæval church applied it to the rites in which there is an outward sign and an inward grace. The Church of England, by its definition in the Church catechism, limits the word to the two ordinances of this kind which were ordained by Christ Himself, viz. Baptism and the Supper of the Lord.

SACRAMENTAL THEORY, THE, is the theory that God has been pleased to give certain graces through the right use of certain means, of which the Tree of Life in one dispensation, sacrifice in another, circumcision and sacrifice in another, and Baptism and the Eucharist in another, are examples. The Church has always held this belief. At the time of the Reformation in the sixteenth century the Swiss reformer, Zwingle, taught that the Sacraments are merely outward ceremonies, which may have a certain edifying effect, by stirring up good thoughts and feelings in the mind of the individual who takes part in them, but that they do not convey any spiritual grace from God. Many of the Dissenting bodies in England have embraced this rationalistic theory of the Swiss reformer. It forms one of the most important points of difference between the Church and such bodies.

SACRISTAN. [*See* **Sexton.**]

SACRISTY, is the special room in some great churches in which the sacred vestments, vessels, and other ornaments of the church are kept.

ST. ALBANS, DIOCESE OF. In the course of modern rectifications of the boundaries of dioceses, the counties of Essex and Hertford had been taken from the overwhelming diocese of London, and added to the small territory hitherto subject to the see of Rochester. But the inconvenience was soon felt of a diocese which had part of its territory on the south and part on the north of such a formidable barrier as the Thames, with its cathedral in one division and its bishop's residence in the other. In the course of later rectifications this error has been amended by the creation of Essex and Herts into an independent diocese, having the venerable abbey church of St. Albans for its cathedral. The story of St. Alban will be found under his name. The church, built in Roman times over the place of martyrdom, was succeeded in the year 793 by a monastery founded by Offa, king of the Mercians. A town quickly gathered round the monastery; Ulsi, the sixth abbot, is said to have founded three churches and established a market in the town. Ealdred, the twelfth abbot, began to break up the buildings of the ancient and deserted Roman town of Verulam, and his successor, Eadmer, continued the destruction, the materials being destined to the rebuilding of the abbey church. The new church was not, however, begun till the time of Paul of Caen, the first Norman abbot, and the central part of the existing church is of his building. The abbey continued to grow in wealth and greatness down to the Reformation, and its church in size and splendour. The scriptorium of the monastery built by Paul of Caen was a great school of learning throughout the subsequent period of its existence. The chronicles of Roger of Wendover, continued by Matthew Paris, Thomas of Walsingham, William of Rishanger, John of Trokelome, and others, all monks of the abbey, form an invaluable record of the national history.

The Act of Parliament authorising

the constitution of the see of St. Alban was passed in 1876, but there was some delay in raising from voluntary sources the very large capital required to produce the legal income of £3000. The sum was at length completed by the sale of the Town House of the see of Winchester, in St. James's Square, which Bishop Harold Browne ceded for that purpose. The Bishop of Rochester (Claughton) elected to take this north-Thames part of the diocese, and became the first Bishop of St. Albans.

The diocese consists of the entire counties of Essex and Herts, and parts of adjoining counties. Population, 778,586. It has a bishop suffragan of Colchester, three archdeaconries, viz. of St. Albans, Essex, and Colchester, 43 rural deaneries, 497 benefices.

ST. ANTONY OF VIENNA. [See p. 24.]

ST. ASAPH, DIOCESE OF. After the Roman abandonment of the island Wales divided itself into four independent principalities, of which Powys was one; and about the end of the sixth century St. Kentigern, bishop of Strathclyde, founded a bishopric here, though the see took its name from his disciple and successor, Asa, or Asaph, to whom he resigned it. No records whatever of the see remain until the middle of the twelfth century. It seems to have remained independent of Canterbury longer than the other Welsh bishoprics, Gilbert being the first consecrated, 1143, by the Archbishop of Canterbury. He was succeeded by Geoffrey, the author of the famous 'Early History of Britain.' Owen Glendower burnt the cathedral and palace; the former was rebuilt by Bishop Richard Redman (1471—1495), and the latter rebuilt by Bishop David ap Owen (1504—1513). Bishop Goldwell (1555—1558) was present at the Council of Trent, and signed its decrees. The excellent and learned W. Beveridge was bishop 1704—1708. The diocese contains the entire counties of Denbigh, Flint, and Montgomery, parts of Carnarvon, Merioneth, and Salop, and portions of counties adjacent. Population, 268,901; 2 archdeaconries, Montgomery and St. Asaph; 16 rural deaneries; 204 parishes.

ST. CLARE, Nuns of the Order of, otherwise called Minoresses.

St. Clare was born in the same town (Assissi), and lived at the same time as St. Francis; and the order of nuns which she organised, observing the same rule and wearing the same habit as the Franciscan Friars, came to be regarded as the female branch of that Order, and so were called Minoresses; or, after her own name, were sometimes called Poor Clares. The Order was instituted 1212, confirmed by the Pope 1223, and introduced into England at Aldgate, London, about A.D. 1293, where their house was called the Minories. They had only three other houses in England, at Waterbeach and Denny, in Cambridgeshire; and at Bruisyard, Suffolk.

ST. DAVID'S, DIOCESE OF. There can be no reasonable doubt that there existed an episcopal see at Caerleon in early times. It is also pretty certain that it disappeared about the sixth century, and that the bishoprics of St. David's, Llandaff, and Llanbadarn were founded about the same time. Nor have we, with a single doubtful exception, any indication of sees existing previously in any part of South Wales, with the sole exception of Caerleon. We may regard the change, to a certain extent, as a partition of the spiritual jurisdiction between the three chief principalities into which South Wales seems at this time to have been divided; or we may regard St. David's and Llanbadarn as new sees, Llandaff being the legitimate representative of Caerleon. Upon the whole, we may conclude that St. David established a see and monastery in Menevia early in the seventh century, that his diocese was co-extensive with the territory of the Demetæ, expanding and contracting from time to time with it, and that he had no archiepiscopal jurisdiction.

From the æra of St. David to the middle of the ninth century is an almost total blank.

The Welsh Church had been the last in the West to hold out against the Roman system of calculating the time of Easter; the Picts conformed in 710, the Scots in 716, and the Cornish Britons having been brought over by Aldhelm, about 705. Elfod, who is said to have died 809, and who is styled Archbishop of Gwynedd, that is probably of Bangor, reconciled the Welsh to uniformity in this, and probably in the other disputed customs. It is a further question whether this conformity implied any kind of submission to the see of Canterbury. It is probable that the title of Archbishop, given to Elfod after this, and also to Novis, whose episcopate commenced in 880, is evidence that they were at least independent of any other metropolitical jurisdiction, though it is not certain that they themselves exercised it.

About 871 the petty prince Hyfeidd, being assailed by a powerful enemy, put himself under the protection of King Alfred. Bishop Novis and his nephew Asser had been driven out of St. David's, and thus Asser became known to King Alfred, and the fame of his learning led the king to seek his aid in restoring learning in his dominions. Asser was subsequently bishop of Sherborne, and the author of the 'Life of Alfred.'

In the year 873 Bishop Novis died, and was succeeded in the following year by Llunwerth, who received his consecration from the hands of Æthelred, Archbishop of Canterbury. This act, repeated on at least two subsequent occasions, seems to mark a complete, though perhaps a temporary, subjection on the part of the church of St. David, and would seem to be connected with the submission of the South Welsh princes to the West Saxon monarch. During his episcopate, Hywel Dda held the Convention of Welsh notables at Whitland Abbey, at which the laws which bear his name were passed, or at least modified. These laws style the Menevian prelate Archbishop, and speak of Menevia as the primatial see of Wales. They also tell of seven episcopal houses in Dyfed (probably monasteries under the jurisdiction of the bishop), and of the privileges of their abbots. There is, however, mention of several minor sees in South Wales, which disappeared at an early period. Llanbadarn was absorbed into St. David's in the eighth century, there was also a see at Margam, in Glamorganshire, and another at Llanfanfaur in Brecknockshire, which had only a very brief existence.

Sulien succeeded to the see in 1071, and was succeeded (1088) by his son Rhyddmarch, who, in 1096, was succeeded by his son, also named Sulien; an illustration of the way in which the dignities of the Church at this time tended to become hereditary. Rhyddmarch was succeeded by Wilfrid (or Gruffydd), who was deposed, and afterwards reinstated by St. Anselm, a fact which seems to show that the archbishops of Canterbury at this time exercised metropolitan jurisdiction over the see of St. David. The boundaries of the diocese had taken their present form before the beginning of the twelfth century.

On the death of Wilfrid the clergy of St. David's elected Daniel, another son of Bishop Sulien, but King Henry took the matter into his own hands, and nominated a Norman, Bernard (1115—1127), chancellor to Queen Matilda. Foreigners had already been placed in the sees of Bangor and Llandaff.

Thus ends the history of the British Church, regarded as a communion possessing any claim to independence of the metropolitan power of Canterbury. Probably during the two preceding centuries it had only possessed an irregular and precarious liberty, analogous to that which was held by the native princes in temporal matters. And it may be doubted whether the other bishops of Wales at any period owed allegiance either to the supposed archbishops of St. David's or to

the prelates of any other Welsh see. Bernard, however, raised or revived a claim to the metropolitan authority, and the dispute was carried on at the Roman court, where it lingered on till the opening of the thirteenth century, and then was allowed to drop without any formal decision. Bishop Beck, indeed, on his appointment in 1280, renewed the claim, but entirely without success.

In looking at the whole series of bishops from the Conquest to the Reformation, for the first century after the Conquest we see a series of ambitious and unscrupulous men intruded into the see; next a series of undistinguished men, usually connected with Wales, till near the end of the thirteenth century; and then a series of bishops holding civil employments, for which the rank and emoluments of the see are their remuneration; some of whom, however, were active bishops and benefactors to the diocese. The first of these was Thomas Beck (1280—1296), Treasurer of Edward I. He founded two collegiate churches at Abergwili and Llanddewi-Brefi. Henry Gower (1328—1347), Chancellor of Oxford, left marks of his munificence and taste in extensive works on the cathedral and the bishop's palace. Adam Houghton (1362—1372) was Lord Chancellor; he built the magnificent chantry of St. Mary, and the cloisters, and the Vicar's college. Henry Chicheley was bishop here from 1407 to 1414, when he was translated to Canterbury. After Chicheley, during the fifteenth century, come 14 bishops, of whom the only one of considerable reputation was Lyndewood, the famous Canonist. Most of the bishops of the sixteenth century were connected with Wales. After that period the see formed a stepping-stone to several eminent men to higher preferment. W. Laud (1621—1626); George Bull (1705—1709); Connop Thirlwall (1840—1874).

'History and Antiquities of St. David's,' by Bishop (Basil Jones) of St. David's, and Professor E. A. Freeman.

The diocese now consists of the entire counties of Brecon, Cardigan, Carmarthen, Pembroke, Radnor, with part of Glamorgan; population, 482,245; 4 archdeaconries, viz. Cardigan, Brecon, Carmarthen, St. David's; 31 rural deaneries; 404 parishes.

ST. HUGH OF AVALON. [See p. 335.]

ST. MARY OF MERETUNE. Order of Monks. One of the small offshoots of the Augustinian family, which observed its Rule according to the institution of St. Mary of Meretune. They had one house in England: Buckenham, Norfolk.

ST. NICHOLAS OF ARROASIA. Order of monks. A small offshoot from the Augustinian Order, which observed its Rule according to the special regulations of St. Nicholas of Arroasia. It had four houses in England: at Harewood, Beds.; Nutley or Crendon, Bucks.; Hartland, Devon.; Brunne, Lincolnsh.; and Lilleshall, Shropshire.

ST. VICTOR. Order of Monks. One of the small offshoots of the Augustinian Order, which observed its Rule with the special regulations of St. Victor. It had three houses in England: at Keynsham and Worspring, Somerset; and Wormesley, Herefordshire.

SAINT WORSHIP. [*See* **Popery.**]

SALISBURY, DIOCESE OF. The Church of the West Saxons was founded by Birinus, who fixed his see at Dorchester, Oxon. At the beginning of the eighth century the diocese was divided into two dioceses, having their sees at Winchester and Sherborne. At the beginning of the tenth century these two dioceses were again divided into five, with their sees at Winchester, Wells, Crediton, Ramsbury, and Sherborne. It is the last two with which we are here concerned. After another century and a half Herman, a Fleming, patronised by Edward the Confessor, held both sees, residing chiefly at Sherborne; but in 1075 he forsook both it and Ramsbury, and removed his see to Old Sarum, where he began to build a cathedral for the united diocese of Sarum or Salisbury.

Herman died within two years afterwards, leaving his work to be carried on by his Norman successor, the famous Osmund. At the time of the Conquest there were already in the diocese numerous wealthy abbeys of ancient foundation. In Wilts, Malmesbury, Ambresbury, and Wilton; in Dorset, Shaftesbury, Cerne, and Sherborne; in Berks, Abingdon. Of the ecclesiastical architecture of the Saxon period the lately discovered church at Bradford-on-Avon, the work of Bishop Aldhelm in the latter part of the seventh century, is one of the most interesting monuments in all England. (See p. 33.)

Herman had only laid the foundations of a cathedral at Old Sarum. Osmund took up the work, and completed it. The site of it was a fortress rather than a city, built upon a remarkable isolated hill, surrounded by a massive wall; and a royal castle and the new cathedral rose side by side together within its limited space. Osmund gave his cathedral the complete organisation of a chapter of secular canons, with the usual four dignitaries, dean, precentor, chancellor, and treasurer, and endowed it out of the estates of the old bishoprics of Ramsbury and Sherborne, such endowment being held in common by the bishop and the chapter. He modified the liturgy and ritual which he found in use in his diocese, taking the Use of Rouen for his model; and his improvements commending themselves to other bishops, the "Use of Sarum" [which see] was gradually introduced into other dioceses, especially of the southern parts of England. Osmund died 1099, and 300 years afterwards was formally enrolled in the Calendar of English Saints. His successor Roger (1107), one of the statesmen of Henry I., enriched the see, built castles at Malmesbury, Sherborne, and Devizes, and got possession of the royal castle of Old Sarum. Joscelin de Bohun was an active bishop in the spiritual affairs of his diocese. During his long episcopate the introduction of the new Cistercian order of monks at Bindon and Tarrant Keynes in Dorset, at Stanley and Kingswood in Wilts, and at Farringdon in Berks, must have helped to quicken the spiritual life of the diocese. Hubert Walter (1189) was bishop for four years, during which he was absent with Richard in the Holy Land. The fame of Bishop Herbert Poor (1194) is eclipsed by that of his brother and successor, Richard Poor (1217). This latter bishop completed the organisation of the cathedral staff by the division of the common property between the bishop and chapter, and then of the chapter property into separate prebends, fifty-three in number. But the great monument which he has left behind is the existing cathedral of the diocese. The old cathedral on the crowded hill of Sarum, within the precincts of a royal fortress, had many disadvantages. Bishop Richard (1218) chose a site in the neighbouring plain, beside the river which ran through it, on land which was his own private property. There he built a new church and palace for the bishop, and the dignitaries and prebendaries built themselves new houses, and a college for the vicars and a school for the scholars, and everything which was needed for the completeness of a great cathedral: a sacred city standing by itself in the midst of the plain. The church still exists, the most complete example of a thirteenth century cathedral, and the loveliest in its completeness of all the grand series of our English cathedrals. A town soon began to spring up in the neighbourhood of the new cathedral, on the north side of the close; and churches were built in it as they were needed, first that of St. Martin, then of St. Thomas the Martyr, then of St. Edmund of Canterbury.* Other ecclesiastical foundations also grew up, notably a college de Valle Scholarum, just outside the close, for a warden, two chaplains, and twenty poor scholars; and

* Edmund Rich, Archbishop of Canterbury, had been treasurer of this cathedral. The first chantry chapel founded in the cathedral was to his memory.

the College of St. Edmund of Canterbury, for a provost and twelve secular canons in the new town. By the end of the thirteenth century the ecclesiastical organisation of the diocese was complete, with 2 archdeaconries, a number of rural deaneries; in Dorset 164 churches, in Wilts 105, in Berks 109, total 378, besides a considerable number of dependent chapels, making up a probable total of not less than 450.

A letter of Bishop Roger de Mortivale, addressed in 1326 to the Pope, John XXII., illustrates the extent to which the Papal court had seized upon the patronage of English benefices; he says that "there were in all in the Church of Sarum 41 prebends, 4 dignities, 4 archdeaconries, and the subdeanery, to which he had the original right of collation; that there were at that time a dean, an archdeacon, and 6 prebendaries, who had been appointed by the late pope; and further, that the precentor, treasurer, one archdeacon, and seventeen prebendaries held their offices by 'provision' of the present pope; that hardly more than three out of that whole number ever resided in Sarum; and finally, that there were no less than eight who were waiting for vacancies, having been appointed as canons with the right of succeeding to prebends as they became void." In the time of this bishop a new body of cathedral statutes was drawn up, with the concurrence of the bishop and the chapter, which still remains.

Bishop Wyville (1330—1375) completed the wall of the close and enlarged the cloisters, and used the stones of the cathedral of Old Sarum for the purpose; many of the stones in the wall and gates still show traces of Norman work upon them. The monumental brass of this bishop specially celebrates his recovery of Sherborne Castle to the see. King Stephen had seized it in 1142, Edward III. now granted it to the Earl of Salisbury in 1337; but the bishop brought forward the claims of the see, and brought an action for its recovery in the Court of Common Pleas at Westminster. The Earl claimed the settlement of the dispute by wager of battle. The bishop's champion was chosen, and prayers were put up in the churches of the diocese for his success; but when he appeared in the lists it was alleged that he was wearing rolls of prayers and charms, and the combat was postponed. This gave time for a compromise; the bishop paid 2500 marks to the Earl, who for that consideration allowed judgment against him to go by default. This curious story from a contemporary account may be found in Kite's 'Wiltshire Brasses.' In 1341 there is a record of the parish churches of the diocese: in Wilts 234, in Dorset 223, in Berks 119, total 576, exclusive of dependent chapels, which, compared with the record of the taxation of Pope Nicholas, gives an increase of 198 in 50 years.*

During the fourteenth century Salisbury was held by a succession of statesman bishops. John Waltham, who was Lord Treasurer and then Lord Chancellor, immediately on his consecration appointed a Vicar-general and two suffragan bishops; and subsequently we find Edmund Audley (1502) doing the same thing. Robert Hallam represented the English Church at the Councils of Pisa and Constance. William Ascough, the Confessor of Henry VI., was murdered by the mob in Jack Cade's rebellion.

Among the points of interest which the diocese contributes to the history of the Reformation is this, that Cardinal Campegio added the bishopric of Salisbury to that of Bologna, and held it from 1524 for ten years, when the Act 25 Henry VIII. deprived him of it.†

At the Reformation the county of

* Just before the Reformation the 'Valor Ecclesiasticus' gives between 800 and 900, and many of the dependent churches are not named.

† And there is a curious additional fact, that the pope, ignoring Campegio's deprivation, and consequently not recognising Shaxton and Salcot as his legal successors, kept up a separate line of succession to the see in Cardinal Gaspar Contarini, 1539, and William Peto, 1543.

Berks was transferred from this diocese to the newly-created diocese of Oxford. Campegio was succeeded by Shaxton, who narrowly escaped condemnation as a heretic; he resigned his see in 1539, and afterwards acted as a suffragan in the diocese of Ely. His successor, Salcot (or Capon), with wonderful versatility, held his see during all the phases of the Reformation, from the close of Henry VIII., through the Calvinism of Edward VI., and the reaction of Mary, to the re-settlement of the Reformation under Elizabeth. Jewel was the bishop of the Elizabethan settlement. Brian Duppa had to encounter the troubles of the Commonwealth, and survived them. When the bishop and chapter and vicars choral, to the number of sixty persons in all, had been dispersed, Dr. Faithful Tate "supplied the ministerial office formerly supplied by the dean and prebendaries, and preached twice on every Lord's day." Among the later bishops Burnet played so important a part in the Revolution that it has been thought right to give a special sketch of his life. [*See* **Burnet.**] Bishops Denison and Walter Kerr Hamilton still live in the pious recollection of the existing generation.

The diocese consists of the entire counties of Dorset and Wilts, and portions of adjacent counties. Population, 372,188; it is divided into 3 archdeaconries, viz. Dorset, Wilts, and Sarum; 31 rural deaneries; 487 parishes.

SANCTUARY, the privilege of. The privilege of sanctuary consisted in this, that there were certain places, persons, things, which protected from molestation any one threatened with violence, even though guilty of crime, who should seek refuge with them. The places, persons, things, were sacred, as churches, bishops, relics of saints, and the feeling which gave the immunity was one of religious awe; the refugee was believed to be under the protection of God, from whose house or whose minister he sought it, or of the saint to whose relics he appealed.

The privilege occupied a large space in the actual life of the people for many centuries, and is worth a careful description. It was not, as might be supposed, a mere Christian imitation of the Mosaic cities of refuge. A similar privilege existed among many other nations. It seems to have generally belonged to the temples of the gods, and sometimes extended to a space of more or less extent around the temple. But it was not limited to temples; districts of towns, entire towns, whole islands, sometimes possessed it. It existed among the Greeks and Romans; among the Arabs; among the American Indians. Probably it already existed among the Israelites when Moses defined and regulated its observance among the people when they should be settled in their own land. Moses did not make his cities of refuge an indiscriminate harbour for all sorts of criminals—which the sanctuaries always had a tendency to become—but carefully defined the cases in which they conferred privilege, and the extent of the immunity which they conferred. The Israelite sanctuaries only afforded refuge from private vengeance to homicides until the circumstances of the homicide could be legally inquired into; if the refugee had been guilty of deliberate murder the very altar of the temple was not allowed to shield him (Numbers xxxv.); the cities of refuge offered a permanent asylum only to him who had slain another accidentally, or by chance-medley, or in defence of his own person or property. This was the theory of sanctuary in other civilised nations, as Greece and Rome; but Tacitus tells us that in the time of Augustus and Tiberius the licence of asylum was so abused both in Greece and Rome that the temples were full of debtors, fugitives, and criminals, whom the magistrates could not control, and who were protected by the furious prejudices of the people, who regarded the right of asylum as a popular privilege, and who imagined that any infraction of its inviolability

was sure to bring down upon the community the vengeance of the god whose sanctuary had been profaned.

When the empire became Christian, the privilege which had been formerly possessed by the temples seems to have been transferred as a matter of course to the churches. The laws of Theodosius I. (A.D. 392), and of Honorius, do not confer, but recognise and regulate, the existing privileges of the churches. Theodosius II. enlarged the limits of sanctuary beyond the body of the church to all within the limits of the outer walls of the churchyard. The privilege received the sanction of Boniface I. about A.D. 620. It was soon extended to the houses of bishops, abbots, and other religious persons.

In England the privilege is, therefore, probably as old as the recognition of Christianity. The laws of the Welsh king, Howel Dda, recognise the privilege as belonging to churches and churchyards, and to relics. There are many notices of church-grith, *i. e.* sanctuary in the Anglo-Saxon laws and canons; the immunity is usually qualified with the limitation "within walls," but whether the phrase was intended to limit the privilege to the inside of the church, or to extend it, like the law of Theodosius II., to the priest's houses, and to everywhere within the outer walls of the churchyard, is not quite clear. One of the laws of Ina, king of the West Saxons, A.D. 693, enacts that if any one accused of a capital crime flees to a church his life shall be spared, and he shall pay the "bot"—the money fine which the Saxon laws assigned as the alternative penalty for nearly every crime. The laws of Alfred gave sanctuary for only three nights, to enable the criminal to compound for his offence. The laws of Cnut assign a different degree of immunity to different churches, according to their ecclesiastical status, by assigning different "bots" to its infringement. The "bot" of a grithbryce (violation of the sanctuary) in a head minster is £5 to the king, and £8 to the archbishop; in a middle class minster, 120 shillings; in a less church that has a burial-place, 60 shillings; in a church without a burial-place, 30 shillings. The laws of Edward Confessor recognise the right of sanctuary almost to the extent of the law of Theodosius II., viz. to the church and its atrium (porch), and to the house of the priest and its court, provided the house and court stand within the glebe of the church. The laws of William the Conqueror recognise this extension of the privilege. The Constitutions of Clarendon *temp.* Henry II. established the period of forty days as that during which a man might remain unmolested in sanctuary.

There are many historical records of cases in which men threatened with sudden danger have taken sanctuary in the nearest church. The life of the great Justiciar, Hubert de Burgh, alone supplies three examples. In 1232, when the citizens of London sought his life, he fled for refuge to Merton church. Again in the same year, learning that the king had ordered his arrest, he took refuge in a chapel at Essex, which was probably that of Brentwood. And yet again in 1233 he escaped from prison at Devizes, and fled for refuge to the neighbouring church. So late as the seventeenth century, on one occasion when Dr. Tenison was preaching at St. Martin's, a man rushed into the middle of the church with his drawn sword in his hand, and caused great confusion in the congregation; it appeared that he had fled thither for sanctuary, being pursued by bailiffs.

Of the right of sanctuary attaching to sacred persons there are some examples in England: *e. g.* St. Hugh of Lincoln, meeting on the road a criminal who was being led to execution, successfully asserted his right to liberate him; and the writer of the 'Vita S. Hugonis,' in narrating the incident, says that this privilege was in the old English laws, but by the neglect

of prelates, or the tyranny of princes, was abolished.*

The abbots of Battle Abbey claimed this privilege as one of the rights granted to them by charter, and one of them exercised it in 1364.†

But though every church‡ and churchyard possessed these common immunities, there were certain places which had extraordinary privileges of sanctuary granted by the Sovereign. Athelstan, who perhaps intended to follow the Jewish precedent of cities of refuge, granted special privileges to Ripon, Durham, St. John of Beverley, and Buryan in Cornwall. Edward the Confessor gave extended privileges to Westminster. Other sanctuaries in London were the Hospital of St. John Baptist in the Savoy, the precincts of the Mint, Southwark, the convent of the Whitefriars (Carmelites), Fleet Street, and the Liberty of St. Martin's-le-Grand. Other famous sanctuaries were at Hexham, Canterbury, Worcester, St. Albans, Bury St. Edmunds, Beaulieu, Battle Abbey, Colchester, Wells, Manchester, Northampton; St. Gregory's, Norwich; York, Derby, Lancaster; Culham, Oxfordshire.

There were certain legal forms and customary usages at the great sanctuaries. Blackstone describes the process of taking sanctuary generally. If a person accused of any crime, except treason and sacrilege, had fled to any church or churchyard, and within forty days went in sackcloth and confessed himself guilty before the coroner, and declared all the particular circumstances of the offence, and took the oath in that case provided—viz. that he abjured the realm, and would depart from thence forthwith at the port which should be assigned him, and would never return without leave of the king—he by this means saved his life, if he observed the conditions of the oath, by going with a cross in his hand, and with all convenient speed, to the port assigned, and embarking. For if, during this forty days' privilege of sanctuary, or on his road to the seaside, he was arraigned in any court for this felony, he might plead the privilege of sanctuary, and had a right to be remanded if taken out against his will. "By this abjuration," adds Stephen, "his blood was attainted, and he forfeited all his goods and chattels."

The rules and regulations of some of the sanctuaries still remain, as of Durham, Beverley, St. Martin's-le-Grand; and the cathedral registers of Durham contain records of many individual cases. The register of Westminster sanctuary also exists at Longleat. These privileges came to be greatly abused. The principal sanctuaries were peopled with criminals, and were hotbeds of vice and crime; the sanctuary men issued from their refuge to commit crimes in the neighbourhood, and retreated to them as to a castle. Henry VII. applied to the pope for leave to curtail their injurious immunities, and in 1487 Innocent VIII. made some little reformation, allowing that if sanctuary men should sally out, as they often did, and commit fresh crimes and re-enter, the king's officers might take them out of sanctuary to answer for their crimes; that the goods of debtors might be seized out of sanctuary; and that the king might appoint persons to keep watch over refugees accused of high treason. Henry VIII. set himself to correct the abuses of sanctuary by a law of 1529. Every abjured person was to be marked by the coroner in the thumb with a red-hot iron, and if he refused to leave the realm by the time appointed he was to lose his privilege of sanctuary. In 1529 another law sought to introduce some order within the sanctuaries. All sanctuary persons were to wear badges, and were prohibited from carrying weapons; they were not to be

* G. A. Perry's 'Life of St. Hugh of Lincoln,' p. 278.

† 'Chichester Diocesan Hist.', p. 77, S.P.C.K., by Rev. W. R. W. Stephen.

‡ It has been suggested that the chamber which exists over the porch of many churches may have been sometimes used as the residence of sanctuary men.

abroad between sunset and sunrise, and were to obey their lawful governors. In 1540 another law enacted that all places which had been used for sanctuary should be utterly extinguished, except parish churches and their churchyards, and the sanctuaries of Wells, Westminster, Manchester, Northampton, Norwich, York, Derby, and Lancaster, each of which places shall give sanctuary to not more than twenty persons at one time, but to none who have been guilty of wilful murder, rape, burglary, robbery on the highway or in a house or church or chapel, or wilful burning of a house or barn containing corn. He that takes sanctuary may remain forty days.

There are many instances of royal and great persons who have fled to sanctuary in times of political revolution, and there are many interesting stories about the privilege, of which let this specimen suffice. After the battle of Tewkesbury, four Lancastrian knights fled from the field and took refuge in one of the churches near. Edward himself, his drawn sword in his hand, was about to follow, when the officiating priest, at that moment celebrating mass, stood in the way, and resolutely forbade his entrance till he should promise to pardon the supplicants. Edward promised. The fugitives left their sanctuary; were seized and executed.

The sanctuaries, with all their rights and privileges, were nominally abolished in 1625, by 21 Jac. I. c. 28, § 7, which enacted that no sanctuary, or privilege of sanctuary, shall be admitted or allowed in any case (Sir R. Phillimore, 'Eccl. Law,' p. 1759); but for many years they still sheltered the reckless and lawless characters who had so long found a home in them, and it was unsafe for the officers of the law to attempt to arrest any of them.

(Rev. J. Raine on the Durham and Beverley Sanctuaries; Surtees Society.)

SAVOY CONFERENCE, THE. The experience which the people of England had gained during the great rebellion and the Commonwealth led to this result, that as soon as death had relaxed the strong grasp of Cromwell, the general desire for the restoration of the Monarchy and the Church was openly manifested; and Monk, who wielded the military power, and the survivors of the Parliament, who in a sort represented the nation, took the necessary steps to call Charles II. to his father's throne, amidst a delirium of national rejoicing.

Amidst the general recklessness of the people about details, so long as their main object was achieved, there were some people who very wisely retained their self-possession, and tried astutely to take advantage of the opportunity to secure their own interests. A deputation of Presbyterian ministers, headed by Reynolds, Calamy, and other leading men, at once crossed over to the Hague to pay their respects to the king, and to obtain concessions as to the future settlement of religion. They represented to the king how long the Church and its observances had been in abeyance, and assumed that the majority of the people were as averse to their revival as they themselves were, and tried to engage the king to disuse the Prayer Book and the surplice in the ministrations of his own chapel, as things which had been so long discontinued in England that they would be disliked by the body of the people. They may have honestly believed that such was the case, but if so the king was better informed than they, or had the courage of his opinions even if they should be unpopular. He warmly declared that all through the years of his exile he had in his own chapel continued the liturgy and observances of his Church, and that he intended to continue to do so, but he promised toleration to all opinions, and in the settlement of religion a consideration for tender consciences.

These promises he fulfilled. The majority of the nation were for the simple re-establishment of the old

ecclesiastical status; but the king used his power and influence; and an assembly of divines, representing both parties, the Church and the Nonconformists, was appointed to consider the situation. The letters patent authorised the assembly "to review the 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 . . . . to take into your serious and grave considerations the several objections and exceptions which shall now be raised against the same; and, if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein, as shall be agreed upon to be needful or expedient for the giving satisfaction unto tender consciences, and the restoring and continuance of peace and unity in the Churches under our protection and government; but avoiding as much as may be all unnecessary alterations of the forms and liturgy wherewith the people are already acquainted, and have so long received in the Church of England."

The Commission met at the Savoy in the Strand, from whence it has taken its convenient name of *The Savoy Conference*. It met on May 8, 1661, and its sittings were limited by the letters patent to four months. At the end of that time very little way had been made towards a compromise. The Nonconformists' objections were really to Church principles embodied in the Prayer Book, which the Church bishops and divines could not in conscience give up; many of their exceptions to matters of detail were captious criticisms hardly worthy of serious debate. Perhaps one of the most striking incidents of the Conference was that Baxter at a few weeks' notice composed a Prayer Book, which, however, even his coadjutors declined to adopt. The final result of the Commission was a list of changes to which the bishops were willing to agree.

1. We are willing that all the Epistles and Gospels be used according to the last translation.

2. That when anything is read for an Epistle which is not in the Epistles, the superscription shall be, "For the Epistle."

3. That the Psalms be collated with the former translation, mentioned in rubric, and printed according to it.

4. That the words "this day," both in the Collects and Prefaces, be used only upon the day itself, and for the following days it be said, "as about this time."

5. That a longer time be required for signification of the names of the communicants, and the words of the rubric be changed into these "at least some time the day before."

6. That the power of keeping scandalous sinners from the Communion may be expressed in the rubric, according to the 26th and 27th canons; so the minister be obliged to give an account of the same immediately after to the ordinary.

7. That the whole preface be prefixed to the commandments.

8. That the second exhortation be read some Sunday or holyday before the celebration of the Communion at the discretion of the minister.

9. That the general confession at the Communion be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees.

10. That the manner of consecrating the elements be made more explicit and express, and to that purpose these words be put into the rubric: "Then shall he put his hand upon the bread, and break it;" "then shall he put his hand upon the cup."

11. That if the Font be so placed as the congregation cannot hear, it may be referred to the Ordinary to place it more conveniently.

12. That these words, "Yes, they do perform these," &c., may be altered thus: "Because they perform them both by their sureties," &c.

13. That the words of the last rubric,

before the Catechism may be thus altered: "That children being baptised have all things necessary for their salvation, and, dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed."

14. That to the rubric after Confirmation these words may be added, "or be ready and desirous to be confirmed."

15. That these words, "with my body I thee worship," may be altered thus, "with my body I thee honour."

16. That these words, "till death us depart," be altered "till death us do part."

17. That the words "sure and certain" may be left out.

This being the conclusion of the conference between the Church and Nonconformists, the work of Revision was committed with these recommendations to the Convocation, The two Convocations of Canterbury and York arranged for joint action. A volume with proposed alterations by Bishop Cosin of Durham, a learned Liturgist who had long devoted himself to the questions in hand, was taken as the basis of the revision, and the work was rapidly accomplished. The result was the Book of Common Prayer, which has descended without further alteration (except as to the State services and the Calendar) to our own day.

SAXON PERIOD, THE. The Roman Emperor, Honorius, having withdrawn the army and administration, and abandoned the British province, the barbarians of the eastern and south-eastern coast of the North Sea flocked over in successive hordes under independent leaders, landing on different parts of the island, and founding separate kingdoms. The process of conquest lasted over 150 years (450—681), at the end of which England was divided into seven (or eight) independent kingdoms. The British Church had almost entirely disappeared out of the conquered country, but still existed in unconquered Wales and its border counties, in Damnonia, including Cornwall, Devon, and part of Somerset, and in Strathclyde and Cumbria, extending from the Mersey to the Clyde. The native Church seems to have made no attempt all this while to convert the conquerors; the circumstances probably precluded any such effort while the wars of conquest were still in progress.

At length the evangelisation of the Saxons began with the mission of Augustine and forty monks, whom Gregory the Great sent from Rome. Gregory regarding the country as a whole, sketched out a symmetrical constitution for it consisting of a northern and southern province, each with twelve dioceses, with York and London for the Metropolitan sees. But the fact that Ethelbert of Kent had a French princess for his wife, who had a bishop as her chaplain, with a staff of ecclesiastics, and a church for their worship, attracted Augustine to Kent, where Ethelbert, already predisposed to it, shortly embraced Christianity with his people. Mellitus was made bishop and sent into Essex, where he converted the king. Others were permitted, through Ethelbert's influence, to preach among the East Angles, but without success. Twenty-five years afterwards, another royal marriage of a heathen king with a Christian princess opened the way for Paulinus to accompany Ethelberga, daughter of Ethelbert of Kent, to the court of Edwin of Northumbria, where he succeeded in inducing the king to accept Christianity for himself and his people. But here the successes of Augustine's mission ended, and of these successes part was speedily lost. Eight years afterwards Edwin was slain, and Paulinus fled with his widow back to Kent. In twelve years more the East Saxons relapsed and Mellitus withdrew. In Kent at the same time, the son of Ethelbert having relapsed, and opposing himself to the faith, the Roman bishops unanimously agreed to abandon the enterprise and return to their own country. A dream arrested their flight; they succeeded in establishing the faith firmly in Kent; but the rest

of England owed its Christianity to others.

Oswald of Northumbria, when Edwin had slain his father and usurped his kingdom, fled to Iona, and was there, with his companions, in a sixteen years' exile, converted to the faith. When he had reconquered his kingdom, and Paulinus had fled southward with slain Edwin's widow, he sent to Iona for missionaries for his people. Aidan was sent, who founded a monastery at Lindisfarne, and made that the see of Northumbria, and the centre of missionary work throughout England. Not only the country north of the Humber was permanently evangelised by this Celtic mission; but Mercia, *i.e.* the vast central kingdom, and the kingdom of the East Saxons, owed their Christianity to the missionaries of Lindisfarne. The other kingdoms were indebted to various Churches. East Anglia was converted by Felix, a Burgundian. Wessex was converted by Birinus from North Italy; Sussex by Wilfrid the Northumbrian.

The result was that each kingdom had its one bishop, and its separate and independent Church. The two schools from which these Churches derived their teaching had some differences. All those which derived from continental teachers agreed in holding the customs which were general on the Continent. But the Celtic school, long isolated from intercourse with the Continent, had traditions of its own. The differences were not very important perhaps. a different version of the Scriptures, a different liturgy, different customs in baptism and ordination, a different time of keeping Easter, and such like. But each held an exaggerated opinion of the importance of its own traditions, and as a point of honour each was unwilling to give way, and rivalries and jealousies threatened general discord.

At length, on the death of Deusdedit, Archbishop of Canterbury, the kings who represented the two schools, Oswin of Northumbria, and Egbert of Kent, agreed, with the consent of the Churches, to send a man, selected with general concurrence, to Rome for consecration, who, after learning the customs of the continental Churches, should return with the prestige of his Roman consecration, and regulate the affairs of the Church in England. Wighard, the man thus selected, died at Rome; and with the concurrence of the English Churches the Bishop of Rome selected and sent Theodore, a Greek of Tarsus, in his place.

Theodore, in 673, at a General Synod held at Heortfiord (Hertford), succeeded in inducing all the Churches to adopt the same customs, and to unite under the headship of Canterbury. He set himself to divide the dioceses, not without some opposition, but within a few years after his death his plans were fully carried out, leaving the country divided into sixteen dioceses all subject to Canterbury. He also promoted the settlement of clergy in the several parishes, and was thus reputed to be the author of the parochial system, which was fully carried out long before the end of the Saxon period. He also, with the help of Abbot Hadrian, established schools in which the Greek as well as Latin languages and literature were taught, and raised up a succession of great scholars. "In a single century England became known to Christendom as a fountain of light, as a land of learned men, of devout and unwearied missions, of strong, rich, pious kings." (Bishop of Chester (Stubbs), 'Const. Hist.' I. *seq.*)

In 735 the Northumbrian king, Egbert, was the most powerful of the kings. Egbert, a member of the royal family, was Bishop of York. The schools of York and its library were famous throughout Christendom. Bede had recently published his 'Ecclesiastical History,' and made widely known Gregory's scheme of a northern province. Canterbury raised no objection, and so it was arranged that Northumbria should have the honour of a province, with York for its metropolitan see,

and Hexham, Lindisfarne, and Withern for its suffragans.

The invasion of the Danes destroyed the prosperity of England and its Church. In 832 was the first invasion, which was severely felt, and every year fleets of the Northern pirates ravaged the eastern and southern coasts. In 855 they first wintered in the island; and for the next fifteen years, every year they harried the country, burning churches and monasteries, plundering everything, and withdrawing again to their strongholds. In 871 Alfred succeeded to the throne; then a succession of victories, especially that at Ethandune 878, limited the heathen to the north and middle of the country, and led them to embrace Christianity. At length the north ceased to send forth fresh swarms, the two races began to settle down peacefully side by side, and the Danes to learn religion and civilisation, partly from the English, partly from teachers from their native Denmark.

The Danish conquest of the north and middle of England cut off the Northumbrian Church from the see of Canterbury almost as completely as before the days of Oswy. The Archbishop of York was the head of a distinct nationality; his faithfulness was courted, and his obedience secured by the permission, from 963 to the Conquest, to hold the see of Worcester in plurality, or to bestow it on some near kinsman. The other northern sees, Hexham and Withern, became extinct; Lindisfarne survived in exile and pilgrimage with St. Cuthbert's bones till it settled at Durham in 995. In Mercia and East Anglia the Church suffered scarcely less. The see of Dunwich perished; in that of Elmham the succession is uncertain for near a century after the death of St. Edmund. The Bishop of Leicester fled southwards, and placed his chair at Dorchester (Oxon.). The succession in Lindsey vanishes, and even in London the Episcopate had a narrow escape from extinction.

Alfred began the Restoration; as much as possible of the old system was restored by Edgar, with Dunstan for his prime minister; but in this period England seeks aid and inspiration from the Continent.

The chief feature of the latter part of the tenth century is the reforms of Dunstan (Bishop of Worcester 958), Archbishop of Canterbury, 960, and the great minister of Edgar. His endeavours to restore discipline to the monasteries by the introduction of the Benedictine rule, and to raise the character of the secular clergy by repressing disorders and encouraging education, are only a part of his labours for the revival of order and civilisation in the kingdom still suffering from the consequences of the Danish invasions. When a fresh series of Danish invasions occurred, England was not strong enough in arms to resist; but it was strong enough in religion and civilisation to obtain from Canute a peaceful division of the kingdom between Edmund Ironside and the Dane, with succession to the survivor.

In the eleventh century there was a great development of English literature. England, unable to withstand the arms of Canute, yet at once humanised and elevated him. The court of Edward the Confessor was an advance in cultivation on that of his father. By the Confessor's partiality for foreigners England gained as well as lost. Robert of Jumieges sat at London, and afterwards at Canterbury; Hermann of Ramsbury and Walter of Hereford were Lorrainers; Duduc, a Saxon, and after him Gisa, a Lorrainer, held Wells; William of London and Ulf of Dorchester were Normans. Perhaps a scarcity of eligible Englishmen may excuse the fact that Archbishop Ealdred of York held, or at least administered, at the same time, Worcester, Hereford, and Sherborne; and that Stigand held Winchester with Canterbury.

From first to last the Saxon Church had special characteristics differing from the contemporary Continental

Churches. It was pre-eminently a National Church, with very little intercourse with the Continent. Its origin had given a great prestige to the monastic institution; it was remarkable for the number of its monasteries; for the number of royal persons, especially ladies, who were the founders and first rulers of monasteries; and for the number of its kings and nobles who resigned their offices and retired to religious houses. Its isolation kept it to a large extent free from the corruptions of the Continental Churches. But these advantages had counterbalancing disadvantages; its separation from the currents of thought which swept over the Continental world left it backward; its life grew sluggish; Edward's endeavour to infuse new life by filling important posts in State and Church with foreigners only excited national feeling against them. There was a lack of vigour in the State, in spite of the energy of the great family of Godwin, and still more so in the Church. "The time was come for Lanfranc and Austin, as well as for William and Henry of Anjou" (Stubb's 'Const. Hist.' I. 278).

The number of sees in England (exclusive of Wales) had increased before and in the time of Bede (A.D. 731) from seven to twenty-one.

1. In Kent	1. Canterbury (A.D. 597).
	2. Rochester (A.D. 604).
2. East Saxons ...	3. London (A.D. 605).
3. East Angles ...	4. Dunnoc (Dunwich) (A.D. 630).
	5. Elmham (A.D. 673).
4. West Saxons ...	6. Winchester (A.D. 635).
	7. Sherborne (Dorsetshire) (A.D. 705).
5. Mercia	8. Repton, removed to Lichfield (A.D. 655).
	9. Dorchester (A.D. 636), removed to Leicester (A.D. 737).
	10. Lindsey or Sidnacester (A.D. 678).
	11. Worcester (A.D. 680).
	12. Hereford, formerly suffragan (A.D. 677), to Menevia or St. David's.
6. South Saxons ...	13. Selsey (A.D. 709).
7. Northumberland ...	14. York (A.D. 625).
	15. Lindisfarne (A.D. 635).
	16. Hexham (A.D. 678).
	Withern (A.D. 397) was suffragan of York.
	Ripon also appears to have been an episcopal see in the seventh century.

In the course of the ninth and tenth centuries Beverley in Yorkshire, Taunton and Crediton in Devonshire, and St. Peter's in Cornwall, were episcopal sees for a short time.

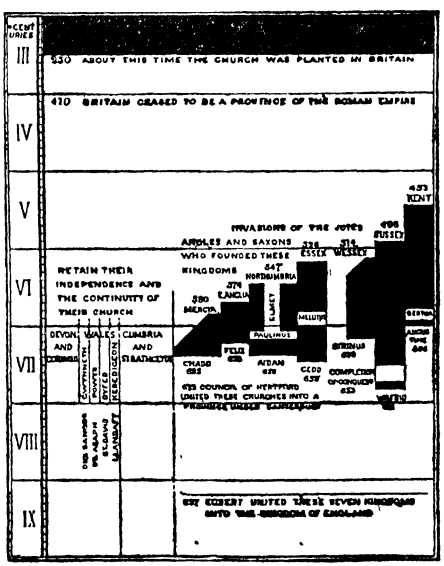
Under the Danish invasions Hexham and Withern, Dunwich and Lindsey ceased to exist, Lindisfarne, driven into exile, at length settled (A.D. 995) at Durham, and the Bishop of Leicester transferred his see to Dorchester, Oxon.

CHRONOLOGY OF THE SAXON PERIOD.

CENTURY.	A.D.	
V.	c450	The Saxon conquests begin.
	,,	The Kingdom of Kent founded. From this date to 516 the district south of Thames as far west as the Avon, on the border of Wilts and Dorset, was conquered.

CENTURY.	A.D.	
VI.	516	to 577 the eastern side of Britain was conquered.
	519	Cerdic founded the Kingdom of the West Saxons, which was extended by successive conquests to the present border of Wales by 655.
	547	Ida founded the Northumbrian Kingdom, but the Britons still disputed the possession of the country till the death of Cæadwalla at the battle of Hefenfelt, 635. The Kingdom of Mercia, founded from Northumbria, did not extend over the middle of Britain till 626, and its conquest was still disputed by the Britons till the battle of Winwæd, 656.
	596	Augustine landed in England ; in the following year was consecrated archbishop by the bishops of Southern Gaul.
	,,	Conversion of Kent by Augustine.
VII.	604	Mellitus consecrated Bishop of the East Saxons.
	,,	Justus consecrated Bishop of Rochester.
	627	Conversion of Edwin of Northumbria by Paulinus.
	,,	Conversion of the East Anglians by Bishop Felix.
	635	Conversion of the West Saxons by Bishop Birinus.
	638	Aidan founds Lindisfarne, and converts the Northumbrians.
	653	Peada, the son of Penda, King of the Mercians, converted.
	,,	Conversion of the East Saxons by Cedd.
	655	Conversion of Mercia by Ceadda and others.
	,,	About this time the West Saxon Kingdom was extended to the border of Wales.
	664	Conference at Streneshalh (Whitby) between the Celtic and the continental missionaries on the Easter controversy, &c.
	668	Archbishop Theodore consecrated.
	673	Synod of Hertford, in which the Anglo-Saxon churches unite into an Ecclesiastical Province, with the Archbishop of Canterbury as Metropolitan.
	674	Bede, the historian of the English Church, born.
	680	Synod of Hæthfeld (Hatfield).
	681	Conversion of the South Saxons, begun by Wilfred of Northumbria.
	685	Cuthbert consecrated Bishop of Lindisfarne.
	687	The Isle of Wight converted, which completes the evangelisation of the Anglo-Saxon Kingdoms.
	690	Willebrord of Northumbria and twelve companions set out on a missionary enterprise to the Continent, and are sent by Pepin to evangelise Frisia.
VIII.	719	Winfrid (St. Boniface), born at Crediton, educated at Nursling, Hants, goes forth to be the Apostle of Germany.
	722	Glastonbury refounded by King Ina.
	731	Bede's Ecclesiastical History closes with this year ; he died 735.
	735	York made an archbishopric with the dioceses north of the Humber for its province.

CENTURY.	A.D.	
IX.	830	The Heptarchy united under Egbert.
	832	The Danish pirates first spend the winter in England.
	870	The Danes plunder and burn the Abbeys of Lindisfarne, Tynemouth, Whitby, Peterborough, Croyland, Ely, &c. Martyrdom of King Edmund.
	871	Alfred the Great, king. England overrun by the Danes, and Alfred in concealment.
	878	Alfred's victory at Ethandune; the Danes restricted to the East of England, and embrace Christianity.
	884	The Danes defeated by Alfred, half the country ceded to them on condition of being baptised.
X.	912	Normandy and Brittany ceded to the Normans; baptism of Duke Rollo.
	930	Athelstan extends his dominion over the whole of Cornwall.
	968	Dunstan made Archbishop of Canterbury.
XI.	1011	The Danes take Canterbury, and kill Archbishop Elphege.
	1016	The kingdom partitioned between Edmund and Canute.
	1042	Edward the Confessor becomes king.
	1065	Consecration of Westminster Abbey.
	1066	The Norman Conquest.



Chronological Chart.

SCAPULARY, a monastic vestment, described at the end of article on **Carthusian.**

SCHISM (from the Greek σχίσμα, a division). The divided condition of our English Christianity, and the tolerant spirit of the time, have led to a lenient judgment of Schism, and the ignoring —almost the denial—of its character as a sin. It is only when the fact is clearly recognised that the Church is an organisation founded by Christ, to be the practical human agent for carrying out His plans for the regeneration of human society, that the character of the disruption of this organisation and the setting up of rival organisations is seen.

The history of Schism runs side by side with the history of the Church. In the Old Dispensation there are the Schism of Korah and his company, on which God pronounced a miraculous judgment; that of Jeroboam, which terminated with the captivity of Israel; and that of the Samaritans on the restoration of the Jewish polity in its own land, which has continued to the present day. In the New Dispensation, the imminent schism between the Judaising and the Gentile parties in apostolic times was averted by the Council of Jerusalem, the type of the treatment of such crises in the Church. But from those days to these there have been schisms. The Donatist schism is an example full of instruction for our times; the Donatists were orthodox and zealous Christians, who at one time rivalled the Church in all the cities of North Africa in numbers, and lasted for more than three centuries. In the thirteenth and fourteenth centuries a great wave of heresy, tending to organise itself into schism, swept over the whole of the Western Church. The Church of England, however, was singularly free from both heresy and schism throughout its history down to the Reformation. It was one of the lamentable results of that great reaction of the human mind and conscience against the abuses and errors of the mediæval Church, that liberty ran wild into license, and the name of reformation served to sanctify revolution. But it was reserved to the present generation to hear division among Christians defended as a benefit to Christianity, and to see the Christians of one small island divided into 250 different sections. It is probable, however, that England has seen the worst of schism. With the revived spiritual life of the Church, and with the removal of most of its abuses, the reasons for serious dissent to the extent of schism have disappeared; the growing intelligence, historical knowledge, and broader sympathies of the people are all tending in the direction of a restoration of religious unity; the Church is, as a matter of fact, gathering in the population; the Dissenting Denominations are, as a matter of fact, decreasing in numbers. There is a growing recognition of the idea of the unity of the Church as the intention of Christ; and of the practical power of organic religious unity in its influence upon society; and a growing feeling that the remaining points of difference between Christian bodies do not justify disruption. With the historical fact before us that the ancient schisms, both in the Old Dispensation and the New, though some of them endured for centuries, died out at last, we may confidently expect that the present separatists, though some of them are numbered by millions, and have lasted for centuries, will at length be reabsorbed into the historical Church.

SCHOOLS, a name anciently applied to Universities. [*See* **Universities.**]

SCHOOLS (*schola* = leisure), places of education. When the system of Imperial schools died out of Europe, together with the Imperial power, their place was taken by the schools of the Church, which had always recognised education as one of its functions.*

* The third Lateran Council (A.D. 1139) made a constitution, afterwards embodied in the Canon Law, to this effect: Since the Church of God as a pious mother is bound to provide that the poor, whose parents

Every cathedral and monastery had its school. The missionary bishops, who converted our Saxon ancestors, at once established schools in connection with their cathedrals, regarding them as an important part of their evangelising machinery. These schools continued to fulfil their functions down to the time of the Reformation. There were also a considerable number of grammar schools founded and endowed in the towns, with provision for clerical masters. Education was thus placed within easy reach of all classes likely to avail themselves of it. Some of the old schools, especially those of royal foundation, escaped the hand of the plunderer at the Reformation,* but "The greater part of the endowed schools now existing were founded during the sixteenth and seventeenth centuries, when the charity of individuals in some measure supplied the grievous deficiency of education occasioned by the spoliation of cathedrals and monasteries, and the confiscation of ecclesiastical property" (Sir R. P., p. 2038). The 78th Canon of 1603 probably continues a practice of more ancient times when it encourages the incumbent of any parish in which there is not a grammar school to undertake the teaching of youth, "for the training up of children in principles of true religion."

In the present generation some of the old grammar schools have been raised by the genius of a headmaster, or a succession of them, to great importance as public schools, as Rugby and Uppingham. Some new schools have been founded on Church lines, as those at Lancing, with its branches at Hurstpierpoint, Ardingley, St. Michael's, Bognor, and King's College, Taunton; and the similar schools at Denstone, Abbot's Bromley, and Ellesmere.

A public company was started in 1883 to promote the foundation of Church higher and middle class schools for both sexes, which is perhaps destined to effect a great and much-needed improvement in the educational provision of the country. [For the Elementary Schools of the Church *see* **Society, National**, and **Education.**]

SCREEN, CHANCEL. The churches of Basilican plan had a raised platform stretching westward from the apse into the body of the building, for the use of those who were engaged in the singing of the services, and this platform was protected, and separated from the body of the church by low screens. In the thirteenth century these screens were continued across the west of this raised "chancel," separating it from the nave. In early churches of the English plan the clergy engaged in the saying of the service were placed in a separate compartment of the church east of the nave, which was usually narrower and lower than the nave, and opened into it by an arched opening, called the chancel-arch; and a screen, solid below and with pierced tracery above, was placed across the chancel-arch, which is called the chancel-screen. No chancel-screens of the Early English style remain; there are several examples of Decorated style; of the fifteenth century, and especially of the latter part of it, which is the age of rich woodwork, there are numerous examples, many of them of very elaborate and beautiful design and workmanship. The lower solid panels of these screens were often painted with saints, and the upper traceried portion also enriched with colour and gilding.

The straight beam which usually forms the summit of the chancel-screen supported a **rood**; sometimes the upper part of the screen carried a gallery; for which *see* **Rood-Loft.**

The object of the screen was probably partly symbolical, partly utilitarian; when the doors of the screen were secured, people could have free access

cannot afford to help them, should not lack the opportunity of learning, let a benefice be provided in every cathedral church for a master who shall competently teach its clerks and its poor scholars gratis.

* Of these the seven "Public Schools": Eton, Westminster, Winchester, Charterhouse, Harrow, Rugby, and Shrewsbury.

to the nave, but were prevented from intrusion into the chancel.

SCREEN, SANCTUARY. Besides the screen which was universally interposed between the chancel and the nave of a mediæval church, there are also some examples of a second screen between the sanctuary or sacrarium and the chancel. That at St. David's cathedral still remains. There were similar screens in the parish churches of Brilley and Michael Church, both in the county of Hereford, and there are indications of similar screens in other churches, *e. g.* in St. Martin's, Colchester. But the two Herefordshire churches have a still more remarkable feature, viz. a canopy or ceiling of oak panelling with moulded ribs and carved bosses, extending over the sanctuary for the whole width of the building, and extending from the east wall to the sanctuary-screen, a distance of about ten feet, and much lower than the height of the building. ('Church Builder' for 1867, p. 127.)

SECULAR CLERGY. The monks and other religious persons who devoted themselves to a religious life were reckoned among the clergy; living according to a Rule they were called Regular clergy—Regulars, from *regula*, rule. The clergy who lived not according to any special rule, but only according to the general Canons of the Church, not in seclusion, but in the world, were called Secular clergy—Seculars, from *seculum*, the world. [*See* **Clergy.**]

This may be a convenient place for a few notes on the houses, dress, and manners of the secular clergy. Each rector and vicar had a house of residence on his living, proportioned in its magnitude to the value of the benefice, and not distinguished in plan or style of architecture from the houses of other people. In the days when there were no inns, the entertainment of travellers was a virtue practised not only by the monasteries but also by the country clergy. The monasteries had special apartments for the purpose; but, in the rude manners of the times, the occasional guests of the country rectory would be sufficiently accommodated by a "shake down" in the hall. From a very early period the clergy were personally distinguished from the laity by the tonsure, but not, like the monks and friars, by any uniform fashion of dress. Bishops and synods were indeed



Sir Richard de Threton.

continually ordering that the clergy should not wear clothes too gay in colour or too fashionable in cut, and that they should abstain from wearing ornaments or carrying arms. But these injunctions were very generally disregarded, and the secular clergy maintained their right to dress as other people did. Here are three illustrations of ordinary clerical costume from the Catalogue of Benefactors of St. Alban's Abbey. The first is Sir Richard de Threton, priest, whose gown and hood are of bright blue lined with white,

the sleeves of his under garment of the same colour, and his shoes red. The sitting figure of Sir Bartholomew de Wendon, Rector of Thakreston, has all the character of a portrait; his gown



Sir Bartholomew de Wendon.

and hood and sleeves are scarlet, and his shoes black. The third figure is that of Sir Roger, chaplain of the Earl of Warwick at Flamsted; over a scarlet gown he wears a pink cloak lined with blue, the hood is scarlet of the same suit as the gown, the shoes red. The bags which they all bear represent their donations to the abbey. They wore the same kind of hat as lay people. They often wore an ornamental girdle with a purse hanging from it, and not unfrequently a dagger to protect the purse. When the laity ceased to wear the long gowns represented in these wood cuts and the cloak out of doors, the clergy, under the influence of a growing feeling in favour of a distinctive clerical costume, continued to retain them, under the name of cassock and gown, and to wear them of black colour. In the Reformation period the Puritan clergy objected to wear cassock and gown, and adopted the ordinary lay costume only with a Quakerlike simplicity in its cut and colour, and a "Geneva" gown. The 74th Canon of 1603 elaborately regulates the ordinary habit, as well as the official robes, of the clergy; and in the time of the Stuarts the clergy ordinarily wore the cassock and gown and plain bands.

The out-door costume of the clergy gradually changed in the reign of the Georges. The dignified clergy short-



Sir Roger, Chaplain.

ened the cassock into the present "apron," and substituted a cloth coat of more secular fashion for the silk academic gown; while the rest of the clergy still further reduced the cassock to a double-breasted silk waistcoat, or a cloth waistcoat with a straight collar, and a frock-coat of peculiar fashion; still affecting black, or at least some dark grey shade of colour. [For official costume, *see* **Vestments.**]

The honorary title "Sir" was commonly given to priests down to the time of the Reformation, or even later. A

law of Canute declared a priest to rank with the second order of thanes, *i. e.* with the landed gentry "By the laws armorial, civil, and of arms, a priest in his place in civil conversation is always before any esquire, as being a knight's fellow, by his holy orders," and therefore entitled "Sir." *A Decacordon of Quodlibetical Questions.* In daily life they did not affect any special asceticism like the Regulars; even the canonical obligation of celibacy was often evaded [*see* **Celibacy**]; field sports were the common occupation of the gentry, and it was not until the time of the Puritans that it was thought unseemly for the clergy to take part in them. Bishop Juxon was perhaps the last prelate who kept a pack of hounds; Archbishop Abbot was probably not the last who shot at the deer in his own park, or that of his friends. It is a very noteworthy fact, that in the thirteenth, fourteenth, and fifteenth centuries, a very large number of the beneficed clergy were only in minor Orders, the priestly functions of the cure being performed by an assistant. [See 'Scenes and Characters of the Middle Ages,' pp. 232—265.]

SEE (*Sedes*), a seat. The chair of a bishop, in old English, bishop's stool or settle, the symbol of his jurisdiction, placed usually in the chief church of his diocese. [*See* **Cathedra.**]

SELSEY, DIOCESE OF. [*See* **Chichester.**]

SELWYN, George Augustus, the Apostle of New Zealand (born 1809; died 1878), may be taken as an illustrious example of the missionary bishops who in this generation have founded in our colonies and possessions all over the world those new churches which are probably destined to play so important a part in the future history of Christendom.

Born in 1809, at Hampstead, the son of an eminent lawyer, he was educated at Eton, and St. John's, Cambridge; was second in the classical tripos; and was elected a fellow of his college. He returned as private tutor to Eton, and there was remarkable for his gifts of person and athletic accomplishments, and for his Christian earnestness and energy of character, and for the good works of various kinds which he initiated and carried on.

In 1840 New Zealand became an English colony; in the following year the Colonial Bishoprics' Council was founded, and the new colony was one of the first places to which they desired to send a bishop to regulate the work of the few missionaries of the Church of England already there, and to lay the foundation of a church contemporaneously with the establishment of British rule. A relative of Selwyn's had been first chosen, but was afterwards compelled to withdraw from the task; when he was asked to go, and, accepting the invitation as a Divine call, at once consented. From the first, great things were expected of him by those who knew his grasp of Church principles, his strong common sense and firmness of purpose, his vast energy of body and mind, his deep, manly piety, and trust in God's guidance. All these expectations were more than fulfilled. His labours rivalled or exceeded those of the founders of our own Churches in Anglo-Saxon times, whose plans to some extent he adopted. He travelled indefatigably over his great diocese, walking through the bush, swimming the rivers, cruising round the coasts in small boats which he himself navigated. "Whenever he stayed in a settler's house (writes one of those whose guest the bishop had often been), his great desire seemed to be to give no trouble. He would insist on carrying his own travelling-bags, would always tidy his own room and make his own bed, and I have known him surreptitiously to wash his own clothes. This was done with the knowledge that in New Zealand servants are scarce, and that the ladies of the household do many things for themselves and their families which ladies are not accustomed to do in England. He also refused to take wine when he was a settler's guest, not on

grounds of total abstinence, but because he knew that in out-stations wine was scarce and expensive. His own hospitality was profuse but simple; indeed he kept open house; every one who came to Auckland was welcomed, and knew that formal invitation was not needed. "I give good advice, but bad dinners," the bishop used to say to his guests; the badness of the dinners being only a synonym for plain roast and boiled.

At Auckland, the head-quarters of work, there were from the first a large school-building and bishop's residence, with library and rooms for the lay workers; a kitchen and dining-hall under another roof; a hospital in charge of a deacon; a chapel; and a native industrial school, into which he gathered New Zealand lads from all parts of the diocese; a day school which Mrs. Selwyn kept; and a printing-house. Apart from the collegiate buildings were the barn, dairy, stable, rick-yard, and carpenter's shop. There were also seven affiliated chapels within a radius of five miles, which were served by the college staff.

Amidst many difficulties his work prospered. In 1847, he held a diocesan synod, the first experiment of the kind in the English communion since Convocation had been silenced; and thus, with wise boldness, set the example of complete Church organisation and action, which was speedily followed in the other colonial Churches. Among the striking features of his principles of action, he adopted at once what he believed to be the apostolic practice, of baptizing sincere converts with only very little elementary knowledge; and as soon as they had grasped the main truths of Christianity he did not hesitate to send those who seemed otherwise fitted to make known to their native brethren what they had themselves learnt and believed.

It happened that the Colonial Office had, in drawing up the bishop's letters patent, assigned to him, *per incuriam*, a diocese stretching from fifty degrees south latitude to thirty-four degrees *north*. The bishop accepted the error as an opportunity of doing missionary work outside the limits of New Zealand. In 1848 he embraced the opportunity of a voyage in H. M. S. 'Dido,' to visit some of the islands in the Pacific, on a voyage of inspection. In the following year the bishop had procured a little vessel of his own, in which he visited many islands, and brought back five native boys to be educated in his school at Auckland. In 1851 the dioceses of Sydney and Newcastle had provided him with a larger vessel, the 'Border Maid,' in which he cruised among the islands of the Pacific, sometimes swimming ashore in the presence of natives of doubtful or even hostile disposition, and winning them by the manly dignity of his presence, and the loving sweetness of his manner.

In 1854 he visited England in order to obtain from the home authorities the subdivision of his diocese. He was received with a certain enthusiasm by the Church at home, and his presence and his addresses sensibly increased the interest of the Church in mission work, and elevated the common idea of the importance and dignity of the work. While he was here the Government withdrew £600 a year, the half of his stipend, which it had hitherto paid; he gave up £200 of the remaining £600 towards a stipend for the new See of Christ Church, and continued to receive for himself the remaining £400 a-year during the rest of his tenure of the See. On his return to New Zealand, in 1855, he was accompanied by Mr. Patteson; whose life is also sketched in this volume as the type of our missionary bishops *in partibus infidelium*.

The bishop had been successful in obtaining the subdivision of his diocese: in 1856 Christ Church was founded, and two years later the Sees of Wellington, Nelson, Waiapu; and Dunedin in 1866. In 1861, Mr. Patteson was consecrated Bishop of Melanesia.

Again, in 1867, Bishop Selwyn visited England, in order to attend the Lambeth Conference. The idea of the Conference was to draw the Churches of the Anglican communion together, and to discuss questions which had arisen respecting the relations of the Colonial and the Mother Churches, and the mutual relations of all the Churches of the English descent. Selwyn's character and practical experience made him a leading and influential person in the Conference. While the bishop was still in England, Bishop Lonsdale's death vacated the See of Lichfield, and he was induced, reluctantly, and in obedience to others, to accept the English See. He stipulated for leave to pay a last visit to New Zealand, to set that diocese in order for his successor; and the farewell which the people there took of him, proved that they had learned to estimate the grandeur of the character and work of the Apostle of New Zealand.

The ninetieth occupant of the See of Lichfield, and succeeding so good and earnest a bishop as Lonsdale, Selwyn yet found ample scope for his genius for ecclesiastical organisation. He removed the Episcopal residence to Lichfield; secured the help of two suffragan bishops; established a scheme for the training of candidates for ordination; and put new energy into the hearts of the workers, and into the work, of the diocese generally; besides making Lichfield a centre of foreign missionary spirit. In his last illness, "amid the wanderings caused by bodily weakness, his thoughts were with the distant islands for which he had done so much, and to whose evangelisation, when his own active labours there were ended, he had given his son." At one time he would exclaim with kindling eye, "A Light to lighten the Gentiles;" at another he would murmur, "They will all come back," as, indeed, the large portion of the Maories who had apostatised during the war between them and the colonists have already returned and then in the soft Maori language, which, for a quarter of a century, was familiar to him as his mother tongue, he would say, "It is all light." He died April 11, 1878, and lies buried in the churchyard of Lichfield cathedral.

('Memoir of the Life and Episcopate of George Augustus Selwyn,' by Rev. H. W. Tucker. London: Wells Gardner.)

SEPULCHRAL MONUMENTS. It is very curious to see in what various ways men have treated the bodies of their dead. The ancient Egyptians embalmed them in order to preserve them till the resurrection, while the Greeks and Romans burnt them at once. The Parsees give them to the vultures. The Hindoos commit them to the sacred river. The inhabitants of Tierra del Fuego commit theirs to the sea. Some tribes of American Indians erect a little scaffold of boughs, and leave the dead lying on this couch in the midst of the prairie under the open sky. Charlemagne was placed in a subterranean vault sitting on his throne robed and crowned; the Spanish Cid in the church on horseback in his armour. In a monastery in Italy the dead monks stand in their frocks and cowls against the walls of the crypt. Patriarchs, Jews, and Christians have always buried their dead in the ground. Here is burial in earth, air, fire, and water.

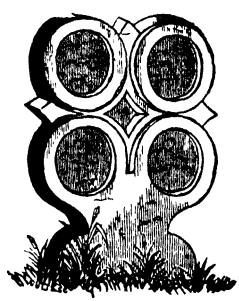
It is curious, too, to note the different kind of tombs. The kings of Lower Egypt built the Pyramids for their tombs; the kings of Upper Egypt excavated the grand palaces of the dead in the mountain gorges on the east of Thebes. The Greeks raised a heap of stones over the dead, every passer-by showing his respect by throwing another stone upon it. The Romans buried their funeral urns underground, or placed them in the columbaria of a temple-like edifice. The Etruscans constructed a subterranean house, and laid the dead in festal robes upon a couch surrounded by the usual appliances of domestic life. The Celtic tribes ranged

their sun-dried urns in rude chambers formed of three or four large rough stones. Near Kertch, in the Crimea, were found circular shafts, like dry wells, which gave access at different heights to subterranean galleries which served for tombs. The Jews hewed chambers out of the rocks for sepulchres, or took advantage of the natural caves. The early Christians in Rome, Naples, Alexandria, and probably elsewhere, were buried in catacombs. But the tumulus—the mound heaped over the body as it lay upon the ground, or was buried a little depth beneath the surface—was perhaps the most ancient, the most universal, and the most appropriate monument. They are found dotted, like low natural hills, over the steppes of Tartary, and in the Mesopotamian plain, and under the rank tropical vegetation of Central America, monuments of races of whom no other monument remains. In England all the races which have successively inhabited the land have left such monuments behind. There are British barrows on Salisbury Plain, and in a hundred other places all over the land. The Bartlow Hills in Essex are Roman, thrown up over Roman sepulchral chambers. There are many Saxon barrows gradually accumulated over whole families, the men with their rusty swords and spear-heads lying by their bones, the women with their gold enamelled ornaments mingled with their dust.

It is the most appropriate monument. It tells that there one of our fellow-men has been "laid in ground," and has displaced just that length and breadth of kindred dust which is reared above the general level of the ground; that heap of dust is his *vera effigies*, for "dust he was;" the green grass which grows over it is his emblematical epitaph. "As for man, his days are as grass." Our English churchyards are full of these tumuli; they are by far the most general form of sepulchral monument.

The earliest Christian stone monuments in England are **Pillar stones**, roughly hewn with a cross or a name inscribed upon them; under more artistic treatment these pillars assumed the shape of tall crosses covered with ornamental sculpture, of which the churchyard cross on p. 220 is an example. Another Saxon monument was a massive stone laid over the grave, rising out of the ground in a rude arc of a circle, and covered with sculptures; there are examples at Dewsbury, Yorks; Hexham, Northumb.; Heysham, Lanc.; Bexhill, Sussex; Shelton, Notts.

The commonest kind of stone monument is the **Headstone**, a comparatively small stone set up at the head of the grave. In early times it was often cut into the outline of a cross, or had a cross sculptured upon it; as in the example in the margin. In more



modern times the headstone took the shape of a slab of stone three or four feet high, giving room for a long epitaph; in quite recent times the old cruciform types of headstone have come into fashion again.

Coffin stones, *i. e.* the stone lids of stone coffins, or stones similarly shaped, although they were only laid over an earthen grave, have been a very common form of monument from the eleventh century down to the present day. They are dealt with in a separate article, **Stone Coffins**. From the thirteenth century a slab of stone laid over the

grave or tomb, inlaid with an effigy and inscription and other designs in engraved brass, was a very common monument, which also is dealt with under the title, **Brasses, Monumental.** In a very similar kind of monument known to ecclesiologists as **Incised Slabs** (which will be found under that title), the effigies, &c., were engraved on the stone itself. The most beautiful of all the kinds of monuments were the **High tombs,** or altar tombs, used chiefly but not exclusively inside the churches, with or without sculptured effigies upon them. These are treated in a separate article under the title **Altar Tomb.**

There are a few curious examples of memorials painted on a framed panel, and hung up against the wall of the church, or painted upon the wall itself, as in the south choir aisle of St. Alban's Abbey Church.

Among the curiosities of the subject it may be mentioned that a monument is often found under a niche, in the thickness of the wall of a church, the monument being usually visible inside the church, but sometimes outside; the grave is thus under the wall; and it is believed that in such cases the tenant of the tomb was the benefactor by whose means that portion of the church was built. Some personal badge or relic of the deceased was often hung up over his tomb. [*See* **Achievement.**]

SEQUENCE. In the Eucharistic service, after the reading of the Epistle, the deacon went to the ambo, or pulpit, or to the rood-loft, to read the Gospel. This reading of the Gospel was always accompanied, in the ancient Church, with a ceremonial intended to surround it with dignity becoming the reading of the words, or acts, or life of the Lord. The Deacon bore the "Text," which was a copy of the Gospels handsomely bound, usually kept on the altar, not to be read from, but to be used as a "Pax" for the people to kiss; he was preceded by a thurifer (incense-bearer), two candle-bearers, and on festivals also by a cross bearer, and the subdeacon, who carried the *Evangelistarium*, which contained the "Gospels for the day," out of which the deacon actually read. While this little procession was making its way to the pulpit or rood-loft, the Gradual and Alleluia were chanted. But sometimes the Gradual and Alleluia were not long enough to fill up the time; in which case the last note of the Alleluia was, in ancient times, prolonged by a run or cadence called a Neuma. In A.D. 851, a monk of Jumièges in Normandy, whose monks had been scattered by a band of pirates, came to St. Gall bringing an Antiphonary, in which the Neuma had had some words set to it. A monk of St. Gall, Notker by name, took up the idea, and wrote sets of words adapted to the various festivals of the Church, to be sung to the Neuma; these sets of words are the *Sequences*. Adam de St. Victor, the greatest of the mediæval Latin poets, wrote new Sequences, which take high rank both for devotional beauty and for elegant Latinity.

The Sequences in the Sarum Missal were eighty-six in number. Several of our popular modern hymns are translations of some of them, by Dr. Neale and others.

Instead of the Sequence a "Tractus" was said from Septuagesima to Easter. A "Prose" is an irregular Sequence. A collection of 125 Sequences from German, English, Gallican, and other missals has been published by Dr. Neale, London, 1852; and many of the Sarum Sequences, with an English poetical translation, by C. B. Pearson. London, 1871.

SERVICE BOOKS of the mediæval Church of England. The Church now gathers her Divine Service and Offices together in one Book of Common Prayer; in addition to which is needed only a Bible for the daily lessons of Matins and Evensong; for the Hymn Book, which is also universally used, is at present an unauthorised book.

In earlier times when books were laboriously copied by the hand of him

who needed them, or purchased at a high price of the professional copyist, it was economical to divide the different services, and parts of the service, into different books, so that each person had in a separate book just so much of the service as he required for a particular service, or his own share in the service; as in a concert no performer has the full score, but each his own part only. A set of the ancient service books would consist of the following:—

The *Legenda* contained the lessons read at Matins, which were some from Scripture, others from histories of saints and martyrs and passages from their writings forming the special lessons for their holy days. The *Antiphonarium* containing the antiphons sung in the Hours. The *Graduale* was the "antiphonarium" for the Eucharistic celebration, containing the portion of that service to be sung by the choir. The *Psalterium* contained the Psalms divided into portions so as to be sung through in the Hour services in the course of a week. The *Ordinale*, known about the fifteenth century as the *Pica* or *Pie*, contained directions for the movable parts of the service at different times. The *Missale* contained the Communion Service. The *Manuale* was the book of Occasional Offices, viz. Baptism, Marriage, Visitation of the Sick, Churching, Extreme Unction, and Burial. The *Pontificale*, the order of the services which could be performed only by a bishop, as Ordination, Confirmation, Consecration of Churches, &c. The *Processionale* contained the parts of the services which pertain to processions The *Hymnarium* contained a collection of hymns.

The twenty-first Canon of those which go by the name of Elfric (about A.D 1006), requires that every priest before he is ordained shall be possessed of the following arms belonging to his spiritual work, viz. Psalterium, Epistolarum librum et librum Evangeliorum, librum Missalem, libros Canticorum, librum Manualem seu Enchiridion, Gerim [Numerale in Wilkins], Passionalem, Pœnitentialem, et Lectionarium. A constitution of Archbishop Winchelsea (about 1300) requires the parishioners to provide the service books for their church, which are thus enumerated: Legenda, Antiphonarium, Gradale, Psalterium, Troperium, Ordinale, Missale, Manuale. The statute of 1549, which abolished the old Church books, describes them as follows: Antiphoners, Missals, Grayles, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English, Couchers, Journals, and Ordinals. The smallest number of volumes to which the service books of the Latin Church can be reduced is four: the Missal, Breviary, Ritual, and Pontifical. For particular descriptions of these books, see under their several Latin names.

One great fact to be stated and accounted for is, that all these services were in Latin. The primitive Churches in the West were indeed Greek colonies, and the service books, like the Holy Scriptures, were in Greek; but Scriptures and service books alike were very soon translated into Latin, which was then the universal language of the Western Empire, as Greek was of the Eastern. But the Scriptures continued to be read and the services said in Latin, throughout the Churches of the West, long after Latin had ceased to be the common language. There was no intention of keeping the Scriptures from the knowledge of the people, no reason for making the words of the Divine Worship unintelligible to them. Probably the great reason for retaining them in Latin was partly the natural conservatism which is averse from the alteration of customary observances especially in religious matters, partly that it seemed incompatible with the dignity of the Divine Service to render it in the debased local vernaculars through which Latin was degrading into Italian, Spanish, and French, or into the uncouth Teutonic dialects, which did not afford words and phrases for the adequate expression of the sublime devotion, or the accurate theo-

logy of the sacred liturgy. But while the services were all performed in Latin, something was done to enable the unlearned to take an intelligent part in the service. In Saxon times the gospel was often, if not usually, read in English as well as in Latin. The Creed, Lord's Prayer, and Ten Commandments in English, were taught publicly in church. The Bidding Prayer [which s e] was also always in English. The Early English Text Society has lately published a 'Lay Folks' Mass Book, or Manner of Hearing Mass, with Rubrics and Devotions for the People,' which the editor traces up to a French original by Dan. Jeremy, Canon of Rouen, and afterwards Archdeacon of Cleveland, *c* 1170. A translation of it in the dialect of the North of England was made in the last half of the reign of Edward I. Other translations in the East Midland dialect, *c.* 1375, and in the West Midland, *c.* 1443.* It would seem as if the Mass was then a more congregational service than it afterwards became: the rubrics explain what the priest is doing and saying, and suggest appropriate devotions. And these *rationales* of the Divine Service and aids for non-Latiners to enter into it intelligently, continued to be produced from time to time down to the Reformation. For example, 'Our Lady's Mirror' (printed by the Early English Text Society in 1873) is such a rationale, written for the use of the Nuns of Syon [*see* **Brigettines**]. The popular manuals of prayer called **Prymers** [which see] also contained English versions of large portions of the Church Services and of the Psalms.

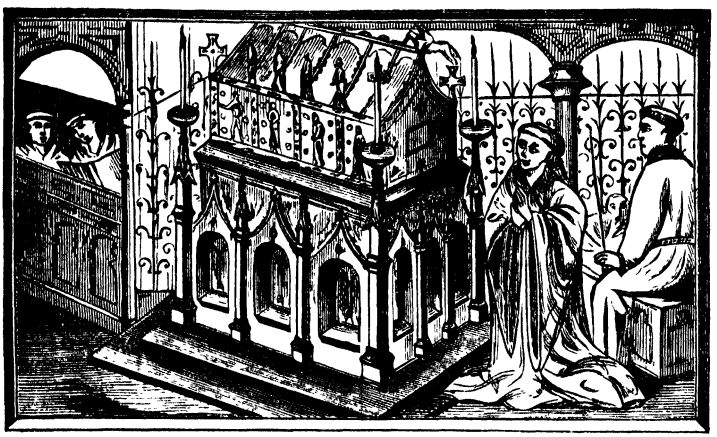
SEXT. [*See* **Hours.**]

SEXTON (sacristan), derives his name from the nature of his office, which was the care of the sacred vestments and vessels, the care of the church by keeping it clean, ringing the bells, opening and closing the doors for Divine Service. When such are his duties, the presumption, *primâ facie*, is, that the churchwardens have the right of appointment. Where his duties are confined to the churchyard in digging graves, &c., the presumption is that the incumbent appoints; where his duties contain both kinds of employment, the presumption is that the appointment is vested in the incumbent and churchwardens jointly. (Sir R. Phillimore.)

SHRINE (from *Scrinium*, a cupboard). An erection, usually of stone or marble, to contain the body of a saint, who is the object of a *cultus*. Nearly every cathedral and great monastery church in the middle ages had its local saint, whose shrine was usually erected behind the high altar, and whose reputation for sanctity and for miracles increased the prestige of the Church, and brought wealth to its treasury in the offerings of devotees. A church often had more than one shrine, besides any number of reliquaries containing portions of the mortal remains or other personal relics of saints. [*See* **Pilgrimage.**] Erasmus's 'Peregrinatio erga Religionis' gives a very detailed account of the most famous shrine in England, that of St. Thomas at Canterbury, and of the way in which it was visited by pilgrims, and exhibited by its clerical guardians. A MS. 'Life of St. Edmund,' in the British Museum (Harl. 2. 278), contains numerous pictures of the famous shrine at St. Edmund's Bury, one of which is given in the woodcut. In it we see the substructure of stone; the coped feretory above, which is probably of wood covered with plates of precious metal, and profusely adorned with jewels; the four tapers always burning; the attendant sitting within the grille, holding a rod with which to point out the various statuettes and jewels; the pilgrims outside the grille are indicated; the kneeling monk probably represents the author of the Life, Lydgate, who was a monk of the abbey, and therefore privileged to come within the grille. The two monks in the stall on the left appear again in

* The wants of modern Roman Catholics are similarly met by such manuals as the 'Gebetbuch,' 'Paroissien,' 'Garden of the Soul,' 'Vade Mecum,' &c.

another picture saying an office. Part of the shrine of Edward the Confessor (a later work of the thirteenth century) stills exists in Westminster Abbey. The stone structure of the shrine of St. Albans was found in fragments in the recent restorations, and has been put together again in its original site; the timber loft, in which two attendants kept watch every night for its protection, still exists. A series of pictures of the shrine of St. William of York may be found in the Yorks 'Archæo-



Shrine of St. Edmund.

logical Journal,' III. 255. [See the 'Retrospective Review,' xvi. 301.]

SIDESMEN, *i. e.* Synodsmen. Anciently when the bishops made their visitations from place to place certain leading inhabitants of the various parishes were sent with the churchwardens to give testimony as to the condition of their parishes. In some parishes such persons are chosen annually to assist the churchwardens in the duties of their office.

SIMONY is a sin which receives its name from Simon Magus, who offered St. Peter money in exchange for the power to convey spiritual gifts; St. Peter's rebuke, "Let thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts viii. 20), has stamped all such traffic with a brand of exceptional wickedness. "Accordingly, from the very commencement of the Christian era simony has been stigmatised as the greatest of offences, denounced as such by all the memorable Councils of the Church, and treated in the canon law as a crime in comparison of which all other crimes sink into insignificance" (Dr. Phillimore). The crime specially meant by the word in the Early Ages was that of obtaining or conferring holy orders and other ecclesiastical offices, in consideration of the payment of money, or other temporal consideration. In later times (while the former act continues no less criminal) the conferring of ecclesiastical benefices in return for pecuniary or other temporal consideration has been the form of this sin which has specially

obtained, and in some ages has been very common, and against this form of it the decrees of Councils, &c., have been directed. The fortieth canon of 1603, which "is deeply imbued with the soundest principles of the ancient canon law on this subject, and is universally binding on the clergy, and professes to expound the discipline of the Church of England on this point" (Dr. Phillimore), required everybody, from the archbishop to the humblest incumbent before his induction, to take, personally, the following oath: "I. N. N. do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office or living (respectively naming the same whereinto he is to be admitted, instituted, collated, installed, or confirmed), nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other without my knowledge or consent. So help me God, through Jesus Christ." "And this oath" (adds Dr. P.), "whether interpreted by the plain tenour of it, or according to the language of former oaths, or the notions of the Catholic Church concerning simony, is against all promises whatsoever."

By the statute 28 and 29 Vict. c. 122, § 2, a declaration against simony was substituted for this oath, and a new canon was passed by Convocation substantially the same as the old one, save as to the declaration in lieu of the oath.

The law is that the advowson [*see* **Advowson**] of a living may be sold, but not during a vacancy. A next presentation may be sold, but not during a vacancy. A presentation may be given under a bond of resignation (*i.e.* an undertaking to resign), in favour of one person specially named, or of one of two persons specially named, made before presentation to the benefice, provided where two persons are named, that each of them shall be either by blood or marriage an uncle, son, grandson, brother, nephew, or grand-nephew of the patron, such deed to be deposited within two months with the registrar of the diocese.

The ecclesiastical court may proceed against a simonist *pro salute animæ*, and on conviction deprive him.

SOCIETIES. Owing to the fact that the Church of England has no property as a corporate whole [*see* **Church Property**], but that all its endowments belong to separate corporations, and corporations sole, for specific purposes, it follows that there are many general Church works of great importance for doing which the Church possesses no funds, *e. g.* for endowing new bishoprics, building new churches, maintaining additional clergymen, and for mission work abroad. The way in which this difficulty has been met, has been by the establishment of societies for collecting the voluntary offerings of Church people, and applying them to the carrying out of these various works.

The earliest of these societies was the *Society for Promoting Christian Knowledge*, founded in 1698; out of this sprang the *Society for the Propagation of the Gospel*, in 1701, and the *National Society for the Education of the Poor* in 1811. The need for the erection of new churches for the rapidly-growing population, caused the organising of the *Incorporated Society for the Building and Repairing of Churches* in 1817.

In 1876 the need of more clergymen to work among the increasing populations of the towns, led to the formation of the *Pastoral Aid Society*, but the resolution of some of its founders to use their organisation and funds to supply clergymen of a particular theological school only, led within six months to the secession of an influential portion of its supporters, and the foundation of the *Society for Promoting*

the Employment of Additional Curates in Populous Places, on the principle of making its grants impartially, without interference with the liberty of the incumbents and the authority of the bishops. This last with the first four have often been regarded as the five great Church Societies, which, being general in their objects and impartial in their action, especially deserved the support of Church people. A hundred other societies have sprung up which have also more or less claim upon the support of the Church; but it is beginning to be felt strongly that while this multiplicity of appeals has the advantage of reaching additional groups of people, and appealing to various sympathies, yet that the multiplication of agencies involves much waste in the cost of machinery; that on the whole the further multiplication of societies is to be deprecated; and that it is better that new branches of work should be affiliated to existing societies to whose general object the new work is most nearly related.

Another feature of the societies which ought not to be ignored, is the existence of parallel societies within the Church for nearly every object. This arises out of the conviction of some that it is wise to carry on all these great religious works on Church principles within Church lines; and in the persuasion of others that it is right to promote the influence of their own theological opinions exclusively, and not wrong to ally themselves, in doing so, with those who, outside the Church, sympathise with them in the particular object in view.

Thus the Society for Promoting Christian Knowledge has its parallels in the British and Foreign Bible Society and the Religious Tract Society. The Society for the Propagation of the Gospel has its parallel in the Church Missionary Society. The National Society for the Education of the Poor in the Colonial and Continental Society. The Additional Curates' Fund in the Pastoral Aid Society, &c. &c.

While the Church was divided by different views it was perhaps for the general welfare that the stream of charity should not be restricted by the want of different agencies through which it might flow. As these differences die away, and the various Societies come to work more nearly on the same principles, it is perhaps desirable to consider whether a great saving might not in some cases be effected by an amalgamation of existing agencies which are doing the same work; and where existing agencies have different fields of work, and are needed for the efficient working of their several fields, whether it might not be desirable to harmonise and co-ordinate them, by placing them under the supervision of some authoritative representative of the Church. In other words, whether it is not desirable that the Convocation of the Church should take under its care (by committees) the general oversight of these various administrative agencies of the Church.

A list of the principal Church Societies with their addresses may be found in the 'Year Book' of the Church of England, published by the Christian Knowledge Society, Northumberland Avenue, London, S.W.; and the constitution, rules, and operations of the societies may be ascertained from their own reports on application to their several secretaries.

SOCIETY, THE NATIONAL, for the education of the children of the poor in the principles of the Established Church, was founded in 1811 to take charge of the elementary educational work of the Church. In its early years it had to make its way against much opposition on the part of many who on politico-economical grounds objected to the education of the lower classes. It had also to consider and lay down a suitable scheme of elementary education, to find teachers, and to prepare books.

At length in 1833 the Government began to turn its attention to the subject of the elementary education of

the people; and for some years expended, through the agency of the National Society, as representing the Church schools, £20,000 a year* towards the erection of new schools. Six years later, in 1839, the Government established an Educational Committee of Privy Council, and a system of inspection of the quality of the education of the schools, aided by the Parliamentary grant. The Education Act of 1870 established Board Schools to supplement the existing Denominational Schools, and at the same time abandoned all inquiry into the religious part of elementary education. The Church then established, at a cost of not less than £15,000 a-year, a system of Diocesan inspection of religious education in its schools, while the secular work is still tested by the Government inspectors, and the comparative results in Church, Dissenting, and Board Schools are impartially ascertained. Some statistics of the work of the National Society Schools may be found under **Education.**

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, THE. The real founder of this Society was Dr. Thomas Bray. This distinguished clergyman had been sent by Compton, Bishop of London, about A.D. 1696, as his Commissary for Maryland; soon after his return he, together with Lord Guildford, Sir Humphrey Mackworth, Mr. Justice Hook, and Colonel Maynard of Colchester, met together on 8th March, 1698, and formed themselves into a society which agreed "to meet as often as we can conveniently, to consult, under the conduct of the Divine Providence and assistance, to promote Christian Knowledge." These founders of the Society were shortly joined by six or seven bishops and by other eminent churchmen clerical and lay; among the names of these early members may be mentioned Robert Nelson, the author of the 'Festivals and Fasts.' Among the "corresponding members" of the Society were the Rev. J. Strype, the antiquary; the Rev. Gilbert White of Selborne, the naturalist; John Evelyn; the Rev. S. Wesley, father of the founders of the Wesleyan Societies, who were among the early missionaries of the Society; and Dr. Thomas Wilson, afterwards the saintly Bishop of Sodor and Man.

The objects of the Society were—

1. The education of the poor in the principles of the Established Church.
2. The provision of religious ministrations for the colonies.
3. The printing and circulation of Bibles, Prayer-Books, and other useful literature.

One of its first cares was the obtaining of the foundation of schools in the various parishes of London and other towns, for the clothing, maintenance, and education of the children of the poor. They were popularly known as the Parochial Charity Schools; the children in them have retained down to the present day the quaint costume of the period in which the schools were founded; and the annual meeting of the Charity Schools under the dome of St. Paul's (discontinued in 1868), was one of the most interesting and touching sights in London. This branch of the Society's work grew so large, and its further extension became so important, that in 1811 it was thought desirable to establish a branch Association to be devoted entirely to its management, and the National Society for the education of the poor was established. But still the Parent Society continued to aid with annual grants in the work of education, and occasionally has wisely made large grants of money to meet the expenses of great crises in the history of Church primary education, *e.g.* in 1874 it made a grant of £15,000, spread over 467 parishes, in order to strengthen and supplement their existing machinery, and to obviate as far as might be their supercession by secular Board Schools. Again in 1880 the Society undertook the carry-

* And a proportionate sum through the British and Foreign School Society as representing the Dissenters.

ing out of the scheme for St. Katharine's Training College, Tottenham, for school mistresses, at a cost of £34,000 (of which the National Society contributed £2000), with a further annual charge which, beginning at £2000, will probably in a few years decrease to about £500 a year.

The first missionary efforts of the Society were directed to our own dependencies. Dr. Bray, on his return from his visitation tour of the North American colonies, as Bishop Compton's Commissary, reported, "that the population do want the administration of God's Word and Sacraments, and seemed to be abandoned to atheism and infidelity." To meet this state of things the Society engaged clergymen to go out to minister to these North American colonies.

In 1710 the Society's attention was directed to mission work in India. It first took over a mission established by the King of Denmark in Tranquebar. Shortly afterwards it commenced a mission in Madras. In 1771, through its missionary Shwartz, it began the mission in Tinnevelly, which has had such remarkable success.

This department of the Society's work, however, grew so large, and needed so much further enlargement, that it early seemed well to the committee to establish a special separate organisation to devote itself to the work: A charter was obtained for the Society for the Propagation of the Gospel in Foreign Parts in 1701, and gradually the Parent Society transferred to the Daughter Society the direct responsibility for the sending out and maintenance of individual missionaries. But it has always continued to aid the work of missions by grants of money in aid of the erection and endowment of colleges for missionaries at home and abroad; for the foundation of colonial and missionary bishoprics; for scholarships, prizes, books, libraries, and other subsidiary works; and spends by far the largest part of its annual income in this department of work.

Having committed the direct charge of education and of missions to allied agencies, the Parent Society directed its energies more particularly to the printing of Bibles and Prayer Books, and their circulation at cheap prices, and to the supply of sound religious and wholesome general literature. This has included the translation of the Bible and Prayer Book and other books into foreign languages. It must suffice to say that the Society has published the Bible in more than 75 different languages and dialects; that last year it sold 172,243 copies of the Bible, and 360,845 of the Prayer Book. It circulates besides a varied and copious vernacular literature in the Mission Field.

The Early Minute Books of the Society, which contain many interesting illustrations of the Church history of that time, are preparing for publication under the editorship of the editorial secretary. The library of the Society, besides its unique collection of Bibles and Prayer Books in many languages, contained some valuable Syriac MSS. which Dr. Badger collected during his residence among the Nestorians as one of the Society's agents. These MSS. have been lately presented to the University of Cambridge.

For further details see the Annual Reports of the Society to be obtained at its house in Northumberland Avenue, London, S.W.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, THE, arose out of the Society for Promoting Christian Knowledge [which see]. The managers of the earlier institution, finding their multifarious works increasing on their hands, thought it desirable to form a separate organisation for the special conduct of the missionary department of its work. It was not till after five years of repeated efforts, met with delays and rebuffs on the part of the Government, that a charter was at length, on the petition of Dr. Bray, supported by Archbishop Tenison, obtained from William III. constituting a corporate

society under the above title. The society was directed by the charter to endeavour—(1) To provide a sufficient maintenance for an orthodox clergy to live among the colonists; (2) To make other provision for the propagation of the gospel in those parts; (3) To receive, manage, and dispose of, the charity of His Majesty's subjects for these purposes.

The constitution of the Society consisted of the Archbishop of Canterbury, president, the Archbishop of York and other bishops, and a number of peers and other distinguished persons as vice-presidents, and a committee, partly of clergymen, partly of laymen; among the names of the first members are a large number of those who were the original members of the Christian Knowledge Society.

The first field of the Society's work was the colonies of North America. The first two missionaries of the society landed at Boston June 1702; among others who followed in their steps was John Wesley, who was for two years one of the society's missionaries in Georgia. As the number of clergy and their congregations increased it was evidently desirable to send them a proper proportion of bishops; confirmation was in abeyance; for ordination men had to come to England. But the bishops considered themselves as precluded by the laws from consecrating a bishop without the authorisation of the Crown, and the advisers of the Crown declined to accede to a step which probably seemed to them likely to weaken the dependence of the colonies on the mother country. When the War of Independence broke out, in 1775, the society was supporting seventy-seven clergymen in the States, many of whom fled, while others suffered great hardships on account of their loyalty to the Crown. The Peace of 1783 found only a small proportion of the clergy remaining. But they at once set themselves to build up the waste places; and as one important step towards it, the clergy of Connecticut elected the Rev. Samuel Seabury to be their bishop, and sent him over to England to seek consecration. Again the Government refused to authorise the consecration, and on the advice of the English bishops Seabury sought and obtained consecration at the hands of the bishops of the Scottish Episcopal Church (Nov. 14, 1784). Three years afterwards Bishop White of Pennsylvania and Bishop Provoost of New York were consecrated at Lambeth (Feb. 4, 1787); and Bishop Marsden of Virginia was consecrated in England in 1790. These bishops consecrated others, and the Church in the United States grew, until, in 1884, it had 83 bishops, 32 missionary bishops, and 3668 clergymen, and it continues to grow with accelerating rapidity.

It would occupy too much space to relate how the society, when its connection with the Churches of the United States was severed, turned its attention more particularly to those colonies and possessions in North America which continued attached to the British Crown. How it has similarly laboured in the other possessions and dependencies of Great Britain, in the West Indies, Australia, South Africa, India, and other places. One of the most striking crises in the history of its work was when, in 1841, it engaged, in conjunction with the Colonial Bishops' Endowment Fund, in a wide extension of the episcopate to the Colonies; and adopted the policy of commencing the work of evangelisation in some places not by one or two presbyters, but by a missionary bishop with a staff of clergy and laymen. It must suffice to refer to the table of the Colonial Churches arranged in their provinces, taken from p. 316 of the 'Year Book of the Church of England' for 1883, which is given on pages 184, 185, and to refer for details of the society and its work to its annual reports and its quarterly publication, the 'Mission Field,' to be obtained at the house of the society, Delahay Street, Westminster.

SODOR AND MAN, DIOCESE OF. It is generally admitted that St. Patrick, on his second return to Ireland, A.D. 444, was driven by a storm to the Isle of Man, and remained there for three years, and converted the people to the Christian faith. He is said to have lived on the rocky islet called Holm, opposite the town of Peel, and there to have built a church, called after his own name. On his departure he is said to have sent his nephew Germanus, who founded a church in Man called after his name. Germanus is said to have been succeeded by Conindrus, Romulus, and Manghold, and these four are reputed to be the founders of the Church in Man.

At this time a Welsh dynasty ruled over Man. In 1098 King Magnus of Denmark conquered the Western Islands, and also the Isle of Man, and united the two dioceses of Man and the Isles, Iona being the see of the latter bishopric. After this union of sees there is a regular succession of bishops, who are styled of "Sodor and Man," and sometimes of "the Isles." In 1154 a bull of Pope Anastatius IV., 1155, appointed the Bishop of Drontheim Metropolitan over the bishopric of the Isles and of Man. In 1266 the Danish king ceded Man to the King of Scotland, but it continued ecclesiastically under the jurisdiction of Drontheim. In 1333 William Montague conquered the island from the Scots; in 1399 it became forfeit to Henry IV.; and since that time the island has been subject to the English Crown and its nominees. After the English conquest of Man the Scottish bishops of the Isles did not use the title "Sodor," but called themselves of "the Isles" only; the Manx bishops continued to use the title "Sodor and Man." Bishop William Russell, 1348—1374, was the first Sodor bishop confirmed by the Apostolic See, former bishops having been confirmed by the Bishop of Drontheim. In 1458 the diocese was placed under the metropolitan jurisdiction of York.

The source of the name "Sodor" has been long a vexed question. It appears that two places have for centuries gone by that name, one in Iona, and the other Holm, or St. Patrick's isle at Peel. In the Bull of Calixtus, A.D. 1458, it is called "the Cathedral Church of Sodor in Man." In a confirmation of churches and lands by Thomas, Earl of Derby, to Huan, Bishop of Sodor, in 1505, it is called "Sodor," or "Holme Sodor vele Pele." The style and title of the bishop, by which he is now inducted, is "Bishop of Man, of Sodor, of Sodor and Man, and of Sodor of Man."

There are no remains of St. Patrick's Cathedral on the islet of Holm; the Cathedral of St. Germain adjoining Peel Castle is in ruins.

Of the bishops few demand mention. Richard Parr, 1635, was sequestrated in 1643, and the see remained vacant during the rebellion for about seventeen years. Then Samuel Rutter (1661—1663) was presented, who had been Lord Derby's chaplain, and had been present with the Countess through the memorable siege of Lathom House. He was succeeded by Isaac Barrow (1663—1669), who was also acting-Governor of the island, and when translated to St. Asaph, 1669, still retained the office of Governor. The saintly Thomas Wilson was consecrated bishop in 1697, and, refusing preferment, continued to govern the see till his death in 1755. He revived the action of his Diocesan Synod, and with its help gave his church a set of new canons, and enforced Church discipline in accordance with them, and made his diocese a model diocese, at a time when ecclesiastical life in the Church of England was at a very low ebb. William Ward (1827—1838) raised funds in England and Man for the erection of eight new churches, and promoted the erection of King William's College. Thomas Vowler Short (1841—1847) was Bishop of Man for a few years, till translated to St. Asaph; and Robert John Eden (1847—1854) till translated to Bath and Wells.

The Bishop of Sodor and Man, when

the island came under English sovereignty, was not summoned to Parliament, and has never had a seat in the House of Lords. He is a member of the Upper House of the Convocation of York.

The diocese consists of the Isle of Man: it has 1 archdeaconry; 4 rural deaneries; and 34 benefices.

[See 'An Account of the Diocese of Sodor and Man,' by W. Harrison, being Vol. xxix. of the 'Manx Society's Proceedings,' 1879.]

SOUTHWELL, DIOCESE OF. Although it was only in 1886 that Nottinghamshire was divided from the Diocese of Lincoln, and erected into a new bishopric, with Southwell minster for its see, yet the arrangement is not altogether new. It is the revival of an abortive plan of the time of Henry VIII., when Southwell was for a few months a bishop's see. It is the revival of still earlier relations of the county of Notts to Southwell as to a mother church, which sprang out of the circumstances of its earliest history.

Bede tells us that Paulinus of Northumbria preached the Gospel hereabouts, and baptised the people "in the river Trent, near the city called in the tongue of the Angles Tiovulfingaceaster." Tradition says that he began the structure of a church at the place; later historians identify the place with Southwell.

The place probably takes its more modern name from one or other of several remarkable wells in the neighbourhood—probably from that called Holy Well, which is on the south of the Cloister, or Lady's Well, which is within the consecrated ground of the Church; the other wells, at a greater distance, are St. Catherine's Well and Lord's Well.

Before the Norman Conquest the canons of St. Mary of Southwell were a wealthy corporation. In the latter part of the Conqueror's reign the Church had ten prebends, subsequently increased to sixteen, of which the Archbishop of York was sole patron. Henry I. gave to Archbishop Thomas all his possessions and customs in all his lands in Nottinghamshire. Pope Alexander in 1171 confirmed its ancient liberties and customs to the church of Southwell, to wit, the same which the Church of York had of old. They had the rights of "sac and soc and toll and theam and infangtheof and intol and utol." Among other things, the Church had unusual rights of sanctuary, increasing in sacredness and in consequent penalties for its violation. He who took a refugee from the church-porch paid a fine; from the church, a larger fine; from the choir, one still larger, and must do penance as for sacrilege; while the sin of taking a sanctuaryman from the stone frith-stool which stood beside the altar was "boteless"—no fine or penance could atone for it.

All their churches were free from episcopal jurisdiction. The same Pope confirmed the long observed custom that both the clergy and laity of the town and county of Nottingham should at the Feast of Pentecost come to their church with solemn processions; and that every year, according to the old and rational custom of that church, a synod should there be celebrated, and that thither the chrism should be brought by the deans of the county from the Church of York, and to be thence distributed through the other churches. It is plain that the county of Nottingham was in many respects a "peculiar" of York; that the archbishops were the quasi-bishops of Nottinghamshire; and that Southwell was the cathedral church of this "peculiar." The Archbishops of York had a palace at Southwell at which they often resided.

At the Reformation Archbishop Lee surrendered his manor of Southwell to the Crown, and the College of Canons was dissolved, and the estates of the Church seized by the Crown; but Henry refounded and endowed it, it is said, on the petition of the gentry of the county, backed most likely by Cranmer, who was a Nottinghamshire man, and the

Church was declared in an Act of Parliament to be the head and mother church of the town and county of Nottingham. Southwell was one of the new sees which Henry proposed to erect out of the plunder of the Church, and Richard Cox, afterwards Bishop of Ely, was actually nominated to the see in 1543, but the project was abandoned in the following year. Soon after the accession of Edward VI. the chapter was again dissolved, and the estates were given to the Earl of Warwick, and from him passed through several hands to the Duke of Northumberland. On that nobleman's attainder the estates reverted to the Crown, and Queen Mary restored the estates to the archbishop and chapter. Elizabeth gave them new statutes. It remained for the Church revival of this reign of Victoria to put the climax to this long history by creating Nottinghamshire, with Derbyshire, into a new diocese, and making Southwell its see, and raising by voluntary subscriptions a suitable revenue in place of the long-lost estates.

The church is a very fine one, recently restored by the Ecclesiastical Commissioners, with a Norman nave, transepts, central and western towers, a decorated choir, and a fine octagonal chapter house. There was some intention to restore the ruins of the old archiepiscopal palace on the south side of the churchyard for a residence for the new bishops; but that plan is still in abeyance.

The new see was one of those authorised by Act of Parliament in 1878, and was created, and the first bishop consecrated, in 1886. The diocese consists of the entire counties of Derby and Nottingham; with 2 archdeaconries of Derby and Nottingham; 31 rural deaneries; 466 benefices. [See Rastall's 'History of Southwell.']

SPIRITUALITIES. The fact that bishops in their oath of homage to the Crown on appointment acknowledge that they receive their temporalities and spiritualities from the Crown, has given rise to misunderstandings which it is desirable to dissipate. The Bishop of Chester (Stubbs) explains that under *spiritualia* are really included three distinct things, which may be described as—(1) *Spiritualia characteris vel ordinis*—the powers bestowed at consecration; (2) *Spiritualia ministerii vel jurisdictionis*, the powers which a bishop receives at his confirmation, and in virtue of which he is supposed to act as the servant or representative of his church, which guards these spiritualities during the vacancy. (3) *Spiritualia beneficii*, the ecclesiastical revenue arising from other sources than land, which "spiritualia" he acquires, together with the temporalities on doing homage. These last are the only spiritualities which he holds of the Crown, the first and second never being in the royal hands to bestow. And these are often, both in legal and common language, included under the term temporalities.—'Const. Hist.' iii. 316.

The spiritualities of a bishopric, says Sir R. Phillimore, 'Eccl. Law,' p. 77, do not mean the spiritual power and authority inherent in the episcopal office, but the coercive jurisdiction given him by the State for the better fulfilment of his office, such as the receiving of presentations, giving of institutions, admissions, &c. to benefices. The temporalities of a bishopric are all such things as form the endowment of the see, "as manors, castles, lands, tenements, tithes, and such other certainties." (See an Essay on 'The Bishop's Oath of Homage,' by J. W. Lea, 1875.)

SPONSORS, those who answer on behalf of a child in its baptism. It was a very early custom of the Church—as early as the time of Tertullian (d. 245)—to require some on behalf of children to make the responses to the usual interrogatories in the service; to whom also was committed the guardianship of the Christian education of the newly baptised. In all ordinary cases parents were sureties for their own children. In the case of adults, who made the responses for themselves, the

sponsor presented them as fit candidates for baptism, was a witness of their baptism, and the curator and guardian of their spiritual life. Frequently the deacon, who had instructed and prepared the man, or the deaconess, who had prepared the woman for baptism, acted as the sponsor. Only one sponsor was required, a man for a male, a woman for a female; two were permitted; not more than three were allowed.

The first prohibition to parents to be sponsors for their children is found in a Canon of the Council of Mentz, A. D. 813. The prohibition is found in the rubric of our Sarum Office for Baptism, and still continues to be the law of the English Church. In 1865, indeed, the Convocation of the province of Canterbury, with the royal licence, framed a new Canon, which repealed the prohibition to parents to be God-parents to their children. The Convocation of York, however, did not concur by passing a similar Canon; and (therefore probably) the proposed Canon was not ratified by the Crown, and has no legal force.

The requirements that there shall be a sponsor, and that the parent shall not be the sponsor, seem to be founded on these two ideas: some competent member of the Church is required to present the candidate for baptism, infant or adult, as a guarantee of the fitness of the candidate; the parent is prohibited from being sponsor to guard against the notion of any hereditary claims to be received into the Church by right of Christian parentage, whereas, on the contrary, it is the hereditary sinful and lost condition of the candidate which is especially in question; the Church having received the baptised as one of its children, appoints the sponsor, who is already one of its members, to exercise on its behalf a guardianship over the spiritual interests of this new child. Thus it is the usual practice that the sponsor, not the parent, gives the child into the arms of the officiating minister at the font, and receives back the newly-baptised from him.

As early as the time of Justinian (d. 565), an Imperial law forbade marriage between sponsors and those for whom they had answered at the font; the germ of an idea of spiritual relationship thus contracted, was afterwards extended to the whole table of forbidden degrees, and largely increased the necessity for dispensations for marriages thus prohibited by the spiritual courts. It created a sense of relationship among those who were thus connected, and who were gossips (god-sib, related in God) of one another. It is to be regretted that the office of a sponsor is now so little understood, and the relationship so little thought of. The remedy is not to abolish the institution, but to put new life into it.

STALL. In a cathedral, collegiate church, monastery, brotherhood, &c., every prebendary, canon, monk, brother, &c., had his proper seat in the choir of the church, which is called his stall. In cathedrals the stalls were permanently assigned to particular prebends, and the holder of a prebend for the time being occupied the stall appropriated to his prebend.

The stalls usually occupy the north and south sides of the choir, towards the west end, and return along the west end, by the choir screen. They are usually capacious armed seats with an elaborate canopy over them. The seats are made to turn upon a pivot, and have a small seat, often ornamented with grotesque carvings, on the under side, called misereres, affording a sort of compromise between kneeling and sitting, or between standing and sitting, of which the occupants of the stalls might take advantage in the long Hour Services.

The first stall on the right on entering the choir by the west door is appropriated to the principal official of the church; in the Welsh cathedrals, which had no dean, to the bishop; in other cathedrals to the dean or prior; the corresponding seat on the left of

the entrance was usually appropriated to the next in rank; and this principle of appropriation was observed in all choirs. The bishop's seat in his cathedral church was at the east end of the stalls, usually on the south side. [*See* **Throne, Bishop's.**] The term now commonly limited to seats in a chancel had formerly the more wide application to church-seats generally: and in secular matters is still used for particular seats at a market or theatre, or a compartment in a stable. Leystall, lestalle, leystow, laistow, was a burial-place in the church: we frequently meet with the term in the sixteenth century when burial in churches was much more common than at any other period.

STOLE, a clerical vestment, in shape a narrow strip of textile fabric, worn over the neck and falling down over the alb in front below the knees, like a scarf. It was usually of rich material, and embroidered. [For the history of its early form and meaning, *see* **Vestments, Clerical.**] It was perhaps the only one of the clerical vestments which had a religious origin, and this may account for the fact that it seems to have been regarded as a special symbol of the clerical character; *e. g.* when the royal officers were seizing St. Hugh's goods, and he was threatening excommunication, he laid hold of the end of his stole, saying that it would restore all they might take away. Again, after making his will, being about to excommunicate all who should violate it, he sent for his stole and put it on ('Vita S. Hugonis,' pp. 265—334).

STONE COFFINS. The Roman Christians we know in the fifth and sixth centuries used stone and marble sarcophagi, richly sculptured in bas-relief, with scriptural subjects, and sometimes with a sculptured medallion portrait of the deceased on the front. Many such remain, not only in Italy, but also in the great Roman cities of Gaul, as Arles and Trèves, and at Cologne. It is remarkable that none such have been discovered in England. Bede mentions the use of ancient stone coffins (which must have been Roman) in early Saxon times ('Eccl. Hist.,' bk. iv. c. 19); a stone coffin found on the North side of Westminster Abbey, with a cross on its rude lid, looks like a Roman sarcophagus reused for a Christian interment. In later times the stone coffin came to be tapered from head to foot, and often hollowed out so as to fit the head, shoulders, and body. It was buried at so slight a depth that its lid ranged with the pavement, or projected above it, and formed a monument. A common type of the stone coffin-lids is ridged, as if it were the roof of a little house—the last, long home. A variety of this is where a cross ridge is thrown out, making the stone like the roof of a cruciform church; no doubt it was thus made because the intersecting roll mouldings on the ridges form the symbol of salvation. But the greater number are flat, and a cross or other device is sculptured in relief, or incised in bold lines, upon the surface. A vast number of these coffin-stones remain; large collections of them have been found worked into church walls as building material, as at Bakewell, Derbyshire, and at Doncaster.

Among the curiosities of the subject it may be mentioned, that there are some grave slabs with devices and inscriptions in relief of cast iron, at Burwash and Crowhurst, Kent, and Himbleton, Worc.; all of the sixteenth century, when the iron ore of the south of England was being worked.

One notable feature of these monuments is, that they very seldom have any inscription; but they frequently have a symbol of the rank or calling of the deceased, *e. g.* a mitre and pastoral staff, helmet and sword, shield and sword, sword, chalice and paten, chalice and book, sword and bugle, bow and arrow, knife, shears, shears and keys, &c., &c. 'Sepulchral Crosses and Slabs,' by E. L. Cutts. Parker: Oxford. 1849.

STOUP. [*See* **Holy Water.**]

SUB-DEACON, the fifth of the five

Minor Orders [which see] of the mediæval clergy. He waited upon the deacon at the celebration of the Holy Communion, as the deacon waited on the priest, *e. g.* taking the sacred vessels to and from the credence and giving them to the deacon, who handed them to the priest, &c. In this ministration he wore a tunicle, which was of the same shape and material as the dalmatic of the deacon, and can with difficulty be discriminated from it, unless it may have been that the tunicle was a little shorter and scantier than the dalmatic.

SUFFRAGAN BISHOPS. In the primitive ages of the Church, the bishops were seated in the cities; as the people of the dependent country districts became Christian, it was found convenient to consecrate country bishops (*chorepiscopi*) to assist the chief bishop in the government of these distant congregations. When the Norman kings introduced the custom of providing for their statesmen by ecclesiastical benefices, these statesmen-bishops appointed suffragan bishops to carry on the spiritual work of their dioceses during their own absence. From the end of the thirteenth century to the time of Henry VIII. there seems to have been a pretty regular succession of suffragan bishops in most dioceses. At the Reformation, when the need of more bishops was recognised, the king not only erected a number of new dioceses, but he also caused an Act (26 Hen. VIII. c. 14, § 1) to be passed, providing for the appointment of a number of suffragan (or assistant) bishops. The Act having been recently revived, it becomes of practical interest, and its chief provisions may be quoted. "For the more speedy administration of the Sacraments, and other good, wholesome, and devout things and laudable ceremonies, to the increase of God's honour, and for the commodity of good and devout people, it is enacted that the towns of Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftesbury, Melton, Marlborough, Bedford, Leicester, Gloucester, Shrewsbury, Bristol, Penrith, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, and the towns of Pereth,* Berwick, St. Germains in Cornwall, and the Isle of Wight, shall be taken and accepted for the sees of bishops' suffragans." Any archbishop or bishop wishing to have a suffragan is to name two persons, and present them to the king, of whom the king shall choose one. He is to be consecrated by the archbishop, assisted by two other bishops. He has then power to perform such episcopal offices as the diocesan shall by commission commit to him; and shall exercise no authority outside the diocese for which he is consecrated; and his power and authority shall last no longer than shall be limited by his commission, on pain of a præmunire. For maintenance he was allowed to hold two benefices with cure.

Several suffragans were at first appointed under this Act, but it shortly fell into desuetude. King Charles II.'s declaration touching ecclesiastical affairs, immediately after his restoration, contemplated the revival of suffragans: "Because the dioceses, especially some of them, are thought to be of too large extent, we will appoint such number of suffragan bishops in every diocese as shall be sufficient for the due performance of their work;" but none were in fact appointed.

The vast increase of the Church in the present generation not only led Churchmen to seek a subdivision of dioceses, but also led bishops (with the consent of the Government) to revive this Act of Henry VIII. as a means of obtaining assistance in their work. The Bishop of Lincoln obtained a Suffragan with the title of Bishop of Nottingham; the Archbishop of Canterbury a Suffragan Bishop of Dover; Bishop of Winchester a Suffragan of Guildford; Bishop of St. Albans a Suffragan of Colchester; Bishop of London a Suffragan of Bedford, to take charge of a district of East London.

* In Pembrokeshire.

It was decided by the authorities that the proper style and title of a suffragan was not, as in the case of diocesan bishops, his Christian name together with the name of his diocese in lieu of surname, but his Christian and surname, followed by his description—A. B., Bishop of ——.

It should be noted that several retired colonial bishops have been employed as suffragans in English dioceses, as Bishop P. Claughton in London, Bishop Abraham in Lichfield, &c. See 'Registrum Sacrum Anglicanum,' by W. Stubbs (Bishop of Chester).

SUNDAY. The religious observance of the first day of the week, under the name of the Lord's Day, is a matter which is not free from historical and religious difficulties. Archdeacon Hessey, in his Bampton Lectures on 'Sunday,' enumerates and describes no less than six different views on the subject. (1) That Christianity admits of no distinction of days; that a true Christian observes a spiritual every-day Sabbath, a type of the better Sabbath of heaven. (2) That the Decalogue is in every part of it moral, and that the seventh day Sabbath enjoined in it is still of obligation, with all the strictness of the Old Testament injunctions respecting it. (3) That the Sabbath existed from the beginning; was re-enacted and regulated by Moses, and has never been abolished or superseded, only the day has been changed under the new dispensation, and the Christian Sabbath is to be observed according to the laws regulating the Jewish Sabbath. This is the view held by the Westminster Divines, as put forth in their 'Confession of faith,' and 'Larger' and 'Smaller Catechisms,' which are still the theological standards of the Scotch Kirk, and of some of the more important Dissenting sects in England. (4) That Sunday is the Christian representative of an earlier Sabbath, of the patriarchal Sabbath, which is presumed to have existed, and of the Jewish Sabbath, which certainly existed, and may therefore be called the Christian Sabbath. That under the new Dispensation the strictness of the Jewish law of its observance is relaxed; but still the Christian Sabbath is to be observed as far as possible in the spirit of the Jewish Sabbath. This view differs from the preceding in degree rather than in kind. (5) That the Sabbath was a sign between God and the Jews, and expired with the Jewish dispensation; that the Lord's day is in no sense a successor of the Sabbath, but is entirely of ecclesiastical institution, just as the other holy days of the Church Calendar are. (6) That the weekly festival of the Jews (if not of earlier origin) was transferred to the first day of the week by apostolic, that is, virtually by Divine authority; that we obtain a rule for its observance partly from the law of nature, partly from the positive law of the Jewish Sabbath, as explanatory of the law of nature, partly from the evangelical law.

Probably the views which most widely obtain on the subject may be reduced to three: First, that which is marked (3) in the above enumeration, which is still held by considerable numbers of evangelical Church people and Dissenters. Second, that which is marked (5), that the religious observance of the first day of the week is nothing more than an ordinance of the Church, and may be observed or disregarded according to each man's private view. Third, that the Lord's Day is the representative in this dispensation of a patriarchal Sabbath commemorative of the Creation, and of the Jewish Sabbath, to whose meaning was added the commemoration of the deliverance of Israel from Egypt, and that to these meanings is added in the Christian dispensation the commemoration of our Lord's resurrection, a redemption of which the Exodus was a type; a spiritual re-creation, of which the first material creation was a type; and that itself is a type of the resurrection of the last great day, and of the eternal Sabbath of the

new heavens and new earth. That the transference of the festival from the seventh day to the first day of the week was made by the apostles, acting either on our Lord's direct instructions, or under the inspiration of the Holy Spirit. That its observance is of obligation; and that the mode in which it ought to be observed is to be gathered from the practice of the early Church.

It may be noted that the subject is one of great difficulty to controversialists who refuse to accept the doctrine and practice of the early Church as a commentary on the words of Scripture. For there is a text which abrogates the Jewish Sabbaths together with the new moons (Col. ii. 16); and there is no text which establishes the observance of the Lord's day. There are indeed texts which assume a special significance in the light thrown back upon them by the universal practice of the early Church (John xx. 19, 26; and perhaps Acts ii. 1, and xx. 7; Rev. i. 10 is doubtful), and enable us to say that the institution of the Lord's Day is to be found in the New Testament. But several institutions of the Church stand on the same footing, and have as much or more evidence in their favour; *e. g.* the three orders of the ministry, Infant Baptism, Confirmation, &c. Again it can be shown that the Sabbatarianism of modern times has its origin, not in the New Testament, but, where many other religious errors have theirs, in the dogmatism of the school-men of the middle ages. See Archdeacon Hessey's Bampton Lectures on 'Sunday.'

SUN-DIALS. The ecclesiastical divisions of the day and the saying of prayers at particular hours necessitate the use of some kind of time-keeper. In Saxon times sun-dials must have been largely used, as several specimens remain to the present day. They are of stone, and built into the wall above the south doorway. The face of the dial is a semicircle, divided into four, eight, or twelve equal segments by radial hour-lines. The principal hour-lines terminate in a cross.

The gnomon is in all cases lost, although the hole where it has been remains in the centre of the semicircular face. It probably projected at right angles, as the hole is bored in that direction, and there is no sign of there having been a bracket, as in the case of the modern sun-dial. The finest example of a Saxon sun-dial is at Kirkdale in Yorkshire, which has a long Saxon inscription upon it, from which the date is fixed at about the time of the Conquest. There is a beautiful drawing of an early sun-dial in the eleventh century 'MS. Bibl. Cott. Tiberius, c. vi.' in the British Museum. Since the hour-angles are all made equal, the time must have been given very incorrectly; when clocks were invented this must have been noticed, and perhaps accounts for dials having gone out of fashion, for between the eleventh century and the Renaissance (when the necessary geometrical knowledge was obtained for dividing the dial properly) sun-dials were very rare. A sun-dial of the Decorated period at North Stoke, Oxon, is mentioned in Parker's 'Ecclesiastical Topography.' Sun-dials of the seventeenth century are common both as pillars in churchyards and against the walls of the building. There is one cut on a buttress of Melrose Abbey, dated 1661.

Circles with radial lines may often be noticed scratched on the sides of the south doorways of churches; which may possibly have been sun-dials.

Authorities:—Mrs. Alfred Gatty's 'Book of Sun-dials;' the Rev. D. H. Haigh in the 'Journal of the Yorkshire Archæological Association,' vol. v., and in the 'Archæologia Æliana' for 1856; Albert Way and Du Noyen in the 'Journal British Archæological Inst.' vol. xxv. p. 107; Syer Cuming in the 'Journal British Archæological Association,' vol. xxix. p. 379; 'Archæologia,' vol. v. p. 188, and vol. vi. p. 40.—J. R. A.

SUPEREROGATION, Works of. The mediæval Church held that the saints were capable of doing, and that many of

them had done, good deeds over and above what was necessary for their own salvation, and that these merits of the saints formed a treasury on which the Church was able to draw, and to credit with them other men who had not done good deeds enough. The fourteenth of the Thirty-nine Articles says on this subject, "Voluntary works, besides over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety: for by them men do declare that they not only do render unto God as much as they are bound to do, but that they do more for His sake than of bounded duty is required: whereas Christ saith plainly, "When ye have done all that is commanded to you, say, We are unprofitable servants."

SUPREMACY, PAPAL. In the history of our sixteenth century Reformation the Royal supremacy and the Papal supremacy came into collision, but it must be borne in mind that the same word means very different things in the two contrasted phrases. The royal supremacy means: 1. The entire independence of the Sovereign of England from all authority, spiritual or temporal, of the Bishop of Rome; 2. the right of the sovereign to govern all classes of his subjects; to be the ultimate appeal for justice in all causes; and the source of all ecclesiastical jurisdiction—as distinguished from the spiritual authority inherent in the sacred ministry of the Church of Christ. If the English sovereigns and statesmen of that period made claims beyond this, those claims were repudiated by the Church of England; and if the rights of the Church were and still are anywhere infringed by the power of the State, such infringement is submitted to as a grievance for which redress is to be sought, not acquiesced in as a normal part of the Church's constitution. The phrase Papal supremacy, again, means two very different things: it means the Papal authority as it was admitted by the State and Church of England, and the Papal sovereignty as claimed by the Hildebrandine popes, and developed by their successors—two very different things indeed.

The Papal supremacy, as the Church of England admitted it in the 11th century, and refused any longer to admit it in the 16th century, was a very different thing from the supremacy which the Hildebrandine popes claimed. The supremacy which the kings and Church of England recognised was the ordinary Patriarchal authority, to visit in order to reform abuses, and to receive appeals from the national Ecclesiastical Courts. It was of the same kind, though a step higher in degree, as the Primatial authority of the See of Canterbury. William I. saw in it a convenient tribunal to which the king might refer ecclesiastical questions arising in the Church of England which seemed to need some such external authoritative arbitration; but he carefully limited its functions: no appeal was to be made to it without the king's sanction, and no visitatorial power was to be exercised by it without the king's leave. All ordinary jurisdiction and administration were to be carried on by the local authorities; it was only in extraordinary cases—and the king constituted himself the sole judge of what were extraordinary cases—that the Patriarchal authority was to be invoked. This limitation of the authority is enough to prove that it was not recognised as a Divine right, but only as an ecclesiastical regulation. For two centuries the popes abused the authority thus ceded to them, trying to force upon the Church their own extravagant claims. At the end of that period, in the 14th century, the king and the Church, by the statues of Provisors and of Premunire, peremptorily restrained the Papal authority again within something approaching to its original constitutional limits. Finally, finding that even thus its authority was abused, and its operation was oppressive and injurious, the king and the Church, in the 16th century, removed England from under the patriarchal authority of the see of

Rome, and resumed its original "autocephalous" independence. It is to be carefully borne in mind that, in putting itself under the patriarchal authority of Rome, this Church did not put itself under the *rule* of the popes, as is sufficiently proved by the fact that the Roman Canon Law was never admitted here. [*See* **Canon Law.**] The Papal sovereignty as defined by the popes involved—1, the claim to be ruler of the whole Church of Christ, the centre and source of all ecclesiastical jurisdiction; 2, the claim to exercise a certain indefinite authority over all Christian princes, extending to a right to depose one, and give his kingdom to another; and making the Bishop of Rome virtually the Emperor of the Christian nations of the whole world. The claims put forth by the Hildebrandine popes, in the twelfth and thirteenth centuries, and acted upon in individual cases under favour of exceptional circumstances, were never admitted by the kings and nations; and in the fourteenth and fifteenth centuries were repudiated and reduced to impotency. In the present century, the supremacy has been extended by the promulgation of the dogma of Papal infallibility, which claims for the Pope to be the sole Teacher—the source of doctrine—of the Church. The argument against the Papal claims is simple in outline, however voluminous it may become in the course of discussion:—These claims are not to be found in the New Testament, as interpreted by the General Councils of the undivided Church, and the writings of the ancient Fathers; they were unknown in the first ages of the Church; history tells us how they were put forth and developed; and how they have been always repudiated and resisted.

This is a brief outline of the history:

The metropolitan jurisdiction of Rome at first extended no further than the civil "diocese" of Rome, which comprised the provinces of middle and lower Italy, with the islands of Corsica, Sardinia, and Sicily, and was no greater than that which every metropolitan exercised in his own province. An obscure provincial council at Sardica in 347 gave a right of appeal, in certain cases of dispute, to the Bishop of Rome, which affected only those bishops who were within the jurisdiction of the Council; but the popes in subsequent times tried to represent it as a Canon of the great General Council of Nicæa, and to found a general claim of appellate jurisdiction upon it. Valentinian III. in 445 issued an edict that what the apostolic chair ordained should be law, and that if any bishop refused to come to the judgment seat of the Roman prelate, he should be compelled to present himself there by the governor of the province; it was a tyrannical decree of an Emperor, not a canon of a Church Council; having no force of any kind beyond the limits of the dominions of Valentinian, which were then diminished to Italy and Gaul. Boniface, in the middle of the eighth century, brought Germany under the patriarchal authority of the Papal chair, and Pepin and Charlemagne upheld it, in a very limited form, throughout their empire.

Nicholas I. (858—867) exceeded all his predecessors in the audacity of his designs, claiming for the whole clergy of east and west a right of appeal to Rome. But the condition of the see of Rome for the next two hundred years precluded the prosecution of the claims which he had started. The see was in the hands of the Roman nobles, who intrigued and fought for the prize, and put incompetent and dissolute puppets in the see, and sank the Papacy into utter confusion and moral impotence. Hildebrand in the eleventh century put forth the full-blown pretension that the Pope was the Vicar of Christ, the Head of the Church, and the Spiritual Ruler of Princes. The British and Saxon churches were outside the empire of Valentinian and of Charlemagne, and did not acknowledge the authority of the See of Rome. The Church of England

was brought under this authority by the Norman Conquest, just at the time that the Hildebrandine pretensions were being put forth. The heads of churchmen were dazzled for a while by this grand vision of an ecclesiastical empire; but the abuses of the Papal power in the twelfth and thirteenth centuries were followed by a general reaction in the fourteenth and fifteenth centuries. The Great Schism undermined the prestige of the Papacy, when the Church saw two lines of popes, between whose rival claims it was so impossible to decide, that half of western Christendom supported one and half the other; and the two Papacies went on for forty years, each anathematising the other as antichrist. The Church asserted itself against the Roman Curia in the Council of Pisa (1409), which declared a General Council superior to the Pope and proceeded to depose both the rival popes, and elect a new one. The Council of Constance (1414) deposed the third pope, and formally decreed, without a dissentient voice, that "Every lawfully convoked Œcumenical Council representing the Church derives its authority immediately from Christ; and every one, the Pope included, is subject to it in matters of faith, in the healing of schisms, and the reformation of the Church." On this basis the Council proceeded to elect a new Pope, who accepted the Papacy under this definition of the limitation of its authority. When the new Pope contrived to thwart the intended reforms, the national Churches, headed by their sovereigns, undertook what reforms they could. Long before the Reformation of the sixteenth century, the practical interference of Rome in the affairs of the English Church had been restrained within narrow limits. At the Reformation the Church and State repudiated the Roman claims altogether. The Bishop of Rome's patriarchal visitatorial and appellate jurisdiction had seemed at one period to offer advantages, of which England then voluntarily availed itself; after centuries of experience they were found to entail disproportionate evils, and England now relieved itself of the burden, as it had a right to do: on the ground that "the Bishop of Rome has by God's word no more authority in this realm than any foreign bishop."

The books on the Roman controversy form a library of themselves, and the student will do well to obtain information as to the best books on particular points of the controversy. On this particular point of the Papal Supremacy, Bishop Barrow's 'Treatise on the Pope's Supremacy,' reprinted by the S.P.C.K., is a standard work. The little book, 'Plain Reasons against Joining the Church of Rome,' also by S.P.C.K., is an admirable little manual adapted to present needs.

SUPREMACY, THE ROYAL. There was one very remarkable feature about the introduction of the Church into the kingdoms of the Anglo-Saxon Heptarchy; in nearly every case the missionary addressed himself to the king, and he, when persuaded, consulted with the chiefs of his people, and finally the question was brought before the people. The question of the adoption of Christianity was treated as a public and political question affecting the whole national life; and when it was determined to take the step, the king and his chiefs and thousands of the people were baptised, and entered into the Church, accepting its institutions, faith, and discipline as they stood.

The Church not only Christianised a heathen people, it also civilised a barbarous people. The clergy helped the king and his counsellors to make the laws, and these laws were avowedly based upon the laws of the Church; the bishop and the sheriff sat side by side in the shire-moot to administer the laws; the bishop was the king's chief adviser. The relation of the king to the bishop was at first that of a barbarian under the tutelage of a man of higher race, and infinitely his superior in knowledge of the arts of civilisation. But in course of time the kings

became civilised, and the bishops were taken from among their own subjects. The intimate relations between Church and State continued, with the feeling that religion was a question of general interest; bishops were appointed by the king with the advice of his Witan, and sometimes deposed by the same authority; the king was regarded as a "nursing father" to the Church, with a right to exercise an undefined authority and intervention in her affairs, as we find it finally stated at the end of this period in the laws of Edward the Confessor—"The king, who is the vicar of the Great King, is to this end appointed, that he should rule his earthly kingdom and the people of the Lord, and above all that he should venerate the Holy Church, and both govern it and defend it from hurtful things, and root out evil-doers from it, and bind them and utterly destroy them. Which if he should fail to do, the title of king will not remain to him, but on the testimony of Pope John he shall forfeit the name of king; who, when Pepin and his son Charles, not as yet kings, but princes under the faineant (*stulto*) King of the Franks, wrote to him enquiring if they ought to remain Kings of the Franks, possessing as they did nothing but the royal name, replied that they ought to be called kings who vigilantly defend and govern the Church of God and his people, after the example of the royal Psalmist, saying, 'There shall no deceitful person dwell in My house; he that telleth lies shall not tarry in My sight. I shall soon destroy all the ungodly that are in the land, that I may root out all wicked doers from the city of the Lord'" (Ps. ci. 10).

William the Conqueror altered the existing relations of the Church of England to the State, and to the external Church. He brought the Church of England under the patriarchal visitatorial authority of the See of Rome, but in so doing he carefully asserted the royal prerogative; the Pope was to send no legate unless expressly invited to do so by the king, and no papal Bull was to run in England without the king's permission. William also gave the Church separate ecclesiastical courts, in which only ecclesiastical persons and ecclesiastical causes were to be tried, thus conferring great privileges on the Church; but he retained with a firm grasp the royal supremacy over the Church; he nominated the bishops, and no chapter refused to elect his nominee; he would allow no Church synod to make decrees which had not first received his approval.

But the Hildebrandine assertion of the supreme authority of the "Vicar of Christ" over princes, and the bold and skilful measures which the popes proceeded to take to assert a universal sovereignty, rapidly altered the balance of the papal and regal powers. The popes had the sentiment of the people—the popular opinion—of Europe on their side, as the only power which claimed authority to check the tyranny of kings and feudal nobles, and to reform the simony and other abuses which honeycombed the Church. And the popes succeeded in establishing a considerable authority over ecclesiastical affairs and ecclesiastical persons. The kings all the while kept up a protest; and when the papacy, by its tyranny and abuses, in turn lost the sympathies of the people, the kings seized their opportunities to reclaim and re-establish their own authority. Henry II. by the Constitutions of Clarendon desired to resume the authority of the Crown over ecclesiastical persons, but was thwarted by Becket, and was obliged to yield to the popular feeling excited by Becket's "martyrdom." John's shameful surrender of the Crown and acceptance of it as the Pope's liegeman gave the papacy one of its highest triumphs, but the effects were very short-lived. Under Henry III. the legates were allowed to lord it over the Church and pillage it without mercy; but in the reign of Edward I. king and parliament declared to the Pope that no king of

England had power to cede the rights of the Crown and the liberties of the Church and nation, and that the papal claims derived from John's surrender were null and void.

In the reigns of Edward III. and Richard II. the Government sharply limited the encroachments of the Roman Court by the statutes of provision and præmunire. At length Henry VIII., with the concurrence of the Church in Convocation, and of the nation in parliament, did what his predecessors had sometimes threatened, and once for all repudiated and flung off all claims of Rome whatsoever upon the Crown or Church or nation of England.

But Henry was not content to leave to the Church the liberty thus restored to it. Having vindicated the royal supremacy as against the usurpations of Rome, he proceeded to assert it as against the ancient constitutional liberties of the Church. The civil wars had broken the power of the nobility, and the king had made the royal power more absolute than any of his predecessors since Edward I. He was minded now to reduce the power of the Church, and in this direction also to increase the power of the Crown. Having abolished entirely the orders of friars and the houses of monks, powerful through their wealth and connections, he proceeded to break the power of the secular clergy. By the monstrous pretext of making all the clergy guilty of a præmunire, for having attended a Legatine Council which he himself had authorised Wolsey to summon, he reduced the clergy to absolute surrender of their constitutional rights and privileges, which the king was sworn to protect and preserve, and obtained from them a recognition of the supremacy of the Crown, with the only proviso, "so far as the law of Christ permits," and then proceeded to work out the supremacy from first principles.

On first principles bishops have no coercive jurisdiction, they can only employ spiritual censures; all their coercive jurisdiction is given them by the civil authority; so Henry required all the bishops to take out licences from the Crown to exercise their episcopal jurisdiction in their several dioceses, and made those licences revocable at pleasure. By virtue of this unconstitutional power Edward suspended Bonner and Gardiner; Mary suspended all the reformed bishops she found on her accession; Elizabeth in turn on her accession suspended the Marian bishops who refused to conform, and suspended Grindal; and Charles suspended Abbott. On first principles subjects may be restrained from holding meetings, which might perhaps take measures prejudicial to the State; so Henry tied the Convocations of the Church hand and foot; they might not meet without the royal summons; and when they had met they might not discuss any business without the royal licence; and when they had discussed, they might not embody the results in a canon without further permission; and the canon so made had no legal force without the royal assent; and even then it was invalid if it should turn out to be against any law of the land or to the diminution of the prerogative royal. And so, whenever Convocation was likely to be troublesome to the Government for the time being, it was silenced; and at length, when it showed a disposition to acquire something more of constitutional independence, in the same way that the House of Commons in past times had acquired the position which made it the great bulwark of the people's liberties against the arbitrary authority of the Crown, Convocation was silenced altogether for one hundred and fifty years. On Church principles the clergy of the diocese, represented by the cathedral chapter, have the right to elect their bishop subject to the confirmation of the laity, and the consent of the comprovincial bishops to consecrate; but in practice the Crown dictates to the chapter whom to elect; and does not leave the Dean of Arches at liberty to entertain the protest of the laity; and issues a commission to

three bishops to consecrate; and the disobedience of the chapter and bishops would probably subject them to the penalties of a præmunire—confiscation and banishment.

It is desirable to note, as against a common misunderstanding of the acknowledgment that the Sovereign is the head of the Church, that no spiritual character or authority is thereby attributed to the Sovereign. Such a theory has been suggested. Charles the Great and his successors in the empire claimed a vague kind of sacred character; a similar claim has sometimes been made on behalf of kings; and possibly Henry VIII. aimed at such a supreme headship of the Church of England; but the Church, while surrendering all the constitutional liberties which Henry grasped at, and which indeed a Church could not maintain against a hostile State, refused to acknowledge in the supremacy anything more than the King of England's independence of Rome, his right to govern all his subjects clerical as well as lay, and the right of a Christian king to exercise a kind of visitatorial right in the correction of abuses in the Church.

A few extracts will show the sense in which the supremacy was understood by the leaders of the Reformation in Church and State.

Henry, in the preamble to the Submission of the Clergy, had taken to himself the style of "Supreme Head of the Church." Convocation objected to the phrase as liable, without explanation or limitation, to be misunderstood, and after long debate adopted the title with a qualification in the following terms: "Of the English Church and clergy of which we recognise His Majesty as the singular protector, the only supreme governor, and, as far as the law of Christ permits, the Supreme Head."

The individual submissions of the clergy in 1534 do not contain the qualifying words, "so far as the law of Christ allows" of the general Submission, but acknowledge him simply as "Head of the English Church;" but the phrase must be understood in the same sense as in the former document. Again in the subsequent Act of Supremacy (26 Hen. VIII. c. i., 1534-5), though using in the preamble the form without limitation, "the King's grace to be authorised Supreme Head;" in the enacting clause uses the form, "the only Supreme Head *on earth* of the Church of England."

When the Convocation of York demurred to adopt the form accepted by the Convocation of Canterbury, Head, "so far as the law of Christ allows," the king explained his meaning in a letter to Bishop Tunstall in 1531, in which he says the words should be considered as "the expression of the truth in convenient speech and sentences, without overmuch scruple of super-perverse interpretations. The title should not be strained so as to imply a denial of the sole and supreme lordship of Christ, or so as to claim a headship of the mystical body of Christ, or as more than meaning headship of the clergy of England." He insists, however, that "the headship is not limited to temporal matters, but that all spiritual things by reason whereof may arise bodily trouble and unquietation be necessarily included in princes' power. That the spiritual things the ministration of which is by Christ committed to the clergy, are not so far extended as the modern use of the word assumes, but that as to persons, property, acts, and deeds, the clergy are under the king as head. That this headship does not imply superiority in things in which emperors and princes obey bishops and priests as doers of the message of Christ, and His ambassadors for that purpose. The addition *in temporalibus* would be superfluous, as men being here themselves earthly and temporal, cannot be head and governor of things eternal. If spiritualities refer to spiritual men, that is priests and clerks, their good acts and deeds worldly, in all this both we and all other princes be at this day both chief and heads. . . . . So as in all

those articles concerning the persons of priests, their laws, their acts, and order of living, forasmuch as they be indeed all temporal and concerning this present life only, in those we, as we be called, be indeed in this real *caput*, and because there is no man above us here be indeed *supremum caput*. As to spiritual things, as sacraments, they have no head but Christ, who instituted them, by whose ordinance they are ministered by the clergy, who for the time they do that, and in that respect, so far as they are ministers of those things which are not subject to the power of men, in those of such things which they minister ill, but without scandal, they are punishable by God, but if with scandal, they are cognisable to and punishable by men, the prince being the chief executor of this."

The statute 26 Hen. VIII. c. 12, fully defines this supremacy of the Crown in both its aspects. "By sundry and authentic histories and chronicles it is manifestly declared and expressed that this realm of England is an empire, and so hath been accepted in the world, governed by one Supreme Head and king, having dignity and royal estate of the imperial crown of the same; unto whom a body politic, compact of all sorts and degrees of people, divided in terms and by names of spirituality and temporalty, been bounded and owen to bear next unto God a natural and humble obedience; he being also furnished by the goodness and sufferance of Almighty God, with plenary, whole, and entire power, pre-eminence, authority, prerogative and jurisdiction, to render and yield justice and final determination to all manner of persons resiants within this realm, in all cases, matters, debates and intentions, without restraint or provocation to any foreign princes or potentates of the world; in causes spiritual by the spiritualty, and causes temporal by temporal judges."

The book called the 'Institution of a Christian Man,' put forth by the heads of the Church under the royal authority, to explain and recommend the doctrines of the Reformation to the people, speaks thus of the supremacy:

"Unto them (the princes) belong of right and by God's commandment not only to prohibit violence, to correct offenders . . . . to procure the public weal and peace, &c. in outward and earthly things, but specially and principally to defend the faith of Christ and His religion, to conserve and maintain the true doctrine of Christ, and all such as be true preachers thereof, to abolish all abuses, heresies, and idolatries brought in by heretics and evil preachers, and to punish with corporal pains such as of malice be occasioners of the same; and finally to oversee and cause that the said priests and bishops do execute their power, office, and jurisdiction truly, faithfully, and according in all points as it was given and committed unto them by Christ and His apostles. And although we may not think that it appertains to the office of kings and princes to preach and teach, to minister the sacraments, to absolve, to excommunicate, and such other things belonging to the office and administration of bishops and priests, yet we must think and believe that God hath constituted and made Christian kings and princes to be as the chief heads and overlookers over the said priests and bishops, to cause them to administer their office and power committed unto them purely and sincerely; and in case they shall be negligent in any part thereof to cause them to supply and repair the same again. And that God hath also commanded the said priests and bishops to be humbly obedient to the laws made by the said princes, being not contrary to the laws of God, whatsoever they be; and not only *propter iram*, but also *propter conscientiam*.

Cranmer explained his understanding of the supremacy in the course of his trial before the Papal Commissioner:

"*Martin.* You denied that the Pope's

holiness was Supreme Head of the Church.

"*Cranmer.* I did so.

"*M.* Who say you, then, is Supreme Head?

"*C.* Christ.

"*M.* But whom hath Christ left here in earth His vicar and head of His Church?

"*C.* Nobody.

"*M* Ah! why told you not King Henry this when you made him Supreme Head? And now nobody is. This is treason against his own person, as you then made him.

"*C.* I meant not but every king in his own realm and dominion is Supreme Head, and so was he Supreme Head of the Church of Christ in England."

Subsequently:

"*M.* asked again who was the Supreme Head of the Church of England?

"*C.* Christ is Head of this member, as He is of the whole body of the universal Church.

"*M.* Why, you made King Henry VIII. Supreme Head of the Church

"*C.* Yea, of all the people of England, as well ecclesiastical as temporal.

"*M.* And not of the Church?

"*C.* No, for Christ is only Head of His Church, and of the faith and religion of the same. The king is head and governor of his people, which are the visible Church.

"*M.* You never durst tell the king so.

"*C.* Yes, that I durst, and did; in the publication of his style, wherein he was named Supreme Head of the Church, there was never any other thing meant." — 'Remains,' iv. 117 (Hook's 'Lives,' vii. 374).

In the restoration of the Papal Supremacy at the beginning of Queen Mary's reign the historical prerogatives of the Crown were expressly retained by § 24 of the Act 1 and 2 Ph. and Mary, c. 8 (1554), and the authority restored to the Pope is only that which he possessed in 1529 over the Church of England without any extension. The jurisdiction restored to the ecclesiastical authorities is that which they possessed at the same date.

The principal Church legislation of Elizabeth was: 1 Eliz. c. 1, "An Act restoring to the Crown the ancient jurisdiction over the State, ecclesiastical and spiritual, and abolishing all foreign power repugnant to the same." This Act repealed the Repealing Act of Philip and Mary, but only revived certain Acts of Henry which are specifically named. Those which were left unrevived are the Acts on Supremacy on the authority of the Pope, on making bishops by patents, on the king's style, and the oath of Supremacy. The clauses relating to the Supremacy abolish all foreign jurisdiction, and any such jurisdiction is annexed to the Crown, to which is restored the visitatorial and corrective authority recognised in the Act of Supremacy, though in a modified form, "visitation, correction, and reformation" being substituted for the authority to "visit, repress, redress, reform, correct, restrain, and amend." The Queen is empowered to depute Commissioners to exercise this visitatorial and corrective authority. The form of oath recognises the Queen as "the only supreme governor of this realm, as well in all spiritual and ecclesiastical things or causes as temporal."

1 Eliz. c. 1, § 7, again enacts that "no foreign prince, person, prelate, state or potentate, spiritual or temporal, shall enjoy or exercise any manner of power, jurisdiction, superiority, preeminence or privilege, spiritual or ecclesiastical, within this realm or any other Her Majesty's dominions or countries." The thirty-seventh of the thirty-nine Articles of Religion sets out and explains the royal supremacy as follows: "The Queen's Majesty hath the chief power in this realm of England and other her dominions; unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes, doth appertain; and is not nor ought to be subject to any foreign jurisdiction. But when we attribute to the Queen's

Majesty the chief government, we give not thereby to our princes the ministering either of God's word or of the Sacraments; but that only prerogative which we see to have been given always to all godly princes in Holy Scripture by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England."

In 1570 Queen Elizabeth sent an address to her subjects to be hung in every parish and read aloud from the pulpit, in which she says that she had neither claimed nor exercised any other authority in the Church than that attached from immemorial time to the English Crown, although that authority had been recognised with greater or less distinctness at different times. The Crown challenged no superiority to define, decide, or determine any article or point of the Christian faith or religion; or to change any rite or ceremony before received and observed in the Catholic Church. The Royal Supremacy in matters of religion meant no more than this, that she, being by lawful succession Queen of England, all persons born in the realm were subjects to her and to no other earthly ruler. "She was bound in duty to provide that her people should live in the faith, obedience, and observance of the Christian religion; that consequently there should be a Church orderly governed and established; and that the ecclesiastical ministers should be supported by the civil power, that her subjects might live in the fear of God to the salvation of their souls. In this Christian princes differed from pagan princes, who, when they did best, took but a worldly care of their subjects' bodies and earthly lives. And yet, she said, to answer further to more malicious untruths, she never had any meaning or intent that any of her subjects should be troubled or molested by examinations or inquisitions in any matter of their faith, as long as they should not gainsay the authority of the Holy Scriptures, or deny the articles of faith maintained in any of the creeds received and used in the Church: they might retain their own opinions in any rites or ceremonies appertaining to religion, as long as they should in their outward conversations show themselves quiet and conformable, and not manifestly repugnant to the laws for resorting to their ordinary Churches."

"So far, and no further, the Crown of England claimed authority over the Church; and if any potentate in Christendom, challenging universal and sole superiority, should condemn the English Princes for refusing to recognise that superiority, Elizabeth said she would be ready in any free and general assembly, where such potentate should not be only judge in his own cause, to make such an answer in her defence as should in reason satisfy the university of good and faithful Christians; or if she failed to satisfy them, as the humble servant and handmaid of Christ, she would be willing to conform herself and her policy to that which truth should guide her into, for the advancement of the Christian faith and concord of Christendom; she would admit as truth, however, only that which God should please to reveal by ordinary means in peaceable manner, and not that which should be obtruded upon her by threatenings of bloodshed, and motions of war and rebellion, or by curses, fulminations, and other worldly tyrannous violences or cruel practices" (Froude, 'Hist. of Engl.,' x. 7).

The main aim and effect of the Royal Supremacy as a constitutional measure was to oust all other jurisdiction than that of the King's Courts out of the realm, to make the King's writ and that alone run over every part of his dominion, so that no foreign potentate and no society or individual in the realm should have the right to frame his or its own laws, or regulate

his or its own affairs by any other coercive power than that of the king. The purpose was stated in the famous preamble of the Statute of Appeals, in 1533 (24 Hen. VIII. c. 12), "to make this realm of England an empire governed by one Supreme Head," and the Supremacy was the crowning stone of that constitutional kingship which had been built up over the demolished local and personal jurisdictions of townships and barons and bishops. But just as the royal jurisdiction invaded and absorbed the local and baronial jurisdictions, yet did not extinguish the customary laws, but on the contrary gave them a royal sanction, merely exacting that the customary rights with which they dealt should be tried before the King's Courts alone, so in claiming Supremacy over all ecclesiastical jurisdictions the Crown never extinguished the former ecclesiastical canon laws or the jurisdictions of bishops, or their relation to the clergy, but merely absorbed all the mass of external jurisdiction, sanctioning instead of superseding the ecclesiastical law.

The further power recognised in the Crown by the Act of Supremacy and kindred measures was the visitatorial and corrective authority, which, in fact, was expressly claimed by Edward the Confessor, and which may properly be exercised by the Christian Sovereign.

A LIST OF DOCUMENTS RELATING TO THE QUESTION OF THE ROYAL SUPREMACY.

The legal view of the Royal Supremacy before the Norman Conquest.

Laws of Edward the Confessor, XV. *Quid sit regis officium.* Wilkins' 'Concilia,' I. 312.

Legal Definition of the Supremacy in the 13th century. Bracton, *De Leg. et Cons. Angliæ*, Book I. ch. viii.

Declaration of the Lincoln Parliament to the Pope, A.D. 1301. Collier's 'Eccl. Hist.,' I. 496.

Statute of Præmunire. 16 Richard II. c. 5.

Repudiation of Papal Supremacy. Statute of Appeals, 24 Henry VIII. c. 12.

Act of Submission of the Clergy. 25 Henry VIII. c. 19.

Bishop Tunstal's Protest. Wilkins' 'Concilia,' III. 745. The King's reply, 'Cabala,' p. 227 (quoted above).

Act of Supremacy. 26 Henry VIII. c. 5. Was repealed by 1 & 2 Philip and Mary, c. 8, and never re-enacted.

Abolition of Exemption of the Clergy from the Royal Courts. 28 Henry VIII. c. 1, and 32 Henry VIII. c. 3.

Legal Definition of the Supremacy. Blackstone's 'Commentary,' III. 5. vi., IV. 33. iv.

The Institution of a Christian Man; on the Creed, and on the Sacraments (quoted above).

Cranmer's Explanation of the Supremacy. 'Cranmer's Remains,' IV. 117; Hook's 'Lives of the Archbishops of Canterbury,' VII. 374.

Statute 1 Edward VI. c. 2.

Maintenance of the ancient authority of the Crown by Queen Mary. 1 & 2 Philip and Mary, c. 8, § 24.

Reassertion of the Supremacy by Queen Elizabeth. 1 Elizabeth c. 1, §§ 17, 18, 19 (quoted above).

Queen Elizabeth's Explanation of the Supremacy (quoted above).

The Thirty-Nine Articles of Religion. Article 37.

Hooker's 'Ecclesiastical Policy,' Bk. VIII.

Report of Royal Commission on the

Ecclesiastical Courts, with Historical Appendices, A.D. 1886.

The historical evidences are contained in Sir Ed. Coke's Reports on the case of Caudrey. The subject is ably treated by Mr. Gladstone in 'The State in its Relation to the Church,' and Mr. Gladstone's 'Historical Remarks on the Royal Supremacy, a Letter to the Bishop of London,' 1865, Parker, London.

SURPLICE [*See* **Vestments, Clerical.**]

SURROGATE. One who is appointed to act as deputy of another official, *e.g.* the bishop of the diocese, by his chancellor, for the convenience of the people, appoints clergymen here and there, at convenient places of his diocese, as his surrogates, for the purpose of granting licences to be married without the publication of the usual banns.

SUSPENSION, is when a clergyman for some offence is forbidden to perform any of the duties of his office for a certain time, and is at the same time deprived of the profits of his benefice, or of such portion of them as is necessary to provide a clergyman in his place to fulfil his duties. The extremest sentence of this nature is **Deprivation**, viz. his ejection from his benefice absolutely, and his suspension from the performance of his office at the discretion of the bishop. The taking away of his clerical character altogether, and reducing him to the status of a layman, is called **Degradation.**

SWEDENBORGIANS. Emmanuel Swedenborg (1689—1772) was the son of a Swedish titular bishop, who acted as chaplain to the Swedish chapel and residents in London. He was a man of considerable learning and genius; the first to advocate a decimal system of coinage, weights, and measures; the pioneer of several discoveries of modern science. From 1716 to 1747 he held the Government appointment of Assessor to the Board of Mines at Stockholm. But the principal bent of his mind was towards metaphysics. In 1734 he published an 'Introduction to the Philosophy of the Infinite, and the Final Cause of Creation.' It was not, however, till 1745, in the 56th year of his age, that he began to believe himself to have communication with the spirit world, with the souls of great men departed, and to have supernatural revelations from God. His principal theological work was the 'Arcana Celestia, the heavenly mysteries contained in the Holy Scriptures unfolded; together with a relation of the Wonderful Things seen in the World of Spirits and in the Heaven of Angels.' This he put forth as the result of direct revelation from Jesus Christ, and followed it up by numerous smaller works, illustrating and supplementing the views enumerated in the greater work. His last work (1771) was 'The True Christian Religion, or the Universal Theology of the New Church foretold by the Lord in Daniel vii. 13, 14, and in the Revelation xxi. 12.' These works were all written in England, where Swedenborg lived a very retired life, making no endeavour to gain converts to his opinions, beyond printing his books at his own expense. His works had, however, some enthusiastic admirers, and one of them, Mr. Clowes, Rector of St. John's, Manchester, translated his principal works, and founded a society for the purpose of printing and publishing them.

The founder of the sect as an organised religious body, was Robert Hindmarsh, a young printer, the son of a Methodist minister, who became acquainted with his writings, and formed (1783) a society of five friends for the study of them. This society soon developed into the 'Theosophical Society,' whose object was to disseminate the doctrines of their master. This society, in 1787, began to hold meetings for worship at one another's houses, and appointed James Hindmarsh, the Methodist preacher, the father of the founder of the society, to officiate in the room of a priest, to baptise, and to administer the holy supper. The following year the society opened a chapel in Great Eastcheap, and established

themselves as a new sect, under the title of the New Church.

Thirty-two propositions were gathered out of the works of Swedenborg as embodying the tenets of the New Church; and these were subsequently condensed into twelve "Articles of Faith." A brief connected statement of their doctrines, written by one of their members, may be found in the 'Cyclopædia of Religious Denominations,' Lond. 1853.

In 1871 they had fifty-eight societies, numbering 4000 members over twenty years of age.

SYMBOLS. A symbol is a pictorial form used conventionally to express an idea, as *e. g.* a lamb is a symbol of Jesus Christ. The words Symbol and Emblem are often used indifferently, but, in their accurate use, a Symbol represents the actual being and character of the person or thing symbolised, as above, the lamb is a symbol of "the Lamb of God"; an Emblem is a conventional sign which indicates the person or thing: thus the keys are the emblem of St. Peter.

It is a very wide subject, for the use of symbols and emblems was universal in mediæval art; but only a few of the more important can be given here. The first Person of the Holy Trinity is represented by an aged man—'the Ancient of Days'; and by a hand, the symbol of power. The second Person by the lamb, the lion, the Good Shepherd, Orpheus; by the cross in its many forms; by the I H S, the Greek letters I N S, a contraction of the word Jesus, and the χρ, the Greek letters Ch R, a contraction of the word Christos; by the A (Alpha) and Ω (Omega). The Holy Spirit is represented by a dove, an eagle. The Holy Trinity is represented by an aged man, before whom is a crucifix, which he sustains with his hands, while the dove issues from his mouth; by three men with a nimbus round the head; by a triangle, a pentacle, or triple triangle; by three interlaced circles. The four Evangelists are represented by an ox, a lion' a man, and an eagle. The Apostles are distinguithed by certain emblems: St. Peter, the keys; St. Paul, the sword; St. Andrew, the cross, of the form which goes by his name; St. James, a pilgrim's hat, staff, and scrip; St. John, a cup with a serpent rising from it; St. Thomas, a spear; St. James the Less, a fuller's club; St. Philip, a cross; St. Bartholomew, a knife; St. Matthew, a purse; St. Jude, a cross; St. Simon, a saw; St. Matthias, an axe. It will be remarked that most of these emblems are the traditional instruments of their martyrdom. The Church is represented by a woman—the Bride of Christ; by the ark, by a ship. Christians are represented by sheep, fish, birds. The Christian faith is represented by the cross. A nimbus, usually seen as a circle round the head, represents a saint; a nimbus with a cross inscribed in it is an emblem of Jesus Christ. See 'The Calendar of the Anglican Church, Illustrated'; and 'Symbols and Emblems,' by L. Twining; and a valuable book on 'Early Christian Symbolism in Great Britain,' by J. Romilly Allen.

SYNOD. [*See* **Convocation.**]

SYON HOUSE, a nunnery of Brigettine Nuns, founded by Henry V. at Isleworth. [*See* **Brigettine.**]

T

TEMPLARS, knights of the Military Order of the Temple. In 1118 Hugh de Payen and eight other knights, who had been engaged in the first Crusade, formed themselves at Jerusalem into a religious fraternity, which proposed to continue to bear arms, and to use them in defence of the Holy Land, and in keeping its roads free and safe for pilgrims. A home was granted them upon Mount Moriah, near to where the Temple had stood, and from this house they derived their name of Templars — Knights of the Temple. Their habit was a white habit and mantle with a red cross upon the left breast. Their banner, which they

called *Beauseant*, was half black and half white. They wore no gold, silver, or ornaments.

Their organisation consisted of a Grand Master, who resided at Jerusalem, ranked as a sovereign prince, and governed the whole order. Each country had its Grand Prior; the different houses were governed by preceptors. There were three classes—the knights, the chaplains, and the serving brethren. They kept a large number of soldiers of all nations in their pay, besides a body of light horse, native Syrians, or half-caste Christians, clothed and armed in Asiatic fashion. The importance of such a body for the defence of the Holy Land was easily recognised. Baldwin, the King of Jerusalem, sent a deputation of two of the knights to Europe to solicit the aid of the Powers of Europe in support of his kingdom against the Saracens. The Order received the approval of St. Bernard, then in the zenith of his fame; by his influence the Order was recognised by the Pope Eugenius III. at the Council of Troyes, 1128, and recommended to the support of Christendom. The idea was adapted to the spirit of the age. Knights of the best families of Europe enrolled themselves in this army of Christ; estates were lavishly bestowed upon it; and the knights returned to Palestine at the head of three hundred knights of the noblest houses of Europe who had become members of the Order. Endowments flowed in abundantly, and gradually the Order established dependent houses upon its estates in nearly every country in Europe.

Their Rule was composed for them by St. Bernard; its principal points are indicated in the following notes:

Regular service (*i.e.* the usual Hours). Eating in one common refectory; reading during meals. Flesh only thrice a week, except on certain festivals. Two meals on Sunday; the *armigeri* and *clientes* only one. Refection by two and two, wine singly in equal portions. Monday, Wednesday, and Saturday two or three meals of esculents; Friday, Lent food. Grace after meals. Tenth loaf to the poor. Collation after compline, whether of water only or water mixed with wine at disposition of the master. Silence after compline. Not to rise to Matins when fatigued. Same food to all. Three horses to every knight. One servant to every knight, who was not to be beaten. Horses, arms, &c., to be found for knights who stayed with them for a term; who at going away paid part of the price, the rest from the common stock. To do nothing from their own will. Not to go to the house without leave of the master. Not to go alone. Not to seek what they wanted by name (*nominatim*). Regulation of their bridles, spurs, &c. Not to speak boastfully of their faults. Not to keep any presents till permitted by the master. Not to make or use bags for their horses to eat out of, but to have baskets. Not to exchange or sell anything. Not to hawk. Not to kill beasts with bow or cross-bow. To attend to justice. May have lands and property. Necessaries to be given to the sick. Not to provoke one another to anger. Boys to be received into the Order. Old men to be respected. Knights travelling to observe the Rule. Expulsion for disobedience, obstinacy, and rebellion.

The houses which the Order built for itself in the Holy Land were castles, which, with those of the Hospitallers, were thickly scattered in the principal towns and at the dangerous points of the principal roads. The loss of the Holy Land in 1291 led to the destruction of the Order. Its occupation seemed to be gone. Its wealth excited cupidity, and its arrogance provoked enmity. Philip the Fair of France resolved on its overthrow, and Pope Clement the Fifth sanctioned it. Horrible accusations were brought against it in France, of heretical opinions and immoral practices; the Grand Master and many of the French knights were burnt, and the Order was suppressed. The bulk of its estates in England was transferred to the Hos-

pitallers. Then only the Inquisition was used in England. The Order was introduced into England in the reign of Stephen. At first its chief house was on the south side of Holborn, near Southampton Buildings; afterwards it was removed to the south side of Fleet Street, where the establishment still remains, long since converted to other uses, and entirely rebuilt from time to time, with the exception of its church consecrated by Heraclius, Patriarch of Jerusalem, in 1185, whose round nave still continues, a monument of the great Order so long since dissolved. Its other houses, twenty-five in number, called Preceptories,* were only cells upon their various estates, for the oversight of the estates and for the recruiting and training of members of the Order; not one of them remains to show their plan. Of the four round churches popularly supposed to have been built by the Templars, the Temple church in London was built by them; that at Maplestead in Essex by the Hospitallers; of Northampton by Simon Story, Earl of Northampton, twice a pilgrim to the Holy Land; of Cambridge by some unknown individual. The following is a list of their preceptories in England: — Wilbraham, Camb.; Temple Cressing, Essex; S. Badesley, Hants; Temple Dynnesley, Herts; Swingfield, Kent; Temple Rothley, Leicest.; Aslackby, Temple Brewer, Eagle, Maltby, Mere Wilketon, Witham, Lincolnsh.; Haddiscoe, Norfolk; Halston, Shropsh.; Gislingham, Dunwich, Suffolk; Saddlescombe, Sussex; Balsall, Warwick, Warwicksh.; N. Ferriby, Temple Hurst, Temple Newsome, Pafflete, Flaxflete, Ribston, Yorks. The Order also possessed many manors and estates where they had no preceptories. There were no sisters of the Order.

TEN COMMANDMENTS, THE Pursuant to the clause 1 Eliz. c. 2, § 13, authorising Her Majesty to take other orders, &c., in the third year of her reign, she issued a Commission to the Archbishop, Bishop of London, Dr. Bell, and Dr. Haddon, to reform the disorders of chancels, and to add to the ornaments of them by ordering the commandments to be placed at the east end. By Canon 82 of 1603, "the Ten Commandments shall be set, at the charge of the parish, upon the east end of every church and chapel, where the people may best see and read the same, and other chosen sentences shall at the like charge be written upon the walls of the said churches and chapels, in places convenient." They *may* be written on the east wall of the nave (Liddell *v.* Beall, 14 Moo. P. C. 1), of which there are examples coeval with the Canon. The fashion of writing "chosen sentences" on the walls is obsolete, and the writing of the Ten Commandments on the east wall is falling into desuetude.

TERCE. [*See* **Hours.**]

TERRIER (from *terre*, land), is a description of "all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes lying out of their parishes, which belong to any parsonage, vicarage, or rural prebend, to be taken by the view of honest men in every parish, by the appointment of the bishop, of whom the minister to be one; to be laid up in the bishop's registry, there to be for a perpetual memorial thereof."—Canon 87 of 1603. It is also convenient to have a copy of the same exemplified, to be kept in the church chest

The **TEXTUS** or **EVANGELIUM** was the Book of the Gospels placed on the altar, but often used only as a "Pax," while the Gospels in the Communion Service were actually read from an Evangelistarium, which contained only the selections used in the service. The Textus was often written and illuminated with all the skill of the time, and often magnificently bound with gold and silver covers, embossed and ornamented with enamels and jewels.

THRONE, BISHOP'S. [*See* **Cathedra.**]

* Perhaps from *Preceptio*, a first share.

TITLE. In order to guard against there being a number of clerks in holy orders with no duties to perform, and no settled maintenance, the ancient canons decreed that no one should be ordained without some definite duty and maintenance, which was technically called a "title;" and the bishop who ordained a man without a title was bound to maintain him until he had provided him with one. All this was made part of the canon law of England by the Council of London, A.D. 1200. There are cases in which the obligation was enforced (see Sir R. Phill. 'Eccl. Law,' p. 120). All this continues to be the law of the Church of England by Canon 33 of 1603, which gives the various titles on which a man may be ordained. 1. A presentation to some ecclesiastical preferment then void. 2. A certificate that he is provided of some church where he may attend the cure of souls. 3. Some minister's place vacant in the cathedral or other collegiate church. 4. A fellowship; or, 5, a conductship or chaplaincy in some college of Oxford or Cambridge. 6. That he is an M.A. of six years' standing, living of his own charge in either university. 7. That he is by the bishop himself to be shortly admitted to some benefice or curateship then void.

TIPPET is used in the 74th of the Canons of 1603 for the vestment which we call a hood. The vestment really includes both a tippet, the part which, in wear, covers the shoulders, and the hood, the part which, in wear, covers the head. When worn as by our graduates as a badge of their degree, both tippet and hood are allowed to hang down the back by their band.

TITHE (= a tenth part), technically means a portion of the produce of the land, and of things which come from the land, given to the service of God. The New Testament laid down a broad principle on the subject of property, that the owner holds it in trust for the community, and this was illustrated in a remarkable way in the Apostolic Church in Jerusalem (Acts ii.), and has influenced the Christian mind ever since. Our Lord laid down another principle, which is not recorded in the Gospels, but is quoted by St. Paul (1 Cor. ix. 14), as to the maintenance of the clergy in particular, viz. that "as" the priests and Levites of the Old Dispensation lived on the tithes and offerings of the people, "so" the ministry of the New Dispensation were to be maintained from the same source, and (it was assumed) in the same proportion.

In the earlier ages of the Church, there is, however, no evidence to prove that the Christians were accustomed to pay a definite tithe for the maintenance of the clergy. It would seem as if their idea of the disposition of wealth was modelled on the larger standard; and their donations for pious purposes generally, including the maintenance of the clergy, were so large, that there was no need to exhort them to liberality to the clergy on the lesser standard of tithe. So Irenæus (second century) says ('Her.' iv. 2), calling the Jews servants, and Christians free men: "While they had the *tenth* of their goods consecrated, these on the other hand who have received freedom assign all that they have to the uses of the Lord, cheerfully and freely giving them, and not in lesser portions only, as becomes men professing the hope of greater things" Yet again ('Her.' lib. iv. c. 2), he says: "The Lord says to the disciples who have the Levites' portion." In the third century frequent mention is made of tithe, but as a limit which the Christian will exceed. Cyprian says the clergy receive, as it were, tithe (*tanquam decimum*). But when, with Constantine, the world became Christian, the zealous liberality of earlier times began to cool, and it became more necessary to insist upon the minimum limit of the Christian's contribution to the revenue of Christ's kingdom. The 'Apostolical Constitutions,' not later than the early part of the fourth century, says "the

gifts of tithes and first-fruits, which are given in accordance with the command of God, let the bishop as a man of God expend." Ambrose (fifth century) says: "God has reserved the tenth part to Himself, therefore it is not lawful for a man to retain what God has reserved for Himself" (Serm. 34).

In the early period of the Saxon Church the maintenance of the clergy when they became settled in a township (= parish) was provided chiefly by the offerings of the people; for the obligation of tithe in its modern sense was not yet recognised. It is true that the duty of bestowing on God's service a tenth part of the goods was a portion of the common law of Christianity, and as such was impressed by the priest on his parishioners. But it was not desirable to enforce it by spiritual penalties; nor was the actual expenditure determined except by custom, or by the will of the bishop. It was thus precarious and uncertain, and the bestowal of a little estate on the church of the township was probably the most usual way of eking out what the voluntary gifts supplied.

The recognition of the legal obligation of tithe dates from the eighth century, both on the Continent and in England. In A.D. 779 Charles the Great ordained that every one should pay tithe, and that the proceeds should be disposed of by the bishop; and in A.D. 787 it was recognised and made imperative by the Legantine Council held in England at Chelchythe, which being attended and confirmed by the Kings of Kent, Mercia, Wessex, and Northumbria and their Ealdormen, had the authority of a Witenagemot. From that time it was enforced by not unfrequent legislation. The famous donation of Ethelwulf (in 855) is often quoted as the original grant of the national tithe to the Church; in truth it has nothing to do with the subject; it is simply a donation of a tenth part of his private estates to ecclesiastical purposes; the annual payment of a tithe of the produce of the land had long before been customary. Almost all the laws issued after the death of Alfred (A.D. 901) contain some recognition of tithe. The actual determination of its appropriation was really left very much to the owner of the land from which the tithe arose, and although in the free townships it must have been the rule to give it to the parish priests, the lords of franchises found it a convenient way of making friends and procuring intercessions to bestow it on monasteries. This custom became very frequent after the Norman Conquest, and it was not until the Council held in A.D. 1200 that the principle was summarily stated that "the parochial clergy have the first claim on the tithe arising from their several parishes, even of newly cultivated lands. Even after that time, by the connivance of bishops and popes, the appropriation system worked widely and banefully" (Stubbs' 'Const. Hist.' I. 227).

Pope Pascal (A.D. 817—824) exempted the lands of all monastic houses from tithe. Pope Hadrian (1150) restricted the privilege to the Cistercians, Templars, and Hospitallers, to which Pope Innocent III. (A.D. 1178—1180) added the Præmonstratensians. The Council of Lateran (A.D. 1215) restrained the privilege to lands in their possession before that Council. The Cistercians, continuing to apply for Bulls for the exemption of newly-acquired lands, Henry II. restrained them by statute on penalty of præmunire.

Evidence is not wanting that tithes were sometimes paid unwillingly in old times, *e. g.* in the Provincial Council of 1360, the third constitution relates to tithes, and shows that the payment was grudged, and its collection obstructed in those days, as sometimes in later days; it orders that the clergy shall be allowed to take away the tenth sheaf by the same roads by which the farmer carried the rest of his crop according to immemorial custom, alleging that some had obstructed the clergy

by malicious inventions, *e. g.* compelling them to carry it by round-about ways, not allowing them to remove it till last, and allowing it to be trampled upon by their cattle (Lathbury, 'Hist. of Conc.' p. 94).

Of common right tithes are to be paid of such things only as do yield a yearly increase by the act of God. Tithes are *prædial*, such as rise immediately from the ground, as corn, &c.; *mixt*, which arise from things nourished by the ground, as from cattle, &c.; and *personal*, viz. the profits of labour and trade. Tithes are also divided into *great* and *small*; *great* being of corn, hay, wood; *small* of prædial tithes of other kinds, together with mixt and personal. Several provincial synods attempted to define matters tithable, and among other things to establish a claim to a tithe of personalty; but without much success. The jurisdiction as to tithe was divided; it belonged to the civil courts to determine the title to ownership, and local custom and prescription were generally received as decisive of all claims; the process of recovering the tithe only belonged to the Court Christian.

A constitution of Archbishop Winchelsea (A.D. 1294—1308) ordained the payment of personal tithes out of the profits of labour and trade. But an Act 2 & 3 Edward VI. c. 13, § 7, restrained the canon law in three things. 1. To such persons only as have accustomably used to pay the same within forty years before the making of the Act. 2. That the party may not be examined on his oath with respect to his profit. 3. That the day labourer is freed from payment. The payment of personal tithe as a legal due has long since ceased; though many no doubt pay it voluntarily, to various pious and charitable uses, as a matter of conscience.

It is frequently assumed that there was a tripartite division of the tithe between the clergy, the fabrics, and the poor; but there is no evidence that such was the case. Charles the Great made a law to that effect, but England was not within his empire, and was not affected by any such law. There were Roman canons of the same tenor, but Roman canon law had no force in England unless adopted and incorporated into our native legislation.

Even if it had been the case in England in times before the Conquest, it would be as unreasonable to say that the tithe ought now to be subject to such a division as to say that landed estates ought to be subject to the *trinoda necessitas*, or to knight service, because in the feudal times it was subject to a payment on the knighthood of the king's son, on his marriage, and for the ransom of the king if taken prisoner, and to find so many knights and men at arms in proportion to its acreage in time of war. Or that the country rectors ought to find board and lodging for travellers, because the canons required them to show such hospitality in times when there were no inns along the roads from town to town. The voluntary charity of the Church maintained the poor before the Reformation, and it was not until the Church had been deprived of a large part of its property at that period that the State found itself obliged to make poor laws.

A large proportion of the tithe—probably more than a third—was taken from the Church at the Reformation (together with the property of the monasteries), and given to laymen.

Under the old system of taking tithe in kind, it was not uncommon for a custom to be established by which some fixed sum of money, or quantity of corn, or some other tithable goods, was taken by the tithe-owner instead of the literal tithe; this fixed sum or quantity was called a *modus*. At length, in the reign of William IV., an Act was passed to make a similar commutation of tithe generally. The principle of the Act 6 & 7 William IV. cap. 71 (and supplementary Acts) was to substitute a corn-rent, permanent in quantity though fluctuating in value, and payable in money,

for all tithes. Commissioners were appointed, who ascertained the clear average value (making deductions for collecting, marketing, &c.) of the tithes of each parish according to the average of seven years preceding Christmas, 1835, and fixed that as the sum to be taken in calculating the rent-charge to be paid as a permanent commutation of the tithe. Having thus ascertained the average annual money value of the tithe, the Commissioners proceeded to calculate the annual rent-charge to be paid each year as follows: "A controller of corn-returns was to publish in January every year what had been the average price of a bushel of wheat, of barley, and of oats, for the seven preceding years It was estimated how many bushels of wheat, barley, and oats could have been purchased by the said estimated value of rent-charge, supposing 1*s.* 3*d.* of it to have been spent on such kind of corn, at the then seven years' average price of 7*s.* 0½*d.* for a bushel of wheat, 3*s* 11½*d.* for a bushel of barley, and 2*s.* 9*d.* for a bushel of oats. And in future the rent-charge was to be calculated every year on that fixed number of bushels of each kind of corn, at the average prices of the preceding seven years. The clergy probably made some sacrifice in the fixing of the value of their tithe, but gained in return a more easy mode of recovering their rent-charge, and were saved much local disputation and scandal. The mode of calculation has answered expectation, inasmuch as every £100 of estimated value actually produced a little more than £100 a-year on the average of the fifty years since the date of the commutation. With the prevalent low prices of corn for some years past the value of the rent charge has diminished; in 1866 by about 10 per cent. It is to be noted that it is expressly provided that the commutation does not extend to Easter offerings, mortuary or surplice fees, or to the tithe of fish or of fishing, or any personal tithes other than the tithes of mills, or any mineral tithes.

TITHES, EXTRAORDINARY. The Commissioners were empowered to make a separate valuation of the value of the tithe of hop-gardens, orchards, or gardens, according to the average rate of composition for the tithes of similar lands during the seven years preceding Christmas, 1835, within a certain district; and an ordinary and *extraordinary* charge for tithes was to be fixed for such crops. Hop-grounds or market-gardens going out of cultivation were to be subject to the ordinary charge; such as were newly cultivated after the commutation were to pay the extraordinary charge; only provision was made that the extraordinary charge should not be made till after so many years as the particular crop required to come into profitable bearing An Act of Parliament in 1866 dealt with the extraordinary tithe in the following way: Extraordinary tithe was abolished on all land which should after the passing of the Act be brought under crops formerly liable to it; also it was enacted that the capital value of the extraordinary charge on each farm or parcel of land now subject to it should be ascertained by the Land Commissioners, and that a charge of 4 per cent. on that capital value should be paid in lieu of the extraordinary charge.

(Selden, 'History of Tithes;' R. Tillesley on Selden's 'History of Tithes;' Bishop Kennett on 'Lay Patronage;' Professor Stubbs's (Bishop of Chester) 'Constitutional Hist. of England;' Sir R. Phillimore's 'Ecclesiastical Law,' London, 1873.)

TOLERATION ACT, THE, passed on the accession of William and Mary (1689), while not formally repealing any of the statutes, which required conformity, yet exempted from the penalties of the acts all except Papists and Unitarians, on taking the oaths of allegiance and supremacy. It relieved dissenting ministers from the penalties of the Conventicle Act, on signing the 39 Articles, except the 34th, 35th, 36th, and part of the 20th; the dissenting

meeting-houses were to be registered, and their congregations protected. "It was the Great Charter of Dissent" (Macaulay, ii. 322). Lord Mansfield, in moving the judgment of the House of Lords on the case of the Dissenters against the Corporation of London, said: "The Dissenters' way of worship is permitted and allowed by this Act. It is not only exempted from punishment, but rendered innocent and lawful; it is established; it is put under the protection, and is not merely under the connivance of the law" (Macaulay, ii. 332).

TOMB, ALTAR. [*See* **Altar Tomb.**]

TONSURE, a partial shaving of the head. It was for centuries the custom of the clergy to be tonsured as a personal mark of their calling. There are several fashions of the tonsure. The Eastern clergy shaved the hair away from the forehead, the Western from the crown, the Celtic clergy had some special fashion of tonsure apparently different from both. In the Middle Ages in England the secular clergy had a small tonsure on the crown; the monks had so extensive a tonsure of the crown as to leave only a rim of hair remaining. The fashion of the clerical tonsure was abandoned in England at the Reformation.

TRACERY, the ornamental network of stone which springs from the upright mullions and fills the head of a Gothic window. In late thirteenth century and early fourteenth century work, the head of the window was filled with thin slabs of stone, through which ornamental openings were pierced in geometrical patterns. The architects of the Decorated period conceived the idea of treating this ornamental pattern-work as if it were produced by the extension of the mullions, and the interlacing of the bars of stone into a network. The patterns of early Decorated work were, however, of geometrical forms. It was later in the style that the designers gave the rein to their imaginations in the invention of an infinite variety of graceful flowing patterns. This fanciful treatment of bars of stone as if they were plastic seems to have appeared to the architects of the Perpendicular style to be a violation of true canons of taste, and they adopted a stiffer style of treatment, continuing the principal mullions in a straight line from top to bottom of the window, and subdividing these spaces by other mullions, and filling the heads of the larger and subordinate panels with cusped niches in a true style of stone design.

The term is also applied to the filling in of any openings, or panellings, with patterns designed on the same principles as above described.

TRACTARIAN, a name given to a party in the Church, who in the second quarter of the present century took united action for the revival of primitive theology in the Church of England. The Rev. Hugh James Rose, editor of the 'British Magazine,' was probably the person with whom the idea of a united party arose; the Common Room of Oriel College, Oxford, became the chief scene of its consultations; Newman, Pusey, Keble, Froude, I. Williams, Palmer, Wilberforce, were the greatest names among the fellow-labourers. Their first attempt was to found an "Association of Friends of the Church" on these two bases. (1) To maintain pure and inviolate the doctrines, the services, and the discipline of the Church; that is, to withstand all change which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolic prerogatives, order and commission of bishops, priests, and deacons. (2) To afford Churchmen an opportunity of exchanging their sentiments, and co-operating together on a large scale.

The proposed society did not find favour in high quarters, and the idea was abandoned. The friends took up instead the work of influencing public opinion by the publication of a series of pamphlets, which they called 'Tracts for the Times,' and which gave the name

of *Tractarian* to the party. The publication of these commenced in 1833, and continued at intervals during the next eight years; the last of them, the famous 'No. 90,' being published in 1841.

The earlier tracts aimed chiefly at familiarising the minds of English Churchmen with primitive principles, as presented in the writings of the Ante-Nicene Fathers, and adopted into the theology of the English Church by the great seventeenth century theologians, as Cosin, Beveridge, Wilson, and Bull; in the later tracts different questions were taken one by one—as Apostolic Succession, Baptism, the Eucharist—and the Church view of them set forth in argument or supported by catenas of extracts from the great Church writers of all ages. The principal writers of the tracts were Newman, Pusey, Froude, Keble, and I. Williams.

At length (1841) 'Tract 90' on the Thirty-nine Articles, by J. H. Newman, appeared, and raised a storm of opposition. The object of the tract was to show that the Thirty-nine Articles, drawn up as articles of comprehension and peace, were capable of being interpreted in a sense in which they could be subscribed "by those who aim at being Catholic in heart and doctrine." It had been so much the custom to take for granted that the Articles favoured the "Calvinistic" school in the Church, that to the popular mind this assertion that they had been so drawn as not expressly to exclude an "Arminian" acceptation, seemed like a deliberate attempt at a non-natural interpretation of them, and deliberate evasion of their value as a doctrinal standard. Four Oxford tutors made themselves the mouthpiece of the opposition, and in a letter to the Heads of Houses represented the tract as "having a tendency to mitigate the differences between Roman and Anglican doctrine;" and the Hebdomadal Board formally condemned the tract. The condemnation was uttered in the face of an appeal for a day's delay in order that the writer might explain that he had been misunderstood and did not hold the views attributed to him.

This decision that the Articles must be received as inconsistent with Catholic doctrine, and the unfairness with which it was thought that the authorities had acted towards the Tractarian party, led to a number of secessions from the Church of England to the Roman schism. Two years later a sermon by Dr. Pusey on the Eucharist was also condemned by the University authorities, and this again resulted in a number of secessions. Some of those who seceded were men of great eminence, as Newman, Maskell, Manning, Wilberforce; and their secessions excited great expectations of still further results. Rome, on one hand, anticipated the possibility of the recovery of England to the papal obedience, or at least of a vast schism which would utterly break the power of the Reformed Church of England. On the other hand, it was thought that the shock of these secessions to Rome would afford such an evidence of the dangerous tendencies of the new theological school as would effectually drive the bulk of the Church and nation into opposition to it. Neither expectation was fulfilled. Rome has received a certain number of converts, a remarkable proportion of them being persons of high social position; but the total number of converts to Rome since 1841 has been very small. On the other hand, the nation showed itself capable, now as at the time of the Reformation, of distinguishing between sound primitive principles and the usurpations and corruptions of Rome; willing to adopt the one, and as firmly as ever determined to reject the other.

TRANSEPT. The transverse limb of a church of cruciform plan. Some churches have two transepts.

TRANSLATION, the removal of a bishop from one see to another.

TRANSOM, a horizontal bar of stone across a window or other similar space. It is mostly found in fifteenth and sixteenth century Gothic architecture.

TRANSUBSTANTIATION is a theory invented by the schoolmen of the Middle Ages to explain the mode of Christ's presence in the Sacrament. The theory is, that in the Eucharist, after the consecration of the elements of bread and wine, the whole substance of the bread is converted into the substance of the Body of Christ, and the substance of the wine into His Blood, so that the bread and wine no longer remain, but the Body and Blood of Christ have been substituted in their places.

To understand the theory, it is necessary first to explain that the philosophical system which these theologians had adopted taught a theory about the *substance* and the *accidents* of things as follows: The form of anything is not of its essence, it is only an accident of it; the roughness or smoothness, the colour, the taste, the smell, &c —all these are not of the essence of the thing, they are only accidents of its being; underlying, or rather standing under (*substans*) all these, and as it were supporting them, is the very thing itself, and this is not within the cognisance of our senses.

So as to the mode of Christ's presence in the Sacrament: their theory was, that in the bread all the *accidents* of bread continued after consecration unchanged; its form, colour, taste, smell, &c.; in short, all that is cognisable by the senses; but that the *substance* of bread had been changed into the *substance* of the Body of Christ. And so with the wine: that the *accidents* of wine remained unchanged, but that the *substance* of wine had been changed into the *substance* of the Blood of Christ.

The reply is, that this philosophical theory of *substance* and *accidents* is a mere metaphysical conception—a way of thinking of things; but that there is no such thing in the nature of things as an underlying or substanding something, independent of all its accidents, and not cognisable by the senses; in short, that it is all a figment of the brain; in fact, this philosophical theory has long since ceased to be accepted as true.

The controversy on this subject began about 831 A.D., when Paschasius Radbert, a monk (afterwards abbot) of Corbie, writing on the subject, used language which was novel, and not always quite consistent, but which seemed on the whole to maintain a change in the substance of the bread and wine. Rabanus Maurus and Johannes Scotus Erigena wrote against the views of Paschasius, as also did Bertram, or Ratramn, a monk of Corbie, whose book, still extant, is said to have had great influence in forming the opinion of Ridley and Cranmer on the subject. His statements are clear and distinct. "By all that hath been hitherto said, it appears that the Body and Blood of Christ, which are received by the mouths of the faithful in the Church, are figures in respect of their visible nature; but in respect of the invisible substance, that is, the power of the Word of God, they are truly Christ's Body and Blood. Wherefore, as they are visible creatures, they feed the body; but as they have the virtue of a more powerful substance, they do both feed and sanctify the souls of the faithful." The same doctrine is taught by Ælfric, Archbishop of York, towards the close of the Saxon period of our Church history, as may be seen in some extracts given in his biography. [*See* **Ælfric**.]

The tendency of the times was, however, in the direction of superstition, and the opinion of a transmutation of the bread and wine into the carnal substance of the Body and Blood of Christ grew apace. Berengarius, opposing the growing belief, perhaps with some unguardedness of language, was encountered in argument by Lanfranc, afterwards Archbishop of Canterbury; and in two Councils at Rome (1078 and 1079), under Gregory VII., Berengarius was condemned. In the first Council he was required to acknowledge merely that the real Body and Blood of Christ

were present in the Eucharist, but in the second he was required to admit that "the bread and wine are *substantially* converted into the Body and Blood of Christ, which Body, after consecration, is present not only sacramentally, but in verity of substance." It is doubtful when the term Transubstantiation was first used; it is said to have been invented by Stephen, Bishop of Augustodunum, about 1100 A.D., in his book 'De Sacramentis Altaris.' The doctrine was fully defined and authoritatively set forth as an article of faith at the Council of Lateran, under Pope Innocent III., in 1216 A.D. "Christ's Body and Blood are really contained under the species of bread and wine, the bread being transubstantiated into His Body, and the wine into His Blood." Finally, the Council of Trent (1551 A.D.) confirmed the doctrine that "by consecration there is a conversion of the whole substance of the bread and wine into the substance of Christ's Body and Blood." And the Creed of Pope Pius IX., which is a setting forth of the Tridentine doctrines, says that "the Body and Blood of Christ, together with his Soul and Divinity, are truly and really and substantially in the Eucharist, and that there is a conversion of the whole substance of the bread into His Body, and of the whole substance of the wine into His Blood; which conversion the Catholic Church calls Transubstantiation."

This definition, depending upon the subtle and unreal distinction of substance and accidents, is capable of being held in a way which differs little from the primitive and true doctrine, and has been so held by some of the greatest of Roman authorities, as St. Bernard, Peter Lombard, Thomas Aquinas, Cardinal Cajetan; and, at the time of the Reformation, our own Tunstal, Bishop of Durham, said, "Before the Lateran Council it was free to every one to hold as they would concerning the manner, and that it would have been better to leave curious persons to their own conjectures;" and Gardiner, in his controversy with Cranmer, said: "The Catholic teaching is, that the manner of Christ's presence in the Sacrament is spiritual and supernatural, not corporal, not carnal, not sensible, not perceptible, but only spiritual, the how and manner whereof God knoweth."

But other minds accepted the doctrine of Transubstantiation in a much grosser form; *e. g.* at the Council at Rome under Nicholas II. (1059 A.D.) it was laid down that the bread and wine, after consecration, become the very Body and Blood of Christ, and that they are touched and broken by the hands of the priests, and ground by the teeth of the faithful, not sacramentally only, but in truth, and sensibly. And the grossest form of the superstition is expressed in the legendary story that after the consecration he saw a child laid on the paten; and in the mediæval story that a Jew, having secreted a consecrated Host, and stabbed it sacrilegiously with a knife, it bled.

The complaint which the whole Church has to make against the Roman definition is—(1) That since the Scripture has not revealed the *mode* of Christ's presence in the Sacrament, it would have been far wiser not to attempt to define it. (2) That the definition of Transubstantiation is a metaphysical subtlety based upon a philosophical theory now exploded and obsolete. (3) That its definition has obscured the truth, has encouraged the growth of several superstitions round about the Sacrament, and has brought the Sacrament itself into disrepute. [*See* **Real Presence, Consubstantiation.**]

TRENT, COUNCIL OF. The movement in the sixteenth century in favour of a reform of the Church, which led to the assertion of its independence by the Church of England, and excited war in Germany, and discord throughout Europe, at last compelled the Pope to accede to the demand for a General

Council to reform abuses and restore peace. Pope Paul III. convoked a Council to assemble in 1536, but owing to difficulties and disputes as to the place in which it should be held, it did not actually begin its labours until Dec. 1545, at the city of Trent, in the valley of the Adige, among the mountains of the Tyrol. The objects proposed to the Council were the extirpation of heresy, the re-establishment of ecclesiastical discipline, the reformation of morals, and the restoration of peace and unity. The business was divided into sections, and committed to different congregations (or committees); when a congregation had arrived at its conclusions on the subjects committed to it, they were submitted for acceptance at a general congregation. In March 1547 the Council was interrupted by a papal decree transferring the Council to Bologna on the plea that a dangerous sickness had broken out at Trent; this was opposed by the emperor and about a third of the members of the Council. When the papal legates reopened the sessions at Bologna, the one-third under the protection of the emperor continued to sit at Trent; and the business was prorogued in order to effect a reunion of the Council. In 1549 Paul III. died, and his successor Julius III. issued a Bull re-establishing the Council at Trent. Its sessions continued to be held from time to time till Dec. 3 and 4, 1563, and its acts were confirmed by a Bull dated Jan. 6, 1564. The labours of the Council traversed the whole field of the constitution, discipline, and doctrine of the Church, and its canons were not arrived at without strenuous contests on behalf of the princes in defence of their authority, of the national Churches on behalf of their liberties, of theologians against the mediæval innovations of the Council, of the Church as a whole against the papal claims to supremacy.

The total result was to correct many of the abuses of the Roman Court and of the Church generally; on the other hand, to consolidate the erroneous doctrines and practices which had gradually found acceptance into hard definitions, and to bind them irrefragably on the neck of the Roman Communion.

The Creed of Pius IV., containing in twelve articles a summary of the decisions of the Council, is thus briefly described by Barrow: "Their new Creed of Pius IV. containeth these novelties and heterodoxies. 1. Seven sacraments. 2. Trent doctrines of justification and original sin. 3. Propitiatory sacrifice of the Mass. 4. Transubstantiation. 5. Communicating under one kind. 6. Purgatory. 7. Invocation of saints. 8. Veneration of reliques. 9. Worship of images. 10. The Roman Church to be the mother and mistress of all Churches. 11. Swearing obedience to the pope. 12. Receiving the decrees of all Synods and of Trent."

The Council was accepted in Italy, Spain, and Germany. France declined to recognise it as a General Council, but accepted its doctrinal definitions, and caused certain of its disciplinary decrees to become law by royal ordinances. England was not represented at the Council, and altogether rejected it, having in the mean time concluded its national Reformation. The Trent decrees were published at the end of 1563; the English Thirty-nine Articles in January of the same year. The great contemporary histories of the Council are by Paolo Sarpi (English translation by Brent) and Cardinal Pallavicino. The canons and decrees of the Council will be found in an English translation, with a history of the Council, by J. Waterworth. London: 1848.

TRENTAL, a group of thirty masses for the dead, intended to be said every day for a month, but might be said in a single day by thirty different clergymen, *e. g.* by a convent of friars.

TRIFORIUM, the gallery which runs along the upper part of a church, either at the base of the clerestory windows, or between the arcade and the clere-

tory, in the space between the groining and the timber roof of the aisles.

TRINITARIANS, an order of Friars of the Order of the Holy Trinity, for the redemption of captives, otherwise called Maturines, is one which especially commends itself to our sympathy. The Mohammedan States of North Africa were for several centuries a scourge to the commerce of Europe, and a terror to the inhabitants of the coasts of the Mediterranean. They cruised continually about the Great Sea with their galleys, and captured merchant ships; they made descents upon the coast, plundered villages and towns and country houses, and carried off their captives into slavery. The Knights of St. John of Jerusalem, after their original service was terminated by the expulsion of the Christians from the Holy Land, acted first at Cyprus, then at Rhodes, and lastly at Malta, as the police of the Mediterranean, and waged a ceaseless war against these pirates. But in spite of the vigilance and prowess of the Knights, from captured ships and ravaged villages many captives, men, women, and children, of all ranks and classes, were continually carried off into slavery. It was not till so late as the time of Charles II. that the last of these strongholds of piracy was destroyed by an English fleet, and the Mediterranean Sea and coasts delivered from the Algerian corsairs.

About 1197 two Frenchmen, John de Matha and Felix de Valois, founded an Order for the Redemption of Captives. They received endowments and collected alms for the purpose of paying ransoms; they established houses for this purpose in the various countries of Europe, and planted a house of their Order in Africa as the agent of their negotiations with the infidel.

They were introduced into England about 1224, at Thellesford Priory in Warwickshire, and subsequently they had ten or eleven other houses in England, whose names are given below.

Their rule was that of St. Augustine. Their habit was white, with a Greek cross of red and blue upon the breast—the three colours being taken as symbolical of the Holy Trinity, viz. white for the Father; blue, which was the transverse limb of the cross, for the Son; and red for the Holy Spirit. They were called Trinitarians from their special devotion to the Holy Trinity, all their houses being so dedicated, while St. Rhadegunda was their patron saint; they were sometimes called Maturins after the name of their founder, and Brethren of the Order of the Holy Trinity for the Redemption of Captives from their object. On the decay of the Order of the Holy Sepulchre, consequent upon the loss of the Holy Land, the revenues of that Order were transferred to the Trinitarians.

Modenden, Kent; Donnington, Berks; Little Totness, Devon; Werland juxta Totness; Hounslow; Berwick, Northumb.; Walknole, Newcastle; Thursheld, Oxon; Thellesford, Warwick; Eston, Wilts; Worcester; Knaresborough, Yorks.

TRINITY SUNDAY. The cycle of holy days connected with the life of our Lord was completed in the English and German Churches by the addition of Trinity Sunday, on the octave of Pentecost. This was perhaps a traditional relic of the independent customs of the Celtic Church. Gervase of Canterbury asserts that the festival was instituted by Becket soon after his consecration on that Sunday, in 1162; but it seems to have been in some English Office Books before that date. Becket may have enjoined its general observance, and thus brought it into notice; which would agree with the fact that the Synod of Wales in 1260 enjoined its observance, and that it was adopted by the Roman Church at the end of the fourteenth century. Still it is only in England and Germany that the subsequent Sundays are named after Trinity; in other Western Churches they are still named after Pentecost.

TROPIARIUM, one of the old

service books containing the Tropes. These were one or more verses sung either before or after the Introit and hymns in the service of the High Mass, and sometimes in the middle of them. There is no doubt that they were introduced by the monks about 1000 A.D., and were soon adopted into the service of the cathedral and parish churches, and quickly increased in number. They were often included in the same volume with the Sequences, and both Tropes and Sequences were often included in the Gradual (Maskell).

TRURO, DIOCESE OF. The history of the early Church in Cornwall is very obscure. It is probable that Cornwall had become to a great extent Christianised before the Romans left Britain. Cornwall and Western Devonshire, known by the name of Damnonia, retained their independence under British princes, and the continuity of their Church life. We have no historical list of Cornish bishops, but the British bishops who are recorded to have assisted in the coronation of St. Chad in A.D. 644 can hardly have come from any other region, and tradition has preserved some few names. Athelstan finally reduced Cornwall to subjection in 926, and incorporated the Cornish with the English Church, and Cornwall became thenceforward an English diocese. Where the see was originally fixed is not known; both St. Germans and the church of St. Petrock at Bodmin have historical claims, and it is possible that both were sees of bishops under the West Saxon rule. On the death of the Bishop of Cornwall in 1027, Liveing added Cornwall to his see of Crediton. In 1046 the see of the united dioceses was fixed at Exeter, Cornwall forming an archdeaconry of that see. [*See* **Exeter, Diocese of.**]

In the Additional Bishoprics Bill of 1877-8 (39 and 40 Victoria, c. 54), permitting the foundation of six new bishoprics on condition of their endowment with an income of not less than £4500, Cornwall was one of the new districts selected. The requisite income having been raised, partly by the resignation by the Bishop of Exeter of £500 of the income of that see, partly by voluntary donations, Cornwall was once more, after the lapse of 650 years, created a separate diocese by Order in Council, gazetted Dec. 15, 1876; and the parish church of St. Mary, Truro, was assigned as its cathedral, subject to the rights of the incumbent, patron, and parishioners; and Truro was raised to the dignity of a city. Steps were speedily taken to build a suitable cathedral, which will from the first have something of the architectural variety and historical interest of our ancient cathedrals, since the fine fifteenth century aisle of the old parish church is retained as the parish church of St. Mary, and incorporated into the new plan, with a small tower at its west end to contain the parish bells. The Archdeaconry of Cornwall, with its endowment derived from a stall in Exeter, was transferred to the new diocese; and the Act founded a body of twenty-four honorary canonries, who, until the creation of a dean and chapter, are under the regulation of the bishop. The first bishop, Edward White Benson, was consecrated in St. Paul's cathedral, April 25, 1877; he shortly nominated a number of honorary canonries, and assigned to four of them duties corresponding to those of the dean, chancellor, precentor, and treasurer of the chapters of the old foundation; and after an episcopate of seven years, which did much to illustrate the vast importance of the episcopal office as a means of organising and stimulating Church work, he was translated to the archiepiscopal see of Canterbury in 1883; and was succeeded by George Howard Wilkinson.

TUNICLE, a vestment worn by subdeacons. It is represented in ancient pictures like a shorter and scantier dalmatic, it may also have had less ornamentation. [*See* **Vestments, Clerical.**]

TYNDALE, WILLIAM, Martyr. The author of that translation of the New Testament from which, through

successive revisions [*see* **Bible**], our present version is derived, was born of good family at Hunt's Court, Gloucestershire, about 1477; educated partly at Oxford, partly at Cambridge; ordained priest, 1502, to the Nunnery of Lambley, Carlisle; and became friar in the Observant Friary at Greenwich in 1508.

An autograph MS. containing translations of portions of the New Testament, dated 1502, still exists, and shows that at that early period, twenty-three years before the publication of his New Testament, his mind was already turned in this direction; and these early translations are nearly the same as in the first published work. Engaged as tutor and chaplain in the family of Sir I. Welch in Gloucestershire, he became known for his sympathy with the reforming school in the Church, and especially for his advocacy of the popularisation of the Scriptures. Arguing on one occasion with a divine of the opposite school, he uttered the phrase which has been so often quoted (and misquoted): "If God give me life, ere many years the ploughboys shall know more of the Scriptures than you do." With introductions from Sir I. Welch, Tyndale went up to London, and sought an appointment as one of the chaplains of the Bishop of London, Tunstal, who was a patron of "the new learning," sending a translation of one of the Orations of Isocrates as an evidence of his attainments. Such an appointment would have given him leisure for his great work, and a probable patron for it when it was done; but there is no ground for believing that he acquainted the bishop with his plans; and in the bishop's reply to the unknown scholar, that he had no vacancy in his household, we have a sufficient reason for his failure to give his patronage to a great man for a great undertaking. He found shelter in the household of Humphrey Monmouth, one of the Aldermen of London, who, attracted by some sermons he had heard him preach, took him into his household as a kind of chaplain, promising him "ten pounds sterling to praie for my father and mother, there sowles, and al christen sowles." In the latter part of 1523, aided by the benevolent alderman's ten pounds (equal to £100 of our money), Tyndale sailed for the Continent, never to return to England. Here he is said to have conferred with Luther, and been encouraged in his design to translate the Scriptures into English; and he seems to have been supported, while engaged in the work, by the English merchants settled in the foreign cities in which he resided. The first edition of his work, probably of three thousand copies, without notes, was published in 1525; and a second edition with a preface and notes was published in the following year. Other editions, and pirated editions by the printers of Flanders, rapidly followed, and were secretly introduced into England by the Flemish and English merchants. The English authorities in Church and State forbade the use of Tyndale's work on the ground that it was an inaccurate translation, and that its notes taught false doctrine. Sir T. More wrote against it; the Bishop of London preached against it at Paul's Cross; copies of it were burnt by the hangman; those found in possession of it were punished by fine, imprisonment, and in one case (Harding's), aggravated by a former conviction for heresy, by death. The persecution of the book naturally made men the more anxious to read it; and in spite of all difficulty and danger it circulated widely, and had a great influence in promoting the growth of the anti-Roman feeling. In 1529 he began the publication of his translation of the Old Testament separately, book by book, as they were finished. The MS. of Deuteronomy having been lost in a shipwreck on his way to Hamburg to get it printed there, he wrote it over again with the assistance of Coverdale, whom he met at that city.

Besides his translations of the Scriptures, Tyndale wrote a number of other

treatises on the subjects then everywhere under dispute (a list of which is given by Mr. Offor, the Editor of Tyndale's 'New Testament').

During the latter years of his life, Tyndale lived at Antwerp and acted as chaplain to the company of British Merchants there. After vain endeavours to allure him to England within reach of his enemies, a warrant for his apprehension, from the Imperial authorities at Brussels, was obtained by an agent of the English Government, and Tyndale was imprisoned for two years at Vilvorde, and in spite of the efforts of his friends, condemned and burnt there as a heretic in September 1536.

U

UNITARIAN. The denial of the distinction of Persons in the Godhead is as old as the heresies of the third century. And this denial in various forms has been repeated, and its deniers gathered into a school, from time to time. In the mental ferment of the Reformation period Socinus was the representative of this heresy. But modern Unitarianism as an organised religious body dates only from the end of the eighteenth century. There was a school of semi-Arianism in the Church of England in the beginning of the century, of which Whiston and Dr. Samuel Clarke were the most able champions; and a controversy between them on one side, and Nelson, Leslie, Waterland on the other, excited a large share of public attention. Most of the men of their opinions continued to hold their places in the Church. Some retired into private life. But Lindsay, in 1773, having resigned his living of Cattering, set up a meeting in Essex Street, Strand, where he was assisted by some other seceding clergymen, and formed a congregation of sympathisers. From this Essex Street congregation modern Unitarians have sprung. Priestly is their greatest name; Belshalm's 'Calm Enquiry' is their ablest religious publication, and may be taken as an exponent of their doctrines. They are only a small and diminishing body, generally of well-to-do and educated people. The census of 1851 gave them 229 congregations. But it is believed that many, both ministers and people, of some of the dissenting denominations, are largely infected with Unitarian principles.

UNIVERSITY. The term was originally applied to an educational organisation in the sense which it bears in the Roman Law, viz. to signify a corporation, not in the modern sense of an assemblage of all the sciences. It was not till the twelfth century that the word *Universitas* was used to signify a gathering together of students and teachers at one spot; and the earlier title of *Schola*, the Schools, survived late into the middle ages. Certain schools attained special celebrity through accidental causes, as the patronage of a sovereign, the genius of a great teacher, or succession of teachers. In the eighth century the schools of York were famous throughout Europe, and students came to them from all parts. Tours became equally famous when our English Alcuin was its abbot, and many English students resorted thither. The schools of Paris were still more famous in the thirteenth century.

Universities seem at first to have been voluntary associations of clergy for the purpose of promoting the study of whatever arts and sciences were then known in Western Europe. They gradually acquired reputation; it became the custom for students to seek the greater advantages to be gained from the illustrious teachers to be found at these great centres of learning. The students were examined at different stages of their career, and the University conferred an honorary title on those who satisfactorily passed the several examinations, which was a certificate to all the world of the bearers having passed through a certain course of study and attained a definite proficiency in it. The course of reading in the schools

was four years in grammar, rhetoric and logic,* before the student could be admitted a Bachelor; three years in science, viz. arithmetic, music, geometry and astronomy,* before inception as a Master; seven years' study before, as a Bachelor of Theology, he could lecture on the *Sentences;* and lastly, he must study the Bible for three years, and lecture on one of the Canonical Books, before he could take his degree as a Master or Doctor of Theology ('Munimenta Academica,' Rolls Series). Then he was at liberty to lecture on Theology to any pupils who chose to attach themselves to him.

The Church, in whose bosom, and from the concourse of whose members, these institutions had sprung up, naturally incorporated them into her system, subjected them to her discipline, and gave authority and universal recognition to their honorary distinctions. The law recognised their corporation and protected their privileges.

The first authentic records of our two National Universities of Oxford and Cambridge belong to the twelfth century. It is to be noted that neither was a cathedral town (Oxford was not an Episcopal see till the time of Henry VIII.).

The course of education received a new development by means of the universities. The monks began to send up their most promising scholars to finish their education with the greater advantages to be found at the universities, and built or provided houses in which their students might reside under proper care. Bishops and lay benefactors also built hostelries, or halls, and provided stipends for students. Out of these arose the mediæval COLLEGES. That of Merton at Oxford was the earliest, and a peculiarity of its foundation seems to mark its transition character. Walter de Merton, Bishop of Rochester, and Chancellor of England, organised a body of students to whom he assigned a house of residence and revenues for their support, but his house was not in or near any university, and his intention was that his students should resort to whatever place afforded for the time the greatest educational advantages. Within ten years, however, he built another house at Oxford, which was then the second school of the Church,—Paris being at that time the first,—and transferred the whole establishment thither, still providing for its possible transfer to some other place. The advantages which this new college afforded, with its well-ordered arrangements for religious and moral training, and for private assistance in prosecuting the studies of the university, induced others to follow the example. The earlier colleges both at Oxford and Cambridge, such as Oriel and Peterhouse, were organised on the same model. Those of later date, but before the Reformation, such as New College, Magdalen, &c., were based upon the same principles, but included more largely the liturgical character of other ecclesiastical foundations, and in their scholastic arrangements were more expressly connected with the university system. Those subsequent to the Reformation were more strictly academical, and more intimately related to the universities. But all were in themselves separate institutions, having each its own revenues, corporate rights, and internal discipline, over which the universities had no control. In process of time the old hostelries, or halls, became deserted (with some exceptions at Oxford), and disappeared, and all the students were resident in, or affiliated to, one or other of the colleges. Thus the dignitaries of the colleges naturally acquired the chief offices in the universities; university legislation naturally was formed with a view to the actual state of things, and thus the colleges gained as it were a monopoly of the university. For the better discipline of the students of the universities, the university authorities were

* These courses were called the trivium and quadrivium respectively, and were summed up in the hexameter line—Lingua, tonus, ratio; numerus, tonus, angulus, astra.

clothed with exceptional magisterial authority over the towns in which they are situated.

Changes amounting to a revolution have been made in the universities and colleges by recent legislation. It is only necessary to say here, (1) that the university has been enlarged and strengthened, by the addition of fresh faculties to its course of education, and of professors in those faculties, and the provision for students not members of any college; (2) that the colleges have been secularised; the endowments anciently provided for keeping the students under the religious and moral discipline of a religious house, during the dangerous years when they are removed from parental control, and subjected to the dangers incident to university life, have been confiscated to general educational purposes; in short, the Church has been robbed of her colleges. With the spirit which the Church has shown in other branches of educational work, the Church has at once set itself to provide new foundations for her children. Keble College, at Oxford, founded on the Church lines of the old colleges, has already attained a prestige equal to that of the older foundations. The Pusey Library, with its staff of fellows, is a novel endowment of sacred literature, which is calculated also to help in maintaining the religious tone of the university. A new hall at each university already provides a religious home, though of a humbler type, for a number of students.

The University of Durham was founded A.D. 1832, out of lands belonging to the Dean and Chapter of Durham; it was intended for the special convenience of residents of the Northern counties; but the increased facilities for travel and the prestige of the older universities have allowed it only a moderate success.

The University of London was founded 1826, while the religious tests made a degree at Oxford or Cambridge unobtainable by dissenters from the Church. Its medical faculty is the most important part of its work, and it has supplied a place of education to numbers of the natives of India.

Among colleges, King's College, London, founded on Church of England principles, has attained a high reputation for the excellence of its course and the attainments of its graduates. Several other colleges for the education of men for Holy Orders have been founded in different parts of the country, which will be found noticed under the title **Colleges, Theological.**

USE. The particular mode of celebrating Divine Service in *use* in a country, diocese, or Church. Every bishop had power to make changes in the mode of performing service; the power was only occasionally used, but it served to give to different places differing Uses, which, once established, often continued for centuries. "The different Uses had numberless variations, namely: different prayers, different arrangements of them, different ceremonies to be observed in the administration of the Sacrament" (Maskell). The Use of the Saxon Church was first superseded by Osmund, Bishop of Salisbury (Sarum) (A.D. 1067—1087), in his own cathedral, and his missal is found to be almost identical with that of Rouen of that period. Other Uses were adopted in York, Hereford, Exeter, Lincoln, Durham, Lichfield, Worcester, St. Paul's London,* Bangor, Aberdeen, and doubtless others of which the records have perished. Indeed, every cathedral, and some of the Monastic Orders, had their peculiar customs. Constitutions of bishops regulating the ceremonies of their dioceses, are the Registrum S. Osmundi, *c.* 1087; Lichfield, 1195; Durham, 1221; Oxford, 1222. The Use of Sarum was the most extensively adopted, and that all over England, but especially in the South. The Use of a cathedral was not necessarily followed in all the churches of the diocese.

* Which was abandoned by St. Paul's in 1414 for the Sarum Use.

When the art of printing was introduced, only the Uses of Sarum, York, and Hereford, were printed, which perhaps indicates that they only were so largely used as to make it worth while thus to multiply copies of them.

A list of service books according to these various uses may be found, and a catalogue of liturgies, &c., by Mr. F. H. Dickinson, and another and fuller list by Mr. C. J. Stewart. Mr. Maskell has published the Missal according to the Uses of Sarum, York, Hereford, Bangor, and the Roman liturgy in parallel columns, with preface and notes (3rd edition, 1882).

V

VESPERS. [*See* **Hours.**]

VESTMENTS, CLERICAL. This article will give a general sketch of the origin and history of the clerical vestments from the beginning down to the present time. Further information about each will be found under its proper title.

There is no proof that for the first three centuries vestments of any exceptional and distinctive kind were worn by the clergy either in ordinary life or in the exercise of their ministry. The vestments which came at length to be regarded as distinctive clerical vestments were such as had originally been worn by clergy and laity alike.

At an early period indeed it seems to have been considered reverent and proper for the clergy to reserve special garments, though of the usual fashion, for their ministrations, and not to wear at the altar the self-same garment which they wore in ordinary life. Naturally the garments so reserved for ministerial use would be good and handsome of their kind. There is evidence that exceptionally handsome garments were sometimes given to an ecclesiastic, or to a church, for special use in Divine service. *E. g.* Constantine gave a "sacred vestment" of gold tissue to be used at baptisms to Macarius, Bishop of Jerusalem: a charge was afterwards brought against his successor, Cyril, that he had sold this garment, and that it had come into the possession of an actor, who wore it on the stage, so that we may conclude that the clergy sometimes wore splendid robes in their ministrations, but that there was nothing distinctively clerical in the shape.

This reservation of special garments for use in Divine service naturally led in course of time to distinctive clerical vestments. For when new fashions in dress came in, the clergy would naturally be slow to adopt them, and especially slow to introduce them into their ministrations. The fact that many garments of the old forms belonged to the churches as ministering vestments, some which had been given by an Emperor or other great personage, some which had been worn by a famous bishop or saint, would ensure their continued use; others when required would be likely to be made of the same shape



Tunic.

if only for the sake of uniformity. Thus while secular fashions continued to change, the old fashions, which had ceased to be worn by any but the clergy, became distinctive of the clergy; and while the clergy slowly changed the fashion of their ordinary garments, always lagging in the rear of secular fashions, the antique fashions were stereotyped as ministerial vestments.

We have to show what these garments were, worn at first by all classes, which became at length distinctively clerical vestments. At the commencement of the Christian era, as at the present day, the existence of a general type of civilisation had caused the same style of dress to prevail among all people of a certain position in the social scale. The toga had gone out of fashion in the reign of Augustus, except on occasions of state and ceremony, and the usual male costume was the tunic and pallium; in the writers of that period, *tunica palliumque* is a collocation of words as natural as "coat and trowsers" now. The accompanying wood-cut, from a painting in the Catacomb of Marcellinus, Rome, which represents a man in a *tunic*, will save any further description of it, than that it was sometimes of linen, sometimes of woollen material, according to climate; and that on occasions of religion and ceremony a long tunic was worn, its body reaching to the ancles and its sleeves to the wrists. The *pallium* was a large, plain, square, or nearly square, piece of woollen fabric like a blanket or plaid. It was worn in various ways; sometimes put round the neck, fastened at the shoulder with a brooch or pin, and left to fall naturally round the person; sometimes passed over the left shoulder, drawn behind the back under the right arm, leaving it bare, and thrown again over the left shoulder, covering the left arm; sometimes, when it would have been a hindrance in running or other exertion, it was folded twice or thrice length-wise, and thrown over the shoulder. A man permanently engaged in active occupation would lay aside his pallium altogether.

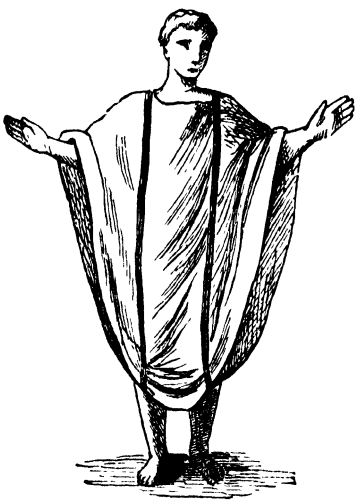
For the first three centuries of the Christian era, a Roman, or Greek, or Syrian gentleman, offering sacrifice, or engaged in any high religious ceremonial, would wear the long tunic, and the toga or pallium; and the colour of these garments would be white, which was the colour proper to such an occasion. He would, besides, when sacrificing, cover his head with a fold of his toga, or with a separate piece of cloth, a kind of veil with a purple border, called an *orarium*.* The size of the orarium was gradually reduced until only the embroidered edge of it was left, like an ornamental band with fringed ends, laid over the shoulders, looking like a short stole; as in the figure of a Roman, offering sacrifice at a heathen altar, engraved in Fairholt's 'Costume in England,' p. 52. It seems highly probable that the clergy of the first three centuries wore the costume thus described, *i. e.* that they wore the tunic and pallium in ordinary life like other people; that in their ministrations the deacon as a "young man," a "servant," engaged in active service, wore the long, white, sleeved tunic; that the priest and bishop wore also the dignified pallium; and all three probably the orarium or prayer-veil. In mosaics of the sixth century, in the churches of Rome and Ravenna, we find bishops, priests, and deacons thus vested.

Passing over some earlier notices, the Council of Laodicea, A.D. 370 (the Council which determined the Canon of Scripture), has two canons on the use of the orarium, allowing it to bishops, priests, and deacons, and forbidding it to sub-deacons, singers, and readers. The Fourth Council of Toledo, A.D. 633, describes the peculiar vestments and insignia of the three sacred orders: of the bishop the orarium, ring, and

* One of the subjects on the column of Trajan represents the Emperor sacrificing in such a costume, with an orarium on his head.

staff; of the priest the orarium and planeta; of the deacon the orarium and alba (tunica), the orarium to be worn over the left shoulder.

In the fourth century a new upper garment came gradually into fashion, and in time superseded the pallium in general use. In the East it was called a φηνόλιον, in the West a *planeta*. In its early form it was a circular piece of woollen cloth with a hole in the middle, through which the head was passed, and it fell in ample folds round the



Planeta.

person.* It is represented in the wood-cut, from the catacomb of Marcellinus. The adoption of the new garment was so universal as even to effect a revolution in clerical fashions; the planeta was worn by the clergy first as an ordinary garment; then, after a while, it may be conjectured, it was used in their ministrations; and lastly, when it went out of fashion in ordinary wear, it was still retained as a ministering vestment. At first the planeta was worn by all orders of the clergy (Amalarius, 'De Eccl. Officiis,' ii. 19; even acolytes; Rock, 'Church of our Fathers,' ii. 13), but after a while its use as a ministering vestment was restricted to bishops and priests. It superseded the pallium both in the East † and West; and (in the West under the name of *casula, chasuble*) it has continued in general use down to the present day. [See wood-cut below, and on p. 605.]

The *dalmatic* was another upper garment, in form like a short and wide tunic slit up at the sides, with short wide sleeves, and usually ornamented with two narrow stripes in front (like the *clavi angusti* of the ancient Roman knights), with little embroidered flowers springing from them. At first worn as an ordinary outer garment instead of the chasuble, it seems to have been adopted by some of the emperors as a part of the imperial costume; about the eighth century, if not earlier, it was appropriated to the deacons of the Roman Church as an additional vestment over the alb; and by the tenth century had come into general use as the distinctive vestment of the deacon. But about the same time it became the custom for the higher clergy to wear the vestments of all the orders through which they had passed, so that bishops and priests also, in full dress, wore the deacon's dalmatic under the priestly chasuble. A little later the sub-deacon wore a *tunicle*, which was a scantier dalmatic.

The *cope* was simply a cloak; the shape in which we find it throughout the middle ages is an exact semicircle; it had a hood attached behind which could be drawn over the head. As a clerical vestment it appears to

* It still survives in the Spanish South American countries under the name of *Poncho*, or Serapa.

† The Nestorians, who broke off from the rest of the Church in latter half of the fifth century, retain the pallium as the ministering vestment of the bishop and priest. See 'Christians under the Crescent,' p. 219.

have come into use towards the end of the ninth century; for one of the earliest representations of its ceremonial use is in the Anglo-Saxon pontifical at Rouen, which is of about A.D. 900.

Its original intention as a protection from the weather, is indicated by its name, *pluviale*, and by the hood, which is so much a part of the original idea of the vestment, that for centuries a flat piece of ornamental embroidery has



Abbot Delamere. St. Albans.

always been appended at the back of the cope to represent the hood. It was worn by all orders of the clergy in processions and in choir, but not (except perhaps a little before and a little after the Reformation in England) in the celebration of the Eucharist. [See wood-cut under **Procession**.]

The *surplice* is the most modern of the clerical vestments, and the only one which was originally invented as a clerical vestment. About the eleventh century the use of a close-fitting gown lined with fur became very general; the clergy found it very convenient to wear in church; and probably because the strait, girded alb looked ungraceful over it, the surplice was invented, *i. e.* the alb was modified into a surplice, to be worn over the furred robe (whence its name, *superpelliceum*) in all minor offices, while the alb still continued to be used by all the clergy in the Eucharistic service. [See wood-cut under **Procession**.]

From the beginning of the ninth century we have formal treatises on the clerical vestments, *e. g.* the 'De Institutione Clericorum' of Rabanus Maurus, Abbot of Fulda, in the beginning of the ninth century. He speaks of "the orarium which some call the stole," thus identifying the later *stole* as the same vestment as the primitive orarium. Amalarius of Metz, his contemporary, wrote 'De Ecclesiasticis Officiis.' Walafrid Strabo, a pupil of Rabanus, also wrote 'De Vasis et Vestibus Sacris.' These ritual writings of the ninth century are illustrated by a contemporary MS. Pontifical of Landulphus Bishop of Capua, in which the text is accompanied by numerous illustrations * representing the bishop conferring all the various orders; all having their proper costume and insignia.

Very soon after these garments had become distinctive clerical vestments, symbolical meanings were invented for them, after the taste of the period Isidore of Pelusium in the fifth century says that the alb symbolised the humility of Christ, but St. Isidore of Seville, in the sixth century, saw in its white colour a symbol of the purity which becomes the clerical character; and this continued to be its recognised meaning throughout the middle ages. Of the chasuble, St. Germanus of Constantinople, in the eighth century, says it is the symbol of our Lord's humility;

* Engraved in D'Agincourt's 'L'Art par les Monuments,' plate 37.

Amalarius of Metz, in the ninth century, says it means good works; Alcuin, in the tenth century, makes it signify charity, because it covers all the other vestments, as charity excels all the other virtues, and from that time forward charity is its recognised meaning. Later writers say that the dalmatic, being in the form of a cross, signifies the Passion of our Lord.

It will be convenient to mention here the *almuce*, *amess*, or *amys*, which was a short furred cope or cape, with a hood attached. It was originally worn by laymen as well as clergymen as a piece of ordinary costume in the thirteenth and fourteenth centuries. It was permitted to canons of cathedral and collegiate churches and some others of the clergy to wear it while saying their office in choir. Sumptuary regulations about the colour of the amys and the kind of fur with which it should be lined, made it a badge of rank, and thus the *amys* under the name of the *hood* has been retained to our day by graduates of universities, &c., as an indication of their academical degree. [*See* **Hood.**] The mediæval amys had a fringe of metal bells, or of the tails of the animals with whose fur it was lined, or its edge was vandyked in imitation of such fringe, and in the fifteenth century there were added in front two stole-like strips which fell down to the knee. Towards the end of the sixteenth century this amys was made almost like a shawl, longer behind than before, and the two strips in front began very wide, but quickly narrowed into a point. In the portrait of Archbishop Warham, at Lambeth, just before the Reformation, he wears a rochet, and an amys edged with fur, and a cap. The episcopal persons (Cranmer and others) represented in the engraved frontispiece to the Great Bible, wear a similar costume. [See p. 91.] In a portrait of Archbishop Parker (engraved in Lodge's 'Portraits') he is represented in very similar costume, with rochet, amys without fur, and the square cap.

The *Cap*. We have seen that consideration for the health and comfort of the clergy while officiating daily in cold churches in inclement weather had given rise to several vestments, viz. the furred gown, and the furred amys with its hood. The same motive led to the permission to the clergy to wear a cap in church; the laity also were, then as now (Canon of 1603), allowed a like indulgence. The fashion of the cap changed from time to time. In the fourteenth century rather tall and round. [See wood-cut under **Processional.**] In the fifteenth and sixteenth centuries, the usual form of the cap was a round skull-cap, fitting close to the head, and cut so as to come over the ears and back of the head. In the sixteenth century a square cap with loose rounded corners was worn over this close-fitting coif; then for convenience the two were fastened together, and formed the proper head-dress for dignified persons; this cap by change of fashion at last assumed the square, stiff shape of the "trencher" cap, which is still worn at the Universities, and which forms part of the modern costume of a bishop.

The *chimere*, the name probably derived from the Italian *Zimarra*, which is described as *vesta t ılere de' sacerdoti e de' chierici*, was a long gown closed all round, with apertures for the head and arms to pass through; formerly scarlet, but afterwards changed for the black satin chimere now worn by bishops.

The *rochet* differs from the surplice principally in having narrower sleeves; the bishops now wear the chimere with rather full sleeves tied at the wrists.

Modern controversies have given a special interest to the subject of the changes which took place in clerical costume at the Reformation.

The First Prayer Book of Ed. VI. ordered that whenever a bishop executed any public ministration he should wear, besides his rochet or surplice, an alb and a cope or vestment (*i. e.*

chasuble) and his pastoral staff; we know from other sources that he also wore the mitre and gloves. The same authority ordered that the priest celebrating the Holy Communion should wear the vesture appointed for that ministration, that is to say a white alb plain (*i. e.* without "orphreys"), with a vestment (chasuble) or cope, and that the ministers assisting in the service should have upon them likewise the vestures appointed for their ministry, that is to say albs with tunicles (the dalmatic was often called a tunicle).

Four years afterwards the Second Prayer Book of Ed. VI. abolished, for all orders of the clergy, at all times of their ministration, all vestments except the rochet and chimere for bishops, and the surplice for the rest of the clergy. But before this book had come into general use it was suspended, with a view to further alterations; and before anything further could be done the young king died. With the accession of Mary all the old vestments, which had only been partially laid aside, and were still in the vestries of many of the churches, were resumed or replaced, and continued to be used till the death of Mary and the accession of Elizabeth.

In the settlement of the Reformation which followed, it was ordered that the minister at the time of the communion, and at all other times in his ministration, shall use such ornaments (Ornamenta = vestments, &c.) as were in use by authority of Parliament in the 2nd of Ed. VI. It seems to have been the intention to revert to the ancient vestments as simplified at the beginning of Edward's reign. But the persecutions of Mary's reign had produced a bitter hatred of the system which they had been intended to enforce. Many of the exiles who had taken refuge from persecution on the continent brought back with them a strong leaning to the doctrines and customs of the foreign congregations which had sheltered them; they formed a numerous Puritan party, infected with Calvinist and Zwinglian views, who vehemently opposed the orthodox doctrine and the ancient ceremonies, and sought to bring about further changes in the direction of the Calvinistic model. They refused to use even a surplice in church, as being a rag of popery, wearing a Geneva cloak instead; and dressed like laymen in ordinary life. In these circumstances the rulers of the Church thought it prudent to make practical concessions to the opposition. The bishops, or some of them, wore copes and chasubles, as did some of the "High" Church clergy; but the ecclesiastical authorities contented themselves with insisting upon the use of the surplice in church, and some distinctive clerical apparel out of church, as a minimum of ritual and disciplinary observance.

This compromise was embodied in certain Advertisements, dated March 28, 1566, which required that the cope and surplice should be used in cathedrals, the surplice in all other churches, and that the clergy should wear a distinctive dress and cap out of doors. And these requirements the bishops proceeded (with more or less strictness according to their own proclivities) to enforce by penalties. At the beginning of the reign of James I. the Prayer Book was revised, and some alterations and additions made to it; the "Ornaments Rubric" was retained; but no attempt was made to revive the vestments ordered in it. In the canons put forth about the same time, the Advertisements of 1566 were adopted as the standard of ritual to be enforced, viz. the cope and surplice in cathedrals, with the Epistoler and Gospeller corresponding, and the surplice in other churches, with the academical hood.

The reaction of the national mind after the experiences of the Great Rebellion, inclined the people to settle down into an acceptance of sound Church doctrine and discipline; which was not much disturbed by the latitudinarian principles introduced in high places by the Revolution. Out of doors the clergy universally wore cassock and band and academical gown;

in church the surplice was universally accepted without scruple or distaste. The cope was still used regularly in Durham Cathedral, and at coronations in Westminster Abbey, and fell into disuse everywhere else; and the bishop's black satin chimere and lawn sleeves gradually took the ungraceful form which they at present retain.

In our own time the High Church revival of doctrine was succeeded by a ritualistic revival [*see* **Ritualist**], which sought among other things to introduce the use of the ancient vestments. The revival led to litigation, an account of which will be found under the title **Ritual Judgments**. The Royal (Ritual) Commission of 1867 left the matter where it found it, with the exception that its abstinence from any recommendation to remove the Ornaments Rubric helped greatly to strengthen the case of the Ritualists.

The vestments of the First Book of Ed. VI. are now worn in a rather considerable number of churches ('Mackeson's Guide to the London Churches' gives those in the London diocese); and it is probable that Church legislation may be needed to solve the difficulty in which the matter lies. Perhaps a canon permitting, but not ordering, the clergy to wear some distinctive vestment (which might be restricted in colour to white, and might be allowed to be of the shape either of the full ancient chasuble or of the ancient cope) might find wide acquiescence as a solution.

Some of the bishops, being taxed with the inconsistency of insisting upon the Advertisements of Elizabeth and the Canons of 1603 as being the present vestiary rule of the Church, and yet not obeying it themselves, have introduced a cope in their ministrations in their cathedrals, *e.g.* the late Bishop of London, the Bishops of Manchester and Carlisle. It is true their copes are very sombre, but other bishops* may soon use copes of a more sumptuous and ornate fashion; and in this way the public eye will get accustomed to a handsome eucharistic vestment; and when the public mind is not prejudiced by the symbolical meaning which both sides have (unhistorically) attached to the chasuble, it is not unlikely that it may willingly accept the more general use of the cope, if not of either vestment.

* Since the above was written the Bishop of Lincoln has introduced a sumptuous white embroidered cope.

Rubrics on vestments of the First Prayer Book of Ed. VI.—"In the saying or singing of Matins and Evensong, Baptizing and Burying, the minister, in parish churches and chapels annexed to the same, shall use a *surplice*. And in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, besides their *surplices*, such *hood* as pertaineth to their several degrees which they have taken in any university within this realm. But in all other places every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees.

"And whensoever the bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him besides his rochett, a surplice, or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain."

The rubrics before the Communion Service say—"Upon the day and at the time appointed for the ministration of the Holy Communion the priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a white *albe* plain, with a *vestment* or *cope*. And where there be many priests or deacons, then so many shall be ready to help the priest in the ministration as shall be requisite: And shall have upon them likewise the vesture appointed for the ministry, that is to say *albes* with *tunicles*. . . ."

"And though there be none to communicate with the priest, yet these days (viz. Wednesday and Friday) after the Litany ended, the priest sha'l put upon him a plain albe or a surplice with a cope, and say all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory, &c."

In the Second Book of Edward VI., 1554 A D., the Ornaments Rubric stood thus: "And here is to be noted, that the minister at the time of the communion, and at other times in his ministration, shall use neither albe, vestment, nor cope, but being archbishop or bishop he shall have and wear a rochet; and being a priest or deacon he shall have and wear a surplice only."

In the Prayer Book of Queen Elizabeth is the following rubric:

"And here is to be noted, that the minister at the time of the communion, and at all other times in his ministration, shall use such ornaments in the church as were in use by authority of Parliament in the second year of King Edward VI., according to the Act of Parliament set in the beginning of this book."

The clauses of the Act thus referred to are as follows:—"Provided always, and be it enacted that such ornaments of the church, and of the ministers thereof, shall be retained, and be used, as was in this Church of England, by authority of Parliament, in the second year of the reign of King Edward VI. until other orders shall be therein 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 of this realm.

"And also that if there should happen any contempt or irreverence to be used in the ceremonies or rules of the Church, by the misusing of the orders appointed in this book, the Queen's Majesty may, by the like advice of the said commission or metropolitan, ordain and publish such further ceremonies or rules, as may be most for the advancement of God's glory, the edifying of His Church, and the due reverence of Christ's Holy Mysteries and Sacraments."

A large number of the clergy dressed like laymen out of doors, and neglected to wear even a surplice in their ministrations. Secretary Cecil wrote a Queen's letter, dated Jan. 15, 1565, under which the archbishop might more easily enforce the law than by his own unaided authority, calling upon the archbishop to repress novelties and enforce the laws so as to obtain uniformity.

On March 28, 1566, Parker issued Advertisements, partly for due order in the public administration of Common Prayer and using of the holy Sacraments, and partly for the apparel of all persons ecclesiastical: by virtue of the Queen's Majesty's letter commanding the same. In these Advertisements it was required that the cope and surplice should be used in cathedrals, the surplice in all other churches, and that the clergy should wear a distinctive dress and cap out of doors.

At the beginning of James's reign some alterations were introduced into the Prayer Book, but the old Ornaments Rubric was left untouched. No attempt, however, was made to revive all the ornaments included in it; on the contrary, in the Canons of 1603–4 the vestiary requirements of Parker's Advertisements was adopted as the standard to be enforced, viz. the cope in cathedrals, and the surplice in other churches. The retention of the rubric at this revision, and at the subsequent revision on the Restoration, receives much illustration in its retention again by the recent Ritual Commission, as an important historical monument of the mind of the Church of England, without any intention to revive the obsolete ornaments included in it. The opposition to the vestments continued from the beginning of Elizabeth's reign to the end of Charles I. In Jan. 3, 1645, fifteen months before the final abolition of the Prayer Book, the Parliament ordered that the committee for removing

scandalous and superstitious monuments do take away all copes and surplices out of all cathedral, collegiate, and parish churches and chapels, and forbade their being worn by any one in Divine service.

On the revision of the Prayer Book at the Restoration the Ornaments Rubric was retained with just so much alteration as showed that it was not retained by inadvertence, or as a mere dead form; the alteration was to make the words of the rubric agree exactly (which it had not originally done) with the Act of Parliament, so that it runs:

"And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministration shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI."

VESTMENTS, SYMBOLISM OF. The mediæval church-people, in the exuberance of their imagination, invented symbolical meanings for everything. We have seen above that as early as the fifth century the albe was taken to mean purity, and the chasuble charity. It may be worth while to show how this system of symbolical meanings had become elaborated by the end of the mediæval period.

"The first vestment is called the *Amice*, which covereth the head, signifying faith, which before all things ought to be applied to cover the understanding. The second, the *Albe*, signifieth newness of life which Christ had taught for our imitation. The *Girdle* wherewith the priest is girt signifieth continency, as it is said, 'Let your loins be girt.' The *Maniple*, placed on the left hand, signifieth patience in adversity. The *Stole*, binding the breast in the form of a cross, signifieth that we should not be ashamed of the Cross of Christ, but be ready for his love to bear reproach; being laid upon the shoulder it signifieth the obedience wherewith Christ was obedient unto death. The *Chasuble*, or *Planeta*, signifieth charity, which exceedeth all virtues. The *shoes* upon the feet signify the Incarnation" ('Pupilla Oculi,' lib. i. c. ix.).

Another line of symbolism is set forth in 'Dives and Pauper': "As oft as the preest syngeth his masse he representeth the persone of Cryst that dyed for us all upon the tree; and by his clothynge and by his masse syngynge he bereth wytnesse of Crystus passyon. The *Amyt* on his hede at the begynnyng betokeneth the cloth that Crystus face was hyded with in tyme of his passion, when the Jews hyded his face and bobbed him, and badde him arede who that smote him. The longe *Aube* betokeneth the whyte cloth that Herode cladde Chryste with in scorne as he hadde been a fole. The *Fanon*, the *Stole*, and the *Gyrdyll* betoken the bounds whiche Chryste was bounden with as a theef in time of his passyon. The *Fanon* betokeneth boundes of his hondes, the *Stole* the rope that he was led with to his deth, the *Gyrdyle* the boundes that he was bound with to the pyler and to the crosse. The *Chesyble* betokeneth the cloth of purpure in whiche the knyghtes clothed him in scorne and knelyd to hym and sayde in scorne, 'Hayle, thou Kynge of the Jewes.' Also the *Amyt* betokeneth the basynet (helmet) of helthe that is hope of the lyfe that is to come, and forsakynge of ertheley thynges. The long *Aube* betokeneth chastity of bodye and soule. The *Gyrdyle*, *Fanon*, and *Stole* betoken the commaundementes and the counseyles of Cryste in the gospele by the whiche men of relygyon and of holy chirche ben bound passyne other to serve God. The *Chesyble* betokeneth the holy cloth of Cryste without seme all woune in one which betokeneth parfyht charyte. The two tonges hangyng behynde on the *Aube* of the priestes sholder betoken that every priest sholde conne God's lawe and preche it with tonge of dede and good example and with tonge of speche" ('Dives and Pauper,' 8 Comm. c. vii. viii.).

The vestments of a priest for mass were the alb with girdle, amice, chasuble, stole, and maniple.

Of a bishop, stockings and sandals, amice, alb, stole, reliquary pendent from the neck, tunicle, dalmatic, maniple, chasuble when celebrating, and cope at other times, ring, mitre, and staff.

The cope was used in processions, benedictions, solemn matins and vespers, and in the mass of the pre-sanctified on Good Friday.

The ministers wore alb and amice, girdle, stole, and maniple; the deacon a dalmatic; the sub-deacon a tunicle.

The thurifer, acolytes, and candle-bearers were in alb and amice, as also the choir; the acolyte wore a silk mantle in addition; the boys who read the lesson or chanted the gradual wore surplices (p. 42, 'Sarum Missal,' A. H. Pearson).

Maskell, 'Ancient Liturgy of the Church of England,' preface and notes.

VESTRY. The room adjoining the chancel of a church, in which the vestments, &c., of the clergy are kept, and in which they are put on for service. It forms a general business room for the keeping of registers, &c., and is used for the meetings of the parishioners who are members of the parochial synod which is called "the vestry" from the place in which they meet.

Vestry. It is a part of the intimate union of Church and State jurisdiction in Saxon times, which has descended to the present day, that the rate-paying inhabitants of a parish, who were all communicant Churchmen, constituted a kind of parochial parliament, who concurred with the incumbent in appointing churchwardens; who elected other parish officers, as overseers of the poor and of highways; and who exercised more or less control over the expenditure of these officers, for which they had to supply the funds. Their meetings being originally held in the vestry of the church, they took their name from the place of meeting.

A vestry meeting must be summoned by public notice of such meeting, and of the place and hour of holding the same, and of the special purpose thereof, three days at least before the day to be appointed for holding such vestry, one of which must be a Sunday, by the publication of such notice in the parish church or chapel on some Sunday during or immediately after Divine Service, and by affixing the same, fairly written or printed, on the principal door of such church or chapel. It is the right of the incumbent to take the chair; in his absence those present are to elect a chairman. Ratepayers who have paid the last rate for the relief of the poor, have votes according to the amount of their assessment; those who are assessed at less than £50 one vote, and for every £25 above £50 one additional vote, provided that no one have more than six votes.

Now that many ratepayers are not Churchmen, the vestry is no longer a parochial synod by which churchwardens may be properly elected and other business of the Church transacted; and no doubt one of the alterations which will suggest itself in any future general readjustment of the relations of the Church to the State, will be the formation of two "vestries," one for the secular and the other for the ecclesiastical business of the parish.

VICAR, Vicarius, one who fills the place or performs the duties of another. The title of the incumbent of a parish whose great tithe has been **appropriated** or **impropriated** [see those words]. In theory the holder of the great tithe is the rector of the parish, and is liable to the repair of the chancel of the church, and the vicar in theory is his *locum tenens*. In fact the rectors of appropriate parishes are usually ecclesiastical corporations, and of impropriate parishes are laymen, and the vicars are as entirely independent, and have as full power and authority in their parishes as incumbents who are rectors. In short the chief significance of the title vicarage, is that it indicates

that the parish has been despoiled of the major part of its ancient endowment.

The title *Vicar* is by recent Act of Parliament assigned to the incumbents of the separated portions of ancient parishes which have been erected into new ecclesiastical parishes.

VICARAGE. Under the title **Appropriate Benefice**, it will be seen how in the eleventh and twelfth centuries parochial benefices were frequently given to monasteries, &c., as part of their endowment, in the belief that the monks would make better provision for the spiritual wants of the people than heretofore, and would spend their surplus revenues in works of piety and charity.

But the monastic institution in time began to lose its spirit of piety and of self-denial, and began to fail to make proper provision for the instruction and religious care of the people; generally employing some poor clerk, at an inadequate remuneration, to perform the necessary services.

As the monastic institution lost its first vigour and fell into disrepute, the middle classes of the population were growing in numbers, wealth, and consideration, and their pious liberality took the form of building cathedrals and parish churches, and reviving the whole system of which the bishops and secular clergy were the ministers. Canons of the Church enacted that no more appropriations should be made without the consent of the bishop, and that in future appropriations a sufficient income should be left for the priests who were to serve the cure. *E.g.* Archbishop Anselm made a canon that monks do not accept churches without the bishop's consent, nor so rob of their revenues those that are given them as that the priests who serve them be in want of necessaries. There also began a great struggle on the part of the bishops to recover from the religious houses enough of the incomes of the appropriated benefices to establish again a permanent resident priest in each parish, with an income sufficient for his proper maintenance. At length the Lateran Council (1213) decreed that all appropriators should provide perpetual vicars in their benefices, with a competent provision for their maintenance. A constitution of Anselm gave this canon of the Lateran Council legal force in England, definitely requiring all impropriators to present vicars, with competent endowment, to the bishop for institution, within six months; if they failed to do so, the bishops were empowered to take steps to carry out this intention. Acts of Parliament also subsequently (*e. g.* in the reigns of Richard II. and Henry IV.) insisted upon the regular endowment of vicarages. Armed with these powers the bishops proceeded to enforce this great reform. The compromise usually effected was, that the appropriators should take the great tithe, *i. e.* the tithe of corn, and that the parish priest should have the rectory house (or a suitable house), the glebe, the small tithe, and the fees and offerings. The priest to be nominated by the appropriators was no longer to be removable at their pleasure, but was to have permanent cure, with the title of vicar (vicarius = *locum tenens* of the rector); and the living secured to him became an ecclesiastical benefice by the name of a vicarage. It was a very important measure of reform, constituting a re-endowment of numerous appropriate parishes, and restoring to them the services of a permanently resident and responsible priest. Vicarages are usually supposed to have begun in the eighth year of Henry II., but some rare instances occur even earlier; and occasional appropriations and consequent formation of vicarages continued till the Reformation. [*See* **Impropriate Parish.**]

VIRGIN MARY, BLESSED, Worship of. **Immaculate Conception of. Assumption of.** [*See* **Popery.**]

VISITATION. An authoritative inquiry for the purpose of correcting neglects and abuses. The right and duty of a bishop to visit the faithful of

his diocese whenever he shall think it to be for their spiritual well-being, seem to be inherent in the episcopal office. But no doubt some bishops would find the duty laborious, and some clergy and people would gladly be exempted from the close supervision, and no doubt the duty would need regulation. Accordingly, we find councils of the Church as early as the fifth century insisting upon the duty of every bishop annually to visit each parish of his diocese for the purpose of administering confirmation, instructing the people, inquiring into the conduct of the clergy, and extirpating unchristian practices. The Capitularies of Charlemagne enjoin visitation on the bishops of his empire.

In England the practice seems not to have obtained, or to have fallen into disuse; for when Grosseteste, Bishop of Lincoln, at the beginning of his episcopate, made a general visitation of his diocese, it was spoken of as a new thing; and his visitation of the chapter of his cathedral was resisted by them, and not submitted to until the case had been carried to Rome, and the Pope had given a decision which settled, not only for Lincoln, but for all churches under his rule, the right of the bishop to visit the cathedral body for inquiry and reformation. [*See* **Grosseteste** for an account of his visitation.]

Wolsey obtained a Legatine Commission to make a general visitation.

Henry VIII. suspended the jurisdiction of the bishops while his Vicar-General Cromwell made a general visitation by order of the Royal Supremacy.

Cranmer, Parker, and Whitgift made provincial visitations, in order to enforce the uniform carrying out of the changes made by the Reformation.

The bishops now visit once in three years (in London once in five years), and perform their visitation by summoning the clergy and churchwardens to one or more convenient centres, and there receiving written answers to certain articles of inquiry, and delivering an address to them which is called a charge.

The archdeacons make an annual visitation, and a charge, directed especially to temporal matters. The rural deans are supposed to make a personal visitation from time to time to inquire by actual inspection into the condition of the fabrics and furniture of the churches.

W

WAKEFIELD, DIOCESE OF. [*See* Appendix.]

WALES, THE CHURCH IN. To speak of the Church of Wales is an error; there never was a Church of Wales in the same sense as there was a Church of England. The Church in Wales was a part of the Church of Christ, planted in the Roman Province of Britain, probably about the middle of the third century [*see* **Roman British Church**], which gradually extended over the length and breadth of the land south of the Frith of Forth. When the Anglo-Saxon tribes conquered England, the British race retired fighting before them until they were at length able to hold their own, and maintain their independence, at least for some centuries longer, in the western peninsulas of Wales and Cornwall, and in the districts of Strathclyde and Cumbria, extending from the Mersen to the Clyde.

Putting aside mere legend, and limiting ourselves to ascertained history, we find that while the Angles and Saxons were establishing their seven or eight kingdoms, the Britons of the Welsh peninsula were dividing into four principalities, in each of which a separate see was established: Bangor for Gwynedd (Venedotia); Llanelwy (or St. Asaph's) for Powys; St. David's for Menevia; Llandaff for Gwent. The date of the actual foundations of the four Welsh sees is unknown; Daniel, the first bishop of Bangor, died 584; St. David 601; St. Kentigern, the probable founder of St. Asaph, in 612; in which year died also Dubricius, the founder of Llandaff. The four dioceses varied in extent with the conquests

and re-conquests of the several princedoms.

The Church spread and flourished in Wales from 400 to 700. It had intercourse with Ireland and Brittany. In the sixth century St. David, St. Gildas, and St. Caradoc greatly influenced the Irish Church, and revived and spread the faith there, and to this school belongs St. Columba of Iona. [*See* **Celtic Church.**] A link is thus distinctly established between the teaching of St David of Menevia and the Northumbrian Church. There is no sufficient evidence that any of the Welsh sees had primatial dignity, though the title of Archbishop is given to individual bishops of at least three of the sees. When Geraldus was trying to prove that St. David's was the archiepiscopal see of Wales, it could not be ascertained that any Welsh bishop had ever received the pall from Rome; the Papal Registers were appealed to with this negative result. Bernard, the first Norman bishop of St. David's, and some of his successors, claimed jurisdiction over the others, as an ancient privilege of his see, but never succeeded in getting it allowed.

The history of the gradual recognition by the Welsh bishops of the jurisdiction of Canterbury is obscure in details, but simple enough in its principles: as the Norman kings extended their sovereignty over Wales, they appointed bishops to the vacancies which occurred in the Welsh sees; these bishops were accepted by the Welsh dioceses, and they recognised the jurisdiction of Canterbury for themselves and their dioceses. The clergy and people disliked the appointment of Norman bishops, just as the Saxons did, but they submitted with as good a grace as they could to what could not be resisted. The recognition of Canterbury was probably not felt to be any hardship by either bishops, clergy, or people; for the sentiment of ecclesiastical unity was not an unpopular one at the time.

The freedom and self-government of the native Welsh Church diminished gradually as Henry III. and Edward I. brought English law to bear upon the subject, *pari passu* with their gradual conquest and attempted Anglicising of Wales.

The further history of the Church in Wales must be sought in the histories of the several dioceses. [*See* **Bangor, St. Asaph, St. David's, Llandaff.**]

All the documents relating to the history of the Church in Wales from the earliest period to the end of the fourteenth century will be found arranged in chronological order in Haddon and Stubbs's 'Councils and Ecclesiastical Documents,' vol. i. pp. 199—668.

WARDEN = Guardian, the title of the head of certain religious and charitable foundations.

WEDDING. [*See* **Matrimony.**]

WELLS, Holy. The reputation for sanctity which was possessed by a very considerable number of wells had various origins. Some very probably had been considered sacred in old heathen times, when wells and trees were worshipped as having in them something of divinity; and this worship lingered long after Christianity covered the land, for so late as the time of Canute there are laws forbidding it. Some of these would no doubt be placed under the invocation of a saint, and the old cultus would continue under a modified form. Some no doubt had remedial properties, and it was in accordance with the popular beliefs to put them under saintly patronage, and to attribute their natural virtues to the miraculous power of the saint. Some had been used for the baptism of a distinguished person, and thus had acquired the reputation of a holy well; *e.g.* a wooden church was built over the fountain in which King Edwin was baptised at York. He afterwards built a stone church around the original wooden church; the cathedral occupies the same site, and the well still remains in the crypt. (Bede, 'Eccl. Hist.' Book XI. c. xiv.) In some cases the well had supplied a hermit saint both with water for his

daily drink, and for the baptism of his converts, and on either ground was sure to be regarded as sacred. At Wygfair, near St. Asaph, an oratory was built over the spring so as to include it in one corner of the building; at St. Madern's, Cornwall, the neighbouring rill was conducted under the walls of the oratory, and a basin was sunk within through which the living stream constantly flowed. A considerable number of these saintly well-chapels still exist, more or less in ruins, in Cornwall, and will be found described in two papers in the 'Reliquary,' vol. ii. p. 126, *et seq.* Some again were said to have had a miraculous origin: *e. g.* Bede says that St. Alban at the place of his martyrdom, "prayed that God would give him water, and immediately a living spring broke out before his feet." ('Eccl. Hist.' I. c. vii.) So St. Winifred's well, hereafter mentioned, broke out from the place where her head touched the earth.

These holy wells were throughout the pre-Reformation period objects of local pilgrimage, and some of them had a widespread reputation. Some were so famous, and famous at so early a period, that the holy well has given a name to several parishes of England and Wales.

The Flintshire Holy Well is an admirable example. The traditional origin of it is that a noble British Christian maiden, resisting the addresses of a neighbouring heathen prince, he in a fit of rage drew his sword and severed her head from her body. Where her head touched the earth a fountain sprang forth which was found to possess miraculous properties. The building, in which the well is enclosed, is a square vaulted crypt, over which is a chapel on a level with and contiguous to the parish church, the entrance to the well being by a descent of about twenty steps from the road outside. The well itself is a star-shaped basin in the middle of the crypt, ten feet in diameter, canopied by a graceful stellar vaulting, and originally enclosed by stone traceried screens filling up the spaces between the shafts which support the vaulting. It is an architectural gem of the close of the fifteenth century. A plan and view of it are engraved in the 'Archæological Journal,' iii. p. 148, and a view of the exterior of the chapel in Grose's 'Antiquities,' vol. iv. Our Lady of Walsingham, Norfolk, was one of the greatest places of pilgrimage in England; and here one of the attractions was two brimming fountains of clear water enclosed in a chapel on the west of the Priory. They were "wishing wells;" the devotee knelt and drank of the water, dropped in his offering, and "wished;" the appearance of bubbles rising up through the water was a sign that the wish would be fulfilled, and the devotee was at liberty to continue to drop in his offerings in the hope of making the bubbles appear.

Immersion in the Nun's Pool in Cornwall was a cure for insanity. The double wells of St. John and the Virgin at Hondley, Warwickshire, gave those who bathed in them the gift of chastity. St. Anne's Well at Buxton is still famous for its curative qualities. At Tissington, in the same county, there is still continued an ancient annual custom of dressing the well with flowers. On the west side of Bensey churchyard, Oxon, was a holy well dedicated to St. Margaret. Several priests used to dwell here under the appointment of the Prior of St. Frideswide's to confess and absolve devotees, and it is said that Leeworth on the other side of the river contained four-and-twenty inns for the reception of these pious travellers ('Beauties of England and Wales,' xii. 436). In the exterior wall of East Dereham Church, Norfolk, is an arch under which St. Withburga is said to have been buried; now a spring of water rises from beneath it.

WESLEY, JOHN, was born June 17, 1703, at Epworth, Lincolnshire, of which place his father was the Incumbent. Both John and his younger brother Charles were educated at Charter-house, and sent to Oxford, where John obtained a Fellowship at Lincoln College. Here the two brothers be-

came members of one of the societies for the Reformation of Manners, which sprang up in the latter part of the seventeenth century, with the design of quickening the religious life of the individual members and leavening the society about them. Whitfield has left a full description of this society, of which he also was a member, which probably suggested to Wesley in after times the idea of the peculiar organisation which he gave to his wide-spread movement. The great idea of the Society was the strict carrying out of the system of the Church, with earnestness and fervour; and Taylor's 'Holy Living and Dying,' Law's 'Serious Call' and 'Christian Perfection,' and 'The Imitation of Christ,' were their favourite devotional books.

On being ordained deacon, he went to help his father as curate, but on his father's death in 1734, he declined the offer of succession to the living, and returned to his college. Charles, having obtained a studentship at Christ Church, was also in residence at Oxford.

In the following year the two brothers sailed for the newly-founded colony of Georgia, as chaplains under the Society for the Propagation of the Gospel. But there, notwithstanding the earnestness and ability of their ministry, their ritual innovations and endeavours to enforce a strict Church discipline gave offence, and hindered their success. Charles returned to England in 1736, and John two years after, ripened by study and experience, but disappointed and unhappy at his failure. He seems to have come to hold fully and firmly the doctrine and discipline of the Anglican Church, and where these seemed to need explanation or supplement to have gone to the Primitive Church for his inspiration. A few weeks after his return he became acquainted with a German, Peter Bohler by name, who held some spiritual conversations with him, which made a profound and lasting impression upon his character, modifying his intellectual grasp of Christian truth, and filling him with spiritual fervour. Henceforth, he and his brother, who received a similar spiritual development, having no parochial sphere of work, began that Home Mission work which afterwards grew to such magnitude and importance. At that time the population had greatly increased, especially in the mining and manufacturing towns. The National Church was still a highly respected institution, and ministered in a dignified and sober spirit to a large proportion of the better classes; but restricted by inelastic conditions, and lacking as yet energy to burst through the restrictions, it had done little to provide religious instruction and the means of grace for this growing population.

To bring the Gospel to the ears of the masses, to bring the masses into some religious organisation, to provide for their growth in the spiritual life, was the work to which the two Wesley brothers and Whitfield addressed themselves. They began to preach in houses, in the fields, wherever they could find opportunity. At first Wesley brought his London converts to a meeting-house in Fetter Lane of the Moravians (whom he regarded as a true branch of the Apostolic Church). He soon found that these English Moravians had departed from their model, and that he could not work with them; and accordingly formed a new Society, which was the nucleus of all the subsequent Methodist Societies. Bristol was another great centre in which Methodist Societies were formed, and from which its agents went forth. One of the most original and striking features of these Societies was the formation of classes of about a dozen persons, each under the guidance of a selected member as class-leader. A small weekly subscription from every class-member supplied a revenue; the vast number of officers needed gave employment for the zealous, and kept every member under constant guidance; and the declaration of their religious experiences, a modified kind of confession, enabled the class-leader to deal closely

and effectually with those entrusted to his care. These classes were guilds such as we are becoming accustomed to in this day; and the members of them were encouraged to attend regularly on the services and sacraments of the Church. Some of the books which were put forth in the early stage of the movement, such as the 'Hymns on the Lord's Supper' by the two Wesleys, and the volume 'On the Christian Sacrament and Sacrifice,' extracted from a book by Dr. Brevint, and J. Wesley's modified version of 'The Imitation of Christ,' and his own sermons 'On the Sacrament of Baptism,' and on 'Regeneration in Baptism,' and on 'The Christian Sacrament and Sacrifice,' are conclusive evidences as to the tone of Churchmanship which he impressed upon his disciples. The first building which he used as a meeting-house was a large shed in Moor Fields which had formerly been used for casting artillery. Wesley took it in 1740, on a lease, and fitted it up for his uses; a small house adjoining the Foundry he took for his own residence. All this was not done without exciting comment. A few clergymen concurred in the movement and adopted Wesley's methods in their own parishes; some assisted him by preaching up and down the country. On the other hand, the boldness of the innovations startled and alarmed many good people; while in some places the Methodists met with the reception which any unusual exhibition of religious earnestness is sure to meet with from the thoughtless and vicious, of coarse ridicule and occasional violence. The very important addition to Wesley's organisation of lay preachers is said to have arisen almost by accident. On one occasion, in the absence of Wesley, his schoolmaster, an intelligent, zealous young man, preached to the people assembled in the Foundry. At first Wesley blamed him, but on further consideration of the matter came to a resolution to adopt lay preachers as a part of his system.

In June 1744 the Wesleys held their first Conference, consisting of five or six priests who had joined them in their work; it is disputed whether or not any of the lay preachers were present. The result was the division of England into "Circuits," and a plan by which the lay preachers were assigned to labour in each circuit for a given time. These circuits have since been multiplied, and the period of residence has been extended from one year to two or occasionally three years; but the itinerant system still remains a conspicuous feature of the Wesleyan system.

By the year 1744 Wesley's plan seems to have been completed, and the work grew rapidly. The brothers sought episcopal sanction for it more than once from the Archbishop of Canterbury and the Bishop of London; but these and other prelates, while apparently favourably impressed with their sincerity and earnestness, did not think well to give any formal sanction to their work outside the traditional lines, but abstained from hindrance or censure. Indeed, it is to be specially noted, that not one of the bishops either of England or Ireland inhibited the Wesleys from preaching in their dioceses. Their attitude and that of the clergy generally towards the movement was one of doubt, hoping that it might do good, but fearing the possible evil results of the germs of fanaticism and separation which the system from its beginning contained. The hostility of some of the clergy, who refused Holy Communion to the Methodists, drove many from the Church, and compelled them to regard the meeting-house as their spiritual home; and Charles Wesley began to celebrate Holy Communion in the meeting-house.

John Wesley as director of this new movement in the Church made regular journeys of inspection. On Sunday, wherever he was, if invited to assist in the service of the Church he gladly did so; if not, he always attended Church on Sunday forenoon; and at an earlier hour, and again in the latter part of the day, either in a building, in a square,

under a tree, whatever most convenient place could be obtained by his local friends, there he preached. His preachings were continued on the week-days also.

In 1749, Charles Wesley, who had hitherto shared equally with his elder brother in the government of the Societies, retired from that responsibility, though he continued a member of the Connexion, and preached and wrote hymns for it; and, ceasing to travel, resided either in London or Bristol. Charles, it is said, had not a high opinion of the lay preachers, and foresaw that on his brother's death they would assume the privileges of the priestly office, and was unwilling to share the grave responsibility of such a measure. His marriage at this time also led him to desire a more settled life.

In 1751 John Wesley married the widow of a London merchant, and necessarily resigned the Fellowship of Lincoln which had so long afforded him a maintenance. His domestic relations were not happy, but they were not allowed to interfere with his work, and need not be further alluded to.

In 1755, at the Annual Conference at Leeds, the question of existence independent of the Church was raised by some of the lay preachers, and the result shows on the face of it traces of a compromise; it was unanimously agreed that it was not expedient, whether lawful or not, to separate from the Church. But the desire for a separate and independent Church organisation was growing in the minds of the community, and gave great cause of anxiety to the Wesleys, who opposed it with all their authority. At this time a step was taken which circumstances made expedient, but which led still further in the direction of this independent organisation. Some of the lay preachers were "set apart" as "itinerant" preachers to be permanently engaged in the work of evangelization, and were to have a competent maintenance provided for them by the Societies, while others remained as "local" preachers, pursuing their proper trade or calling, and preaching in their own neighbourhoods.

By 1767 Methodism had become a power in England. There were about twenty clergymen, ninety-two itinerant preachers, and some hundreds of local preachers, exercising an influence all over England; and the movement was daily gaining ground. In 1791 the itinerant preachers had increased to 312; and preaching-houses were being built in most of the large towns and in some of the larger villages. In 1770 commenced a bitter controversy which raged for six years between the Wesleys and Fletcher of Madely on one side, and Whitfield, Shirley, Toplady, and Rowland Hill on the other; the one taking what they called an Arminian line of doctrine, while the other defended their Calvinistic opinions. At length the advanced age of Wesley led to the consideration of what was to be done with all the property of the Connexion, and what was to be substituted for his autocratic government of the body, after his death. The result was a very carefully-drawn document, drawn up by Wesley, and enrolled in Chancery, A.D. 1784, which provided for the continual maintenance by co-option of one hundred trustees, who, meeting annually as the "Conference," should precisely fill the place which John Wesley had filled in his life-time, as the patrons of the chapels, and the supreme governing body. [*See* **Methodism**.]

In 1786 the old question of independent existence was again revived in Conference, and it was again unanimously resolved "to remain in the Church." Towards the close of his long life John Wesley was generally regarded with respect by all classes, and he was constantly invited by the clergy to preach in their churches, and received marks of kindness from several of the bishops. In 1789, on the last of many visits to Ireland, he preached before the lay preachers at Cork the famous sermon on the priestly office which he appears to have preached more than once in England. At Dublin he found

that most of the members of the Society did not go to Church on Sunday, viz. they remained at home or went to some dissenting meeting. Wesley himself was coerced into sanctioning a service in the preaching house during Church hours, but on condition that they should go to Holy Communion at St. Patrick's on the first Sunday in the month. Though growing feeble in body during his last few years he retained his vigour of mind, and in 1791 made a journey of visitation in various parts of England. He died in the ensuing spring, March 2, 1791, at the age of 88, and was buried in the cemetery attached to his New Chapel in the City Road.

The one point on which the future character of Wesley's Society turned, whether an order in the church, or a sect outside the church, was on the question of ordination: it is therefore important to note Wesley's opinions and practice on this point.

In the 'Arminian Journal' of December 27, 1745, the two Wesleys expressed their belief that "there is, and always was, in every Christian Church, an outward priesthood and an outward sacrifice offered by authorized stewards of the Divine mysteries." The minutes of Conference 1747, say that, "the three orders are plainly described in the New Testament, and that they generally obtained in the Churches of the apostolic age." Shortly after this John Wesley came to the conclusion that there is no essential distinction between the first and the second orders; that a bishop is only a presiding presbyter. Wesley continued to the end to retain a high idea of the sacredness of the priestly office, and to the last resisted the constantly growing desire of his itinerant preachers to assume its functions; while his view of the nature of the episcopal office led him at least in one instance to think himself entitled to exercise one of the functions of a bishop, viz. that of ordination. It was under very exceptional circumstances. The United States of America, after their independence, were left with a few scattered priests of English ordination. but with no bishop, so that while the population grew there was no means of increasing the provision of the means of grace for them through the regular channels. The Americans sent over Dr. Seabury with the request that the English bishops would consecrate him, but the law officers of the Crown raised difficulties. Wesleyan Societies had been founded, and, in the circumstances, flourished in the States, and Wesley was importuned to make through his Society further provision for the needs of the people. At length he yielded to the argument of apparent expediency. To Dr. Coke, already a priest, and to F. Ashbury, he gave a commission to superintend the Societies and the preachers in America; and ordained two others of his preachers as elders for America. Having thus yielded the principle, Wesley could no longer refuse to continue the course thus entered upon, and shortly after he "yielded to the judgment of others" and ordained three of his preachers for Scotland; again he took a further step, in 1787, by ordaining three of the preachers "without sending them out of England." It is said by some of his biographers that they were intended to be sent to America or to Scotland, as occasion might require; the fact is that they remained in England, and carried on their ministrations here. Wesley had thus opened a gap through which it was practically impossible to prevent the lay preachers as a body from pushing through and assuming to themselves the priestly office, and creating their Connexion into a sect. [*See* **Methodism.**]

(Southey's 'Life of Wesley;' 'John Wesley's Place in Church History,' Rivingtons, 1870; Curteis's 'Bampton Lectures.')

WESTMINSTER ASSEMBLY OF DIVINES, THE, was called into being by an Act of Parliament, June 10, 1643; its members were nominated by the knights and burgesses, two from each

county, to the number of 120, and others were added from time to time by Parliament. Thirty laymen, members of both Houses of Parliament, were associated with them. Some of the bishops and eminent clergy were nominated, but refused to recognise the authority by which they were summoned; six or seven were Independents lately returned from exile. The Scottish Commissioners were also admitted as representatives of the General Assembly of the Scotch Church.

The Preamble of the Ordinance of Parliament for convening them ran thus:—"Whereas among the infinite blessings of Almighty God unto this nation none is or can be more dear unto us than the purity of our Religion, and for that as yet many things remain in the Liturgy, discipline, and government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained: and whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church government by Archbishops, Bishops, their Chancellors, Commissaries, Deans and Chapters, Archdeacons and other ecclesiastical officers depending upon the hierarchy, is evil and justly offensive and burdensome to the kingdom; and that therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Holland and other reformed Churches abroad; and for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, to consult and advise in such matters and things touching the premises as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein to both or either of the said Houses, as often as they shall be thereunto required."

They were not to divulge their resolutions without the consent of either or both Houses. They were not to exercise any jurisdiction or ecclesiastical authority, except what was particularly expressed in the ordinance. A prolocutor and two secretaries were nominated. They were to meet in Henry VII.'s chapel. The members were to receive four shillings a day (equivalent, perhaps, to about forty shillings now), and to be excused from forfeiture for non-residence.

At their first sitting, July, 1643, they were directed by Parliament to examine and revise the Thirty-nine Articles, and proceeded to do so. In the mean time, one of their first public acts was a petition to both Houses, in which they ask that all ministers may be strictly charged to catechise the young and ignorant people. That the grossly ignorant and profane may be prevented from coming to the Lord's Supper. That the bold venting of corrupt doctrines may be speedily suppressed everywhere; "and that in such manner as may give hope that the Church may be no more infected with them." That the Lord's Day may not be profaned. That there may be "a thorough and speedy proceeding against blind guides and scandalous ministers," and a way provided of admitting godly and hopeful men into the ministry, "without which there will suddenly be such a scarcity of able and faithful ministers that it will be little purpose to cast out such as are unable, idle, and scandalous." That the law may be quickened against swearing and drunkenness. That some severe course be taken against fornication, adultery and incest, which do greatly abound, especially of late, by reason of impunity. That all monuments of idolatry and superstition be totally abolished. That justice be executed on all delinquents. That means

be used for the release of our brethren imprisoned in Oxford, York, and elsewhere.

In August, an ordinance of Parliament empowered certain members of the Assembly of Divines, and certain London ministers, to examine candidates and admit them as preachers. On September 25, 1643, both Houses of Parliament, with the Assembly of Divines, met in St. Margaret's, Westminster, and took the Solemn League and Covenant; and on October 12, the Assembly received the Parliament's orders to leave the consideration of the Thirty-nine Articles and take up the consideration of Church government; the object being to carry out the engagement with the Scots, to bring the English Church to an agreement with their Presbyterian model, as the price of the assistance of their army against the king.

The basis of their ideas of Church government was that "Jesus Christ, as King of his Church, hath himself appointed a Church government, distinct from the civil magistrate," and they proceeded to lay down a scheme of Church government in Congregational, Classical, Provincial, and National Assemblies; and declared government by presbyters to be of Divine right. Parliament, however, bitterly disappointed them (March 1645-6) by declining to declare presbytery to be "of Divine right," and substituting the words, that it was "agreeable to the Word of God." In March 1645-6 an ordinance laid "the foundation of presbyterial government in every congregation subordinate to Classical, Provincial and National Assemblies, in such manner as shall be established by Parliament, and all of them subordinate to Parliament." October 20, 1645, an ordinance of Parliament ordered persons guilty of certain crimes and sins enumerated, to be suspended from Holy Communion, and made the members of both Houses, who were also members of the Assembly of Divines, or any seven of them, a standing committee, to pronounce upon the causes of suspension from Holy Communion not mentioned in the ordinance.

The Scotch Commissioners objected to the subjecting of Church assemblies to the control and decision of Parliament; to the seeming exemption of some distinctions of persons from ecclesiastical censures; to the administering the Sacrament to some persons against the conscience of the ministry and eldership. Parliament, however—resolved to retain in the new Church the supremacy which the Crown claimed in the old, and to keep themselves exempt from the spiritual discipline of the Assemblies—issued a declaration to the nation, explaining their refusal to consent to the granting an unlimited jurisdiction to near ten thousand judicatories, as inconsistent with the fundamental laws of the nation, and excluding Parliament from having any share in ecclesiastical jurisdiction.

While this discussion on the constitution and government of the Church was proceeding, the Assembly were dealing more successfully with other departments of their work. They drew up a Directory of Public Worship, which gave no forms of prayer, but only suggestions of the topics. This Directory was adopted by Parliament, in an Act which came into force on August 24, St. Bartholomew's Day, 1645, abolishing the Prayer Book, and requiring the Directory to be observed in all churches. The penalty for using the Prayer Book either in public or private was £5 for the first offence, £10 for the second, and a year's imprisonment for the third. The Directory was to be observed under a penalty of forty shillings for each omission, and whosoever spoke against the Directory was to be fined not less than £5 nor more than £50.

The Assembly also, in place of a revision of the Thirty-nine Articles, drew up a Confession of Faith, which was ordered by Parliament to be printed April 29, 1647. They also proceeded to embody the doctrines of their Confession of Faith in a Larger Catechism

and a Smaller Catechism, to supply the place of the old Church Catechism in the instruction of the young. They also drew up a Book of Discipline, but the Independents had sufficient influence to prevent this from being fully executed.

All this time a controversy had been going on in the Assembly between the Presbyterians and the small but influential party of Independents, the controversy being carried from the Assembly to Parliament, and from Parliament to the nation. In 1643 the Independents in the Assembly pleaded for the toleration of their worship; and, being refused by the Presbyterian majority, petitioned to Parliament on the subject. In 1645 a Committee of Parliament was appointed to consider an accommodation between the Assembly and the "Dissenting Brethren." At this Committee the Independents requested that they may not be forced to communicate as members in the parish churches in which they dwell; and that they may have liberty to form congregations of their own, without molestation from the laws against Nonconformists. The Presbyterians in their reply, premise that they could not tolerate refusal to assent to the substance of Divine worship held forth in the Directory, or to the Confession of Faith, or to the doctrines of the Reformed Churches contained in their Confessions and Writings. Assuming that the Independents concur in these, then they state that their request cannot be granted, because it "supposes the lawfulness of gathering Churches out of true Churches," "in countenance of which liberty there is not the least example in all the Holy Scriptures." "This would encourage perpetual schism and division in the Church."

After some three years of discussion on the question of Church government, Parliament at length, in 1648, issued a "grand ordinance" in favour of the scheme of government by presbytery; but no penalties were imposed for its enforcement; there were already many sectaries in possession of benefices, and, supported by the growing power of the Independents, they disregarded the Directory and the new discipline. So that before Presbytery was definitively established, the ground was already slipping away from beneath it.

After the murder of the king in spite of the protest of many of the Presbyterian ministers, many members retired from the Assembly. The members who remained were formed into a committee for examining those who were presented to livings. On the dissolution of the Long Parliament, in 1635, the Assembly ceased to exist with it.

The Confession of Faith and Larger and Lesser Catechisms still remain as the doctrinal standards of certain of the dissenting bodies.

WHITGIFT, JOHN, Archbishop of Canterbury; born 1530; died 1604; was born at Great Grimsby, Lincolnshire, of an ancient Yorkshire family; his father was a merchant at Grimsby, and he had an uncle, abbot of a monastery of Austin Canons at Wellow, near that town, who was inclined to the reformed opinions. He was sent for education to St. Anthony's School, London, and thence on his abbot uncle's recommendation to Pembroke, Cambridge, of which he was elected Fellow 1557. It was well known that he held reformed opinions, and this probably accounts for his not having taken orders till he was thirty years old (1560). On the accession of Elizabeth, Cox, Bishop of Ely, at once took him as his chaplain, and gave him the Rectory of Teversham, Cambs. In 1563 he was made Margaret Professor of Divinity; 1565, chaplain to the Queen; 1567, President of Peterhouse, and in the same year Master of Pembroke, and three months afterwards Master of Trinity. As Master he proceeded against Cartwright, Margaret Professor, for teaching erroneous doctrines, expelled him from his Fellowship, and, moreover, published a confutation of his errors. In 1571 he was made Dean of Lincoln. In 1572 the Puritan party

drew up two 'Admonitions' (as they called them) 'to Parliament,' in which Cartwright and his friends set forth their grievances, brought all the arguments they could find against the Episcopal government and against the English Prayer Book, and maintained their own scheme of discipline to be the only way agreeable to God's Word. Whitgift was engaged by Archbishop Bancroft to write 'An answer to the Admonition to Parliament,' which was generally esteemed as able a defence of the Church of England against the Puritans as Bishop Jewel's 'Apology' was against the Church of Rome. Before his death Cartwright had considerably modified his views; Whitgift obtained his pardon from the Queen, showed him much kindness, and tolerated his preaching at Warwick. In March 1577 he was appointed to the see of Worcester, and on Grindal's tendering his resignation of Canterbury, Whitgift was chosen by the Queen to be his successor. But Whitgift declined to accept the office during Grindal's lifetime; and it would appear that some arrangement was made by which Whitgift acted virtually but informally as Grindal's coadjutor during the few remaining months of his life; then (1583) Whitgift succeeded to the archbishopric. He soon found that the result of his predecessor's laxity in maintaining the laws of the Church, and his tacit encouragement of the Puritan party, was that many benefices in his province were held by men who, while "eating the Church's bread," were unfaithful to her doctrines and disloyal to her government; and he set himself to remedy these abuses. With this view he obtained an Ecclesiastical Commission, in which the Bishop of London and others were joined with him in a general visitation of his province; and drew up a form of twenty-four articles which he sent to his suffragans, enjoining them to summon the suspected clergy and require them to answer these articles upon oath, to subscribe to the Queen's Supremacy, the Book of Common Prayer, and the Thirty-nine articles. At the same time he held conferences with some of the leading Puritans, and endeavoured to bring them to a compliance. This reversal of the policy of his predecessor, and the firmness with which he carried it out, raised a bitter clamour against him, and even brought remonstrances from the Council and from Lord Burleigh, in spite of which he was resolute in maintaining the doctrine and discipline of the Church.

In 1595, when the disputes about Church discipline had somewhat abated, the Predestinarian controversy took place. The universities were almost entirely in the hands of men who held Calvinistic views; it was the fashion to denounce those who did not hold them as persons inclined to popery; about 1595, the heads of houses at Cambridge censured a divine who had denied some points of Calvinistic doctrine and spoken disrespectfully of Calvin. A number of leading men met at the archbishop's request at Lambeth, and drew up articles called the Lambeth Articles, which embodied some of the leading points of Calvinism; the Archbishop of York also accepted them; and Whitgift sent them to Cambridge with a letter recommending that nothing be publicly taught to the contrary. The articles had no authority; complaints were made about them to Lord Burleigh and to the Queen, and they were quietly dropped.

On the death of Elizabeth, Whitgift, and the Church generally, were in great alarm at the possible result of the accession of James, who had been brought up in Calvinistic principles of Church government and doctrine. In the course of the king's journey southwards he received a petition called "the humble plea of the thousand ministers for redressing offences in the Church." As soon as the king had entered upon the government he issued a proclamation concerning a meeting for the hearing and determining things said to be amiss in the Church; and finally a conference between the bishops and the leaders of the Puritan party

was held in the presence of the king at Hampton Court, in January, 1604. It was probably the anxiety which these proceedings caused the archbishop which brought on a fit of paralysis, which terminated fatally next day, Feb. 29, 1604. He was buried at Croydon. He was not deeply learned, but was a firm and able administrator. "It is by his conduct in this that his character has been estimated by posterity, and has been variously estimated according to the writer's regard for, or aversion to, the constitution of the Church of England." His bold speech to Queen Elizabeth on sacrilege deserves to be adduced here. It was while he was Bishop of Worcester he opposed before the Queen a request of the Earl of Leicester, the powerful favourite, for a grant of Church lands; hot words followed; the bishop feared that the Earl might importune the Queen into compliance; he therefore returned at once into her presence and addressed her in the following words: "I beseech your Majesty to hear me with patience, and believe that yours and the Church's safety are dearer to me than my life, but my conscience dearer than both; and therefore, give me leave to do my duty and tell you that princes are deputed nursing Fathers of the Church and owe it a protection; and therefore God forbid that you should be so much as passive in her ruin, when you may prevent it; or, that I should behold it without horror and detestation, and should forbear to tell your Majesty of the sin and danger of sacrilege. And although you and myself were born in an age of frailties, when the primitive piety and care of the church's lands and immunities are much deranged, yet, Madam, let me beg that you would first consider that there are such sins as profaneness and sacrilege; and that if there were not they could not have names in holy writ, and particularly in the New Testament.

* * * *

"And therefore, good Madam, let not the late lord's exceptions against the failings of some few clergymen prevail with you to punish posterity for the errors of this present age; let particular men suffer for their particular errors; but let God and His Church have their inheritance. And although I pretend not to prophesy, yet I beg posterity to notice of what is already become visible in many families, that Church land added to an ancient and just inheritance hath proved like a moth fretting a garment, and secretly consumed both; or like an eagle that stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles and herself that stole it. And though I shall forbear to speak reproachfully of your father, yet I beg you to take notice that a part of the Church's rights added to the vast treasure left him by his father hath been conceived to bring an unavoidable consumption upon both, notwithstanding all his diligence to preserve them. And consider that after the violation of those laws which he hath sworn in Magna Charta, God did so far deny him His restraining grace, that as King Saul, after he was forsaken of God, fell from one sin to another, so he, till at last he fell into greater sins than I am willing to mention. Madam, religion is the foundation and cement of human societies, and when they that serve at God's altar shall be exposed to poverty, then religion itself will be exposed to scorn and become contemptible, as you may already observe it to be in too many poor vicarages in this nation. And therefore as you are, by a late Act of Parliament, entrusted with a great power to preserve or waste the Church's lands, yet dispose of them, for Jesus' sake, as you have promised to men and vowed to God, that is, as the donors intended; let neither falsehood nor flattery beguile you to do otherwise, but put a stop to God's and the Levites' portions, I beseech you, and to the approaching ruin of His Church, as you expect comfort at the last great day; for kings must be judged. Pardon this affectionate plainness, my most dear

Sovereign, and let me beg to be still continued in your favour, and the Lord still continue you in His."

WHITSUNDAY. It was on the Jewish festival of Pentecost that the Holy Ghost came down upon the Church, according to the promise of the Lord; and there is reason to believe that the festival continued to be observed in the Christian Church in commemoration of that great occasion; for it is mentioned by Tertullian and Irenæus. From the first it was one of the great days for the administration of baptism, Easter eve being the other. There are rival theories of the derivation of the word: some would make it a corruption of Pentecost, like the German *Pfingstentag;* some would derive it from *Wit*, the old English for wisdom; but we find that as early as the first half of the thirteenth century it was spelt *hwite sundei*, and it is more probable that the popular voice named it White Sunday, because the white dresses of the candidates for baptism gave a special character to the appearance of the congregations in the churches on that day. The Welsh name is Sulgwyn = White Sunday.

WICLIF, JOHN, is known to have died A.D. 1384, and is supposed to have lived about sixty years; if so the date of his birth would be about 1342; it was probably a little earlier than that date. Of his birth, parentage, early education, and early career, nothing is really known, though much has been conjectured; and much confusion has been introduced into the history of his later life, by the fact that one if not more John Wichifs lived at the same time with him. The recent researches of Professor Shirley have, however, disentangled the history; and his narrative is adopted in the present article.

We do not arrive at any certain fact in the history of the Reformer's life till the year 1361, when he was Master of Balliol; and on May 16th of that year was instituted, on the presentation of his college, to the Rectory of Fillingham in Lincolnshire, and shortly after, resigning his mastership, went to reside on his living. From that time to his death, twenty-one years after, we do not lose sight of him for any length of time.

In 1363 he took his degree of *Sacræ Theologiæ Professor*, or Doctor in Theology. To the period previous to this, says his editor, must be attributed all his logical, physical, and metaphysical works, by which he had already obtained eminence as a philosophical and scientific teacher; his work 'On the Reality of Universals,' revived the credit of the theory of Realism, which had for some years been overshadowed by Ockam's able advocacy of the rival philosophical theory of Nominalism, and marked an epoch in the history of philosophical opinion. On taking his doctor's degree he began the work, which it entitled him to undertake, of lecturing on theology to such as chose to attend his instructions. It was the fashion of those days to give characteristic titles to famous doctors: Aquinas was called the Angelical Doctor; Bonaventura the Seraphic Doctor; Duns Scotus the Subtle Doctor; Ockam the Invincible Doctor; a habit of constant reference to the Gospel as the basis of his teaching gained for Wiclif the title of the Evangelical Doctor.

Three years after his doctorate (A.D. 1366) Wiclif brought out what was one of his most important works, 'On Dominion' ('De Dominio Divino'). Like many other men of earnest spirit and lofty imagination, he had constructed in his mind an ideal of what a Christian State should be, as Dante had done half a century before in his book 'On Monarchy,' as Savonarola tried to do in practice at Florence a century later. Wiclif's ideal State was built up on a feudal basis. All power, he held, belonged to God, and was by Him committed to earthly possessors: temporal power to rulers and magistrates, spiritual power to the Church, to be held on the tenure of obedience to the commandments; in his own phrase "dominion depends on grace."

When the possessors of power fall from grace, and abuse their power, they forfeit it. But this theory he tried to balance by another, which goes to excess in the other direction, viz. that God permits, nay enjoins, nay gives the example of, obedience to existing powers, though they be powers of evil; which he expresses in the strange if not irreverent phrase, *Quod Deus debet obedire diabolo* — that God ought to obey the devil. Wiclif put forth his book as an ideal, with full admission that it was incompatible with the existing state of society; but such ideals are intended to educate men's minds, and to bring about their own fulfilment; and this work falling upon a society in a state of great political and ecclesiastical ferment, did produce a considerable practical effect. The discontented seized—as they were sure to do — upon the theory which made dominion depend on grace, and ignored the counterbalancing theory; and to accept the first half without a strong corrective was to make every subject judge in his own cause, whether he any longer, in equity, owed any obedience to his superior—child to parent, servant to master, subject to Sovereign, Christian man to his parish priest or bishop—if he chose to consider that his superior had fallen from grace; it gave every Christian an appeal from his earthly superior, from the whole hierarchy of superiors, to God. "It was an attempt, from a feudal and scholastic point of view, to occupy the ground which was occupied in the hands of the sixteenth century reformers by the doctrine of justification by faith. The emancipation of the individual conscience was the aim of both."

The practical deduction from these theories which Wiclif most earnestly pressed, was, that the Church, in order to maintain the spiritual authority committed to her by God, ought to return to her primitive state of poverty and independence. Henceforth Wiclif made himself conspicuous by attacking the ecclesiastical abuses of his time, as many eminent Churchmen had done before him. He denounced the Pope as anti-Christ. He attacked the wealth and pomp of the prelates, the claims of the clergy to exemption from the secular jurisdiction, their ignorance, self-indulgence, and neglect of preaching; the abuses of the privilege of sanctuary. He held that the temporal lords were entitled to resume such Church endowments as were abused. And these things he not only maintained with learning and scholastic logic in Latin treatises, but promulgated them among the rising middle class, in tracts written in a popular and striking style in vigorous English. The eloquent preacher of such doctrines found admirers and supporters among all classes; the religious enthusiasts were heartily with him in his condemnation of the current abuses; the king and nobles, who desired to humble the prelates; the Commons, who envied the wealth of the clergy; and all classes who resented the corruptions and exactions of the Papal Court. All saw a valuable ally in the famous Oxford Doctor, with his bold and eloquent exposure of the abuses of the Church, and his declaration in favour of primitive poverty. He became a person of political importance, was consulted by princes and statesmen, and not unwillingly allied himself with those who might give practical effect to his views.

In 1368 Wiclif exchanged his living of Fillingham for that of Ludgershall, Bucks; and, having been appointed to the honorary dignity of one of the king's chaplains, he was, in 1375, presented by the Crown to the rectory of Lutterworth, Leicestershire; which he held till his death. Such opinions as he continued to publish could not but give great offence to those whom he attacked. Political as well as ecclesiastical motives led to his being summoned before Convocation in 1377, and required to answer to the charges against him before a Commission held at St. Paul's. But when he appeared he was accompanied by the Duke of Lancaster, and Percy

Earl Marshall, the leaders of the feudal opposition to the Prelates, with a long train of knights. These thrust through the crowd assembled in St. Paul's, in order to gain the Chapter House where the Commissioners sat. Angry recriminations were at once exchanged between Courteney, Bishop of London, who presided, and the two noblemen. The crowd took the part of their bishop, and the sitting of the Council was broken up by the tumult.

The Pope was induced by the friars to take up the question. He required the university to arrest Wiclif and send him for trial before the Primate. The university, jealous of the Pope's interference, and friendly to Wiclif, delayed action. Wiclif retorted by new arguments against the usurped authority of the Roman See. Meantime, the old king, Edward III., died, June 1377 ; his son, the Black Prince, had already died before him ; his grandson, the new King Richard, was a boy under the Regency of his mother. The clergy felt themselves stronger for the change, and Wiclif was at length compelled to appear before a Council at Lambeth, to answer the charges brought against him. But again his political allies interposed ; a message from the Regent forbade the Council to take further proceedings ; and while they hesitated, the rabble burst in and broke up the meeting in confusion.

With the death of Gregory XI. the series of French popes at Avignon came to an end, and a disputed election gave rise to the great schism which ranged the Churches of Europe into two camps, and weakened the Church's prestige everywhere. England embraced the cause of the Italian pope, and his opposition to France mitigated the popular English feeling against the papacy.

At this time there was a great opposition at Oxford to the friars, who about forty years before (A.D. 1224) had opened their first houses in the universities, and had rapidly won a European reputation for learning. There were special reasons for opposing their influence and teaching. When their reputation as teachers had attracted vast numbers of students from all parts of Europe, they had tried to get the teaching of the university into their own hands, and to get their best students to join their ranks ; this produced such a panic among parents that they sent their children elsewhere for education ; so that the students at Oxford fell off from thirty thousand to six thousand. Wiclif took a strong and prominent part in the opposition to them. He did not limit his opposition to words, but proceeded to oppose to them a rival institution. It is not known at what time Wiclif began to send forth his priests, and this interesting attempt to establish an order of itinerant missionary preachers, on a plan which should save them from the faults which had already overtaken the Dominican Order of Preaching Brothers (Friars), may as well be told here as elsewhere. It would seem that Wiclif sought out suitable men, whom he taught and trained so far as to enable them to preach the great truths of religion—and, probably, to preach against the chief abuses of the day—in a homely popular style. They seem, at least, in the early days of the movement, to have been ordained priests. He provided in some way a maintenance for them, and forbade them to imitate the mendicancy of the friars. And so he sent them forth, clad in a long russet-coloured robe, with staff in hand, and Wiclif's gospels at their girdle, to teach and preach through town and country, the avowed rivals and opponents of the friars. They were never numerous ; they were condemned and commanded to silence by the London Council of 1382.

About 1380 he entered upon a new field of work ; hitherto he had attacked the ecclesiastical abuses of his time ; now he began the translation of the Bible, which will be hereafter mentioned, and about the same time he began his attack upon the received doctrine of Transubstantiation ; and

continued, to the end of his life, an exposure of what he considered to be the doctrinal errors of the contemporary Church.

In 1381 took place Wat Tyler's rebellion; the priest, John Ball, who was one of its leaders, declared himself a follower of Wiclif, and Wiclif's opponents declared, not altogether without reason, that the rebellion was the natural outcome of Wiclif's doctrines; but there is no reason to believe that Wiclif had any other than this remote moral relation to the outbreak.

The Archbishop of Canterbury, Simon of Sudbury, having been murdered by the rebels, Courtenay, Bishop of London, succeeded to the Primacy, and at once brought the question of Wiclif's opinions before a Council (1382 A.D.), which condemned ten conclusions from Wiclif's writings as heretical, and fourteen as erroneous. An earthquake occurred in the midst of the sitting, which some thought to indicate heaven's displeasure at Wiclif's condemnation, but which the Primate dexterously interpreted as an exhibition of earth's sympathy with their endeavour to eject such heresies from its bosom. A penitential procession of the clergy barefoot to St. Paul's, testified the grief of the Church at the prevalence of these heresies, and Friar Peter Stokes preached a sermon against them. Then the authorities proceeded against Wiclif and his followers. Three of Wiclif's most prominent followers—Philip Repyngdon, Nicolas Hereford, and John Ayshton—were deprived and sentenced to various punishments, recanted, and were restored. Wiclif himself appeared before the archbishop and other prelates at Oxford, and gave some explanations, which his judges accepted, and dismissed him. The reforming party at Oxford was broken up, and Wiclif retired to his rectory at Lutterworth, where he spent the remaining two years of his life, defending his doctrines by learned works, and disseminating them by a great number of English tracts, and completing his translation of the Bible.

One of his greatest works, the 'Trialogus,' written at this time, is a systematic exposition of theological doctrine and discipline, and may be regarded as his deliberate and final utterance upon these subjects. But no doubt his most important work was his translation of the Bible. It is not quite true to say that the Bible was hitherto kept back from the laity; nearly everybody who could read at all could read Latin, and there was no attempt to keep the Latin Bible out of the hands of the laity. It is not quite true to say that no previous attempt had been made to bring the Bible to the knowledge of the illiterate in an English version. The Epistles and Gospels of the Communion service, the Psalter, and the Gospels, were by no means unknown in an English form. The truth is, that Wyclif lived at the age when English was rising to the dignity of a language in which poets and scholars no longer disdained to write. Gower and Chaucer, and the author of 'Piers Ploughman,' were the contemporaries of Wiclif. The time was ripe for a complete English version of the Bible, and Wiclif has the merit of having undertaken the great work. He was assisted by Nicolas Hereford, who translated nearly the whole of the Old Testament, while Wiclif translated the New Testament. The whole was an uncritical translation from the Vulgate, for there was no Englishman at that time who knew Hebrew, and Greek scholars were very rare.

In the last years of Wiclif's life, a revised version, which almost amounted to a new translation, was in progress, which was largely the work of Purvey, Wiclif's chaplain. Both versions have been printed by Forshall and Madden, with a valuable preface. It is a popular error that Wiclif's Bible had at once a large circulation among the people. The fact that a copy of it would have cost a sum equal to £40 of our money is enough to prove that it could not have had a large popular circulation as a whole. Still Forshall

and Madden describe MSS. of the Bible as a whole, of the New Testament, and of smaller portions, to the number of 170 in all. The great importance of Wiclif's translation was, that he and his preachers, making the Bible the sufficient test of all institutions and all doctrines, were thus able to refer the unlearned to an authority which they could read for themselves for the truth of their teachings. As a literary work it was far inferior to Tyndale's, which borrowed little or nothing from it, but was itself the basis of all subsequent versions.

A few months before Wiclif's death, the Pope, Urban VI., summoned him to Rome to answer to the charge of heresy. Wiclif answered that if he were able he would obey the summons, and defend his opinions, and if necessary, suffer for them, but that his bodily infirmities made the journey impossible. He had already had a paralytic seizure, and shortly after, while attending service in his own church, he was struck speechless, carried home, and died on the following day, on the feast of Thomas-à-Becket, 1384.

The Bishop of Lincoln (Wordsworth), in a paper to his Diocesan Conference in 1884, gives an analysis of Wiclif's tenets, which is here very briefly summarised. He rightly maintained the sufficiency of Holy Scripture in matters of faith and doctrine; but erred in extending this principle to rites and ceremonies, and concluding that no rites or ceremonies are to be used but such as are set down in Scripture. He erred in teaching that the Church consists only of holy persons predestined by God to salvation, and that the benefit of the Word and Sacraments was vitiated and nullified by the heresy and wickedness of the minister. On the Christian ministry he erroneously says: "I boldly affirm that in the Primitive Church, in the time of St. Paul, two orders of clergy were sufficient, namely, the order of priest and deacon; and a presbyter and a bishop were the same" ('Trial.' iv. 15). He affirmed the necessity of baptism, and that sin original and actual was washed away by it. For confirmation he had but a slight regard. He denounced the doctrine of Transubstantiation as an anti-Christian heresy, "but what his positive teaching was is not so evident. Sometimes he seems to incline to what is called Zwinglianism, as when he says that the words of our Lord, 'This is My Body,' 'This is My Blood,' may be illustrated by his language concerning John the Baptist, 'This is Elias,' and are spoken only figuratively and sacramentally; but elsewhere he affirms that our Lord's Body which is in heaven is actually present in the consecrated elements;" and in one place he condemns as heretics those who deny the Sacrament to be God's Body. He did not c nsider the Levitical prohibitions of marriage within certain degrees of relationship to extend to the Christian Church, "and seems to have been inclined to reject all prohibitions entirely ('Trial.' iv. 20). This is a characteristic specimen of the impatient waywardness of his mind." He clung to the belief in Purgatory, but held that the poor and such like would share in the treasury of the merits of the Church without payment. He believed in the eternity of rewards and punishments. He rejected the doctrine of the mediatorship of saints, and declared Christ the only Mediator.

While we admire Wiclif's learning, originality, and fearlessness, and sympathise with his advocacy of many important truths, which since then have won general acceptance, we cannot but recognise that he fell into the common error of self-willed reformers, of being carried too far by his antagonism, and falling into opposite errors; that his opponents were called upon by their office to condemn these errors; and that his doctrines as a whole must have been condemned by any Church Synod whatsoever.

After his death his opinions, especially the most extreme of them, under

the name of Lollardism, continued to spread widely, especially among the middle and lower classes; and at length severe measures were taken for their suppression. [*See* **Lollardism.**] But the political commotions of the latter part of the century turned men's thoughts to other, and, for the time, more absorbing questions, and Lollardism died out in England. It was carried by Bohemians, who had lived here in the train of Queen Anne of Bohemia, the wife of Richard II., to their country, where they were largely received. But it is remarkable how little direct effect Wiclif had upon the Reformation of the sixteenth century in England. Wiclif's opinions were years after his death finally condemned, together with those of John Huss and Jerome of Prague, by the Council of Constance; by order of the Council his bones were disinterred from their place in the chancel of Lutterworth church, burnt in the churchyard, and their ashes scattered in the rivulet which runs close by.

Of his works the greatest have been printed: the Bible, by Forshall and Madden. The 'Trialogus.' The 'Fasciculi Zizaniarum,' in the Rolls' series, edited by Professor Shirley. Arnold's 'Select English Works of Wicklif.' The Early English Text Society has published the principal English MSS. of Wiclif, ed. by F. D. Matthews. 1880 A.D. A large collection of MSS. not yet printed, exist in England, and others have recently been brought to public knowledge in the Library at Vienna. A Wiclif Society has been recently established, with the object of publishing part or the whole of these. See 'Wicklif, his Place in History,' by Prof. Burrows. Life by Lechler. 'Catalogue of the Exhibition of Bibles at the British Museum on the Wiclif Quincentenary,' 1884. 'The Church and her Members,' by Dr. J. H. Todd. 1851.

WIDOWS. Called also Vowesses. A wife who loses her husband so often loses her place and her interest in the world, that it is not to be wondered at that religious-minded widows should be found in considerable numbers giving themselves to a life of spiritual interests and occupations. The Old Testament gives us the illustrations of Judith and Anna. The Primitive Church had its roll of widows, who had a quasi-religious character, and received maintenance from the Church (1 Tim. v. 5, 9, 10). In subsequent ages it was common for widows to take vows of perpetual widowhood, and to devote themselves to such practices and charitable offices as those alluded to in the text above. The mediæval service books contain an Office for the Blessing of a Widow. She was invested with a mantle, veil, and ring. She was not necessarily separated from the world in any way, and might continue to live in her own house or among her friends; but frequently such widows took up their residence in a nunnery, either giving their property to the house on condition of receiving proper maintenance, or simply as boarders.* The Registers of Bishops contain instances of widows taking the vows, *e. g.* in the Register of Bath and Wells, 1413, is a record of Margaret, widow of Leonard Hakeluyit of Bridgewater, taking the vow of perpetual chastity. There is a curious instance in the York Registers in 1479, in which a man, Henry Andrew, was admitted by Archbishop Booth to the Order of Hermits, and his wife, Mistress Alice, at the same time made her vow as a Widow (Ormsby's 'Hist. Dioc. York,' p. 211). This consecrated widowhood was regarded as an order of religion, and she who abandoned it was liable to proceedings in the ecclesiastical court.

The ordinary "widow's weeds," or mourning costume, seems to have been derived from the habit of the religious widow; there are examples of it to be seen in monumental brasses, *e. g.* of Eliz. Poste (1516), at Etwall, Derby-

* It was very customary for widows without taking vows to become lodgers in a religious house ('Test. Ebor' iii. 201, note).

shire, engraved in the 'Reliquary,' vol. i.

When the Reformation had interrupted all formal religious vows, the biographies of holy women show that the primitive idea of consecrated widowhood survived and was still practised ('Scenes and Characters of the Middle Ages,' p. 152). In the religious revival of the Stuart period we find numerous biographies of saintly widows, who were manifestly reviving in their practice the ancient idea of consecrated widowhood.

WINCHESTER, DIOCESE OF. The Christian traditions of the city of Winchester run back to the most venerable antiquity, for Winchester is only the Saxon form of Caer Gwent, where, the legend preserved by Bede says, Lucius, King of Briton, "built a cathedral on a scale of grandeur and magnificence which has never since been equalled, annexing a monastery to it." Though there never was a Lucius King of Briton, still it is very possible that there may have been a church and monastery at Caer Gwent in the Romano-British period.

In the Anglo-Saxon Conquest of the deserted Province, a body of Saxon adventurers found their way up the Southampton Water and the rivers which run into it; a party of allied Jutes pushed their keels up the Meon, and settled along its valley; a body of Jutes, helped by the Saxons, conquered the Isle of Wight, while the main body of the Saxons pushed northward as far as the Thames valley, and westward till the dense forests of the Frome valley stopped them; so that before the end of the sixth century they had formed a kingdom of the West Saxons, under the royal house of Cerdic, which extended over the country now known as Hampshire, Oxfordshire, Bedfordshire, and Bucks.

In 633 Birinus, a priest of Genoa, sought permission of Honorius to go as a missionary to those parts of England where the gospel had not yet been preached. He was consecrated as a bishop by Asterius of Genoa, landed on the Wessex coast, and presented himself to King Kynegils. It happened that Oswald, the Christian King of Northumbria, had come at that time to seek the daughter of Kynegils in marriage, and no doubt used his influence in the matter; Kynegils embraced Christianity, and Birinus was accepted as Bishop of the West Saxons, placing his see at Dorchester, near the junction of the Thames and the Isis. The king also laid the foundation of a great church at Winchester. Two years afterwards Birinus died, and Agilbert, a Gallic bishop who had been studying in Ireland, happening to come into Wessex, was induced to act as their bishop. Agilbert, however, was ill acquainted with the Saxon tongue, and the king, Kenwalk, selected Wina, one of the monks of his church of Winchester, sent him to Gaul to seek consecration, and subdividing the diocese, placed him in Winchester as bishop of the south part of the kingdom, leaving the northern part to Agilbert. Agilbert was displeased, and retired to Gaul; three years afterwards the king was dissatisfied with Wina, and expelled him. Agilbert being invited to return, excused himself, he was now Bishop of Paris, but recommended his nephew Eleutherius, who came and was consecrated by Theodore of Canterbury in 670. Eleutherius was succeeded by Hedda, who removed the see to Winchester. In his time King Ceadwalla conquered the South Saxons (A.D. 685). The colony of Jutes settled in the valley of the Meon owed their evangelisation to St. Wilfred of York, during the time that he was living among the South Saxons, and probably as a sequence of Ceadwalla's conquest of Sussex. St. Hedda was King Ina's bishop, and no doubt his counsellor in the celebrated laws which still remain among the earliest of the Anglo-Saxon codes. On Hedda's death (705) the diocese was divided; the eastern half, including Hants, Surrey, Sussex, and the Isle of Wight, remaining to Winchester, while the

western parts of the kingdom were formed into a new bishopric, with its see at Sherborne; and a few years later (711) the see of the sub-kingdom of the South Saxons was revived at Selsey.

The monastery of Chertsey was founded by Erkenwald, afterwards Bishop of the East Saxons, in 666. King Ina richly endowed the monastery of Glastonbury, a Roman foundation, revived by the Irish missionaries, and founded a magnificent church of stone beside the existing timber church. The monastery of Nursling trained Winfred (St. Boniface) for his great work as the Apostle of Germany, and his letters to Daniel, Bishop of Winchester, help to enhance our opinion of the learning, wisdom, and saintliness of the Wessex prelate.

The Danes harried this part of the kingdom year after year, destroyed the religious houses, plundered the people, and drove the king into concealment. When Alfred had broken their power and driven them back into the East of England, he had to build up anew the civilisation and religion of his kingdom. It is part of the history of England how he brought learned monks from Mercia and Wales, from St. Omer and Corbey, and encouraged learning among his clergy and people; it is more especially part of the history of the diocese how he founded New Minster in the burial-ground of the cathedral at Winchester, and a monastery at Athelney, and two nunneries, one at Winchester, the other at Athelney. Edward the Elder, Alfred's son, founded Romsey Abbey.

In 909 Plegmund consecrated seven bishops at once: one for Winchester, two others for Selsey and Dorchester, which were all three vacant, and Sherborne, which was vacant at the same time, was subdivided into four—Sherborne, Wells, Crediton, and Bodmin.

Under Edgar and his great minister, Dunstan, this diocese, together with the rest of the West and South of England, made great progress in prosperity, in religion and learning, and in the arts. Ethelwold, trained at the revived Glastonbury, and afterwards Abbot of Abingdon, and consecrated by Dunstan Bishop of Winchester, was one of the leading spirits in this revival. Not only in his own diocese, at Winchester, Abingdon, and Chertsey, but at St. Neots, Ramsey, Ely, Peterboro, Thorney, he revived the monasteries which the Danes had destroyed, and made them again centres of civilisation and religion to their several neighbourhoods. In his own cathedral he replaced the secular canons (964) by Benedictine monks from his late Abbey of Abingdon, three only of the old canons conforming to the new rules. And in all the other houses which he restored he instituted the Benedictine Rule, which he translated into Saxon for the benefit of the monks.

Again in 994 the Danes invaded the country. Ethelred the Unready (= redeless, without counsel, or without judgment; rash) sent out orders from Winchester for the massacre of the Danes on St. Brice's Day (Nov. 13), 1002; and the massacre began in that city. Next, Sweyn invaded England and harried the southern and eastern districts; Ethelred died in 1016, and the Witan at Winchester elected Cnut to the throne.

From the time of Egbert, Winchester had been not only the royal city of Wessex, but in a sense the capital of England; but though Edward the Confessor was crowned there, his chief residence was at Westminster; and though through some subsequent reigns Winchester retained its prestige as the place where the kings were crowned and held their royal Court at the great festivals, yet London became more and more the practical centre of the kingdom.

When Bishop Alwyn died in 1047, Stigand, Bishop of the East Anglian see of Elmham, was translated to Winchester, but was allowed still to hold Elmham with it. When Earl Godwin and the national party had driven out the Norman favourites of Edward the

Confessor, Stigand was made archbishop in place of the banished Archbishop Robert, and still held Winchester, resigning Elmham to his brother Ethelmar. The Abbot of the New-Minster died on the field of Senlac; the Conqueror confiscated a portion of the manors of the monastery, and built a royal castle at Winchester to overawe the city and neighbouring country. On Stigand's deposition by the Council of London (1070), Walkelin, a kinsman, and one of the chaplains of the Conqueror, was consecrated to the see; Stigand continued to reside in some sort of custody at Winchester.

Bishop Walkelin rebuilt the cathedral as a vast cruciform church, in the simplest and most severe style of Norman architecture, the central portion of which still remains, viz. the transepts, low central tower, and part of the nave; originally the nave extended forty feet further westward, and had two towers; and the eastern limb terminated with a rounded apse, flanked by two small towers, from between which a small apsidal lady chapel extended still further eastward. The new cathedral was consecrated on St. Swithin's day, 1093. The central tower indeed fell seven years later, but the piers were strengthened, and the tower was rebuilt.

Bishop Gifford, his successor, removed the New Minster, or St. Grimbald's Abbey, from the cathedral yard to Hydemeadow; he also founded the monastery of St. Mary Overy at Southwark, and a priory of canons at Taunton (1127); he founded the first English house of Cistercians at Waverly in 1129; and built himself a palace at Southwark, with a large park, which became the town house of the bishops for five succeeding centuries.

Henry de Blois (1129—1171) is the most conspicuous of the Bishops of Winchester. Nephew of Henry I., brother of King Stephen, and papal legate, his royal birth, great position, and talents, made him one of the most powerful persons in the kingdom. The part which he took in the civil war between Matilda and Stephen—taking first the side of his brother, then of the empress, then of his brother again—belongs to the general history of the country. What specially concerns Winchester is the civil war which was waged for seven weeks within the city itself, when the bishop held his castle and the precincts of the cathedral on the part of Stephen, and the Earl of Gloucester held the royal castle and the north of the High Street, where the houses of the citizens in general stood, on the part of the empress. The bishop's soldiers threw fireballs into the quarter held by their besiegers, by which the New Minster at Hyde, the royal palace, the Abbey of St. Mary, twenty churches, and a great number of houses were burnt. In Stephen's reign every noble built a castle for his own protection amidst the prevailing anarchy, which may partly account for the number built by Bishop Henry de Blois: he built Wolvesey Castle on the site of the old episcopal palace at Winchester, Farnham Castle, and castles on the other principal manors of the see—Taunton, Merdon (Hursley), Waltham, and Downton. He founded the Hospital of St. Cross, near Winchester, which still remains, one of the most interesting and picturesque survivals of the mediæval religious life. In his episcopate the Priory of the Canons of St. Denys at Southampton was founded. The bishop founded also a Benedictine nunnery at Ivinghoe, and a college of four canons at Marwell, and was a liberal donor to the convent at Taunton, which his predecessor had founded. He was also a benefactor to every parish in his diocese in this way: A Synod over which he presided decreed that all chalices must be of precious metal. The next time the clergy were taxed, he ordered that every rector should bring the amount of his taxation in the form of a silver chalice. When they were brought he returned them as a gift to the several parishes for the use of the Holy Communion;

and himself paid the cost of them to the king out of his own purse.

Bishop Godfrey de Lacy (1189—1204) instituted a confraternity to last for five years and no longer, to collect alms for the renovation of the cathedral. The result was the present beautiful east end of the cathedral, beginning from the back of the apse, all excepting the lady chapel at the extreme end, which belongs to the fifteenth century. In his episcopate King John founded the Cistercian Abbey of Beaulieu.

Bishop Peter de Roches (1204—1243), the minister of Henry III., left his mark on the diocese; he established both the Dominicans and Franciscans at Winchester, founded the famous Hospital of God's House at Portsmouth, whose chapel is the present garrison chapel; a priory of Austin Canons at Selborne, and Præmonstratensian abbeys at Titchfield, and at Hales Owen in Shropshire. It is not certain whether Netley was founded by this bishop, or in the year after his death. On the death of Bishop Peter the see was vacant for five years owing to a dispute between the chapter and the king; then William of Rayleigh ruled for five years (1244—1249). On his death one of the Poitevin relations of the king, Aylmer de Valence, was elected, but postponed consecration; so that while enjoying the income and administering the temporal affairs of the see, he avoided the necessity of giving up the rich preferments which he already held. On his persecuting the prior of the cathedral, the pope took up the prior's cause, and gave to him and his successors the right to wear mitre, ring, and crosier. One of the first acts of the barons, when they rose against the king's misgovernment, was to dismiss Aylmer with the rest of the foreign favourites into banishment.

Bishop I. Sawbridge (1282—1305) founded a college dedicated to St. Elizabeth of Hungary, for the purpose of promoting learning among his clergy; and in his episcopate St. John's House or Hospital was founded by a citizen, John Devenish, for the relief of sick and lame soldiers, poor pilgrims, &c., to have free diet and lodging for one night or longer. The charity has survived till this day, and its beautiful Early English chapel has been restored to its original use.

The terrible plague which destroyed more than half the population of England in 1348, began at Southampton, and committed dreadful ravages there, and in the neighbouring towns.

William of Wykeham's (1367—1404) first post under the Crown was that of architect, before his knowledge as a lawyer led to his appointment as chancellor, and his ability as a statesman made him one of the most influential politicians of the troubled period in which he lived. His political life belongs to general history; he has left behind him in his diocese more abundantly than any other of its bishops, the marks of his magnificence, his encouragement of learning, his skill as an architect, and his wisdom as an administrator. He found the episcopal residences in ruinous condition, and restored them all. He founded the college at Winchester for seventy scholars, and New College at Oxford, where they might complete their education. He restored the nave of the cathedral with bold originality of conception; at first carving mouldings of the style of the period (Perpendicular), in which he was perhaps the greatest master, upon the Norman stones; and then, changing his plan, by casing the Norman piers with new work. In the early years of his episcopate he thrice diligently visited the whole diocese, both parishes and religious houses, and in the next year appointed Commissioners with power to reform the abuses which he had observed. He founded a chantry of five priests at Southwick to pray for the souls of his parents, and founded his own chantry in the cathedral in the place where he had loved to pray when a child. "From

the time of his being made bishop, he abundantly provided for a certain number of poor, twenty-four at the least, every day; not only feeding them, but also distributing money among them to supply their necessities of every kind. He continually employed his friends, and those that attended upon him, to seek out the properest objects of his charity; to search after those whose modesty would not suffer them to apply for relief; to go to the houses of the sick and needy, and to inform themselves of their several calamities, and his beneficence administered largely to their wants. He supported the infirm, he fed the hungry, he clothed the naked. To the poor friars of the orders subsisting on charity he was always very liberal. His hospitality was large, constant, and universal; his house was open to all, and frequented by the rich and great in proportion as it was crowded by the poor and indigent. He was ever attentive and compassionate to such as were imprisoned for debt; he inquired into their circumstances, compounded with their creditors, and procured their release; in this article of charity he expended three thousand marks. The roads between London and Winchester and in many other places were very bad and almost impassable; he repaired and amended them, making causeways and building bridges at a vast expense. He repaired a great number of churches in his diocese which were gone to decay; and moreover furnished them, not only in a decent but even in a splendid manner, with books, vestments, chalices, and other ornaments. In this way he bestowed one hundred and thirteen chalices and one hundred pairs (*i.e.* full suits) of vestments; so that the articles of this kind, few in comparison, which we find in his will, were only intended by way of supplement to what he had done in his lifetime, that those churches of his patronage which he had not had occasion to consider before as objects of his liberality, might not, however, seem to be wholly neglected by him. Besides all this he purchased estates to the value of two hundred marks a-year, in addition to the demesne lands of the Bishop of Winchester, that he might leave there memorials of his munificence of every kind." *

Beaufort (1404—1447), who succeeded William of Wykeham, was a far more important political personage than he, but he was a far less important Bishop of Winchester. His life is sketched elsewhere in this book. [*See* **Beaufort.**] He was a great benefactor to St. Cross Hospital. His beautiful chantry is still one of the ornaments of the cathedral.

In Waynflete's time (1447—1487) a papal bull was obtained (1550) to transfer the Channel Islands from the diocese of Coutance, to which they had hitherto belonged, to an English jurisdiction. At first they were put under Salisbury, then transferred to Winchester; but the transfer was not actually carried into effect until 1508. He left a monument of his munificence and care to promote learning in his foundation of Magdalen College, Oxford. Waynflete seems to have been one of the first to set the example, which Wolsey afterwards followed, of suppressing religious houses which were doing no good service, and appropriating them to the endowment of education. Thus, the Priory of Selborne first decayed in discipline, then diminished in numbers, till at last there was neither prior nor canon resident; whereupon the bishop obtained the papal sanction to appropriate it to his new college, they maintaining a chantry priest at Selborne to say Divine service in the chapel there.

There are other illustrations in the history of the diocese, besides the great foundations of Wykeham and Waynflete, of the way in which the great prelates of the period encouraged the general diffusion of education among the people, *e.g.* Bishop Langton (1493

* Bishop Lowth.

—1500) not only fostered Winchester school, but "he collected a number of youths whom he caused to be educated in his palace; the most promising of them he sent to Italy." Bishop Fox (1500—1528) not only founded Corpus Christi College, Oxford, for secular students, but also a free school at Taunton, and another at Grantham near his native village, and helped very many poor scholars at the university.

Wolsey was bishop for three years (1528—1531), but he seems to have regarded the bishopric only as one of the emoluments of his office as minister, for he was installed by proxy and never visited the cathedral. Gardiner, his successor in the see, fills an important place in the history of the Reformation period, rather than in that of the diocese. Poynet succeeded him, and alienated from the see the palace of Marwell, and the manors of Marwell, Highclere, Bitterne and Twyford, which the Protector Somerset gave to his brother Henry Seymour: the palace of Waltham and its estates were given to the Earl of Wiltshire.

In 1567 a body of Walloons, fleeing from persecution in the Netherlands, settled in Southampton, and were allowed to set up their worship in the chapel of God's house.

There is a curious anecdote relating to the fate of the popish recusants in Hampshire. Antony Uvedale held the manor of Woodcote near Bramdean on the service of the safe-keeping of Winchester gaol. He was himself a papist, as was also his son, and both finding it contrary to their conscience to act as gaolers of the recusants committed to prison, the manor was made over to the grandson, a child of seven. The Bishop, Bilson, complained that the recusant prisoners, in this friendly custody, "had been feasting and enjoying themselves mightily; one, Kenyon, a seminary priest, had been allowed to escape; other recusants had been allowed to go home and resume their occupations, returning to prison when the time of the sessions came; then, their trial being postponed, they have gone home again; and so it has gone for ten or twelve years in some cases."

Mr. Benham brings together some examples of the foundation of grammar schools in the diocese by private benefactors, in the sixteenth and seventeenth centuries at Ringwood, Arlesford, Alton, Holybourne, two at Andover, two at Basingstoke, at Portsmouth, Romsey, two at Southampton, at East Tytherley, Hinton, Ampner, Lymington, South Stoneham, Boldre. In 1717 there were thirty-four "charity schools" in Hampshire. Of the educational foundations of Surrey, he mentions Guildford, Chertsey, Farnham, Kingston-on-Thames.

Of the times of the Long Parliament and the Commonwealth this diocese has a record of the usual experiences; how the Parliament's troops broke into the west doors of the cathedral while morning service was going on, and marched up the church, two troops of horse with them, with colours flying, drums beating, and matches lighted, and began to plunder and destroy, till the inhabitants rushed in, and declared they would die before seeing their church demolished; and Waller thought it prudent to check the destruction.

So at Odiam, February 11, 1644, a party of soldiers from the garrison at Farnham Castle rode into the church during service, and presented their pistols at the minister, commanding him to cease his preaching; one pistol was fired, and a woman died of fright. At Hound, the first intruded minister had been a weaver, and some jesters dangled a shuttle from the front of the gallery: he resigned, and his successor was a quondam saddler, whereupon the village jesters replaced his pulpit-cushion with an old saddle. At Over Wallop a tinker was put in as afternoon lecturer, and afterwards, on the sequestration of the rector, succeeded to the benefice.

One of the most interesting episodes of this period is the history of the

maintenance, the siege, and at length the capture, of Basing House, which, however, rather belongs to general than to ecclesiastical history. Basing church, however, has very interesting architectural and monumental remains of the period. If this article were a history of the bishops of the diocese it would have much to say of Bishops Lancelot Andrewes, Duppa, Sir J. Trelawney, Hoadley, and Wilberforce.

The diocese at present includes the entire county of Hants, West Surrey, the Isle of Wight, and the Channel Islands: population, 156,169; 3 archdeaconries, Winchester, Isle of Wight, and Surrey; 29 deaneries; 585 benefices; 512 resident incumbents.

WORCESTER, DIOCESE OF. The Angles conquered Northumbria from the East coast. The West Saxons, landing in the Southampton Water, pressed forward north and west; the Mercian kingdom consisted at first of an aggregation of small tribes of different nationalities, who came in last, and had to push forward into the middle of the Island. Ultimately the Midland kingdom extended north and south from the Thames to the Humber, east and west from the Fens, which formed the west boundary of East Anglia, to the shores of the Severn Sea. It was founded a century later than the kingdom of Kent; and it was another century before it was Christianised. Peada, the son of the old heathen Penda, seeking a Northumbrian princess for his bride, embraced Christianity (653), and brought back four Northumbrian priests to preach in Mercia.

One of the tribes which made up the Mercian kingdom were the Hwiccas or Wiccii, who had won the country on the left bank of the Severn, from the junction of the Avon for fifty miles northward. Two Wiccian princes, Eanfreth and Eanhere, were baptised A. D. 661, and from that year the Christianisation of their principality is dated. A monastic cell is said to have been founded at Tewkesbury in 675, and one even earlier still by Ethelmund the Ealdorman, at Deerhurst. Osric, prince of the Wiccians under the Mercian Ethelred, probably founded St. Peter's at Gloucester; his brother Oswald, Pershore Abbey; and his sister Cyneburgh was the first Abbess of Gloucester. Oshere, prince of the Wiccians, founded monasteries at Ripple and Withington. This Wiccian prince desired to have a separate bishop for his people. Ethelred approved, and this was part of Archbishop Theodore's scheme for the subdivision of the dioceses, and was approved at the Council of Hertford (673): but Winifred, Bishop of the Mercians (Lichfield), opposed the division; he was deposed in 675; and five years later the Council of Hatfield carried the division of Mercia into effect, and the church of St. Peter of Worcester, founded a little time before by Saxulph, Bishop of Lichfield, which had a staff of clergy, offered a suitable bishop's see; Hilda's famous monastery at Whitby supplied the first bishops: Tatfrith, who died before consecration, Bosel the first bishop, and Oftfor the second. On his death the Wiccian Church was no longer dependent upon others for a suitable man; Egwine, a native of noble or even royal birth, succeeded. He founded Evesham Abbey, and resigning his see, retired to end his days there.

In 760 St. Mary's Abbey was founded close to the cathedral. During the seventh and eighth centuries monasteries sprang up in every part of the diocese, some the creation of the kings, some of the nobles, some of wealthy Thanes. The foundations of Tewkesbury, Deerhurst, Gloucester, Pershore, Ripple, Withington, St. Peter's, and St. Mary's, Worcester, have been mentioned. Early in the eighth century Bredon was founded by a cousin of King Ethelbald; Kidderminster rather later; Winchcombe by Kenulph, about the beginning of the next century.

The Danes found ready access into the Mercian kingdom by the Severn and the Trent; and the Welsh found in

the Mercian necessity their opportunity to harass their hostile neighbours. "So late as the time of the Norman conquest, in a deed of Bishop Ealdred, Danish thanes in Worcestershire are mentioned as a distinct class. Few Danes appear in the high places of the Church among the Wiccians. This part of England, unlike the north-eastern counties, never became Danish."

One remarkable result of the Danish invasions, however, was a close connection between the diocese of Worcester and that of York. Four bishops during the latter part of the tenth century and the earlier quarter of the eleventh, were one after another raised from Worcester to York, and held both sees together. The historian of York says that the northern diocese, peopled with Danish settlers, was so much a Danish Church that its bishop was allowed to retain Worcester, or to nominate a relative to it, as a means of attaching him to the Church system of the rest of England. Oswald, nephew of Archbishop Odo of Canterbury, educated in the abbey of Fleury, was raised to the see in 961, in succession to Dunstan, and retained it thirty years. He took a large part in that restoration of the discipline of the monasteries, and that revival of religion, learning, and civilisation which took place in the southern half of England under the reign of Edgar and the primacy of Dunstan. Under his management a stately new church (with twenty-seven altars) was built for the monastery of St. Mary, Worcester, and the abbey was enriched and fostered by the bishop at the expense of St. Peter's; at last the Canons of St. Peter's consented to take monastic vows, and were transferred to St. Mary's, to which the bishop removed his episcopal chair. King Edgar gave many immunities to the manors belonging jointly to the bishop and the convent, consolidating them into the Hundred of Oswaldslowe under the bishop's court. Oswald also restored monastic discipline at Westbury, where he introduced twelve monks from Fleury, under Germanus; thence he sent monks to reorganise Ramsey (Hants); he also substituted monks for canons at Winchelcombe, Pershore, and Evesham. Gloucester continued to retain its secular canons for another century, when Wulfstan reformed it. Oswald was also instrumental in remodelling Ely and St. Albans. The list of pre-Norman bishops closes with three remarkable men. Living, the counsellor of Canute, held the sees of Crediton and St. German's, together with Worcester. In his time Hardicanute punished the city with fire and sword, and the cathedral of St. Mary was left in ruins. Ealdred was one of the foremost of the counsellors of Edward the Confessor, a man of great versatility and force of character. He held the dioceses of Hereford and Ramsbury with Worcester; resigned Hereford on his promotion in 1060 to the archbishopric of York, and obtained the nomination of Wulfstan to Worcester, over which he continued to exercise some kind of patronage. He crowned both Harold and William I. Wulfstan was the one Saxon bishop who retained his see at the Conquest. The remarkable relations which had so long existed between the sees of York and Worcester led the new Norman archbishop of York to claim jurisdiction over Worcester; but two Councils in 1072 decided that Worcester was in the southern province, and under the jurisdiction of Canterbury. Wulfstan began a new cathedral, a little to the south-west of Oswald's; the crypt and other parts which still exist indicate the solidity and grandeur of the building. The priory of Great Malvern was founded in his days. It was in his days also that two monks from Winchcombe and one from Evesham set out to Northumbria to revive the monastic life, and rebuild the monasteries there which had so long lain in the ruin in which the Danish rapine had left them. [*See* **Durham, Diocese of.**]

The Domesday survey shows that at the time of the Conquest nearly half the landowners in Worcestershire, and a smaller proportion in Gloucestershire were ecclesiastical corporations, The cathedral church, besides its landed estates, had the patronage of about fifty benefices; it received pensions (as being the mother church) from some forty more which were in the gift of other monasteries, as well as from the rectors in the diocese.*

Of the bishops of Worcester some were men known in history like Roger, 1164; William of Blois, 1218; Cantilupe, 1237; and Giffard, 1268; some were better known in the history of the diocese, as Carpenter, 1444; an unusual proportion had a very short tenure of the see, being old men when appointed, or speedily translated to another see.

Keeping to the general history of the diocese rather than of the bishops, it may be noted that the Cistercian monks were planted at Hales in 1246. A house of Franciscans was planted in St. Helen's parish, and another, under the auspices of Beauchamp, Earl of Warwick, in the east of Worcester. The Beauchamps of Powick planted the Dominicans in the north of the city. The Trinitarian friars settled themselves in St. Nicholas parish; and the Friars of the Sack settled in Worcester about the same time.

In the middle of the century John the Prior of Worcester obtained leave from the Pope to wear mitre and ring in presence of the bishop, and to bear the crozier in his absence; and the Abbot of Gloucester about the same time obtained the same privilege. The foundation of chantries was one of the principal forms of religious munificence in the latter part of the mediæval period. One in St. Helen's parish, Worcester, 1288, was one of the earliest. Early in the fourteenth century Guy, Earl of Warwick, founded one at Elmley Castle, and another at Elmley Lovett. Soon after chantries were founded at Ripple and Hartlebury; later by the Blounts at Hampton Lovett; in St. Helen's parish and other parishes in Worcester and elsewhere. At the very end of the century Robert Walden of Warwick founded one in Tredington church, and another in the collegiate church at Warwick. To anticipate here some later foundations:—In 1400 Thomas Ball founded a chantry in Holy Trinity church, Bristol; in 1476 John Twynebo one at Lechlade; and the Duchess of York, mother of Edward IV., founded another for three priests in the same church. During this episcopate William Canynge, the wealthy mayor of Bristol, the personal friend of Bishop Carpenter, received holy orders at his hands, and retired from secular life as one of the canons of the college of Westbury. It was customary for all the guilds in Worcester to go in procession on Corpus Christi day to the church of the Dominicans, and thence to the cathedral.

In 1445 Bishop Carpenter (1444—1476) offered forty days' indulgence to all who aided in repairing the king's highways in four several localities, and in the repair of the west bridge at Gloucester and the bridge at Bidford. The growing custom for gentlemen of rank and wealth to entertain chaplains and have private chapels in their own houses is illustrated by the number of licences issued for this purpose by Bishop Carpenter, *e. g.* in 1445, his own auditor, William Pyllesden and Eleanor his wife received a licence to have Divine offices in their mansion-house in the city of Worcester, "so that no prejudice accrue to their own parish church." The same licence was granted in the same year to Thomas Lyttleton and Johan his wife, and their servants, the licence to remain in force during the bishop's pleasure; to Nicholas Poyntz and his wife and their children; also to Thomas Rouse, Esq., and his wife, to have Divine

* Before the Conquest it received the tithes as well as the pensions from the churches belonging to it; after the Conquest only the pensions.

service in their oratory within their mansion-house of Rouse Lench; and in 1450 to John Clopton, Gent. of Clopton, within the parish of Stratford-on-Avon. It was this same Bishop Carpenter who added largely to the cathedral library, and endowed it with the stipend of a librarian. This bishop also, like some others, dealt with some of the smaller religious houses in his diocese—probably because they had fallen into poverty, had dwindled down to a small number of members, and were in a state of indiscipline—by adding them to larger houses; thus he united the Priory of Dodford to the Abbey of Halesowen; he appropriated the Monastery of Alcester to Evesham Abbey, on condition that daily services should be kept up at Alcester by a prior and two monks; he annexed the Priory of Deerhurst to Tewkesbury, on condition that the services should be kept up by a warden, four monks, and a secular priest. He also appropriated (a late instance of such appropriations) certain parish churches to other uses: the church of Little Compton to Tewkesbury Abbey; Dursley to the Archdeaconry of Gloucester; Oxford to Evesham Abbey; Kemsey with its chapelries of Norton and Stoulton to the college at Westbury. "It was the habit of the Bishops of Worcester to enrich Tewkesbury with appropriations. In 1500 Sylvester Giglis appropriated to it the church of Fairford, and five years later those of Wooton-under-Edge and Preston-upon-Stour." On the other hand the tithes great and small of Crowle were freed from their appropriation to St. Wulfstan's Hospital, and restored to the parish; St. Mary's chantry in St. Giles, Bredon, was added to the rectory.

In 1459 new arrangements were made about the charnel-house and its chapel belonging to the cathedral. The sacristan was to maintain therein a chaplain who was to be a bachelor of divinity, who was to say mass in the chapel daily, and read once or twice a-week a moral lecture on the New Testament, or at the discretion of the bishop to deliver a sermon in the cathedral, or at the cross in the churchyard every Friday. He was also to have the custody of the library and its books. In 1502 Prince Arthur was buried in the cathedral with a sumptuous ceremonial, which is described by the historian.

At Tewkesbury in 1438 a beautiful chapel was built by the Countess of Warwick over the remains of her first husband, Richard Beauchamp; and she left the abbey a legacy of 3000 marks, and all her jewels, worth as much more, on condition that six monks should be added to the foundation. The soft sandstone cliffs overhanging the course of the Severn contained several hermitages, as at Redstone, Astley, and Blackstone rock near Bewdley. There was also a hermitage near the charnel-house of the cathedral. The Diary of Prior Moore of the cathedral monastery is very interesting in the light which it throws upon the everyday life, all the year round, of the prior of a cathedral establishment just before the Reformation.

There are some points of special interest in the account of the dissolution of the Worcester religious houses. For the priory of Great Malvern, Latimer intercedes with Cromwell that it may be spared, "nott in monkerye, God forbyd," but for any purposes which may seem good to the king, such as teaching, preaching, study with prayer, and liberal hospitality. He suggests that "if 500 marks to the king's highness, and 200 marks to yourself for your own good will," could promote the prior's wish they should be forthcoming. Latimer ends with an expression of his own feeling that some of the monasteries should be spared for such uses as indicated above. "Alas, my good lord, shall we nott see ij or iij in every shire turned to such remedye?" Of the Poleworth Nunnery the Commissioners report that it contained an abbess and twelve nuns of

good report throughout all the country, who brought up the children of the neighbouring gentry there right virtuously, sometimes to the number of thirty or forty, or even more, and therefore they advise that this nunnery be not suppressed. We know how useless all such pleas were. Like the rush upon a newly-discovered gold-field, the king and his courtiers were seized with a mania for plunder, and did not leave a stick or stone behind which could be turned into money.

The cathedral priory was reorganised into a college consisting of a dean and ten prebendaries, ten minor canons, ten lay clerks, ten choristers, two schoolmasters, forty king's scholars, and some inferior officials. The late prior was made the new dean, and five of the monks were made prebendaries. The diocese was also divided, and Gloucester was erected into a new diocese, the Abbot of Tewkesbury being made the first bishop. Bishop Blandford's Diary details the gradual process by which the old state of things was changed into the new: "In January, 1539, the monks of this church put on secular habits, and the priory surrendered. A.D. 1547, on Candlemas day, no candles were hallowed or borne; on Ash Wednesday no ashes hallowed. A.D. 1548, March 25, being Palm Sunday, no palms hallowed, nor cross borne; on Easter Eve, no fire hallowed, but the Paschal taper and the font. On Easter day the Pix, with the sacrament in it, was taken out of the sepulchre, they singing 'Christ is risen,' without procession. On Good Friday no creeping to the cross. Also on the 20th October was taken away the cup with the Body of Christ from the high altar of St. Mary's church, and in other churches and chapels. A.D. 1549, no sepulchre, or service of sepulchre on Good Friday. On Easter Eve no paschal hallowed, nor fire, nor incense, nor font. On the 23rd of April was mass, matins, evensong, and all other service, in English. All books of Divine Service, viz. mass-books, gradu-

als, pies, portasses and legends, were brought to the bishop and burnt."

The lust for Church plunder had extended throughout the country, and laid hands not only on the property of the monasteries but of the parishes also. Latimer, in his first sermon before Edward VI., says: "We of the clergy had too much, but that is taken away, and now we have too little." "The gentry invaded the profits of the Church, leaving only the title to the incumbent." "Many benefices were let out in fee-farms, given to servants, for keeping of hounds, hawks, and horses;" "the poor clergy being kept to some sorry pittances, were forced to put themselves into gentlemen's houses, and there to serve as clerks of the kitchen, surveyors, receivers," and other offices of the like kind.

The subject of the Puritan Lecturers receives considerable illustration from the annals of this diocese; *e. g.* in the long-continued dispute between the cathedral authorities and the Corporation of Worcester, the latter claiming to nominate a lecturer in the cathedral; in the foundation of a lecture at Evesham, the first lecturer to be appointed by four celebrated Nonconformist ministers in London, and his successors by four of the most "able and painful" ministers of the same city.*

The history of the diocese supplies a good deal of interesting information on the details of the life of the clergy during the troublous times of the Civil War and the Commonwealth. "Many gentlemen went sadly to the six o'clock morning prayers in the college to take farewell of the Church of England service." The bishop, Prideaux, retired on a small weekly allowance to the house of a son-in-law at Bredon, where he lived out the brief remainder of his days in cheerful poverty. Traditions lingered long about the good old man. He was met one morning going into the village with something

* Rev. P. Onslow's 'Worcester,' p. 234—237. S.P.C.K.

hidden under his cloak, and replied cheerfully when questioned as to his errand that he was like an ostrich living upon iron—the burden being some household utensils which he was selling to purchase food. Dean Houldsworth retired into obscurity, and died of a broken heart after the murder of the king. The chapter estates were sold for some £23,000. The lead from the steeple, as well as other saleable articles about the cathedral, was sold to the highest bidder. Richard Moore, an independent minister, was put in charge of such services as were performed in the cathedral. The prebendal residences were either rented to the laity or allotted to "preachers of God's Word of various denominations; and the great wave of Puritan dreariness flowed without a break, without one emergent island, over the whole diocese of Worcester. Many of the laity, even of those most deeply and fervently attached to the Church of their fathers, thought it right not to reject the only spiritual ministrations possible to them. Among the clergy good men decided the question in different ways, and equally with the approval of their consciences. If to some, in after years, it was a proud thing to tell how they had given up all and followed David into exile, others could write with equal self-congratulation that they had 'never gone abroad as some others,' and had scarcely been absent from their flock from the day when they had become its pastors. Many faithful men, such as Archdeacon Hodges at Ripple, were able to retain their posts all through the Commonwealth." "It is not clear what became of the many clergymen who had either been rejected or who had resigned their parishes for conscience' sake. In many cases they remained in the diocese, or lingered about their old parishes, ready to discharge in secret any of the Church offices which might be required at their hands." * On the other hand: "Probably the intruding ministers had a difficult task in many parishes, where the greater part of the population would naturally look on their services with contempt and mistrust, and on themselves with personal aversion." †

Lastly, on the Restoration, on Aug. 31, 1660, the first service in the cathedral was performed "according to ancient custom," and on Sept. 2 "there was a very great assembly at morning prayers by six in the morning, and by nine o'clock there appeared at prayers all the gentry, many citizens, and others numerous, and after prayers Dr. Dodderwell, a new prebendary, did preach the first sermon."

One of the first duties of the new bishop was to issue articles of inquiry into the canonical qualifications of those who held offices in the diocese, with results of which these are examples: Emmanuel Smith, rector of Hartlebury, produced letters of orders, institution, and induction, and a licence from Bishop Thornborough to preach and to practise the medical art. Robert Jennings held the cure of Alston and Washborne. He had received ordination as a deacon from the Bishop of Oxford, but beyond that only presbyterian ordination "per 5^{m} classem presbyterii;" he was thereupon licensed to serve the cure, but not to preach or administer sacraments. Robert Mynors, minister of Dormiston, was not in holy orders at all; he was inhibited from exercising any office in the ministry, &c. "The enquiry was conducted with forbearance, and with readiness to recognise any ordination which could be considered within the limits of the order of the Church." (*Ibid.* p. 275.) It is pleasant to conclude with the advice which Richard Baxter gave to his flock when he was obliged to give up his place at Kidderminster, "not to take every bitter reflection on themselves or others, occasioned by difference of opinion or interest, to be a sufficient cause to say that the minister preacheth against godliness, and to

* Rev. P. Onslow's 'Worcester,' p. 245-6.

† *Ibid.* p. 250.

withdraw themselves." In the census of the diocese made in 1676 by order of the Bishop of London, the population is returned as 43,378, out of whom are Papists, 727; Nonconformists, 1533.

The diocese now consists of the entire counties of Warwick and Worcester, part of Stafford, and portions of adjacent counties: population, 1,124,688; 2 archdeaconries, Worcester and Coventry; 31 rural deaneries; 478 parochial benefices.

WORSHIP, the paying of respect or reverence to persons or things. We most frequently apply it to the public or private prayers and praises which we offer to God; but it has other applications. In 1 Chron. xxix. 20 it is said "that the congregation of Israel bowed their heads, and worshipped the Lord and the king." The honorary address to certain magistrates is "Your worship." In the marriage service the man says to the woman, "With my body I thee worship."

WORSHIP of the Blessed Virgin Mary. [*See* **Popery.**]

WORSHIP of the Saints. [*See* **Popery.**]

Y

YEAR, ECCLESIASTICAL. [*See* **Calendar.**]

YEW. In so many of our churchyards there is one old yew-tree, often on the south side of the church, as to make it certain that it is a significant part of the usual garniture of a churchyard; a good deal of speculation has been bestowed upon the subject of their origin and meaning.

As to their origin: some of them are of an age which extends back to the time before the Saxon conversion. The French botanist, De Candolle, declared the vast tree in Crowland churchyard, Kent, to be 1200 years old; that in Brabourne churchyard, in the same county, to be earlier than the Christian era. There is one still more ancient-looking in Sedburgh churchyard, Yorkshire; and another which rivals it in appearance of antiquity, beside the Saxon church of Corhampton, in Hampshire. Another, "supposed to be 2000 years old," still flourishes in the churchyard of Darley Dale, Derbyshire, and there are many churchyard yews which may challenge comparison with these in apparent antiquity. In Wales some of the churchyard yews are known by the names of saints, as the tree of St. Dubritius or St. Teilo. The ancient laws* of the Principality extend a special protection to such trees; the fine to be paid by any one who shall unlawfully cut down "a yew-tree of the wood," *i. e.* an ordinary forest yew-tree, is fifteen pence, the fine for "the yew-tree of a Saint" is one pound. Giraldus Cambrensis, in his 'Topographia Hiberniæ,' mentions them. He was in Ireland in 1186, and speaks of churchyard yews which were old in his time: "The yew, with its bitter juice, abounds here more plentifully than in any land which I have visited, especially in the ancient cemeteries and holy places, planted long ago by the hands of saintly men." They must have continued to be planted generally in churchyards throughout the centuries for so many of all ages to have survived as we still possess.

What was their use or meaning? It has been conjectured (but not proved) that they may have been for use, viz. to afford the shelter of their broad horizontal boughs from rain; and it has been conjectured (again without proof) that they may have been intended, with their funereal colour but evergreen foliage and vast longevity, to have been symbolical trees, symbolical at once of death and immortality.

(See summary of what has been written on the subject in the 'Beauties of England and Wales,' Vol. for North Wales. Also a paper in the 'Churchman's Family Magazine,' vol. i. p. 249.)

YORK, DIOCESE OF. Eboracum was the capital city of the Roman province

* The Laws of Howel Dha repeated in the Demetian Code.

of Britain, and possessed an Imperial palace in which Severus and Constantius died, and from which Constantine the Great went forth to be saluted as Augustus by the British Legions.

When the Church was established in Britain, probably not later than the middle of the third century, there is every reason to believe that it was organised like the Churches in the other parts of the Empire, and that Eboracum was the chief metropolitan see. The Bishop of Eboracum, Restitutus by name, was one of the three British bishops at the Council of Arles, 314 A.D. There is no reason to suppose that he was the first, and in all probability he was succeeded by others down to the time of the invasion of the Angles and Saxons. Tradition has preserved the names of Sampson, Pyramus or Pyrannus, and Thadicius as those of occupiers of the see during the period of the invasion. The fact that two little British kingdoms, called Lordis and Elmete, still existed a few miles west of York down to the seventh century, makes it the more probable that a Church may have continued to exist, and a succession of British bishops to have lasted there, who would probably retain the title from Eboracum, till its conquest by King Edwin of Northumbria. Wilfred, in the seventh century, speaks of recovering the sacred places which the British clergy had abandoned when they fled before the invasion; just as we find ancient British churches still standing at the time of the conversion of the Jutish kingdom, and then recovered to sacred uses. [*See* **Canterbury, Diocese of.**]

At York, however, as at London and at Caerleon, which were also sees of Roman-British bishops, among all the relics of Roman occupation which have been brought to light, there is a remarkable absence of any evidences of Christianity.

The Anglian conquest of Northumbria was effected under conditions which left a political division between the people to the north and those to the south of the Tees—just as the East Anglian Kingdom was divided into Northfolk and Southfolk. In their early history they were sometimes two separate kingdoms, Bernicia and Deira; sometimes they were united under one king by the Bernician or Deiran race of princes gaining the victory over the rival race; and when finally united into the one kingdom of Northumbria, the social division of the people continued to affect their history. The Deiran Prince Edwin, before 625, conquered the Bernician Ethelfrid, and then proceeded to the conquest of the Britons, including the kingdom of Elmete, throughout the country between the Humber and the Forth, from sea to sea. Moreover, he was acknowledged as over-lord by five States of mid-Britain. Christianity had already been established in Kent. Edwin, desiring the hand of Ethelburga, the daughter of Ethelbert and Bertha and sister of the reigning King Ethelbald, was accepted on the same condition on which her mother had been given to Ethelbert, viz. that she should be allowed the free use of her religion, and should have a staff of ecclesiastics to maintain the Divine Service in her chapel. Paulinus the priest, now ordained bishop, and Jacob the deacon, accompanied the princess to the north, and settled at the Northumbrian Court.

Bede gives us in considerable detail the interesting story of the introduction of Christianity into the Northern kingdom, specially interesting as illustrating the state of mind of the heathen Angles at this time, and the motives which led them to abandon their old religion and embrace the new. No doubt one main reason underlying all the rest was, that the Anglo-Saxon people were growing out of barbarism into civilisation, and had already outgrown their old religion which was only adapted to a barbarous condition. Christianity was the religion of civilisation, and had been embraced by all the kindred tribes who had founded kingdoms on the ruins of the Roman Empire, the Angles and Saxons being the sole remaining

exception. The refusal of their royal Christian kindred to give their daughters and sisters in marriage to them except on the condition that they should retain their religion and full means of exercising it, no doubt had its influence. The social community which still existed in these Teutonic tribes is shown in the fact that the change of religion was dealt with as a question which affected not the individual only, but was a matter of common interest as affecting the national life.

When, after two years, or thereabout, Edwin had been brought, partly by the teaching of Paulinus, partly by the influence of his wife, to be willing to adopt Christianity, he summoned his chiefs and wise men to council on the subject. Bede tells us how Coifi, the chief priest, was willing to forsake the gods he had hitherto worshipped on the ground that they had done so little to reward himself for his worship of them; and how a thoughtful old thane, in a beautiful apologue, set forth the deeper, nobler aspirations of the human soul: "The present life of man, O King, seems to me like as when you sit in winter with your chiefs in the light and warmth of your hall, while there are darkness and storms outside, and a sparrow flies out of the night in at one door, into a short space of light and warmth, and out at the other into the night again. So this life of man appears in this world for a short space; but of what went before or what is to follow, we are utterly ignorant. If this new doctrine contains something more certain, it seems justly to deserve to be followed." It was resolved to embrace the new religion. "King Edwin, therefore, with all the nobility of the nation, and a large number of the common sort, received the faith and the washing of regeneration." A wooden church was erected over a spring of water at York for the baptism of the king, and no doubt many of his nobility were baptised there with him. Over this wooden chapel a stone church was commenced, which was the germ of the present glorious minster. Tradition relates that Paulinus baptised 10,000 "of the common sort" in a day, in the river Kennet.

And so the church was planted in Northumbria. From York, as his see, the labours of Paulinus extended far and wide. We only read of one other church being built in Yorkshire, viz. at the royal town of Campodunum (Doncaster); but his work reached as far north as the Forth, and in the south he crossed the Humber and preached in Lincoln, when the Reeve, Blœcca by name, being converted, built there a church of stone. As far south as Nottinghamshire he is said to have baptised multitudes in the Trent near Southwell, which has always claimed this saint as its founder, and until the Reformation belonged to the see, and had an episcopal palace in which the Northern archbishops often resided. While at Lincoln, Honorius sought consecration of Paulinus, the only bishop remaining in England outside the Celtic Churches, as fifth Archbishop of Canterbury. The work of Paulinus was brought to a sudden termination, and the greater part of it destroyed, by an invasion of the British King Cadwallon, in alliance with Penda of Mercia, in which Edwin was defeated and slain. His two sons apostatised; his widowed queen, Ethelburga, fled by sea to her native Kent, under the escort of Paulinus, who had brought her thence. James the deacon remained behind to do his best for the remnant that was left.

When Edwin had conquered Bernicia, Oswald, the son of the defeated Ethelred, had sought refuge in Iona, and there embraced the Christian faith. After a while Oswald was able to gather adherents, and to offer battle to Cadwallon. He encountered his foe at a place called Heavenfield, where he erected a wooden cross as his standard, and kneeling around it with his followers prayed for victory. The result of the battle was the defeat of Cadwallon, his flight southward, and the final victory of the Angles over Bernicia and Deira.

Oswald sent to Iona for Christian

teachers. Aidan was sent, who founded his monastery on the Island of Lindisfarne; and from that centre the Celtic missionaries and their native disciples went forth to the reconversion of the Northumbrians.

The Celtic method of Church work was by the foundation of Christian communities, where opportunity was given, in which the youth of the country were taught and trained, and from which evangelists itinerated round the neighbouring country. Nunneries also were founded from the earliest times. Hilda, the grandniece of King Edwin, became the head of a Sisterhood at Hartlepool, and afterwards at Whitby; from Hartlepool the Abbess Hieu retired to another House at Lancaster.

Aidan, on his death, in 651, was succeeded by Finan, who came from Iona. In his time Peada, the son of old Penda of Mercia, came a-wooing to Alchfled, the daughter of King Oswy; Peada's sister, Kyneberga, was already married to Alchfrid, Oswy's son; he was converted to the faith, and received his bride, and took back with him four Northumbrian priests—Ceadda, Addi, Betti, and Diuma—to preach the gospel among the people, who were under his special rule. In his time, also, Sigebert, King of the East Saxons, paid a visit to Oswy, was converted, and took back with him the Northumbrian priest, Cedd, from his monastery of Lastingham, who reconverted the East Saxons.

Oswy was attacked by Penda. On the eve of battle he vowed his infant daughter to God, and twelve tracts of land for twelve monasteries; a great battle at Winnaldfield gave the victory to Northumbria. Penda fell in the battle, and the old paganism fell with him; and Christianity spread without further hindrance over all the kingdoms, with the one exception of Sussex. Oswy founded his twelve monasteries, six in Bernicia, and six in Deira, and placed his little daughter Elfleda under the care of Abbess Hilda at Hartlepool.

Finan died in 661, and was succeeded by Colman. In his time the disputes between the two parties—the Celtic and the Continental—came to a head. Oswy was a disciple of the Celtic school; Eanfleda, his Queen, had been baptised by Paulinus, and was now under the direction of Romanus, and adhered to the Continental customs. Oswy summoned at Hilda's monastery of Whitby (664 A. D.) a meeting of the chief representatives of both schools to discuss the subject. Bishop Agilbert, attended by Agatho, a priest, and by Northumbrian Wilfrid, happened to be paying a visit to Alchfrid, the king's son, and they were also present; Cedd, the bishop of the East Saxons, was also present; and Wilfrid acted as interpreter. Bede records the proceedings of the Council: they resulted in Oswy's acceptance of the Continental customs, and Colman's resignation and retirement, with all the Celtic and thirty Northumbrian members of his community. Eata, a disciple of Aidan, was appointed Abbot of Lindisfarne, and Tuda was consecrated as bishop. The Council of Whitby also resulted in the refoundation of the see of York. Wilfrid was chosen by the Witan as the new bishop, and he went to the Continent to seek consecration in the school in which he had been brought up. Bishop Agilbert and twelve other prelates consecrated him, with a magnificent ceremonial, early in 665. But he delayed so long in France, that when he returned he found that the see had been filled up by Chad, who was consecrated by Wini of Winchester, and two British bishops, probably of the native Church still existing in Cornwall. Wilfrid retired to his monastery at Ripon.

Now Archbishop Theodore comes upon the scene, 669. On his arrival in Northumbria he found fault with Chad's consecration. Chad retired to his monastery (and was soon after appointed Bishop of Lichfield), and Wilfrid commenced his rule over the Northumbrian Church. He restored

the basilica at York, built other basilicas at Ripon and Hexham, and adorned them with costly ornaments and furniture; visited his diocese diligently, multiplied the number of priests and deacons labouring in it, and was a powerful, energetic, wealthy, magnificent, gracious, and successful ruler of his Church. Theodore visited Northumbria again in 678; called a synod of bishops, of whom Wilfrid (being absent from his see) was not one; by whom it was agreed to divide the vast Northumbrian diocese; and Theodore (alone) consecrated at York three new bishops: Bosa, a monk of Whitby, for Bernicia; Eata, Abbot of Lindisfarne, for Devon; and Eadhed for Lindsey, which had shortly before been regained for Northumbria by King Elfrid. On Wilfrid's return he remonstrated, and was answered—"We allege nothing against thee, but our act is irrevocable." He declared his determination to appeal to the judgment of Rome, and his declaration was received with shouts of derision. He fulfilled his threat, and set out for Rome, passing through Friesland, where he was the first to preach the gospel, and obtained from the Roman Court a sentence that the newly-created bishops should be expelled, and Wilfrid reinstated in his original diocese; he was then to summon a Council at York, and with their concurrence choose assistant bishops, who were to be consecrated by Theodore. Meantime, Theodore had consecrated two more bishops, Tunbert, Abbot of Gilling, with Hexham for his see, Eata remaining altogether at Lindisfarne; and Trumwine at Withcrne, as Bishop of the Picts, who then recognised the supremacy of Northumbria. Eadhed being obliged to retire from Lindsey, was seated at Ripon.

In 680 Wilfrid returned, and laid the papal decision before the Witan, which received it with every mark of contumely, and condemned Wilfrid to prison, where he remained nine months, and then was banished from Northumbria. Being refused leave to settle in Mercia, and in Wessex, Wilfrid went into Sussex, and became the apostle of the South Saxons.

In 684 Tunbert, Bishop of Hexham, was deposed by Theodore; Eata took his place, and Cuthbert was consecrated bishop, and took Eata's place at Lindisfarne. In 685 the Picts recovered their independence in a great battle; Bishop Trumwine and his monks fled to Whitby, and the Tweed instead of the Forth was henceforward the northern boundary of the Northumbrian kingdom.

At the end of Theodore's life he was reconciled to Wilfrid, and wrote in his favour to Aldfrid, now king, and to others. Wilfrid was allowed to return to Northumbria (686); and Hexham being vacant by the death of Eata, Wilfrid was put into possession of it. Soon after Bosa retired from York, and Eadhed from Ripon, and Wilfrid's rule was extended over those districts also. In the following year John of Beverley was consecrated to Hexham, on Cuthbert's death, 20th March, 687. Wilfrid ruled over Lindisfarne also for a year, until Eadbert was consecrated bishop. Thus Wilfrid exercised a certain authority over the whole kingdom, while recognising the need of suffragans for its efficient administration.

The old quarrel, however, soon broke out again between the king and the bishop. The king seems to have insisted upon the carrying out of the arrangements which Theodore had made, and Wilfrid refused to agree to them, and retired to Mercia, where he administered the vacant see of Lichfield, Bosa being reinstated at York, and obtained from Pope Sergius a confirmation of the decree of his predecessor.

At length, in 702, a Synod of the whole English Church was held at Austerfield under Archbishop Bertwald; Wilfrid was present, and his case was considered. He was required by the Council to accept the arrangements of Theodore, refused, and again threatened an appeal to Rome; having

a safe conduct to attend the Council, he was allowed to go, but sentence of excommunication was pronounced against him and his adherents. From Rome he again brought letters, giving an opinion in his favour, but King Aldfrid refused to pay any deference to them. Aldfrid died 705, and Osred, his successor, called another Council to settle the case of Wilfrid. The result was a compromise; Wilfrid was to have the see of Hexham, and the monastery of Ripon; Bosa continued in the see of York, and, dying shortly after, was succeeded by John of Beverley. Wilfrid died 709.

John, in 718, resigned, and was succeeded by Wilfrid II., who in 745 was succeeded by Egbert, a scion of the royal House of Northumbria.

In the preceding half-century civilisation and learning had been making great progress in the north. Benedict Biscop had founded his two monasteries of Wearmouth and Jarrow, and had been going backwards and forwards to Rome, returning laden with books and works of art for the enrichment of his foundations. Bede had taught in these sister monasteries, and written works which had obtained for him a European fame. And now, under Egbert, the see of York was to become one of the most famous in Europe. Bede, whose scholar the new prelate had been, wrote him a letter of advice on his accession, which throws considerable light upon the general condition of the Northumbrian Church at the time. It shows that the zeal of earlier days had grown lukewarm, and that abuses had crept into the monastic communities, which, as we have seen, were the special form of Church organisation of the Celtic school. Bede exhorts the new bishop to the reformation of these. He recommends the multiplication of priests in order that the villages might not lack needful teaching, and the due administration of the Sacraments. He advocates the teaching of the Creed and the Lord's Prayer to the unlearned in their mother tongue. He advises, also, an extension of the episcopate, reminding him of Gregory's original scheme of a northern province with twelve bishops, and urges him to endeavour to carry it out. The country north of Humber was accordingly formed into a new province, with York for its metropolitan see. [*See* **Egbert**] Under this princely prelate the Church was wisely ruled, and made great progress; especially the school of York and its library became renowned, not only throughout England, but in foreign countries also. The settlement of clergy in the several manors and townships was so extensive that Egbert is said to have been the founder of the parochial system in the north. One of his books, the 'Pontifical' [*see* **Pontifical**], has come down to this day, an invaluable evidence of the public offices of Divine worship in the Saxon Church at this period.

Egbert was (766) succeeded by his kinsman Albert, who had been his master of the schools. Albert ably carried on the work of his predecessor, making the famous Alcuin a canon of his cathedral and master of the schools in his own place. His work on the Minster, lately injured by fire, probably amounted almost to a rebuilding. He added greatly to the treasures of the library. About 779 Albert consecrated his pupil Eanbald as his successor, and himself retired to a monastic cell. It was while Alcuin was on his journey to Rome, to fetch the complimentary pall for Eanbald, that the meeting occurred with the Emperor Charlemagne, which resulted in Alcuin's leaving York to take charge of the Palatine school of the great emperor. Eanbald died 796, and was succeeded by another of the same name, a pupil of Alcuin (who died 812). All this time the northern see was the most illustrious school of learning in Europe, and the northern province was making great advances in civilisation.

This happy period was to be succeeded by one of great misery. In 865

the Danes first appeared in the Humber, sailed up the Ouse, and took possession of York. In 876 Halfdene conquered and settled in Northumbria. From the time of Eanbald II.'s death to the end of the century, and for certainly the first twenty years of the succeeding century, the ecclesiastical history of Northumbria is in utter obscurity. The names of the successive archbishops are preserved, but very little is known of them. After the invasion of the Danes the country must have been in a lamentable state; and in many parts, probably, the public ministrations of religion were altogether laid aside, Christianity itself maintaining but a feeble and precarious existence. York lay within the Danish district, and its archbishop was affected by Danish influences and sympathies, and was sometimes of Danish blood. When Dunstan was at the head of affairs he induced Oswald, Bishop of Worcester, to take charge of the northern primacy without resigning Worcester, and it is a curious fact that for a long period the Archbishop of York was allowed to hold the bishopric of Worcester also, or to appoint one of his own choosing to it; and it is suggested that this was done partly to give to the archbishop a suitable income, which the poverty of the ravaged north no longer afforded, and partly to bind the archbishop by the bonds of ecclesiastical organisation to the interests of the Church of the English part of the country. This precedent, once established, continued down to the Conquest. Aldred was the last Saxon archbishop; he crowned Harold, and on Harold's death, and William's recognition by the Witan, he crowned William also, first exacting from him an oath to respect the rights and liberties of his Church, and to rule according to the laws of England. Aldred died 1069, and immediately after his death occurred the revolt of the north, which William punished by slaying the people and devastating the country.

When Thomas of Bayeux was nominated as the first Norman bishop, the number of suffragan bishops in the northern province was insufficient to give canonical consecration; the see of Canterbury, also, was vacant, so that Thomas had to wait for Lanfranc's consecration to Canterbury before he himself could receive consecration. Lanfranc claimed a profession of obedience and subjection to the chair of Augustine. Thomas refused. The king ordered Lanfranc to consecrate unconditionally; but Lanfranc pointed out to the king the expediency of there being only one ecclesiastical head of the Church throughout the realm. The settlement of the dispute was referred to the Bishop of Rome, where both went together to receive their palls. The Pope referred it to a national synod, and the synod decided that the northern primates were to swear obedience to Canterbury, and to appear with their suffragans when bidden to a Council within that province. A claim which the Archbishop of York made to include Worcester and Dorchester (Lincoln) within his province was given against him, but in lieu the Archbishops of York were to have Selby Abbey, and St. Oswald's Monastery, Gloucester.

Thomas found his minster burnt, his canons dispersed, and his city a ruin. He reorganised the cathedral body, increasing the number of canons, and assigning them prebends (*see* **Chapter, Cathedral**), and appointing a dean, chancellor, treasurer, and precentor. He appointed two archdeacons for York and Richmond, with more definite functions than heretofore. He began to rebuild the minster. It will be observed that the cathedral body were secular canons; it was the same at Beverley, Ripon, and Southwell. The old monasteries had been destroyed by the Danes, their inhabitants dispersed, and they had not been restored and repeopled. When Thomas came to the see the monastic system had absolutely disappeared from Northumbria.

The monastic system was restored,

and the Benedictine rule revived in the north by the three monks, Aldwin, Elfwy, and Reinfrid, from Worcester, as is mentioned in the history of that diocese. [*See* **Worcester, diocese of.**] After reviving the monastery of Jarrow Reinfrid reoccupied Whitby, *c.* 1078, with the permission and help of William de Percy; thence one of its monks—Stephen—went to York, and with the help of the Earl of Richmond began to restore Earl Siward's abbey there; William Rufus laid the foundation stone, 1089, and changed the dedication from St. Olave to St. Mary. Selby Abbey had already been founded by William the Conqueror. These two—St. Mary York, and Selby—were the only two mitred abbeys north of Trent.

We may pass over the bishops Girard and Thomas, but Thurstan (1114—1144) fills an important place in the history of the diocese; he was the great restorer of monasticism in the north. The question of the obedience of York to Canterbury delayed his consecration for seven years, and was at last compromised: Thurstan was to pay obedience to Archbishop Ralph, but it was not to be binding on his successors. It was probably this question which induced Ralph's successor at Canterbury, W. de Corboil, to seek the appointment of papal legate, as a means of obtaining the desired supremacy. Thurstan is the prelate who, on the invasion of the Scots, gathered together the barons and yeomen of the north, and under the banner of St. Cuthbert of Durham, St. Peter of York, St. John of Beverley, and St. Wilfrid of Ripon, fought the battle of the Standard (1138), which saved the north of England from devastation by its fierce enemy. [*See* **Durham, diocese of.**] We have said that he was the great restorer of monasticism in the north. He had become acquainted with St. Bernard, and had learned from him a high appreciation of the religious life. He founded the Cistercian House of Fountains, and the first nunnery in the north since the Conquest at Clementhorpe, near York (1130). During his rule six Augustinian Houses were founded in his diocese: Kirkham, by Walter l'Espee; Gisburgh, by Robert de Bries; Bridlington, by Walter le Gant; Bolton, by William de Meschines and his wife in memory of "the Boy of Egremond," whose hound hung back when his master leaped the Strid, and dragged him by the leash into the gulf below. Nostal and Drax make up the tale. Walter l'Espee also founded a Cistercian House in the valley of the Rye, as a memorial of a son who came to an untimely end. Another very important event of his rule was the severance of Cumberland and Westmoreland, and their creation, with the king's consent, into a new diocese, with the monastery of the Austin Canons of Carlisle for its see.

William's tenure of the see was of the briefest (1153); he was in York only thirty days, but his reputation for sanctity, and the miracles said to be wrought by him, living and dead, enabled the Church of York, which up to that time had no local saint, to procure his canonisation, and his remains were placed in a fitting shrine behind the high altar.

William was succeeded by Roger, who revived the old claims of his see to independence and to jurisdiction over Lincoln, Lichfield, Worcester, and Hereford. At a Council at Westminster, at which the papal legate presided, Canterbury had taken his place on the legate's right hand; when York came in he sat down in Canterbury's lap, and was dragged away and hustled out of the Council. Roger also claimed the obedience of all the Scottish sees to the archsee of York.* He is said to have been opposed to the monastic system.

* Their independence (except Witherne) was definitely established a few years afterwards. St. Andrews was raised to the dignity of the metropolitan see of Scotland by Pope Sextus IV., A.D. 1466.

After a ten years vacancy, Geoffrey Plantagenet (1191—1207), the illegitimate son of Henry II., was promoted to York, and his evil episcopate gives the greater lustre to the great reign of his successor, Walter de Gray (1216—1256), the chancellor of King John, and one of the most trusted counsellors of Henry III. The same abilities which were exercised in the affairs of the nation were brought to bear also for near forty years upon the government of his diocese. He dealt with the questions of clerical marriage, and the hereditary descent of livings, which seem to have been common down to his day; he defended the benefices from the encroachments of their patrons, and against the impropriation of the religious houses, and insisted upon the endowment of perpetual vicars in the impropriated parishes; he also promoted the building of chapels in outlying hamlets, and the settlement of resident priests to minister in connection with them. He also increased the cathedral staff, and rebuilt the small transept of the minster. He built a palace at Bishopthorpe, and a town house for the see at Westminster; he built the west front of Ripon, and founded a chantry for himself in his cathedral church. In this reign the friars were introduced into York (1227), and soon after into all the principal towns of Yorkshire.

The work of rebuilding the minster on a grander scale, begun by Gray, was carried on by his successor, and we learn something of the way in which funds were raised for it. The bishops and the cathedral dignitaries gave largely out of their incomes. The diocesan penitentiaries commuted penances into a donation to the building. Briefs were issued for the raising of collections in the churches of the diocese, and indulgences were offered. The wills of the period show how deep and widespread was the interest taken in the work. "The great baron and the wealthy churchman gave their £40 or their £20, a clerk of lesser degree his half-mark, whilst a husbandman bequeathed his shilling, and it is somewhat affecting to find a poor leper in the hospital at Monkbridge leaving his sixpence to the work." Archbishop Romanus (1286—1296) successfully resisted an attempt to increase the encroachments of Rome on the rights of the English Church by the appropriation of a stall in his cathedral to a hospital at Rome; he also maintained the right of the archbishop to the visitation of the chapter.

With the commencement of the fourteenth century a succession of statesmen-archbishops arose. Greenfield, Melton, and Zouche, were all of this type. The importance of York at this period was great. It was flourishing as a commercial city. A class of wealthy merchants and rich tradesmen had sprung up, and the craft that came up the Ouse from Hull made it a busy inland port. Owing to the wars with Scotland, it became a military centre. It was a political centre also. In 1298 Edward I. held a parliament here, and the courts of justice were removed from London, and sat in York for seven years. Parliaments were also held here in 1299 and 1300, and for a time it was almost the capital of England. The high position which the archbishop held led to his being perforce involved in the negotiations with Scotland, and also in the wars by which they were constantly interrupted. The routine work of the diocese was committed to the care of a suffragan, commonly the poorly-endowed Bishop of Witherne.

Greenfield forbade the Chapter of Ripon to hold markets in their minster; prohibited the adoration of an image of the Blessed Virgin Mary at Foston, which had attracted the superstitious feeling of the multitude. Melton forbade the offering of prayers at the tomb of the Earl of Lancaster, executed after the battle of Boroughbridge, whom the people regarded as a saint. He completed the nave of the minster. Zouche

commanded a division of the English army at the battle of Neville's Cross; in his time the Black Death desolated the diocese, together with the rest of England.

Thoresby was one of the most eminent of the long roll of archbishops. He resigned his secular employments, and devoted himself to his diocese. At the beginning of his reign the dispute with Canterbury was arranged. Each archbishop was to have his cross carried erect in the province of the other. At parliaments and councils Canterbury was to sit on the king's right hand, and York on his left, each with cross erect. In procession their cross-bearers were to walk abreast, but in a gateway or other place where there was not room for both, that of Canterbury was to take precedence. The Archbishop of Canterbury was to be styled Primate of All England, and the Archbishop of York Primate of England. Thoresby took great pains to elevate the religious condition of his diocese. He tells his clergy that the ignorance of the people is the fault of their own ignorance and carelessness. He requires their obedience to Injunctions which he has put forth at a Provincial Council, requiring the clergy to explain to the people in the plainest manner possible, at the least every Lord's day, the articles of faith, the precepts given in both the Old and New Testaments, the works of mercy, the cardinal virtues, the sacraments of grace, and the deadly sins. The attendance of the parishioners, both men and women, to receive this teaching is to be diligently urged, as also the careful instruction of their children. To assist his clergy in the work he drew up a document, which he caused to be translated into English, embodying the teaching which he wished to be given. This English version was dispersed "in small pagynes" among the common people. The Hermit of Hampole's works in English had already become popular. The 'Handlynge of Synne' of Robert de Brune, a Gilbertine Canon of Sempringham, and Dan Michel's 'Ayenbite of Inwit' (Remorse of Conscience), which were systems of spiritual divinity, came soon after; and these again were followed by the works of Wiclif. These facts are enough to indicate the intellectual activity of the period, and the great efforts which were being made to elevate the intellectual and spiritual condition of the people.

Two of the sixteenth century archbishops, through their connection with the stormy politics of their time, came to unhappy ends. Alexander Neville was a devoted adherent of the cause of Richard II., and when that cause was lost, the archbishop fled into exile, and died as a parish priest at Louvain, eking out his stipend by teaching a school. Richard Scrope, who came next but one after Neville, was one of the supporters of Richard's rival, and, on Richard's deposition, joined his brother archbishop, Arundel, in leading Henry IV. to the throne. But he took part with the Earl of Northumberland and the Earl Marshall in the rising in the North against Henry, was condemned in his own hall at Bishopthorpe, and beheaded in a field hard by. The people regarded him as a saint, and, though he was never formally canonised, his shrine was visited down to the Reformation, and none yielded a larger treasure of precious offerings to the spoilers. At a Provincial Council held at York in 1466, Archbishop George Neville again promulgated a constitution similar to that of Thoresby above-mentioned.

As early as the reign of Edward III. the Scriptorium of the monastery had ceased to be the only place where books were transcribed. Numbers of laymen took up the occupation; and, after the custom of the times, they soon organised themselves into a trade guild, or corporation, under the name of Text-writers. There was such a guild in York; as early as Richard II. records of their bye-laws occur in the city archives. The craft included several

classes of workmen; the *limners*, or painters of the pictures, and the illuminators of capital letters; the *notours*, who put in the musical notation to the Church service books, and perhaps to the secular songs of the day; the *turnours* and *flourishers*, who added the graceful flourishes which grace the initial letters and the margins of the pages.

When the art of printing was invented it was soon introduced into England, first at Westminster Abbey by Caxton, in 1474; it was soon taken up at the University of Oxford, and at St. Albans abbey, where books are said to have been printed as early as 1480; and a printing-press was established in York before the end of the century. It is an interesting testimony to the importance of York, for it is the only other provincial town where printing was practised before the beginning of the sixteenth century. It was probably in 1496 that a Dutchman named Frederic Freez settled in York as a printer; his brother Gerard also carried on the trade of a seller of printed books. No book issuing from his press is known to exist.

The great name of Wolsey appears on the roll of the Archbishops, but it was simply one of the Church preferments by which he was provided with an income suitable to the Minister of England, and he was never at York during the whole time that he was minister; it was not till after his disgrace that he entered the diocese.

The general history of the Reformation is told elsewhere. [*See* **Reformation Period**.] The important episode of it which specially belongs to the northern province, and particularly to the diocese of York, is the revolt against it which was called the Pilgrimage of Grace. A very great number of the people viewed the changes introduced by the reform movement with great distaste. The multitude were not very much affected by modifications in the theological standards of the Church, but were keenly sensitive to the consequent changes in the ceremonies and customs. The abrogation of the miracle-play of the Nativity at Christmas, of the grand illuminations of the churches at Candlemas, of the procession on Palm Sunday, of the creeping to the cross on Good Friday, of the sepulchre on Easter Day, and of a score of other striking ceremonies to which they had been used all their lives, and which occupied so large a space in their religious observances, seemed to multitudes like a sweeping away of half their religion. The Act of Dissolution, which at a stroke suppressed all the Friars, and three hundred and seventy-six of the smaller monasteries all over the country, affected the personal interests and shocked the best sentiments of thousands of the people. These sweeping changes begat apprehensions of still further revolutions. A rumour got abroad that it was contemplated even to pull down the parish churches. In the remoter and more backward parts of the kingdom the changes were naturally least understood, and excited the greatest fears. At length the opposition broke out into resistance. It began in Lincolnshire. Many of the gentry of the county, with their high sheriff at their head, the Abbot of Barlings and his canons, the ejected monks, many of the parochial clergy, and multitudes of the people assembled at Horncastle, and formulated their grievances. They demanded—(1) The restoration of the suppressed religious houses. (2) A remission of the subsidy lately demanded. (3) No more tenths and first-fruits to be paid by the clergy to the Crown. (4) The repeal of the Statute of Uses. (5) The removal of men of villein descent from the Privy Council, which was directed against Cromwell and Sir Robert Rich. (6) The deprivation of certain bishops, whom they charged with heresy. At Horncastle they murdered the Chancellor of Lincoln, who was Cromwell's chief representative there. A similar outbreak occurred at Lincoln, where the bishop's palace was pillaged. The king refused to

grant any of the demands, and send a force against them; the tumultuous assembly was in no position to stand an attack; they gave up some of their ringleaders, who were executed; the rest were pardoned and dispersed.

But the revolt spread into Yorkshire, and there assumed more formidable proportions. Robert Aske, a Yorkshire gentleman, who had been concerned in the Lincolnshire rebellion, found himself put forward as head of the Yorkshire movement. The archbishop and many of the nobility and gentry of Yorkshire openly encouraged or secretly connived at the movement. Towns declared for the agitators, castles were given up to them and manned by them. Their army assembled at Doncaster. Thomas Percy, a younger brother of the Earl of Northumberland, led the van of 5000 men with the banner of St. Cuthbert. The men of Holderness and the West Riding followed with Ashe and Lord Darcy at their head. The rearguard consisted of 12,000 horse from the dales of Richmondshire and the Bishopric of Durham. Sir Marmaduke Constable stated afterwards: "We were 30,000 men, as tall men, as well horsed, and well appointed as any men could be." The Duke of Norfolk and Lord Shrewsbury commanded the forces they had hastily mustered on the king's side, which were greatly inferior in number. But the royal generals temporised, offered to bring representatives of the insurgents to the king's presence and ensure them a favourable hearing. The king received them graciously, and after keeping them for a fortnight, sent them back with vague conciliatory expressions and appeals to the loyalty of the insurgent nobles, and promised them an answer further on. This temporising policy succeeded. An irregular levy of insurgents cannot be kept together inactive for long. The king promised a free pardon and a Parliament at York to consider their grievances, and invited the leaders of the movement to come to London and discuss the matters in debate Meantime he was mustering an army. The insurgents saw their danger, and the whole country was in commotion. At length Sir Francis Bigod of Mulgrave Castle and others commenced hostilities by attempting to seize Scarborough. The Duke of Norfolk, at the head of a powerful army, marched into Yorkshire, seized the rebels, and the insurrection was at an end. Then martial law was proclaimed; the principal leaders were seized and executed. The Abbots of Sawley, Hexham, Fountains, Jervaulx, and several others were hanged. Sir Francis Bigod, Sir G. Lumley, Sir J. Bulmer, Sir M. Percy, Ashe, Lord Darcy, Sir C. Constable, and many others were hanged. Lady Bulmer was burnt alive. They were guilty of armed rebellion, and no doubt their fate was just; but those who are content that their attempt to frustrate the reform failed, may yet be permitted to mourn over their unhappy fate.

The surrender of the Yorkshire abbeys was facilitated by the bloody extinction of the Pilgrimage of Grace, for the king seized all the abbeys whose abbots had been executed, under the fiction that they were forfeit by treason to the Crown. The rest soon followed. Fountains, and Gisborough-with-Beverley, were to have furnished the materials of two new Yorkshire bishoprics; but this good intention went the way of many others. Some of the estates were retained by the Crown, others granted to courtiers, others sold to merchants, yeomen, and others; and many of the present landed gentry owe the commencement of their territorial position to a profitable purchase of monastic lands.

Under the Act of Six Articles Valentine Freez, a son of the printer abovementioned, and his wife, were burnt at York.

In 1591 new statutes for the cathedral of York were issued under the Great Seal to correct certain abuses; by these statutes every canon, whether residentiary or not, had the right given him to take part in the deliberations and

acts of the chapter, a regulation which still continues in force, contrary to the practice of other cathedral chapters.

It is a curious fact that on the death of Lee, and the appointment of Holgate in 1544, the pall was given to the new archbishop by Cranmer, with a special service of benediction and investiture ('Gent. Mag.' 1860, p. 522). On the accession of Queen Mary, Holgate was deprived as a married bishop, and committed to the Tower for a time on the charge of treason; after eighteen months was released, and died at his native village, probably in 1556. He founded the three grammar schools at York, Old Malton, and Hemsworth. Heath succeeded him, and under his influence and that of Tunstall, Bishop of Durham, the North suffered little of the persecution which marked the later years of Mary's reign. On the accession of Elizabeth, Heath retired to his own estate at Cobham in Surrey, and Thomas Young was translated from St. David's to York.

In the northern counties the attachment to the old forms of religion still continued strong and widespread, and showed itself once more in the rebellion of 1569, under the Earls of Northumberland and Westmoreland. Like the Pilgrimage of Grace, this revolt fell to pieces, and the vengeance of the Government inflicted heavy punishments in death and confiscation upon those implicated in it. Grindal succeeded Young, and did his best, by appointing able preachers, and other means, to convert the people of the North to his own Puritan opinions. He was succeeded by Sandys, who was in favour of strong measures against the popish recusants. In his time the statute of 1581 was passed, which made it high treason to embrace the religion of Rome, or to convert another to it, and misprision of treason to aid in such an act, or to conceal the knowledge of it for more than twenty days. Any priest saying Mass to forfeit 200 marks and be imprisoned a year, and so long as his fine remained unpaid. Any lay person attending Mass to pay a fine of 100 marks and a year's imprisonment. Any one above the age of sixteen failing to attend his parish church to pay a fine of £20 for every month's absence. In 1585 another statute banished all Jesuits, seminary priests, and others in Roman orders, on pain of treason, and all who harboured them were to suffer death and forfeiture as felons; and all who failed to inform of them were to suffer fine and imprisonment at the Queen's pleasure. Another statute of 1593, "for the restraining of popish recusants to some fixed abode," enacted that if they went more than five miles from their dwellings they were to forfeit goods, chattels, and lands. It can serve no good purpose to hide the fact that under these statutes the popish recusants suffered much persecution; out of one hundred and eighty-eight put to death under them in Elizabeth's reign, forty-one were hanged at York; of these twenty-six were in orders. Mrs. Clitheroe was pressed to death for refusing to plead. Forty more are said to have died in prison. Torture was used; imprisonment, confiscations, and fines were freely applied. Again, after the Gunpowder Plot, fifty Romanists were imprisoned in York on suspicion, and three laymen and two priests were executed in James's reign; and the strictest surveillance was maintained over the recusants generally.

The Archbishop of York takes precedence of all dukes not being of the blood royal, and of all the great officers of State except the Lord Chancellor. He has the privilege to crown the Queen Consort.

The diocese now consists of York city, the entire East Riding, part of North and West Riding, and portions of adjacent counties. It is divided into three archdeaconries, viz. York, East Riding, and Cleveland; 31 rural deaneries, 628 benefices.

The Bishops and Archbishops of York, and dates of their accession or enthronement, are as follows:

BISHOPS.

Restitutus, ... Sampson, Pyrannus, Thadicius — 314 A. D.
Paulinus, 627-663.
(Interval of about 30 years.)
Wilfrid, 665.
Chadd, Bosa
St. John of Beverley, 705.
Wilfrid II., 718.

ARCHBISHOPS.

	A. D.
Egbert	732
Albert	766
Eanbald	780
Eanbald II.	796
Wulfsius	812
Wigmund	831
Wulfhere	854
Ethelbald	895
Redewald *or* Lotheward, Wulstan	Uncertain.
Oskytel	956
Ethelwold	Uncertain.
Oswald	972
Adulph	993
Wulstan II.	1002
Alfric Puttock	1023
Kinsius	1051
Alfred	1060
Thomas of Bayeux	1070
Gerard	1100
Thomas II.	1109
Thurstan	1114
St. William of York	1144
Henry Murdac	1147
St. William reinstated	1153
Roger de Pont l'Évêque	1154
(*Died* 1181, *vacancy of* 10 *years.*)	
Geoffrey Plantaganet	1191
(*Vacancy of* 9 *years.*)	
Walter de Gray	1216
Sewall de Bovill	1256
Godfrey de Ludham	1258
Walter Giffard	1266
William Wickwaine	1279
John Romanus	1286
Henry de Newerk	1296
Thomas de Corbridge	1300
William de Greenfield	1304
William de Melton	1316
William la Zouche	1340
John de Thoresby	1353
Alexander de Neville	1374
Thomas Arundel	1388
Robert Waldby	1397
Richard Scrope	1398
Henry Bowet	1407
John Kemp	1426
William Booth	1452
George Neville	1465
Lawrence Booth	1476
Thomas Rotherham	1480
Thomas Savage	1501
Christopher Bainbrigg	1508
Thomas Wolsey	1514
Edward Lee	1531
Robert Holgate	1545
(Deprived 1554.)	
Nicholas Heath	1555
(Deprived 1560.)	
Thomas Young	1561
Edmund Grindal	1570
Edwin Sandys	1577
John Piers	1589
Matthew Hutton	1595
Tobias Matthew	1606
George Monteigne	1628
Samuel Harsnett	1628
Richard Neile	1632
John Williams	1641
(*Vacancy of* 10 *years.*)	
Accepted Frewen	1660
Richard Sterne	1664
John Dolben	1683
Thomas Lamplugh	1688
John Sharp	1691
Sir William Dawes, Bart.	1714
Lancelot Blackburne	1724
Thomas Herring	1743
Matthew Hutton	1747
John Gilbert	1757
Robert Hay Drummond	1761
William Markham	1777
Edward Venables Vernon-Harcourt	1808
Thomas Musgrave	1847
Charles Thomas Longley	1860
William Thomson	1863

APPENDIX.

CARLISLE, DIOCESE OF. During the three centuries and a half that South Britain was a province of the Roman empire, though the Imperial Government built the Roman wall with its stations and forts, and isolated military stations here and there, to protect the province from the incursions of the northern barbarians, it is probable that the north-western part of the province was chiefly left to native inhabitants; it was for the most part forest, and scrub, and marsh, out of which the hills rose bleak and bare, and offered few attractions to foreign settlers.

The earliest preaching of Christianity in the district was due to Ninian (locally better known by the name of Ringan). A Briton of noble birth, he was trained by a Christian father; he went to Italy for further instruction, and on his way back spent some time with St. Martin at Tours, who instructed him in the ascetic discipline, and sent workmen with him to build a church in his own country. At Withern in Wigtownshire he built a church and dependent house (c. 397), which from its white walls was known as the *Candida Casa*—the White House, and became the cathedral of this part of the country. He died about 432.

When the Romans abandoned the province the English entered it as invaders, and gradually conquered the eastern half, driving the native population back into the west, where they formed three great groups in Cornwall, Devonshire and part of Somerset, in Wales, and in Cumbria or Strathclyde.

It is with the latter that we are now concerned. Cumbria extended from the Clyde to the Dee, and was separated from Northumbria by the range of the Pennine hills, which runs down the country and forms its backbone. It was divided into three principalities—Reged in the north, Strathclyde or Clydesdale in the middle, and Cumbria in the south. The British traditions bear witness to the importance of this group of the native people. It was in Cumbria that Rhyderic reigned and Merlin prophesied and Arthur held his court in Carlisle.

Kentigern (known locally as St. Mungo), the son of a heathen king of Cumbria, revived the decayed church of the district in the latter part of the 5th and early part of the 6th century (he died 612), and extended his labours from the Clyde to the Mersey, and from the Irish Sea to the Eastern watershed. There are still eight churches dedicated to him, all in that part of the county of Cumberland which lies north of the Derwent. His episcopate extends over the time of the foundation of Iona by St. Columba (563), and of the coming of St. Augustine into Kent (586).

After Æthelfrith, King of Northumbria, had conquered Chester in 607, he reduced the states of Cumbria to the condition of dependencies. The Northumbrians entered into the land and extensively colonised it, and gradually absorbed the most fertile and accessible parts of it, driving the Britons into the mountains and wilds. Egfrid, King of Northumberland from 670 to 685, absorbed Carlisle and a large district round it into Northumbria.

In the latter year he gave "the city which is called Luel (Carlisle), fifteen miles in circuit," to St. Cuthbert. It was probably the corner of land between the rivers Eden and Caldew, and included the ruins of the old Roman town of Luguballium, and was probably the only land then cleared and cultivated in the neighbourhood. So the city of Colchester consisted of a corner of land between two rivers, about thirteen miles in circuit, including the ruins of the Roman town of Colonia, and in early Saxon times it was probably surrounded by forest and marsh. ('Historic Towns,' Colchester). Carlisle thus was transferred from Kentigern's diocese of Glasgow to Cuthbert's diocese of Lindisfarne. Egbert founded a nunnery at Carlisle, of which Ermengarde, the sister of Egbert's queen, was the first abbess.

On Egfrid's defeat and slaughter by the Picts in 685, the people of Strathclyde were left to themselves for about a century, and the country was the scene of much fighting among English, Scots, Norsemen and Danes. Halfdene the Dane invaded Northumbria, extended his ravages into Cumberland, and laid Carlisle in ruins. For 200 years it lay waste, and large oaks grew on its site; and during the long struggle between Englishmen and Danes in Northumbria, Carli le reverted to Cumbria. When Æadward the son of Alfred wrested Manchester from the Danes, Northumbria, Cumbria, and also Scotland accepted him as their overlord. This was the ground in after times of the claim of Edward the First to the obedience of Scotland. In 945 Dunmail the last king of Cumbria revolted, was defeated and slain at Dunmail Raise, near Grasmere, and his kingdom granted to Malcolm of Scotland (son of the murdered Duncan) as a feudal benefice.

In his reign Siward, Earl of Northumberland, seized the Cumbrian territory south of the Solway (territorially corresponding with the ancient diocese of Carlisle), and made his son Dolphin ruler over it. But in 1092 William Rufus drove out Dolphin, repaired the city of Carlisle, built and garrisoned the castle, and sent great numbers of "churlish folk" with their families and cattle to settle there and till the land. Thus the present boundaries between England and Scotland were established, and have continued to the present day.

It was the object of the Red King to strengthen and organize this addition to his kingdom. He constituted it into an earldom, and appointed Randulph de Meschines as its first earl, and he founded a religious house of Augustinian canons, which was completed by Henry I., who appointed Æthelwulf his chaplain first prior. The episcopal jurisdiction over the district was in some confusion. The Bishop of Glasgow claimed authority in it as an original portion of the great diocese of Kentigern, while the Bishop of Durham claimed as his peculiar the city of Carlisle, which Egfrid had granted to his predecessor, St. Cuthbert, and also claimed jurisdiction over the rest of the district by right of Egfrid's conquest of it. The difficulty was settled in the subsequent reign. Henry I. had sent Ralph Flambard, Bishop of Durham, as a prisoner to the Tower, from which he escaped to the continent. During his absence the king constituted the land of Carlisle into a separate bishopric (1133), and nominated Prior Æthelwulf as bishop, with his see in the Church of the Augustinians, of which he had been prior. It is a remarkable event in the history of the English Church, since this in the wild hills of Cumberland, and that of Ely in the fens of Cambridgeshire were the only new bishoprics founded between the Conquest and the Reformation. The king did not endow the new see largely; its income was derived from impropriated benefices and ecclesiastical dues.

Of the first Bishop Æthelwulf, and of his successors Barnard and Hugh, little is known. The third, Walter, nicknamed Malclerk, was one of King

John's diplomatists; his mark on the see is that he obtained a grant of the manor of Dalston, on which Rose Castle was afterwards built, the principal residence of subsequent bishops. He introduced the Dominican and Franciscan friars into his diocese at Carlisle; the Carmelites were settled soon after at Appleby, and the Austin friars at Penrith. The sincerity of his admiration of the friars is proved by the fact, that in 1246 he resigned his see, and joined the Dominicans at Oxford.

In 1293 a great fire consumed a large part of the city and of the cathedral.

In the reign of Edward I. the king made the strong castle and city of Carlisle the base of his military operations against Scotland; a Parliament was held there in 1306-7, and the town and cathedral were the scene of events of great interest which hardly enter into its ecclesiastical history, except so far that the bishop, Halton, was largely employed by the king in his affairs. The people were very much impoverished by the constant wars; Bishop Halton (1318—1325) obtained the impropriation of Horncastle and some other Lincolnshire benefices for the augmentation of the revenues of the see. Bishop John of Kirby not only gathered troops and supplies, but marched into Scotland at their head, and took part in the fighting.

Either Bishop Welton (1353—1362) or Appleby (1362—1396) gave the diocese a new set of Constitutions, which still remain to throw light on the ecclesiastical rules of those times. The Constitutions which the great Bishop Quivil drew for Exeter (in 1287) form the groundwork of the Carlisle Constitutions, but they are not taken in their entirety, and chapters are introduced from other similar sources. Internal evidence shows that the compilation was submitted to and ratified by a diocesan synod. Out of a list of undistinguished bishops, Thomas Merks (1396) is to be noted for the fact that he was the only person who raised his voice in Parliament against the deposition of Richard II. (see Shakespeare's 'Richard II.,' Act IV. sc. i.), and for this he was deprived, and died as a Gloucestershire rector. He is the first Bishop of Carlisle of whom a contemporary portrait still exists, which represents him in the choir amys and hood of his order as a Benedictine monk.

Bishop Strickland (1400—1419) made an aqueduct to supply Penrith with water, and founded a chantry in the church there; he also did much work at the cathedral and at Rose Castle.

Bishop Bell (1477—1496) built the fine tower which still remains at Rose Castle, and his magnificent monumental brass still remains in the cathedral.

The episcopates of John Kite (1501—1537) and Robert Aldridge (1537—1556) cover the period of the Reformation. Kite adhered to Wolsey, who had been his benefactor, even in his adversity. Aldridge, a scholar, poet, orator, and Provost of Eton, was one of the authors of the 'Bishops' Book.' Both bishops sided with the party which reluctantly accepted the changes of the Reformation, and their views probably represented those of the clergy and people of the diocese. The suppression of the smaller religious houses swept away all which existed in the diocese except St. Mary's, Carlisle, and Home Cultram. When the rebellion called "the Pilgrimage of Grace" broke out, the Abbot of Home Cultram, the Chancellor of Carlisle, the Prior of Lanercost, and the Vicar of Penrith, were conspicuous among the leaders of the movement in the diocese; Penrith seems to have been its headquarters; the abbot rode at the head of the mob which marched thence on Carlisle.

When the greater houses were surrendered, King Henry VIII. reconstituted the priory of Carlisle as the cathedral, created a dean and four prebendaries,—the last prior being the first dean,—and endowed the cathedral with most of the revenues of the dissolved priory, to which he added those of the dissolved priory of Wetheral. At

the same time, under the Act (31 Hen. VIII. c. 9) authorizing the foundation of additional bishoprics, the king delivered to the dean and chapter a body of statutes by the hands of his commissioners, signed by them, but not under the great seal. The irregular authorisation of these statutes has led to several law-suits.

The inventory of church goods taken in this diocese under a commission issued in the reign of Ed. VI. (1552), has been published in the 'Transactions of the Cumberland and Westmoreland Society.'

Bishop Oglethorpe (1556—1559) officiated at the coronation of Queen Elizabeth, but was deprived for refusing the Oath of Supremacy in May 1559. The condition of the diocese in the early part of the queen's reign is indicated in a letter from Bishop Best (1560-1570) to Cecil. He writes that thirteen or fourteen of his rectors and vicars refused to appear at his general visitation, 1561, and take the oath of allegiance, while in many churches in his diocese mass continued to be said under the countenance and open protection of Lord Dacre. In 1562 he complains that between Lord Dacre and the Earls of Cumberland and Westmoreland "God's glorious gospel would not take place in the counties under their rule"; the few Protestants "durst not be known for fear of a shrewd turn," and the lords and magistrates looked through their fingers while the law was openly defied; the country was full of wishings and wagerings for the alteration of religion. The counties of Cumberland, Westmoreland, and Northumberland were reckoned the stronghold of the adherents of the unreformed religion; and the general feeling at length broke out into open rebellion in the "Rising of the North" (1569), whose object was to rescue the Queen of Scots, to subvert the government of Elizabeth, and restore the ancient faith. Bishop Snowden wrote an account of his diocese to James I., in which he says "the state ecclesiastique is hugely weakened not only by Impropriations served by poor Vicars and multitudes of base hirelings, but by compositions contracted in the troubled times and now prescribed, yet there are some show of grave and learned pastors. And albeit many of them in their habits and external inconformities seem to be Puritans, yet have I not found any of repugnant opinion to any of our summons or laws ecclesiastical. And although my diocese is not infested with Recusants so dangerously as the Bishoprickes of Duresme and Chester, yet in my late Visitation some have been detected and presented to the number of eightie or thereabouts, and the most of them in some few families, whose conversion or reformation I shall labour both by gentle persuasion and all other good means in my power." Bishop Best was the last bishop who had custody of the royal Castle of Carlisle; Archbishop Usher held the see *in commendam*, but probably never visited it.

In the Great Rebellion the diocese was for a long time undisturbed, but in July 1644 Sir Thomas Glenham, commander-in-chief in the north for the king, took refuge here, and was besieged in Carlisle, which after resisting for eight months was starved into surrender. The victors, in violation of the articles of surrender, pulled down the nave of the cathedral, the cloisters and prebendal houses. The "Solemn League and Covenant" of 1643 ejected several of the clergy of the diocese, and others were ejected on the "Vacancy of Minsters" in 1655. At the Restoration only one of the old dignitaries of the cathedral survived to resume his prebendal stall. Richard Sterne (1660—1664) was nominated to the see. About twenty-four of the Cromwellian ministers of Cumberland, and fifty-seven of Westmoreland, declined to conform, and were ejected under the Act of Uniformity.

During the present century a succession of active resident bishops have greatly improved the ecclesiastical condition, and revived the Church life of

the diocese; but the poverty of the benefices is still a great hindrance. The cathedral (rebuilt in the ten years after 1352, nave destroyed in 1645) was carefully and well restored in 1855.

The diocese now consists of the entire counties of Cumberland and Westmoreland, and part of Lancashire. Population, 401,280; 3 archdeaconries—Carlisle, Westmoreland, and Furness; 19 rural deaneries; 263 benefices. This article is taken from the 'Christian Knowledge Society's Diocesan Histories, Carlisle,' by the Rev. R. S. Ferguson, Chancellor of Carlisle.

CONVENT is the proper name for the body of persons who compose a religious community. **Monastery** is the proper name for the group of buildings which they inhabit.

The community consisted of the cloister monks, who had their place in choir and chapter; the conversi, or lay brethren, monks of a lower rank, who had a refectory and dormitory separate from the cloister monks, and probably attended Divine service in the nave of the church; and the novices; to whom may be added clerks, and artificers, and servants employed in various ways about the business of the house and estates; lastly, a number of secular people, benefactors and others, were admitted to the fraternity of the house, which gave them a share in its prayers, and, perhaps, a right to be buried in its church or cemetery.

The administration of the affairs of the community was in the hands of the abbot and a hierarchy of officials called *obedientiaries*. The *abbot* governed the community in accordance with the rule of the Order [*see* **Abbot**]. The *prior* was charged with the internal discipline of the house, and in the absence of the abbot was his vicegerent [*see* **Prior**]. In large communities there were one or more *sub-priors*, to whom certain duties were delegated. The *chantor*, or *precentor*, ruled everything which related to the Divine service. His place in church was in the middle stall of the south side of the choir [*see* woodcut, p. 292]. He was also librarian and keeper of the abbey seal. He was assisted in his duties by a *succentor*, who sat opposite to him in the choir.

The *cellarer* was the steward, and had the ordering of all which related to the provision of the food, clothing, &c. of the convent. The *sacristan*, or *sacrist*, had the charge of the fabric, furniture, and ornaments of the church, and generally of all the material appliances of Divine service.

The *almoner* had charge of the distribution of the alms of the house. The *master of the novices* had the care of candidates for the monastic profession; he superintended their general education, taught them the rule, maintained discipline among them. The *porter* was often a monk, who had an apartment in the gate lodge, with an assistant, and kept watch over all who entered or left by the great gate of the abbey. There was sometimes another porter at the cloister door. The *kitchener* was usually a monk; his duty was to provide the meals of the house.

The *hospitaller* was a monk who, with the assistance of servants, had the charge of the guest house [*see* **Monastery**, *Hospitium*]. The *infirmarer* was a monk who had charge of the infirmary [*see* **Monastery**, *Infirmary*].

The *seneschal* in great abbeys was a layman, often of rank, who did the secular business which the tenure of large estates, and consequently of secular offices, devolved upon abbots and convents, such as holding manorial courts. There was another officer of the same name, but of inferior dignity, who did the convent business of the prior and cellarer out of the house, and in the house carried a wand and acted as marshal of the guest hall.

PAN-ANGLICAN SYNOD, OR LAMBETH CONFERENCE. The third of this important series of meetings was held in 1888. The invitation of the Archbishop of Canterbury was accepted by 145 bishops, and the proceedings commenced on June 30 with a service

of welcome in Canterbury cathedral, when the archbishop addressed the bishops and others present from the chair of St. Augustine. On July 2 the members attended service in Westminster Abbey, about 100 bishops being present. The deliberations of the Conference opened July 3, and concluded July 26. The closing service was held in St. Paul's cathedral on July 28, and was attended by an immense congregation.

The subjects to be discussed had been defined in a preliminary letter from the Archbishop of Canterbury. The results of the discussion were published in an Encyclical Letter and Resolutions. The resolutions formally adopted by the Conference are the most authoritative part of the proceedings, and for these only we are able to find space.

Resolutions formally adopted by the Conference.

1. That this Conference, without pledging itself to all the statements and opinions embodied in the Report of the Committee on Intemperance, commends the Report to the consideration of the Church.

2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church.

3. That this Conference earnestly commends to all those into whose hands it may come the Report on the subject of Purity, as expressing the mind of the Conference on this great subject. (Carried unanimously.)

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

5. (*a*) That it is the opinion of this Conference that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates, and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ. (Carried by 83 votes to 21.) (*b*) That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to baptism, but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptised. (Carried by 54 votes to 34.)

6. (*a*) That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation. (*b*) That from the time of our Lord's Resurrection the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "The Lord's Day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath. (*c*) That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained. (*d*) That the growing laxity in its observance threatens a great change in its sacred

and beneficent character. (*e*) That especially the increasing practice, on the part of some of the wealthy and leisurely classes, of making Sunday a day of secular amusement, is most strongly to be deprecated. (*f*) That the most careful regard should be had to the danger of any encroachment upon the rest which, on this day, is the right of servants as well as their masters, and of the working classes as well as their employers.

7. That this Conference receives the Report drawn up by the Committee on the subject of Socialism, and submits it to the consideration of the Churches of the Anglican Communion.

8. That this Conference receives the Report drawn up by the Committee on the subject of Emigration, and commends the suggestions embodied in it to the consideration of the Churches of the Anglican Communion.

9. (*a*) That this Conference receives the Report drawn up by the Committee on the subject of the Mutual Relation of Dioceses and Branches of the Anglican Communion, and submits it to the consideration of the Church, as containing suggestions of much practical importance. (*b*) That the Archbishop of Canterbury be requested to give his attention to the appendix attached to the Report, with a view to action in the direction indicated, if, upon consideration, his Grace should think such action desirable.

10. That, inasmuch as the Book of Common Prayer is not the possession of one Diocese or Province, but of all, and that a revision in one portion of the Anglican Communion must therefore be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effect of such action on other branches of the Church.

11. That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion: (*a*) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith. (*b*) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith. (*c*) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him. (*d*) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

12. That this Conference earnestly requests the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate Reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.

13. That this Conference recommends as of great importance, in tending to bring about Reunion, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

14. That, in the opinion of this Conference, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of

differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of intercommunion on sound principles of ecclesiastical polity.

15. (*a*) That this Conference recognises with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us. (*b*) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the "Christian Catholic Church" in Switzerland, not only out of sympathy with them, but also in thankfulness to God Who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the Committee under the conditions specified in its Report. (*c*) That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope, when their organisation is sufficiently tried and complete, a more formal relation may be found possible. (*d*) That, with regard to the reformers in Italy, France, Spain, and Portugal, struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organisation as will permit us to give them a fuller recognition. (*e*) That, without desiring to interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion. (Resolutions *a*, *b*, *c*, *d*, *e*, were carried *nemine contradicente*.)

16. That, having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference to a Committee, which has hitherto presented no Report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to his Grace before the end of the current year, and that his Grace be requested to take such action on their Report as he shall deem right.

17. That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their communion.

18. That the Archbishop of Canterbury be requested to take counsel with such persons as he may see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the *Quicunque vult*. (Carried by 57 votes to 20.)

19. That, as regards newly-constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us Episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their Clergy subscribe articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion.

A complete Report of the proceedings of the Conference may be found in the 'Guardian' newspaper for June, July, and August, 1888, and a condensed Report in the 'Year-Book of the Church of England for 1889.'

WAKEFIELD, DIOCESE OF, one of the four new dioceses whose creation was authorised by Act of Parliament in 1878. It was founded by Order in Council, 17 May, 1888. It consists of part of the diocese of Ripon, with three parishes (Woolley, Warmfield, and Crofton) taken out of the diocese of York. It is endowed from voluntary sources with £3500 a year. The ancient parish church of All Saints, Wakefield, was designated as the cathedral. Wakefield was constituted a city by Letters Patent, 11 July, 1888. The bishop was authorised until the constitution of a dean and chapter to do such legal acts as a dean and chapter might do, and in the meantime to create twelve honorary canonries.

The population in 1881 was 663,235. The diocese is divided into 2 archdeaconries, Halifax and Huddersfield; 5 rural deaneries, and 165 benefices. The Rt. Rev. William Walsham How, previously suffragan Bishop of Bedford, was appointed the first bishop by Letters Patent, 26 May, and was installed and enthroned 25 June, 1888.

THE END.

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