

# THE PRAYER-BOOK

Its History, Language, and Contents

BY

EVAN DANIEL, M.A.

FORMERLY PRINCIPAL OF ST. JOHN'S COLLEGE, BATTERSEA

TWENTY-THIRD EDITION

LONDON

WELLS GARDNER, DARTON & CO., LTD.

3 & 4, PATERNOSTER BUILDINGS, E.C.

## PREFACE.

THERE is no book, with the exception of the Bible itself, to which English Churchmen are so warmly attached as the Book of Common Prayer, and yet it is to be feared that even among educated Churchmen there is much ignorance of its history, its teaching, its language, and the principles of its construction. This is, surely, a matter for grave consideration. Bearing in mind the large use we make of the Prayer-Book (a larger use than is made of any corresponding book in any other Church), it must be highly important that every member of the Church should, as far as possible, be in possession of such knowledge as would enable him to fairly comprehend its scope, meaning, and authority.

The *history* of the Prayer-Book is in many cases absolutely necessary to a thorough comprehension of its formularies. The Nicene and Athanasian Creed, for instance, can never be properly understood without reference to the heresies against which they were directed and the controversies in which they originated. 'Every proposition of them,' said Bishop Samuel Wilberforce, 'is a record of some battlefield, on which the faith has been first assailed, but finally maintained, ascertained, and cleared.' A similar remark might be made upon other important parts of the Prayer-Book and even upon the rubrics. Confession, Absolution, Doxology, Litany, Collect, Occasional Office, heading, typography, rubric—each has its separate story to tell. 'The Prayer-Book as it stands,' says Dean Stanley, 'is a long gallery of ecclesiastical history, which, to be understood and enjoyed thoroughly, absolutely compels a knowledge of the greatest events and names of all periods of the Christian Church. To Ambrose we owe the present form of our *Te Deum*; Charlemagne\* breaks the silence of our Ordination Prayers by the *Veni, Creator Spiritus*. The persecutions have given us one Creed, and the Empire another.

\* This hymn is undoubtedly older than the time of Charlemagne. See p. 529.

The name of the first great patriarch of the Byzantine Church closes our daily service; the Litany is the bequest of the first great patriarch of the Latin Church, amidst the terrors of the Roman pestilence. Our Collects are the joint productions of the Fathers, the Popes, and the Reformers. Our Communion Service bears the traces of every fluctuation of the Reformation, through the two extremes of the reign of Edward to the conciliating policy of Elizabeth and the reactionary zeal of the Restoration' ('Eastern Church,' p. liii.).

Looking back on the eventful history of the Prayer-Book, we are stirred by much the same feelings as are evoked by the contemplation of some venerable cathedral whose origin is hidden in a remote antiquity, whose various parts are known to have been designed and built in widely-separated ages, and whose very stones, like those of St. Mark's at Venice, show that they have been brought from many distant quarters. Here we come upon work done and undone, it may be, many times; changes precipitately undertaken and, perhaps, as suddenly abandoned; here we find traces of some fierce outburst of iconoclastic zeal, reckless and indiscriminating in its work of destruction; here again the reparation made by some age of pious zeal and enlightened devotion; here some relic of the simplicity of primitive art, and here, side by side with it, some specimen of the highest development to which art ever attained; yet, through all these indications of divergent and sometimes conflicting influences, one central and dominant idea of a noble temple reared for the worship and service of God asserts itself: old and new, under the harmonizing power of that idea, are happily blended together without incongruity, and essential unity is preserved under much external heterogeneity. We could conceive a Prayer-Book constructed on entirely different principles. 'There have before now been,' says Dr. Newman, in the preface to his edition of the 'Hymni Ecclesiæ,' 'divines who could write a Liturgy in thirty-six hours.' He was probably thinking of Richard Baxter, who, looking upon all improvement of the existing Prayer-Book as hopeless, composed an entirely new book in little more than a fortnight, though it is only fair to Baxter's memory to bear in mind that he regretted the rapidity with which his book was written, and his consequent inability to consult 'with men and authors.' Impatient of the labour and difficulty of separating the gold from the dross in the old service-books, the Reformers might have composed wholly new formularies and, with that reactionary spirit which so often converts reformers into revolutionists, have receded as far as possible, both in form and substance, from the services that had been handed down to them. They might have sought to impress upon the new Prayer-Book the stamp of their own individual

minds, and have given an undue prominence in it to doctrines which had received an exaggerated importance from contemporaneous controversies.

But, happily for the Church, they contented themselves with removing from the old service-books the errors which had crept into them; or, if they had occasion to compose new forms of devotion, they carefully followed, for the most part, those primitive models which Time has failed to antiquate and modern endeavours have failed to surpass. The liturgical compositions of English Reformers will, for these reasons, bear comparison with those of any age of the Church; nor can we doubt that the framers of our Prayer-Book were aided for the great work entrusted to them by a special outpouring of the Holy Spirit. Not without significance was it that the First Prayer-Book of Edward VI., though completed in December, and published in March, was directed to be first used on the Feast of Pentecost.

Even where the history of the Prayer-Book does not assist the understanding, the associations which it inseparably links with our formularies awaken feelings of veneration and affection and gratitude that are eminently helpful to devotion. It keeps before us the catholicity and continuity of the Church to which we belong; it extends our communion with the saints into bygone ages; and, by recalling the various vicissitudes through which the Church has been safely conducted, tends to deepen our faith in its divine Guide and Protector. That Churchman must be curiously constituted who does not derive satisfaction from reflecting that the forms of devotion which he uses in the services of the Church have helped to sustain the spiritual life of countless good men and good women in age after age; that they are the result of the slow elaboration of some of the best and holiest minds in Christendom during a period of nearly two thousand years; that in their substance, and, in many cases, in their very language, they are drawn from sacred sources that go back to periods still more remote; that they have stood through all these years the loving scrutiny of the faithful and the fault-finding criticism of the heterodox and of unbelievers; and that their framers and revisers were men not only of vast learning and unquestionable piety, whose memory the world must ever hold in honour, but men whose rubrics were, in many cases, to adopt the language of Bishop Jeremy Taylor, written in their own blood.

Not one of the least uses of the study of the history of the Prayer-Book is its unflinching tendency to discourage needless and careless tampering with those precious heirlooms whose origin it makes known to us. On the other hand, we can obtain no better guidance for such reforms and additions as the Prayer-Book, in order to meet the altered circumstances of the Church, may need,

than a knowledge of the changes which it has already undergone, and of the spirit in which those changes were conducted.

Of the importance of a careful study of the *language* of the Prayer-Book there can be no question. A considerable portion of it was written more than half a century before the first of Shakespeare's plays was published; and, although the Prayer-Book has largely contributed to fix the standard of English, yet, in the course of nearly three centuries and a half, its language has become, in not a few cases, obsolete or obscure. Many of its words and phrases have passed out of common use; others have insensibly changed their meaning. Our very familiarity with the phraseology of the Prayer-Book contributes to conceal the extent of our ignorance of the true meaning of its language. 'Very great familiarity with the words of any composition,' says Archbishop Whately, 'will frequently cause men to overlook their own imperfect apprehension or misapprehension of the sense. The earlier anyone has been taught to repeat forms of words of which he does not understand the meaning, the greater will be the difficulty of subsequent explanation, and the less likely will he be to seek for, or perceive that he needs, any explanation. . . . For in all matters *familiar acquaintance* is apt to be mistaken for *accurate knowledge*.' In the case of the Prayer-Book, we become acquainted with its phraseology long before we are capable of thoroughly understanding it; and the wrong or imperfect impressions received in youth follow us in after-life. It is only as we discover from time to time, in the well-worn words we have been repeating all our lives, some new meaning which, in spite of its obviousness, had never struck us before, that we fully realize the truth of the Archbishop's remark. The teacher has constant experience of its truth. The young learn words with great rapidity, and reproduce them with an imposing show of knowledge; but when we come to question them closely, we often find that these glibly-repeated words cover, in some cases, wrong ideas, and, in others, no ideas at all.

The study of the *method* of the Prayer-Book—*i.e.*, of the principles on which its services have been constructed and linked together—is only second in importance to the study of the language. To a superficial reader it might seem that the various parts of the offices of the Church might have their order varied, or even inverted, without serious loss; but to the thoughtful student there will appear abundant reasons for the order which has been observed. He will see why the daily offices begin with confession and absolution; why Canticles and Creed follow the reading of Holy Scripture and the prayers follow the Creed; why certain formularies, like the *Gloria Patri* and the Lesser Litany, the Lord's Prayer and the *Kyrie*, said after the Command-

ments, are repeated again and again, and with what modified intentions; he will trace the connection between Psalm, Lesson, Collect, Epistle, and Gospel; he will perceive the rational grounds for what might seem trivial rubrical directions, and so on. As in each of its parts, so as a whole, the Prayer-Book is constructed upon definite principles, and with a constant view to the edification of those who use it.

But the Prayer-Book is not only a manual of public devotions; it contains the fullest statement of the teaching of the Church. In its lessons from Holy Scripture, its creeds, its prayers, its thanksgivings, its exhortations, its confessions, its absolutions, its occasional offices, it brings before us all the great articles of the Christian faith in what we may call their natural order and proportion, in their organic relation to other truths, and with constant practical reference to their subjective aspects. The Thirty-nine Articles set forth these doctrines mainly as objective truths; the Prayer-Book connects them directly with our spiritual needs and our daily conduct.

It might seem unnecessary to say that Churchmen ought to be able to defend their Prayer-Book when it is assailed. And yet it often happens that they are silenced by the superficial arguments of opponents. Surely every educated Churchman, at least, ought to be able to show that the Prayer-Book is in accord with the word of God and with the teaching and practice of the Catholic Church in the age of its greatest purity, and that it is, at the same time, well devised to meet the objects for which it was framed.

The present volume is an expansion of a series of papers which originally appeared in *Church Bells*, and which were intended to instruct young Church-folk in the history and teaching of the Prayer-Book. It will be found to differ from most other works on the same subject, in the prominence which it assigns to the explanation of the text and of the method of the Prayer-Book. The author is well aware how delicate is the ground on which he has ventured to tread; but he has not shrunk from freely giving, wherever they seemed needed, such explanations as he has been accustomed to give in teaching his own pupils. He trusts that his glosses and comments will be found consonant with the teaching of the Church of England, and free (though this may not be considered a recommendation by some) from any tincture of partisanship. The Prayer-Book is not the Book of a party, but the Book of *Common Prayer* of the whole Church; it is characterized by the same noble comprehensiveness as the Church itself, and in approaching its study we may well forget our petty differences and the passing controversies of the day. In recasting and enlarging his papers, the author has had in view the wants

of the clergy in the instruction of their pupil-teachers and adult classes, young theological students, Sunday-school teachers, and students in training colleges. Many of his notes may seem superfluous to readers who are already well acquainted with the subject, and do not sufficiently bear in mind his intention; but he has learnt, from his experience as a teacher, the danger of crediting young minds with more knowledge than they really possess, and with mental ability to which they have not yet attained; and he is not without confidence that teachers will appreciate his efforts. At the same time, he is not without hope that his book may be of service to the laity generally.

The glossarial notes on the Psalms are a new feature in a book of this kind, and will, it is hoped, be found useful to an intelligent comprehension of the language of the Prayer-Book version of the Psalter.

The Collects, Epistles, Gospels, Proper Psalms, and Proper Lessons have been treated at considerable length, with special regard to the needs of Sunday-school teachers.

The Catechism has also been very fully commented upon with an eye to the religious instruction of the young. Wherever it was possible the Prayer-Book has been made to interpret itself.

The Creeds have been approached mainly on their historical side, their history being, as has been already stated, absolutely essential to an intelligent comprehension of their doctrinal statements. The English text of the so-called 'Creed of Saint Athanasius' has been carefully compared with the Latin and Greek texts, and it is hoped that some of the objections to the Creed will disappear with an amended version of it.

The questions appended at the end of the book are intended to suggest lines of inquiry and reflection which the reader may profitably pursue for himself.

The author desires to express his obligations to the Rev. J. H. Blunt's 'Annotated Book of Common Prayer' and 'Dictionary of Theology'; 'The Prayer-Book Interleaved,' by the Rev. W. M. Campion and the Rev. W. J. Beamont; Procter's 'History of the Book of Common Prayer'; the Rev. Prebendary Humphry's 'Historical and Explanatory Treatise on the Book of Common Prayer'; Canon Norris's 'Manual of Religious Instruction on the Prayer-Book' and 'Rudiments of Theology'; Kyle's 'Lessons on the Collects'; Mrs. Jameson's 'Sacred and Legendary Art'; 'The Bible Word-Book,' by the Rev. J. Eastwood and Mr. Aldis Wright; and 'Bible English,' by the Rev. T. L. O. Davies.

E. D.

#### FOURTH EDITION.

The author takes advantage of the issue of a new edition of his book to thank numerous correspondents for the correction of typographical and other errors in previous editions, and for many valuable suggestions, some of which he has already adopted, and others of which he proposes to adopt as soon as leisure is afforded him for the purpose. He will be most thankful for any further suggestions that may help to render the work more useful.

E. D.

#### TWENTIETH EDITION, REVISED AND ENLARGED.

This book having now reached a twentieth edition, the author has thought that he could best show his grateful appreciation of the favourable reception it has met with by subjecting it to a very careful revision. He has done his best to bring it up to the most advanced knowledge of the day, and has at the request of numerous friends added an appendix on the Thirty-nine Articles. There is scarcely any part of the book in which additions have not been made, but he would call attention to the notes on the Prefaces, a part which the older books on the subject have passed over very lightly, on the Creeds, the Collects, the Offices for Holy Communion, Baptism and Confirmation, and the Church Catechism, all of which have been treated much more fully. Latin originals have been everywhere translated for the benefit of the general reader. The Canon of the Mass according to the Use of Sarum has been printed for purposes of comparison in parallel columns with the corresponding parts of the First Prayer-Book of Edward VI. The reports of the Houses of Convocation of Canterbury and York on Fasting Communion are printed as an appendix to the section dealing with the Holy Communion, and catenæ of quotations have been supplied on the subject of Good Friday Communion (see service for Good Friday) and the Mixed Chalice. The Ordinal has been more fully treated in view of recent controversies on Anglican Orders. All through the book attention is directed to the various alterations and additions that have been introduced into the revised American Prayer-Book of 1892, changes that will assuredly have to be considered when our own Prayer-Book is again subjected to revision.

The section on the Articles, in accordance with the general scheme of the book, includes notes on the English and Latin text,

and on the history and scope of each Article, and a limited number of carefully selected illustrations from Holy Scripture. In the treatment of the Articles the author wishes to acknowledge the great assistance he has had from the invaluable works on the subject by the Rev. E. Tyrrell Green, the Rev. Dr. Gibson, and Dr. Maclear and the Rev. W. W. Williams. He has found Mr. Tyrrell Green's copious illustrations from contemporary documents of the greatest service.

The author records his deep indebtedness to Mr. W. Spencer Jackson, who has read the proof-sheets, verified all quotations, and made many valuable suggestions, and to the Rev. Principal Hobson, of St. Katharine's College, Tottenham, who has kindly assisted him in the revision of various sections of the book.

It would be impossible for the author to mention individually the numerous correspondents at home, in the United States, and in the Colonies, to whom he is indebted for most valuable hints and corrections, or the many admirable books which he has drawn upon in the various alterations and additions that he has now made. He can only express his grateful obligations in general terms. The revision of the book, like the original writing of it, has been to him a labour of love, and his great hope is that his efforts will contribute, in however small a degree, to deepen the love which English Churchmen entertain for the Prayer-Book, and to enable them to use it more intelligently and profitably.

E. D.

August, 1901.

## LIST OF BOOKS QUOTED OR REFERRED TO.

- ADAMS, T.: 'Sermons' (Nichol's Puritan Divines). 2 vols. 1861-2.  
 Alexander, Archbishop W.: 'The Witness of the Psalms to Christ and Christianity.' 3rd edition. 1890.  
 Alford, Dean H.: 'The Greek Testament.' New edition. 4 vols. 1881-4.  
 'Annotated Paragraph Bible.' [No date.]  
 Armfield, H. T.: 'The Gradual Psalms.' 1874.  
 Augustine, St.: 'Letters,' translated by J. G. Cunningham, vol. i. 1872.  
 Baird, W.: 'The Inheritance of our Fathers.' [1868.]  
 Baring-Gould, S.: 'The Lives of the Saints.' 16 vols. New edition. 1897-98.  
 Bennet, T.: 'An Essay on the Thirty-nine Articles of Religion.' 1715.  
 Benson, Archbishop E. W.: 'Judgment—Read and Others v. the Lord Bishop of Lincoln—Nov. 21, 1890.'  
 Bingham, J.: 'The Antiquities of the Christian Church.' New edition. 8 vols. 1855.  
 Blunt, J. H.: 'Annotated Book of Common Prayer.' Revised and enlarged edition. 1884.  
 Blunt, J. H.: 'Dictionary of Doctrinal and Historical Theology.' 2nd edition. 1872.  
 Blunt, J. H.: 'Key to the Knowledge and Use of the Book of Common Prayer.' New edition. 1888.  
 Blunt, J. J.: 'The Duties of the Parish Priest.' 1856.  
 'Book of Common Prayer—Copy of the Alterations . . . Revision of the Liturgy in 1689.' 1854.  
 Boswell, J.: 'The Life of Samuel Johnson.' Edited by J. W. Croker. 8vo edition. (Murray.) 1848.  
 Bosworth, J.: 'An Anglo-Saxon Dictionary.' New edition. Edited by T. N. Toller. 1882-98.  
 Boyce, E. J.: 'Catechetical Hints and Helps.' 4th edition. 1888.  
 'Historical Facts concerning the Origin and Composition of the Book of Common Prayer,' etc. S.P.C.K. [No date.]  
 Boyce, E. J.: 'The Order of the Administration of the Lord's Supper,' etc. 1880.  
 Boyd, Dean A.: 'Baptism and Baptismal Regeneration.' 1865.  
 Brachet, A.: 'The Public School French Grammar,' part i. 1884.  
 Brand, J.: 'Observations on Popular Antiquities.' New edition. 3 vols. 1849.  
 Bright, W.: 'Ancient Collects.' 2nd edition. 1862.  
 Brightman, F. E.: 'What Objections have been made to English Orders?' 1896.  
 Burbidge, E.: 'Liturgies and Offices of the Church.' 1885.  
 Campion, W. M., and Beaumont, W. J.: 'The Prayer Book Interleaved.' 11th edition. 1888.  
 Cleasby, R., and Vigfusson, G.: 'An Icelandic-English Dictionary.' 1869.  
 Collier, J.: 'An Ecclesiastical History of Great Britain.' New edition. 9 vols. 1840-41.

- Craik, G. L.: 'The English of Shakespeare.' 1857.  
 'Cursor Mundi' ('The Cursor of the World'). Edited by R. Morris. 3 vols. 1874-93.
- Davidson, Bishop R. T.: 'A Charge delivered to the Clergy . . . Winchester . . . 1899.' 1899.
- Davies, T. L. O.: 'Bible English.' 1875.  
 'Directory (A) for the Publique Worship of God, throughout the three Kingdoms of England, Scotland, and Ireland.' 1644.  
 'Doctrine of the Masse Booke, concerning the making of holye Water,' etc. Translated by N. Dorcastor. 1554.
- Dore, J. R.: 'Old Bibles.' 2nd edition. 1888.
- Dowden, Bishop J.: 'Helps from History to the True Sense . . . of the Athanasian Creed.' 1897.
- Dowden, Bishop J.: 'Quæstiunculæ Liturgicæ.' 1886.  
 'The Workmanship of the Prayer Book.' 1899.
- Eastwood, J., and Wright, W. A.: 'The Bible Word-Book.' 2nd edition. 1884.
- Field, Dean R.: 'Of the Church, Five Bookes.' 1606-10.  
 'Forms of Prayer . . . during the War in South Africa.' 1900.  
 'Formularies of Faith put forth by Authority.' Edited by C. Lloyd. 1856.
- Freeman, E. A.: 'Old English History for Children.' 1869.
- Freeman, Archdeacon P.: 'The Principles of Divine Service.' 2 vols. 1855-62.
- Froude, J. A.: 'History of England,' vol. v. New edition. 1870.
- Fuller, T.: 'A Pisgah Sight of Palestine.' [1650.] Reprinted 1869.
- Garden, F.: 'The Nature and Benefits of Holy Baptism.' 1843.
- Gibbon, E.: 'Decline and Fall of the Roman Empire.' Edited by Prof. J. B. Bury. 7 vols. 1896-1900.
- Gibson, E. C. S.: 'The Thirty-nine Articles.' 2nd edition. 1898.  
 'Golden (The) Treasury Psalter.' 1870.
- Goulburn, Dean E. M.: 'The Collects of the Day.' 3rd edition. 2 vols. 1883.
- Goulburn, Dean E. M.: 'A Commentary Expository and Devotional on the . . . Holy Communion.' 6th edition. 1875.
- Graunt, J.: 'Natural and Political Observations . . . Bills of Mortality.' 1662.
- Green, E. T.: 'The Thirty-nine Articles.' 1896.
- Hallam, H.: 'The Constitutional History of England.' 8th edition. 3 vols. 1855.
- Hardwick, C.: 'A History of the Articles of Religion.' 1851.
- Hermann (Archbishop of Cologne): 'Nostra Hermanni . . . Simplex ac Pia Deliberatio.' 1545.
- Heylyn, P.: 'Ecclesia Restaurata; or, the History of the Reformation,' etc. New edition. 2 vols. 1849.
- [Homilies]: 'Certain Sermons,' etc. [Edited by G. E. Corrie.] 1850.
- Hook, Dean W. F.: 'A Church Dictionary.' 14th edition. 1837.
- Humphry, W. G.: 'An Historical and Explanatory Treatise on the Book of Common Prayer.' 2nd edition. 1856.
- 'Hymni Ecclesiæ.' [Edited by J. H. Newman.] 1865.
- 'Institution (The) of a Christian Man.' [1537.] Reprinted in 'Formularies of Faith,' 1856.
- Jacobson, Bishop W.: 'Fragmentary Illustrations of the History . . . Common Prayer.' 1874.
- Jameson, Mrs.: 'Sacred and Legendary Art.' 3rd edition. 2 vols. 1857.
- Jewel, Bishop J.: 'A Defence of the Apologie of the Church of Englande.' 1567.
- Julian, J.: 'A Dictionary of Hymnology.' 1892.

- Karslake, W. H.: 'A Manual of the Litany.' 1878.
- Kay, W.: 'The Psalms.' 3rd edition. 1877.
- Keble, J.: 'Village Sermons on the Baptismal Office.' 3rd thousand. 1869.  
 [ ] 'The Christian Year.' 102nd edition. 1867.  
 [ ] 'Lyra Innocentium.' 22nd edition. 1884.  
 [ ] 'The Psalter or Psalms of David.' 2nd edition. 1839.
- Keeling, W.: 'Liturgiæ Britannicæ.' 2nd edition. 1851.
- Kyle, J.: 'Lessons on the Collects.' [1880.]
- Lamb, J.: 'An Historical Account of the Thirty-nine Articles.' 1829.
- Lathbury, T.: 'The Authority of the Services for November 5,' etc. 1843.
- Latimer, Bishop H.: 'Works.' 2 vols. [Parker Society.] 1844-45.  
 'Layamon's Brut.' Edited by Sir F. Madden. 3 vols. 1847.
- L'Estrange, H.: 'The Alliance of Divine Offices.' 4th edition. [From 2nd edition, 1690.] 1846.
- Liddon, H. P.: 'Christmastide in St. Paul's.' 1889.
- Lightfoot, J.: 'The Harmony, Chronicle, and Order of the New Testament.' 1655.
- Lightfoot, Bishop J. B.: 'The Apostolic Fathers.' Edited by J. R. Harmer. 1891.
- Lightfoot, Bishop J. B.: 'St. Paul's Epistle to the Galatians.' 1865.  
 'St. Paul's Epistle to the Philippians.' 1868.
- Macaulay, Lord: 'The History of England from the Accession of James II.' 8 vols. 1858-62.
- Maclear, G. F.: 'A Class-Book of the Catechism.' 1868.
- Maclear, G. F., and Williams, W. W.: 'An Introduction to the Articles of the Church of England.' 1895.
- Maskell, W.: 'Monumenta Ritualia Ecclesiæ Anglicanæ.' 2nd edition. 3 vols. 1882.
- Mason, A. J.: 'The Faith of the Gospel.' New edition. 1892.
- Milligan, W.: 'The Ascension and Heavenly Priesthood of Our Lord.' 1892.
- Milman, Dean W. H.: 'History of Latin Christianity.' 3rd edition. 9 vols. 1864.
- More, Sir T.: 'The Cōfutacyon of Tyndales Answere.' 1532.
- Müller, Max: 'Lectures on the Science of Language.' 5th edition. 1866.  
 'Myrroure (The) of Oure Lady.' [1530.] Edited by J. H. Blunt. 1873.
- Neale, J. M., and Littledale, R. F.: 'The Liturgies of SS. Mark, James, etc., Translated.' 2nd edition. 1869.
- Nelson, R.: 'The Life of George Bull, D.D.' New edition. 1840.  
 'New (The) Testament with a Brief Commentary.' S.P.C.K. New edition. 2 vols. 1883-84.
- Newman, J. H.: 'Parochial and Plain Sermons.' New edition. 8 vols. 1868.
- Nicholson, W.: 'An Exposition of the Catechism.' New edition. 1842.
- Norris, Archdeacon J. P.: 'The Catechism and Prayer-Book.' New edition. 1882.
- Norris, Archdeacon J. P.: 'Key to the Narrative of the Four Gospels.' New edition. 1884.
- Norris, Archdeacon J. P.: 'Rudiments of Theology.' 1st edition, 1876; 2nd edition, 1878.
- North, T.: 'A Chronicle of the Church of S. Martin in Leicester.' 1866.  
 'Order (The) of the Communion.' R. Grafton. 1548.
- Palmer, W.: 'Origines Liturgicæ.' 4th edition. 2 vols. 1845.  
 'Plain Commentary on the Four Holy Gospels.' 4 vols. 1853-55.
- Poullain: 'Liturgia Sacra . . . per Valerandum Pollanum.' 1551.  
 'Prayer-Book Commentary for Teachers and Students.' S.P.C.K. [No date.]
- Procter, F.: 'A History of the Book of Common Prayer.' 9th edition. 1870.  
 'Promptorium Parvulorum sive Clericorum.' Edited by Albert Way. 3 vols. 1843-65.

- Ray, J. : 'A Hand-book of Proverbs.' Edited by H. G. Bohn. 1855.
- Ridley, Bishop N. : 'Works.' [Parker Society.] 1841.
- Robinson, A. W. : 'The Church Catechism Explained.' 1894.
- Rock, D. : 'The Church of our Fathers.' 3 vols. 1849-53.
- Sadler, M. F. : 'The Church Teacher's Manual.' 2nd edition. 1872.
- Scudamore, W. E. : 'Notitia Eucharistica.' 2nd edition. 1876.
- Secker, Archbishop T. : 'Works.' 6 vols. 1825.
- Smith, W. : 'A Dictionary of the Bible.' 3 vols. 1860-93.
- 'A Dictionary of Christian Antiquities.' 2 vols. 1875-80.
- 'A Dictionary of Christian Biography.' 4 vols. 1877-87.
- 'Speaker's Bible': 'The Holy Bible . . . with . . . Commentary.' 12 vols. 1871-88.
- Stanley, Dean A. P. : 'The Epistles of St. Paul to the Corinthians.' 4th edition. 1876.
- Stanley, Dean A. P. : 'Historical Memorials of Canterbury.' 9th edition. 1880.
- Stanley, Dean A. P. : 'Lectures on the History of the Eastern Church.' New edition. 1883.
- Stephens, A. J. : 'The Book of Common Prayer.' 3 vols. 1849-54.
- Stone, S. J. : 'Sonnets of the Sacred Year.' [1875.]
- Strype, J. : 'Annals of the Reformation.' New edition. 1824.
- 'Ecclesiastical Memorials.' New edition. 3 vols. in 6. 1822.
- 'Memorials of . . . Thomas Cranmer.' New edition. 2 vols. 1812.
- 'Supply (A) of Prayer for the Ships of this Kingdom.' [? 1645]
- Swete, H. B. : 'Church Services and Service-Books before the Reformation.' 1896.
- Taylor, Bishop J. : 'Holy Dying' (in 'Works,' vol. iv., 1822).
- Thirlwall, Bishop C. : 'A Charge delivered to the Clergy . . . St. David's.' 1866.
- Thorpe, B. : 'The Anglo-Saxon Version of the Holy Gospels.' 1842.
- 'Three Primers . . . Henry VIII.' [Edited by E. Burton.] 1834.
- Trench, Archbishop R. C. : 'English, Past and Present.' 10th edition. 1877.
- 'Notes on the Parables of Our Lord.' 11th edition. 1870.
- 'On the Study of Words.' 19th edition. 1886.
- 'Sacred Latin Poetry.' 2nd edition. 1864.
- 'A Select Glossary of English Words.' 5th edition. 1879.
- Vaughan, Dean C. J. : 'St. Paul's Epistle to the Romans; with Notes.' 1859.
- Warren, F. E. : 'The Liturgy and Ritual of the Ante-Nicene Church.' 1897.
- Waterland, D. : 'A Second Vindication of Christ's Divinity.' 1723.
- Westcott, Bishop B. F., and Hort, F. J. A. : 'The New Testament in the Original Greek. Introduction, Appendix.' 1881.
- Wheatly, C. : 'A Rational Illustration of the Book of Common Prayer.' Edited by Corrie. 1858.
- Whitgift, Archbishop J. : 'Works.' 3 vols. 1851-53.
- Wilkins, D. : 'Concilia Magnæ Britanniæ.' 4 vols. 1737.
- Williams, J. : 'Female Characters of Holy Scripture.' New edition. 1884.
- Wilson, A. : 'Celebration of Holy Communion on Good Friday the Rule of the Church of England.' 1884.
- Wilson, Bishop T. : 'Sacra Privata' (in 'Works,' vol. v., 1860).
- Wordsworth, Bishop J. : 'The Holy Communion.' 2nd edition. 1892.

## THE PRAYER-BOOK:

ITS HISTORY, LANGUAGE, AND CONTENTS.

### THE REASONABLENESS OF A BOOK OF COMMON PRAYER.

THE use of forms of prayer may be vindicated on many grounds. They may be shown :

1. To have been used by the Jewish Church.
2. To have been sanctioned by our Lord, who not only attended the services of the Temple and Synagogue, in which fixed forms were used, but also gave a fixed form for the use of His disciples.
3. To have been employed by the Primitive Church.

An argument that will have still greater weight with some may be drawn from their various practical advantages. Let us examine these arguments :

1. **The Usage of the Jewish Church.**—The very first common form of devotion which we find in the Bible is a hymn composed by Moses to celebrate the deliverance of the Israelites out of Egypt; and it is worthy of note that this hymn was to be sung responsively by the men and women. Precomposed forms of prayer will be found in Deut. xxi. 7, 8; Num. vi. 22; x. 35, 36; Deut. xxvi. 3-15. Many of the Psalms, as appears both from their titles and their internal structure, were intended for the common use of the Temple congregations. See Ps. iv., v., vi., xlii., xliv., xcii. Great Hebrew scholars, like Hammond and Lightfoot, tell us that the Jews had not only fixed forms, but also a fixed order in their public worship, both in the Temple and in their Synagogues, the Temple worship consisting of prayers, psalms, lections from Holy Writ, sacrifices and incense; the Synagogue worship of prayers, psalms, lections, and exhortations only (*cf.* St. Luke iv. 16; Acts xiii. 15).

2. **The Example of our Lord.**—We have abundant evidence that our Lord took part in the services of the Jewish Church, whether celebrated in the Temple or the Synagogue; and these services, as we have seen, were conducted according to precomposed forms. He even complied with traditions and ceremonies not prescribed by the Law of Moses, but legalized by the Jewish Church at various periods in its history. He was present, for instance, at the Feast of the Dedication, for the celebration of which there was no authority but that of the Church; again, at the celebration of His last Passover He complied with established usage in various particulars, as the dipping of the sop and the singing of a hymn, of which no mention is made in the Pentateuch.

With the exception of the clause ‘as we forgive them that trespass against us,’ every petition in the Lord’s Prayer has been found somewhere in the ancient liturgies of the Jews. “Our Father which art in heaven” is in their Seder Tephilloth, or form of prayers; “let Thy great Name be sanctified and Thy kingdom reign,” in their form called Kaddish; “let Thy memory be glorified in heaven above and in earth beneath,” in the Seder Tephilloth; “forgive us our sins,” in the sixth of their eighteen daily prayers; “deliver us not into the hand of temptations,” and “deliver us from the evil figment,” in that and the book Musar; “for Thine is the power and the kingdom for ever and ever,” is, saith Drusius, their usual doxology. (Note on St. Matt. vi. 9, Patrick and Lowth’s ‘Commentary.’)

It has been urged that our Lord does not enjoin the actual use of this prayer, but only the imitation of it. But though St. Matthew represents Him as saying, ‘After this manner,’ or ‘thus’ (οὕτως), St. Luke’s account reads, ‘When (ὅταν) ye pray, say,’ etc. (xi. 2). And the word used in St. Matthew is often used in the Septuagint, in places where a fixed form is undoubtedly prescribed (cf. Num. vi. 23; xxiii. 5, 16). Moreover, the disciples expressly asked our Lord to teach them to pray, ‘as John also taught his disciples’; and there can be little doubt that in doing so John had simply conformed to the common practice observed by Jewish teachers of giving their disciples a form of prayer from which they were not to depart. It is urged that we find no mention in the Acts of the Apostles of the use of the Lord’s Prayer. Even if this assertion were correct—and Acts xxi. 14 shows that it is very doubtful—a negative argument, however valid in matters of doctrine, has little force in matters of practice. The Acts of the Apostles is only a collection of memoirs, not an exhaustive history; and just as St. John was obliged to omit many things which Jesus did (see St. John xx. 30), so we may well believe St. Luke was obliged to omit many things which the Apostles did. That the primitive Church understood our Lord’s

words as enjoining a permanent, fixed form of prayer, is clear from the testimony of Tertullian; for he speaks of it as ‘the ordinary prayer which is to be said before our other prayers, and upon which, as a foundation, our other prayers are to be built’; and tells us that ‘the use of it was ordained by Christ.’ SS. Cyprian, Cyril, Chrysostom, Augustine, and many other Fathers, bear similar testimony. It is highly probable that, during the intercourse which our Lord had with His disciples in the forty days between the Resurrection and the Ascension, He fully instructed them with regard to the services and constitution of the Church which was about to be established. We are expressly told that during these forty days He spoke to them of ‘the things pertaining to the kingdom of God’ (Acts i. 3).

3. **The Usage of the Primitive Church.**—That the Apostles used precomposed forms of prayer is clear from the Acts of the Apostles, where we read: ‘And they continued steadfastly in the Apostles’ teaching and fellowship, in the breaking of bread and the prayers (ταῖς προσευχαῖς—Acts ii. 42, R.V.). We also read how on one occasion the Apostles lifted up their voice to God ‘with one accord,’ and the very words used are recorded (Acts iv. 24-30). The expression ‘with one accord’ (ὁμοθυμαδόν) proves conclusively that the prayer was common, and, of necessity, either precomposed or communicated to all at the time by the Holy Spirit. There is nothing in the prayer itself which would unfit it for daily use, so long as the Church was exposed to persecution from the world.

That common forms of devotion were used in the Apostolic Church appears also from St. Paul’s censure of the Corinthians (1 Cor. xiv. 26) for departing from these common forms: ‘How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.’

In an injunction of St. Paul to Timothy, Bishop of Ephesus, we find unmistakable traces of an orderly system of Divine Service. ‘I exhort, therefore,’ says the Apostle, ‘that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men’ (1 Tim. ii. 1). We seem to have here an expansion of what are called ‘the prayers’ in Acts ii. 42. Similarly we find an enumeration of the various forms of thanksgiving in Eph. v. 19 (‘speaking to yourselves in psalms and hymns and spiritual songs’), and again in Col. iii. 16 (‘teaching and admonishing one another in psalms and hymns and spiritual songs’). Corresponding to this threefold division of forms of praise, we have in our own service selections from the Psalter, liturgical hymns, like the *Gloria in Excelsis*, and metrical songs.

It seems in the highest degree improbable that the Apostles



left the Churches which they founded without any instructions as to the conduct of public worship or the ministration of the Sacraments. St. Paul expressly enjoins the Corinthians to 'keep the ordinances' (Margin 'traditions,' *παράδοσεις*) as he had delivered them to them (1 Cor. xi. 2). A prayer is found in the First Epistle of St. Clement to the Corinthians (A.D. 95 or 96) (chapters lix., lx., lxi.) which has been thought, on good grounds, to preserve a piece of the Roman Liturgy of the first century. (See Warren's 'Liturgy of the Ante-Nicene Church,' pp. 168-170.) The *Didache* or 'Teaching of the Twelve Apostles' (A.D. 80-100) contains various prayers for use at 'the Eucharistic thanksgiving.'

To quit Apostolic times, and come to the age immediately following. Justin Martyr speaks expressly of 'common prayers,' Origen of 'appointed prayers,' Cyprian of '*preces solennes*,' i.e., customary prayers. Liturgies are still extant which have been used in various parts of Christendom from sub-Apostolic times. That ascribed to St. James, which was the Liturgy of Jerusalem, was certainly used in the third century, for St. Cyril wrote a comment on it early in the fourth; and he would not be likely to comment on a book that was not of some standing. Besides the Liturgy of St. James we have that of St. Mark, which was used in the Church of Alexandria; St. Chrysostom's, used in the Church of Constantinople; St. Basil's, used in the Churches of Cappadocia; the Clementine, the Ethiopian, the Malabar, the Mozarabic, used in Spain, etc.

It will be observed that these liturgies belong to Churches widely separated; and this in itself is strong evidence that the practice of having precomposed forms of prayer must have originated in one common source. What could have been that source if not the authority of the Apostles who founded the Churches?

If further evidence be sought for the antiquity of precomposed prayers, what can be more decisive than the decree of the Council of Laodicea, which provided 'that the same Liturgy or form of prayer should be always used, both at the ninth hour and in the evening.' This canon was subsequently adopted by the Council of Chalcedon (A.D. 451), and made obligatory on the whole Church.

**The Practical Advantages** of having a Book of Common Prayer are sufficient in themselves to recommend and justify its use. A moment's thought will show that fixed forms of prayer are an indispensable condition of *common* prayer; for how can we join with one accord in offering up our supplications before God, if we have to wait on the lips of the minister and do not know beforehand what we are going to ask? What an advantage, too,

it is for a congregation, in offering up their prayers, not to be dependent on the memory, or fluency, or idiosyncrasies, or health, or varying moods, of the minister who conducts the service. However devout and able he may be, he may neglect to mention many things that ought never to be omitted in common prayer; he may give an undue prominence to matters in which he himself takes a special interest, or to matters of transient importance that already occupy too large a share of the congregation's thoughts; he may repeat himself to the point of wearisomeness; he may divorce prayer from those cardinal doctrines of religion upon which prayer should always be made to rest, and from which all its hopes are derived; he may foist into his prayers matters that do not belong to prayer at all, and that ought to appear, if anywhere, in a sermon; he may hesitate, and falter, and grow confused, and so distract his hearers in the midst of their devotions. On the other hand, where a fixed form of prayer is used, as in the Church of England, the congregation are quite independent of the minister in offering up their prayers. They are always sure of being able to pour out their souls to God in carefully digested forms of prayer, the product of ages of piety, such as no individual mind, however gifted and cultivated, could hope to rival on the spur of the moment.

Let the Prayer-Book be compared with the very best Manuals for household and private devotions, and the wide gulf that separates it from even the carefully studied compositions of private individuals will be at once obvious. How vastly superior, then, must it be to any *extemporaneous* effusions!

Dissenters urge that fixed forms cramp devotion, that they do not meet particular emergencies, and that they are apt, through constant repetition, to be used mechanically. To these objections, it might be replied that, if the Prayer-Book were intended to supersede all spontaneous utterance of the soul's needs, then it might be reasonably charged with cramping devotion; for no book can meet all our spiritual necessities. But it is not so intended. It is a manual of *public* prayer, and, considered from that point of view, its fixed order, and its fixed language, are helps, not hindrances. In our closets, and by our family hearths, we may if we like pour forth our hearts freely in the language which our hearts suggest; but even there our devotions will often be assisted by the use of precomposed forms. Our minds will be kept from wandering by the words before us, and our *real* needs will not be lost sight of in the urgency of the need of the moment. Besides, we can always read 'between the lines' of our Prayer-Book, and make those petitions *particular* which are expressed in *general* terms.

It is an exaggeration to say that our Prayer-Book does not

meet particular exigencies; for not only are all its prayers large in expression, and wisely comprehensive in structure, but in the Litany, the Collects, and 'Prayers upon Several Occasions,' will be found special petitions suitable for almost every conceivable occasion calling for common prayer. Surely it is not necessary, in addressing Him 'who knoweth our necessities before we ask,' to specify on every slight occasion our needs by name. *Common* prayer does not exclude simultaneous *individual* prayer; and every thoughtful worshipper will mentally refer the general petitions of the Liturgy to the particular needs, whether public or private, which are uppermost in his mind. What is here said is not intended to imply that the Prayer-Book might not be advantageously enriched both by a wider variety of prayers from ancient sources, and by special services put forth under authority to meet various exigencies of the Church that did not exist in bygone days.

That prayers often repeated are liable to be mechanically repeated is perfectly true; but the framers of the Prayer-Book met this tendency with great wisdom, by making the service responsive, by constantly blending prayer and praise, and by frequently varying the attitude of the worshipper. People may, indeed, listen more intently to the novelties of extemporaneous prayer than to prayers with which they have been familiar from infancy; but to listen is not necessarily to pray; and they who have no consciousness of spiritual needs will not necessarily acquire that consciousness by listening to the prayers of another person. No expedient can wholly counteract the inattention of the thoughtless; and surely it is better to trust to the power of a well-ordered variety of fixed forms to sustain attention than to the capricious novelties of extemporized prayer. Attention is dearly bought when it is purchased, as it often is in extemporaneous prayer, at the expense of order, proportion, coherency and pertinence.

### THE HISTORY OF THE BOOK OF COMMON PRAYER.

The Sacrament of the Holy Eucharist has always been the central feature of Christian worship, and the earliest extant liturgies consist exclusively of forms for its administration.

Pliny, Governor of Bithynia, writing to the Emperor Trajan, A.D. 107, gives an interesting account, which he had obtained from certain Christians examined by him, of the worship of the Christians in his province:

'They declared that all the wrong they had committed, wittingly or unwittingly, was this, that they had been accustomed on a fixed day to meet

before dawn and sing antiphonally a hymn to Christ as a god, and bind themselves by a solemn pledge (*sacramento*) not to commit any enormity, but to abstain from theft, brigandage and adultery, to keep their word and not to refuse to restore what had been entrusted to their charge if demanded. After these ceremonies they used to disperse and assemble again to share a common meal of innocent food, and even this they had given up after I had issued the edict by which, according to your instructions, I prohibited secret societies.'

The Holy Eucharist is referred to in the following passage in the *Didache* (A.D. 80-100):

'And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. But let no man, having his dispute with his fellow, join your assembly until they have been reconciled, that your sacrifice may not be defiled; for this sacrifice it is which was spoken of by the Lord: "In every place and at every time offer Me a pure sacrifice; for I am a great king, saith the Lord, and My name is wonderful among the nations."'

Of the mode in which the service was conducted in Palestine in the early part of the second century we have an interesting account in the *Apology* of Justin Martyr, which was written about A.D. 140. He says:

'We offer up prayers in common for ourselves, for the baptized person, and for all men. After the prayers we kiss each other. Then there is brought to the presiding brother a loaf of bread and a cup of water, and mixed wine; he takes it and offers praise and glory to the Father of all, through the name of the Son and the Holy Spirit, and returns thanks to Him at great length for having vouchsafed to give us these things. When he has made an end of the prayers and the thanksgiving, the people answer "ΑΜΗΝ," which in Hebrew signifies "So be it." Then those whom we call deacons give to each person present a portion of the bread, wine, and water, over which the thanksgiving has been said; and they also carry away to the absent. This food we call the Eucharist, which no one may receive except those who believe in the truth of our doctrines, and who have also been baptized for the remission of sins, and who live according to the commandments of Christ.'

Further on he informs the Emperor, to whom his *Apology* is addressed:

'On Sunday, as the day is called, the inhabitants of town and country assemble together, and the memoirs of the Apostles and the writings of the Prophets are read as long as time permits. When the reader has finished, the presiding brother makes a discourse, exhorting us to the imitation of those worthies. Then we stand up and pray, and when the prayers are done, bread and wine are brought, as I have just described; and he who presides sends up thanksgivings and prayers as well as he is able,\* and the people answer "Amen."'

The words 'as well as he is able' might seem to imply that some portions of the service, at least, were extemporized, but, even if such were the case, this liberty was unquestionably very soon taken away. It is worthy of remark how closely Justin's

\* Otherwise translated 'with all his might' (ὅσην δύνανται ἀδρῶν).

account agrees with the scattered references to Christian worship found in Holy Writ. (See Acts ii. 42 ; xx. 7. ; 1 Cor. xvi. 2.)

The **Primitive Liturgies** that have come down to us differ in many respects, but all contain particular forms of words, which would seem to indicate a common source. Such forms are the **Ter Sanctus**, (' Holy, Holy, Holy '), the **Anaphora** (' Lift up your hearts '), and the words used by our Lord in the act of consecration. The **Anaphora** in the **Liturgy of St. James** commences thus :

' *Priest.* Lift we up our mind and hearts.

' *People.* It is meet and right.

' *Priest.* It is verily meet and right, fitting and due, to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee, to give thanks to Thee who madest all creation, visible and invisible ; the treasure of eternal good things, the fountain of life and immortality, the God and Master of all things, whom heaven and the heaven of heavens hymn, and all their powers ; the sun and moon and all the choir of the stars ; the earth, the sea, and all that is in them ; Jerusalem, the celestial assembly, the Church of the firstborn written in heaven ; the spirits of just men and of prophets ; the souls of martyrs and apostles ; angels, archangels, thrones, dominations, principalities, virtues, and the tremendous powers ; the cherubim of many eyes, and the seraphim that wear six wings, with twain whereof they cover their faces, and with twain their feet, and with twain they do fly ; crying one to the other, with ceaseless tongues and perpetual doxologies, the triumphal hymn to the majesty of Thy glory, singing with a loud voice, crying, praising, vociferating, and saying,

' *Choir.* Holy, Holy, Holy, Lord God of Sabaoth ; Heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.' (' Translations of the Primitive Liturgies,' by Neale and Littledale, p. 48.)

The **Anaphora** of the **Liturgy of St. Mark** is as follows :

' *Priest.* The Lord be with you all.

' *People.* And with thy spirit.

' *Priest.* Lift we up our hearts.

' *People.* We lift them up unto the Lord.

' *Priest.* Let us give thanks unto the Lord.

' *People.* It is meet and right.

' *Priest.* It is verily meet and right, holy and becoming,' etc.

The words of institution in the **Liturgy of St. James** are :

' *Priest.* This is My blood of the New Testament which is shed for you and for many, for the remission of sins.

' *People.* Amen.

' *Priest.* Do this in remembrance of Me ; for as oft as ye eat this bread and drink this cup ye do show the death of the Son of man, and confess His resurrection till His coming again.

' *People.* O Lord, we show forth Thy death, and confess Thy resurrection.'

**St. Cyril**, Patriarch of Jerusalem, writing in 325, gives a full account of the **Communion Service** as it was celebrated in his own time, with explanations of its various parts. He mentions :

1. The giving of water to the priest to wash his hands ;

2. The kiss of peace ;
3. The Anaphora ;
4. The Ter Sanctus ;
5. A prayer that God would send His Holy Spirit upon the gifts of bread and wine ;
6. A prayer for Christ's Church militant ;
7. A commemoration of the faithful who are departed ;
8. The Lord's Prayer ;
9. A form of words found in almost all ancient liturgies, beginning, ' Holy Things to holy men,' to which the people respond, ' One only is holy, One only is the Lord, Jesus Christ ;'
10. An invitation to partake of the Holy Mysteries ;
11. A concluding prayer and thanksgiving.

All the primitive liturgies were written in the language of the people who were to use them, and contain no invocation of saints, no mention of purgatory, no doctrine of transubstantiation.

THE CLEMENTINE LITURGY AS INCORPORATED IN THE APOSTOLIC CONSTITUTIONS (A. D. 350—400).

THE LITURGY OF ST. CHRYSOSTOM (DIED A. D. 407).

#### I. MASS OF THE CATECHUMENS.

[This Liturgy is incorporated with an office for the consecration of a Bishop, and is probably not complete. It contains none of the preliminary prayers commonly described as 'The Approach to the Altar.']

**Litany** to be said by the deacon, the people responding, ' Lord, have mercy.'

**Three antiphons**, with a prayer after each, the last prayer being that which we call 'A Prayer of St. Chrysostom.'

' **The Little Entrance.**' Then the priest, taking the Holy Gospel, gives it to the deacon, and thus, going through the north portion of the sanctuary, preceded by lamps, they make the **little entrance**. Trisagion (not to be confounded with the Ter Sanctus).

#### Instruction.

**Three Lections**, viz., one from the Old Testament, the Epistle, and Gospel.

#### The Sermon.

#### Instruction.

**The Epistle and Alleluia.** ' While the Alleluia is sung the deacon goes to the priest, and after asking a blessing from him, censes the Holy Table in a circle and the whole sanctuary and the priest.'

#### The Prayer before the Gospel.

**The Gospel.** ' The priest, standing before the Holy Table, and looking towards the west, saith with a loud voice : " Wisdom, stand up ; let us hear the Holy Gospel. Peace to all."

*Instruction.*

**Prayers for and Dismissal** of the Catechumens, Eneurgumens, Candidates for Baptism and Penitents.

## II. MASS OF THE FAITHFUL.

*Preparation.*

**Bidding Prayer and Prayer of the Faithful.**

**The Kiss of Peace.** 'Then let the clergy kiss the Bishop, and the laymen kiss the laymen, and the women kiss the women.'

**The Lavabo.** 'Then let a sub-deacon bring water to wash the hands of the Priests.'

**The Offertory.** 'When this is done, let the deacons bring the gifts to the Bishop at the Altar.'

## III. THE ANAPHORA.

*Thanksgiving.*

'The Grace of our Lord,' etc.

'Lift up your Mind.'

The Preface.

Ter Sanctus.

*The Consecration.*

The Commemoration of the Work of Redemption.

The Commemoration of the Institution.

*Instruction.*

Deacon: 'The lection from the Holy Gospel according to N.'

**Prayer for Christ's Church**, containing the clause: 'Further, we pray for the blessed and ever memorable founders of this holy abode, and for all our fathers and brethren that have fallen asleep before us, and lie here, and the orthodox that lie everywhere.'

**Prayer for the Catechumens and Dismissal.** 'Let all the Catechumens depart; Catechumens, depart; let not any of the Catechumens remain.'

*Preparation.*

**The First and Second Prayer of the Faithful.**

**The Cherubic Hymn and Prayer.** The latter is said secretly by the Priest. It is a prayer that he may be cleansed and strengthened, and that the gifts offered by him may be accepted.

**The Great Entrance,** *i.e.*, the solemn procession with the bread and wine, which have been previously prepared, and the laying of them on the altar.

**The Kiss of Peace.**

**The Creed.**

*Thanksgiving.*

**The Grace of our Lord Jesus Christ, etc.**

'Lift we up our Hearts,' 'We lift them up,' etc.

**The Preface.** 'It is meet and right,' etc.

**Ter Sanctus.** 'Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of Thy Glory. Hosanna in the highest; blessed is He that cometh in the name of the Lord: Hosanna in the highest.'

*The Consecration.*

**The Prayer of Consecration**, in the course of which the choir say *Amen* after the words 'Take, eat,' etc., and again after the words 'Drink ye,' etc.

*The Consecration.*

**The Great Oblation.**

**The Epiklesis, or Invocation of the Holy Spirit.**

**The Great Intercession.**

*The Consecration.*

**The Oblation.** 'We, therefore, remembering this salutary precept, and all that happened on our behalf, the Cross, the Tomb,' etc., 'we offer Thee Thine own of Thine own.'

**The Epiklesis, or Invocation of the Holy Spirit.** 'Moreover we offer unto Thee this reasonable and unbloody sacrifice; and beseech Thee, and pray and supplicate; send down Thy Holy Ghost upon us, and on these proposed gifts . . . and make this bread the precious Body of Thy Christ . . . and that which is in this cup the precious Blood of Thy Christ . . . changing them by Thy Holy Ghost.'

**The Great Intercession.** 'And further, we offer to Thee this reasonable service on behalf of those who have departed in the faith, our ancestors, Fathers, Patriarchs, Prophets,' etc., 'especially the most holy, undefiled, excellently laudable, glorious Lady, the Mother of God and ever-virgin Mary.'

[The diptychs of the departed read.]

'And remember all those that are departed in the hope of the resurrection to eternal life, and give them rest where the light of Thy countenance shines upon them. Furthermore we beseech Thee, remember, O Lord, every orthodox bishopric of those that rightly divide the word of truth, the presbytery, the diaconate in Christ, and for every hierarchical order. Furthermore we offer to Thee this reasonable service for the whole world, for the Holy Catholic and Apostolic Church, and for those that live in chastity and holiness of life. For our most faithful Kings, beloved of Christ, all their court and army,' etc.

**The Lord's Prayer**, with Preface and embolismus or expansion of the last two clauses.

## IV. THE COMMUNION.

**The Prayer of Humble Access.**

**Prayer to 'Jesus Christ, our God,'** that He would come and sanctify the intending communicants, and make them worthy partakers of His 'spotless Body and precious Blood.'

'Holy Things to Holy Persons,' and reply.

Elevation, with the words, 'Holy Things for holy persons.'

Fraction of the Bread into four parts.

Consignation of the Cup. 'And the priest taking the upper portion (i.e., of the bread), makes with it a cross above the holy cup, saying: "The fulness of the cup of faith is the Holy Ghost," and thus puts it into the holy cup.'

The Mixture of Warm Water with the Wine.

The Communion. 'The blessed and most holy Body of our Lord and God and Saviour Jesus Christ is communicated to me, N., priest, for the remission of my sins, and for everlasting life.'

'I, N., priest, partake of the pure and holy Blood of our Lord and God and Saviour Jesus Christ for,' etc.

'N. the servant of God is made partaker of the Body and Blood,' etc.

Benediction and Thanksgiving.

'Let us go in Peace' and Prayer.

What remained of the consecrated elements was carefully collected by the deacon and apparently conveyed to the sacristy.

The Communion in the following order: 'The Bishop, then the presbyters, the deacons, the sub-deacons, the readers, the singers, the ascetics, and sundry the women, the deaconesses, the virgins, and the widows; then the children, and afterwards all the people.' The words of delivery were: 'The Body of Christ' and 'The Blood of Christ, the cup of life,' the people receiving saying after each 'Amen.' Ps. xxxiv. (see verse 8) was said while all the rest were receiving.

Post Communion Thanksgiving.

Benediction.

Dismissal. 'Depart in peace.'

The earliest liturgy used in England is supposed to have been the Gallican, which had been introduced into Gaul by missionaries from Asia Minor towards the beginning of the second century, and was thence probably introduced into Britain. What the ordinary daily service of the primitive British Church embraced we can only conjecture; but the order of the Gallican Liturgy was as follows:

1. A lesson from the Old Testament;
2. One from the Epistles;
3. *Benedicite*;
4. The Gospel;
5. Sermon;
6. Prayers for the people;
7. Dismissal of catechumens;
8. Address to the people on the subject of the day;
9. Offertory, accompanied by an anthem;
10. The elements placed on the holy table and covered with a veil;
11. Recitation of the tablets called 'diptychs,' containing the names of living and departed saints;

12. Salutation or kiss of peace;

13. Collect 'Ad pacem';

14. 'Lift up your hearts';

15. Preface or Thanksgiving, the people joining, at the proper place, in singing the *Ter Sanctus*;

16. Commemoration of our Lord's words and manual acts at the institution of the Sacrament;

17. Collect, often containing an oblation of the elements, and a prayer for their sanctification by the Holy Spirit;

18. Breaking of bread;

19. Lord's Prayer;

20. Benediction of the people;

21. Communion, accompanied with the singing of a psalm or anthem;

22. Thanksgiving. (Palmer's 'Orig. Liturg.,' i. 159-163.)

Let the reader compare this outline with our own Communion Service, and he will at once see that in all essential matters the mode of celebrating the Holy Eucharist in the ancient Gallican Church is identical with that of the Church of England of to-day.

Towards the close of the sixth century (596) Augustine came to England for the purpose of evangelizing the pagan Saxons who had settled in the island, and who had compelled the Britons to withdraw into Wales, Somersetshire, Cornwall, and Cumbria. He does not appear to have been aware when he first came over to England that a Church already existed here, but he soon discovered that the Britons had been already Christianized, and had an episcopate of their own. The question at once presented itself to him: What liturgy should be used by his converts—the Gallican, which he had heard used on his way through Gaul, and probably again by the Gallican chaplain of Queen Bertha at St. Martin's, Canterbury; the liturgy of the British Church, which was probably closely identical with it; or the Roman, to which he was already accustomed? In his perplexity he wrote to Pope Gregory the Great, asking the question: 'Whereas the faith is one, why are the customs of the Churches diverse; and why is there one custom of Holy Communion observed in the Holy Roman Church, and another in the Church of Gaul? The answer of Gregory is worthy of his great name: 'Thou, my brother, art acquainted with the customs of the Roman Church, in which thou wast brought up. But it is my pleasure that, if thou hast found anything which would better please Almighty God, either in the Roman or in the Gallican, or in any other Church, thou shouldst carefully select that; and that thou shouldst teach in the Church of the Angles, which is as yet new in the faith, whatsoever thou hast been able to collect from the many Churches. For things are not to be loved for the sake of

places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and rightful; and when thou hast collected them into one whole, instil this into the minds of the Angles for their use.'

Acting on this advice, Augustine compiled a new Use, taking the British Liturgy for his groundwork, but incorporating with it various particulars from a liturgy, probably framed by Cassian from Eastern sources, which he had found in use in the south of France.

The successors of Augustine used all their influence to supplant the English Use by the Roman Liturgy, but, though they were partly successful, they never wholly succeeded in abolishing the old national Use. Much, of course, depended on the Bishops, with whom at this time lay the right of controlling public service in their own sees. Some would incline to the practice of Rome, others to the practice of their forefathers.

The disputed points were the time for the keeping of Easter, the form of the tonsure (the British and other Celtic clergy shaving all the hair in front of a line drawn from ear to ear over the top of the head), and antiphonal singing. The Celtic missionaries who evangelized Northumbria would follow their own native Use. The successors of St. Augustine in the South of England would adhere to Roman usages. Even in the North the Roman mode of psalmody and the Roman canon of the Mass gradually established themselves. The Anglo-Saxon Mass differed from the Roman in special commemorations, rubrics, proper prefaces, and episcopal benedictions.

By degrees this right of the Bishops led to the establishment of a number of Diocesan Uses, more or less widely followed, but substantially identical, and differing only in various minor particulars. Such were the **Uses of York, Sarum, Hereford, Exeter, Lincoln, Bangor, and Aberdeen**, some of which are referred to in the original Preface to the Prayer-Book. The various monastic orders and collegiate churches appear to have had Uses of their own. MS. copies of early English Uses may be seen in most of our great libraries. By far the most popular of all the English Uses was that of Sarum, which is said to have been drawn up by **Osmund, Bishop of Salisbury**, 1085, though it is more likely that he merely introduced Norman elements into the pre-Norman Use of Sarum. The *Consuetudinarium*, or Custom Book of Sarum, which was formerly ascribed to Osmund, was drawn up by Richard le Poore, Bishop of Salisbury (1215-1242). It was introduced during the thirteenth century at Exeter and at Wells, and in 1414 at St. Paul's. The Use of Sarum embraced a Breviary containing the Daily Services, a Missal containing the Communion Service, and a Manual containing the Baptismal and other occa-

sional Offices. In 1542 the Sarum Breviary was imposed by the Southern Convocation on the whole of the southern province. 'It is done *secundum usum Sarum* passed into a proverb,' says Ray, 'for anything done with great exactness.' Several, however, of the old diocesan Uses continued to hold their ground down to the time of the Reformation. Those of York and Hereford survived to be printed.

Here it may be convenient to give some account of the various Service-books used in the mediæval English Church. The chief were the **Breviary**, the **Missal**, the **Manual**, and the **Pontifical**. The **Primers** were not Service-books, but manuals of private devotion.

The **Breviary** was an *abridgment* (whence the name) of the Daily Services of the Church, drawn up under the authority of Pope Hildebrand (Gregory VII.), who occupied the papal chair from 1073 to 1086. These services were arranged according to what were called the Canonical Hours of Prayer, viz.: **Nocturns**, or **Matins**, celebrated soon after midnight; **Prime**, **Tierce**, **Sext**, **Nones**, **Vespers**, and **Compline**, celebrated respectively at the first, third, sixth, ninth, eleventh, and twelfth hour of the day. The service called *Nocturns* probably originated in times of persecution, when Christians were obliged for safety to assemble for worship under cover of the night. Hence the name. In process of time the service of Nocturns was joined to that of Lauds, an early morning service, and came to be called in consequence *Matins* (Lat. *matutinus*, anything that happens early in the morning). *Prime* (Lat. *primus*, first) was so called because it was the first hour of the day, viz., 6 a.m. *Tierce* (Lat. *tertius*, Fr. *tiers*, third), because it was the third hour, viz., 9 a.m. *Sext* (Lat. *sextus*, sixth), because it was the sixth hour, viz., noon. *Nones* (Lat. *nonus*, ninth), because it was the ninth hour, viz., 3 p.m. *Vespers* (Lat. *vesper*, evening), was an evening service. *Compline* (Lat. *compleo*, to fill up) was so called because it completed the service of the day. These services consisted of Prayers, Psalms, Canticles, and Lections from Holy Writ and the Fathers. It is supposed that the Canonical hours were intended to commemorate the sufferings of our Lord, and this view is borne out by a passage in the 'Apostolical Constitutions':\* 'Ye shall make prayer in the *morning*, giving thanks because the Lord hath enlightened you, removing the night and bringing the day; at the *third hour*, because the Lord then received sentence from Pilate; at the *sixth*, because He was crucified; at the *ninth*, because all things were shaken when the Lord was crucified, trembling at the audacity of

\* 'The Apostolical Constitutions' in their present form were probably not written before the latter half of the fourth century, but there is unquestionably embedded in them much earlier material.

the impious Jews, not enduring that their Lord should be insulted; at *evening* giving thanks, because He hath given the night for rest from labour; at *cock-crowing*, because that hour gives glad tidings that the day is dawning in which to work the works of light. A somewhat different explanation is afforded in the following stanzas:

'At *matins* bound, at *prime* reviled,  
Condemned to death at *terce*,  
Nailed to the cross at *sext*, at *nones*  
His blessed side they pierce.

'They take Him down at *vesper-tide*,  
In grave at *compline* lay;  
Who thenceforth bids His Church observe  
Her sevenfold hours alway.'

The Breviary also contained special services for Sundays and Saints' Days. Of all the old Service-books, the Salisbury Breviary was most closely followed by the framers of the Prayer-Book. This Breviary underwent considerable changes before the Reformation, the edition of 1516 being virtually a Reformed Breviary. 'The rubrics were somewhat simplified; Holy Scripture was directed to be read in order without omission; and in carrying out the latter direction the lessons, which had been much shortened in actual use, were restored to their ancient length' (Blunt, A. B. of C. P., p. 7). In 1541 another edition of the Salisbury Breviary was published, still further reformed. This edition was ordered by Convocation to be used throughout the whole province of Canterbury, a step which paved the way for the general reception of the Book of Common Prayer.

An attempt was made in 1535 to effect a similar reform in the Roman Breviary by Cardinal Quignon, a Spanish Bishop, who undertook the task at the request of Pope Clement VII. The characteristics of Quignon's Breviary were compression and method.

A revised edition of Quignon's Breviary appeared in 1536. So great was the demand for it that it was six times reprinted between February, 1535, and May, 1536. The second edition was reprinted some twenty times before it was suppressed in 1566. Quignon's Breviary was mainly intended for the clergy, and, though recommended by Pope Paul III., it was never formally authorized. It is chiefly interesting as an effort parallel to that of our own Reformers, and as having afforded them some suggestions for the Preface to the Prayer-Book, which, in places, is almost a translation from Quignon's address to the Pope. The revised edition of 1536, in accordance with its motto, 'Search

the Scriptures,' gave great prominence to lections from Holy Writ.\*

In 1568 the Roman Breviary was again revised, in accordance with a decree of the Council of Trent, and was ordered by Pope Pius V. to be used by the clergy of the Church of Rome all over the world. Pope Clement VIII. restored the use of the old Breviary in 1602, and enforced its use under pain of excommunication. It was once more revised in 1631 by order of Urban VIII. However suitable the Breviary might be for religious communities whose time was wholly in their own hands, its arrangements were obviously unsuited for ordinary parochial congregations; nor does it appear at any time to have been commonly used by the laity. 'Except in monastic bodies,' says Neale, 'the Breviary as a Church Office is scarcely ever used as a whole. You may go, we do not say from church to church, but from cathedral to cathedral of Central Europe, and never hear matins save at high festivals. In Spain and Portugal it is somewhat more frequent, but there, as everywhere, it is a clerical devotion exclusively.' Even previous to the Reformation it was customary to accumulate the daily services, *i.e.*, to celebrate two or three of them together. The framers of our own liturgy very wisely aggregated matins, lauds, and prime as a morning service, and vespers and compline for evensong, in each case avoiding all needless repetitions. The services for tierce, sext, and nones were omitted altogether.

According to Blunt (A. B. of C. P., p. 376) the Roman Liturgy was not used by Romanists in this country until about a century and a half ago, when it was introduced through the influence of the Jesuits, who were allowed to use no other. Up to that time the Sarum Missal continued to be followed. James II.'s copy of the Sarum Missal is still preserved in the Cathedral Library of Worcester. In surrendering the old Sarum Use for a foreign liturgy, the adherents of the Roman schism sundered the last link which united them to the National Church. The daily offices most commonly used by the laity were entitled 'The Hours.' Of these Hours there were various forms, but the most famous was the 'Hours of the Blessed Virgin,' which was commonly called the 'Little Office,' in contradistinction to the 'Divine

\* 'In the first edition, at least, the mediæval services were revolutionized. The whole system of antiphons, responds, *capitula*, the entire musical setting of the offices which from the eighth century had been the pride of the Roman Church, was swept away at a stroke. Even the weekly recitation of the Psalter at Matins and Vespers disappeared, and three fixed Psalms were attached to each office of the Hours. The lessons of Matins were reduced to three, one from each Testament, the third taken from the Acts or Epistles, or, if it was a Saint's Day, a reading from the life of the saint. The number of Saints' Days was largely diminished.' ('Church Services and Service-Books before the Reformation,' by Professor Swete, S.P.C.K., p. 68.)

Office,' or larger service of the Breviary. This Office is of great antiquity, for we find its use enjoined upon certain orders of monks, in addition to the Divine Office, as early as the sixth century. It was revised in 1056. As it was intended rather for the private use of the laity than for public worship, it varied very considerably in its contents. In its fullest form it contained the Hours of the Virgin, the Litany, the Dirge, the seven Penitential Psalms, Occasional Prayers, etc. Many of the prayers were in the vernacular tongue.

The **Missal** is an expansion of the ancient Sacramentarium, and derives its name from containing the service of the Mass (*Missa*) for the various days of the year. A reformed edition of the Sarum Missal was published in 1533, in which special care was 'taken to provide an apparatus for enabling the people to find out the places of the Epistles and Gospels' (Blunt). From the Sarum Missal we immediately derived most of our Collects, Epistles, and Gospels. The fixed part of our Communion Service is partly original, and partly derived from the primitive liturgies.

The **Manual**, or **Ritual**, contained all those occasional Offices which could be administered by a priest, such as Baptism, Matrimony, Churching of Women, Visitation of the Sick, Burial, etc. In these offices our Prayer-Book has closely followed the Salisbury Manual.

The **Pontifical**\* contained those Occasional Offices which could be administered by a Bishop only, such as Confirmation, Ordination, etc. Our Ordinal follows the old Pontificals in all essential matters, but omits most of those ceremonies and rites of human devising which had gathered round the simple ritual of the primitive Church.

The **Primers** were brief manuals of devotion and elementary religious instruction. The earlier ones contained, probably, merely the Creed, Lord's Prayer, and Ten Commandments; the later were much fuller. They were occasionally composed in English wholly, but sometimes partly in English and partly in Latin. Subjoined is the Creed as given in Blunt's 'Key to the Prayer-Book,' from a Primer of 1400:

'I bileue in god, fadir almygti, makere of heuene and of erthe: and in iesu crist, the sone of him, oure lord, oon alone: which is conceyued of the hooli

\* *Pontifical*, from Latin *Pontifex*, the name given to persons appointed to preside over the religious rites in ancient Rome. According to Varro, the name originated in the fact that the priests made and kept in repair the bridge over the Tiber for the performance of sacred rites on the other side. A more probable explanation of *Pontifex* is that it is a corruption of *pompifex*, the conductor of the *pompæ*, or solemn processions. Comp. *πέντε* and *πέμπτε* in Greek. For the change of the *m* into *n* compare *eundem*, *quorundam*. See Wedgwood.

gost: born of marie maiden: suffride passioun undir pounce pilat: crucified, deed, and buried: he went down to hellis: the thridde day he roos agen fro deede: he steig\* to heuene; he sittith on the rigt syde of god the fadir almygti: thenns he is to come for to demet the quyke and deede. I beleue in the hooli goost: feith of hooli chirche: communyng of seyntis: forgyvenesse of synnes: agenrisyng† of fleish, and euerlastyng lye. So be it."

This Primer contained:

1. Matins and the Hours of our Lady.
2. Evensong and Compline.
3. The Penitential Psalms.
4. The Psalms of Degrees (cxx. to cxxxiv.).
5. The Litany.
6. The *Placebo* (the vesper hymn for the dead, which began with the words *Placebo Domino*).
7. The Dirge (the Office for the dead, so called from the opening words of the anthem, *Dirige in conspectu tuo viam meam*' Ps. v. 8).
8. The Psalms of Commendation (Ps. cxix.).
9. *Pater Noster*.
10. *Ave Maria*.
11. The Creed.
12. The Ten Commandments.
13. The Seven Deadly Sins.

Various books were issued in the reign of Henry VIII., under the name of Primers, more or less resembling the one of which we have given an analysis. **Marshall's Primer**, published in 1530, is the first which gives signs of the tendency to doctrinal reform, the editor omitting the Litany on account of the invocation of Saints which it contained. A second edition, issued in 1535, restores the Litany, but warns against the aforesaid invocations. In 1539 a Primer was published by **Hilsey**, a Dominican friar, afterwards Bishop of Rochester, 'at the commandment of the right honourable lord Crumwell.' This Primer contained many improvements, and omitted most of the invocations of Saints in the Litany. 'It contains an order "for bidding of the beads," which is the basis of our bidding prayer enjoined by the fifty-fifth canon. In another respect also it was followed by our Reformers; for where the Epistles and Gospels differ from those of the Missal, they generally agree with the lessons for Sundays and holy days in Bishop Hilsey's Primer' (Humphry, C. P., pp. 16, 17). This Primer was followed by **King Henry's Primer**, which was set forth in 1545, 'by the King's Majesty and his Clergy, to be

\* *Steig*, i.e., ascended (*stigan*, to climb). Cf. stirrup (*stig-rap*), a mounting rope; *stei* (Yorkshire), a ladder.

† *Deme*, i.e., judge. Cf. doom, dempster (the name given to judges in the Isle of Man).

‡ *Agensyng*, i.e., resurrection (again-rising).



taught, learned, and read; and none other to be used throughout all his dominions.' It contains the Litany in nearly its present form. Cranmer's hand is clearly traceable in its composition.

Besides the books we have noticed, **Horn-Books**, containing the Lord's Prayer, Creed, and Ten Commandments, were largely used by the poorer classes. Indeed, from the earliest times the English Church endeavoured to familiarize the laity with the great formulas of religion in their mother-tongue. Thus in the eighth century we find Egbert, Archbishop of York, enjoining 'that every priest do with great exactness instil the Lord's Prayer and Creed into the people committed to him, and show them to endeavour after the knowledge of the whole religion and the practice of Christianity.' A similar canon of Ælfric, Archbishop of Canterbury (994-1004), enjoins the clergy to 'speak the sense of the Gospel to the people in English, and of the *Pater Noster*, and the Creed, as oft as they can, for the inciting of the people to know their belief, and retaining their Christianity.'

The various translations of the whole or of parts of the Scriptures into the vernacular, that were published in the reign of Henry VIII., gradually paved the way for an *English Liturgy*. It was a natural step from a translated Bible to a translated Prayer-Book. Even before the Conquest large portions of the Bible were translated into the mother-tongue. Mr. Thorpe has edited an English version of the Gospels, which probably dates from the ninth or tenth century. It is divided into sections, with headings stating on what occasions they should be used; e.g.:

'This Gospel shall be read on Mid-summer's-Mass-even.'

'This shall be read on Wednesday in the fifteenth week over Pentecost.\*'

'This Gospel shall be read on the Mass of All Saints.'

From that time forward translations became more and more frequent, and clearly prove the widespread desire of the laity to obtain an intelligent acquaintance with the truths of religion, and follow them to their original source.

Perhaps the greatest help rendered to the English Reformation was the circulation of *printed* copies of translations of the Holy Scriptures. **Wiclif's translation** had doubtless done much towards the correction of current doctrinal errors and of ecclesiastical abuses, but the great expense of multiplying MS. copies must have limited its influence to a comparatively small area. In 1525 appeared a printed translation of the New Testament by **William Tyndal**, who five years before had declared that he would cause 'a boy that driveth the plough' to know more of Scripture than

\* The practice of counting the Sundays from Trinity Sunday had not yet been commenced.

many of the clergy then knew. It is important to notice that this translation was not made under authority. It shows, as the efforts of Wiclif show, that in the work of reform private individuals anticipated the action of the Crown and the State. Hence the absurdity of attributing the Reformation to the caprice of a headstrong Sovereign aided by an obsequious Parliament. Tyndal was obliged to go into exile to publish his New Testament. The first edition was issued from Cologne. Later editions were issued from Hamburg, Worms, Antwerp, Marburg, Strasburg, and Bergen-op-Zoom.

In 1534 Convocation petitioned the King to authorize an English translation of the Bible. In 1535 appeared a complete printed translation of the Bible by **Miles Coverdale**. It was probably published at Zurich, and, as it is dedicated to the King, may have been sanctioned by him. New editions of this Bible appeared in 1537, 1539, 1550, and 1553. In 1536 Henry issued a Proclamation on the subject of Uniformity in Religion, and granted permission to his lay subjects to have and to read the Holy Scriptures in English 'in convenient times and places.'

In 1537 another complete translation of the Bible was published. According to tradition, its translator was **John Rogers**, the first Martyr who suffered in the Marian persecution, but it bore on its title-page the assumed name '**Thomas Matthew**.' This version was published under the King's licence, and a copy was ordered to be set up in every church, at the joint expense of the clergy and the parish. In its notes are to be found strong protests against the doctrine of Purgatory, and a distinct assertion of the difference between the Apocrypha and the canonical books of Holy Scripture. Speaking of the word 'Purgatory,' the editor says: 'It is not in the Bible, but the purgation and remission of our sins is made us by the abundant mercy of God.' This teaching was in advance of the age, and in an edition published in 1539 the notes are toned down. It was of Matthew's Bible that Cranmer said he would rather have the news of its being licensed than a thousand pounds.

**Taverner's Bible**, which appeared in 1539, was little more than a revised edition of the version of Rogers.

The same year appeared the most important of all the versions published in the reign of Henry VIII. This was the **Great Bible**, which, from the preface having been written by Cranmer, is commonly called **Cranmer's Bible**. The engraving on the title-page forcibly illustrates the change that had taken place since Tyndal's Testaments were smuggled into England, only to be bought up and burnt by the common hangman. The King is represented on his throne handing Bibles to the Bishops, who, in their turn, distribute them among the people. This version was reprinted

again and again, and from it were subsequently taken most of those selections of Holy Scripture which were incorporated in our Prayer-Book. The Psalms and the Offertory sentences are still retained in the form in which they appear in Cranmer's Bible, but the old version of the Epistles and Gospels was in 1662 superseded by the Authorized Version of 1611. Before quitting this subject, it is only fair to Tonstal's memory to say that though he had endeavoured to prevent the dissemination of Tyndal's New Testament, he took part in the translation of Cranmer's Bible.

By a proclamation in 1541 every parish was ordered to 'buy and provide Bibles of the largest and greatest volume, and cause the same to be set and fixed in the parish church.' The price of the Bible, unbound, was fixed at 10s.—that is, about £6 10s. of our money. A few of these Bibles, with the chains attached to them by which they were 'fixed,' are still to be seen in some of our old churches and cathedrals.

Shortly after we find the Upper House of Convocation ordering that 'every Sunday and Holy-day throughout the year the curate of every parish church, after the *Te Deum* and *Magnificat*, should openly read unto the people one chapter of the New Testament in *English*, without exposition; and when the New Testament was read over, then to begin the Old' (Strype, 'Ecc. M.,' i. 376).

Surely it speaks well for the English Reformers that before they engaged in the revision of the doctrines and services of the Church, they did their utmost to spread abroad the Bible, and familiarize the people with its contents. It was an earnest of that principle which they so rigidly carried out of appealing to the Law and the Testimony. It was, moreover, a taking of the whole nation into counsel.

In tracing the course of the Reformation in the reign of Henry VIII., it is important to remember that, while repudiating the authority of the Pope, the King had no intention of abandoning the doctrines of the Church of England as he had learned them, nor did he ever show any sympathy with the distinctive teachings of Luther and Zuingli. It is clear, however, that he was in favour of the use of the English language in the public services of the Church, and of getting rid of superstitious accretions that had gathered round primitive faith and practice. He probably had no settled policy in the changes introduced in his reign, and was much swayed by his successive advisers, according as they were opposed to change or in favour of it.

In 1536 Henry VIII. issued **Ten Articles**, which had been drawn up by Convocation, for the purpose of removing the differences that were now agitating the Church, and of 'stablishing

Christian quietness.' These Articles declared that while the worship of images, the invocation of saints, and the rites and ceremonies of public worship were highly profitable, and ought to be retained, they had no power in themselves to remit sin or justify the soul.

The Ten Articles were embodied by Convocation in a book entitled **The Institution (i.e., Instruction) of a Christian Man**; but more commonly called **The Bishops' Book**. It was published in 1537, and contains an exposition of the Apostles' Creed, the Seven Sacraments, which it divides into three of a higher and four of a lower order, the *Pater Noster*, the *Ave Maria* ('Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb'), and two articles on Justification and Purgatory.

A revised edition of 'The Bishops' Book' was published in 1543, under the sanction of the King and Convocation. It bore the title of **A Necessary Doctrine and Erudition for any Christian Man**. To distinguish it from its predecessor, it is commonly called **The King's Book**. It bears distinct traces of that reaction in favour of Romish teaching which marks the period of Gardiner's influence over Henry, and which had led to the enactment of the statute of the **Six Articles**, otherwise known as 'The whip with six strings'—a statute rendering it a capital offence to deny transubstantiation, and assigning severe penalties for denying the sufficiency of communion in one kind, the obligation of priestly celibacy and vows of chastity, the efficacy of private masses for the dead, and the duty of auricular confession. It is highly significant that this temporary Romish reaction was accompanied by restrictions on the reading of the English Bible. That privilege was now confined to the nobility and gentry. Any artificer, apprentice, journeyman, servant, or labourer, or any woman not of noble or gentle birth, who dared to read the Scriptures, incurred thereby the liability to a month's imprisonment for each offence. This policy on the part of the Romanists proved suicidal, for the people naturally came to the conclusion that the evidence of the Bible would not be suppressed unless it were unfavourable to those who withheld it.

Two foreign liturgical works should here be mentioned which supplied various hints to our Reformers in compiling the Prayer-Book. The first of these, the *Simplex ac Pia Deliberatio*, commonly called '**The Consultation of Hermann, Archbishop of Cologne**,' was compiled, at the request of the Archbishop, by Melancthon and Bucer, and based upon the service which Luther had drawn up for the use of Brandenburg and Nuremberg. It was first published in 1543, in German. A Latin translation appeared in 1545, which was rendered into English in 1547, under the follow-

ing title: 'A simple and religious consultation of us, Herman, by the grace of God Archbishop of Cologne, and Prince Elector, etc., by what means a Christian reformation, and founded in God's Word, of doctrine, administration of the Divine Sacraments, of ceremonies, and the whole cure of souls, and other ecclesiastical ministries, may be begun among men committed to our pastoral charge, until the Lord grant a better to be appointed either by a free and Christian council, general or national, or else by the States of the Empire of the nation of Germany, gathered together in the Holy Ghost.' A second edition of this English translation appeared in 1548. The exhortations in our Communion office and considerable portions of the office for the Baptism of Infants are partly taken from this source.

The other foreign liturgy to which reference has been made was **Calvin's Directory**, for the use of the Reformed Church at Strasburg. It was written in French, and afterwards published in Latin, A.D. 1545. The Reformers at Strasburg were obliged to flee from that city on account of persecution, and came over to England, where the poorer refugees met with a hospitable reception. They were settled at Glastonbury. Their order of service was published in Latin in 1551 by their pastor, **Valerandus Pollanus** (Pullain). From this work we probably derived the Introductory Sentences and the Exhortation, Confession and Absolution, which appear for the first time in the Prayer-Book of the following year.

We have now taken a tolerably complete survey of the quarry whence the chief part of the materials of the Prayer-Book were extracted. We have noticed the old Service-books of the Church, the various translations of the whole or portions of the Bible, and the rudimentary treatises which were used to instil into the minds of the people the fundamental doctrines of religion. We shall next trace the building up of the Prayer-Book itself.

In 1542 a **Committee of Convocation**, consisting of Salcote, Bishop of Salisbury, Goodrich, Bishop of Ely, and six clergy from the Lower House of Convocation, was appointed, with the King's sanction, to consider the whole question of revising the Service-books. These books, 'which the Archbishop signified it was the King's pleasure they should be examined,' says Strype, 'were all Mass-books (*i.e.*, Missals), Antiphoners (*i.e.*, Anthem-books), Portuises\* (*i.e.*, Breviaries): . . . that they should be corrected, reformed, and castigated from all manner of mention

\* *Portuis*—Anglo-French porte-hors, variously corrupted into porthos, portuisse, etc. The Latin name was Portiforium. The book was so called because it was sufficiently small to be carried about, 'Quod foras facile portari posset.'

of the Bishop of Rome's name; and from all apocryphas, feigned legends, superstitious oraisons (*i.e.*, prayers), collects, versicles, and responses; and that the names and memories of all Saints which be not mentioned in the Scriptures or other authentic doctors be put away' ('Ecc. M.,' i. 375). The religious orders by whom the Breviary had been mainly used having been now abolished, it was generally felt that a Prayer-Book, constructed on different principles, and suited to the wants of the Church at large, was needed.

For a time the action of the Committee was greatly impeded by the Statute of Six Articles already alluded to, and the most important fruits of their labours were not published until after the King's death. This delay was in many respects an advantage, inasmuch as it allowed the English Reformers sufficient time to discuss proposed alterations, and gave them an opportunity of profiting by the service-books and experience of the Continental Reformers. How well the delay was utilized we may see in the completeness and soundness of the First Prayer-Book of Edward VI. Scarcely anything which the Committee did had to be undone.

The first task which the Committee set themselves was to simplify the rubrics, which had become so numerous and complex that more time was often spent in finding out what was to be read than in the reading itself. This may seem a very humble and trivial beginning, but it was by no means an unimportant one; for, if the laity were to take an active part in public worship, it was essential that they should be able to easily 'find the places.' We know from our own experience that, even with our present simple rubrics, the ignorant find some difficulty in following the service. The rubrics of the Prayer-Book of 1549 were probably based on the investigations of the Committee.

In 1544 the Committee issued **The Litany in English**. An English Litany had been included in many of the primers for more than a century and a half; but that of 1544 differed from the earlier one in omitting the names of Saints, and in a few additions introduced into it from Hermann's 'Consultation' (see p. 23). With the exception of those clauses in which the prayers of the Blessed Virgin, of angels, and of patriarchs, prophets, and Apostles were invoked, the Litany of 1544 scarcely differed in any respect from our own. Cranmer partly translated and partly compiled some special litanies for festivals, but they do not appear to have ever come into use. The following letter relating to these litanies, or 'processions,' as they were commonly called, will be found instructive: 'It may please your Majesty to be advertised that, according to your Highness's commandment . . . I have translated into the English tongue so well as I could in

so short a time certain processions\* to be used upon festival days ; . . . . In which translation, forasmuch as many of the processions in the Latin were but barren, as me seemed, and little fruitful, I was constrained to use more than the liberty of a translator ; for in some processions I have altered divers words, in some I have added part, in some taken part away ; some I have left out whole, either for because the matter appeared to me to be little to purpose or because the days be not with us festival days ; and some processions I have added whole because I thought I had better matter for the purpose than was the procession in Latin . . . . If your Grace command some devout and solemn note to be made thereunto (as is to the procession which your Majesty hath already set forth in English), I trust it will much excitate and stir the hearts of all men unto devotion and godliness. But in mine opinion the song that shall be made thereunto should not be full of notes, but as near as may be for every syllable a note, so that it may be sung distinctly and devoutly, as be the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc Dimittis*, and all the Psalms and Versicles ; and in the Mass, *Gloria in Excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater Noster*, and some of the *Sanctus* and *Agnus*. (Printed in Blunt, A. B. of C. P., p. 10.)

The Litany was the last work which the Committee published in Henry's reign. Their labours, however, were not suspended, and immediately after Henry's death we find Convocation passing a resolution 'that the works of the Bishops and others, who by the command of the Convocation have laboured in examining, reforming, and publishing the Divine Service, may be produced and laid before the examination of the House.' The Statute of Six Articles was soon after repealed, and the Committee lost no time in producing the fruits of their protracted labours. In these labours Cranmer had probably the chief hand. Two tentative schemes of the daily offices drawn up by him show how the Sarum offices for the hours were gradually brought by aggregation and excision into the forms with which we are familiar under the names of Matins and Evensong.

Here we pause for a moment to direct the reader's attention to two important sets of **Injunctions** on ecclesiastical matters which were issued at this period, and which throw considerable light on the spirit by which the English Reformers were animated. The first set were issued in September, 1547. They directed, amongst other things :

1. That the clergy should not encourage the people to pay reverence to relics, or to make pilgrimages to shrines, but should teach that 'health† and grace' ought to be sought for from God only.

\* *Processions*. Litanies were so called from being sung by the clergy and laity in processions.

† *Health*, i. e., salvation.

2. That the clergy should preach at least one sermon every quarter of the year, wherein they should exhort their hearers to the practice of those virtues and graces which are commanded in Scripture, and should denounce 'wandering to pilgrimages, offering of money, candles, or tapers, or relics, or images, or kissing and licking of the same, praying upon beads, or such-like superstition.'

3. That the clergy should cause such images as had been worshipped to be destroyed, and should suffer no lights to be burnt before any image or picture, 'but only two lights upon the high altar, before the Sacrament, which, for the signification that Christ is the very true Light of the world, they shall suffer to remain still.'

4. That every Holy-day, when there was no sermon, the clergy should, 'immediately after the Gospel, openly and plainly recite to their parishioners in the pulpit the *Pater Noster*, the *Credo*, and the Ten Commandments *in English*, to the intent the people may learn the same by heart.'

5. That the English version of the Bible and Erasmus's Paraphrase of the Gospels should be set up in some convenient place in the church for the use of parishioners.

6. That at High Mass he that said or sang the same should read, or cause to be read, the Epistle and Gospel of that Mass *in English*, and not in Latin, and should also read every Sunday and Holy-day, *in English*, one chapter of the New Testament at Matins, and one of the Old at Evensong.

7. That immediately before High Mass the priest and choir should kneel in the midst of the church, and sing or say plainly the Litany *in English*.

8. That the clergy should destroy all shrines, coverings of shrines, tables, candlesticks, trindles\* or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition.

9. That the churchwardens should provide 'a comely and honest pulpit to be set' up in the church.

10. That one of the homilies set forth by the King's authority should be read in church every Sunday.

11. That all persons who did not understand Latin should use King Henry's Primer.

The second set of **Injunctions**, which was issued later in the year, ordered :

\* *Trindles*. From A.-S. *trendel*, a circle. Cf. *trundle-bed*, a bed running on wheels ; to *trundle* a hoop. Trindles of wax were probably round cakes of wax presented as votive offerings for use in the church. Dr. Rock thinks they were coils of wax-taper. See an interesting note in North's 'Chronicle of the Church of S. Martin, in Leicester,' p. 94.

1. That Matins should be celebrated at 6 a.m. from Lady Day to October 1, and at 7 a.m. during the rest of the year.

2. That only one Mass should be celebrated daily, viz., High Mass at 9 a.m.

3. That Evensong and Compline should be sung at 3 p.m. Between Lady Day and October 1, and at 2 or 2.30 p.m. during the rest of the year.

4. That the singing of hours, prime, dirige (probably a memorial service of the dead, used on the anniversary of the day of death),\* commendations (*i.e.*, commemorations of the death of a friend, relative, or benefactor), should be discontinued.

The Order of the Communion was published in 1548. It was really an English form of Communion intended as a companion to the Latin Mass, for the use of the people. It restored the cup to the laity in accordance with primitive usage. Its contents were as follows :

1. A notice of Holy Communion to be used by the Minister 'the next Sunday or holyday, or at the least one day before he shall minister the Communion.'

2. A rubric. '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 yet 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 put unto it; and that day, not drink it up all himself, but taking one only 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:'

3. Exhortation: 'Dearly beloved in the Lord.' Nearly identical with that in our present Prayer-Book.

4. Warning to open sinners to withdraw.

5. 'You that do truly,' etc.

6. General Confession.

7. Absolution.

8. Comfortable Words.

9. Prayer of Humble Access.

10. Communion of ministers, if there are any present, and of the laity.

11. Words of delivery: 'The body of our Lord Jesus Christ,' etc.; 'The blood,' etc.

12. Blessing.

13. Two rubrics, one relating to the bread used, and the fraction of the 'consecrated breads' into two pieces or more; the other to the consecration of the wine in case the wine a ready consecrated should not suffice. In the latter case there was to be no 'levation, or lifting up.' The words used in consecration were in Latin.

\* Mr. Way, editor of the *Promptorium Parvulorum*, gives several instances of this use of the word. 'In 1421, Joanna, relict of Sir Thos. de Hengrave, directed daily mass to be said for his and her own souls, and the anniversaries to be kept with a solemn mass, *cum placebo et dirige*' (p. 121).

## THE PRAYER-BOOK OF 1549.

We have no record of the progress of the labours of the Committee, and it is impossible to say now what share in them the members respectively had. In 1548, the work of revision being completed, the new Prayer-Book was submitted to Convocation, then to the King in Council, and finally to Parliament; and in 1549 it was incorporated into the Act of Uniformity, by which it was ordered to be used in all churches after the Feast of Whit-Sunday of the same year. The chief persons engaged in preparing it were Cranmer, who consulted several eminent Continental Reformers, but, happily, without allowing himself to be unduly influenced by them; Ridley, who, like Cranmer, suffered death for his faith in the reign of Mary; Goodrich, Bishop of Ely; Holbech, Bishop of Lincoln; May, Dean of St. Paul's; Cox, afterwards Bishop of Ely; Taylor, afterwards Bishop of Lincoln; and Heynes, Dean of Exeter.

What the main objects of the compilers of the new Prayer-Book were may be gathered from the original Preface, which is still prefixed to our Prayer-Books, though placed after the Preface of 1662. They were:

1. The introduction into the daily service of a larger portion of the Holy Scriptures.

2. The substitution of the vernacular tongue for Latin throughout the service.

3. The use of the whole of the Psalms, instead of fragmentary portions of them.

4. The simplification of the rubrics.

5. The comprehension of all books required for the public service in one.

6. The condensation of the daily services.

7. The compilation of a national Use that should supersede all local uses.

The principles which guided the Prayer-Book revisers were very simple. In doctrinal matters they took for their standard of orthodoxy the Bible, and the belief of the Church of the first five centuries; in framing formularies for the conduct of public worship, they retained whatsoever they could of the old service-books; in ritual matters they continued to follow the traditions of their own Church, deviating from them only where spiritual edification rendered such deviation necessary. Their object was not to revolutionize, but to reform; not to get as far away as possible from the Church of Rome, or from any other Church, but by retracing the steps whereby the primitive Church of England had 'fallen from herself,' to return to Catholic faith and

practice. Hence Queen Elizabeth was perfectly justified in saying, in her letter to the Roman Catholic princes, 'that there was no new faith propagated in England; no new religion set up but that which was *commanded by our Saviour, practised by the primitive Church, and approved by the Fathers of the best antiquity.*' These same principles are distinctly and authoritatively set forth in the 30th Canon Ecclesiastical, which says: 'So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such-like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders.' 'The sophism used to make people hate our Church prayers,' says the biographer of George Herbert, 'was a solid reason to make men of understanding love them, namely, because taken out of the Mass-Book—taken out, *but as gold from dross, the precious from the vile.*' We do the Anglican Reformers a certain injustice in designating them by the negative name of 'Protestants.' They did, indeed, *protest* against many Romish errors; but their main object in all they did and wrote was to affirm positive truth; and they only protested against error for the sake of more clearly defining the truth: so that the name 'Protestant' is not so much inapplicable as inadequate. The Prayer-Book is not a mere negation of Romish doctrine and practice: it is Catholic in its essence, and only Protestant by temporary necessity. Its doctrines date from a period when Romish errors had not come into existence; and it is therefore as great an anachronism to call it by the name of Protestant as it would be to call the Church of the Apostles by that name. The best name, and the grandest name that can be bestowed on the Anglican Reformers, is that which they themselves rejoiced in—the name of 'Catholics.' It keeps before our minds not a passing phase in the history of our Church, but its permanent and most essential characteristic.

**Differences between the Prayer-Book of 1549 and the old Service-Books.**—The new Liturgy differed from the older Service-Books in the following respects:

1. The offices for the canonical hours were combined and formed into a daily morning and evening service, such parts as had been common to several hours being now used only once in the same service.

2. The repetition of the Psalter was spread over a month instead of over a week; and this repetition was to go on with

unbroken regularity, whereas previously a few Psalms were said daily (often more than once), while the rest were omitted.

3. Uncertain stories, legends, responds (*i.e.*, short anthems), verses (*i.e.*, versicles, or short responds), vain repetitions (*viz.*, of devotions occurring in other daily offices), commemorations (*viz.*, of founders and benefactors), and synodals (*i.e.*, synodal decisions, which were often read in churches), were no longer allowed to interfere with the consecutive reading of Holy Scripture.

4. The Athanasian Creed was appointed to be read on six festivals only, *viz.*, Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity, instead of every Sunday.

5. Invocations of Saints were omitted, and new Collects were composed for most of the Saints' Days.

6. The practice of elevating the Host and displaying it to the people was prohibited, and the ancient custom of administering both elements in the Sacrament of the Holy Eucharist was restored.

7. The Litany, which was formerly used only on occasions of some public calamity, was now to be said or sung regularly on Wednesdays and Fridays.

8. The Communion Service was new.

9. The vestments of the clergy were somewhat simplified.\*

\* The chief rubrics on the subject of vestments are the following:

'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, beside their Surplices, such Hoods 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 should 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 ministrations, he shall have upon him, beside his Rochette, 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.' ('Certain Notes for the more plain Explication and Decent Ministration of things contained in this Book,' at the end of the book.)

'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, there so many shall be ready to help the Priest in the ministration as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with Tunicles. Then shall the Clerks sing in English for the Office, or Introit (as they call it), a Psalm appointed for that day. The Priest, standing humbly afore the midst of the Altar, shall say,' etc. (Rubrics before Communion Office). 'Upon Wednesdays and Fridays the English Litany shall be said or sung in all places. . . . And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Albe, or

Besides these special alterations, it has been remarked that the service of our Church took, at the Reformation, a more

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, and then shall add one or two of the Collects aforewritten, as occasion shall serve by his discretion, and then turning him to the people shall let them depart with the accustomed blessing' (Rubric at the end of the Communion Office). In the Ordinal it is directed that candidates for Priest's orders should wear on the occasion of their ordaining 'a plain Albe.' The following rubric is from the Office for the Ordaining of Bishops: 'After the Gospel and *Credo* ended, first the elected Bishop, having upon him a Surplice and a Cope, shall be presented by two Bishops (being also in Surplices and Copes, and having their Pastoral Staves in their hands) unto the Archbishop,' etc.

The Rochette was a short surplice generally made of lawn or fine linen, with tight sleeves. The Albe was a white linen vestment, much longer than the Surplice and with tight sleeves. It was confined at the waist by a girdle, and was worn by the clergy at the celebration of the Holy Communion. It was sometimes slightly embroidered at the bottom and at the extremities of the arms. The Cope was a large semicircular cloak of silk, linen, or other material, fastened in front by a clasp, or morse. The straight edge was ornamented with a broad strip of embroidery, called the Orphrey, the outer edge with a lighter kind of embroidery. It was worn over the Albe, or Surplice. The Tunicle and Dalmatic closely resembled each other, the only difference being that the latter was slightly more ornamented. This vestment was a kind of loose coat, reaching below the knees, and open partially at the lower part of the sides. Two vertical orphreys connected by a transverse band ornamented the front of it. The Tunicle was worn by the Epistoler, the Dalmatic by the Gospeller. The Chasuble, or vestment proper, was a large oval garment worn over the Albe. It had an opening at the neck, through which the head of the Priest passed. It was ornamented before and behind by a Y shaped orphrey, representing the cross, and by embroidery at the neck and edge. The shaft of the orphrey, or pillar, as it was called, was continued up to the neck. The Amice was a broad oblong piece of linen, fastened with two strings. It was first placed on the head, and then slipped down on to the shoulders. It was worn over the Albe. The Maniple was shaped like the Stole, but much shorter. It was worn over the left arm by the celebrant and his assistants. The Stole was a long strip of silk, usually richly ornamented at the ends, and worn over the neck. The celebrant wore it crossed over the breast and passed under the girdle; the Deacon wore it over the left shoulder. At the celebration it was crossed over the breast, the ends being secured under the right arm. Most of these vestments had a double meaning, one referring to the incidents in the Passion, the other, of a more arbitrary and fanciful character, emblematical of special virtues. The Amice, which was put on first, signified (1) the veil with which the Jews covered the face of Christ when they buffeted Him; (2) faith, the head of all virtues. The Albe signified (1) the white garment with which Herod clothed Christ when he sent Him in mockery to Pilate; (2) innocence. The Girdle signified (1) the scourge with which Christ was scourged; (2) chastity. The Stole signified (1) the rope with which Christ was bound to the pillar when He was scourged; and (2) the yoke of patience. The Maniple signified (1) the bond with which Christ was bound; (2) spiritual strength. The Chasuble, or Vestment, signified (1) the purple mantle that Pilate's soldiers put upon Christ after they had scourged Him; (2) charity, 'a virtue excellent above all other.' The Cope was symbolical of rule, and was therefore worn by those who bore rule in the choir. It was not a distinctively Eucharistic vest-

penitential, doctrinal, and practical character, while the eucharistical and jubilant portions were reduced' (Humphry). This is particularly noticeable in the alterations of the Collects for Saints' days; the expressions of joy befitting festivals, which they formerly contained, having been replaced by expressions relating to the duty of imitating the virtues of the saints commemorated.

**Differences between the Prayer-Book of 1549 and the present Prayer-Book.** Subjoined is a list of the chief points wherein the First Prayer-Book of Edward VI. differs from the Prayer-Book in present use. It began with the Lord's Prayer, 'the priest being in the quire,' and had no Sentences, Exhortation, General Confession, or Absolution. The *Benedicite* was to be used in the place of the *Te Deum* all through Lent. The *Benedictus* was to be used after the Second Lesson in the morning all the year round. Both Matins and Evensong terminated with the third Collect. Introits (*i.e.*, Psalms sung while the priest ascended to the Altar, and so called from the Latin *introire*—to enter) were to be used at the celebration of the Lord's Supper. They were printed with the Collects, Epistles, and Gospels. Provision was made for a second Communion, both on Christmas Day and on Easter Day, and a separate Introit, Collect, Epistle, and Gospel were assigned to

ment, but might be used at the Altar. (*Rationale*, drawn up by Granmer, or under his direction, Collier's 'Ecl. Hist.')

The colours of these vestments varied with the seasons. According to the Sarum use, white (symbolical of truth) was used at Christmas, Epiphany, Easter and Ascension, Circumcision, Festivals of the Blessed Virgin Mary, St. Michael and All Angels, St. John the Evangelist, All Saints, and at the dedication of a church. Red (symbolical of love) was used on the Sundays in Advent, on the Sundays from Septuagesima to Easter, on Ash Wednesday, Maundy Thursday, Good Friday, Easter Eve, Pentecost, Trinity Sunday and Sundays in Trinity, Holy Innocents' Day, Evangelists out of Eastertide, and all Martyrs' Days. Green (symbolical of grace), blue, yellow, and black, were also used in the pre-Reformation Church, the practice of different Dioceses varying. According to the Roman Use violet (symbolical of penitence) is used in Advent, on Holy Innocents' Day, from Septuagesima to Maundy Thursday, on Easter Eve, Vigil of Pentecost, and in the Ember Seasons, and on Rogation Days; black on Good Friday; green in Epiphanytide after the Octave, and on the Sundays after Trinity; white at Christmastide, Octave of Epiphany, Easter, Ascensiontide, Trinity Sunday, Circumcision, and Transfiguration, Festivals of the Blessed Virgin Mary, St. Michael and All Angels, All Saints, Nativity of St. John the Baptist; red on Pentecost and Vigil of Holy Trinity, and Holy Innocents if on Sunday. The Eastern Church has a scheme of colours of its own, but for the most part agrees with the Western. The tendency in the English Church of late years has been to adopt violet instead of the Old English red in Advent and Lent.

The principle running through the scheme of colours was to employ white on all the Festivals of our Lord, of the Blessed Virgin, and of Saints who did not suffer martyrdom; red on the Feasts of Martyrs and at Whitsuntide, when there appeared to the Apostles 'tongues parting asunder like as of fire'; violet in penitential seasons; green on days that are neither feasts nor fasts; black on Good Friday and at Offices for the Dead.

each. A special Introit, Collect, Epistle, and Gospel were used on Saint Mary Magdalene's Day.\*

The service for the **Holy Communion** was entitled 'The Supper of the Lord and the Holy Communion, commonly called *The Mass*,' and differed considerably in its order from our present service. (See below.) It did not contain the Decalogue. The Prayer for Christ's Church formed part of the Consecration Prayer, and contained the following Commemoration of the Departed and Prayer for the Dead: '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 [*i.e.* all together] be set on His right hand,' etc.

The Second Exhortation, after inviting voluntary auricular confession in special cases, concludes with the following charitable words: 'Requiring such as shall be satisfied with a general confession not to be offended with them that do use to their further satisfying the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church; but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's Word to the same.'

The order of the Communion Service in the First Prayer-Book of Edward VI. was as follows:

1. Lord's Prayer.
2. Collect for Purity.
3. Introit and Lesser Litany.

\* These were afterwards omitted, probably from a doubt as to whether the Gospel really referred to Mary Magdalene. The Collect was very beautiful: 'Merciful Father, give us grace, that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend Thy Divine Majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene; and by lively faith obtain remission of all our sins; through the only merits of Thy Son our Saviour Christ.'

4. *Gloria in Excelsis* (the priest alone singing the opening words: 'Glory be to God on high,' and 'the clerks' joining with him in the remainder).

5. Mutual Salutation of Priest and People.

6. Collect for the Day.

7. Collect for the King.

8. Epistle.

9. 'Glory be to Thee, O Lord' (sung by 'the clerks and people'), and Gospel.

10. Nicene Creed (the priest alone singing the words 'I believe in one God,' and the clerks the rest).

11. Sermon or Homily, or portion of Homily.

12. Exhortation.

13. Offertory Sentences, 'to be sung whiles the people do offer, or else one of them to be said by the minister immediately afore the offering.'

14. Mutual Salutations.

15. *Sursum Corda* ('Lift up your hearts').

16. *Ter Sanctus*. 'This the clerks shall also sing,' with proper Preface as appointed.

17. Prayer for Christ's Church, to be said or sung by the priest, 'turning him to the altar.'

18. Invocation of the Holy Spirit.

19. Consecration of the Holy Elements.

20. Oblation.

21. Lord's Prayer (the people repeating only the last clause).

22. Mutual Salutation.

23. Short Exhortation ('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').

24. Exhortation, 'You that do truly,' etc.

25. General Confession, to 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.'

26. Absolution.

27. Comfortable Words.

28. Prayer of Humble Access ('We do not presume,' etc.)

29. Administration of the Communion in both kinds, the rubrics and words being as follow: '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.”

30. *Agnus Dei* ('In the Communion time the clerks shall sing, "O Lamb of God," etc.').

31. Sentences of Holy Scripture, 'to be said or sung, every day one.'

32. Mutual Salutation.

33. Thanksgiving.

34. Benediction.

The mode of conducting the service was different in some respects from our present mode. As soon as the offertory sentences were ended, persons desirous of communicating were to '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.' Then the minister was to 'take so much Bread and Wine as was necessary, 'laying the Bread upon the corporas [*i.e.*, the linen cloth, called also the corporal, Lat. *corpus*, body], 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.' There was to be no elevation or showing of the Sacrament to the people at the Consecration. The Bread prepared for the Communion was to be 'after one sort and fashion; that is to say, *unleavened*, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces.' The antiquity, and compatibility with Scripture, of the practice of delivering the Bread into the hands of the people was allowed; 'yet, forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness; lest any such thing hereafter should be attempted,' the people were to 'receive the Sacrament of Christ's Body in their mouths at the priest's hand.'

If the priest administered Holy Communion to the sick on the same day as it was administered publicly, then the priest was to 'reserve (at the open Communion) so much of the Sacrament of the Body and Blood' as might be necessary.

Two prayers, one for rain and the other for fair weather (the first two of our Occasional Prayers), are printed with the Collects at the end of the Communion Service.

The Office for Holy Baptism presents some noteworthy differences from the modern office. The sponsors and children were to be ready 'at the church door' 'afore the last canticle' at Matins or Evensong. Here the children to be baptized were

signed with the sign of the cross, both upon the forehead and breast. Here also the children were exorcised by the priest in the following words: '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, whom our Lord Jesus Christ hath vouchsafed to call to His holy Baptism, to be made members of His body and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with His precious blood, and by this His holy Baptism calleth to be of His flock.' At a later point in the service the priest took one of the children, by the right hand, the others following, and coming into the church toward the font, said: 'The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life.' The child was dipped in the water thrice, first on the right side, then on the left side, and the third time with the face towards the font. This being done, the sponsors laid their hands upon the child, and the priest put upon it a 'white vesture, commonly called the *chrisom*,'\* with these words: 'Take this white vesture for a token of the innocency which, by God's grace in this holy Sacrament of Baptism, is given unto thee, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting.' Then the priest anointed the infant upon the head, saying: 'Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins, He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life.' The *chrisoms* referred to were to be delivered up to the priest at the churching of the mothers.

In the Office for Private Baptism occurs the following Prayer of Consecration, to be said when the water in the font was changed: 'O most merciful God, our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of Thy

\* The 'chrisom' would appear to have been originally the cloth or christening cap, that was put on the head of the child as soon as it had been anointed, to keep the holy oil from being rubbed off. (See Wedgwood, who cites Cotgrave as his authority.) Blunt describes the 'chrisom' as the white robe formerly put on children when they were baptized. The French word *chrêmeau* is defined as 'petit bonnet sur la tête de l'enfant après l'onction du saint chrême' (Boiste's 'Dictionnaire Universel'). See Brand's 'Pop. Ant.', ii. 52.

faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in the likeness of a dove; send down, we beseech Thee, the same Thy Holy Spirit to assist us and to be present at this our invocation of Thy holy Name. Sanctify ✠ this fountain of Baptism, Thou that art the Sanctifier of all things, that by the power of Thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.'

In the Office for **Holy Matrimony** we have somewhat diverged from the Office in the First Prayer-Book. In the Prayer of Blessing the following passage has been altered by the omission of the reference to the Apocrypha: 'And as Thou didst send Thy angel Raphael to Thobie and Sara, the daughter of Raguel, to their great comfort, so vouchsafe to send Thy blessing upon these Thy servants.' Besides a ring, the man gave to the woman 'other tokens of spousage, as gold or silver.' The changes made in one of the rubrics of this office are not without their significance. The old rubric ran thus: 'The Psalm ended, and the man and woman kneeling afore the *Altar*,' the Priest standing at the *Altar*,' etc. The present rubric runs: 'The Psalm ended, and the man and woman kneeling before the *Lord's Table*, the priest standing at the *Table*,' etc.

A rubric at the end of the Matrimonial Office prescribes that 'the newly-married persons (the same day of their marriage) must receive the Holy Communion.'

The Order for the Visitation of the Sick did not greatly vary from the present Order. The rubric with regard to special confession, however, contained a clause which was subsequently omitted. It ran as follows: 'Here shall the sick person make a special confession if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this form: *and the same form of absolution shall be used in all private confessions.*' A form was also provided to be used in case the sick person desired to be anointed. The priest was to anoint him upon the forehead or breast only, making the sign of the Cross, saying:

's with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His Divine and unsearchable Providence) shall dispose of thee, we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength, by

His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord, Who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen.'

A service is provided for the celebration of the Holy Communion at the **Burial of the Dead**. One of the collects for this service, viz., that beginning, 'O merciful God,' was subsequently incorporated into the Burial Service. The Epistle was 1 Thess. iv. 13 to end; the Gospel, St. John vi. 37-41. At the end of the First Prayer-Book is an interesting page of directions entitled '**Certain Notes** for the more plain explication and decent ministration of things contained in this book.' The first two prescribe the vestments to be worn by the clergy; the others are as follows:

§ 'As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

§ 'Also upon Christmas Day, Easter Day, the Ascension Day, Whit Sunday, and the Feast of the Trinity, may be used any part of Holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.

§ 'If there be a Sermon, or for other great cause, the curate, by his discretion, may leave out the Litany, *Gloria in Excelsis*, the Creed, the Homily, and the Exhortation to the Communion.'

The **Ordinal** of 1549 differs but very slightly from the present one. Some of the rubrics are noticeable. One of the newly-ordained deacons, after receiving the New Testament from the Bishop, was to put on a tunic,\* and read the Gospel for the Day. In the ordering of priests, the Bishop delivered not only the Bible but also the chalice and the bread to each newly-made priest. In the Consecration of Bishops, the Bishop elect, 'having upon him a surplice and a cope,' was to 'be presented by two Bishops (being also in surplices and copes, and having their pastoral staves in their hands) unto the Archbishop,' or his representative. At the words, 'Be to the flock of Christ a shepherd,' etc., the Archbishop put into his hand a pastoral staff.

Before passing on to the subsequent history of the Prayer-Book we may remark that, in the opinion of many learned divines who have never been suspected of any Romanizing tendencies, the First Prayer-Book of Edward VI. has been in some respects deviated from for the worse. Our present arrangement of the Communion Office is decidedly inferior to the earlier one. On this point we may quote the opinion of Bishop Wilson, who entitles his introduction to that part of the *Sacra Privata* which

\* Tunic, *i.e.*, the outer vestment worn by the Epistole as the Dalmatic was the outer vestment worn by the Gospeller.

relates to the Lord's Supper: 'Private devotions at the altar, taken out of the most ancient offices of the Church, to render our present Communion Service more agreeable to Apostolic usage, and more acceptable (I hope) to God, and beneficial to all that partake thereof. Until it shall please Him to put it into the hearts and power of such as ought to do it, to restore to us the First Service of Edward VI., or such as shall be more conformable to the appointment of Christ and His Apostles, and their successors.'

### SECOND PRAYER-BOOK OF EDWARD VI.

The First Prayer-Book was received with general favour both by clergy and laity, and even the champions of the Romanizing party readily conformed to it. **Bishop Gardiner** said of it: 'He had deliberately considered of all the offices contained in the Common Prayer-Book, and all the several branches of it: that though he could not have made it in that manner, had the matter been referred unto him, yet that he found such things therein as did very well satisfy his conscience; and, therefore, that he would not only execute it in his own person, but cause the same to be officiated by all those of his diocese.' But though Englishmen were satisfied with it, the Continental Reformers regarded it with little favour, as not going far enough in the way of reformation. Calvin complained to the Protector of the backwardness of the English, and many of the Continental Reformers who had sought refuge in England gave expression to similar opinions. Of these foreigners, the most distinguished were John à Lasco, a Pole, Peter Martyr, an Italian, and Martin Bucer, an Alsatian. Unfortunately, the young King gave too ready an ear to their suggestions, and determined on having the new Prayer-Book revised. By whom this revision was effected can now be only conjectured, but it was probably entrusted to the Commission which had drawn up the Ordinal of 1550. The new Prayer-Book (*i.e.*, the Second Prayer-Book of Edward VI.) was published in 1552, and immediately passed through numerous editions.\* It does not seem, however, to have come into general use, and its framers, though they yielded to royal pressure, carefully avoided any condemnation of the First Book. Indeed, the second Act of Uniformity speaks of the First Book as 'a very godly order . . . agreeable to the Word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this realm.'

\* There are seven editions in existence, six printed in London and one at Worcester.

**Differences between the First and Second Prayer-Books of Edward VI.**—The most important changes introduced into the Second Prayer-Book were the following:

1. All priests and deacons were henceforth to say daily the Morning and Evening Prayer. (See p. 63.)
2. The Introductory Sentences, Exhortations, Confession, and Absolution, were added to the morning and evening service, which previously began with the Lord's Prayer.
3. The Athanasian Creed was to be used on thirteen occasions yearly, instead of on six only.
4. The Introits were struck out, as also were the second Communion Services on Christmas Day and Easter Day.
5. The Vestments allowed by the First Prayer-Book, *viz.*, the alb, the chasuble,\* the tunicle, and cope, were prohibited.
6. The word 'Table' was substituted for 'Altar' in the rubrics.
7. The Altar was to be placed 'table-wise,' and the words of the rubric in the book of 1549, 'the priest, standing humbly afore the midst of the Altar,' were changed to 'the priest, standing at the north side of the Table.'
8. The Decalogue was introduced into the Communion Service.
9. The *Gloria in Excelsis* was removed to near the end of the Communion Service.
10. The thanksgiving for the grace and virtue declared in the blessed Virgin Mary, the holy Patriarchs, Prophets, Apostles, and Martyrs, was struck out of the prayer for Christ's Church, as also was the commendation to the mercy of God of all His servants departed hence 'with the sign of faith.' The words 'militant here in earth' were added to the title of the prayer.
11. The invocation of the Holy Spirit in the prayer of Consecration was omitted.
12. The prayer of Oblation was 'mangled and displaced,' half laid aside, and the rest of it thrown into an improper place.' (Wheatly.)
13. The Lord's Prayer, which previously followed the prayer of Oblation, was now placed after the Participation.
14. The Confession, Absolution, Comfortable Words, and prayer of Humble Access, were placed before the prayer of Consecration instead of after it.
15. The old words used on the delivery of the elements, 'The Body,' etc., 'The Blood,' etc., were superseded by 'Take and eat,' etc., 'Drink this, etc. (*i.e.*, the latter part of our present form was used instead of the former; the two were combined in the reign of Elizabeth).

\* The Chasuble was shaped something like a short cloak, and was usually made of silk. It was called 'the vestment,' as being the characteristic vestment of the Eucharistic service.

16. The *Agnus Dei*, and the sentences appointed to be sung in the Post-Communion were omitted. The black rubric was inserted at the end of the Communion Service.

17. Exorcism, the Chrisom, the Anointing of the Sick, the reservation of the consecrated elements for the Communion of the Sick, the prayer for the Departed Soul at Burial,\* and the special Communion Service at funerals, were omitted.

18. The 'notes' to which reference has been made were struck out. (See p. 39.)

As Edward VI. died in 1553, it is doubtful whether the Second Prayer-Book ever came into general use. It was certainly never used in Ireland. On the accession of **Queen Mary** the Prayer-Book was, of course, immediately suppressed, and the services of the Church of England were restored to the form at which they had arrived in the last year of the reign of Henry VIII. A proclamation was also issued ordering that all the new service-books should be delivered up to the ordinary within fifteen days, and placed at his 'will and disposition to be burnt.' All the efforts of the English Reformers seemed now to have been thrown away. The old errors were again taught, and the old superstitious practices were revived; but the good seed that had been sown silently germinated, and the bitter persecution that was carried on in this reign only served to increase the demand for doctrinal and ritual reform. Mary died in 1558, and some 800 Churchmen who had sought refuge on the Continent during the late persecution now returned. Unfortunately, they brought back with them religious opinions widely different from those of the old Church of England, and thus introduced into that Church, when it was restored by Elizabeth, an element of discord which soon wrought much mischief. **Elizabeth** at once appointed a committee, including several of the recently returned refugees, for the purpose of revising the Prayer-Book. She herself was in favour of making the Prayer-Book of 1549 the basis

\* This prayer was as follows: 'O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; grant unto this Thy servant, that the sins which he committed in this world be not imputed unto him; but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible. Set him on the right hand of Thy Son Jesus Christ, among Thy holy and elect, that then he may hear with them these most sweet and comfortable words: "Come to Me, ye blessed of My Father, possess the kingdom which hath been prepared for you from the beginning of the world." Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.'

of this revision, but the committee, influenced apparently by its Puritan element, decided on taking the Second Book.

**Changes introduced in the Prayer-Book of Elizabeth.**—The chief changes introduced were the following:

1. A table of Proper Lessons for Sundays was introduced.

2. The rubric relating to the place where Morning and Evening Prayer were to be read was altered. In the Second Book it ran thus: 'The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the minister shall so turn him, as the people may best hear;' etc. The rubric was now made to read, 'in the accustomed place,' and the words 'as the people may best hear' were struck out.

3. The 'Ornaments of the Church and of the Ministers thereof,' which had been reduced to a rochette for the Bishop and a surplice for priests and deacons, were to be restored as they were in the second year of Edward VI.

4. The suffrage, 'From the tyranny of the Bishop of Rome and all his detestable enormities,' was struck out of the Litany.

5. The two forms of words used at the delivery of the elements according to the First and Second Prayer-Book respectively were combined.

6. The rubric at the end of the Communion Service, declaring that by kneeling at the time of Communion no adoration of the elements was intended, was omitted.

These alterations were generally approved of, and out of 9,400 clergy, only 189 refused to use the new Prayer-Book. According to Sir Edward Coke, the Pope, 'before the time of his excommunication against Queen Elizabeth denounced, sent his letter unto her Majesty, in which he did allow the Bible and Book of Divine Service, as it is now used among us, to be authentick, and not repugnant to truth. But that therein was contained enough necessary to salvation, though there was not in it so much as might conveniently be, and that he would also allow it unto us without changing any part; so as her Majesty would acknowledge to receive it from the Pope and by his allowance: which her Majesty denying to do, she was then presently by the same Pope excommunicated.' Coke continues: 'And this is the truth concerning Pope Pius Quartus, as I have faith to God and men. I have oftentimes heard avowed by the late Queen her own words; and I have conferred with some lords that were of greatest reckoning in the State, who had seen and read the letter which the Pope sent to that effect; as have been by me specified. And this upon my credit, as I am an honest man, is most true.' (Quoted in Blunt's 'Annotated P.-B.,' p. 24.)

**A Revision of the Calendar** was made in 1561. The names of those saints who had been omitted in 1552 were reintroduced

with the exception of St. Mary Magdalene. St. Clement, inserted in 1552, was omitted. Numbers of occasional prayers and other forms of devotion were issued in this reign, partly for public and partly for private use. Thus we find a form of meditation issued in 1563 to be daily used by householders 'in this dangerous and contagious time;' a form issued in 1565 to excite all godly people to pray 'for the delivery of those Christians that are now invaded by the Turk;' certain prayers issued in 1590 for the success of the French King (Henry IV.), etc. The Puritan party gathered strength all through this reign, and attacked the Church with all the rancorous bitterness of unnatural children. They disliked her government, her doctrines, her services, and everything wherein she seemed to approximate to the Church of Rome.

### HAMPTON COURT CONFERENCE.

**James I.** having been brought up amongst the Scotch Presbyterians, the Puritans naturally looked forward to his accession with great hopefulness, and even before he could reach his new capital plied him with petitions for Church reforms. One of these petitions was called the **Millenary Petition**, although, as a matter of fact, it did not bear more than about 800 signatures. The chief demands of the Puritans were the following :

1. That the cross in baptism, the questions addressed to the infant, and the practice of kneeling at Holy Communion, should be dispensed with.
2. That women should not be allowed to baptize.
3. That confirmation, the ring in marriage, bowing at the name of Jesus, and the reading of the Apocrypha in Church, should be abolished.
4. That the terms 'priest' and 'absolution' should be struck out of the Prayer-Book.
5. That Church songs and music should be moderated to better edification.
6. That the wearing of the cap and surplice and the observance of holy days should not be made compulsory.
7. That the clergy should preach at least once every Sunday.
8. That clerical subscription should be confined to the Articles of Religion.
9. And that Communion should be preceded by examination of those proposing to communicate.

James, however, had taken an aversion to Presbyterianism in Scotland, and was little disposed to entertain the grievances of the English Puritans, though he granted them a Conference with the Bishops for the discussion of their grievances. It met at

**Hampton Court** in 1604, the King acting as Moderator. The Puritans were represented by four of their most eminent leaders, Dr. Reynolds, Dr. Sparkes, Mr. Knewstubbs, and Mr. Chaderton. The Church was represented by Archbishop Whitgift, Bancroft, Bishop of London, Deans Andrewes, Barlow, and Overall, and others, in all about eighteen or nineteen. The Conference led to a few alterations, but none of great importance. The chief were the following :

1. The words 'or Remission of Sins' were added to the title of the Absolution.
2. A prayer for the Royal Family was placed after the prayer for the King.
3. A similar suffrage was inserted in the Litany.
4. Occasional Thanksgivings for Rain, Fair Weather, Plenty, Peace and Victory, and Deliverance from the Plague were added.
5. The title of the Office for Private Baptism was altered to 'Of them that are to be baptized in private houses in time of necessity, by the minister of the parish, or any other lawful minister that can be procured,' the object of the alteration being to discourage lay baptism.
6. The words 'That they procure not their children to be baptized' were inserted in the second rubric, and the words 'lawful minister' in the third.
7. The title of the Confirmation Service was expanded.
8. An exposition of the Sacraments was added to the Catechism.

Thus the Puritans were left to groan (to use their own language) under that 'common burden of human rites and ceremonies,' of which they had so piteously complained. They were still obliged to use the ring in marriage, to submit their children to be signed with the sign of the cross in baptism, to kneel at Holy Communion, to behold the hated surplice worn by the clergy, and to endure other hardships of a similar character. One of the grievances complained of at this Conference was the use of the word 'worship' in the Marriage Service, as though it implied adoration.\* This objection must have arisen out of simple ignorance of the original, and even then not wholly obsolete, meaning of the word. King James properly explained it as 'giving honour to the wife,' and, turning upon Dr. Reynolds, one of the Puritan representatives, said : 'Many a man speaks of Robin Hood, who never shot in his bow. If you had a good wife your-

\* *Worship* originally signified to honour, and not, as now, to pay Divine honour to. The verb is from the substantive *worth-ship*. Cf. 'gentleman of worship,' 'his worship,' 'the most worshipful,' 'Worschipe thi fadir and thi modir' (St. Matt. xix. 19, Wiclif's Version). 'If any man serve Me, My fadir schal worschipe hym' (St. John xii. 26).

self, you would think all the honour and worship you could do to her well bestowed.'

The most important result of the Conference was the issue of a Royal order for a revision of the Bishops' Bible, which had been in use since 1568. The new translation occupied four years, and was published in 1611. It is the **Authorized Version** of the Scriptures still in use.

In the reign of **Charles I.** an ill-advised attempt was made to force upon Scotland a Prayer-Book based upon the English Use, and compiled by Archbishop Laud, Wren, Bishop of Norwich, and the Scottish prelates. Where it deviated from the English Prayer-Book it approximated to the First Prayer-Book of Edward VI. How the Scots resisted the introduction of the new book, and what serious consequences followed upon Charles's attempt to enforce its use, are well known.

It might have been expected that when the Puritans came into power, as they did when the **Long Parliament** usurped the government of this country, they would have shown that respect for the rights of conscience which had been so long denied themselves, and for which they had so loudly clamoured. But the toleration shown by the Puritans differed little from that shown by Romanists in the reign of Mary. In fact, toleration was not yet properly understood by any religious body. In 1645 an 'Ordinance' was passed by the Parliament, forbidding the use of the Prayer-Book in any place of public worship in England or Wales, and superseding it by what was called '**A Directory for the Public Worship of God throughout the Three Kingdoms.**' This was not enough. Another Ordinance prohibited the use of the Prayer-Book even *in private*. All copies of it were to be given up, and severe penalties were imposed on all persons violating these ordinances. A first offence was punishable with a fine of five pounds; a second, with a fine of ten pounds; and the third, with 'one whole year's imprisonment, without bail or mainprize' [*i.e.*, deliverance on security]. Every minister not observing the Directory was to be fined every time forty shillings. Every person preaching, writing, or printing against it, or any part thereof, to be fined at the judge's discretion not less than five pounds nor more than fifty pounds. 'It was a crime in a child,' says Macaulay, 'to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Severe punishments were denounced against such as should presume to blame the Calvinistic mode of worship. Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. Churches and sepulchres, fine works of art, and curious remains of antiquity,

were brutally defaced. The Parliament resolved that all pictures in the royal collection which contained representations of Jesus, or of the Virgin Mother, should be burned' ('Hist. of Eng.,' i. 167).

Some curiosity may be felt with regard to the Directory which was thrust upon the people of England as a substitute for the prohibited Prayer-Book. It was not a Prayer-Book at all, but a manual of directions for the conduct of public worship. It, of course, prohibited all those practices to which the Puritans had taken exception—the reading of the Apocrypha in Divine service, the having sponsors at baptism, the sign of the cross, the ring, the kneeling at Holy Communion, the observance of saints' days, vestments, etc. The chief directions were the following:

1. The minister was to pray for a blessing on the portion of Scriptures to be read.

2. The canonical books were to be read in order.

3. After singing, the minister was 'to endeavour to get his own and his hearers' hearts to be rightly affected with their sins.'

4. A long prayer was to be offered up before the sermon.\*

5. Then the sermon was to be preached.

6. Lastly, a prayer of thanksgiving was to be offered up. Baptism was not to be administered in private, or by a lay person, but before the congregation, and by a minister. Communicants were to sit about or at the Lord's Table; Matrimony was not to be celebrated on a day of public humiliation, or, unless under exceptional circumstances, on Sundays. The Burial Service was entirely abolished, the direction on this subject being: 'When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there *immediately interred, without any ceremony.*'† A supplement was subsequently added for the use of sailors. 'Festival days, vulgarly called Holy-days, having no warrant in the word of God, are not to be continued.'

The following story, which is recorded in Nelson's 'Life of Bull,' well illustrates this period in the history of the Prayer-Book: 'The iniquity of the times would not bear the constant and regular use of the Liturgy: to supply, therefore, that misfortune, Mr. Bull formed all the devotions he offered up in public, while he continued minister of this place, out of the Book

\* Thirteen pages of the Directory are devoted to directions concerning this prefatory prayer.

† And because the customs of kneeling down, and praying by, or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to, and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be laid aside.'

of Common Prayer, which did not fail to supply him with fit matter and proper words upon all those occasions that required him to apply to the Throne of Grace for a supply of the wants of his people. He had the example of one of the brightest lights of that age, the judicious Dr. Sanderson, to justify him in this practice: and his manner of performing the public service was with so much seriousness and devotion, with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were most prejudiced against the Liturgy did not scruple to commend Mr. Bull as a person that prayed by the Spirit, though at the same time they railed at the Common Prayer as a beggarly element, and as a carnal performance.

‘A particular instance of this happened to him while he was minister of St. George’s, which, because it showeth how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, the reader will not, I believe, think it unworthy to be related. He was sent for to baptize the child of a Dissenter in his parish; upon which occasion he made use of the Office of Baptism as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience were extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action the father of the child returned him a great many thanks, intimating at the same time with how much greater edification they prayed who entirely depended upon the Spirit of God for His assistance in their extempore effusions than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross—that badge of Popery, as he called it—nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the Office of Baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull’s communion.’

## SAVOY CONFERENCE

When Charles II. was recalled from exile to take possession of the throne, the Presbyterians sent a deputation to meet him, for the purpose of dissuading him from restoring the use of the Prayer-Book. They declared that its revival would give great offence, and be totally opposed to the wishes of the people. These gentlemen may have honestly believed that they were speaking the truth, but the conduct of the people of England certainly did not bear out their assertions. Charles II. was no sooner declared King than the old Prayer-Books were brought out of their hiding-places, and within nine months three new editions were printed. Nay, we find the laity in some parishes petitioning the King to compel the Nonconforming clergy to give them back the use of the Prayer-Book. The deputation met with little encouragement. The Presbyterians, however, determined not to relax their efforts to prevent the restoration of the Prayer-Book in its old form and, shortly after Charles came to England, presented an address to him, requesting him to take measures for its revision. Their request was granted, and on April 15, 1661, a Conference, composed of twelve Bishops and twelve Presbyterian divines, met at **the Savoy**, in the Strand, for the purpose of revision. Of the former, the most famous were Sheldon, Bishop of London; Cosin, Bishop of Durham; Sanderson, Bishop of Lincoln; of the latter, Baxter, Reynolds, Lightfoot and Calamy. Pearson, afterwards Bishop of Chester; Sparrow, afterwards Bishop of Norwich; and Dr. Thorndike, were coadjutors.

**Objections of the Puritans.**—The proceedings of the Conference were opened by the Presbyterians, at the request of the Bishop of London, setting forth a list of their objections to the Prayer-Book. The chief of these were the following:

1. To the responses of the congregation, ‘which cause a confused murmur.’
2. To the arrangement of the Litany in separate suffrages, which they desired to see blended into one long prayer.
3. To the exclusion of extempore prayer.
4. To the Lessons taken out of the Apocrypha.
5. To the use of Cranmer’s Bible in the extracts from Holy Writ that are introduced into the various services of the Church.
6. To the use of the words ‘Priest’ and ‘Sunday,’ instead of ‘Minister’ and ‘Lord’s Day.’
7. To the observance of Saints’ days and of Lent.
8. To the lections from the Old Testament and the Acts of the Apostles being styled ‘Epistles.’

9. To the Collects, as being disproportionately long in their prefaces and short in their petitions.

10. To the language of the Prayer-Book wherever it implies that all members of the Church are regenerated.

11. To the Confession, as being too general in its terms.

12. To the use of the surplice, the sign of the cross, and kneeling at the Lord's Supper.

13. To the repetition of the Lord's Prayer and *Gloria Patri*.

14. To the *Benedicite*, as being of uncertain authority.

15. To the expressions 'deadly,' 'sudden death,' and 'all that travel' in the Litany.

16. To kneeling at the reading of the Decalogue, and to the use of the *Kyrie* after each commandment.

17. To the repetition of the General Confession in the Holy Communion Office by any other person than the minister.

18. To the delivery of the elements into the hand of each communicant, and the repetition of the accompanying words over each person.

19. To sponsors being required at baptism.

20. To the words in the Catechism, 'wherein I was made,' etc., which they desired to have altered to 'wherein I was visibly admitted into the number of the members of Christ,' etc.

21. To the compulsory use of the ring in marriage.

22. To the use of the words 'worship' and 'depart'\* in the Marriage Service. (See p. 45.)

23. To the compelling newly-married persons to communicate on the day of their marriage.

24. To the Absolution in the Order for the Visitation of the Sick, which they would have made conditional, thus — 'I pronounce thee absolved . . . if thou dost truly repent and believe.'

25. To requiring ministers to perform part of the Burial Service at the grave-side.

26. To the words 'in sure and certain hope of resurrection.'

The Bishops declared themselves willing to remove the occasion for such of these objections as were reasonable, but the large majority of the objections were held to be needless or frivolous. They told the King 'that the Church's welfare, that unity and peace, and his Majesty's satisfaction, were ends upon which they were all agreed; but as to the means, they could not come to any harmony.'

**Alterations made in 1662.** The work of revision was now undertaken by Convocation, and a Committee of Bishops was

\* 'Till death us depart.' Depart means here, of course, to divide. Compare 'Nether height, nether depth, nether any other creature, shalbe able to departs us from the love of God,' etc. (Rom. viii. 39, Geneva Version).

appointed to carry it out. The chief alterations which they made were the following:

1. The Sentences, Epistles and Gospels, and other extracts from the Bible in the Prayer-Book, with the exception of the Psalter, the Decalogue, and the Sentences from Holy Writ in the Communion Service, were taken from the Authorized Version.

2. The Confession in the Service for Holy Communion was to be said by minister and people, and not, as formerly, 'by one of them, or else by one of the ministers, or by the priest himself.'

3. The Absolution in Morning and Evening Prayer was to be pronounced by the *Priest*, and not, as before, by the *Minister*.

4. The words 'rebellion' and 'schism' were inserted in the suffrage against sedition in the Litany.

5. The words Bishops, *Priests*, and *Deacons*, were substituted for Bishops, *Pastors* and *Ministers of the Church*.

6. Various Occasional Prayers were added, viz., two for the Ember Seasons, one for Parliament, and one for All Conditions of Men; also two Thanksgivings, one for general use, and one for Restoring Public Peace at Home. The Prayer for Fair Weather was composed in 1549, and placed at the end of the Communion Office, whence it was transferred to the end of the Litany in 1552, and to its present position in 1662.

7. New Collects were appointed for the Third Sunday in Advent and for St. Stephen's Day, and a Collect, Epistle, and Gospel for a Sixth Sunday after Epiphany.

8. The word *church* was substituted for *congregation* in several collects.

9. The clause relating to the faithful departed was added to the Prayer for the Church Militant.

10. The rubrics which precede this prayer were now added; so also were the rubrics relating to the consecration of the elements.

11. The declaration on kneeling, which had been inserted in the Second Prayer-Book, but had been omitted since the revision of Elizabeth's Prayer-Book, was placed at the end of the Communion Office.\*

12. The declaration respecting the salvation of baptized infants dying before the commission of actual sin, and the note on the use of the cross in baptism, were added to the Baptismal Office.

13. A separate Office was added for the Baptism of Adults, to meet the case of persons who had grown up to maturity without being baptized, and particularly the case of adult converts in our colonies.

\* An important and instructive change was made in this declaration. The words *corporal presence* were substituted for *real and essential presence*.



14. The Catechism was separated from the Confirmation Service.

15. The rubric which previously had required all newly-married persons to communicate after their marriage was altered so as to make it declare that such a communion was desirable.

16. The words '*if he humbly and heartily desire it*' were added to the rubric respecting Absolution in the Order for the Visitation of the Sick.

17. The word 'the' was inserted before 'resurrection' in the words of committal, in the Burial Office, which previously ran 'in sure and certain hope of resurrection.'

18. Occasional Offices for January 30 and May 29 were added.

It will be seen from these alterations that they were not likely to conciliate the Nonconformists, and that, for the most part, they were not intended to conciliate them. The revisers probably knew the futility of concessions to persons who found a positive delight in nonconformity. 'What imports it how large a gate you open,' said Dean Swift long after, 'if there be always left a number who place a pride and a merit in refusing to enter?'

In 1668, Tillotson, Stillingfleet, and some other divines, made an effort to comprehend Dissenters; but the House of Commons was averse to the project, and it was consequently for the time abandoned. Another effort was made in 1689, and a Commission was appointed to suggest such alterations as would reconcile 'as much as possible of all differences.' This also failed, and the Prayer-Book of 1662 has, except in regard to certain occasional Offices, remained ever since unaltered.

The chief proposals of the **Commissioners of 1689** were:

1. That Lessons taken from the Canonical books should take the place of those drawn from the Apocrypha.

2. That a communicant who, after conference with his minister, should declare that he could not conscientiously receive the bread and wine kneeling should be allowed to receive them sitting.

3. That as to the use of the surplice, a large discretion should be left to the Bishops.

4. That the 'Transfiguration of our Lord,' the 'Beheading of St. John Baptist,' and the names of St. Valentine, St. Chad, St. Swithin, St. Edward, King of the West Saxons, St. Dunstan, and St. Alphege should be struck out of the Calendar.

5. That a rubric should be added to the Athanasian Creed declaring that the damnatory clauses were to be understood to apply to such only as obstinately deny the Christian Faith.

6. That the Collects should be expanded.

We may well feel thankful that the sixth proposal was not adopted by the Church. The Collects would have been ruined by over-packing, and would have wholly lost their distinctive

character. Macaulay sarcastically observes of Dean Patrick, to whom the task was entrusted: 'If we judge by the way in which Patrick paraphrased the most sublime Hebrew poetry, we shall probably be of opinion that whether he was or was not qualified to make the Collects better, no man that ever lived was more competent to make them longer' ('History of England,' vol. v, p. 102).

More commendable suggestions were the insertion of a suffrage in the Litany for the royal 'forces by sea and land,' and the expansion of the suffrage for 'all sick persons' into 'all sick and dying persons.'

### THE TITLE-PAGE OF THE PRAYER-BOOK.

'*Common Prayer*,' i.e., prayers to be used in common as distinguished from private devotions. The word would seem to denote here more particularly the Daily Offices and Litany.

'*The Church*.'—It will be observed that 'the Church' is distinguished from 'the Church of England.' The Sacraments and other rites and ceremonies belong to the Church Catholic. The Prayer-Book sets forth their administration according to the 'Use of the Church of England. The title of the book of 1549 was 'The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church: after the Use of the Church of England.' This was altered in the book of 1552 to 'The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies in the Church of England.' The present title-page was drawn up in 1661, and restores the claim to catholicity which had been unwisely dropped in 1552. The lines of the title-page after the words 'Church of England' were added in 1662.

'*According to the Use of the Church of England*.'—Previous to the Reformation different dioceses had different Uses, each Bishop having the right to regulate the services in his own diocese. As we have seen, the Use of Sarum was widely used outside the diocese, and this general acceptance of a common Use paved the way for the introduction of a Use that should be adopted by the whole country. National Uses were formerly the rule of the whole of the Catholic Church, and the Roman Catholic branch was no exception to the rule; but since the middle of the last century local Uses have been forbidden by the Roman Catholic Church, the only exceptions being the Ambrosian Liturgy at Milan, and the Mozarabic Liturgy in a chapel at Toledo.

'*Psalter, or Psalms of David*.'—The latter title must not be understood to imply that the Church of England holds that David was the author of the whole of the Psalms. The Psalms

are popularly spoken of as 'the Psalms of David' because he is believed to have written the largest number of them, and is the best known of the psalmists.

'*The Form or Manner.*'—'Form' would seem to refer to the prayers, etc., used in the Ordination Service, 'Manner' to the rubrical directions.

'*Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,*' *i.e.*, the making of deacons, the ordaining of priests, and the consecrating of Bishops. The word 'making' is used of deacons because the order of the diaconate was looked upon as ministerial rather than sacerdotal.

### THE PREFACE.

The present Preface to the Prayer-Book was added in 1661, and is said to have been written by Dr. Sanderson, Bishop of Lincoln. It sets forth the principles which had guided the Church of England in revising the Prayer-Book from time to time, the circumstances that led to the revision of 1661, and the reasons for the chief alterations then introduced.

**Analysis.**—1. *Principles observed in previous revisions, viz.:*—

- (a) 'To keep the mean between the two extremes';
  - (b) To preserve untouched 'the main body and essentials';
  - (c) To show a readiness to accept necessary reforms.
2. *Demands made by the Puritans at the Restoration* (see p. 49).
3. *Treatment of those Demands:*—
- (a) Fundamental and frivolous changes rejected.
  - (b) Necessary reforms conceded without admitting that there was anything in the earlier books which a godly man might not 'with a good conscience use and submit unto.'
4. *Objects kept in view by the Revisers of 1661:*—
- (a) 'The preservation of peace and unity.'
  - (b) 'The procuring of reverence, and exciting of piety and devotion.'
  - (c) 'The cutting off . . . occasion of cavil or quarrel.'
5. *Summary of Alterations made:*—
- (a) Amendments in the Calendar and Rubrics 'for the better direction of them that are to officiate.'
  - (b) Removal of obsolete and ambiguous words.
  - (c) Selections from Holy Scripture taken from Authorized Version, excepting the Psalter, Decalogue, and Sentences in the Communion Office.
  - (d) Additions to the Prayer-Book, *viz.*, certain Occasional Prayers and Thanksgivings, and the Office for Adult Baptism.

**Notes.**—'Since the first compiling of her Public Liturgy,' *viz.*, since 1549. The word 'Liturgy' is here loosely used for the Prayer-Book as a whole. Strictly speaking, it should be confined to the Communion Office. It is in this latter sense that we speak of the Liturgy of St. Mark, the Liturgy of St. James, etc. The words 'first compiling' remind us that the First Prayer-Book of Edward VI. was not an original composition, but in the main a compilation from service-books previously used. The framers of the book, however, did not hesitate to re-cast and otherwise modify many of the older forms of devotion, or even to add entirely new forms when they were considered necessary.

'*Rites and ceremonies.*'—'Rite' is the more comprehensive term, and is applied to all the outward ordinances of religion. 'Ceremony' is any particular detail in religious observances. Thus we speak of the 'rite' of Matrimony, and the 'ceremony' of putting on the ring. The 18th Canon calls bowing at the name of Jesus a ceremony; the 30th Canon applies the same word to the sign of the cross. The *Ceremoniale* of the mediæval Church, otherwise called the Ordo, was a book containing directions for the due celebration of certain religious rites.

'*Indifferent and alterable,*' *i.e.*, unessential, and therefore admitting of change. Comp. Art. xxxiv.

'*Those that are in place of Authority,*' *viz.*, Convocation, representing the clergy; Parliament, the laity; and the Sovereign. The usual course of procedure was for a committee of Convocation to make suggestions, which, after being approved by Convocation, were submitted to Parliament and the Sovereign for approval. This was the course pursued in 1545 and 1661. The book of 1552 was sanctioned by Convocation in the 35th of the 42 Articles published in 1553. The changes in 1559 and 1604 were made under the authority given to the Sovereign under the Acts of Supremacy and Uniformity. The Conferences of 1604 and 1661 only discussed the desirability of proposed changes. The actual changes made at the last revision were finally decided on by Convocation, and received statutable authority from the Crown in Parliament.

'*Several princes,*' *viz.*, Elizabeth, James I., and Charles I., in each of whose reigns alterations more or less important had been introduced.

'*Since the Reformation.*'—The Reformation was, in strict truth, not an event but a continuous process, in the course of which many circumstances contributed to bring about the event so designated. It began long before the sixteenth century began, and continued long after that century closed. Here the word would seem to denote the changes inaugurated by the rejection

of the authority of the Bishop of Rome in 1534 by King, Parliament, and Convocation.

'*Convenient*,' i.e., befitting, seemly.

'*The frame and order*.'—The only important change that had been made in the *order* of the Daily Offices was the prefacing of the Lord's Prayer at the commencement by the Introductory Sentences, Exhortation, Confession, and Absolution in 1552; the chief changes in the Communion Office were the transfer of the Prayer of Consecration from its position immediately after the Prayer for Christ's Church Militant to its present position, and the conversion of the Prayer of Oblation, which used to follow the Prayer of Consecration, into the First Thanksgiving, now used after communicating. The Prayer of Humble Access originally followed, instead of preceding, as now, the Prayer of Consecration.

'*Enjoined by the laws of the land, and those laws never yet repealed*.'—The use of the Prayer-Book was enforced by the Act of Uniformity of 1559, which the Parliament of 1645 was, of course, incompetent by itself to repeal.

'*During the late unhappy confusions*.'—By an unconstitutional ordinance of Parliament in 1645 the Prayer-Book was superseded by 'A Directory for the Public Worship of God,' and its use, both in public and in private, was prohibited under heavy penalties. The Directory referred to was mainly a book of directions and not a Prayer-Book. (See p. 46.)

'*The use of the Liturgy also would return*.'—How anxious the nation was to get back the Prayer-Book may be inferred from the fact that before the close of 1660 no less than five editions were printed.

'*Divers pamphlets*.'—Some idea may be formed of the scope and spirit of these pamphlets from a few of the titles, e.g., 'Erastus Junior, by Josiah Webb, Gent., a Serious Detester of the Dregs of the Anti-Christian Hierarchy yet remaining among us' (1660); 'The Common Prayer-Book no Divine Service; or, a Small Curb to the Bishops' Career' (1660).

'*Great importunities*.'—Deputations were sent to Charles II. by the Presbyterians, both before and after he came to England, deprecating the restoration of the Prayer-Book. It was represented to the King that the Book had long been discontinued, and that its restoration would give great offence to the people. Finding that there was no prospect of preventing the restoration of the Prayer-Book, the Nonconformists drew up an address to the King, embodying their ideas for its improvement. It was to consider these suggestions that the Savoy Conference was convened. Pending its suggestions a royal 'Declaration concerning Ecclesiastical Affairs' was issued, temporarily allowing many of the Presbyterian demands.

'*We have endeavoured*.'—The '*we*' refers to the Committee of Bishops appointed by the Upper House of Convocation to revise the Prayer-Book.

'*Catholic Church of Christ*.'—The reader will note here the claim of the Church of England to be a part of the whole Catholic Church. Some of the changes proposed struck, not merely at peculiarities of the National Church, but at recognised doctrines and practices of the Catholic Church.

'*Frivolous and vain*.'—See p. 49.

'*Better direction*,' viz., by new rubrics or by making old rubrics clearer. Thus the rubrics for the manual acts in the Prayer of Consecration were added at this time. Up to 1661 the framers and revisers of the Prayer-Book seem to have largely left the minor details of the service to be settled by traditional usage.

'*The more proper expressing of some words*,' etc.—Thus the word 'church' replaced the word 'congregation' in several of the collects; 'Bishops, priests, and deacons' took the place of 'Bishops, pastors, and ministers'; 'till death us do part' of 'till death us depart' (Marriage Service).

'*Anabaptists*.'—This sect was so called because one of its tenets was that persons baptized in infancy ought to be baptized again. It first appeared in Germany, where, about 1521, a fanatical draper named Storch began to teach that a visible kingdom of Christ, composed exclusively of God's elect, would shortly be established, and that the subjects of this kingdom, being immediately under Divine guidance, would be independent of human laws and religious discipline. Led by these beliefs, the Anabaptists formed the wildest schemes of revolutionary government, and indulged in the grossest sensuality. Under the leadership of Thomas Münzer they set up the standard of revolt, but were defeated in 1525. Münzer was taken prisoner, and soon after was executed. In 1534 they took up arms again under John of Leyden, who assumed the title of 'King of Zion,' and it was under him that the movement took a distinctly Antinomian direction. Münster, the centre of this movement, was given up to infamous immorality, carried on in the name of religion. In 1535 Münster was taken, and John of Leyden was executed. The first notice of Anabaptists in England is a proclamation issued in 1534, in which certain strangers who had re-baptized themselves were ordered to leave the realm. A year later twenty-five Anabaptists were condemned to be burnt at London. In Elizabeth's reign Anabaptists, whether native or foreign, were on three several occasions ordered to leave the kingdom. They appear, however, to have maintained their footing in England, and, at the beginning of Cromwell's protectorate, had considerable influence. Allusion is made to them in Art. xxxviii. It is scarcely necessary to add that the

modern Baptists do not hold any of the subversive moral or political views of the Anabaptists of the sixteenth or seventeenth century. Infant baptism was grossly neglected during the Commonwealth. A book published in 1662 states that 'not half the people of England between the years 1650 and 1660 were convinced of the need of baptizing.' The author had been previously speaking of the baptizing of infants, and evidently refers to infant baptism in the passage quoted.

'Licentiousness,' i.e., licence, disregard of all authority. The reference is to the period between 1640 and 1660.

'Plantations,' i.e., colonies. Cf. Bacon's essay 'Of Plantations.'

'Apprehensions, humours, and interests,' i.e., modes of apprehending truth, individual idiosyncrasies, and personal interests.

'Faction,' swayed by party spirit.

'Peevish,' disposed to make exaggerated complaints about trifles.

'Perverse,' disposed to misconstrue, wrong-headed.

'Convocations of both Provinces,' viz., of Canterbury and York. For the sake of expedition, representatives of the Convocation of York sat in the Convocation of Canterbury. The Prayer-Book of 1661 therefore received the highest sanction that it was capable of receiving.

### CONCERNING THE SERVICE OF THE CHURCH.

This was the original Preface to the Prayer-Book, and is supposed to have been written by Cranmer. It is mainly based on the Preface to the Reformed Roman Breviary of Fernandez de Quinones, commonly known as Cardinal Quignon, or Quignonus, 1535 (see p. 16). 'This Breviary,' says Blunt, 'set us the example of compression in the services, and also of method.' Quignon removed the ancient Confession and Absolution to the beginning of the daily services, and in this, too, he was followed by our Reformers. His Breviary, again, established a system of two lessons on ordinary or ferial days, the first of which was taken from the Old Testament and the second from the New Testament. On festivals a third lesson was added, which was generally a short passage from a homily of St. Gregory or some other patristic author. The two former were seldom entire chapters, but were taken in a regular succession, like our own daily lessons.' This Breviary went through many editions, and was widely used in the West of Europe, till Pius V. issued his revision of the Roman Breviary in 1568, when all Breviaries were abrogated that had been composed during the previous two hundred years.

**Analysis.**—1. *Importance attached by the Fathers to the reading of the Holy Scriptures* in public worship, and the provision made by them for the reading of 'all the whole Bible, or the greatest part thereof,' every year.

2. *Interruption of this order by :*

- (a) The introduction of uncertain stories and legends ;
- (b) Multitudes of responds, verses, and vain repetitions ;
- (c) Commemorations ;
- (d) Synodals ;

with the effect of leaving out large parts of the Word of God, and breaking the continuity of the rest.

3. *Similar treatment of the Psalter*, which used to be said or sung weekly, but of which, when the Preface was written, 'a few Psalms were daily said, and the rest utterly omitted.'

4. *Difficulty of following the old service* on account of the number and intricacy of the ritual directions.

5. *The four principles* which guided the framers of the Prayer-Book :—

- (a) *Purgation.*—Whatever was 'untrue,' 'uncertain,' 'vain' (destitute of meaning), or 'superstitious,' was omitted.
- (b) *Translation.*—Employment of the vernacular language instead of Latin.
- (c) *Simplification* of ritual.
- (d) *Uniformity* of use.

6. *Power of interpretation* in doubtful cases entrusted to the Bishop or Archbishop.

The Appendix to the Preface was recast in 1552, to make it clear that *all* the clergy were to say Matins and Evensong *in church* daily. It relates to :

- (a) The use of the daily Offices in English.
- (b) The obligation imposed upon all priests and deacons to say the daily Offices either privately or publicly, unless hindered by some reasonable excuse.
- (c) The obligation imposed on the 'curate' (i.e., the incumbent) to say the daily Offices *in church*, to which the people are to be daily summoned by the tolling of a bell.

**Notes.**—'That *all the whole Bible* (or the greatest part thereof) should be read over once every year.'—This assertion must not be taken too strictly. All we can confidently say is that the reading of certain books of the Bible was assigned to certain parts of the year. The introduction of a regular system of daily lessons is ascribed to Cassian, A.D. 450.

'*Uncertain Stories and Legends*,' viz., of the Saints. It was formerly customary to read in the services of the Church not only passages of Holy Scripture, but passages from the comments

and homilies of the Fathers and acts of the Martyrs and other Saints. 'Proper lessons, which were not commonly taken from Holy Scripture, were provided for so many Saints' days that the ordinary course of the Sunday and week-day lessons must have been continually interrupted. Moreover, no regular order of reading the books of the Bible was observed. For instance, lessons were provided from the 'Book of Isaiah during Advent as far as to chap. xiv., then various proper lessons until the Second Sunday after Epiphany, when the Epistle to the Romans was begun and read for a week, as far as to chap. v. Then 1 Corinthians to chap. v. Then 2 Corinthians to chap. vi., followed by parts of Galatians, Philippians, and 1 Thessalonians. Then Genesis was begun on Septuagesima Sunday, and the chapters were read fairly on through Lent as far as Exodus iv. Then came lessons connected with the Passion, etc. After Easter they read the Book of Revelation, and after Trinity they began the Old Testament again with the Books of Samuel' (Burbidge's 'Liturgies and Offices of the Church,' p. 127, note 2).

'*Responds.*'—Freeman says: 'The responsory was not, as is commonly supposed, a brief and pertinent reflection or meditation introduced at intervals in the course of the reading. It was mostly a totally independent and very complex anthem, as we should now call it, two or three times the length (including its versicle, repetitions, etc.) of the portion of Scripture read, rarely adapted to it, often of most widely diverse import. The adaptation in truth was either to the *season* in a general way, or to the Lesson by the repetition of some sentence of it. In the former case the thought of the season lived on in a manner theoretically beautiful, but in practice struck in at such random intervals as to confuse rather than to steady and guide the mind. In the other case no idea was added; and as the same series of responsories was made to serve for several chapters, they became an element of merest confusion. . . . The aspect, in fact, which, owing to these provisions, the lectionary part of the office assumed was that of a long and elaborate piece of music, interrupted at intervals by a very brief recitative out of Holy Scripture as a homily' ('Principles of Divine Service,' i. 340, 341). On Advent Sunday the first Lesson was Isaiah i. 1, 2. The respond was: 'Looking from afar, behold I see the power of God coming; and a cloud covering the whole earth. Go to meet Him, and say, Tell us if Thou art He that shall rule Thy people Israel.' Then followed various verses, and parts of the respond were repeated again and again. The second lesson was Isaiah i. 3, 4. This was followed by another response, verse and repetitions. The third lesson was Isaiah i. 5, 6, with another response and repetition (see Procter, p. 184).

'*Verses,*' *i.e.*, versicles following the responds (see specimens in Procter, p. 184).

'*Vain repetitions,*' *viz.*, of certain words interpolated into the reading of the lessons (see p. 60).

'*Commemorations,*' or memories as they were otherwise called, were collects and anthems commemorative of saints or of festivals added to the service of a Sunday or greater festival.

'*Synodals.*'—Recitals of the decrees of diocesan or provincial synods read after the lessons.

'*In Latin.*'—The earliest services of the Church used at Rome were probably in Greek, of which traces survive in such liturgical phrases as '*Kyrie eleison.*' 'For some considerable part of the three first centuries the Church of Rome and most, if not all, the Churches of the West,' says Milman, 'were, if we may so speak, Greek religious colonies.' (See a most interesting passage in 'Latin Christianity,' vol. i., pp. 32-36.) Latin would naturally be gradually adopted as the language of the Church in proportion as the empire spread and the Church with it. When, however, Latin gave place to the modern languages formed out of it, or to the languages of those nations by whom the Roman Empire was broken up, the need would spring up for services in the vernacular, and to some slight extent this need was met even before the Reformation, but not in the service-books of the Church.

'*Nocturn,*' originally a night service such as was observed by monastic bodies. The name was then transferred to the portions of the Psalms appointed to be read at these nightly offices, and finally to the portions assigned to all the hour offices for a whole day. The Psalms for Lauds, Prime, Sext, Nones, and Compline were all *fixed*—*i.e.*, the same Psalms were sung every day at these hours; the Psalms for Matins and Vespers were read *in course*. 'This system was little more, however, than a paper system, as it was broken in upon by the frequent occurrence of festivals, when the ordinary or ferial Psalms were set aside; and festivals were so numerous that in practice less than one half of the Psalms, instead of the whole number, were sung through weekly, as is the case in the Latin Church at the present day' (Blunt, A. B. of C. P., p. 497).

The '*Pie*' was the book showing the order of the service for the day. The word is a corruption of the Latin *pica*, a magpie. The Ordinale is said to have been so called because the confused appearance of the black-letter type on white paper resembles a magpie (Skeat). It was this confused appearance which probably led to the application of the word by printers to type in a state of disorder. '*Pica*' type is said to take its name from the *litera picata*—a large black letter at the beginning of some new order in the Service-book. The Responds varied from day to day. A

Saint's Day Service varied according as it fell on a Sunday, an ordinary week-day, or a Commemoration Day, of which there were, as a rule, three every week, so that it might assume five different forms. There were no less than twenty-five degrees of importance assigned to the different festivals in the Sarum Use. 'In looking out the services it was necessary to find the particular division which was adapted to the year in accordance with the table of connection between the Golden Number and the Sunday Letter. In other words, every reader was compelled to form his own almanack in accordance with tables such as those at the beginning of the Book of Common Prayer, but without the assistance of the dates and explanations there given, and under the complicated concurrences of innumerable festivals' (Burbidge, p. 146).

'*Anthems*,' formerly called Antiphons, were verses of Holy Scripture sung before and after the Canticles and Psalms of the Daily Offices, and selected with a view to emphasizing the teaching of the day or season. Dr. Neale says that they pitched the key-note of the Psalm as the Invitatory of the Office. Their removal was a great loss.

The Antiphons before the *Benedictus* at Lauds and the *Magnificat* at Vespers were generally taken from the Gospel for the day, and were 'frequently selected for the following week-days in such a way as to keep up the teaching of the Gospel throughout the week' (Burbidge, p. 130): The Antiphon for the Sunday after Ascension Day was 'When the Comforter shall come,' etc. On Monday the Antiphon was 'They therefore went forth and preached everywhere, the Lord working with them,' etc. On Tuesday, 'I will pray the Father,' etc. On Wednesday as on Monday, and so on. The Antiphons before the Christmas Psalms were: 'Thou art My Son, this day,' etc., before Ps. ii.; 'The Lord cometh forth as a Bridegroom,' etc., before Ps. xix.; 'Full of grace are Thy lips,' etc., before Ps. xlv.

'*Invitatories*' were anthems sung before the *Venite*, and repeated, in whole or in part, in the course of it.

On the first Sunday in Advent the Invitatory was 'Behold the King cometh; let us go to meet our Saviour.' This was sung in its entirety before v. 1 and after vv. 2, 7 and 11; 'Let us go,' etc., after vv. 4 and 9; 'Let us go,' etc., followed by the entire Invitatory after the *Gloria*. On Christmas Day the Invitatory was 'Christ is born to us; O come let us worship.' On the first Sunday in Lent: 'Let it not be in vain to us to rise early before the light; for the Lord hath promised a crown to them that watch.' On Ascension Day: 'Alleluia, Christ ascending into heaven; O come let us worship, Alleluia.' On Whitsunday: 'Alleluia; the Spirit of the Lord hath filled the world; O come and worship, Alleluia.' The Invitatory was intended to strike the key-note of the services for the day, but its complicated use was distracting, and would be highly perplexing to an ordinary congregation. In the Sarum use there was a different Invitatory for every day in the week (see Procter, p. 182; Burbidge, p. 125).

'*Few and easy*.'—In the Preface of 1549 there followed these words: 'Furthermore, by this order the curates shall need none

other books for their public service but this book and the Bible; by the means whereof the people shall not be at so great charge for books as in time past they have been.' These words were omitted in 1662.

'*One Use*.'—Besides the Uses mentioned in the Preface, there were special Uses at St. Paul's, Winchester, Exeter, Lichfield, Wells, Ripon, and St. Asaph. The Sarum Use was introduced at Wells and Exeter in the thirteenth century. It was adopted at St. Paul's in 1414, and soon after at Lichfield. In 1542 the Convocation of Canterbury imposed the use of the Sarum Breviary on the whole of the southern province. Revised editions of the Sarum Breviary were issued in 1516, 1531, and 1542, and of the Missal in 1533. The Use of Sarum was so widely recognised as authoritative that the expression 'It is done *secundum usum Sarum*' had become proverbial, and was employed outside ecclesiastical matters to signify 'things done with exactness according to rule and precedent' (Ray).

The three paragraphs at the end of the introduction 'Concerning the Service of the Church' give instructions with regard to (1) the language in which the Prayer-Book is to be read (*a*) in public, (*b*) in private; (2) the obligation laid upon all priests and deacons to say the Daily Offices either privately or openly, not being hindered by sickness or other urgent cause; (3) the public use of the Daily Offices in their churches by all clergy, 'being at home,' in charge of parishes, unless hindered by some reasonable cause.

Paragraph 1. '*The English tongue*.' The first Act of Uniformity (1548-49) sanctioned the use of 'Matins, Evensong, Litany, and all other prayers, the Holy Communion, commonly called the Mass, excepted,' in Greek, Latin, or Hebrew at the Universities, for the 'encouraging of learning in the tongues.' The present Act of Uniformity (14 Car. II.) sanctions the use of the Prayer-Book in Latin at the colleges and halls in both the Universities, in the colleges of Westminster, Winchester, and Eton, and in the Convocations of the clergy.

Paragraph 2. '*Daily*.' Before the Reformation the clergy were required to say the Canonical Hours (see pp. 15, 16). The direction in the Prayer-Book of 1549 left the use of the Daily Offices optional except in the case of such clergy as 'in cathedral and collegiate churches, parish churches, and chapels to the same annexed shall serve the congregation.' In 1552 the direction was altered to: 'And all priests and deacons shall be bound to say daily the Morning and Evening Prayer, either privately or openly, except they be letted by preaching, studying of divinity, or by some other urgent cause.' The direction as it stands at present was introduced in 1662. It will be observed that the direction increased in stringency at each revision.

Paragraph 3. 'In the Parish Church or Chapel.' This paragraph makes it clear that public daily services are the rule of the Church of England. Cf. the title 'The Order for Morning and Evening Prayer daily to be said and used throughout the year.' The advantages of the public use of the Daily Offices are obvious. Each parish, as a corporate whole, needs daily bread to meet daily needs; it enjoys every day mercies that call for daily thanksgiving; it needs daily instruction from the Word of God, and such instruction is best secured by the systematic reading of the lessons prescribed by the Church.

### OF CEREMONIES: WHY SOME BE ABOLISHED AND SOME RETAINED.

This defence of the principles by which the Reformers were guided in remodelling the services of the Church of England is supposed to have been written by Cranmer. It first appeared at the end of the Prayer-Book of 1549, when it was followed by 'Certain notes for the more plain explication and decent ministration of things contained in this Book' (see p. 39). The latter were dropped in 1552, and the section 'Of Ceremonies' was, at the same time, placed after the Preface.

**Analysis.**—1. *The right of the Church to regulate ceremonies of human institution* asserted on the following grounds:

- (a) Some originally well intended had been perverted.
  - (b) Some had been introduced by 'undiscreet devotion, and such a zeal as was without knowledge,' and in process of time had more and more blinded the people and obscured the glory of God.
  - (c) Others are good for the 'decent' conduct of divine worship and for edification.
2. *Ceremonies not to be observed or omitted at the will of individuals, but to be regulated by those that are 'lawfully called and authorized thereunto.'*
3. *The course taken by the framers of the Prayer-Book not a compromise, intended to satisfy the over-conservative in one direction, and the lovers of innovation on the other, but an attempt 'to please God and profit them both.'*

#### 4. *Reasons for the abolition of certain ceremonies:*

- (a) The obscuration of the great truths of the Gospel by the excessive multiplication of ceremonies, a tendency condemned by St. Augustine, and greatly aggravated after his days.
- (b) The tendency of an excessive use of ceremonies to pro-

duce formalism, whereas Christ's Gospel is a religion to serve God 'in the freedom of the Spirit.'

- (c) Some ceremonies were so misunderstood by the ignorant, and so perverted by avaricious teachers, that it was safer to abolish them altogether than to try to keep them within safe bounds.
5. *Reasons for the retention of certain ceremonies:*
- (a) Some ceremonies are absolutely indispensable to order in public worship.
  - (b) Admitting this, edifying ceremonies, that have come down to us from antiquity, are preferable to such as are new-fangled and untried.
  - (c) The ceremonies that are retained are preserved because they are really helpful to the individual worshipper, are not likely to be abused, and are necessary for discipline and order. See Art. XXXIV.: 'Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.'

6. The action of other national Churches not condemned; every country being free to use such ceremonies as it shall think best set forth God's glory, promote godly living, and prevent superstition.

**Notes.**—'By the institution of man,' i.e., ceremonies such as bowing the head, beating on the breast, turning to the east, etc., as distinguished from ceremonies of Divine appointment.

'Turned to vanity and superstition,' i.e., have been emptied of their true significance or overlaid with meanings that do not properly belong to them. Inordinate repetition is apt to produce the former result, the disregard of essential matters the latter. Whether ritual be great or small, it ought obviously to be often explained, so that the people should distinctly realize its meaning and not be tempted, as they sometimes are, to attach a wrong meaning to it. In many cases the old practice of bowing before the Altar on coming into church came to be considered as an act of courtesy to the clergyman.

'Undiscreet devotion.'—The intention of such ceremonies was devout, but the form of the ceremonies was lacking in judgment. Concrete representations of abstract and historical truth are, as is well known, highly helpful to all men, and more especially to persons who have not reached a high degree of culture, but the mind is apt to rest in them and not to rise to their real significance. Thus, images, which were intended to keep before the eyes of the people the sufferings, deeds, and character of the saints, came, in many cases, to be regarded with a veneration

little short of idolatry. It was a natural instinct which led the Church to preserve with religious care the relics of the Saints, but in process of time powers which belong to God only were attributed to these relics, and again veneration passed into idolatry. The twofold object of ceremonies is to do honour to God, and 'to stir up the dull mind of man . . . by some notable and special signification whereby he might be edified.'

'Such a zeal as was without knowledge.'—Cf. Rom. x. 2: 'For I bear them record that they have a zeal of God, but not according to knowledge.'

'Clean,' wholly.—See p. 117. Note the different treatment that is suggested for different classes of ceremonies.

'As the Apostle teacheth.'—1 Cor. xiv. 26: 'Let all things be done unto edifying.'

'Not to private men.'—This applies not only to persons outside the Church, but to persons, clerical and lay alike, within the Church. The only authority which can ordain, change, or abolish ceremonies is the Church acting in its corporate capacity. See Articles XX. and XXXIV.

'A common order,' i.e., an order laid down by authority for the common use of the Church.

'Like,' i.e. please.—Cf. 'Write ye also for the Jews as it liketh you' (Esth. viii. 8.)

'Some are put away because of the great excess and multitude of them.'—The old Service-Books are full of minute ritual directions that must have been most perplexing to both clergy and people. Instead of assisting the worshipper in his devotions, they distracted him; instead of illustrating the matter, they obscured it.

'St. Augustine.'—The passage referred to is the following: 'My opinion, therefore, is that wherever it is possible all those things should be abolished without hesitation which neither have warrant in Holy Scripture, nor are found to have been appointed by Councils of Bishops, nor are confirmed by the practice of the Universal Church, but are so infinitely various, according to the different customs of different places, that it is with difficulty, if at all, that the reasons which guided men in appointing them can be discovered. For, even although nothing be found, perhaps, in which they are against the true faith, yet the Christian religion, which God in His mercy made free, appointing to her sacraments, very few in number, and very easily observed, is, by these burdensome ceremonies, so oppressed that the condition of the Jewish Church itself is preferable; for although they have not known the time of their freedom, they are subjected to burdens imposed by the law of God, not by the vain conceits of men' (Ep. ad Januarius, cap. xix. 35).

'Estate,' i.e., condition.

'Not in bondage of the figure or shadow.'—Cf. 'The weak and beggarly elements whereunto ye desire again to be in bondage' (Gal. iv. 9); 'The holy places . . . which are the figures of the true' (Heb. ix. 24); 'The example and shadow of heavenly things' (Heb. viii. 5).

'In the freedom of the Spirit.'—Cf. 'Where the Spirit of the Lord is, there is liberty' (2 Cor. iii. 17).

'But now as concerning,' etc.—'There is a superstition,' says Lord Bacon, 'in avoiding superstition.' Many of the Reformers were so disgusted with the abuses of the unreformed Church that, like people who have suddenly found themselves too near the edge of a precipice, they thought they could not go too far in the opposite direction, thereby falling into greater evils still—irreverence, disorder, disregard of the constitution of man's nature, ill-considered innovations, as liable to abuse as the ceremonies they superseded.

'Betraying,' i.e. revealing, O.E. *wreagan*—to accuse. *Betray* and *beuray* are sometimes used in the same sense, but are from distinct sources. *Betray* is from Lat. *trado*. Cf. 'Well may he be hurt . . . and die, that will not *beuray* his disease lest he *betray* his credit' (quoted in Davies's 'Bible English').

'Which upon just causes.'—See Art. XXXIV.: 'It is not necessary that traditions and ceremonies be in all places one and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word.'

'Dark nor dumb,' i.e., obscure nor uninstructive.

Archbishop Benson said in the Lincoln Judgment:

'The tenor of the Common Prayer is openness. The work of its framers was to bring out and recover the worship of the Christian congregation, and specially to replace the Eucharist in its character as the Communion of the whole Body of Christ. By the use of the mother-tongue, by the audibleness of every prayer, by the Priest's prayers being made identical with the prayers of the congregation, by the part of the clerks being taken by the people, by the removal of the invisible and inaudible ceremonial, the English Church, as one of her special works in the history of the Catholic Church, restored the ancient share and right of the people in Divine Service.'

The practice of saying the Canon of the Mass *secreto*, i.e., in a low voice, had become common by the ninth or tenth century. The rubric in the First Prayer-Book of Edward VI. directs the priest to say the Prayer of Consecration 'plainly and distinctly,' so in other parts the priest is to speak with an 'audible voice,' and with a 'loud voice' (see rubrics before Lord's Prayer at Matins).

'Like,' i.e., likely.

'Reducing,' i.e., bringing back.—Cf. 'We ought . . . to reduce a straying brother to the truth' (Jas. v., heading).



'*It chanceth diversely in divers countries.*'—It is with nations as with individuals: what is a source of temptation or of assistance to one is not always such to another. Many ceremonies that shock the cold peoples of the North may be edifying to the people of the South; services that satisfy the phlegmatic Teuton may fail to satisfy the imaginative and enthusiastic Kelt.

#### The Order how the Psalter is Appointed to be Read.

See Introductory Notes to the Psalter.

'*The Division of the Hebrews*' differs from that of the Vulgate. The ninth Psalm in the latter corresponds to Ps. ix. and x. of the Hebrew. Hence the Hebrew reckoning is one in advance of the Vulgate from this point. Ver. 12-20 of Ps. cxlvii. in the Hebrew form Ps. cxlvii. in the Vulgate. Ps. cxlviii.-cl. are numbered alike in both divisions. 'The great English Bible' referred to is that which is commonly called 'Cranmer's Bible,' from the fact that Cranmer wrote the preface to it. It was issued in 1539, and in 1541 was ordered to be set up in every parish Church.

By the Act of Uniformity Amendment Act (1872) it was enacted

(1) That on week-days 'one or more of the Psalms appointed,' may be read at Morning or Evening Prayer, Christmas, Ash Wednesday, Good Friday, and Ascension Day being excepted;

(2) That the Ordinary shall have power to authorize selections of Proper Psalms to be used instead of the regular Psalms for the Day, or to be used at a Third Service on Sundays.

#### The Order how the Rest of Holy Scripture is Appointed to be Read.

See Notes on the Lectionary.

The second paragraph ran, until 1871, as follows: 'The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels,' etc. The fourth, fifth, seventh, and eighth paragraphs were added at the same time.

#### Proper Lessons.

See Notes on the Collects, Epistles, and Gospels.

A fairly complete scheme of Daily and Proper Lessons was provided for in the Prayer-Book of 1549; but there were no Proper Lessons assigned for ordinary Sundays. The only Sundays for which Proper Lessons were fixed were the great festival Sundays, Easter Day, Whit-Sunday, and Trinity Sunday. On

other Sundays the arrangement for continuous daily reading of the books of Scripture was not interfered with. The table of Sunday Lessons was first introduced in 1559, the Proper Lessons and Psalms having been previously attached to the respective Collects, Epistles, and Gospels for the same days. The Lessons from the Apocrypha for holy days were added at the same time. Only a few alterations were made in 1662. A new Table of Lessons was issued under authority in 1871, but permission was left for the use of the old Table up to January 1, 1879.

The American Prayer-Book has a valuable table of Proper Lessons for the Forty Days of Lent, and for the Rogation and Ember Days, which may be used in place of those appointed in the Calendar.

#### Proper Psalms for Certain Days.

In the Prayer-Book of 1549 the only days for which Proper Psalms were assigned were Christmas Day, Easter Day, Ascension Day, and Whit-Sunday, the Morning Psalms for the last of these festivals being then Ps. xlvi., lxvii., and cxlv. The Proper Psalms for Ash Wednesday and Good Friday were added in 1661. The reading of Proper Psalms is of great antiquity. St. Augustine (A.D. 398) tells us that Ps. xxii. was always read upon Good Friday in the African Church. It is much to be regretted that we have not a wider variety of Proper Psalms. The Convocation of Canterbury and York recommended, in their Reports to the Queen in 1879, that Proper Psalms should be provided for Advent Sunday, Circumcision, Epiphany, Purification, Annunciation, the Thursday before Easter, Easter Even, Trinity Sunday, St. Michael and All Angels and All Saints. The Convocation of Canterbury also suggested that the Psalms for Christmas Day might be used on the Sunday after Christmas, unless it were the Feast of the Circumcision, and that the Psalms for Easter Day and Ascension Day might be used on the Sunday following those festivals, but in this suggestion the Convocation of York did not concur. The Scottish Episcopal Church employs Proper Psalms very freely in its different dioceses, but follows no uniform rule, the prescription being left to each bishop separately.

The American Prayer-Book (1892) has Proper Psalms for the first Sunday in Advent (morning, 8, 50; evening, 96, 97). The Feast of the Circumcision (morning, 40, 90; evening, 65, 103). The Epiphany (morning, 46, 47, 48; evening, 72, 117, 135). Purification (morning, 20, 86, 87; evening, 84, 113, 134). Annunciation (morning, 89; evening, 131, 132, 133). Easter Even (morning, 4, 16, 17; evening, 30, 31). Trinity Sunday (morning, 29, 33; evening, 93, 97, 150). Transfiguration (morning, 27, 61, 93; evening, 84, 99, 133); St. Michael's (morning, 91, 103; evening, 34, 148). All Saints (morning, 1, 15, 146; evening, 112, 121, 149). There is also a table of twenty selections of Psalms, one of which may be used instead of the Psalms for the day, except when Proper Psalms are appointed.

## THE CALENDAR.

The word 'Calendar' is derived from the Lat. *calendarium*—an account-book for registering debts. It was so called because interest on loans fell due on the *Calends*, the first day of the Roman month. Ecclesiastical calendars are of great antiquity. One is still extant which was drawn up in the fourth century. The early calendars were mainly intended to indicate the days on which the martyrs and confessors of the Church were to be commemorated. In process of time the names of saints who had been formally canonized were added.\* A few changes were introduced into the English Calendar in the reign of Henry VIII. by the abrogation of certain holy-days, in consequence of the practical inconvenience arising from the observance of so many days on which there was a cessation from labour. It was at this time that the two days formerly dedicated to St. Thomas à Becket were struck out.

The Calendar in the Prayer-Book of 1549 contains only the more conspicuous of the names in the old Calendar. Of these the name of St. Mary Magdalene was struck out in 1552. St. Barnabas's name appears to have been left out inadvertently, for the Proper Second Lessons are left unchanged, and in the Table of Proper Psalms and Lessons for Divers Feasts, etc., St. Barnabas's Day is given, and the same Second Lessons are assigned to it. The feast had no proper First Lessons. The Collect, Epistle and Gospel are found in their proper places. Four days were added, viz.: St. George, Lammas Day, St. Laurence and St. Clement. In 1559 the name of St. Barnabas was restored. In the Latin Prayer-Book of 1560 large numbers of the old saints' days were indicated; and in 1561 a commission was appointed for a revision of the Calendar. The eves were now first noticed. Since this revision no further changes have been made in the Calendar,

\* 'Canonized.' Procter has the following note on this subject: 'Canonization (the insertion of a name in the Canon, or list of saints) has been distributed into three periods. Down to the tenth century the saint was exalted by the popular voice, the suffrage of the people with the Bishop. After this the sanction of the Pope was required, but the Bishops retained their right of initiation. The first instance of canonization conferred by the decree of a Pope is that of Ulric, Bishop of Augsburg, by John XV. (993). Alexander III. (1159-1181) seized into the hands of the Pope this much-abused prerogative: in 1170 this Pope declared that, even although miracles be done by one, it is not lawful to reverence him as a saint without the sanction of the Roman Church' ('Hist. of the B.C.P.,' p. 304). The 'Canon,' from which the word 'canonize' is derived, is the Canon of the Mass, in which the names of saints were formerly recited. According to the Bull '*Cum Dicit*' of Gregory IX., virtues without miracles, or miracles without virtues, are insufficient grounds for canonization.

beyond the addition in 1604 of St. Enurchus, properly Evertius, and in 1662 of the two national saints, St. Alban and the Venerable Bede.

The Calendar of the English Church includes thirty-two days traditionally connected with the history of our Lord, or dedicated to saints mentioned in Holy Scripture, viz.: (Red Letter Days) nineteen Saints' Days, the Purification and Annunciation of the Blessed Virgin Mary; (Black Letter Days) four Saints' Days, the Visitation, Nativity, and Conception of the B.V.M., two connected with the Holy Cross, two connected with our Lord, viz., the Transfiguration and the Name of Jesus.

Twenty-three days are dedicated to martyrs who died for the faith between A.D. 90 and A.D. 400, viz.: SS. Lucian, Prisca, Fabian, Agnes, Vincent, Blasius, Cyprian, Agatha, Valentine, Perpetua, Nicomede, Margaret, Laurence, Enurchus, Faith, Denys, Crispin, Cecilia, Clement, Catharine, Nicholas, Lucy, Silvester.

Seventeen days are dedicated to saints specially connected with the Church of England, viz.: SS. David, Chad, Edward, King of the West Saxons, Richard, Alphege, George, Dunstan, Augustine, Bede, Boniface, Alban, Translation of Edward, King of West Saxons, Swithin, Edward the Confessor, Etheldreda, Hugh and Edmund.

Fourteen days are assigned to other saints, viz.: SS. Hilary, Gregory, Benedict, Ambrose, Translation of St. Martin, Giles, Lambert, Remigius, Jerome, Leonard, Martin, Britius, Machutus, Augustine.

The names of the French saints which appear in our Calendar were probably preserved to keep in memory the ancient close connection between the British and Gallican Churches.

The selection of Holy-days, both red-letter and black-letter, corresponds almost exactly to the Holy-days of nine Lessons mostly printed in red-letters in the Calendar of the famous edition of the Sarum Breviary of 1531.

The letter S, which is prefixed to the names of the saints is the Latin abbreviation of *Sanctus*, and is somewhat inconsistently used when the name of the saint is given in its English form. In the Prayer-Book of 1549 no prefix was placed before any name except St. Peter's. S. was added in 1552, on no recognisable principle, to eight other names in the Calendar.

Wheatly says of the Romish Saints' Days and Holy-days preserved in the Calendar: 'The reasons why the names of these Saints' Days and Holy-days were resumed into the Calendar are various, some of them being retained upon account of our Courts of Justice, which usually make their returns on these days, or else upon the days before or after them, which are called in the writs Vigil, Fest., or Crast., as in Vigil Martin,

Fest. Martin, Crast. Martin, and the like. Others are probably kept in the Calendar for the sake of such tradesmen handicraftsmen, and others, as are wont to celebrate the memory of their tutelary saints; as the Welshmen do of St. David, the shoemakers of St. Crispin, etc. And, again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes, or fairs, kept upon those days; so that the people would probably be displeas'd if, either in this or the former case, their favourite saint's name should be left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a Holy-day, or about such a time, without mentioning the month, relating one thing to be done at Lammastide, and another about Martinmas, etc.; so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened. But for this and the foregoing reasons our second reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI., excepting St. George's Day, Lammas Day, St. Laurence, and St. Clement, which were in his second book) thought convenient to restore the names of them to the Calendar, though not with any regard of being kept holy by the Church. For this they thought prudent to forbid, as well upon the account of the great inconvenience brought into the Church in the times of Popery by the observation of such a number of Holy-days, to the great prejudice of labouring and trading men; as by reason that many of those saints they then commemorated were oftentimes men of none of the best characters. Besides, the history of these saints, and the accounts they gave of the other Holy-days, were frequently found to be feigned and fabulous.

#### MINOR HOLY-DAYS.—JANUARY.

8. **Lucian, Priest and Martyr**, was a Roman nobleman, who was sent by Fabian, Bishop of Rome, in company with St. Denys and St. Quintin, as a missionary to Gaul, about A.D. 245. He was made Bishop of Beauvais, and is hence sometimes called 'the Apostle of Beauvais.' He suffered martyrdom A.D. 290. Eusebius mentions another Lucian, a learned presbyter of Antioch, who was martyred under the Emperor Galerius Maximianus.

13. **Hilary, Bishop and Confessor**, was born at Poitiers, of which place he was made Bishop about A.D. 354. He took an active part in the suppression of the Arian heresy during the reign of Constantius, and was banished by the Emperor for his

defence of St. Athanasius. He continued his exertions in support of the Catholic faith in the East, and boldly defended the doctrine of the Trinity at the Council of Seleucia in Isauria, A.D. 359. He returned to Gaul A.D. 360, and convened several Councils for the condemnation of the Arian Bishops. He died A.D. 367. St. Hilary of Poitiers should not be confounded with St. Hilary of Arles, famous for his controversy with Pope Leo (A.D. 401-49).

18. **Prisca, Virgin and Martyr**, a Roman lady, suffered martyrdom under the second Claudius about A.D. 270. According to tradition\* she was thrown to the lions in the amphitheatre, but, instead of attacking her, they came and crouched at her feet. The same tradition states that after she was beheaded an eagle watched over her remains until they were buried.

20. **Fabian, Bishop and Martyr**, was Bishop of Rome from A.D. 239 to 250. He was martyred under Decius. Eusebius says that he was elected Bishop in consequence of a dove alighting upon his head while the election was going on.

21. **Agnes, Virgin and Martyr**, was a young Roman lady of patrician birth, who was martyred under Diocletian, A.D. 306, at the age of thirteen.

St. Jerome tells us that in his time the fame of St. Agnes was spread throughout the world. St. Augustine says of her, 'Blessed is the holy Agnes, whose passion we this day celebrate; for the maiden was indeed what she was called, for in Latin Agnes signifies a *Lamb*, and in Greek it means *pure*. She was what she was called, and she was found worthy of her crown' (Sermon 273). St. Agnes is represented with a palm-branch in one hand, and a lamb either at her feet or caressed with her other hand. Mrs. Jameson says: 'So ancient is the worship paid to St. Agnes, that next to the Evangelists and Apostles there is no saint whose effigy is older. It is found on the ancient glass and earthenware vessels used by the Christians in the early part of the third century, with her name inscribed, which leaves no doubt of her identity' (S. and L. A., ii., 605).

22. **Vincent, Spanish Deacon and Martyr**, perished in the persecution under Diocletian (A.D. 304). He was a deacon at Saragossa. The horrible details of his martyrdom are celebrated in a hymn of Prudentius (A.D. 403). 'St. Augustine and St. Ambrose testify that in their time the fame of St. Vincent, the *invincible*, had penetrated wherever the name of Christ was

\* The traditional anecdotes related of the saints in this and the following notes are mentioned as explaining many allusions to the saints in literature, and throwing light upon the ways in which the saints concerned are represented in Christian art. They may have had in some cases an historical basis, but it is now impossible to separate the veritable facts from the fictions into which they have been exaggerated, or with which they have become mixed up.

known. He has been honoured since the fourth century throughout Christendom, but more particularly in Spain, where, we are told, "there is scarcely a city in the whole Peninsula without a church dedicated to him, in which he may be seen carved or painted" (Mrs. Jameson, 'S. and L. A.,' 552). He is represented as a young deacon, with a palm and a raven. The raven has reference to a legendary story that when his remains were thrown to the wild beasts a raven protected them.

**30. King Charles's Martyrdom.** This Holy-day was appointed at the Restoration, and was observed up to 1859, when its commemoration was abolished by Royal proclamation, and the service for it was directed to be removed from the Prayer-Book.

## FEBRUARY.

**3. Blasius, Bishop and Martyr,** was Bishop of Sebaste in Capadocia. He suffered severely in the Diocletian persecution. According to tradition, he was tortured by having his flesh torn with iron combs. This proving insufficient to shake his constancy, he was beheaded A.D. 316. He is the patron saint of wool-combers, and is represented with an iron comb in his hand.

**5. Agatha, Virgin and Martyr,** was a Sicilian lady of noble birth. She suffered in the Decian persecution (A.D. 253). She is represented bearing in one hand the palm, in the other a salver on which is a female breast, the legend being that her bosom was torn off with iron shears. Hence the shears are sometimes placed in her hand.

**14. Valentine, Bishop and Martyr,** was beheaded at Rome A.D. 270.

## MARCH.

**1. David, Archbishop,** was the son of a Welsh prince, and entered the monastic life under the influence of Paulinus, a pupil of St. Germanus of Auxerre. At a synod of the Welsh clergy, held in A.D. 519, he so successfully defended the Catholic faith against the Arians, that Dubritius, the Archbishop of Caerleon, nominated him as his successor. From Caerleon he removed the see to Menevia, now called St. David's. He died about A.D. 544.

**2. Chad, Bishop,** was educated at Lindisfarne, under St. Aidan. He was consecrated Bishop of York A.D. 666, but resigned the see in favour of Wilfrid. In A.D. 670 he was made Bishop of the Mercians, and fixed his see at Lichfield (the field of carcasses), which was so called from the numbers of Christians who perished there under Maximianus.

**7. Perpetua, Martyr,** a Carthaginian matron, who perished

in the persecution of Severus, A.D. 203. She is mentioned by Tertullian and St. Augustine, and has been commemorated in the Canon of the Roman Mass since the time of Gregory the Great.

**12. Gregory the Great, Bishop,** the last of the four Latin Fathers, was born of noble parentage at Rome, A.D. 540. He commenced his public career as a lawyer, and for twelve years filled the office of prætor. On the death of his father he applied the wealth to which he succeeded to pious objects, and entered the order of St. Benedict. Much against his will, he was elected Pope on the death of Pelagius. A man of remarkable humility, he disclaimed the title of Universal Bishop (*papa universalis*), and was the first of the Popes who assumed the title of 'Servant of the servants of God.' His pontificate is marked by many important reforms. He did his best to abolish slavery; he took a great interest in mission-work, and effected many improvements in the conduct of public worship. Gibbon, in an eloquent sketch of his life and character, says: 'His precepts and example defined the model of the Roman Liturgy, the distribution of the parishes, the calendar of festivals, the order of processions, the service of the priests and deacons, the variety and change of sacerdotal garments. Till the last days of his life he officiated in the Canon of the Mass, which continued above three hours; the Gregorian chant has preserved the vocal and instrumental music of the theatre. . . . Under his reign the Arians of Italy and Spain were reconciled to the Catholic Church, and the conquest of Britain reflects less glory on the name of Caesar than on that of Gregory I. Instead of six legions, forty monks were embarked for that distant island, and the Pontiff lamented the austere duties which forbade him to partake the perils of their spiritual warfare. In less than two years he could announce to the Archbishop of Alexandria that they had baptized the King of Kent, with ten thousand of his Anglo-Saxons' (chap. xlv.). Gregory is the last of the Popes who have been canonized. The musical reforms effected by St. Gregory may be thus briefly stated. St. Ambrose had introduced responsive singing into the Western Church from the East. The only scales he recognised were D, E, F, and G, without any accidentals. To each of these St. Gregory added a subordinate scale, thereby increasing the number to eight. Each added scale was a fourth below its original (see Blunt, p. 55).

The Council of Cloveshoo, held in 747, declared that 'the festival of the blessed Pope Gregory and of St. Augustine, Archbishop and Confessor, who, sent to the nation of the Angles by the aforesaid Pope, our Father Gregory, first brought hither the knowledge of the Faith, the Sacrament of Baptism, and the tidings of the heavenly country, should be venerated and honoured

by all, as is meet, and that the name of Augustine should be recited on those days in the Litany immediately after the invocation of St. Gregory.' Many of our Collects are derived from the Sacramentary of St. Gregory.

**18. Edward, King of the West Saxons**, ascended the throne A.D. 975. He was stabbed by order of his mother, Elfrida, A.D. 978. His story belongs to the history of England. His favour to the monks would appear to be the only reason why he should have been elevated to the dignity of a martyr.

**21. Benedict, Abbot**, was born of a good family at Norcia (Umbria), A.D. 480. He received his early education at Rome. Shocked by the vicious morals of the Roman youth, he fled from the capital at the age of fifteen and concealed himself in a cave at Subiaco, some fifty miles distant. Here he led the life of a hermit for three years, visited only by his friend Romanus, who daily supplied him with provisions. The monks of a neighbouring monastery, after much solicitation, succeeded in inducing him to become their abbot; but his zeal in reforming abuses rendered him unpopular, and, after an attempt had been made to poison him by some of the monks, he returned to his cave. As his fame spread many pious persons joined him, and placed themselves under his direction. In a short time he established twelve monasteries. About A.D. 528 he retired to Monte Cassino, where a temple to Apollo was still frequented by the country people. Here he made many converts, and succeeded in planting two oratories on the site of the old temple. Here he also founded a monastery, and instituted the Order which is known by his name. He died A.D. 543. The *Regula Monachorum*, which he drew up, was confirmed fifty-two years after his death by Gregory the Great, and is the basis of the monastic system of the Latin Church.

#### APRIL.

**3. Richard, Bishop of Chichester**, was born at Wicke, in Worcestershire, in the thirteenth century. He studied at Oxford, Paris, and Bologna, and was for a time Professor of Civil Law at Bologna. On his return to England he was made Chancellor of the University of Oxford, and subsequently of the diocese of Canterbury. He went into exile with St. Edmund of Canterbury, and while he was abroad was ordained priest. In 1244 he was appointed by the Archbishop to the see of Chichester, in opposition to a person elected by the chapter. The King supported the latter, and confiscated the revenues of the see, but a Papal decision confirmed the appointment of Richard de Wicke, and, after two years, the King gave way. It is told of him that, in his extreme old age, while he was celebrating the

Eucharist, he fell down with the chalice in his hand, and was miraculously saved from spilling its contents.

**4. St. Ambrose, Bishop of Milan**, one of the four great Latin doctors, was born about A.D. 340, in Gaul, of which province his father was prætorian prefect. The same story is related of him as was told of Plato, that, when an infant, a swarm of bees settled on his mouth, presaging his future eloquence. After completing his legal studies at Rome, he was appointed prefect of Liguria, and settled at Milan. During a fierce dispute between the orthodox party and the Arians as to the election of a Bishop of Milan, Ambrose intervened for the purpose of maintaining order, and, by his persuasive eloquence, succeeded. In the midst of the agitation a child cried out, 'Ambrose shall be Bishop!' The cry was taken up by both parties, and, though he was not even baptized, he was earnestly pressed to become bishop. After a vain resistance to the popular wish, he consented, and, within eight days of his baptism, he was consecrated, A.D. 375. He at once devoted all his wealth to pious objects, and set himself to the study of the Scriptures. He was a strong advocate of celibacy, and a fearless defender of the rights of the Church against the temporal power. One of the most remarkable instances of his moral power is furnished by his conduct towards Theodosius after the massacre of Thessalonica, in which 7,000 human beings had been butchered to avenge a fray in the streets, in which one of the Emperor's officers had been murdered. Ambrose denounced his conduct in the strongest language, and refused to admit him to Holy Communion. The Emperor presented himself, with all his officers, before the gates of Milan Cathedral, and entreated entrance, but was refused admission. It was not until after an interdict of eight months had passed that Ambrose relented, and then only on condition that the Emperor should publish an edict forbidding the execution of capital punishment till thirty days after conviction, and do penance in public for his offence. He introduced great improvements in the conduct of public worship, and particularly in ecclesiastical music. St. Ambrose died A.D. 397. He had a large share in the conversion of St. Augustine, and baptized him.

**19. Alphege, Archbishop of Canterbury**, was born of a noble family about A.D. 954, and early entered the monastic life. His proper name is *Alfheah*. In 984 he was made Bishop of Winchester, and in 1006 Archbishop of Canterbury. In 1011 the Danes took possession of the city, and threw him into prison till he should surrender the treasures of the cathedral. After an imprisonment of seven months he was stoned to death at Greenwich, on the site of the present parish church, which is dedicated

to him. Freeman thus translates the passage of the Chronicle relating to his death: 'MXII. On this year came Eadric Alderman and all the oldest wise men, ordered and lewd [priests and laymen], of the English kin to London-borough before Easter. Easter Day was that year on the Ides of April [April 13th]; and they there were so long as till all the *gafol* was paid, that was eight thousand pounds. Then on the Saturday was the host much stirred against the Bishop, for that he would not to them fee [money] promise, and forbad that man nothing [anything] for him should sell [pay]. Were they eke [also] very drunken, for that there was wine brought from South. They took then the bishop and led him to their husting, on the Sun-eve, the octave of Passover, and him there then pelted with bones and neats' heads, and slew him then one of them with an axe iron on the head, that he with the dint nether [down] sank, and his holy blood on the earth fell, and his holy soul he to God's kingdom sent. And they the dead body in the morn carried to London; and the Bishops Eadnoth and Ælfhun and the borough-folk him took with all worship, and him buried in Saint Paul's minster; and there God now shows forth the holy martyr's might' ('Old English History,' pp. 218-19). In 1023 the martyr's body was translated to Canterbury.

**23. St. George the Martyr** was born in Cappadocia in the third century, and served in the army under Diocletian. He is generally supposed to have been the young man who tore down the edicts against the Christians which the Emperor had caused to be affixed to the doors of the church of Nicomedia, and to have suffered death in consequence.\* He was selected as the patron saint of England at the Synod of Oxford, A.D. 1220. Wheatly accounts for this honour by the following story: 'When Robert, Duke of Normandy, son to William the Conqueror, was prosecuting his victories against the Turks, and laying siege to the famous city of Antioch, which was like to be relieved by a mighty army of the Saracens, St. George appeared with an innumerable army coming down from the hills, all in white, with a red cross in his banner, to reinforce the Christians, which occasioned the infidel army to fly, and the Christians to possess themselves of the town.' Previously, St. Edward the Confessor had been regarded as the patron saint of England. The cross of St. George combined with that of St. Andrew appears in our national flag.

\* St. George is held in great honour in the Greek Church, and is known as 'the Great Martyr.' Reverence was paid to his memory at a very early period both in the East and West. Constantine dedicated a church in his honour. Pope Gelasius (A.D. 494), while rejecting the apocryphal legend of his encounter with the dragon, decided that he should be ranked with those saints 'whose names are justly revered among men, but whose actions are known only to God.'

Several orders of knighthood have been instituted in honour of St. George, the most illustrious being the Order of the Garter, founded by Edward III. in 1344. St. George is usually represented in conflict with a dragon, in allusion to his legendary fight with a dragon to save a princess from being sacrificed to propitiate the monster. The story, doubtless an adaptation of the story of Perseus and Andromeda, symbolizes the triumph of Christianity over the power of Satan.

## MAY.

**3. Invention of the Cross, i.e., the Finding of the Cross.\*** The story runs that St. Helena, the mother of Constantine the Great, having been directed in a dream to search at Jerusalem for the cross on which our Lord was crucified, set out for Palestine, and caused Mount Calvary to be excavated. Her obedience was rewarded by finding three crosses, which were supposed to be those of our Lord and the two robbers. To ascertain that of Christ, Macarius, Bishop of Jerusalem, suggested that the three should be separately applied to a sick lady, and the effects watched. Two were applied without effect. On the application of the third the lady recovered, and it was at once concluded that this was the cross of which the Empress was in search. It would appear that relics of the true cross began to multiply at a very early date. Paulinus, writing in the early part of the fifth century, tells us that the cross 'very kindly afforded wood to men's importunate desires, without any loss of its substance.'

**6. St. John Evangelist ante Port. Lat. (i.e., Portam Latinam).** This day commemorates the alleged deliverance of St. John from death, when he was cast into a cauldron of boiling oil before the Porta Latina by the order of Domitian. The Emperor attributed his deliverance to magic, and banished him to Patmos.

**19. Dunstan, Archbishop of Canterbury,** was born at Glastonbury about A.D. 924, of noble parentage. He was educated at the Abbey at Glastonbury, and at an early age was introduced to the Court of Athelstan. Under the influence of his relative Ælfheah, † Bishop of Winchester, he became a monk, and at the early age of eighteen, if the date of his birth be correct, he was made Abbot of Glastonbury. In this capacity he distinguished himself by his zeal in reforming the discipline of the monks. Under King Eadred he was entrusted with the chief part in the administration of public affairs. His power over the King was

\* Lat. *invenio*, I find. The restricted application of the word 'invention' to the finding out what does not at present exist, as distinguished from 'discovery,' the finding out of what *does* already exist, is quite modern.

† *Ælfheah*, i.e., Ælfheah the Bald, Bishop of Winchester, 935 to 951; not the Ælfheah or Alpheg commemorated on April 19.

proportionately great, and was largely exercised, as might be expected, in promoting the interests of the Church. King Eadwig (Edwy) was opposed to Dunstan's schemes of ecclesiastical reform, and banished him. In A.D. 957 all England north of the Thames revolted under Edgar, who at once recalled Dunstan, and made him, first, Bishop of Worcester, and then of London. In 959 Dunstan was made Archbishop. He had now full opportunity to carry into effect his views in Church matters. He was strongly opposed to the marriage of the secular clergy, and specially favoured the monks, into whose hands he strove to get all the cathedrals and great churches in the land. He continued to exert a powerful influence in public affairs up to the time of his death, A.D. 988.

**26. Augustine, first Archbishop of Canterbury**, was sent as a missionary to this country by Gregory the Great, who does not appear to have been aware that a Church was already in existence in Britain. He landed in Kent A.D. 596, and soon after converted Æthelbert, the King, who was married to a Christian princess. In the year 600 he was appointed Archbishop of Canterbury. As the Roman missionaries extended their labours they came into contact with the Bishops of the British Church. Augustine endeavoured to exert jurisdiction over them, but this claim was stoutly resisted on the ground that their Church was not dependent on the Church of Rome. He died A.D. 604 (see Note on March 12).

**27. The Venerable Bede, Presbyter**, was born near Wearmouth, A.D. 673. At seven years of age he was placed under the care of the abbot of Jarrow monastery. As he grew up towards manhood he became conspicuous for his learning and his piety, and at the early age of nineteen he was ordained deacon. At thirty he was admitted into priest's orders, and thenceforward he devoted himself to the composition of various works, mostly of a theological character. He died in 735. The account of his last sickness and death is thus given by the Monk Cuthbert, who was an eye-witness :

'Nearly a fortnight before Easter (17th April, 734) he was seized by an extreme weakness, in consequence of his difficulty of breathing, but without great pain. He continued thus till the Ascension (26th May), always joyous and happy, giving thanks to God day and night, and even every hour of the night and day. He gave us our lessons daily, and employed the rest of his time in chanting Psalms, and passed every night, after a short sleep, in joy and thanksgiving, but without closing his eyes. From the moment of awaking he resumed his prayers and praises to God, with his arms outstretched as a cross. O happy man! He sang sometimes texts from St. Paul and other Scriptures, sometimes lines in our own language, for he was very able in English poetry, to this effect: None is wiser than him needeth, ere his departure, than to ponder ere the soul flits, what good, what evil it hath wrought, and how after death it will be judged.

'He also sang antiphons according to our ritual and his own, one of which is, "O glorious King, Lord of all power, who, triumphing this day didst ascend up above the heavens, leave us not orphans; but send down on us from the Father the Spirit of Truth which Thou hast promised, Hallelujah!" And when he came to the words, "leave us not orphans," he burst into tears, and continued weeping. But an hour after he rallied himself and began to repeat the Antiphon he had begun. By turns we read and by turns we wept—nay, we wept whilst we read. In such joy we passed the days of Lent, till the aforesaid day. He often repeated, "The Lord scourgeth every son whom He receiveth," and much more out of Scripture; as also this sentence from St. Ambrose: "I have not lived so as to be ashamed to live among you, nor do I fear to die, for our God is gracious." During these days he laboured to compose two works, besides his giving us our lessons, and singing Psalms. He was engaged in translating the Gospel of St. John into the vulgar tongue, for the benefit of the Church, and had got as far as the words, "But what are these among so many" (St. John vi. 9); and he was also making some notes out of the book of Bishop Isidore; for he said, "I will not have my pupils read what is untrue, nor labour on what is profitless after my death." On the Tuesday before the Ascension, his breath became much affected, and his feet swelled; but he passed all that day cheerfully, and continued his dictation, saying, "Be quick with your writing, for I shall not hold out much longer." So he spent the night, awake, giving thanks, and when morning broke—that is, Wednesday—he ordered us to write with all speed what he had begun; and there was one of us who said to him, "Most dear master, there is still one chapter wanting; will it trouble you if I ask a few questions?" for the rest of us had gone to make the Rogation procession. He answered, "It is no trouble. Take your pen and write fast." And when it came to the ninth hour he said to me, "There are some articles of value in my chest, as peppercorns, napkins, and incense; run quickly, and bring the priests of the monastery to me, that I may distribute among them the gifts which God has bestowed on me." And when they were come he spoke to each of them in turn, and entreated them to pray and offer the Holy Sacrifice for his soul, which they all readily promised, but they were all weeping, for he said, "Ye shall see my face again no more in this life. It is time for me to return to Him who formed me out of nothing. The time of my dissolution is at hand; I desire to be dissolved and to be with Christ."

'Now when even came on, the boy above mentioned said, "Dear master, there is yet one sentence not written." He answered, "Then write it quickly now." Soon after the boy said, "It is finished. The sentence is now written." He replied, "It was well said, it is finished. Raise my old head in your arms, that I may look once more at the happy, holy place where I was wont to pray, that sitting up in my bed I may call on my Father." And thus on the pavement of his little cell, singing "Glory be to the Father, and to the Son, and to the Holy Ghost," he breathed his last, as he uttered the name of the Holy Ghost, and so departed to the heavenly kingdom. All who were present thought they had never seen any one die with so much devotion, and in so peaceful a state of mind.' (Baring Gould's 'Lives of the Saints.')

Bede's chief work is the 'Historia Ecclesiastica Gentis Anglorum' (An Ecclesiastical History of the English People). The story accounting for the epithet prefixed to his name is too good ever to be omitted from any notice of his life, however short: 'His scholars, having a mind to fix a rhyming title upon his tombstone, as was the custom in those times, the poet wrote :

HAC SUNT IN FOSSA  
BEDÆ OSSA.

placing the word OSSA at the latter end of the verse for the rhyme, but not able to think of any proper epithet that would stand before it. The monk, being tired in this perplexity to no purpose, fell asleep; but when he awaked he found his verse filled up by an angelic hand standing thus in fair letters upon the tomb:

HAC SUNT IN FOSSA  
BEDE VENERABILIS OSSA.

(*Wheatly.*)

## JUNE.

1. **Nicomede, Priest and Martyr**, is supposed to have been a disciple of St. Peter. Having incurred the displeasure of the authorities by burying a virgin martyr with Christian rites, he was called upon to offer sacrifice to idols, and on his refusal was beaten to death, about A.D. 90. He is commemorated in the Sacramentary of Gregory.

5. **Boniface, Bishop and Martyr**, the Apostle of Germany, as Augustine was the Apostle of England, was born at Crediton in Devonshire, A.D. 680, and was educated at the monastery of Exeter. He became a monk, and at thirty was ordained priest. From an early age he was possessed by a desire to become a missionary, and in 716 he went over to Friesland to preach the Gospel, but, meeting with opposition, was obliged to return. In 719, having received authority from Pope Gregory II., he set out on a mission to Germany which was attended with much success. He was made Bishop of Mentz in 746, and subsequently Archbishop and Primate of all Germany. He was murdered, with fifty-two of his fellow missionaries, while engaged in preaching, by a band of infuriated pagans, A.D. 755.

17. **Alban, Martyr**, the proto-martyr of Britain as he is sometimes called, was born at Verulam, a Roman station near the modern town of St. Albans. He was educated at Rome, and some have inferred from his name that he was of Roman parentage. He is said to have been converted to Christianity by Amphibalus, a priest, to whom he had given shelter during a period of persecution. 'When, by reason of a strict search made for Amphibalus, St. Alban could entertain him safe no longer, he dressed him in his own clothes, and by that means gained him an opportunity of escaping. But this being soon found out exposed St. Alban to the fury of the Pagans, who, summoning him to do sacrifice to their gods, and he refusing, they first miserably tormented him, and then put him to death' (*Wheatly*). His martyrdom probably occurred in the Diocletian persecution about A.D. 303. On the site of his martyrdom was subsequently founded a Benedictine monastery, the abbot of

which, in honour of St. Alban, took precedence of all the abbots who sat in Parliament.

20. **The Translation of Edward, King of the West Saxons**, happened A.D. 980. He was buried after his barbarous murder at Wareham, whence his remains were translated two years later to Shaftesbury. See note on March 18.

## JULY.

2. **Visitation of the Blessed Virgin Mary**. This feast was instituted A.D. 1389, by Pope Urban VI., in commemoration of the visit paid by the Blessed Virgin to her cousin Elisabeth. The immediate occasion of its institution was a great schism in the papacy, the evils consequent upon which led Urban to seek the special intervention of the Blessed Virgin. The festival was not universally observed till 1441, when the Council of Basle directed that it should be observed in all Christian Churches 'that she, being honoured with this solemnity, might reconcile her Son by her intercession, who is now angry for the sins of men, and that she might grant peace and unity among the faithful.'

4. **Translation of St. Martin, Bishop and Confessor**. St. Martin was born in the early part of the fourth century, at Sabaria, a town of Pannonia, the modern Stein, in Hungary. He was the son of a Roman tribune, and of pagan parentage. At an early age he came under Christian influences, and at fifteen was received as a catechumen. Before he could be baptized he was sent to join the army in Gaul. Mrs. Jameson tells the following beautiful story of him: 'The legion in which he served was quartered at Amiens in the year 332, and the winter of that year was of such exceeding severity that men died in the streets from excessive cold. It happened one day that St. Martin, on going out of the gate of the city, was met by a poor naked beggar, shivering with cold, and he felt compassion for him; and, having nothing but his cloak and his arms, he with his sword divided his cloak in twain, and gave one half of it to the beggar, covering himself as well as he might with the other half. And that same night, being asleep, he beheld in a dream the Lord Jesus, who stood before him, having on His shoulders the half of the cloak which he had bestowed on the beggar; and Jesus said to the angels who were around Him: "Know ye who hath thus arrayed Me? My servant Martin, though yet unbaptized, hath done this."' ('S. and L. A.,' p. 721). St. Martin after this vision hastened to be baptized. He left the army at the age of forty, and, after giving many proofs of his zeal and piety, was made Bishop of Tours, A.D. 371. He was very active in his endeavours to eradicate all traces of heathenism from Gaul, everywhere destroying the



temples of the false gods, throwing down their altars, breaking their images, and burning their sacred groves. He died A.D. 400, at Candes, in his own diocese. The festival commemorates the translation of his remains by Perpetuus, Bishop of Tours, about 470, to a splendid basilica near Tours. St. Augustine is said to have found at Canterbury a chapel which had been dedicated to St. Martin in the middle of the fifth century.

15. **Swithin, Bishop**, was born in Wessex, and educated at the monastery of Winchester. In 838 he was made Bishop of Winchester. He exercised great influence at the courts of Egbert and Ethelwulf, and was renowned for his humility and works of charity. He died in 862, having directed that his body should not be buried in the cathedral among the rich, but in the churchyard among the poor. He was mainly instrumental in establishing the payment of Peter's Pence in England, and this service to the papacy may have contributed to his speedy canonization, which took place fifty years after his death. In 971 his remains were transferred to the cathedral; but, according to the legend, he showed his displeasure at this disregard of his wishes by sending a rain which lasted forty days. Hence arose the popular belief that, if it rain on St. Swithin's day, it will continue to rain for thirty-nine days after.

20. **Margaret, Virgin and Martyr of Antioch**, is said to have suffered martyrdom at Antioch, in Pisidia, in 278. Her legend is among those which were pronounced by Pope Gelasius in 494 as apocryphal. She was a favourite saint with women in the Middle Ages, and was especially invoked against the pains of childbirth.

22. **Saint Mary Magdalene**. In the Prayer-Book of 1549 a special Collect, Epistle, and Gospel were provided for this day. Prov. xxxi. 10 to the end was appointed for the Epistle, and St. Luke vii. 36 to the end for the Gospel. Previous to the Reformation Mary Magdalene was commonly identified in the Western Church with the 'woman which was a sinner.' But doubts having risen in the minds of the Reformers on the point, it was deemed expedient to omit the office for her festival in the book of 1552. She is represented with tearful eyes and long hair, and with an alabaster box of ointment in her hand, often also as a penitent in a cave with a cross and skull. Our application of the word 'maudlin' to persons given to crying is derived from the old representations of Mary Magdalene. The old Collect for this day will be found on p. 34.

26. **St. Anne, Mother of the Blessed Virgin Mary**, and wife of Joachim. No reference is made to her in Holy Scripture, but she is mentioned by early writers. Her figure, with her name attached, is often found in the Catacombs. Justinian built a church in honour of her at Constantinople about A.D. 550.

## AUGUST.

1. **Lammas Day**. In the Romish Church this day is known as the feast of St. Peter ad Vincula (St. Peter in the fetters), being the day on which the Apostle's imprisonment is commemorated. The story runs that Eudocia, wife of Theodosius II., having been presented at Jerusalem with the fetters which St. Peter had worn, gave one of them to her daughter, Eudoxia, who built a church on the Esquiline in its honour. At this time the first of August was celebrated in memory of Augustus Cæsar, who on that day had been saluted Augustus after the successful termination of the war with Antony. Eudoxia obtained a decree from Theodosius, enacting that the day should henceforth be observed in honour of St. Peter. The day cannot represent the actual event, which happened shortly after Easter (Acts xii. 4).

**Lammas** is a corruption of *hlaf-mæsse*,\* i.e., the loaf-mass. In the Early English Church it was customary on this day to offer an oblation of loaves made of new wheat, as the first-fruits of the harvest. In the Sarum Manual it is called *Benedictio novorum fructuum*. The derivation from lamb-mass grew out of the belief, based upon our Lord's words to St. Peter, 'Feed My lambs,' that the Apostle was the patron of lambs. The *Promptorium Parvulorum* gives 'Lammesse; festum agnorum, vel festum ad vincula Sancti Petri.' Tenants who held lands of the cathedral church in York, which is dedicated to St. Peter, are said to have been formerly bound to bring a live lamb into the church at high mass. The Welsh name for the day means lamb-tithing day.

6. **Transfiguration**. This feast was observed at an early period in the history of the Church, but was not made general till A.D. 1457, when Pope Calixtus III. directed that it should be made of universal obligation, to commemorate the deliverance of Belgrade from the Turks. A special Collect, Epistle (2 Pet. i. 13-19), and Gospel (St. Luke ix. 28-37), are provided for this day in the revised American Prayer-Book. The Collect is as follows:

'O God, who on the mount didst reveal to chosen witnesses Thine only-begotten Son wonderfully transfigured, in raiment white and glistering; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.'

The special Lessons for the morning are Ex. xxxiv. 29, 2 Cor. iii.; for Evensong, Mal. iv. 2 and St. Matt. xvii. to verse 14. The special Psalms are for the morning xxvii., lxi., xciii.; for the evening lxxxiv., xcix., cxxxiii.

7. **Name of Jesus**. This commemoration was observed in the early English Church on the Feast of the Circumcision. In the

\* Contracted in the Chronicle into *hlam-masse*.

Church of Rome it is observed on the Second Sunday after Epiphany. No account is given of the origin of this festival.

10. **St. Laurence, Archdeacon of Rome, and Martyr,** was a Spaniard by birth. He was chosen by Pope Sixtus II. as his archdeacon and treasurer, and, like his patron, died a martyr's death. He perished A.D. 259, having, as it is said, been slowly broiled to death on a gridiron. His name is in the oldest Roman Calendar (A.D. 35±), and has been commemorated in the Canon of the Roman Mass since the time of Gregory the Great. Prudentius ascribes to his dying intercession the final conversion of Rome. He is usually represented in a deacon's dress, with the martyr's palm and gridiron. There is a grim story told of him, that, as he lay expiring on the gridiron, he said to the prefect who was directing his execution 'Assatus est; jam versa et manduca' ('I am roasted; now turn me and eat me').

28. **St. Augustine, Bishop of Hippo, Confessor, Doctor,** was born at Tagaste, in Numidia, A.D. 354. His mother, Monica, was a Christian, his father a pagan. He received a good education, and attained great proficiency in grammar and rhetoric. In spite of the careful religious training of his pious mother he fell into dissolute habits, and adopted the views of the Manichæans. In 384 he was appointed professor of rhetoric at Milan, where he was converted and baptized by St. Ambrose, A.D. 387. He now devoted himself to a careful study of theology and returned to Tagaste, where he gathered together a small religious community. In A.D. 391 he was admitted into Holy Orders. After four years spent in retirement he was consecrated coadjutor-bishop of Hippo. He succeeded to the sole charge of the see in 396. In the thirty-fifth year of his episcopate Hippo was besieged by the Vandals, and in the course of the siege St. Augustine died of fever, A.D. 430. He was one of the four great Doctors of the Western Church, and has exercised a greater influence, perhaps, on the thought of subsequent ages than any other of the Fathers. He rendered invaluable services to orthodoxy by his writings against Manichæism, Arianism, Donatism, and Pelagianism. The story of his conversion is told by himself: One day, overwhelmed by remorse for his past life, he rushed into the garden of his lodging, and passionately prayed for deliverance from his sins. While thus engaged, he heard the voice of a child in a neighbouring house singing 'Tolle, lege' ('Take up and read'). Entering the house, he took up St. Paul's Epistles, and on opening them, lighted upon the passage, 'Not in rioting and drunkenness,' etc. (Rom. xiii. 13, 14). On the following Easter Eve he was baptized. On his deathbed he desired that the penitential psalms should be hung up within his sight; and with his eyes constantly fixed upon them he passed away.

29. **Beheading of St. John Baptist.** This festival was cele-

brated in the Western Church before the time of Gregory the Great, A.D. 590.

## SEPTEMBER.

1. **Giles, Abbot and Confessor.** St. Giles, or Ægidius, was born at Athens, about the middle of the seventh century. When still a young man he retired with a companion into a forest near Nismes, where he lived in entire seclusion. The King, while hunting, came upon his cell, and was so impressed by his sanctity that he gave him a piece of land for a monastery. Over the religious house thus commenced he presided as abbot for over fifty years. He died A.D. 725. He is said to have refused to be cured of lameness, and to have been regarded, in consequence, as the patron of cripples. There are 146 churches dedicated to St. Giles in England. They were, as a rule, built on the outskirts of a city or town, in order to afford a ready refuge for poor and lame travellers. St. Giles is generally represented dressed as a Benedictine monk, with a hart pierced by an arrow, the legend being that he was supplied with milk in his forest retreat by a tame hind, and that he was discovered through the King's dogs pursuing the hind until it took refuge in his arms.

7. **Enurchus, Bishop of Orleans,** lived in the fourth century. Various miraculous stories are told of him, but little is known of him beyond the fact that he was present at the Council of Valentia in 374. This saint's day is taken from the York Calendar, where his name appears in the form of Evurcius.

8. **The Nativity of the Blessed Virgin Mary.** This festival is referred to in the seventh century. Innocent IV. honoured it with an octave in A.D. 1244, and Gregory XI. with a vigil, A.D. 1370. The legend says that a concert of angels was heard in the air solemnizing this day as the Blessed Virgin's birthday.

14. **Holy Cross Day,** called also the Feast of the Exaltation of the Holy Cross, commemorates the annual exposition of a portion of the cross upon this day in the church erected at Jerusalem by Helena. Another incident is connected with this day. Chosroes, King of Persia, having plundered Jerusalem, carried off a great piece of the cross which Helena had left there. With this in his times of mirth he was wont to make sport. The Emperor Heraclius gave him battle, defeated him, and recovered the cross; but on his bringing it back in triumph to Jerusalem he found the gates shut, and heard a voice from heaven telling him that the King of kings had not entered the city with pomp and splendour, but meek and lowly, and riding upon an ass. Thereupon the Emperor dismounted and entered the city barefoot, bearing the cross himself.

17. **Lambert, Bishop and Martyr,** was Bishop of Maestricht in

the latter part of the seventh century. He laboured much in the conversion of the heathen. He is said to have been barbarously murdered to avenge his bold rebukes of Pepin d'Heristal, then *maire du palais*, on account of his licentious conduct. He was slain as he knelt, with his arms extended in the form of a cross. He is represented with the martyr's palm, and with a lance or javelin at his feet.

**26. St. Cyprian, Archbishop of Carthage, and Martyr,** was born of good parentage at Carthage, where he taught rhetoric for many years. When past middle life he was converted by a priest named Cæcilius, whose name he thenceforth adopted. Soon after he was ordained priest, and in 248 he succeeded Donatus as Bishop of Carthage. In the Decian persecution his life was threatened, his pagan neighbours crying out: 'Cyprianus ad leones! Cyprianus ad bestias!' ('Away with Cyprian to the lions! Away with Cyprian to the wild beasts!'), and he sought safety in flight. On the death of Decius he returned to Carthage. He displayed much prudence at a Council held at Carthage, A.D. 251, in dealing with the *lapsi* (those who had apostatized during the persecution). He engaged in a famous controversy with Stephen, Bishop of Rome, on the subject of heretical baptism, on which he held peculiar views. The controversy is interesting as showing the independence of the African Church at this period. He was beheaded under Valerius, A.D. 258. His name has been commemorated in the Roman Mass from the time of Gregory the Great. He left many valuable writings.

**30. St. Jerome, Priest, Confessor, and Doctor,** one of the four great Latin Fathers, was born at Stridonium in Dalmatia, near Aquileia, about A.D. 342. He studied at Rome, where he followed the profession of the law. When about thirty years of age he was baptized, and resolved to devote himself to perpetual celibacy. In 373 he set out for the East, and made the acquaintance of some of the most famous of the Oriental ascetics. Inspired by their example, he withdrew to a desert in Chalcis, where he spent four years as an anchorite in study and seclusion. After a residence of ten years in the East, during which he mastered the Hebrew language, he returned to Rome, where he endeavoured to induce both clergy and laity to exercise greater abstinence and simplicity in their mode of life. He obtained great influence over the Roman women. One of his most famous converts was Paula, a descendant of the Scipios and the Gracchi; another was Marcella, the foundress of religious houses for women. After a stay of three years at Rome, Jerome returned to Palestine, and settled at Bethlehem, where he had founded a monastery. He died A.D. 420. His great work was a translation of the Scriptures into Latin, which formed the basis of the

Vulgate. He is often represented as an old man with a lion by his side and a cardinal's hat at his feet. The lion probably symbolized the fiery temper and vehemence of St. Jerome, though a good story is told to account for it. One evening, as he sat at the gate of his monastery at Bethlehem, he saw a lion approach with a limping gait. Jerome went out to meet him, and, on examining his paw, found that it contained a thorn, which he carefully extracted. The lion, to show his gratitude, thenceforward remained in his service. There is no authority for representing St. Jerome as a cardinal. Indeed, cardinal priests were not ordained till three centuries after his time.

## OCTOBER.

**1. Remigius, Bishop of Rheims,** was born about A.D. 439. When only twenty-two years of age he was made Bishop. He converted Clovis, King of the Franks, and many of his nobles, and is sometimes called in consequence the 'Apostle of France.' He was subsequently made primate of Gaul, and Rheims has remained ever since the metropolitan see of France. Remigius died A.D. 533, having been Bishop seventy-three years.

**6. Faith, Virgin and Martyr,** suffered in a local persecution in Gaul about A.D. 290. Sixteen English churches are dedicated to her, one being the ancient church under the choir of St. Paul's Cathedral.

**9. St. Denys, Areop., Bishop and Martyr.** The old Missals appear to have confounded Dionysius the Areopagite, who was converted by St. Paul (Acts xvii. 34), with another Dionysius, who was sent from Rome to Gaul about A.D. 245. The latter is said to have fixed his see at Paris, and to have been martyred about 275. He is the patron saint of France. Reference is often made to the legendary story of his taking up his head after he was beheaded, and walking with it in his hands two miles to the place where he finally lay down to rest.

**13. Translation of King Edward, Confessor.** The life of our great national saint belongs to English history. He rebuilt Westminster Abbey and dedicated it to St. Peter, A.D. 1065. He died in the following year, and was buried before the high altar of the new abbey church. The Conqueror enclosed his remains in a rich shrine. In 1163 his body was removed by Thomas à Becket to a richer shrine still. This would appear to be the translation which is commemorated.

**17. Etheldreda, Virgin,** was the daughter of an East Anglian King, whose Queen was sister of St. Hilda, the famous Abbess of Whitby. She founded a convent at Ely, over which she presided as abbess for many years. She died A.D. 679. She was popularly

known as St. Audry. The word *tawdry* is said to be derived from the name given to the cheap finery sold at St. Audry's fair.\* Another explanation of the word is furnished by Wedgwood: 'She is said to have died of a swelling in her throat, which she considered as a judgment for having been vain of her necklaces in her youth.' Hence the name *tawdry* came to be applied to a necklace. This is certainly its common use in our early writers.†

25. **Crispin, Martyr**, was born at Rome. Together with his brother Crispinian, St. Quintin, and others, he accompanied St. Denys to Gaul, and preached at Soissons. Following the example of St. Paul, they supported themselves by their own labour, working in their leisure as shoemakers. The two brothers were beheaded A.D. 288. They are the patron saints of shoemakers.

### NOVEMBER.

6. **Leonard, Confessor**, was brought up at the Court of King Clovis. He became a convert of St. Remigius, and devoted himself to the religious life. He took a special interest in all prisoners and captives, and Clovis is said to have set free all whose liberation he asked for. Hence he became the patron saint of prisoners.

11. **St. Martin, Bishop**. See note on July 4, the day of his translation.

13. **Britius, or Brice, Bishop**, was a native of Tours, and pupil of St. Martin, whom he succeeded in the bishopric of that city, A.D. 397. In early life he gave way to dissolute habits, but his master never despaired of him, and prophesied that he would succeed him in the see. He paid the penalty of his former irregularities, for a charge of gross sin was brought against him after he became Bishop which led to his banishment from his see for seven years. He lived down the slanders that had been brought against him, and was restored to his see. He died A.D. 444. St. Brice's Day was the day on which the horrible massacre of the Danes was perpetrated, A.D. 1002.

15. **Machutus, Bishop**, otherwise called Maclovius, was born in Wales. The unsettled state of his own country led him to flee into Brittany, where for many years he led an ascetic life. About A.D. 541 he was made Bishop of Aleth, an old city at the mouth of the Rance. He was driven by persecution into Aquitaine, but

\* Cf. Tooley from St. Olave, Trowel from St. Rule, Tanton from St. Anthony, Stoosey from St. Osyth, Torrey from St. Oragh, Toll from St. Aldate, Tan from St. Anne. (See Stanley's 'Canterbury Cathedral,' note, p. 236.)

† An old writer, cited by Wedgwood, says, 'Solent Angliæ nostræ mulieres torquem quandam ex tenui et subtili serica confectum collo gestare quam Ethelredæ torquem appellamus, forsan in ejus quod diximus memoriam.'

was enabled to return to his see in his old age and give his people his parting blessing. St. Malo, to which the See of Aleth was afterwards transferred, is called after him.

17. **Hugh, Bishop of Lincoln**, was born at Grenoble A.D. 1140, of a noble Burgundian family. He became a Carthusian monk, and in 1181 came over to England, at the request of Henry II., to preside over the first Carthusian monastery in England, at Witham, in Somersetshire. In 1166 he was made Bishop of Lincoln, the cathedral of which he rebuilt. He spent some portion of every year in retreat at his old monastery, and it was on his return from one of those visits that he died, A.D. 1200. His clergy were singing the *Nunc Dimittis* at Compline as he died. He was canonized in 1226.

20. **Edmund, King and Martyr**, was born A.D. 841. He succeeded to the throne of East Anglia at the age of fourteen. His reign was greatly disturbed by incursions of the Danes. Edmund bravely endeavoured to resist them, but was defeated and taken prisoner. The Danes offered him his life and his kingdom if he would renounce Christianity and recognise their supremacy. On his refusal he was tied to a tree and shot at with arrows. His head was then cut off and thrown into a thicket. In A.D. 903 his remains were translated to Bury St. Edmunds, where Canute afterwards founded an abbey to his honour. Freeman says: 'In the churches of Norfolk and Suffolk you often see pictures of him pierced with arrows, especially on the rood-screens which divide the nave from the chancel' ('Old English History,' p. 110).

22. **Cæcilia, Virgin and Martyr**, was a noble Roman lady who lived in the reign of Severus. According to the legend, she married a young Roman, Valerian, whom she converted from paganism to Christianity. Being called upon to renounce her religion, she refused, and was thereupon thrown into a bath of boiling water, from which, however, she arose unhurt. An executioner was then sent to put her to death with the sword; but he was so unnerved by her patient demeanour, that, after giving her three wounds, he fled, leaving her half dead. She survived for three days, singing psalms and hymns up to the last moment of her life. Her house was consecrated as a church, and mention is made of a council held in it in the year 500. She is regarded as the patron saint of music, and is generally represented with some musical instrument in her hand and a wreath of white roses. The roses refer to the story that on one occasion when Valerian was returning home, as he entered his house, he heard enchanting music, and on 'reaching her chamber, beheld an angel, who was standing near her, and who held in his hand two crowns of roses gathered in Paradise, immortal in their freshness and perfume, but invisible to the eyes of unbelievers. With

those he encircled the brows of Cæcilia and Valerian as they knelt before him' (Mrs. Jameson, 'S. and L. A.,' p. 585). Died A.D. 230.

23. **St. Clement I., Bishop of Rome, and Martyr**, has been generally supposed to be the Clement mentioned by St. Paul as one of his fellow-labourers, whose name was written in the 'book of life' (Phil. iv. 3). He is said to have been made Bishop of Rome in 91. About A.D. 96 he wrote an epistle to the Corinthians, which is still extant, and was for a time read in public service as of canonical authority. A MS. of this epistle is appended to the Codex Alexandrinus in the British Museum. He is said to have suffered martyrdom by being thrown into the sea with an anchor tied round his neck, A.D. 100.

25. **Katherine, Virgin and Martyr**, was born at Alexandria in the early part of the fourth century. She is said to have been torn to pieces under four wheels, stuck round with sharp spikes. After her death, according to the legend, angels took up her body and carried it to Mount Sinai.

## • DECEMBER.

6. **Nicholas, Bishop of Myra, in Lycia**, was a native of Patara, in Lycia. He died A.D. 342. He had a great reputation for his early piety, and hence was esteemed the patron of children. Some merchants carried off his remains from Myra to Bari, on the Adriatic, for fear they should be desecrated by the Mohammedans, and hence he came to be regarded as the patron of merchants also. He is the patron saint of Russia, and of numerous seaports all over Europe. Mrs. Jameson says: 'He was emphatically the saint of the people; the *bourgeois* saint, invoked by the peaceable citizen, by the labourer who toiled for his daily bread, by the merchant who traded from shore to shore, by the mariner struggling with the stormy ocean. He was the protector of the weak against the strong, of the poor against the rich, of the captive, the prisoner, the slave; he was the guardian of young marriageable maidens, of schoolboys, and especially of the orphan poor. In Russia, Greece, and throughout all Catholic Europe, children are still taught to reverence St. Nicholas, and to consider themselves as placed under his peculiar care; if they are good, docile, and attentive to their studies, St. Nicholas, on the eve of his festival, will graciously fill their cap or their stocking with dainties, while he has as certainly a rod in pickle for the idle and unruly' ('S. and L. A.,' p. 450).

8. **Conception of B. V. Mary**. This festival is said to have been instituted by St. Anselm, upon the occasion of William the Conqueror's fleet having been saved in a great storm. The Council of Oxford (A.D. 1222) declared its observance optional,

and it did not become obligatory until the fifteenth century. The doctrine of the Immaculate Conception of the Blessed Virgin originated with Peter Lombard, about A.D. 1160, and was not promulgated as a dogma till the publication of the Bull 'Ineffabilis Deus' by Pius IX., December 8, 1854.

13. **Lucy, Virgin and Martyr**, was a native of Syracuse, and was born towards the close of the third century. She suffered martyrdom during the Diocletian persecution, having been first tortured by fire and her flesh lacerated with hot pincers. She is represented with the martyr's palm, a dish on which are two eyeballs and the pincers. She was regarded as the patroness against all diseases of the eye. There is no mention in the early legends of the loss of her eyes, and it is possible that the belief that she suffered their loss grew out of a device 'of the early painters to express her name (Lucia, light) by the emblem of an eye' (Mrs. Jameson, 'S. and L. A.,' p. 615).

16. **O Sapientia**.—The opening words of the first of the Antiphons, formerly sung between December 16 and Christmas Eve, St. Thomas's Day excepted. The other antiphons began respectively: 'O Adonai,' 'O Radix Jesse,' 'O Clavis David,' 'O Oriens Splendor,' 'O Rex Gentium,' 'O Emmanuel.' Hence they were popularly called the O's.\*

\* A translation is given below of these beautiful and Scriptural prayers, with references to the passages of Holy Scripture by which they were originally suggested. It will be observed that there is none appointed in them for St. Thomas's Day or for Christmas Eve, each of which has its own appropriate teaching:

December 16 (Eccles. xxiv. 3; Wisd. viii. 1. Cf. 1 Cor. i. 24; Prov. i. to ix.).—'O Wisdom, which didst come forth from the mouth of the Most High, reaching from the one end of all things to the other, and ordering them with sweetness and might: Come, that Thou mayest teach us the way of understanding.'

December 17 (Exod. iii. 14; St. John viii. 58).—'O Lord of lords, and Leader of the House of Israel, Who didst appear unto Moses in a flame of fire in the bush, and gavest Thy law in Sinai: Come, that Thou mayest redeem us with Thy stretched out arm.'

December 18 (Isa. xi. 10; Rev. xxii. 16).—'O Root of Jesse, Which standest for an ensign of the people, before Whom kings shall shut their mouths, and to Whom the Gentiles shall seek: Come, that Thou mayest deliver us; tarry not, we beseech Thee.'

December 19 (Isa. xxii. 22; Rev. iii. 7; Isa. xlii. 7).—'O Key of David, and Sceptre of the house of Israel: Thou Who openest and no man shutteth, Who shuttest and no man openeth: Come, that Thou mayest bring forth from the prison-house him that is bound, sitting in darkness and in the shadow of death.'

December 20 (Wisd. vii. 26; Heb. i. 3; Mal. iv. 2).—'O dawning Brightness of the everlasting Light, and Sun of Righteousness: Come, that Thou mayest enlighten those who sit in darkness and in the shadow of death.'

December 22 (Hag. ii. 7).—'O King and Desire of all nations, the Cornerstone uniting all in one: Come, that Thou mayest save man, whom Thou hast formed out of the ground by Thy hand.'

31. **Silvester, Bishop of Rome**, succeeded to the see A.D. 314. He died in 335. Wheatly says: 'He is said to have been the author of several rites and ceremonies of the Romish Church, as of asylums, unctions, palls, corporals, mitres, etc.'

#### TABLE OF VIGILS, FASTS, AND DAYS OF ABSTINENCE.

'*Vigils*,' or watchings, were intended as a preparation for the festivals of the Church, and were observed in churches for the whole or the greater part of the night. They were not generally accompanied by fasting until the ninth century. Festivals falling during the seasons of Christmas, Easter, and Whitsuntide have no vigils. St. Luke's Day has no vigil, probably because he is believed to have died without martyrdom. Michaelmas Day has no vigil, because the Holy Angels had no experience of suffering. The scandals which attended these nocturnal vigils led to their supersession by a fast on the day before the festival, and the name 'vigil' was transferred to this fast. The vigil terminated at the first Vespers of the feast.

'*Eve*' is the name given to the evening before any festival.

'*Even*' is an Eve with a fast or vigil. The origin of using the Collect of the festival on the eve lay in the fact that the Holy day was not reckoned as commencing at midnight or sunrise, but at the previous sunset, as with the Jews. The Sarum Breviary provides that the series of services which form a festival should begin with Vespers. Then came Compline, at bed-time; then Matins and Lauds; then the services of the third, sixth, and ninth hours; and then again Vespers and Compline. So that the festival had two Vespers, one at the beginning and one at the end, the Collect for the day being given under the first Vespers service.

'*Fasts*.'—Fasting in the early Church meant total or partial abstinence from food for a certain period, and involved also abstinence from pleasure. The fixed fasts of the Church were (1) Lent, (2) the Ember Days, (3) the weekly fasts of Wednesday and Friday, (4) Rogation Days, and the Vigils or Evens of holy days. The fast was at first kept by a complete abstinence from food till the evening, and then only a very simple meal was eaten. At a later period the fast was not continued beyond noon.

'*Abstinence*' is a less severe form of fasting, and consists in refraining from animal food and delicacies.

---

December 23 (Isa. vii. 14; St. Matt. i. 23).—'O Emmanuel, our King and our Lawgiver, the Expectation and the Saviour of the Gentiles: Come, that Thou mayest save us, O Lord our God.'