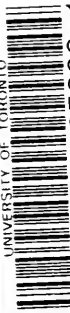


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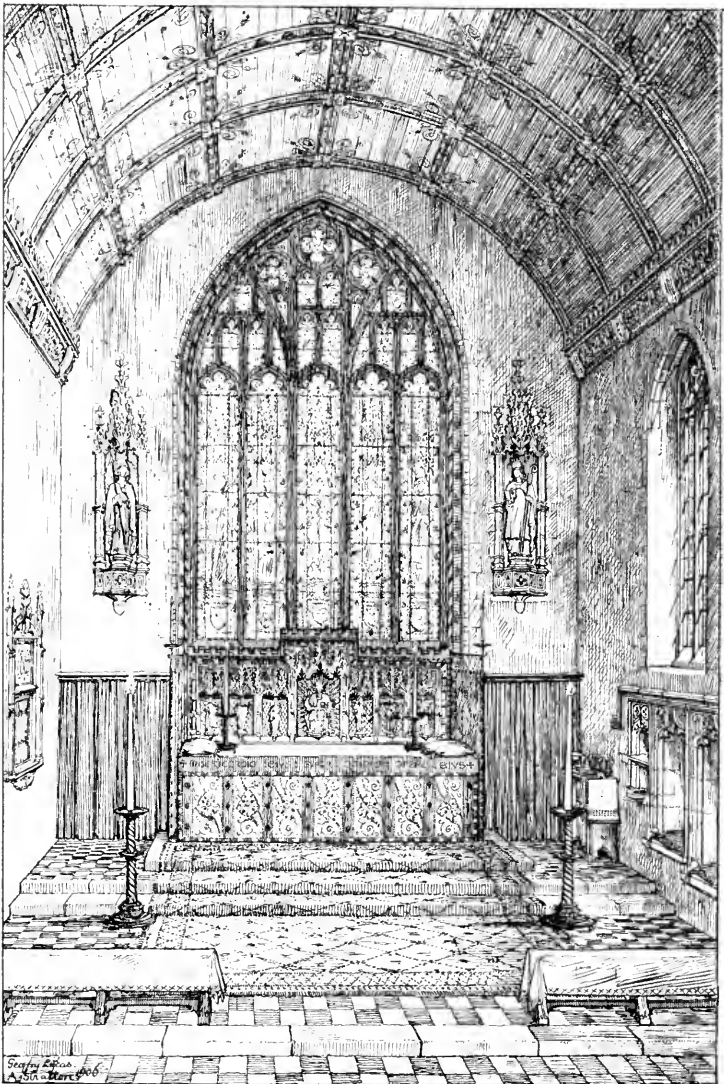
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THE PARSON'S HANDBOOK

OXFORD : HORACE HART
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'AND THE CHANCEL SHALL REMAIN AS THEY HAVE
DONE IN TIMES PAST'

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Sixth Edition, revised a second time
with much Additional Matter, and with
Thirty-one Illustrations

HENRY FROWDE
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NOTE ON THE SIXTH EDITION

THE printing of a new edition for 1907 has afforded the opportunity for a second revision of the *Parson's Handbook*. A large amount of new matter has been incorporated, and the old has been carefully verified; the book now consists of 562 pages, and the illustrations have been increased from eighteen to thirty-one. In addition to the friends who are mentioned in a former preface I have to thank Dr. J. Wickham Legg and Mr. E. G. Cuthbert Atchley for their kindness in reading through the text of the Fifth Edition, and Mr. F. C. Eeles for the great labour he has ungrudgingly given. The extent of my indebtedness to the Rev. J. R. Fowler and others who have helped with the illustrations, is acknowledged on pp. xiii to xxi. To the Rev. G. O. Apthorp, who has compiled the new index, I tender sincere thanks for this and much other help.

Epiphany, 1907.

FROM THE PREFACE : FOURTH EDITION

THIS edition contains 471 pages as against the 223 pages of the former editions, and the number of chapters has increased from eight to eighteen: it may therefore claim to be, or at least to contain, a new book. The original *Parson's Handbook* aimed at providing notes and suggestions only; the new *Parson's Handbook* attempts to supply complete directions for the conduct of all the

services in a parish church, and to give both the simpler and more elaborate forms of these services.

References have been given throughout for every direction that is not a mere matter of taste or convenience. For it is most necessary to show that the English Use, set forth in these pages, is not a pretty variation of ceremonial drawn up at the caprice of the author for the benefit of those whose fancy it may take. It is the work of one who has striven to follow out logically and loyally the principles to which we are all alike committed. The references will enable every parson to consider each conclusion for himself, and to act according to his conscience, rejecting anything that he can show good reason to reject. He will then be able to give his people a sound reason for what he does, and to meet any objections by the one unailing method of an appeal to principle.

It is indeed essential to remember that, important though the artistic side of public worship must be, the ceremonial question is primarily a moral one. We have to be honest and straightforward in obeying the rules we are pledged to carry out, candid in acknowledging mistakes, courageous in rectifying them, and humble in comparing the value of authority with that of our own private judgement. We need not, indeed, think our services incapable of improvement; but those very reforms which we desire will only be made possible by a consolidation of Church opinion, such as must follow on a common determination of all parties to be loyal to the Prayer Book, as it is, within the very generous limits which it allows us. And the experience of the past should make us careful. No one can study the rubrics

of the Prayer Book without realizing how enormously the Church has suffered in effectiveness through the neglect of such plain directions as those, for instance, concerning the catechizing of children, the age for Confirmation, the position of the Holy Communion, and the daily services. Our attempts at setting up our own judgement against that of the Church have failed with melancholy persistency. To-day we are recovering what we have lost, because on the whole we have become more conscientious; but in an age when every point of Christian theology has to be justified to a critical world, we have more than ever to show that we are capable of dealing fairly with facts in the simpler and more obvious matter of ceremonial.

It is a pleasure to express my indebtedness to the Rev. W. H. Frere and the Rev. F. E. Brightman, who have taken much trouble in helping me out of their knowledge, and also to all those who have sent me suggestions through the post. My thanks are also due to the Very Rev. Vernon Staley for his kind assistance; and to all those authors who are quoted in these pages my indebtedness is obvious. The amount of liturgical knowledge now at our disposal is so great, that the author of a Handbook such as this may claim that it is not so much his own work as that of others more worthy of acceptance. To the Alcuin Club I owe the photograph from which Plate 20 was made; to Dr. Wickham Legg, the loan of Plates 22 and 25; to Mr. W. A. Luning, the original from which Plate 10 was made, as well as much practical advice; and to Messrs. Bell and Sons, the loan of Plate 11 from my book on Wells Cathedral.

viii PREFACE TO THE FOURTH EDITION

In conclusion, I would point out that this Handbook is offered not to parsons only, but to all those who are engaged in the service of the Church, or interested in her manner of worship; and I would beg the kind assistance of those who have any criticisms to make or suggestions to offer for the improvement of future editions.

Epiphany, 1902.

PREFACE TO THE SECOND EDITION

I SHOULD like to take this opportunity of making clear two points, which have been missed by nearly all those who have criticized this book. As these criticisms have been unexpectedly fair and kindly, I feel that the failure to understand my meaning must have been due to an insufficient insistence on these points in the Introduction. Yet I tried to anticipate them on page 44, and indeed in other places also.

The first point is that this Handbook is not meant only for the extreme, still less is it meant to hound any parsons on to extravagances, or to provide a 'ritualistic' manifesto to swell the discordant noises which the newspapers are just now calling 'the crisis'. It would have been written, in the same way and at the same time, if the Philistine giant had never uplifted his head and shouted the war-cry of persecution. The reason why *The Parson's Handbook* contains as much ceremonial as it does is because I have tried to make it suitable for all parsons. It is, like the

Church of England, comprehensive: therefore it had to include the extremest amount of ceremonial which is in my opinion (and it must be a matter of opinion) compatible with loyalty to our Church; if it had excluded the more elaborate type of service, it would have ceased to be comprehensive, and would have left the extremer churches (which exist and will continue to exist in considerable number) to the too tender mercies of the fancy ritualist. Therefore I pointed out on page 43 that the parson could make considerable erasures; and on page 47 I suggested that, however simple the ceremonial of any church might be, it should yet be conducted on legitimate lines so far as it went. Some may dislike the chasuble, and some the black gown, but for both a place is found by the Church of England, and for both provision is made in this book. The harm comes from narrow prejudices on both sides; for, indeed, the smaller a matter is, the more easily and completely are we apt to lose our heads over it.

I would therefore make a special plea to those who may think this book too elaborate, to ask themselves whether it may not be still of some little use to them, whether a church has any more right to be lawless because it is simple, or ugly because it is unadorned, and whether it would not advance both the credit and peace of our Church if we all tried more to conform to her directions.

The second point that I would mention is the minuteness of some very practical and humdrum directions, which occur specially in the chapter on Vestries. I do not think the clergy will complain of them; for they

know too well what it is to be called upon to write a certificate on the back of an old envelope, with a crossed nib and a dry inkpot. But the criticisms on this point afford a curious illustration of the strength with which generations of careless slovenlihood have impressed us. If I had written a Cricketer's Handbook, no one would have complained of *minutiae*; if a Cookery Book, every one would have been up in arms against me for the superficial treatment of a great and serious subject. Yet I cannot help thinking that the worship of God calls for as careful treatment as the playing of games, and that an orderly complement of accessories is as necessary in the church as in the scullery.

1899.

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ILLUSTRATIONS

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1. 'AND THE CHANCEL SHALL REMAIN AS THEY HAVE DONE IN TIMES PAST.'	<i>Frontispiece</i>

From a drawing by A. Stratton, A.R.I.B.A., and G. Lucas, A.R.I.B.A. (1906). A typical chancel of fully developed English Gothic architecture with its furniture, showing the arrangement which the Prayer Book rubrics were designed to continue, and which should be in use now, allowances being made for varying styles of architecture. The altar stands under the normal large east window, which is here flanked by figures of saints. The altar is vested in an embroidered frontlet and a panelled frontal of rich material; on it stand two candlesticks and two cushions; it is enclosed by the riddels on either side, which hang from rods, a candle being carried at the end of each rod (cf. Plates 4 and 20, and also Plate 12, where the rods are supported by posts). The dorsal in this case takes the form of a sculptured reredos richly coloured and gilt, the central figure representing Christ in majesty. This reredos might be covered with a dorsal of tapestry in ferial seasons, and should be covered with white linen in Lent (cf. Plate 12). The altar stands on three steps which are carpeted. On the pavement are the two standards.

In the north wall is a richly decorated aumbry which may be used when the Sacrament is reserved for the sick. The credence stands against the south wall, prepared for the service, the chalice and paten, ewer and basin, towel, canister and cruets, lying on it. West of the credence is the piscina with a shelf; and west of the piscina the priest's and deacon's sedilia are seen. Wooden communion rails covered with houseling cloths stand on the communion step.

2. A BISHOP CELEBRATING THE HOLY COMMUNION. FIFTEENTH CENTURY. (Brit. Mus. MS. <i>Add.</i> 28962, f. 281 v.)	1
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Bishop, deacon and subdeacon all in figured white and gold vestments; the bishop's dalmatic, like those of the other ministers, has gold apparels on the skirt; the orphreys of the deacon and subdeacon are also gold, and the bishop's chasuble has on it a gold cross of 'Latin'

shape; all have gold amice apparels and black or very dark blue albe apparels. The bishop's mitre is white and gold lined with crimson; the deacon holds the crozier. On the altar one candle is clearly seen, a second is just visible at the other end; the bishop has his hand on the chalice and paten. The altar is covered with a long fair linen cloth, embroidered at the ends; a towel lies over the south end of the altar. Behind the altar is a painted and gilt reredos; and in the original the purple riddel at the north of the altar shows up in clear distinction from the scarlet and gold curtains that are hung behind the king. The frontal and frontlet are of red and gold, and the foot-pace and step are gay in white and fawn with red roses. Round the lectern are gathered chanters, and a figure in a red cassock edged with white fur, without a surplice; the chanters have surplices over blue or red cassocks.

3. THE CHAPEL, JESUS COLLEGE, CAMBRIDGE. 1835 1

Showing the retention of the Catholic tradition at the time before the Catholic revival. The altar is shorter than was customary in the century before the Reformation, and the dorsal is broader and higher; but otherwise there is little change. On the altar are two candles and two cushions; two more candles stand on brackets at the corners of the dorsal in a manner suggestive of the fifteenth-century example in Plate 4. Cf. also Plate 18.

4. ORNAMENTS OF THE CHANCEL AND OF THE MINISTERS. FIFTEENTH CENTURY. (Brit. Mus. MS. *Add.* 16997.) 48

Priest in scarlet chasuble, with narrow gold Y-shaped orphreys; deacon, kneeling, in scarlet dalmatic, with narrow gold orphreys; subdeacon or clerk in albe without tunicle: both hold candles. Rulers in scarlet copes with golden hoods kneel in midst of choir; two boys in sleeved rochets kneel by lectern; clergy in the stalls. Altar with blue frontal and upper frontal, gold frontlet; two candles on altar, two on brackets projecting from the dorsal, and two held by the ministers; hanging pyx under green canopy above the altar.

5. WITHIN THE ROOD SCREEN. (*Ibid.*) 48

Priest in gold chasuble (Y-shaped orphreys of red and gold), with gold stole and apparels; clerk in cassock and hood; clergy in surplices, one wearing a black cope, and one with almuce on his head; mourners, some in black and some in brown cloaks and hoods. Altar on two

PLATE

PAGE

steps, with frontal of dark blue, powdered with gold stars, reredos with the Crucifixion; hanging pyx above the altar under white canopy; herse-cloth of blue, figured with gold, bearing a red and gold cross; six or more herse-lights; rood-loft, showing the back of the Rood, with a lectern. The view is across the choir from south to north.

6. HOLY COMMUNION. FIFTEENTH CENTURY. (Brit. Mus. MS. *Add.* 35313, f. 40.) 82

Priest, deacon, and subdeacon, in golden vestments and apparels. Deacon swings a golden censer; subdeacon holds a torch; on the right of the subdeacon lies a handbell. Open triptych, gilt; riddel-posts and images gilt, with iron curtain rods. Two candles on the altar. Frontal and frontlet of rose-colour; green carpet.

7. BISHOP, DEACON, SUBDEACON, AND CHANTERS. FOURTEENTH CENTURY. (Brit. Mus. MS. *Add.* 20787, f. 117 v.) 82

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8. PLAN OF A CHANCEL AND CHAPEL *in text*, 85

By Vivian H. King, A.R.I.B.A. Showing a typical and convenient disposition of the east end of a modern parish church, which can be varied to suit different requirements.

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John de Sheppy (*ob.* 1360), Bishop of Rochester, reproduced by permission of Mr. Murray and the Rev. W. H.

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Three parts only are given of the procession, which is too long for reproduction in full:—

1. The Sergeant Porter 'in a Scarlet Robe [over lay dress], with his Black Ebony Staff'; the Sergeant of the Vestry 'in a scarlet Robe [over his cassock], with his gilt Virge'; 'The Children of His Majesties Chapel-Royal in their Surplices, with Mantles over them of Scarlet Cloth,' i. e. cloth choir-copes, apparently without hoods; there were twelve of these boys, followed by the choir of Westminster in surplices only. Then came—

2. The Groom of the Vestry 'in a Scarlet Robe [over his cassock], with a Perfuming-Pan in his Hand [a censer of curious shape], burning Perfumes all the way'; the Organ Blower in lay dress, i. e. 'a short Red Coat, with a badge on his Left Breast'; three musicians, each 'in a scarlet mantle' over lay dress, two 'playing on a Sack-but', and one 'on a Double Courtal'; 'Gentlemen of His Majesties Chapel-Royal, in Surplices, with Mantles over them, Four a-Breast'; there were thirty-two of these. After them came the Confessor to the King's Household and the Sub-Dean of the Chapel-Royal, each in a scarlet mantle and surplice. Then came—

3. The Canons of Westminster 'in their Surplices and rich Copes', carrying their caps. They were twelve in number, though only eight are shown. Behind them, the Dean of Westminster, his 'rich Cope of Purple Velvet, Imbroidered with Gold and Silver' being worn over a bishop's rochet, for Dr. Spratt was also Bishop of Rochester. He rightly does not wear a chimere under the cope.

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|--|-----------------|
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|--|------|
| artist's name appears in the upper part of the portrait,—
"Gerbicus flicius, Germannus faciebat." A little scroll,
lower down, contains the age of the Archbishop at the
time the portrait was made,—"Anno aetat. 57, July 20".
Cranmer wears on his head a square cap of black velvet. | |
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mourners wearing black hoods; on the torches are
scutcheons emblazoned with a coat-of-arms. Officiant,
holding book, in purple cassock, surplice, red stole with
a series of gold crosses, crimson cap; over his left arm a
grey fur almuce. On his left a figure, also with almuce, in
crimson cassock, surplice, bright blue stole with a series
of gold crosses. The cap of the figure behind the
officiant is black, and he wears a surplice. On his right,
at the edge of the picture, a figure in blue cassock,
surplice, red stole with gold crosses like the others. The
official in the foreground carries a wand, and is dressed
in rose-colour and green. | |
| On the right, two banner-bearers, and clerk with cross,
the latter wearing a crimson cassock and a surplice (or
rochet); his cross is golden on a red or brown staff. Both
the banner-poles are red, and both the banners are of
green, bordered with gold rings and edged with red and
gold; the oblong picture in the middle of each banner is
on a gold ground. The nearest banner-bearer is in a blue | |

PLATE

PAGE

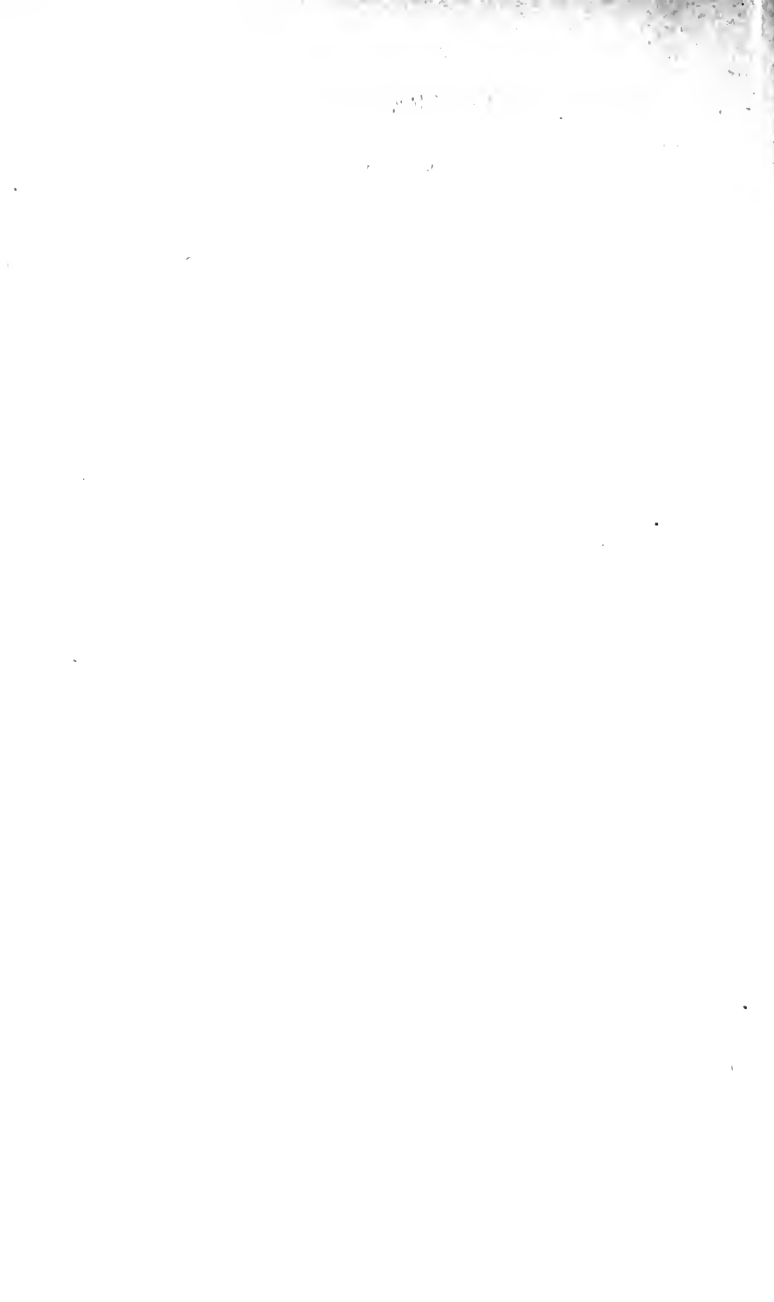
cassock and a surplice; the farther one is in a green cassock and a sleeveless rochet. The absence of black, with the exception of the mourners' hoods, is conspicuous. In the background are two modest grave-crosses.

30. A FUNERAL: THE LORD'S SUPPER. (Brit. Mus. MS. Slo. 2468, f. 115.) 485

Priest in bright red and gold chasuble, gold apparels; frontal and dorsal of blue and gold, frontlet of gold; embroidered fair linen reaches nearly to the ground at the end of the altar, but does not hang over in front; single large corporal of the earlier shape turned back over chalice (see p. 170); two golden candlesticks on altar; no cross; missal on wooden desk. The clerk holds a third taper, and wears a surplice over a red cassock. A chanter wears a rich blue and gold cope; with two other singers in surplices he reads from a large wooden desk fixed on the choir-stalls. Herse-cloth of blue and gold with red and gold cross, surrounded by seven golden candlesticks. Behind the herse are the mourners, wearing the usual black cloaks and hoods.

31. CONFESSION IN LENT. (Brit. Mus. MS. Add. 25698.) 501

Showing the Lenten array in a Flemish church, c. 1492. Rood and attendant figures veiled in white with red crosses; white dorsal, riddels, and hangings behind altar; the dorsal with red crosses; frontal, frontlet, and apparels red with gold fringe (this combination of red frontal with white hangings and veils would be for Passiontide); two candlesticks on altar. Priest hearing confession, vested in blue-grey cassock and coif, surplice, *cappa nigra*, grey almuce on shoulders. The two kneeling men wear a blue lay dress.







A BISHOP CELEBRATING THE HOLY COMMUNION
(FIFTEENTH CENTURY)



THE CHAPEL, JESUS COLLEGE, CAMBRIDGE 1835

THE PARSON'S HANDBOOK

INTRODUCTION

THE object of this Handbook is to help, in however humble a way, towards remedying the lamentable confusion, lawlessness, and vulgarity which are conspicuous in the Church at this time.

1. The confusion is due to the want of liturgical knowledge among the clergy, and of consistent example among those in authority. Some years ago it was natural and inevitable; but at the present day it has no right to exist. For a number of diligent scholars and liturgical experts have settled the main points beyond reasonable dispute. All that is wanted is for that knowledge to be disseminated; and it is with this object that the present Handbook is put forth, by one whose only claim to consideration is that he has attempted to popularize the conclusions of those far more conversant with the matter than himself.

2. The lawlessness is due to more complex causes. It is not confined, as is popularly supposed, to the 'advanced' clergy. Indeed it is even greater among those who are often called 'moderate', and among those who dislike all ceremonial. Among all classes its ultimate cause is that congregationalist spirit which has been the inevitable outcome of a period of transition and confusion. Among those who dislike ceremonial, the lawlessness is due to a conservatism which prefers late Hanoverian

traditions¹ to the plain words of the Prayer Book—an unfortunate position, both because those traditions belong to a period of exceptional sloth and worldliness, and also because the date of the Prayer Book makes it impossible for us to read it aright if we try to do so through Hanoverian spectacles. Wesley and the Oxford Methodists, who started the noble Evangelical revival, did not fall into this error; and, indeed, the very name of 'Methodist' (which had much the same meaning then as 'Ritualist' has now) was given to them because of their care in following the fasts and other observances of the Church.

The lawlessness of those at the other extreme, who are commonly called Ritualists (would that they always deserved the name!), was brought about by the troubles of the days of litigation. Their object at first was the very reverse of insubordination: they wished only to obey the Prayer Book in all its rubrics. But, unfortunately, the prelates of those early days were not conversant with the subject, and were not prepared to obey the Prayer Book. They allowed their clergy to be prosecuted before courts that did not scruple to insert the word 'not' into the Ornaments Rubric; they contented themselves with inveighing against everything that was unfamiliar.² Consequently the 'ritualistic' clergy were forced to disobey the Bishops in order that they might obey the

¹ The earlier traditions were different: e.g. in 1727 'In all the churches the altars are covered with a velvet or damask silk cloth; candlesticks are placed upon them, and pictures are frequently hung above as ornaments'.—Saussure, quoted in *Hierurgia Angl.*, i. p. 52. This better side never entirely disappeared: e.g. Plates 3, 18.

² Small things as well as great were attacked, without any regard to fundamental principles; e.g. the use of the surplice in the pulpit, an essentially unimportant custom which had been largely practised in the time of Queen Anne and has now been eagerly adopted by the Evangelical clergy (cf. pp. 320-1).

Prayer Book. From this confusion there grew up in many places a spirit of confirmed lawlessness; and many of those who began by taking their stand on the Ornaments Rubric, ended by denying it in favour of the customs of a very hostile foreign Church; till they seemed almost to agree with their former opponents that such ornaments as were in this Church of England in the second year of King Edward VI should not be in use to-day; and some of them seemed to prefer to the liturgical forms 'in the said Book prescribed' those forms which had rather been proscribed by that Book.

The lawlessness of those in the middle or 'moderate' section has been due to that excellent spirit of compromise, which, however, if it be not rightly used, ends in a mere combination of the errors of both extremes. As it is not generally understood that in 'moderate' churches the Prayer Book is largely disobeyed, one instance here may be given.¹ The rubrics after the Nicene Creed show clearly that the Holy Communion is the principal Sunday Service; yet in 'moderate' churches Mattins has been pushed into its place. In the case of the Bishops and Cathedral dignitaries this lawlessness is aggravated by the fact that even the Canons of 1603 order them specially to use the cope and the proper vestments for gospeller and epistoler in their cathedrals.²

¹ How numerous and serious are the common breaches of the law is stated at some length in a tract by the present writer on *Loyalty to the Prayer Book*.

² The Canon as to the use of the cope at the Holy Communion has, of course, been overridden since 1662 by the Ornaments Rubric; but the dilemma of the Cathedral authorities remains—either they must obey the Ornaments Rubric, or they must obey the Canon and the Privy Council. To use neither cope nor chasuble is sheer lawlessness; the validity of the order to use the cope was admitted by the Judicial Committee of the Privy Council in its worst days.

Recently, however, there has been a general move towards a more legitimate position. On the one hand, many of the Bishops have begun to accept the directions of the Prayer Book and Canons. On the other hand, many of the clergy have come to realize, with something of a shock, the untenable position into which they had drifted ; and on all hands there is an openly expressed readiness to obey lawful authority. This renewal of the spirit of Catholic obedience is of the happiest augury for the Church of England.

3. The vulgarity in the Church is due to less serious causes ; but is none the less serious in its effects. One who has spent much of his life among those who earn their living by writing and the arts may be allowed to assert that the alienation of these, perhaps the most influential classes in modern society, is one of the most startling facts that are before us. What it has already led to in France is obvious to every inquirer. How far it has already gone in England the tone of our newspapers shows. It is strange to reflect that, did the Guild of St. Luke consist of that other profession of which the Saint is patron, there would hardly be a score of men present at the annual service in St. Paul's, instead of the immense crowd of medical men who now assemble there. It is not now science but art that is out of touch with religion. The doctors would not be there if the clergy had for the last fifty years steadily supported quackery and refused to recognize the great advances made in medical science. This is exactly what has happened in the case of art. The clergy have worked on purely commercial lines ; they are mostly even now content with decoration that is the ridicule of competent

artists, or is ignored by them as not being even amusing ; and the Church has almost entirely failed to call to her service the great artists and craftsmen of which the last generation produced so large a number. Her place as patroness of art has been taken by the merchants of Birmingham, Manchester, and Liverpool.

I acknowledge that the failure to retain these classes of brain-workers has been also due to other causes which are outside the province of this book—to our sermons, for instance. Yet it must be remembered that our Church is still the most learned Church in Christendom ; and also that a want of grip of modern thought is as much shown in art as in anything else. In the case of music, which is in a more fortunate position than the other arts, it is recognized that those churches where the music is bad drive away people with sensitive ears. It is not recognized that people with sensitive eyes are driven away by the excruciating faults from which very few indeed of our churches are free. And there is another class of persons concerned, the largest of all, the working-class. For vulgarity in the long run always means cheapness, and cheapness means the tyranny of the sweater. A modern preacher often stands in a sweated pulpit, wearing a sweated surplice over a cassock that was not produced under fair conditions, and, holding a sweated book in one hand, with the other he points to the machine-made cross at the jerry-built altar, and appeals to the sacred principles of mutual sacrifice and love.

This vulgarity is due to much the same causes as the confusion and lawlessness of which I have already spoken. It is due to a failure to recognize the principle of authority ; and authority is as necessary in art as it is in

religion. Every one does what is right in his own eyes, because we have refused to accept the first principles of the matter, the necessity of wholesome tradition on the one hand and of due deference to the artist's judgement on the other. We do not listen to the artist when he tells us about art, and we are surprised that he does not listen to us when we tell him about religion. It is partly in the hope that this Handbook may help in restoring the ancient spirit of beauty in our churches that I venture to put it forward.

Fortunately our Church, in its wise persistent conservatism, refers us for our standard to a definite period of twelve months, in the loyal adoption of which standard both confusion and vulgarity would be as impossible as lawlessness. Most of the tawdry stupidity of our churches is due to the decline of art in more recent days, and to the senseless imitation of those meretricious ornaments, both of the Church and its Ministers, with which ignorant and indiscreet persons have ruined the ancient beauty of Roman Catholic churches abroad. We who loyally obey the Prayer Book are mercifully saved from the possibility of that barbarous degradation, which educated Frenchmen and Italians despise and regret not less than ourselves.

The cure, therefore, for most of our troubles and deficiencies is to practise that loyal obedience to lawful authority which the clergy have promised to do in the solemn declaration of the amended Canon 36:—

‘ I A. B. do solemnly make the following declaration ; I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons ; I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God : and in public prayer and administra-

tion of the Sacraments, I will use the form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority.'

Two principles are here clearly set forth, as Archbishop Temple once pointed out. In the first place, the English Church does not now press doctrinal conformity to her own distinctive formulæ beyond the point of a general acceptance or 'assent'; in the second place, she does require an undertaking as to ritual that admits of no compromise. Freedom to think, freedom to discuss, freedom to develop, are necessary to the very existence of life and truth in a Church; but for the priest to omit or to alter the common services of that Church is fatal to the Christian fellowship, and robs the people of their rights.

It is true that different degrees of elaboration are legitimate, and indeed necessary. One parish may have simpler ornaments or ceremonial, just as one may have simpler music than another. In very many places, for instance, a simple form of sung Eucharist is needed—a service in which the music is restricted perhaps to a few popular hymns, the ornaments to the plainest of vestments, and the ceremonial to the necessary actions. Such a service will be widely used when we begin really to win the people back to worship, for the people as a whole are not yet ready for anything else. But how seldom till quite recently was a simple service seen that was at once law-abiding and consistent, reverent, devotional, and dignified! What wanton diversities of ritual and ceremonial, what suicidal exaggerations of party differences, what strange substitutes of our own imagining have been put forward in the place of the order of the Prayer Book! To provide varying degrees of the same thing is both lawful and expedient; but it is neither one nor the other to introduce or to continue

irreconcilable and indefensible divergences—to omit altogether the services of the Church on the last six days of the week, and on the first to cut them about according to the idiosyncrasies of the incumbent, so that they should be Puritan in one place, and 'Roman' in another, and lawlessly 'moderate' in another.

It is true also that we must use towards others, as the authorities have to use, a charitable tolerance. Bad habits are not mended in a day, and laxity is not cured in a generation. Indeed justice as well as peace requires that time be allowed for truth to prevail; and, when an acknowledged duty has been in abeyance for centuries, the revival of its claim must necessarily be gradual and tender. But the obedience with which we are concerned at the present time is none the less urgent upon us individually because it is a voluntary obedience. We are impelled, not by a Star Chamber but by Conscience, to obey. We are put upon our honour to conform to the Prayer Book as completely as we can; and even schoolboys know that obedience under these conditions is that which must be most thoroughly, most loyally, and most honourably given.

The Church of England, then, is not that flaccid thing which some seem to suppose. Faithful as she is to really oecumenical practices and to really Catholic doctrine, she has—as all parts of the Church had in the days when oecumenical authority was recognized and understood—'a mind of her own; a mind, and therewith a character, a temperament, a complexion; and of this mind the Prayer Book is the main and representative expression.'¹

How are we to discover that mind, how are we to carry

¹ Address of Dr. Talbot, then Bishop of Rochester, to his Diocesan Conference in October, 1898.

out that unity of ceremonial which stands before us as the order of the Church? It is not, I think, difficult if we go straight to the Church's authorized standards.

1. 'The Church,' says our Twentieth Article, 'hath power to decree Rites or Ceremonies,' but not 'to ordain anything that is contrary to God's Word written', nor 'to decree anything against the same'; although, of course, as the Seventh Article points out, the Mosaic law as touching Ceremonies and Rites is not binding upon Christian men.¹ As a preliminary, then, the mind of the Church is to be sought in the Bible upon which it is based.

Now it is certain that the worship described both in the Old and New Testaments is what is called 'ritualistic'. The minute directions as to the ornaments and vestments of the ministers are familiar to every reader of the Pentateuch; and these directions go even into such detail as the proper ingredients of a particular kind of incense.² Nor is there any hint that this 'ritualism' was to be dropped under the New Covenant, as is sometimes gratuitously assumed. Our Lord attended the ritualistic services of the Temple; nay, He was careful to be present at those great feasts when the ceremonial was most elaborate. Yet no word of censure ever escaped His lips. This was the more remarkable, because He was evidently far from ignoring the subject. No one ever appreciated the danger of formalism so keenly as He: He did condemn

¹ Nevertheless, according to the Article, it was 'given from God', and therefore must represent a true *principle*. This principle of a ceremonious outward worship has received full endorsement from Christendom, and remains, even if we take the most liberal interpretation of the Article, viz. that it represents a universal human religious instinct due to the divine guidance and inspiration.

² Exod. xxx. 34. This is not *tus* or *thus*, 'frankincense,' but *thymiana*, 'sweet incense.'

most strongly the vain private ceremonies of the Pharisees. Also, on two occasions He cleansed the Temple, driving out, not those who adorned it with ceremonial, but those who dishonoured it with commercialism; that is to say, His only interference with the ritualistic worship of the Temple was to secure it against profane interruption.

The use of incense is a good test as to the continuance of ceremonial under the New Covenant; because it is now regarded, even by some Bishops, as a mark of extreme ritualism. The birth of the Forerunner was announced to his father when 'his lot was to burn incense'¹, a singularly inopportune moment from the Puritan point of view. One of the three significant gifts offered to our Lord at His birth was incense.² In the Apocalypse an account is given of the ideal worship of the redeemed, by one who, more than any other man, had opportunities of knowing our Lord's mind upon the subject. Now the worship he describes is again ritualistic; and the use of no less than twenty-four 'bowls' of incense is mentioned.³ Incense is mentioned again three chapters further on⁴ in a manner that is significant; for it is then used ceremonially at the altar. The angel stands 'over [or 'at'] the altar, having a golden censer': he is given 'much incense', to 'add it unto the prayers of all the saints upon the golden altar'. 'And the smoke of the incense, with [or 'for'] the prayers of the saints, went up before God out of the angel's hand.' To forbid the use of incense would, then, certainly be to go 'contrary to God's Word written'.⁵

2. The next step towards arriving at the mind of the

¹ Luke i. 9, and also i. 11.

² Matt. ii. 11.

³ Rev. v. 8, R.V.

⁴ Rev. viii. 3, 4, A.V. and R.V.

⁵ Since this Introduction was first written, its argument on this

English Church is to read the Title-page of the Prayer Book, where, if anywhere, one might expect to find a succinct description of its contents. As a matter of fact we do find such a description :—

*The Book of
Common Prayer
and
Administration of the
Sacraments
And other Rites and
Ceremonies
of the Church
According to the use of
the Church of England.*

It is no new manual, then, of Protestant devotions, to be carried out in some newfangled way, but it contains the ordinary services of the Catholic Church, of which the Church of England is a part. In accordance with the ancient right of each national Church—even of each diocese—to frame its own ‘use’ of these Catholic rites and ceremonies, the Prayer Book hereby establishes the English Use.

3. This takes us one step further, to the prefaces of the Prayer Book. The first of these, ‘*The Preface*,’ is the latest in point of time, having been written in 1661; and it is the least important, being mainly taken up with a

point has been admitted by the Archbishops in their Opinion permitting the non-ceremonial use of incense. ‘In conclusion, we are far from saying that incense in itself is an unsuitable or undesirable accompaniment to Divine worship. The injunction for its use by Divine authority in the Jewish Church would alone forbid such a conclusion.’—*The Archbishops on Incense*, p. 13.

refutation of Puritan objections. It gives excellent reasons for the last revision,¹ mentioning among other improvements those made 'for the better direction' of the clergy, 'in the Kalendars and Rubricks,' which improvements, it is well known, emphasized the Catholic character of our services. Referring to some of the Puritan proposals it incidentally repeats the claim we have already noticed in the title-page; these proposals it accuses of 'secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ'.

Far more important are the next two prefaces, which are taken from the First Prayer Book of 1549. The first, '*Concerning the Service of the Church*,' is an adaptation of the preface to the reformed Breviary of Cardinal Quignon, which it follows in all essentials. This, the model which the English Church thought the best for that of the introduction to its Book of Common Prayer, was published with the connivance of Pope Paul III in 1535. Nothing could more clearly show the Catholic idea which the compilers of our Prayer Book had of the meaning of the word 'reformed'. The words of the preface make this point still clearer. It is not concerned with sacraments or ceremonial, but throughout only with the practical question of restoring the lectionary and psalter to their ancient

¹ It should be noticed that the first words of this preface are generally misunderstood. 'The phrase,' says Bishop Barry, 'ascribing to the Church of England "the middle way between two extremes" has become celebrated, being supposed to be a description of her general principle and policy. A glance at the context will, however, show that it refers simply to the policy adopted in the revisions of the Prayer Book,' that is, between too much stiffness in refusing or too much readiness in admitting variations.—*Teacher's Prayer Book (in loc.)*.

thoroughness and simplicity in accordance with the 'godly and decent order of the ancient Fathers'. Four times in this short preface is the authority of these 'ancient Fathers' invoked. In accordance with their example the language is to be that which is understood; untrue, uncertain, and superstitious readings are to be dropped, and nothing to be read that is not in Scripture, or 'agreeable to the same'. This is the most important of our prefaces, because it stood alone at the head of the First Prayer Book, and it has been with us ever since. If Cranmer meant that Book to lead to Protestant practices, he certainly concealed his purpose remarkably well.

This preface concludes with a reference to the Bishop, which it is important to notice at the present time. The Bishop of the diocese (and, failing him, the Archbishop) is to 'take order for the quieting and appeasing of' any 'doubts' that may arise, but only 'so that the same order be not contrary to any thing contained in this Book'. He is the servant of the Church, not its master; the administrator, not the maker of its ritual and ceremonial. The same principle appears in the 74th Canon, *Of Decency of Apparel*:—'We therefore, following their ["the ancient, and flourishing Churches of Christ"] grave judgement, and the ancient custom of the Church of England, and hoping that in time newfangledness in apparel¹ in some factious persons will die of itself, do constitute and appoint, That the Archbishops and Bishops shall not intermit to use the accustomed apparel of their degrees.'

The third preface, '*Of Ceremonies, why some be abolished and some retained*,' is also probably by

¹ The reference here is to out door apparel.

Cranmer. In the First Book it was placed at the end, and was followed by 'Certain Notes' which ordered the use of certain vestments to be mentioned later, and, after the example of the old Missals, allowed of the omission of the *Gloria*, Creed, &c., on some occasions.¹ The ceremonies it speaks of as abolished could not, at least, be the use of those vestments, nor such things as Unction and Mass for the dead, which are given in that Book, nor those which were allowed in that Book,² 'kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures.'

What ceremonies, then, were abolished? Clearly, it could be only those which were abolished by the authority of the Church. It was long ago pointed out that those characteristic acts of Tudor tyranny, the Injunctions of Henry, Edward, Mary, and Elizabeth, were grounded on the ecclesiastical supremacy of the Crown, a prerogative which did not in reality confer upon the sovereign a right to make laws for the Church, and which was not even by authority of Parliament. As to what ceremonies were abolished the preface is studiously vague. There is no hint of any revolutionary change in ceremonial, though there is a wholesome reminder of the fact that 'Christ's Gospel is not a ceremonial law'. It is assumed throughout that only those ceremonies have been changed which the rubrics of the Book explicitly claim to have changed.

And it was not 'ritualism', nor beauty, nor symbolism, that was abolished, but certain ceremonies, some of which, indeed, 'at the first were of godly intent and purpose

¹ *First Prayer Book*, 'Certain Notes,' nos. 1, 2, 5.

² *Ibid.*, no. 3.

devised,' but had 'at length turned to vanity and superstition'. It is precisely, by the way, for these reasons that practices have been over and over again abolished in the Roman Church itself, where yet 'undiscreet devotion' still works much havoc. Some, by 'the great excess and multitude of them,' had become an intolerable burden; but 'the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused' by the 'superstitious blindness' of the ignorant and the 'unsatiable avarice' of those who traded on it, 'that the abuses could not well be taken away, the thing remaining still.' So, then, even those ceremonies which have been abolished were of godly intent originally, or at the worst due to undiscreet devotion and a zeal without knowledge, and were not removed for their own sake, but because of certain abuses which had fastened inseparably upon them.

This does not look much like a destruction of 'ritualism'. Yet even this is further safeguarded in the next paragraph, by a cutting reply to those who wanted 'innovations and newfangledness'—'surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly.' Indeed so conservative is this preface that it does not hesitate to declare that innovations '(as much as may be with true setting forth of Christ's religion)' are 'always to be eschewed'.

After a happy apology for the retained ceremonies that they are 'neither dark nor dumb', the preface concludes with the significant declaration that, while we claim our right to an English use, 'we condemn no other nations,' a remark which shows how far the spirit of the Prayer

Book is removed from the censorious Protestantism with which we are familiar.¹

4. From the prefaces the Prayer Book takes us to the Kalendar, where we find, as we should expect, a simplification indeed, but a simplification which contains all the main features of the old,—the great feasts, the seasons, and the saints' days (which are broadly classified into two divisions only). Hidden away under the 'Lessons proper for Holy-Days', as if specially to secure them against Puritan attacks, we find the old phrase, the 'Annunciation of our Lady', and the old names for the services of 'Mattins' and 'Evensong'. Passing through the Kalendar, with its careful provision for a continuous reading of the Holy Bible, we come upon a list of the Feasts and also of the 'Vigils, Fasts, and Days of Abstinence' which are 'to be observed'² as of old time.

¹ This is made still clearer by the 30th Canon touching the very same point of the abuse of ceremonies. 'But the abuse of a thing doth not take away the lawful use of it. Nay, 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 doth 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.' Here the conservative reverence of the English Church for the old ceremonies, and its desire to destroy nothing that could be defended on the ground of antiquity, is made even clearer. But it must be confessed that those who try to read in the broad tolerance of this Canon a sanction for the imitation of modern Roman Catholic customs, are hard pressed for an excuse.

² And so indeed they were: e.g. an entry in the register in Darsham Church—'A licence granted to Mr. Thomas Southwell to eat meat in Lent, aged 82, and sickly, by John Eachard [Vicar], for which he paid 6s. 8d. for the use of the poor in Darsham, according to the statute, March 4, 1638.' For other instances, see *Hierurgia Anglicana*, iii, pp. 111-16.

From this we come to the rubric as to the 'accustomed place'¹ in which Morning and Evening Prayer are to be said—a rubric that was revised in 1559 by the significant omission of the provision of the Second Book, which had ordered that the place should be such, and the minister should so turn himself, 'as the people may best hear.' The concluding sentence, however, dates from 1552, and has been retained ever since—'And the Chancels shall remain as they have done in times past.' The arrangement of the chancels prior to 1552 was therefore ordered to be continued, and this rubric has remained in force ever since. Yet in defiance of the law the chancels were defaced, through the avarice of some and the fanaticism of others, till they retained in some places not a semblance of the old order.² A century ago, in large numbers of churches, the chancel, instead of remaining as in times past, was looked upon as a kind of lumber-room, to be cleared out once a quarter for the administration of the Communion, or else as a place for the erection of select pews for those in goodly apparel, to whom (on payment of a consideration) could be said, 'Sit thou here in a good place.' This alone would suffice to show how utterly different were the practices of our grandfathers from the mind of the Church of England.

So far, then, by a plain consideration of the introduction to the Prayer Book we have seen that its 'mind' is steeped in the old ceremonial traditions of the Bible, of

¹ The words 'accustomed place' were inserted at Queen Elizabeth's accession (1559), and therefore referred to the place that had been accustomed during the reign of Mary: its effect therefore was to continue the traditional usages.—*Procter and Frere*, p. 359.

² But in churches that were better cared for the old order was not forgotten. Compare e. g. Plates 3, 18 with Plates 2, 4.

the 'ancient Fathers', and of that which was old in the sense of being the mediaeval practice up to 1549; that it forbids any ceremonial principles contrary to those of the New Testament; that it refuses to condemn (though it does not sanction for England) the practices of any other nation; that it claims in the same spirit the old Catholic right to set forward an English use for its own people; that it declares its changes to be mainly necessitated by the use of a dead language, and by the existence of those abuses of avarice and ignorant superstition which forced the Church to abolish certain ceremonies that in themselves were of godly intent; that it declares its preference, wherever it is possible, for the old as against newfangled innovations; that it is, in a word, a simplification of that which is mediaeval in favour of that which is more primitive, and not in any sense a creation of a new Protestant ceremonial, or of one so essentially different from that in other parts of the Church as to form a new eclecticism.

We have seen, further, how it retained the old arrangement of the Church's year, with its fasts and festivals, and the old arrangement of the chancels. That it retained also all that was essential of the old Catholic services was admitted even in the eighteenth century. Indeed the Catholic nature of our 'Popish Liturgy', as those called it who confused what is Popish with what is Catholic, has been consistently urged against it by the Puritans, from the days of Thomas Cartwright¹ to the present time.²

¹ See e. g. Cartwright's *Second Admonition to Parliament*.

² No more weighty Dissenter could be named than Martineau. After speaking of our Baptismal office, he says:—'The office of Communion contains even stronger marks of the same sacerdotal

We have now only to consider the most important point of all, the Ornaments Rubric. This will show us how much of the old ceremonial is to be retained.

5. Some of our documents are studiously vague in their wording. But from such vagueness the Ornaments Rubric is conspicuously free¹:—

‘And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edw. VI.’

This is the only direction we have as to what the priest is to wear,² and almost the only one as to what he is to use, in the services of the Church. It is our sole authority for the use of organs and lecterns, just as much as for that of censers and roods. We are nowhere else told to wear the surplice any more than the chasuble; for those Canons of 1603 that deal with vestments have been superseded by the re-enactment of this Rubric in 1662, and are only in force because the vestments they order are included in the Rubric,³ and useful only because they help to illustrate the meaning of the Rubric.⁴ The

superstitions; and, notwithstanding the Protestant horror entertained of the mass, approaches it so nearly, that no ingenuity can exhibit them in contrast.’—*Studies of Christianity*, p. 51.

¹ See p. 21, n. 1.

² The Bishop’s rochet is the only vestment mentioned in our Prayer Book; and it is really a part of his outdoor dress, corresponding to the priest’s gown: his proper vestments are alluded to as ‘the rest of the episcopal habit’.

³ See pp. 32 and 34.

⁴ For instance, Canon 58 makes it clear that the Ornaments Rubric does not refer to the First Book only; for that Book (‘Certain Notes’) left the use of the surplice optional in a few places, but the Canon orders it for ‘every minister’. Similarly this Canon extends the use of the hood, which in the First Book is only mentioned (out-

only reason why the surplice was retained and why the chasuble was for so long in abeyance is that bishops thought well to enforce obedience to the law in one respect, and not in the other. The Ornaments Rubric is in fact the 'interpretation clause of the Prayer Book'. It covers all the rubrics which are to follow. Through it alone can they be obeyed.

The only point of difficulty about the Rubric is that it refers back to a certain period, instead of giving a detailed list of the ornaments and vestments to be used. Would it not have been clearer and more unmistakable, it may be objected, had such a list been given? But a very slight knowledge of English history shows that a list of this kind was not possible at any of the three occasions when the rubric was enacted. Until after the last Revision at the Restoration the idea of dissent was unknown. The Puritans were merely non-conforming churchmen, who continued to communicate at their parish churches, and were almost as much opposed to the idea of schism as the high churchmen themselves. Therefore every effort had to be made to allow them latitude until the fury should be overpast. The bishops found their hands full with trying to enforce the use of the surplice alone, at a time when a large number of the clergy insisted on ministering in a cloak, sleeveless jacket, or horseman's coat. So the first two publications of the Rubric (1559 and 1604) make a less specific declaration (side cathedral churches and colleges) in connexion with preaching, and then only as optional: the Canon also authorizes the tippet, which is not mentioned in the First Book; and two important ornaments, also not mentioned there, the pulpit and the frontal, are placed beyond dispute by Canons 83 and 82. The font also would not perhaps be an indispensable ornament were it not for Canon 81 (cf. p. 36).

tion as to vestments than as to ornaments; and the Canons of the latter date were content with requiring copes in cathedral and collegiate churches only, their enforcement being hopelessly impossible in most parish churches. Therefore anything like a list of ornaments would have destroyed the very object for which the Rubric was inserted. Its authors had to be content to wait for better times.

That they deliberately intended¹ it to mean at least the ornaments used under the First Prayer Book is clear from the character of those who secured its insertion at each revision. In 1559, shortly after Elizabeth's accession, she secured its insertion, 'until other order shall therein be taken,' which order was never taken.² She

¹ It ought not to be necessary to raise the question of intention at all. 'The Act of Uniformity is to be construed by the same rules exactly as any Act passed in the last Session of Parliament. The clause in question (by which I mean the Rubric in question) [the Ornaments Rubric], is perfectly unambiguous in language, free from all difficulty as to construction; it therefore lets in no argument as to intention other than that which the words themselves import. . . . You are bound to construe the Rubric as if those vestments were specifically named in it, instead of being only referred to. If an Act should be passed to-morrow that the uniform of the Guards should henceforth be such as was ordered for them by authority, and used by them in the 1st Geo. I, you would first ascertain what that uniform was; and, having ascertained it, you would not inquire into the changes which may have been made, many or few, with or without lawful authority, between the 1st Geo. I and the passing of the new Act?'—Lord Coleridge, *Remarks on Elphinstone v. Purchas*, pp. 7-8.

² In the days of 'Ritual persecutions' it was maintained that the Advertisements of 1566 were 'other order'. But we have two undoubted instances of such use of authority by the Crown in 1561 and 1604, and 'there is no trace of any procedure at all analogous to this in the case of the Advertisements; moreover, in those two instances, as soon as the further order had been taken, the Prayer Book was altered in accordance with it; but the Ornaments Rubric has never been altered in accordance with the terms of the Advertisements'.—*Procter and Frere*, pp. 364-5. Furthermore, the Queen

was notoriously in favour of keeping up the old ceremonial, though she was also anxious to avoid offence, and to rally round her the whole people, many of whom had been strongly moved in the Protestant direction by Mary's persecutions.¹ The alterations, too, of this third Prayer Book were of a markedly Catholic character. In 1604 the Rubric continued as before. That the exposition of the Sacraments was added to the Catechism at this time, and the Canons issued which enforced the use of copes in cathedrals (in spite of the growing strength of Puritanism and the opposition at the Hampton Court Conference), shows that the preservation of the Rubric in the fourth Book was also deliberate. In 1661 the Ornaments Rubric was again included, with the significant alteration that it was made explicitly to order the vestments of the minister as well as the ornaments of the Church. Its final publication was thus very deliberately done, and

never ratified the Advertisements; and they certainly had no other formal authority either of the Church or of the State. See for this subject Frere, *Principles of Religious Ceremonial*, cap. xiv.

¹ That this Prayer Book was not regarded as abolishing the old religion is shown by the fact that, of 9,400 Marian clergy, only about 200 refused to take the oath of supremacy and accept the new Prayer Book. Elizabeth said, in her letter to the Roman Catholic princes, that 'England embraced not new or strange doctrine, but the same which Christ commanded, and what the Primitive and Catholic Church had received; and was approved by the Ancient Fathers, as might be testified by their writings'.—Strype, *Annals*, vol. i. p. 150.

Of Elizabeth's first and favourite Archbishop, Parker, so dispassionate a historian as Mr. S. R. Gardiner says:—'He fully grasped the principle that the Church of England was to test its doctrines and practices by those of the Church of the first six hundred years of Christianity, and he, therefore, claimed for it catholicity, which he denied to the Church of Rome; whilst he had all Cranmer's feeling for the maintenance of external rites which did not directly imply the existence of beliefs repudiated by the Church of England.'—*Student's History*, p. 430.

was accompanied at this time also with changes in the services themselves of a definitely Catholic character. So far from its being inserted carelessly, or from a mere regard for its antiquity, the Puritans formally objected to it at the Savoy Conference:—

‘Forasmuch as this rubric seemeth to bring back the cope, albe, &c., and other vestments forbidden by the Common Prayer Book, 5 and 6 Edw. VI [that of 1552, which was really cancelled in 1553], and so our reasons alleged against ceremonies under our eighteenth general exception, we desire that it may be wholly left out.’¹

To this the Bishops replied, ‘We think it fit that the rubric stand as it is.’² And they issued it most conspicuously with a page to itself, an arrangement with which the printers afterwards tampered.³

Thus, then, the fact that the ornaments had not in fact been ‘retained’ (for the churches had been spoiled, and the remnants of their ornaments abolished during the Commonwealth⁴) was not regarded as in the least preventing their being revived so that they should be ‘in use.’⁵ Yet it has been sometimes urged,

¹ Cardwell, *Hist. of Conferences*, p. 314.

² *Ibid.*, p. 351.

³ The printers are gradually returning to lawful ways, and the Rubric is now restored to its proper prominence in many of the newer Prayer Books.

⁴ Not copes and surplices only, but altars, frontals, cloths, cushions and hangings, fonts, organs, candlesticks, basons, crosses and altar-plate had been ordered to be abolished by the House of Commons, 1640-3 (Perry, *Purchas Judgement*, pp. 228-9).

⁵ ‘The Rubric, indeed, seems to me to imply with some clearness that in the long interval between Ed. VI and the 14th Ch. II there had been many changes; but it does not stay to specify them, or distinguish between what was mere evasion and what was lawful: it quietly passes them all by, and goes back to the *legalized usage of the 2nd year of Ed. VI*. What had prevailed since, whether by an Archbishop’s gloss, by Commissioners, or even Statutes, whether, in short, legal or illegal, it makes quite immaterial.’—Lord Coleridge, *Remarks on Elphinstone v. Purchas*, p. 8. The above is

with more ingenuity than ingenuousness, that we ought not now to use those of the ornaments which became obsolete, because obsolete things cannot be retained. The Revisers deliberately referred back to the year 1548, because they considered that by that year enough had been abolished, and that those ornaments which remained were not incongruous with the reformed service. They must, too, have known that the times were not yet ripe for this complete restoration, for they did not try to enforce more than the former minimum of decency required. They therefore insisted on inserting the Rubric, because they felt the importance of preserving to the Church her ancient heritage of beauty and splendour, and believed that the time would arrive when reason would prevail, and churchmen would come to value their inheritance.

sufficient answer to the extraordinary argument of the Judicial Committee of the Privy Council to the effect that the Ornaments Rubric in the Act of 1662 was annulled by the Advertisements of the previous century. That good men could have seriously maintained such a position only illustrates the lamentable effect of religious prejudice upon justice, of which history provides too many instances. It may be added that this argument is now generally discredited, and has become the property of extreme partisans only. It was, as Lord Chief Baron Kelly is said to have remarked, a judgement of policy, not of law; he and two other members of the Judicial Committee are known to have dissented from the judgement, and they desired that their opinion should be publicly expressed; but this was forbidden by the high-handed action of Lord Cairns, who was a leader of the Low Church party and Lord Chancellor at the time.

Since the above was first printed, Mr. H. Paul (a writer himself hostile to the High Church cause), in his *History of Modern England*, iv. p. 352, gives us the opinion of another of the judges on the Judicial Committee, Lord Justice Amphlett, 'as impartial as any Judge could be,' in contrast with Lord Cairns, who was 'a man of narrow mind and arbitrary temper'. 'Lord Justice Amphlett . . . added, with an emphasis I can never forget, "It was a flagitious judgement." The Lord Justice was a cautious man, who habitually weighed his words.'

It is almost superfluous to point out the meaning of the various clauses of the Rubric. It was made at the last revision explicitly to order the old vestments as well as ornaments, by the insertion of the words 'and of the Ministers thereof'. Its position before the first prayers in the Book was chosen to give it prominence, and not to confine it to Morning and Evening Prayer; for the ornaments are to be used 'at all times of their Ministration'. These ornaments are not to be retained in the negative sense in which the cope came to be retained at Durham or Westminster, but are to 'be in use'. The ornaments to be thus used are not to be affected by any arbitrary acts of Tudor despotism, or of Calvinistic bishops; but are those that were used 'by the authority of Parliament'.¹ And, finally, they are to be those not of modern Rome, nor of mediaeval Salisbury, nor of the primitive Church, but of 'this Church of England' 'in the second year of the reign of King Edward the Sixth'.

The only serious attempt ever made to lessen the effect of this Rubric has been the confining of its meaning to those Ornaments *which were mentioned in the First Prayer Book of King Edward VI*; and in support of this it has even been alleged that Cosin himself (who had a large share in the revision of 1662) interpreted the Rubric in this sense, though Cosin really said the exact opposite.²

Now, in the first place, the Rubric says nothing about

¹ These words therefore are not Erastian; they merely safeguard the rubric from any doubts that could arise through the unconstitutional action of individuals, which was so rife in the time of Edward VI.

² For Cosin's own notes on the Ornaments Rubric make it clear that the Rubric was understood by him as covering all the ornaments that were used under the First Prayer Book, and much more than

the First Prayer Book ; and its careful wording throughout makes it unlikely that it should say one thing when it meant another. This part of the Rubric was composed, not in 1662 but in 1559 ; ten years only after the publications were mentioned in it. Altar lights are not alluded to anywhere in the Book, yet Cosin says :—‘*As were in use, &c.* Among other ornaments of the church that were then in use, the setting of two lights upon the communion-table or altar was one, appointed by the king’s Injunctions (set forth about that time [1547, the *first* year], and mentioned or ratified by the act of parliament here named) . . . that two lights only should be placed upon the altar, to signify the joy and splendour we receive from the light of Christ’s blessed Gospel. *Bene B. Lutherus in formula missae sive Communionis, quam Wittenburgensi Ecclesiae anno superioris seculi vicesimo tertio praescripsit, Nec candelas (inquit) nec thurificationem prohibemus, sed nec exigimus; esto hoc liberum.*’—Cosin’s *Works*, vol. v. (*Second Series*), pp. 231–2. This Second Series is undoubtedly by Cosin himself.

‘The particulars of these ornaments . . . are referred not to the fifth of Ed. VI . . . for in that fifth year were all ornaments taken away, (but a surplice only) . . . but to the second year of that king when his Service-book and Injunctions were in force by authority of Parliament. And in those books many other ornaments are appointed; as, two lights to be set upon the altar or communion-table, a cope or vestment for the priest and for the bishop, besides their albes, surplices, and rochets, the bishop’s crozier staff, to be holden by him at his ministration and ordinations; and those ornaments of the church, which by former laws, not then abrogated, were in use, by virtue of the statute 25 *Henry VIII* [1533–4], and for them the provincial constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edw. VI, and being still in force by virtue of this rubric and act of parliament . . .’ Cosin’s *Works*, vol. v. (*Third Series*), pp. 438–9. This Third Series is also by Cosin himself, but belongs to an earlier date, i.e. 1642 (Cosin being then 48 years old). It may be as well to note here that it is the First Series only which is of doubtful historical value, and that the vestments are mentioned in both the Second and Third Series.

Thus the Notes refer the Rubric, not to the First Book only, but also to the statute of 1533, and to the Injunctions of the first year of Edw. VI, 1547. Even in 1548 the Order forbade ‘the varying of any other rite or ceremony in the mass (until other order shall be provided)’, which order was provided by the First Prayer Book, published in 1549. That Prayer Book, however, abolished very little (see p. 28). The mistake that people make in this connexion is to confuse the ornaments *mentioned* by the First Book with those *in use under* the First Book; it is clearly the latter that are meant.

tion of the First Prayer Book. The authorities must have known the date of Edward's accession, and of the First Prayer Book. What so simple as to refer to it if it was intended to restrict the ornaments to those mentioned in it?¹

Secondly. That First Prayer Book was not in use during any part whatever of the second year of Edward VI, and therefore the Ornaments of that Book could not have been the only ornaments used by authority of Parliament in that year. The second year of Edward VI was, beyond any doubt, from Jan. 28, 1548, to Jan. 27, 1549.² The First Prayer Book received the authority of Parliament in the last week of that year, Jan. 21, 1549³; but the Act itself fixes the day on which it is to come into use as the Whitsunday following, June 9, 1549, or if it might be had sooner, then three weeks after a copy had been procured. So that the First Prayer Book could not possibly have been anywhere in use until some weeks (at the very earliest) after the *third* year of Edward VI had begun; as a matter of fact the earliest edition bears the date 'the viii daye of March, in the third yere of the reigne of our Sovereigne Lorde Kynge Edvvard the VI'.⁴

But, supposing it to be true, as many scholars hold, that the framers of the Rubric did all the same mean

¹ Indeed Archbishop Sandys (then Bishop of Worcester) wrote on April 30, 1559, 'The last book of service is gone through with a proviso to retain the ornaments which were used in the *First and Second* years of King Ed.' Sandys himself disliked the ornaments and continued, 'Our gloss upon this text is that we shall not be forced to use them.' It did not occur to him to gloss the text by a reference to the First Prayer Book.—MS. letter, 959 (40) in Lambeth Palace Library.

² See e.g. the table of the regnal years in the *Dictionary of English History*, p. 651. Edward came to the throne Jan. 28, 1547.

³ It could not have received the royal assent till March 14, 1549.

⁴ The various imprints are: *Mense Martii* (4 editions), *Mense Maii*, *Mense Junii*, and *Mense Julii*, all 1549.

to refer to the period of the First Prayer Book when they wrote 'second year', it remains true that the First Prayer Book makes no attempt to fix the limit as to ornaments and vestments to be used. At the end of the Book¹ occurs the dissertation, '*Of Ceremonies, why some be abolished and some retained*'; immediately after this dissertation comes the following heading, '*Certain Notes for the more plain Explication and decent Ministration of Things contained in this Book*'; after which come the notes as to the use of the surplice and other vestments, as to kneeling, crossing and other gestures, as to the omission of the Litany, and of the Creed, Homily, &c., on certain occasions. Nothing could look less like limiting the use of the old ornaments than this form of expression, '*Certain notes.*' Indeed, we know from abundant evidence that the ornaments not mentioned in the First Prayer Book were largely used under that Book.²

There are then two possible theories, and between them there is little practical difference:—

1. The first refers the Rubric to the ornaments used under the Book of 1549. 2. The second refers the Rubric to the ornaments used in the year 1548.

1. Although many high authorities interpret the Rubric

¹ See p. 13.

² e.g. the inventory of Beckenham Parish Church in the *sixth* year of Edward VI describes (in addition to two copes, nine vestments, two vestments for deacon and sub-deacon, and patens, two chalices, four corporas cloths, four steeple bells, the Bible and Paraphrases of Erasmus) the following ornaments not mentioned in the First Book—one pax, one cross, one pyx, two sacring bells, sixteen altar-cloths, six towels, two hand towels, six corporas cases, three little pillows standing on the altar, a care cloth of red silk, two black palls, eight old banner cloths, two coverings and canopies for the Sacrament, two cloths for the cross, two sepulchre cloths, and other hangings (*Record Office, Q. R. Church Goods* $\frac{3}{4}$). For a much fuller instance see the Appendix to this Handbook, pp. 536-43.

as referring to the ornaments used *under* the First Prayer Book, it cannot possibly be limited to those ornaments that are *mentioned* in that book; for many that were used are not mentioned (as altar-lights)¹, some even that were indispensable are not mentioned (as the fair linen cloth). And in these omissions the Book follows the missals of Sarum, York, and Hereford.

Nor would the most exclusive reference of the Rubric to the First Prayer Book alone give much help to those who oppose ceremonial. For the Book makes it illegal to celebrate the Holy Communion without the Eucharistic vestments, and contains no other mention anywhere of stoles whether black or coloured: it orders the albe with vestment or cope, and tunicles² for 'the Supper of the Lord and the Holy Communion, commonly called the Mass', the rochet, surplice or albe, cope or vestment and pastoral staff for the bishop³, the chrisom-cloth⁴, the corporas⁵, and wafer bread.⁶ It implies the use of further ornaments in giving directions for unction⁷, reservation for the sick⁸, and the burial of and Mass for the dead.⁹ It is not, therefore, surprising that Bonner used the book, and that Gardiner expressed his approval of it.¹⁰

2. But these considerations are superfluous if the Ornaments Rubric be taken in its literal sense, referring behind even the First Prayer Book to the 'second year' of Edward VI, before that book had come into use, before one single ornament could have been abrogated by that book.

¹ The evidence for lights is elsewhere to be found, and is given in the *Lincoln Judgement*.

² *First Prayer Book*, 4th Mass rubric.

³ *Ibid.*, Certain Notes.

⁴ *Ibid.*, Baptism and Churching.

⁵ *Ibid.*, Offertory.

⁶ *Ibid.*, 3rd Rubric after Mass.

⁷ *Ibid.*, Baptism, Visitation.

⁸ *Ibid.*, Communion of Sick.

⁹ *Ibid.*, At the Burial.

¹⁰ Gasquet and Bishop, *Ed. VI. and B.C.P.*, pp. 281-5.

For what had the 'authority of Parliament' done by the second year in the matter of ornaments? Late in the first year (1547) an Act had been passed ordering the restoration of the primitive rule of Communion in both kinds¹, and on March 8 in the next year the Order of Communion was issued.² This Order referred only to the communicating of the people, and was to be inserted in the old Latin service 'without varying of any other rite or ceremony of the mass'. So then, we know that the old service and ceremonies, with this addition, continued in use throughout the second year, and until after the third year had begun. The only modifications as to ornaments were those effected by the Injunctions³ of the Privy Council, issued in 1547, which ordered the removal of all shrines, and everything connected with them, of those images which had been abused by offerings and other superstitious observances, and of those pictures which represented feigned miracles.

The ornaments, therefore, according to this view, which are ordered by the Book of Common Prayer, are those of 1548, unless their use has been taken away by the same Book of Common Prayer, or unless there is no time of ministration for them in our present services.

The Ornaments Rubric is part of an Act of Parliament as well as of the Prayer Book; it was passed not only by Convocation but also by Parliament in 1661-2. It is

¹ 1st Edw. VI, cap. 1.

² Printed in Cardwell, *The Two Books*, pp. 427-32.

³ Their parliamentary authority is disputable, its only basis being the unconstitutional Act of 31 Hen. VIII, cap. 8, a tyrannical measure which gave the authority of Parliament, under certain restrictions, to Royal Proclamations. This Act was repealed by 1 Edw. VI, cap. 12, and thus the Injunctions lost their only legal justification.

therefore just as statutably binding on us as the Canons of 1603 (indeed in many points it supersedes those Canons), or the latest Act of Parliament; and, what is of far more serious importance, it is just as ecclesiastically binding upon us as the rubrics which order the use of Morning and Evening Prayer or the public reading of the Bible.

The only excuse for disobeying it in part (for no one neglects *all* its provisions) is the long disuse into which so many of those provisions have fallen. This disuse exempts those who disobey the Rubric from any legal or episcopal penalties¹, it also gives the clergy a perfectly valid excuse for restoring the legal ornaments slowly, nay, in some cases it makes slow progress an absolute duty for them; but it does not alter the fact that all disobedience to the Rubric is unlawful, and is against the mind of the Church of England.

In this connexion one more aspect of the Ornaments Rubric has to be considered. It has often been assumed that it had been since its first enactment obsolete, until it was revived by a party of ritualists in the reign of Queen Victoria.

This is not true. The neglect of the Ornaments Rubric was very gradual, and at the worst times of Hanoverian sloth it was still obeyed in many particulars.² For

¹ But—'I wholly deny that the Statute of Edward the VI, passed in the second year of his reign, or the Statute of Uniformity, can be affected by non-usage. By the law of England no statute can fall into desuetude. It is true that a statute may become obsolete in one sense: that is, not enforced. It is true that no call may be made on the judges of the land to enforce it; that by common consent a statute may lie dormant; but if once a court is called upon to carry it into execution, it must do so.'—Lushington, *Liddell Judgement*, p. 35.

² A vast number of instances of the 16th, 17th, and 18th centuries will be found in Mr. Staley's enlarged edition of *Hierurgia Anglicana*, Parts I and II.

instance, it was the sole authority for the use of any distinctive dress by the clergy at the times of their ministration. There are no other directions in our Prayer Book; and those of the Canons¹ were superseded by the re-enactment of the Rubric in 1661 with its special clause as to vestments. Again, certain ornaments which were constantly set up even in the reign of George III are not elsewhere sanctioned in the Prayer Book; such are organs, stained glass, and pictures, all of which were strongly opposed by the Puritans. Again, the use of altar-candles was never entirely dropped in the English Church.²

I have shown in various places of this Handbook how gradual and unauthorized was the neglect of the Ornaments Rubric. A few more instances here may be useful, since want of knowledge on this subject is very widespread.

To take first the crucial case of incense. There are many instances on record of its use under the Elizabethan Prayer Book and our own.³ It was recommended by Herbert, used by Andrewes and Cosin⁴, and many other

¹ e.g. Archdeacon Sharp in 1746:—'Upon the 58 Canon . . . I need say the less, because it is superseded by the Rubric before the Common Prayer, in 1661, which is statute-law.' (Quoted in Perry, *Purchas J.*, p. 114.)

² See *Lincoln Judgement*, pp. 90-108. See also Plates 3 and 18.

³ The returns of the Commissioners in 1552 show that there were then censers in 27 per cent. of the 1,402 churches investigated. *Case for Incense*, p. 153. [Since this was published, the investigation of twelve more counties has raised the number to 35 per cent.] There were censers also at St. Paul's and other cathedrals, and in 1563 there were still two pairs of censers and ships at Canterbury Cathedral. *Ibid.* pp. 154-5. Instances of payments for frankincense down to 1752 are given, *ibid.* pp. 159-162; these instances show that censers were *in use*.

⁴ See p. 34, n. 2, and for other instances *Hierurgia Angl.*, ii. pp. 171-85.

seventeenth-century divines, and also in the royal chapel at least in the reigns of Elizabeth and Charles I, as well as at Coronations after the Restoration¹; and, when our modern ritualists revived it, there were men living who might have seen it burnt in Ely Cathedral.²

The use of vestments was still more authoritative and widespread.³ To begin with the time of Elizabeth. Here is an inventory of the Church of St. Bartholomew, Smithfield, still preserved there among some Churchwardens' Accounts for 1574, fifteen years after the Ornaments Rubric had been issued:—

'Certayne thinges appertaining to the churche as folowethe:—

Imprimis a comunion cloth of redd silke and goulde.

Item a comunion coppe [cup] of silver withe a cover.

Item a beriall cloth of red velvet and a pulpitte cloth of the same.

Item two grene velvet quishins [cushions].

Item a blewe velvet cope.

Item a blewe silke cope.

Item a white lynnene abe [albe] and a hedd clothe [amice] to the same.

Item a vestment of tawney velvet.

Item a vestment of redd rough velvet.

Item a vestment of grene silke with a crosse garde of red velvet.

Item a crosse bannor of redd tafata gilted.

Item two stoles of redd velvet.

Item two white surplices.

¹ See Plate 14.

² 'It was the constant practice on the greater Festivals at Ely to burn incense at the Altar in the Cathedral, till Dr. Tho: Green, one of the Prebendaries and now Dean of Salisbury (1779), a finical man, tho' a very worthy one, and who is always taking snuff up his Nose, objected to it under Pretence that it made his Head to ache.'—Brit. Mns. MS. Ad. 5873, fo. 82 v. These instances and many others may now be consulted in the *Case for Incense*, pp. 149–170. That they prove the lawfulness of incense is admitted in the Archbishops' *Opinion*, p. 10, qu. on p. 253, n. 2, of this Handbook.

³ *Hierurgia Anglicana*, vols. i and ii, is a mine of information as to post-Reformation ornaments and vestments.

Item two comunion table clothers.

Item two comunion towels.

Item one olde bible.

Item one great booke.

Item one olde sarvice booke for the minister.¹

The Canons of 1603, which were issued before the ritualistic revival of the Laudian prelates, and at a time when those in authority were hard put to it to enforce the minimum of decency, show us what was the minimum that was then thought tolerable. Canon 58 orders the surplice and hood, and allows the tippet, for parish churches. Canon 24 orders the cope for the celebrant, and the proper vestments for the gospeller and epistoler in cathedrals.²

It is hardly necessary to repeat here that the cope was so used not only in cathedrals, but in some parish churches also in Charles I's reign.³ This vestment, which is now considered too ritualistic even in many churches where the eucharistic vestments are worn, was in constant

¹ Another and fuller inventory of the eighth year of Elizabeth may be found in the *Case for Incense*, pp. 157-9: it includes vestments of green, blue, and white, a red cope, and other copes, frontals, surplises, rochets, a ship, a censer, &c., all 'to be used and occupped to the honer of God' in the parish church of Bodmin. That these were used with the Reformed service is shown by the words 'communion cup' and 'communion table', which are used in the inventory.

² It was a few years after this date, when Andrewes was Bishop of Ely (1605-9), that he used in his chapel two candlesticks with tapers, the daily furniture for the altar, a cushion for the service-book, silver and gilt canisters for the wafers, and also among other things 'a little boat out of which the frankincense is poured', 'a censer, to burn incense in,' and 'a tricanale . . . for the water of mixture'.—Prynne, *Canterburie's Doome*, pp. 120-4; cf. *Hierurgia Angl.*, *passim*.

³ The ordinance of the Puritan Parliament on May 9, 1644, ordered 'that no Copes, Surplisses, superstitious Vestments, Roods, or Roodlons . . . shall be, or be any more used in any Church or Chapell within this Realm . . . and that all Copes, Surplisses, superstitious Vestments, Roods, and Fonts aforesaid, be likewise utterly defaced.'—Scobell's *Collection of Acts*, 1644, p. 70.

use at Durham till nearly a century ago¹, and has always been retained at Westminster to do honour to the earthly king on state occasions.² Indeed the Ornaments Rubric was frankly recognized in the eighteenth century, down to our own time, as 'still in force at this day'.³ It was left to certain forensic casuists of the nineteenth to declare that it had ceased to be in force a hundred years before it was enacted.⁴

It is clear, then, if history, logic, and the English language have any meaning at all, that the duty of all loyal sons of the Church of England is to use the old ornaments.

How should they be used?

1. With tolerance. Because those who inserted the Rubric left its practice to the growth of voluntary obedience; because those who now disobey it can claim the protection of long prescription; and because, with the rapid decay of unreasoning prejudice, the general human instinct for ceremonial worship is reasserting itself among all parties with quite sufficient celerity.

2. With moderation. Because the old order to which we are referred was as a matter of fact very moderate, and singularly different in its real beauty from the theatrical

¹ Warburton threw his off in a pet, because it disturbed his wig, but the use of copes at Durham 'does not seem to have been totally discontinued until 1784'.—*Abbey and Overton*, ii. p. 467.

² See Plate 14.

³ e. g. Wheatly, in his *Rational Illustration of the B. C. P.* (1720); Bishop Gibson, on i. p. 363 (or p. 297, ed. 1761) of his standard *Codex Juris Ecclesiastici* (1713 and 1761). Perry (*Purchas J.*, pp. 111-19) gives a catena of legal and ecclesiastical authorities who admitted this fact, down to 1845.

⁴ Its enactment in its present form was in 1662; the Advertisements (which the Judicial Committee of the Privy Council held to have nullified the rubric) were promulgated in 1566.

exaggeration of many modern Roman churches¹, and of those English churches which try (with indifferent success) to copy them. The rich ceremonial of a great cathedral like St. Paul's or Salisbury was much modified in a small parish church; and the full complement of ornaments is not to be expected in every place; indeed, one of the Sarum rubrics actually provides for those churches which had not even a proper font.² Certainly the mediæval altar was often as simple as that of the more decent parish churches in the time of Queen Anne.³ On the other hand, it must be remembered that even small churches, simple though they were, had many remarkably rich and beautiful ornaments.⁴ This combination of richness with restraint was a note of mediæval times, when vulgarity as we have it was unknown, and the simplest domestic utensils were beautiful and refined. Vulgarity is due to a want of the sense of proportion.

3. With loyal exactness, so far as it is possible. Not on the principles of private judgement, which are so prevalent to-day, though they are condemned in this very connexion by the 34th Article,⁵ by the preface *Of Ceremonies*,⁶ and indeed by every Catholic authority.

¹ This is due mainly to the decadence in France and Italy; in Germany and America the Roman churches are simpler.

² In this falling below our own 81st Canon. The rubric orders the parish priest to have a '*fontem lapideum, integrum et honestum*', if he can; but if not, '*habeat vas conveniens ad baptismum, quod aliis visibus nullatenus deputetur, nec extra ecclesiam deportetur.*'—*Man. Sar.*, p. 33.

³ Comp. e. g. Plates 2 and 3.

⁴ See Dr. Jessop's most valuable articles on *England before the Great Pillage*, in his book of that name.

⁵ 'Whosoever through his private judgement, willingly and purposefully, doth openly break the traditions and ceremonies of the Church,' &c.

⁶ 'The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church,' &c.

The 'publick and common order' belongs of right to the whole body of the faithful, and if it is tampered with by individual fancies must, in the nature of things, be gradually and inevitably degraded.

Not, either, by referring to the court of Rome, which has no authority in this country, and can only be followed here by a violent exercise of that private judgement which is essentially Protestant, under whatever name it may disguise itself; the Roman order indeed cannot be copied with any remote approach to correctness while any part of our Prayer Book is used. Our Church has declared again and again her right to order her own ceremonies; and in this she has all Catholic precedent on her side. She has furthermore declared her intensely strong adherence to antiquity; and therefore distinctively Roman practices, which are mainly of seventeenth, eighteenth, or nineteenth century growth, are doubly opposed to the standard which she sets up. Our solemn promises make any rejection of our own traditional practices in favour of those from abroad utterly impossible for us.

Not, even, by the following of mediaeval Salisbury; for in many respects the rules of this particular cathedral were altered by the generations that came between their enactment and the second year of Edward VI, and also by the rubrics of our Prayer Book, which book expressly declares that as regards 'saying and singing' (upon which depends a good deal of our ceremonial) there should be—not the use of Sarum or of any other diocese—but one national English use.¹ This does not lessen

¹ 'And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury use, some Hereford use, and some the use of Bangor,

the immense value of the Sarum books in interpreting our own rubrics ; but it must never be forgotten that all the ceremonies of a magnificent cathedral cannot be applicable to a parish church ; and, indeed, we know that they were never so applied. A great deal of harm has been done by the thoughtless use of the word ' Sarum ', when the statements of the Prayer Book should have led us to the only exact word ' English '. This has been especially the case in the matter of colours, which are dealt with in a section of this Handbook. It is not to the Rome or Paris of the nineteenth century, nor is it to the Salisbury of the fourteenth, that the Ornaments Rubric refers us, but to the England of 1548. And if some priests break the Rubric in favour of Rome, they must not be surprised if others break it in favour of Geneva.

4. The ornaments must be used within the Prayer Book. Some may have interpreted this to mean that, where there are no services in the Prayer Book for certain ornaments, the old services must be revived. But this is an impossible view. We must hold that the rubric only ' directs that the ornaments required for the due execution of the rites contained in the Book of Common Prayer shall be those which were used for the like purpose at the date assigned '.¹ Yet it may sometimes happen that other ornaments are required ; for the growing and irresistible need of additional services has caused some of the old offices to be revived, and that with due permission. Which permission has been wisely given, lest worse things should befall,

some of York, some of Lincoln ; now from henceforth all the whole Realm shall have but one use.'—*B.C.P., Concerning the Service of the Church.*

¹ See the influentially signed ' Knightsbridge Memorandum ' of May 2nd, 1898, reprinted in *Hierurgia Angl.*, iii. p. 326.

and is my excuse for suggesting in certain cases, with all deference, the traditional method of carrying out such services when permission has been first obtained. It must also be remembered, though with caution, that the continuous use of the *Gloria tibi* before the Gospel is a witness that an old form of words is not necessarily unlawful because it has been omitted from the Prayer Book.

5. Lastly, the ornaments must be used in the traditional way. The Prayer Book is generally regarded with a strong Hanoverian bias; and those ceremonies are looked upon as natural which have come to us from the worst period of lawlessness, sloth, and worldliness. Consequently, those who really try to get at the mind of the English Church are popularly regarded as lawless.

But a moment's thought will make it clear that the Prayer Book requires us to travel beyond these prejudices. We are to interpret it, not from the point of view of an Elizabethan Calvinist, or of a Georgian pluralist, or even of a Caroline ritualist, or of any 'private man', but from that of Scripture, Tradition, and the Fathers. Nay, to obey the rubric properly, we must interpret it in the spirit of a parson of the year 1548, who was conversant with the old ceremonial.

There is a wise saying attributed to Thomas à Kempis, which, had it been remembered, would have averted many a disastrous misunderstanding of Holy Scripture,—that the Bible must be read in the same spirit in which it was written. May we not say that the same principle, if applied to the Prayer Book, would have averted much of the former falling away and much of the latter chaos of ill-directed revival? The Prayer Book was written partly by primitive and mediaeval Christians, partly by

those who translated and compiled it—skilled ritualists like Cranmer, who used many of the old ornaments¹, and had an intimate knowledge of Catholic tradition. And, lest there should be any mistake, its users are all referred to the year when almost all the old ornaments were in daily, lawful, and universal use.

Just as the ornaments were used in the traditional way in the second year of Edward VI, so should we, subject to any later rubrics, use them. They are to be used by the ministers 'at all times of their Ministration', and not in any novel or unauthorized way.

The Prayer Book does not pretend to be a complete directory. Like its immediate predecessors, the mediæval missals, it is meagre in its ceremonial directions, leaving much to ancient custom.² It can easily be proved

¹ This is not altered by the fact that Cranmer changed his views more than once. In 1536 he could say:—'As vestments in God's service; sprinkling holy water; giving holy bread; bearing candles on Candlemas Day; giving of ashes on Ash Wednesday; bearing of palms on Palm Sunday; creeping to the Cross, and kissing it, and offering unto Christ before the same on Good Friday; setting up the sepulchre of Christ; hallowing of the font, and other like exorcisms and benedictions, and laudable customs: that these are not to be contemned and cast away, but continued to put us in remembrance of spiritual things.' But in Edward VI's time (1547), he tried to put a stop to the use of ashes, palms, and the Candlemas lights, though the 'holy bread' and sprinkling with holy water were still enjoined in 1548 (Strype, *Memorials of Cranmer*, i. p. 62; Cardwell, *Doc. Ann.*, i. pp. 38, 56).

² Wakeman says, in his *History of the Church of England* (p. 279):—'If the New Zealander, made famous by Macaulay, should chance to find a copy of the present Prayer Book while he is visiting the ruins of St. Paul's . . . he would be sorely puzzled to extract from the rubrics anything like a complete order of service.' Of the First Book he says:—'The fact is that the book is unintelligible except on the theory that it presupposed the existence of a well-known system, and only gave such directions as were necessary to carry out and explain the *changes* which had been made.' Some directions that had been in the First Book were omitted simply in order to make

both in the Prayer Book and in the Sarum Missal that certain things have to be done for which there is no direction given.¹ Furthermore, there were good reasons why its ceremonial should be quietly left to tradition, as it was; for a too complete array of rubrics would have led to schism, and schism was more dreaded than disobedience in those days. Before 1662, the Puritans, as we have seen, were non-conformists in the strict and only correct meaning of that word, in the meaning which they themselves gave to it. After that date non-conformity was still allowed among those Englishmen who remained in communion with the Church; the proper way of interpreting the rubrics was not followed, because for the sake of peace and comprehension the neglect of the 'interpretation rubric' was allowed. Thus it was that non-conformity became a tradition in the Church; and, curiously enough, those very churchmen who are popularly considered to be specially Anglican and law-abiding are to-day non-conformists in exactly the same sense as were the Puritans of the Elizabethan and Jacobean era.

This comprehensive tolerance of non-conformity to the Church's rubrics was wise and just. The history, indeed, of the eighteenth century shows that it was carried too far; the history of the seventeenth century shows that it was not able to avert the schism which it was designed to prevent. But it saved the Church from

the rubrics as terse as possible, the revisers evidently relying upon custom: e. g. the omission of 'or Deacon' in the rubric for the reading of the Gospel.

¹ The priest, for instance, must return the child after he has baptized it, and it is by no means a simple question whether this should be before or after the signing with the cross. See p. 438.

being swamped by Puritanism in those hard times, it kept the bulk of the nation in communion with the Catholic Church; and the history of the nineteenth century shows that this non-conformity was bound gradually to disappear as soon as the old prejudices began to die a natural death. This curious lax administration, through three centuries, of perfectly definite laws is a monument of our national indifference to logic; but it is also a monument of that profound and practical common sense which is the peculiar characteristic of our race.

There can be little doubt that the only satisfactory settlement of the questions of ceremonial will be through the constitution of an authoritative committee of experts. Such a committee, deciding all the questions brought before it with strict impartiality and with exact knowledge, will secure the support of all loyal churchmen, and will gradually establish throughout the land a type of service such as the Prayer Book contemplates, a service unequalled in Christendom for dignity, beauty, and reverence.

But meanwhile something must be done, both to satisfy the consciences of those who cannot be content with mere non-conformity, and to establish the ceremonial of the future on a sound foundation. No individual, or unauthorized committee of individuals, has any right to dictate in such a matter. Yet much may be done in the way of suggestion; for in the great majority of cases it is now certain on what lines a committee of experts would decide. Some things that are now common will no doubt have to be altered; but, as these grew up during the infancy of liturgical science in this country,

and are due either to ignorance or to a rather wanton exercise of private judgement, it is far better that they should be altered at once. I can only say that in this Handbook I have tried to follow the most trustworthy and acknowledged authorities, and to avoid giving my own private opinion except in small practical matters independent of ceremonial. I have tried to make it clear when it is only my own opinion that is offered. I have tried to be entirely faithful to the principles that are stated in the Introduction to this book.

But in matters of art I have dogmatized, because it is impossible to do otherwise. I have given my own opinions for what they are worth; but I think I can without peril say that such are the opinions also of the great body of artistic experts in this country. This book being practical, I make no apology for freely recommending those places which are the best for the parson to go to for certain things; for experience has taught me that without some guide of this kind it is impossible for any of us to furnish our churches aright.

Every one who writes about ceremonial is certain to be subject to one of two forms of criticism; either that his directions are too minute, or that they are not minute enough.

The answer to the first objection is plain in a practical book of this kind. No one is bound to follow them: it is safer, therefore, to give too many directions than too few. Half an hour with a blue pencil will reduce the ceremonial to the required simplicity; but faults of omission would take much longer to rectify.

Furthermore, there is undoubtedly a right and a wrong way of doing everything, and therefore it is just as well

to do things in the right way; for unless one has an unusually large share of instinctive grace and tact, one will otherwise be in danger of making oneself, and also the service one is conducting (which is more important), appear uncouth, or queer, or ridiculous.

Ceremonial directions often appear at first sight to be over-minute. But all the manners of our everyday life are governed by rules quite as elaborate; only, being instructed in them from our earliest childhood, we do not notice them. Let any one write out a paper of directions for the conduct of a South Sea Islander at a London dinner-party, and he will find that the most meticulous ceremonies ever held in a church are far out-distanced. Yet a person who simplifies the ceremonial of the dinner-table overmuch becomes obviously disgusting in his behaviour.

The ancient traditions are not extravagant; they are really restraints upon private extravagance. They are, like those of society, the result of the accumulated experience of many centuries; and they were chosen because they were found to make the service run without hitch or possibility of accident, and to give a measure of grace and dignity even to those who are naturally awkward. How much of the old Catholic ceremonial has been retained, even among those who are most opposed to ceremonies, will be clear to any one who compares the worship of the barest church with that of a place of worship which has no such traditions.

One need not go far to notice how many of the clergy and other Church officials do as a matter of fact stand in very great need of a few elementary lessons in deportment. Such lessons are needed in all civilized society,

not to make one stiff or ceremonious, but to prevent one being stiff, to make one natural and unaffected. Indeed the doings of some of the 'ritualistic' clergy that cause offence are really their own private ideas of what is reverent and seemly, and not those of Church tradition, which is essentially moderate and subdued. On the other hand, what would be thought of a state function, if those who took part in it behaved like an average cathedral choir? Yet one might expect as much trouble to be given to the service of the Church as to that of the State.

To those at the opposite extreme, who may urge that my suggestions are not minute enough, I would reply that my object has simply been to carry through the services of our Church, as they stand, with the ornaments that are ordered; and that, therefore, such ceremonies, for instance, as were used in some parts of the Latin Canon of the Mass are outside my province.

It is clear from the tenor of the Prayer Book that a simplification of ceremonial was intended; and therefore it is not necessary in a book of this sort to work in every old ceremony, whether there is a place for it or not. Furthermore, it must be remembered that much of the ceremonial that we see is not taken from our own traditions, but from foreign sources. If even the old 'ceremonies' are convicted by our Prayer Book of 'great excess and multitude', much more must those of later continental ritualists be out of the question for us. The mind of the Prayer Book indubitably is to simplify rites and ceremonies without detracting either from their grace, significance, or richness. The Prayer Book wisely considers that our people have not the same way of expressing themselves as the Southern races; and so, while we 'con-

demn no other nations', we have no right to impose upon ourselves or upon others that bondage to fresh *minutiae* of ceremonial which the ecclesiastics of some other races, rightly or wrongly, now consider needful.

At the same time, it may be urged against me that I have omitted one or two matters for which there is something to be said. My reply is that I do so, as the lawyers say, without prejudice, and simply on the ground that, as they are hardly practised at all, their treatment at the present time would but encumber a volume that is merely practical.

With regard to the whole of the foregoing argument, it must be remembered that, were it possible to disprove every point of it, nearly all the ornaments of the Rubric (including the censer, the two lights—or one at the least—the chasuble, dalmatic, cope, &c.) would still be statutablely binding upon us.¹ For they are ordered by the unrepealed parts of the ancient canon law. The seventh clause of 25 Henry VIII, cap. 19, 'continues in its former force the whole of the canon law which is not repugnant to the laws, statutes, and customs of the realm, nor to the damage and hurt of the royal prerogative.'

It seems certain that the present increase in beauty of worship, which is noticeable among all parties in the English Church, and indeed outside it as well, will continue to grow, till there is not a single form of religion left that discards the almost universal human instinct for richness of ceremonial worship. Yet it appears to be not less certain that freedom will be a mark also of the

¹ Blunt and Phillimore, *Book of Church Law*, p. 23. The whole matter is dealt with in bk. i, chap. ii of that book. See also an article in the *Law Times* for Oct. 22nd, 1898.

future, rather than strict ceremonial uniformity. We need not regret this tendency; for such uniformity never did obtain in the time when the Church was at peace. Its attempted enforcement, in Rome¹ or elsewhere, is a sign that the Church Catholic is divided.

This book must not, therefore, be taken as the attempt of an unauthorized person to dictate to his brethren. Whether they conform little or much or altogether is a matter for them to settle with their own consciences. I have only tried to show what it is that our Church requires. Those requirements leave many degrees of ceremonial open to us, even within the limits of strict conformity; and the tolerance of non-conformity in the Church allows in practice an even greater freedom. But, whether the ceremonial used is little or much, the services of our Church should at least be conducted on the legitimate lines, if only that they may be freed from what is anomalous, irreverent, tawdry, or grotesque.

¹ It is a great mistake to suppose that Roman use is even now universal among the subjects of the Papacy, and the way in which attempts have been made to popularize it among ourselves by speaking of it as 'Western use' can hardly be characterized as fortunate. As a matter of fact, besides the survival of the Mozarabic and the Braga rites in certain Spanish and Portuguese churches, the old Spanish ceremonial is still the living use in the Peninsula. In the north of Italy the Ambrosian rite serves over a million souls, and in the south of France the diocese of Lyons maintains its own use, which survived the onslaught of Pius IX when he destroyed the French diocesan uses in the middle of the nineteenth century. Local customs survive almost everywhere, and throughout the Roman communion the large religious orders, Dominican, Carthusian, and Cistercian, use their own rites and ceremonies.

CHAPTER I

THE CHANCEL AND NAVE, AND THEIR FURNITURE

IN planning a new church it should be remembered that it is not essential, although it is generally convenient, for the chancel to be raised one or perhaps two steps above the nave. In most old churches there is only a difference of one step, in others chancel and nave are on the same level, in some there is even a descent of one step into the chancel. A step makes it easier for the service to be heard; but to pile up the chancel at a great height above the nave is an innovation which causes many inconveniences. A church is not a theatre, and it is not necessary or even advisable that the action in the chancel should be displayed with great prominence. Especially where space is limited the fact must be borne in mind that each step reduces the size of the floor. There are many churches where the ministers at the altar have not room to move because the architect has sacrificed everything to perching them upon as many steps as possible.

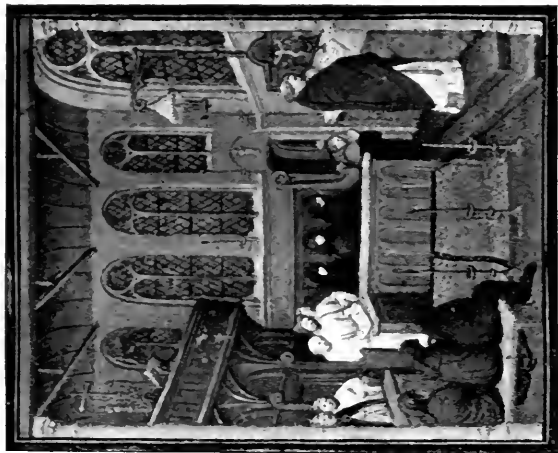
The chancel should not be crowded with benches and desks, which has a very bad effect, but should be kept as open as possible. In small chancels it is certainly best not to have a surpliced choir, so that only stalls for the clergy and a few seats for servers are needed. Whatever choir there is can then be accommodated in a gallery

PLATE 4



ORNAMENTS OF THE CHANCEL AND OF THE
MINISTERS (FIFTEENTH CENTURY)

PLATE 5



WITHIN THE ROOD SCREEN (FIFTEENTH
CENTURY)

with the organ, which will increase reverence, economize space, and improve the quality of the singing.

It is necessary to combat the idea that surpliced choirs are indispensable to a well-conducted service. They sometimes are useful and sometimes the reverse. Of late years they have been much overdone, and the musical education of the congregation has been forgotten. Now we are not at present a musical nation, as is proved by the fact that we maintain a great company of organ-grinders, and in other ways batten on the musical refuse of other countries. As we become more musical, congregational singing will improve, and the number of men and boys in our choirs will probably decrease; we shall no longer try to herd in as many as the chancel can possibly hold, for we shall seek less for noise and more for music; we shall have more practices and insist that they are attended, and the braver choir-masters will even refuse to admit choristers who cannot sing. Consequently choirs will become much smaller: many churches will be content with four or even two chanters, to lead the singing and chant the alternate verses of the psalms and canticles. Furthermore, we may well hope that most churches will come to realize the profound educational value of good music and the demoralizing effect of that which is bad: when this comes to pass, the repertory will be smaller, with the result that congregations will lean less upon choirs, the music will be more familiar, and probably congregational practices will become common.

In pre-Reformation times many churches had no choirs at all; but there were often choirs in churches that had convenient chancels, and there were rulers or chanters also who had seats in the midst of the choir in imitation

of the cathedrals.¹ We learn also, from an interesting passage in the *Sarum Customary*², that provision was made for such an imitation of the cathedral use in parish churches, the boys ('if there are any') standing in front of the choir stalls, while other 'clerks' occupied places to the east of what we should call the clergy-stalls, just as they do nowadays. I do not of course suggest that we are to be bound by mediaeval precedent; but I do say that surpliced choirs have been largely introduced simply because they were thought to be 'high church', and that this idea was a mistaken one, whether a 'high churchman' be regarded as a scrupulous obeyer of the Prayer Book, or as a follower of Caroline, or Mediaeval, or even of modern Continental customs. This idea, then, being disposed of, we must judge surpliced choirs by their fruits—musical, moral, artistic, and devotional. That judgement is now being formed; and I, for one, shall not be surprised if the result is not to prove that the old ways were best.

The stalls for the clergy often nowadays face north and south, but they should properly be 'returned' and all face east; they should not face west³; and the placing of them in a line with the choir stalls (so that they face north and south) is, so far as our evidence goes, a modern innovation. All precedent is in favour of returned stalls,

¹ e.g. at High Wycombe there were four stools for the rulers, showing, says Mr. Hope, 'the adoption by parish churches of the uses of the cathedral and collegiate churches.'—*Inv. of Wycombe*, pp. 12, 17. Again, at St. Peter Mancroft, Norwich, there was *one* book for the rulers ('Itm. a boke for the Rectores chori'), and there was *one* gradual for children ('Itm. a litle graill whos first leife begynnyth wt. the kalender & servyth for Childern'); yet this church possessed no less than ten missals.—*Inv. St. Pet. Mancroft*, pp. 36, 37.

² Quoted in note on p. 51.

³ See the declaration of the Bishops in 1661 (p. 224), which strictly, is in favour of the clergy stalls facing east.

even in small parish churches¹; and, though some congregations may not yet be ready for them, they have great practical advantages in assisting the devotions of the clergy, in preventing the clergy staring at the people, and in keeping the choir-boys under better control. The clergy will sit in order: the curate of the parish occupying the *Decani* stall, the first on the south side; the senior assistant curate having that of the Precentor (*Cantoris*), the first on the north side; the second assistant curate will sit in the second stall on the *Decani* side; and other clergy and choristers will similarly sit in order on both sides, the senior being farthest from the altar, subject of course to musical and other considerations.² A second shelf for keeping books will be useful in all the stalls, and divisions should be made so as to keep each person's books separate. Where there are rulers of the choir, these will need a lectern and stools in the midst of the chancel.

Boys should not be allowed to sit crowded together. In the case of small chancels, the floor space may sometimes be increased by giving them no desks, and only a strip of dark matting to kneel upon, though the better way

¹ They were long continued in many places. The Puritan Cartwright objected in 1573 that 'the minister . . . sitteth in the chancel, with his back to the people' (*A Reply*, p. 134). Bishop Wren in 1636 appealed to post-Reformation practice in favour of the custom (Chr. Wren, *Parentalia*, p. 78). See also p. 224.

² '*De Ordinatione Chori in Ecclesiis Conventualibus vel Parochialibus*. In superiori gradu duo principalium personarum stalla chori sunt terminalia; scilicet in introitu chori ex parte occidentali a dextris est stallum excellencioris persone ipsius ecclesie, vice decani: et a sinistris secundarie persone, vice cantoris: deinde ex parte dextera stent presbiteri et alii clerici, qui etate et moribus exigentibus in superiori gradu tollerantur ex dispensacione. Juxta illos vero ex parte orientali stent ceteri clerici juniores, et dicuntur clerici de secunda forma. Pueri vero si habeantur in area sint stantes et dicuntur clerici de prima forma. Simili modo ordinantur clerici ex alia parte chori.'—*Cust.*, p. 14.

is to clear such a chancel altogether of the choir, when this can be done.

No wood or metal work that can possibly come in the way should have sharp edges or corners ; nor should any one be allowed to drive a nail into the stalls for the purpose of fixing decorations.

The lighting of choirs by flaring gas-standards is a practice much to be avoided (still more so when two gaudy brass gasaliers are placed near the altar). These things are nearly always very offensive in appearance. They destroy the beauty of the altar, which should be kept in a quiet light (as any one can find out by lighting the altar candles and turning down the gas) ; they get in the way ; they waste a great deal of gas ; and they contribute towards spoiling and dirtying everything in the church. There are many other ways of managing the light. For instance, incandescent burners may be fixed out of sight at the side of the choir ; in which case their reflectors should throw the light on to the stalls ; and two burners on each side will suffice for a small church. If the burners are fixed on standards, it is best that these should be plain and stand in the midst of the benches : a shade to throw the light on the books will be useful to the singers, will try the eyes of the congregation less, give a better effect in the chancel, and economize gas. If oil-lamps are used, they too may often be shaded. In those churches that are fortunate enough to have electric light, it is generally better not to use the old gas-fittings (which may conveniently be got rid of at the installation) ; for electric lighting lends itself to peculiarly light and graceful methods. Anything like throwing a theatrical light on to the altar or reredos is strongly to be condemned—it is

a horrible vulgarism. Gas or electric lights on the altar itself are intolerable. All lighting, whether in nave or choir, should be of as simple and unobtrusive a nature as possible. Where gas is used, it is found that incandescent mantles prevent the oppressiveness of the atmosphere which is so marked in churches where naked gas-jets are still used; but their bright light, if it is not shaded, should be tempered with perfectly plain globes of white glass. As a general rule lights should not be set at any great height, but as near as possible to the places where they are wanted for shedding light on the books.

The service-books should be well bound and stamped on the outside with a number, e. g. *Decani 1*, *Decani 2*, *Cantoris 1*, &c. The boys should not be allowed to use any but those marked *Boys*, as they have incurable destructive tendencies. Different coloured bindings for clergy, laymen, and boys help to keep the books in their right places.

Hymn-papers should be filled in regularly by the librarian, and placed one in each clergy-stall, and two or three on each shelf for the choir. Trouble, however, is saved if the hymn-papers contain two columns, so that they can serve for two Sundays; the numbers, &c., can then be printed by the gelatine process every fortnight. If the papers are printed altogether in red ink, the numbers will be more easily seen when printed or written upon them in black.

If the public notices to be given out are written in a book, it serves to keep a useful record, which can be compared from year to year.

The Rood-Screen.—If the chancels are to be as they were 'in times past' we must certainly stand out against that dislike of Rood-screens which is common to Puritans

and Roman Catholics.¹ There can be no doubt that the most appropriate position theologically, as well as the most impressive, for the Rood or Crucifix is the ancient place on the chancel-screen,² or, when there is as yet no screen, on a beam running across the chancel arch. Reverence would suggest a great reserve in the use of crucifixes, which should not be dotted about the church in the way one sometimes sees. Nothing can well be more impressive than the use of one large crucifix on the screen, and that alone. Figures of St. Mary and St. John were always placed on either side of the Rood, and sometimes other figures as well. The Rood-loft was a common place also for the organ and for musicians. It should be a substantial structure, resting on its beams and on the open screen below it. Two, four, six, or even more candles on the Rood-loft are in conformity with ancient custom,³ and look most impressive if the church is kept in proper shade: they also have a good effect in daylight. I do not think there is any difference of opinion among artists as to the great value of a well-designed Rood-screen. It should not, of course, be solid except in cathedral and collegiate churches,⁴ but, solid or open, it gives the most

¹ For post-Reformation instances of Screens see *Hierurgia*, i. pp. 13-24.

² See Plate 5.

³ The lights on the Rood-loft were allowed to remain by the Injunctions of 1538, when many other lights were forbidden. But the Injunctions of 1547 forbade all candles except the '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'. (Cardwell, *Doc. Ann.* 1, p. 7). If, therefore, these latter Injunctions could be shown to have the authority of Parliament (see p. 30, n. 3), then the Rood-lights would not be ornaments of the Rubric.

⁴ Altars were often placed against the west side of these solid screens; e.g. at Durham there was a triptych behind the 'Jesus Altar' against the choir-screen.—*Rites of Durham*, p. 28.

splendid opportunity to the sculptor and painter. The screen should be of stone or wood and not a mere iron grating ; but at the same time it must not block out the high altar, nor hide the occupants of the stalls, in a parish church.

There are many good ways of disposing the organ. To block up a chapel with it is a bad way. A committee under the Bishop of Chester, which reported some years ago on the subject, showed that, for the sake of the instrument itself, it should not be crammed into positions of this sort. Our old country churches were not built to contain a large organ ; there is no place for one, and therefore a chapel, often the only chapel, has been taken, to the destruction of the church's beauty and the great detriment of the organ's power. If the little positive organs had been used, many a lovely old church would have been spared hideous defacement. For larger organs some kind of loft should, if possible, be built.¹ Organ-pipes should be left their natural colour, which is a very good one : the decorations one generally sees on them are execrable.

There can be little doubt that the best arrangement both for music and for ceremonial in many churches is the old-fashioned one of a west gallery, containing both organ and choir. This has the additional advantage of allowing for a mixed choir. The choristers can still take part in processions, slipping off their surplices in the vestry, or going as they are into the gallery, when the procession is over.

The Pulpit is ordered by Canon 83 to be 'provided in every church', and to be 'comely and decent' and

¹ At Durham there were 'three pair of organs'. One stood 'over the choir door' and was only used at principal feasts. The second stood 'on the north side of the choir'. The place of the third is not mentioned.—*Rites of Durham*, p. 14.

'seemly kept'. It may be in almost any part of the church, the usual place being at the side of the nave. My own opinion is that the south side is the best for every one who is not left-handed; for the preacher, having his freer side towards the people, is able to speak right across the church with more ease and self-command.

It is curious to notice how few modern pulpits are well placed or adequately fitted. Often they are pushed too far back or too much to the side of the church. Often they are half under a pier-arch, and the preacher as a consequence has to strain his voice in order to be heard, or is not heard by half the congregation. The old architects seldom made this mistake; they placed their pulpits well into the nave, and the preacher stood high enough to have a good command of his hearers.

Generally, too, of late years, expensive and very ugly stone pulpits have been set up. Of course, a really good stone pulpit is an excellent thing; but a wooden one has these great advantages—that it is warm, smooth, and clean to the preacher's hand; that it *furnishes* a church, giving it warmth and colour; and that it can be more easily moved.

If an immovable stone pulpit is to be built, a small platform should first be put together, and carefully tried in different positions; it should be moved about until the spot is found where (1) the voice rings truest and clearest with least effort, (2) gesture becomes most easy and unstrained, (3) the largest part of the congregation can be seen. It will generally be found that the same place will be best for all three purposes. In the case, for instance, of a church with two aisles; if the pulpit be brought well away from the pier-arches, it will often be

found not only that the acoustics are much improved, but also that the preacher can see (and consequently be seen by) a far larger proportion of those who sit in the aisles. Or again, in a church with no aisles, if, instead of the pulpit being stuck against the wall, it project into the church, he will not only find it easier to speak, but also to move, having no longer the fear of hitting the wall.

As for height, I would suggest that for the smallest church the floor of the pulpit be not lower than the shoulders of the people when they are sitting down. In a large church the pulpit may well be twice as high but a sounding-board will then be necessary.

In the pulpit itself everything should be avoided that tends to make a preacher nervous or awkward. The steps to the pulpit are often better behind and out of sight, but in this case there should be a door, or at least a wooden bar, so that the occupant need not fear the fate of Eli. The sides of the pulpit should not be so low down that the hands dangle helplessly: Englishmen as a rule find their hands rather in the way, and they will speak much better, and avoid fingering their garments much more, if they can rest their hands quite comfortably on the sides of the pulpit. I would therefore suggest thirty-eight to forty inches as a convenient height for men of average size; it is best to err on the side of height. Where the sides of the pulpit are too low, a rounded wooden rail can easily be fitted on to them, and it can very often be made to look well: the rail gives a rest for the fingers, it makes gesture more ready, the hands not having to be lifted so high, and at the same time it leaves the top of the pulpit (which should be at least four or five inches broad) quite free for books.

Every pulpit should also have a shelf, with a little ledge, large enough to hold the books, a handkerchief, &c.; this also helps to prevent the preacher hanging himself over the pulpit. On the shelf there should be always a decent Bible, a Prayer Book and Hymn Book, and a copy of the Bidding Prayer (or two copies, one in the Bible and one in the Prayer Book). These books should not be too large to be put conveniently on the shelf, since anything that is in danger of tumbling over adds to the constraint of the preacher. They should be stamped *Pulpit*, and on no account ever be removed.

There should always be a desk for those who use notes or manuscript. This desk should not be made of cheap, shaky metal with thin edges. It should be substantial, with rounded edges that do not cut the hands. It should be firm, and readily adjustable both as to height and slope. It should also be removable: the clergy of a church sometimes forget that strange preachers may be seriously inconvenienced by the presence or by the absence of a desk. Metal is better for this purpose than wood. But here as elsewhere it is well to remember that there is nothing particularly ecclesiastical or sacred about brass. It is better to cover it with a cloth, but there is no order that such cloths should follow the colour of the seasons: the pulpit is not an altar, and its hangings should be chosen with a view to permanent use, only to be replaced by something of another colour and material during Lent. The desk should look across to the opposite corner of the church, and not due west: in some churches the preacher is only heard properly when he faces a particular spot, and the desk has to be fixed so as to put him at the proper angle.

A round hole should be made in the top of the pulpit, or in the shelf, to hold a watch, even if there is a clock in the church; for some men are short-sighted. Better still is a horizontal clock fitted into the top of the pulpit, with a movable third hand that can be set by the preacher at the minute when he ought to stop. In most small churches a plain round clock on the west gallery or wall will also be a convenience. The congregation will often have cause to be grateful if there is a clock within sight of the preacher.

A small fixed seat may be set in a very large pulpit, but not in one of average size (thirty-six inches inside diameter). Many old pulpits are only thirty inches across. Although tastes differ in the matter, it is often true that a large pulpit makes a fidgety preacher.

If there is a tumbler of water, it must be kept in an absolutely safe place; for instance, in a niche under the shelf.

The question of sounding-boards depends upon the acoustic properties of the church. Sometimes a curtain of tapestry behind the preacher may be an assistance: it also serves to rest the eyes of the congregation. A hanging round the front of the pulpit, covering the sides but not the base, may often hide a multitude of architectural sins.

In nothing are pulpits more badly managed than in the method of lighting. It may be laid down as an axiom that the lights should be turned low during the sermon; for this disposes the congregation to listen and not to stare about, rests their eyes, purifies the atmosphere, lessens the heat, spares the decorations, and reduces expense. Therefore the pulpit must have an independent supply of light of its own.

This should not be supplied by two unguarded candles on the shelf, unless the preacher is absolutely determined to court martyrdom. As a matter of fact, however, when preachers find themselves placed so near the fire, they take such care to avoid it that they remain throughout their discourse as impassive as statues. When the candles are guarded, the preacher is equally under restraint; for he is afraid of breaking the glass, and the fear of being ridiculous makes him awkward. No candle-bracket of any sort or kind on the shelf, or within possible reach of the preacher, is tolerable.

There remains the alternative of placing a gas-bracket near the pulpit; but, if the pulpit projects into the church, the gas-bracket may be too far away, and then a hanging oil-lamp will be needed.

If there is a gas-burner, candle, or other naked light near the pulpit, it will be very trying to the eyes of the congregation; it will thus cause them to look anywhere but at the preacher (whom indeed it often renders nearly invisible). Besides this, it generally gives a very poor light for the notes on the desk. Therefore, if gas be used it must be completely shaded.

What is wanted is a flood of light on the desk, and a clear light on the preacher, with no visible flame at all. This can be easily obtained (1) by a bracket (if one can be fixed nearly over the pulpit-desk) with a shaded incandescent gas-light, fitted of course with a by-pass which should be high enough to require a foot or two of chain; (2) in churches where electric light or oil-lamps are used, by hanging a lamp over the pulpit.¹

¹ Some ingenious person has invented an electric light which is shaped like a ruler and lies on the desk. It combines nearly all the

The lamp should hang from a chain, fixed either to the roof, or, if the wall is not too far, to an iron bracket projecting from the wall some height above.

The light should be suspended rather in front of the preacher and over the desk, at such a height that it can just be reached by any one in the pulpit, which will be found to mean that it is well out of the way of the most violent gesticulation. For oil-lamps a pulley and chains will be convenient for tending the vessel; but this is often not necessary if the vessel be removable from below. Such a lamp will of course be shaded. If a silk shade is used it must be quite plain: red, or green, or dark yellow are good colours, lined with white. Perhaps the best plan of all is to have a copper reflector round the top of the chimney with a copper cup round the flame; in this way the rays of light are reflected with clear mellow brightness on to the desk and the preacher, while no flame at all is visible.¹ Lamps need to be lacquered, as otherwise they are difficult to clean. It is best to light oil-lamps before the service: other lights should be so arranged that they can be readily turned on or off by the preacher.

The Reading-Pew or Lectern may be beautiful or ugly, artistic or commercial, according to the spirit of the people who provide it. It can be cheap or dear, of wood or metal, according to their means; but it may be something other than a brass eagle without any offence against orthodoxy. Indeed this type of lectern was not

faults which lighting methods can possess, and electricians should beware of it.

¹ The best designed lamps of this as of other kinds are made by Mr. W. A. S. Benson, 82 New Bond Street, and by some of the Guilds of Handicraft.

invented for reading the Lessons at all, but for the Epistle and Gospel, or for the use of the chanters.¹ One thing is essential to it,—that the desk be of a convenient height and angle, and do not come between the reader's head and the congregation. From the platform to the lower edge of the desk four feet is a good height. There is plenty of ancient precedent for much higher lecterns, but they were used for singing the service in the choir, and not for reading to the people. Like the pulpit, the lectern should be placed where the voice is best heard; for our rubric (as well as common sense) orders that the reader shall so stand 'as he may best be heard'. It may be on the opposite side to the pulpit, and not too near the chancel. It should stand on a platform at least a foot above the floor of the nave, and should, if possible, not be on a lower level than the choir.

The above remarks are for the benefit of those churches where the lessons are read from what is practically the Gospel-lectern. Wherever possible this lectern should be brought into the choir and put to its proper use. A new lectern may then be designed on the lines of a small pulpit, in fact the 'Reading-Pew' of the rubric in the Communion service. This reading-pew in a church of average size may well be built into the chancel-wall, or constructed in the Rood-screen. In large churches it may be brought into the nave, leaving at least a procession-path between it and the screen, and generally it will be on the opposite side to the pulpit. Such a reading-pew of wood can be put up at a small cost, and a competent architect will make it a very comely piece of furniture, if he is told that it is for

¹ See Plates 2, 4.

convenience in reading, and is not hampered by notions about Gospel-lecterns. Only it must be remembered that the top of such a reading-pew (or its desk if the top be low) must be higher and larger than the desk of a pulpit, so that it can carry a heavy Bible at a height convenient for reading. The suggestions as to height and hangings apply of course to every kind of reading-pew.

The Gospel-lectern may stand in any convenient place in the chancel. It may be used, if it be desired, for the Epistle as well as for the Gospel, and may conveniently stand for this purpose on the north side near the chancel-gates.¹ The use of the Rood-loft for Gospel and Epistle-lecterns does not concern us here.² Many churches are not suited for a Gospel-lectern, as those where there is only one priest, or those where the chancel is too small, or where there is no place whence the Epistle and Gospel can be well heard except from the top of the chancel-steps.

In large churches where there are chanters a lectern may stand for them in the midst of the choir, facing east.³

¹ At Durham the 'lectern of brass, where they sung the Epistle and the Gospel', stood 'at the north end of the High Altar'. It had a gilt pelican on the top, 'whereon did lie the book that they did sing the Epistle and the Gospel.'—*Rites of Durham*, p. 11.

² At Salisbury the Epistle, Gradual, Alleluya, and Gospel were sung from the Rood-loft on all great days; on other days from the choir-step.—Frere, *Use of Sarum*, i. pp. 68-74, 100-102. This does not seem to have been the practice in parish churches, where the approach to the Rood-loft is generally too small for ceremonial purposes. The loft was probably used in such churches by the musicians only.—*Cf. Comper, Some Principles*, p. 119 ff.

³ 'Also there was low down in the Choir another Lectern of brass, not so curiously wrought, standing in the midst against the Stalls, a marvellous fair one, with an Eagle on the height of it, and her wings spread abroad, whereon the Monks did lay their books when they sung their Legends at Mattins and other times.'—*Rites of Durham*, p. 12.

This lectern may be higher than the Gospel-lectern, and will generally need two candles for reading by. All lecterns may be draped with a cloth (of any colour), and they may be of the eagle or of any other type.¹

Book-markers are a convenience, but not an ecclesiastical ornament, needing a particular treatment. To change them with the seasons is unnecessary, and rather damaging to the book. Red or blue are good colours. Reverence would suggest a sparing use in these and similar things of crosses and other very sacred symbols.

Lectern-cloths are among the ornaments of the rubric, and often they will greatly improve the appearance of a lectern. The usual pattern is, however, not a good one: the lectern-cloth should be a strip of handsome material (unembroidered for preference) as wide as the desk, and long enough to hang not only over the front, but over the desk to a longer distance down the back. Cloths of this sort are better fringed at the ends, and sometimes also at the sides. They certainly need not follow the colour of the seasons, though they may be put away in Lent and either replaced by white linen cloths, or the lectern left bare.² Of all things of this kind it is well to bear in mind that it is better to spend a fair sum on one of good material than to waste the same amount on four or five cheap ones. Only the frontal and vestments need be changed with the season.

¹ 'Aquilam vel lectrinum.'—*Cust.*, p. 70.

² e. g. 'At Rochester, in the thirteenth century, was a red and gold cloth for the Lectorium (*Reggist. Roffense*, 240). At Sarum, 1222, one cloth for the Eagle, a linen cloth embroidered with gold for the Pulpitum on greater Feasts, a linen cloth for the Lectern on week days. These Veils were long and beautiful.'—Chambers, *Divine Worship*, p. 9. See also many old inventories for the use of such cloths, and for the use of linen or plainer ones in Lent.

The Litany-desk is not proved to have been in use at the time of the rubric; but, as in the first year of Edward VI it was ordered that in parish churches 'the priests, with other of the quire, shall kneel in the midst of the church, and sing or say the litany', a desk may have come into use as a matter of convenience. Grindal in 1563 orders the Litany to be said 'in the midst of the people'. Cosin, in 1627, as Archdeacon of the East Riding, inquires, 'Have you . . . a little faldstool, or desk, with some decent carpet over it, in the middle alley of the church, whereat the Litany may be said?'¹ The position of the Litany-desk is discussed on p. 283.

The desk, then, had at this time a 'carpet', i. e. a hanging of silk or other material, over it, which, of course, like other cloths of this nature, need not follow the colour of the season. Such a 'carpet' had best be a strip, hanging right over the desk from back to front as on a lectern. If the Litany-desk stands in the middle alley of the nave, it should be at an ample distance from the chancel-steps, with plenty of room on either side of it, so as not to be in the way. If possible it should be a substantial roomy structure in wood, set on a platform 6 inches high that allows ample space for kneeling: indeed, where there is room the Litany-desk might well be designed to provide room for two chanters. A small Litany-desk would have its platform about 22 inches from end to end and 24 inches across, the desk might be 12 by 23 inches, and 23 or 24 inches above the platform.

The Font should, according to Canon 81, be of stone, and 'set in the ancient usual place', i. e. near the church door; this was again insisted on by the Bishops

¹ *Works* of John Cosin, ii. p. 4.

at the Savoy Conference¹; the font was never in England placed in a special chapel or baptistery. As the rubric in our baptismal service orders the font to be filled afresh at each baptism, a drain is now necessary. The Puritan practice of putting 'pots, pails, or basons' in it to hold the water was steadily condemned by our bishops from Parker downwards. The font should have a cover, which may be a simple lid or an architectural feature. Covers to fonts are constantly ordered from the time of St. Edmund of Canterbury to as late a date as that of Cosin. Care should be taken at festivals, if the font is decorated, to keep the top of it clear; but when the font is ornamental in itself, it is better not to decorate it. A linen cloth was used to cover the water in the font long after the Reformation.²

Pews are by no means a Protestant invention, and in some ways they are better than chairs. They should, however, always be low (not more than 2 feet 8 inches high), and the alleys³ both in aisles and nave should be much wider than usual. There are a good many old churches in England which show the mediaeval arrangement of low pews. They are like separate islands of low wood-work, two in the nave and one in each aisle, with plenty of open space at the west end. To leave thus wide alleys, and a clear bay at the west where the font stands, is a great help to the architecture of the

¹ 'At or near the church door, to signify that baptism was the entrance into the Church mystical.'—Cardwell, *Conferences*, p. 355.

² See *Hierurgia Angl.*, i. pp. 3-10.

³ It seems worth while to point out that the passages in a church should be called *alleys* and not *aisles*. An aisle is, as the word implies, a wing built on to the main body of the church, which is called the nave; and the passage in the nave is not the middle aisle but the middle alley.

church, and gives room for the proper management of processions. Movable chairs can always be added when necessary.¹

High hassocks harbour dirt and prevent proper kneeling; the sloping boards also, high and narrow, which one sometimes sees make it almost impossible to kneel. Perhaps the most convenient arrangement is for moderately thick pads to be hung by a hook opposite each seat. Kneeling is also discouraged by the benches or chairs being put too close together. The parson should himself test the kneeling accommodation, and apply the golden rule to it. The line of each row of chairs may then be marked by brass-headed nails in the floor at either end.

Pictures and Images are legal in the Church of England, at least so long as they do not commemorate 'feigned miracles', and are not abused by 'superstitious' observances, but are for a memorial only. Their destruction was an act of lawless violence, and their use has never been entirely discontinued.

The series of pictures called the Stations of the Cross has, however, no authority. Even in Roman Catholic churches, the special permission of the Bishop has to be obtained before these Stations are set up. And, as they are exclusively connected with a special service, they cannot be defended as if they were so many separate pictures. It may be added that, while in Roman Catholic churches they are generally kept in due proportion by the multitude of other pictures, of images, shrines, &c., in an English church they tend to give an

¹ Some useful information is given in *Architectural Requirements and Suggestions*, a tract published by the Incorporated Church Building Society.

undue prominence to one part of our Lord's life and work.

Photographs do not look well in a church, and even autotypes should be used very sparingly. Pictures with colour are wanted—good copies, or original paintings if possible. Some of the coloured Arundel prints and some of the Fitzroy Picture Society's lithographs¹ look extremely well. The placing of pictures on the walls requires much judgement.

The choice of pictures lays a very solemn responsibility upon the parson; for many who see them will have their ideas of the Christian religion formed or modified by what they see. They may, for instance, form the impression that weak sentimentality, or theatrical self-consciousness, is the religion of Christendom. On the other hand, they may learn to see in it sincerity, depth, and strength. Need I say that this is even more true of images?

Shriving-pews were occasionally used in old times; but their shape is not known, and their use was not general: the clergy generally sat in chairs.² To use confessional boxes now is unnecessarily to arouse prejudice; and it is unwise as well as unprecedented to put up little curtains and crucifixes at the place where confessions are heard. For many reasons it is better always to hear confessions in the open church, either at a seat or pew by the wall, or, better still, in some accessible chapel. It is certainly a mistake to hear confessions in the vestry.

One or more alms-boxes should be placed near the doors of the church, and clearly marked 'For the Poor', 'For Church Expenses,' &c. These boxes are generally

¹ Published by Geo. Bell & Sons, York House, Portugal Street, W.

² See e. g. Plate 31.

made of flimsy wood screwed on to the wall. As a result they offer great temptations to any thief with tools about him, and are used as an argument against open churches. It is a matter of common sense that a box containing money in a public place (for the church *is* a public place) should be very strong. The old boxes that have come down to us are formidable-looking things, heavily bound with iron. At the present day we can do even better. Small iron alms-boxes of the 'safe' type can be obtained from any manufacturer of safes. They should be cemented into the wall, and provided with an arrangement for holding a piece of cardboard. They should not be 'Gothic'.

Open boxes for parish magazines, leaflets, &c., will also be needed, and a letter-box (glazed in front) for communications addressed to the clergy.

In town churches it is most desirable to have a rack with good tracts, and a money-box underneath. It is a great pity that this opportunity of spreading knowledge should hitherto have been so little used.

Notice-boards should be covered with a good serge and kept very neatly; therefore each corner of each notice should be pinned down with a drawing-pin, a stock of spare pins being kept near. Where there are several boards, it is a good plan to keep one for notices of the week, another in a less conspicuous position for notices of a more permanent character, and another for finance. A card announcing when the clergy can be seen in church, and another for the names of the sick and departed for whom the prayers of the congregation are desired, can hardly be dispensed with in a town parish. And at the present day it seems

really necessary to post up in a prominent position the card 'Whosoever thou art', which is published by the S.P.C.K.¹

Hymn-boards are very useful, but sometimes there is not enough room on them when there are processions or extra hymns. The day should be given at the top, so that every one can find the Psalms. A very convenient type is a reversible hymn-board hung out from a bracket, so that the morning hymns can be on one side of it and the evening hymns on the other: it may be made like an oblong signboard, and painted in rich colours. The verger is generally the best person to look after the hymn-board.

Devotional books for private reading are an admirable institution in a church; they encourage people to make use of it, besides assisting meditation and helping to dissipate prejudice. The Bible and other books were formerly kept on a desk for folk to read; the custom of keeping books in church had come in as early as 1488, and in the seventeenth century devotional books were common in church. A small bookcase may be hung near the west end, and supplied with a good selection of books, stamped with the name of the church. Methuen's little volumes in the *Library of Devotion* and in the *Churchman's Bible* series may be mentioned as examples of cheap and suitable books nicely got up. Sound religious monthlies and quarterlies, such as *The East and the West* (S.P.G.), sensible tracts, and the reports of any work in which the people are specially interested, may also be kept on a shelf or table, and bound up from year to year.

¹ Society for the Promotion of Christian Knowledge, Northumberland Avenue, Charing Cross, London.

Chapels are required by our Bishops, following the ancient practice, to be enclosed by some kind of open screen with doors. A chapel needs an altar with a footpace, and a credence, all of which may be smaller than those belonging to the chancel.¹ Minor altars are not allowed unless they stand in a chapel. Chapels ought properly to be fitted with stalls as well as separated by screens from the rest of the church: if, however, they are not so arranged, it is often best to use the chancel for the daily choir services.

Of all the objectionable ways of warming a church that of noisy iron gratings in the floor is one of the worst. They have a power of spoiling the effect of the architecture which is curiously beyond their importance; they are a danger at weddings and at other occasions; and they sometimes harbour rats. It is, I believe, a fact that churches which are too cold in winter are generally too hot in summer, because draughtiness is largely the result of imperfect ventilation. A good many people are kept away from church by these causes. The parson should consult some disinterested expert before he gives way to the blandishments of advertisers. In this, as in other matters, the clergy are much victimized by the lavish advertisements in church newspapers.

No alterations or additions should be made in the architecture or furniture of a church until a faculty is obtained from the Bishop. The cost of a faculty for minor alterations (if unopposed) is two or three pounds.

There should always be benches in the **Church Porch**. An open wire door to let air into the church is useful in the summer, and the porch itself should have gates. Many

¹ See the Plan on p. 85.

men have an idea that they are not wanted in church, and are shy of entering. It is therefore in town churches really important to put outside the church door a notice to the effect that 'All are welcome', and 'All seats are free'.¹

The verger should have a cupboard in some convenient part of the church, where his gown and mace and the alms-bags may be kept, and also magazines, additional hymn-books, and such-like things. In new churches provision should be made in the wall for a cupboard of this sort. Cupboards look very well if designed by a competent architect.

Notice-boards outside the church are too often left to the curious decorative ideas of the local builder. It is generally best that the service-board should be white, with its lettering in black of a broad and simple character such as any decent craftsman will execute—indeed the better class of local decorator can often produce tolerable lettering if told that it must be a plain kind and devoid of flourishes. The services will, of course, be given in full, including the times for baptisms, &c.; the name and address of the verger should also be given. The names of the clergy should be described as follows:—*Curates*: John Brown, M.A. (*Vicar*); Thomas Smith, M.A.; James Robinson, B.A., &c., and the churchwardens' names should be given. A double notice-board is also needed for posters, divided under the headings 'Church', 'Parish.' This is easier to keep tidy if it is also white.

The parish church belongs to the people, not only during service-time, but all through the day. It is not the parson's private property: he is one of the trustees for it, and his duty is to keep it at the people's service. It is

¹ Such a notice is published by Mowbray & Co., 34, Great Castle Street, Oxford Circus, London.

quite inexcusable to exclude them from it at any time of the day.

Some parsons keep the outer doors of the church only half open, as if they wished to hide the fact that it is used as a Christian house of prayer. Now this half-open door is the sign among tradesmen that closing time has come, and no one is expected to enter. Others only open a door that is out of sight. But if all the doors are kept freely open, it is safer than it would be with only one entrance; for a thief would have to keep a watch at all the entrances. As a matter of fact, thieves generally find it safer, for this reason, to break into a *locked* church. But the church is a public place, and therefore vestries should be closed, valuables should be kept under lock and key, and reasonable precautions should be taken not to leave temptation in the way of a chance passer-by. The best safeguard is for the church to be well used; indeed, it is remarkable how few precautions are found necessary abroad. The people will gradually learn to use the church, if they are given the chance, and not prevented from saying their prayers by the ungodly churlishness of the parson. It is more important that the church should be open than that it should be adorned with valuable things. In some parishes voluntary watchers can be obtained; in most no watchers are necessary; in others two or three old people can be provided with a pension as payment for a few hours' watch every day. Paid watchers should be instructed not to follow strangers about, nor to eye them suspiciously, nor address them on the chance of tips.

Every church should have at least two bells, though even with only one a church need not be a public nuisance.

No single bell, or couple of bells, should be rung for more than a minute or so at the time; even three minutes is too long. If there is only one bell in a church, it is much better only to ring two dozen strokes at fixed periods: this has the additional advantage of giving definite signals to clergy and choir. For instance, they might be rung ten minutes before the service, and again five minutes before (for the admission of the boys), and lastly, one minute before. It is well also to remember that bell-hangers know how to hang bells and brick them in so that the sound is hardly heard in houses quite near the church, while it is carried upwards and away, and heard in far places, mellowed by the distance.

Gothic architecture is most beautiful, when it is true, as the Victorian imitations of it hardly ever were; but it was only in use during four centuries of the Christian era, and is therefore not more ecclesiastical than other forms of architecture. In Gothic, as in all other times, the church builders simply used the current style that was in use for secular buildings as well. The parson therefore should not try to tie down the architect to any popular idea as to what is ecclesiastical—which is, indeed, just the reverse of the whole Gothic spirit. Shoddy Gothic is the most hideous of all architecture, because *corruptio optimi pessima*. In mediaeval, as in all other Christian times, architecture and all forms of decoration were free, although symbolism was so intensely appreciated. Even frontals and vestments were made without any regard to the supposed ecclesiastical character of their materials, birds, beasts, flowers, and heraldic devices being freely used.¹ Because the signifi-

¹ e.g. the inventory of Lincoln Cathedral for 1536 enumerates the following designs worked on the vestments:—Leopards, harts,

cance of symbolism was so well understood, sacred devices were used sparingly and with definite intention. Special 'ecclesiastical' materials only came in, even abroad, within living memory, and were due mainly to commercial reasons and the rage for cheapness, because the constant use of a few stock patterns saved the shopkeepers the trouble of thinking. They soon convinced their customers that the materials on which they made the most profit were particularly suitable for use in church.

Sound masonry is most necessary, even from the aesthetic point of view. A good architect's work is spoilt, if nothing is asked of the builder but a low tender; and the only advantage of this cheap building is that it tumbles down after a generation or two, and so the world is rid of it.

In dealing with old churches a very heavy responsibility rests upon the parson to protect such portions as have survived the ravages of his Victorian predecessors. The following rules issued by the Church Building Society¹ will secure him against some of the worst evils:—'Old masonry must not be reworked, scraped or scoured in a way which will remove the surface of the stone. Rubble walls ought not to be stripped of their ancient plaster, internal or external, but the plaster should be repaired or

falcons, the same with crowns in their mouths, swans, ostriches, ostrich-feathers, popinjays, lions, owls, black eagles, peacocks, gryphons, dragons, phoenix; also crowns, clouds, knots, inscriptions, initials, and heraldic devices. These are in addition to the figures of the Divine Persons, incidents in the life of Christ, of our Lady and other Saints, figures of the Angels and Saints, and emblems such as roses and lilies, sun, moon, and stars.

¹ *Architectural Requirements*, p. 9, where other rules also are given.

renewed if it needs it. Old carpentry and joiner's work which has been painted may have the paint cleaned off so that the wrought surface is not injured, but no woodwork is to be scraped, stained, oiled, or varnished. Old work may be repaired according to its original forms where it needs it, but when entirely new work is introduced, the new must not be made to imitate the old, but must show itself plainly to be of a different time.'

White distemper is one of the most valuable aids to the beauty of church interiors, as architects and other artists well know; and the notion that the whitening of our old churches was due to Hanoverian churchwardens or to the Puritans has no foundation. The whitewash was there before—coat after coat of it is constantly found on mediaeval stonework; all the iconoclasts ever did was to paint over any pictures with the white that already covered the rest of the interior. The old builders would no more have left brick or stonework bare on church walls than they would have left it in houses: they plastered their interiors and whitened them. This whitening brings out the lines of the architecture, and forms a beautiful setting for the hangings, ornaments, and paintings, whereas brick makes the use of bright colour almost impossible—hence the cold uncoloured reredoses of the present day. Altars, reredoses, and other centres of ornament should be richly coloured, but the interior itself should be made white; stencilling is only an improvement when used with great reserve and by an exceptionally competent artist; it is safer to avoid it, and also to avoid the temptation to colour mouldings and ribs, which is nearly always disastrous. This may seem stern counsel, but it will be found that the entire whitening of

walls and vaults at once brings out the glowing richness of good colour and gilding; and so evident is this when it is done that every one appreciates it. What is really ugly about Hanoverian interiors is the absence of colour in the ornaments, the dismal tints of the so-called white, the oak-graining of the woodwork, and the wretched painting of imitation marble. Distemper is spoilt if it errs in coldness or blueness on the one hand or in muddiness (the 'stone colour' so called, beloved of builders) on the other: it should be at once bright and pure and mellow, the ingredients of a good white distemper being as follows:—ordinary whitening and size, to which is added a certain amount of lamp-black (enough to make the mixture look fairly grey in the pail), the tone being warmed by a little ochre or venetian red, added to take off the greyness, and the mixture then tested on the wall and allowed to dry so that the effect may be judged.

A few notes on churchyards and monuments are given on pages 498-500.

The **duty of the churchwardens** is to see that 'the fabric of the church, and all contained therein . . . is maintained in a good and perfect state, and for that purpose to make all such repairs as may from time to time be necessary'.¹ They should be careful that they do not by any neglect lay upon their successors a heavy expenditure. It is convenient for the wardens to divide their duties. For example: one may deal with the

¹ Cripps's *Practical Treatise on the Law relating to the Church and Clergy*, pp. 187-8. The notes that follow are taken in the main from a valuable *Charge to Wardens and Sidesmen*, by Canon J. M. Wilson.

finance, the charities, the vestry-books, the seating of the congregation, the supply of books to strangers; the other may have the care of the fabric, organ, fittings, monuments, bells, ventilation, heating, lighting, and of the churchyard with its fences, paths, and gates. Some of these duties may be delegated to the sidesmen.

The supervision of the cleaner is an important part of the wardens' duties. They must see that he keeps the pavements, window-sills, &c., clean, that he washes out the pews, brushes the mats and kneeling-pads. They must also see that all carved work is cleaned sparingly and with the greatest care; sometimes carved stone may need to be washed and wiped, but it should never be rubbed or scrubbed; stalls, seats, &c., should be wiped with a damp cloth to remove the dust. Books and kneelers should be neatly arranged. The remoter parts of the church, such as the rood-loft, the ringing-loft, and heating-chamber, should be periodically visited with a keen eye to dirt and cobwebs. Gas-jets must be cleaned, and mantles renewed, or they will give a bad light; lamps need careful wiping and trimming, or they smell and make blacks. The organ will suffer serious damage unless it be cleaned from time to time, a matter about which the organist should be consulted. Such vigilance as this will have its effect upon the health and comfort of the congregation, and upon their attachment to the church.

Supervision is also needed over the ventilation and heating of the church. The windows, and in summer the doors also, should be opened between the services, and special care must be given on hot days to keeping the air fresh and cool by opening more windows than usual.

The fires must be carefully regulated according to the weather. The warden responsible for this should have at least two thermometers in the church, which should register about 57 degrees at the commencement of each service, and should be carefully watched during the service.

The wardens have a serious responsibility in the care of the roof, its slates or tiles, the cleaning and repair of gutters, down-spouts, and drains; in the pointing of joints, repairs of lead in windows, painting of ironwork, &c. The bell-fittings and ropes need periodic examination, and the ironwork of the bell-frames needs painting. In all these matters a good verger will be of the greatest assistance.

The parson and wardens must always remember that in all improvements to the church they will be but wasting their money—indeed, far worse than wasting it—unless they secure a real craftsman, be he architect or painter, or worker in wood, metal, stone, or glass. Nothing should be put into the church that is not the best of its kind, though this does not at all necessarily mean the dearest. Even the most barely utilitarian things must be sound and good; and everything that can in the least affect the appearance of the church must be real workmanship, that is to say, a real work of art, however simple and humble. One cannot insist too often upon this, because it is still the exception for decent things to be bought for a church. In nine cases out of ten, those responsible for buying such things fall a victim to advertising firms whose object is to make money out of the parson and wardens, not to improve their church or minister to the glory of God. As education improves, these horrible articles will be recognized as valueless (as, indeed, those

of twenty years ago are already), and will have to disappear. There are many churches as to which an artist would, if he dared, recommend a big bonfire of ornaments to begin with. Thousands upon thousands of pounds spent in the last century on the ornamentation of churches have been altogether wasted, or, as I have said, worse than wasted.

There is a special danger in the case of architects; for many an architect has begun work with good intentions, but as he has become known, the public (being unable to judge of art, and so taking refuge in a name) has flooded him with work, which he has not had the strength of mind to refuse, for such refusal means that he must remain a comparatively poor man. The result is that even good men develop into commercial firms, and produce work bearing their name which they do not sometimes even see. Nothing worth having—not even a new vestry or a gate—can be produced under these conditions.

To help in saving the Church from this degradation, a society has been founded under the presidency of the Bishop of Southwark. It is called the *Church Crafts League*, and its address is the Church House, Westminster, S.W. It makes no charge for advice, and takes no commission, its object being simply to place clergy, wardens, and donors in connexion with a real artist or craftsman for any work that is required. Its committee is elected with the view to being in touch with genuine artists of every kind, and it meets at the beginning of each month to give advice and to recommend to applicants the craftsman (whether he be a painter of pictures, or an architect, or the humblest hewer of

wood) whom it considers best qualified for each piece of work that is contemplated. By this means, or by studying the work in exhibitions and the illustrations in artists' magazines, or by consulting with artists themselves, it is not difficult for the parson to come into touch with some of the good craftsmen who abound in this country.

But the wise parson will ignore advertisements. Artists do not advertise.

CHAPTER II

THE HOLY TABLE AND ITS FURNITURE

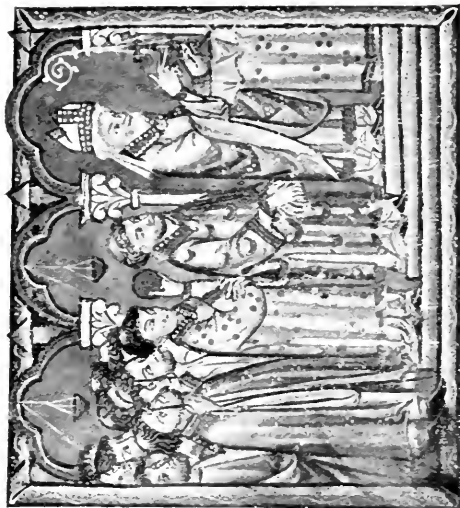
A FEW introductory words on the Christian altar¹ may be useful here. The primitive altar of the fourth and following centuries was a short table of nearly cubical shape, which stood under a canopy supported by four columns and called the ciborium. The altar was sometimes of stone and sometimes of wood, and generally shaped like a table: it was regarded as 'too holy . . . to bear anything else but the Mystic Oblation itself', and such objects as were necessary to the offering,² including the altar coverings. It was veiled by four curtains, which hung

¹ The word 'altar' is generally used in this book for convenience. It does not occur in the rubrics of the Prayer Book, but is found in those of the various Coronation Services, and in the Canons of 1640. There is a continuous precedent for its use, e.g. George Herbert, Sparke's *Scintilla Altaris* (1660-1700), *Guide to the Altar* (1770), Cookson's *Companion to the Altar* (1789), &c. It is quite a mistake to attribute any doctrinal party sense to the word 'table.' In the earliest York Pontifical we find the words 'in hac mensa' used at the dedication of an altar, and the same words occur in the latest text of the same book. The word also occurs in the canon law of the Church, 'ut in ea fit mensa, in qua panis vivus,' &c. Such phrases as 'Godes table', 'Goddess board,' 'the holie bord,' are common in mediæval writings (*Lay Folk's Mass Book*, 358-60). The word 'table' is also used by the Eastern Churches, and 'table' as well as 'altar' occurs in the writings of the Fathers, though I believe that no Father in the first three centuries uses any other word than 'altar'. It is a mistake also to think that 'table' is devoid of sacrificial meaning: 'mensa' is used in classical Latin of a sacrificial altar. The Prayer Book terms 'Holy Table' and 'Lord's Table' are reverent paraphrases of the more convenient word 'altar'.

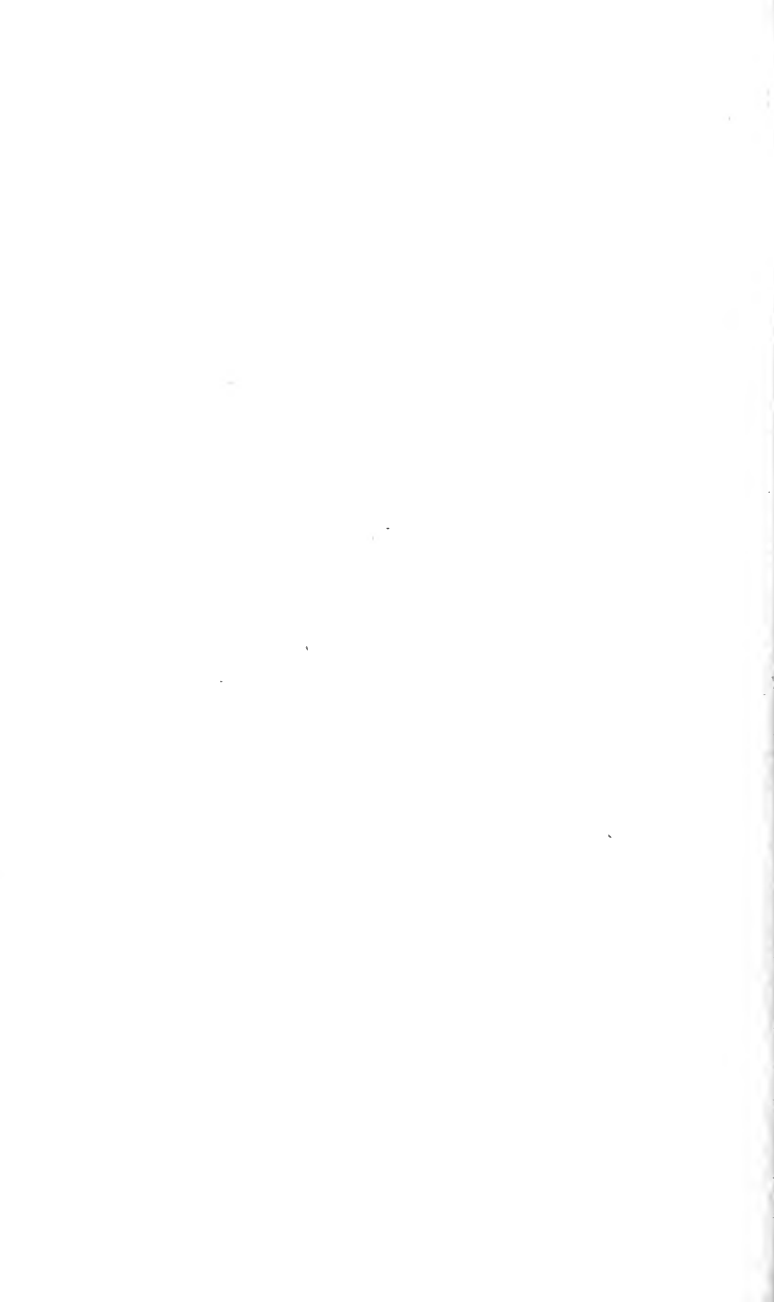
² E. Bishop, *On the History of the Christian Altar*, p. 5.



HOLY COMMUNION (FIFTEENTH CENTURY)



BISHOP, DEACON, SUBDEACON, AND CHANTERS
(FOURTEENTH CENTURY)



from rods between the columns or from the architrave of the ciborium, and thus it stood in mystery and great dignity. In the East this veiling of the Table was increased by the use of the solid screen, the iconostasis, which still shuts the people off completely from the altar except when its doors are open. In the West, however, the development was in the opposite direction. The curtain between the altar and the people disappeared altogether, and with the ciborium the necessity for a short altar went also: thus the altar lay open to the body of the church (except for the Rood-screen) in the Middle Ages, though the three remaining curtains continued to enshrine it on the other three sides—these three curtains being those which have remained to the present day, viz. the dorsal or upper frontal¹ (often replaced by a reredos of stone, metal, or wood²) behind the altar, and the two riddels on either side.³ Thus in this, which is still largely the normal arrangement of altar-curtains, the primitive idea of treating the altar as a holy object, marked off by enshrining curtains, has been maintained amongst us.⁴

Altars should be as nearly as possible 3 ft. 3 in. high,⁵ and *at least* deep enough to take a corporal 20 in. square with a foot or so to spare. Their length will depend upon the dimensions and character of the church; and, as the whole dignity of effect depends very much upon

¹ See p. 106, and Plates 4, 12, 18, 20, 30, 31.

² See Plates 1, 2, 3, 5, 6, 22, 23.

³ See p. 107, and Plates 1, 4, 5, 12, 20, 23, 31.

⁴ See pp. 159-72 and 377-82 of W. Lowrie's *Christian Art and Archaeology*, an admirable and copiously illustrated work on the first six centuries.

⁵ Variations in the height of altars, particularly in the same church, are apt to lead to accidents with the chalice. It would be a good thing if there were no altars less than 3 ft. 3 in. high, or more than 3 ft. 4 in.

the length of the altar, the advice of a competent architect should be sought. It should be borne in mind that altars are now nearly always made too short for the requirements of Gothic church architecture¹: the vast majority of churches suffer greatly in this respect. As for the material of which the Holy Table should be made, it may suffice to state that wooden altars were sometimes used before the Reformation, while many stone ones were set up in the eighteenth and early part of the nineteenth centuries in this country. It is best for stone altars to be perfectly plain: no altars should ever be coloured or gilt, for they have to be stripped bare in Holy Week. It is convenient for the top of the altar to project 2 or 3 inches, as this gives more room below for the feet of the priest.

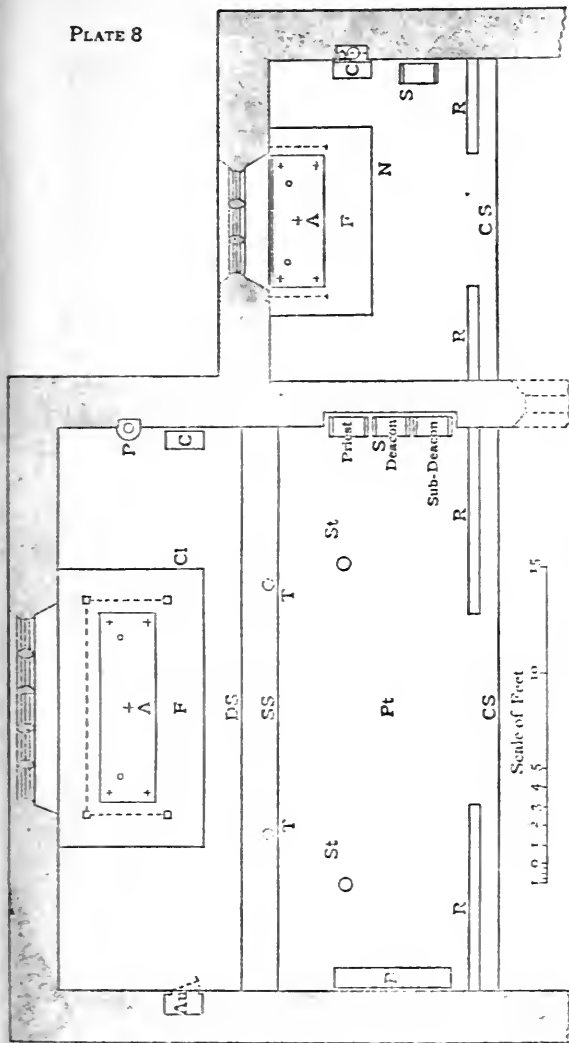
It is convenient that altars should stand clear of the walls and reredos; and it is most important, both for the proper vesting of the altar and for its cleanliness, that the back of it should not be covered with gradines or such-like encumbrances. When there is room it is often convenient to have a clear passage between the upper frontal or reredos of the high altar and the east wall.²

The high altar generally stands upon three steps, but one or even two of these may well be dispensed with in small chancels. The top step or platform on which the altar stands is called the *foot-pace*³: 30 in. is a convenient width from the front of the altar to the

¹ The old altar at Arundel is 12½ ft. by 4. For many average-sized churches 9 ft. by 3 is a convenient *minimum*. The altar in Plate 8 is 10 ft. by 4. Churches of classical architecture are often an exception to this rule, having been designed for short altars. Primitive altars were also short because they were enshrined in the *ciborium*.

² See Plate 8.

³ See Plate 8, 'F.'



PLAN OF SANCTUARY AND CHAPEL.

Explanation. A, altar, the dotted lines showing rickles and dorsals; Ao, altar candles; P, piscina; C, crendence; Au, aumbry; F, foot-pace, showing normal position of priest; Cl, convenient place for clerk; DS, deacon's step, showing his normal position; SS, sub-deacon's step, do.; T, T, tapers, the dotted circles showing their candlesticks; St, St, standard candlesticks; S, sedilia; Pt, pavement; B, bench for taperers, &c.; R, R, communion rails; CS, communion step; N (in chapel), normal position of server.

edge of the foot-pace; to increase this width to 36 inches makes it more difficult for the priest to kneel down, but if it be much less he is in danger of slipping off, and the proportions of the altar suffer. The next step is the **deacon's step**, and the step below is the **subdeacon's step**,¹ but where space is limited the subdeacon can stand on the pavement below, and his step may be dispensed with.² The deacon's and subdeacon's steps are generally made too narrow, and thus the ministers are huddled together to their discomfort and to the detriment of the general effect. I would suggest 22 in. as the minimum, and 25 in. where the space admits it. These steps should not be high: 6 in. is the utmost, and 5 in. is often better.

The pavement, i.e. the level of the sanctuary between the subdeacon's step and the communicants' rail, should be of course unbroken, and should extend 6 ft. at the very least.³ The communicants' step may be dispensed with in smaller churches, and its place taken by a movable kneeling-bench.⁴

While we are dealing with this subject, it is necessary to emphasize the fact that many steps, high reredoses, candles, &c., do not increase the dignity of the altar. Dignity is obtained by proportion, and proportion is the most subtle and difficult secret of the architect's craft: the plainest building may be beautiful, if the architect has this sense and knows how to use it: the most elaborate may be (and too often is) ugly, if he has it

¹ See Plate 8, 'DS' and 'SS,' also Plate 7.

² See Plates 2, 23.

³ See the plan in Plate 8. The level in this plan is 10 ft. across, which is none too much where the space can be got. See also p. 111.

⁴ See p. 110.

not. If the parson interferes with the proportions of his church even by adding to the altar a shelf a few inches high, he may throw the whole building out of harmony. There are many churches whose east ends are spoilt even by so apparently slight a matter as a row of tall candles; there are others which once had fine and deep chancels, but they are now mean and shallow (for size is purely relative), because a reredos several sizes too large has been put into them. Altars and ornaments that are unduly high not only lessen the depth of the church, but also destroy the very object aimed at—the height and dignity of the sanctuary and altar, because height is so entirely relative and the nice adjustment of measures so delicate a matter. But difficult as proportion is to practise, it is not difficult to appreciate. Any one with a moderately good eye can find this out, if he takes away gradines, replaces high candles by low ones, and then goes to the end of the church and looks at the altar. He will be surprised to see how it has gained in prominence, dignity, and beauty. If he lowers the hangings behind the altar, he will see that the improvement is greater; and could he in many cases lower the foot-pace, he would find it greater still. However difficult he might find it to rearrange the altar in proper proportion himself, he will at least have learnt a lesson in proportion.

The minimum amount of furniture allowed by the Canons of 1603 for the Lord's Table is (1) **A frontal**, 'a carpet of silk or other decent stuff,' and (2) 'A fair linen cloth at the time of the ministration'.¹ We are not, therefore, allowed to dispense with frontals. We may be grateful that the naked altar is not allowed by our Church

¹ Canon 82.

during service-time¹, because this Puritan fashion² helps to destroy that teaching power of the Church's seasons which needs so much to be enforced, and also because the element of colour is sadly lacking in modern churches, both English and foreign.

The frontal, if accurately made with a backing of coarse linen, needs no frame. It can be hung by rings from hooks under the altar-slab, without any rod or wooden lath; and it may be folded up when not in use, and put on a shelf in a broad cupboard. This was the general ancient custom, and is by far the most convenient. It dispenses with the need of a large chest, and the frontals can be changed in a moment. Frontals, if they are properly made, look the better for not hanging stiffly; even the slight creases made by folding improve their appearance, unless they are heavily embroidered, when of course they cannot be folded, and must be kept in a case.

It is often safer to avoid embroidery altogether. Embroidery is one of the most difficult and expensive of the

¹ The Canon orders the frontal to be used 'in time of Divine Service', i.e. during Mattins and Evensong, with the addition of the fair linen 'at the time of the ministration' of Holy Communion. It is, therefore, legitimate to strip the altar out of service-time, and this is quite in accordance with ancient custom if the candlesticks and any other ornaments are also removed from the altar. This may be a welcome custom in churches that possess a carved Jacobean altar, but then care must be taken that there is a frontal on the altar at *every* Mattins and Evensong, week-day and Sunday, except when it is stripped on Maundy Thursday. It is hardly necessary to point out that such an altar is more appreciated if it is not continually displayed.

² It is now the fashion also in many parts of France and Belgium, and with the Italian mission in this country—though Italy itself remains faithful to the Catholic custom of veiling the altar. It seems unreasonable that some English priests should, in defiance of the Ornaments Rubric and the Canon, imitate such an aberration as this—to say nothing of the catholicity of a custom which has been common to East and West from primitive times.

arts, and nearly all so-called ecclesiastical work is thoroughly bad—fussy, vulgar, weak, and ugly. If it is used at all it must be of the best, and the church-furnisher must be shunned. A real artist must be employed, and much money spent, otherwise the money will be worse than wasted. Amateurs should not attempt embroidery, unless they have learned the art from a competent teacher who understands design; but the most effective stitches are simple, and therefore amateurs can usefully work under an artist who carries out the design and chooses the silks.

On the other hand, plain fabrics should seldom be used, but figured silks, or mixtures of silk and wool, or other materials with bold designs. There are even one or two printed chintzes which make beautiful frontals.

It requires experience as well as natural gifts to know how a material will work out when it is taken out of a shop and set up in the peculiar light of a church. To avoid disaster (and many frontals are nothing less than ecclesiastical calamities), amateurs should only attempt frontals under advice.

The frontal should have a short fringe along the bottom, and preferably at the sides as well. Fringes are nearly always made so vague and undecided that their effect is lost. If the pictures in the National Gallery and other collections are studied, it will be found that the old fringes on frontals look so well because they are of bright and varied colours boldly and distinctly spaced, and no attempt is made to work in the colours of the material to be fringed.¹ For an average-sized altar the fringe may be

¹ This is further illustrated in the inventories: e.g. 'A cloth of blue tissue with a fringe of silk, white, green, red, and yellow, for the nether part only of the high altar.'—*Inv. St. Peter Mancroft, Norwich*, p. 65.

2 in. deep at the bottom ; but for the sides it should not be deeper than 1 or $1\frac{1}{2}$ in. Sometimes one still sees two strips of other material and colour sewn on to the end of a frontal. Many people came to look upon them as necessary, but they are mainly an expedient to save money, and the frontal is generally better without them. On the other hand, very beautiful frontals can be made of alternate panels of different colour and design.¹

The Frontlet (often mistakenly called the super-frontal) is a practical necessity for hiding the suspension of the frontal. For convenience in poor churches it may generally be red in colour, but any colour is admissible.² It does not need to be changed with the frontal, although, of course, a particular frontal will often look best with a particular frontlet. It should never be of lace, nor have any lace upon it. Often it is made too deep. For an ordinary altar a depth of $7\frac{1}{2}$ in., including fringe, or even less, is sufficient. The fringe should be about $1\frac{1}{2}$ in. (no deeper), and should be laid on the lower part of the frontlet, not hanging below it. The frontlet should not extend over the top or round the sides of the altar: it should be tacked to one of the under linen cloths, like an apparel. Sometimes it may be found convenient that the linen used for this purpose should be of a dark-blue colour. In any case it should be stout ; and the coarser it is, the more useful it will be in keeping the other cloths and the hangings from slipping. If the altar stands clear from the wall, the linen cloth can fall a few inches over the back, being held there by small brass hooks

¹ See Plate I.

² e.g. in the picture of the Exhumation of St. Hubert at the National Gallery there is a beautiful green frontal with purple apparels and a purple frontlet.

fitting into it; or even by from three to six leaden weights, fixed in the hem.¹ If any shelves or steps rest on the back of the altar, which is a very objectionable practice, then the method of fixing the cloth with drawing-pins seems to be unavoidable, unless weights are laid on the altar itself.

Frontal apparels² sometimes add to the beauty of the altar; but they are not in the least a necessity, and many frontals are better without them. They can be of any colour that suits the frontal and frontlet, and require, of course, taste in the selection of their material. They may hang from 1 ft. to 6 in. from the ground, and may be fixed with hook-and-eye to the top of the frontal: for those on an average altar 6 to 10 in. is wide enough. They should be fringed at the bottom, and may have braid or narrow fringe at the sides.

The 'ecclesiastical' devices on frontals, which one so often sees, are not in harmony with Church tradition. They are usually of a cast-iron, soulless, and altogether objectionable character; quite unlike the free and gorgeous designs which they are supposed to imitate, as can be seen by a visit to the South Kensington and other museums.

The Linen Cloths.—It is a very ancient custom that there should be three linen cloths on the top of the altar,³ the object no doubt being to provide against accidents with the chalice, as well as to secure a smooth and

¹ e.g. 'Quinque peciae plumbi pro altari.' 'III lead plumbys upon the altar.'—*Some Principles*, p. 107; cf. Micklethwaite, *Ornaments*, p. 30.

² See Plate 31. In former editions I acknowledged that I did not know of a pre-Reformation English example of altar apparels. I can now point to one in *MS. Harl. 2982*, fol. 9, reproduced in *Directorium Sacerdotum*, ii, Plate 2; Henry Bradshaw Society.

³ 'With three towels and no less.'—Myrc, *Instructions*, p. 58.

substantial surface. The dirty custom of making with the frontlet a permanent velvet cover to the altar is not to be commended.

The outer cloth (the 'fair linen' of the Canon) should be of good firm linen, long enough to reach down to within a few inches of the ground at each end.¹ It may have five crosses embroidered in linen thread on it, as a quincunx, or any other suitable device in white or colour,² and it may also have embroidery at the ends, or it may be altogether plain. The ends may be hemmed or fringed; but there is no English precedent for any lace on them. It may be exactly the width of the altar; and I think it looks better if none of it hang over the frontlet.³

The two undercloths should be exactly the size of the top of the altar, and quite plain. One of them may, as we have seen, be tacked on to the frontlet. It is an ancient custom that no other material but linen shall cover the top of the altar.⁴ All the linen cloths may be of diaper,

¹ See Plates 2, 30.

² In the instances given by Mr. Atchley (*S.P.E.S. Trans*, iv. p. 150) there are not only crosses of silk on altar-cloths, but also black crosses, also 'fleur-de-lys and crowns with 5 red crosses thereon and J H S in the midst', another 'with 3 part blue stars', another with '3 blue keys at each end', another with 'blue keys' in the middle, another with I H S in red silk in two places. At St. Peter Mancroft (*Inv.* p. 21) we find 'an headles; cross of blue', 'a triangle of red silk,' 'a blue thrcad sewn in a corner,' &c.

³ This was the more general custom at the time indicated by our rubric. 'More generally in late mediaeval pictures the fair linen lies straight along the front edge of the altar without the least overlapping.'—Comper, *Some Principles*, p. 105. For an altar completely covered with a linen cloth, see Pl. 22.

⁴ There were many exceptions to this in the way of undercloths, such as a cloth of 'hair'. But the use of a cere-cloth is extremely doubtful (cf. *S.P.E.S. Trans*, iv. pp. 152-5), and it is difficult to make it lie flat. Cotton is to be avoided.

and undercloths especially should be neither thin nor smooth.¹ The fashion of tacking lace to one of these cloths is against all English tradition, and very seldom looks well. Anything suggestive of effeminacy should be rigidly excluded, the more so as it always has a tendency to creep in through the efforts of well-meaning women. The hem of the undercloths may be about 1 in., that of the fair linen 1½ in. at the sides and 3 in. at the ends.

It is cleaner and more seemly to follow the old custom of removing the linen after service, especially the outer cloth of an altar which is not in daily use. In churches that are at all subject to damp this becomes absolutely necessary. The cloths can be taken on to a wooden roller and put away in a drawer. In any case the Lord's Table should be protected by a coverlet. This coverlet should be exactly the same size as the top of the altar, unless the fair linen cloth is left on, in which case it may be 12 in. longer. It may be of silk (say a good yellow or green) lined with blue linen, or of red American cloth lined with blue linen and bound with blue silk ribbon, or simply of coloured linen unlined.

It is now admitted that gradines and shelves cannot be included among the ornaments covered by the rubric. They seem never to have been in use anywhere till the sixteenth century; and undoubtedly the general custom was for the two candlesticks to be placed on the altar itself.² But a low gradine was sometimes (though not

¹ See p. 90.

² The last expert, I believe, who held out for any gradine was the late J. T. Micklethwaite. He, however, said clearly, 'I have never maintained that its use was general here,' and what he defended was a very simple and unobtrusive arrangement. 'The altar shelf,' he wrote, 'like many other things, is sometimes made offensive by vulgar

generally) used in England from the Jacobean period until the present day: a certain amount of post-Reformation use can, therefore, be urged in its favour. But anything like a flight of steps is unsightly. Such things spoil the scale of the church, and hide the reredos, or else disconnect it from the altar. If a gradine has to be tolerated at all it should be a single low shelf only, or, what is less objectionable, a thick board laid on the altar. The altar should not look like a sideboard, and it cannot be too often remembered that the altar itself and not any of its adjuncts should be the central feature of a church. When a gradine is ugly or cold, and difficult to remove, it might perhaps be temporarily covered with a piece of really good tapestry, which of course need not be changed, except in Lent.

The idea that it is illegal to place the two lights directly on the altar need not trouble even those who still accept the authority of the Privy Council; for it is absolutely unfounded. 'No court,' says Mr. Justice Phillimore, 'has decided that it is illegal to put candlesticks directly on the *mensa*.'¹ It was certainly, also, the traditional custom, both before and generally after the Reformation.² The lights declared lawful in the *Lincoln Judgement* are those 'standing on the Holy Table'. Even when a gradine

exaggeration, as when it is raised excessively high or developed into something like a flight of stairs' (*Ornaments of the Rubric*, p. 24). For evidence as to occasional post-Reformation use, see *ibid.*, p. 25. Chambers's *Divine Worship* gives several illustrations of the two lights standing directly on the altar in seventeenth and eighteenth century English woodcuts. See also the Appendix to Mr. Micklethwaite's tract on the *Ornaments of the Rubric* above referred to, and Mr. Comper's article in *Some Principles*, pp. 91 ff. For examples, see the Plates in this Handbook, *passim*.

¹ Quoted in Micklethwaite, *Ornaments of the Rubric*, p. 64.

² See e. g. Plates 2 and 7, and compare Plates 3 and 18.

cannot at once be removed it will generally be found best to place the candlesticks upon the altar itself.

The Ornaments on the Altar included under the rubric are a cross or crucifix, cushions, and two-candlesticks. Reliquaries, images, and plate were also formerly used in some cases for decking the altars. It was generally the custom to remove cross and candlesticks from the altar after service, especially when they were small and of precious metal.¹

A Cross was sometimes set on the Holy Table before the Reformation; but it was by no means the rule,² though nowadays many seem to consider it a necessity. In cases where a painting forms the altar-piece it is often better dispensed with (even where there is room for a small cross *below* the picture), especially in the case of minor altars; and the appropriateness of using a cross where the Crucifixion forms part of the altar-piece is more than questionable. Under no circumstances should a cross be placed on the altar when it would stand *in front of* a picture or of the figures of a sculptured reredos. The idea that an altar is incomplete (or 'Protestant') without a cross needs to be strenuously combated. Indeed, although altar crosses and crucifixes are certainly included under the rubric, there is much to be said both from the ceremonial and from the theological point of view against

¹ This is still a common custom in Spain.

² The majority of pictures before the Reformation show the altar with nothing on it except the two lights. After the Reformation, high churchmen sometimes set crosses on the altar; and Queen Elizabeth's crucifix is famous (*Hierurgia Angl.*, i. p. 65). In the eighteenth century the great Bishop Butler had a plain marble cross let into the wall over the altar in his chapel; but crucifixes had quite fallen into disuse—in spite of their prominence in Lutheran churches. The pre-Reformation examples in this Handbook are fairly typical. In Plate 7 there is a small cross standing on the altar. Cf. p. 179, n. 3.

their use on the altar.¹ Rather, it may be urged the Resurrection or Ascension, or our Lord in glory, or as the Good Shepherd, should be the prominent subject behind the altar. The proper place for a representation of the crucified Redeemer is the Rood-screen. One would add a hope that the type of crucifix will be that in which our Lord is represented in an attitude of benediction and majesty.

The Candlesticks.—The use of a row of six candlesticks on the altar, or on a shelf or gradine behind it, is pure Romanism, and a defiance of the Ornaments Rubric, as of all other authority in the Church of England.² From the beginning of the thirteenth century to the end of the nineteenth every declaration on the subject has mentioned the two lights on the altar only,³ and to this ancient and

¹ Cf. F. E. Brightman, *S.P.E.S. Trans.*, iii. pp. 105-12.

² No doubt most parsons have set up this distinctively Roman Catholic feature in honest ignorance, and without any intention of converting their churches into an unsuccessful imitation of those which Romanists have intruded into the parishes of England. But a mistake having been made, the most honest and manly course is to acknowledge and correct it. The attempt to perpetuate it by pretending that the lights, being on a gradine, are not altar lights at all, is too puerile to need further mention. Such methods only bring us into discredit.

³ e.g. Archbishop Walter Reynolds's Injunction (1313-27) is that 'at the time when the solemnities of Mass are performed, two candles should be lighted, or one at the least' (Lyndewode, *Provinciale*, lib. iii. tit. *De Cel. Mis.*, cap. *Lintheamina*). Edward the Sixth's Injunction forbidding lights at shrines (Cardwell, *Doc. Ann.*, i. p. 7) allows the 'two lights upon the high altar, before the sacrament' (i.e. altar lights, not lights before the Host; cf. *Some Principles*, p. 5) to remain still, which illustrates the continuance of the custom. The *Lincoln Judgement* declares the lawfulness of 'two lighted candles, when not wanted for the purpose of giving light, standing on the Holy Table'. For references, see *Lincoln Judgement*, pp. 65-80, and the valuable appendix which gives a catena of authorities from 1214 to 1847 (*ibid.*, pp. 90-106); also Atchley and Comper in the first and second parts of *Some Principles*. See also in *S.P.E.S. Trans.*, iii. p. 204, iv. p. 75; Micklethwaite, *Ornaments*, p. 31. Cf. Plates 2, 6, and the later examples in Plates 3 and 18.

universal¹ use of two lights, at the most, every known representation bears witness. Any one within reach of a large picture-gallery can verify this for himself; in the National Gallery, for instance, are many illustrations of great interest in the Flemish, German, and Italian rooms and among the drawings of the Arundel Collection in the basement. The evidence of the inventories, directories, &c., is practically the same.² Now the instinct which led the Church in the great ages of architecture and craftsmanship to use altar lights in this way was a true one; for an altar with two candlesticks upon it is more majestic and more beautiful than an altar with more than two. Furthermore, a row of candles hides the reredos or upper frontal, which ought to be one of the richest and most lovely things in the church: the miserable way in which priceless masterpieces are hidden in the churches of Italy by tall candlesticks and tawdry sham flowers is painfully familiar to every traveller.

Many people have been misled by the Sarum *Con-suetudinary*, which orders eight candles for the great

¹ The general practice in the East is to use two lights only upon the Holy Table, though others are used round about it.

² In every case the inventories of parish churches show that not more than two lights were set on the altar. The Cathedrals of Lincoln and Chichester had once a peculiar custom of putting an uneven number of lights over, or on the high altar—one, three, five, or seven, according to the rank of the feast—never six. We do not know how these lights were used; Walcott (*Archaeologia*, xlv. p. 165, n. a) thinks that they were on the riddel-posts at Chichester. There is not the slightest evidence of these local customs being adopted in any parish church, nor have we any power to go behind authority and to do so now. In the case of Durham Cathedral we have precise information; there were two pairs of silver-gilt candlesticks for the high altar—one pair more sumptuous than the other, but they were not set on the altar together, the inferior pair being kept for everyday use.—*Lincoln Liber Niger*, pp. 288-9; *Archaeologia*, xlv. p. 165; *Rites of Durham*, p. 8.

feasts. But these candles stood round about the altar,¹ and only two were upon it; and this represents the utmost to which even a gorgeous cathedral like Salisbury went in the matter of altar lights. Another cause of error has been the six lights which stood '*in eminentia*'; but these were for the rood, relics, and images, and were not altar lights at all,² nor were they in any way connected with a shelf or gradine.³

The Salisbury rules are useful as illustrating the very general custom of using additional lights round about the altar on the greater days; but they are not in the least binding upon us. For (1) they give the local use of Salisbury Cathedral, and we know that other places did not adopt all the ceremonial when they adopted the books of that church.⁴ (2) They give a cathedral use, and we

¹ 'Ad utrasque vespervas et ad missam octo debet cereos administrare, unumquemque cereum unius libre ad minus, circa altare, et duos cereos coram ymagine beate virginis marie: ad matutinas totidem.'—*Cons.*, p. 4.

² 'Et preterea sex alios in eminentia coram reliquiis et crucifixo et ymaginibus ibi constitutis.'—*Ibid.*, *cont.*

³ At the censuring at Evensong the priest censed the 'archam in qua continentur reliquie' after he had censed the altar at its three parts and the image of the Blessed Virgin. We do not know where or what this 'eminence' was, but relics were never kept on a gradine or shelf, and the 'archa' must have been of considerable size. As there was a whole bay of the choir behind the high altar at Salisbury (as it then stood), it may have been erected there. This also appears probable from the direction for the priest to walk round the altar, censuring it as he went, which follows the direction to cense the relics. He must have walked at some distance from the altar, for he is told when this is done to approach the lowest step—'hoc peracto sacerdos accedat ad extremum gradum ante altare, et ad altare se inclinet' (*Cons.*, p. 44, cf. p. 183). At Westminster a crucifix and images were set on a loft and beam above the reredos at the height of the capitals of the pier arches. See illustration in Islip Roll, reproduced in *English Altars*.

⁴ Clement Maydeston, *Defensorium*, p. 16. He instances the use of St. Paul's, where they followed the Sarum use in saying and singing, but not the ceremonial rubrics 'quæ solum obligant clericos ecclesie Sarum'.

know that parish churches could not and did not adopt all the customs of their cathedral churches. Indeed in the Sarum books themselves we find that in the *Customary*, a book drawn up for parochial use, all directions as to lights are omitted.¹ (3) The Sarum books do not in this matter give us the custom of the year 1548, but of a period considerably earlier. As a matter of fact, the little books that provide us with the 'Sarum' rules as to lights are certainly wrong, because in the year 1254 Bishop William doubled all the lights in the cathedral 'tam circa majus altare quam alibi,'² and thus the rules of the *Consuetudinary* (c. 1210) were very soon altered.³

At the same time it is certain that parish churches, at the time to which we are referred, had lights 'circa altare' in addition to the one or two on the altar (though sometimes there was none on the altar at all). There were very often two **Standards** on the pavement⁴ (not placed on an altar-step, as we sometimes see them), and sometimes four.⁵ And often additional lights, 'varying in number with the rank of the feast and the means of

¹ The *Customary* (p. 4) stops short at the words 'luminaria administrare', while the *Consuetudinary* (a cathedral book) goes on with *Videlicet* and nearly three columns of directions as to the arrangement of lights on the various days. The *Customary* is about a century later in date than the *Consuetudinary*.

² Cf. Atchley, *Some Principles*, p. 10, n. The two lights on the altar are clearly not among those which were doubled.

³ They may have changed again, and what they were in 1548 we do not know. The inventory of 1536 mentions 'Eight great and fair candlesticks of gold' that stood on bases and weighed 642 oz.; also 'Two candlesticks silver gilt'; also 'Four smaller candlesticks'; also 'One candlestick silver' in a dilapidated condition (Dods-worth, *Hist. Account of Salisbury*, p. 230). Perhaps the eight golden candlesticks represented those set 'circa altare' more than three centuries before; but we do not know. Cf. also p. 250.

⁴ See Plates 1, 8, 12.

⁵ For instances, cf. Atchley, *op. cit.*, pp. 8-11.

the church, were placed on brackets or beams near the altar, especially in the larger churches¹; but again the warning is needed that these were not placed on a shelf or gradine over the altar; one very beautiful method was to have sconces for candles on the top of the four poles that sometimes stood at the four corners of the altar to carry the riddels. A church may therefore have (1) two lights on the altar; (2) two standards on the pavement, or four if the sanctuary is large enough (as is seldom the case) for their comely arrangement without overcrowding; (3) other lights near but not behind the altar (preferably two or four on the rods or pillars for the riddels) for use on the principal feasts²; (4) others hanging from the roof in candelabra.

There is no authority whatever for reserving special candles for use at Mass; the same candles were always used for other services³; nor are such things as 'vesper lights' known to the Church.⁴

Tall candles are not at all necessary, and often spoil the appearance of the altar. The height of candles and candlesticks should be settled by the architect; the best rule is that the candle should not be much longer than the candlestick, and should be burnt down to within two inches of the socket. For many years after the Reformation candlesticks were made low and broad, even on the Continent, and unless they are so made there will often be a mess from the wax. The natural tendency of tasteless

¹ For instances, see Plates 1, 3, 4, 12, and Atchley, *Some Principles*, p. 12.

² For further particulars, see pp. 246-52.

³ e. g. 'dominica prima in adventu quatuor cereos ad utrasque vespervas et ad matutinas et ad missam.'—*Cons.*, p. 4.

⁴ The multitude of small lights that may still sometimes be seen are copied from the Roman use at Benediction, not Vespers.

people is to make candles, and everything else they can lay their hands upon, as tall and obtrusive as possible; but let the parson once burn his candles till they are quite short and then replace them by a pair 3 feet high, and he will hardly fail to see that the altar has lost by the exchange. The use of sham candles, or 'stocks', to give a spurious height is still more indefensible, just as an excess of sham jewellery is worse even than an excess of that which is real. To cover the 'stocks' with wax, or to paint them in imitation of Joseph's coat, does not mend matters; to fit them with a brass socket, breaking the lines of the candles, is doubly offensive; to hide this socket behind a shield is trebly so.¹ We may indeed be thankful that none of these devices are traditional in our Church; for nothing can be more beautiful and dignified on an altar than the simple white lines of two wax-candles.

Much of the beauty of a lighted candle is due to the glow which the flame throws into the few inches of candle nearest the wick; therefore, for this, if for no other reason, sham tin candles with springs inside should be consigned to the dust-heap. The Church has never sanctioned the use of anything but real wax for candles²; semi-transparent composition candles are therefore less correct as well as less beautiful than those of wax. Furthermore, the ends and scrapings of real wax-candles can always be sold back to the chandler.

It is always better to get a few good things than many bad ones. It is also better for poor churches to buy a good

¹ The church furnishers seem to have borrowed this idea, in their ignorance, from some picture representing the old custom of hanging the scutcheons of armigerous persons on the herse-lights at a funeral. See e. g. Plate 29.

² *Some Principles*, p. 11, n. and Myrc, *Instructions*, p. 58.

thing in simple material than a bad thing in more expensive material. For instance, if cheap standard candlesticks are wanted, they can be turned in deal and painted a good colour, or stained green, for two or three pounds. But if metal ones are wanted, a good price must be paid and a skilled craftsman employed. For altar use, also, wooden candlesticks can be turned and painted or gilt, where economy is an object. Standards should be weighty, and about five feet high: if there are two only, they should stand on the pavement in front of the steps, and well beyond the line of the altar on either side.¹

Cushions² were generally used for supporting the missal, and they are still ordered by the Roman rubrics, and are common in Spain and Austria. **Desks**³, however, were also used sometimes: wood is perhaps better for this purpose than brass, which is cold to the hand, and in the cheap forms supplied by the shops, often scratches the book. A desk may be covered with a strip of silk brocade or tapestry of any good colour, which should be long enough to cover the desk itself, and to hang nearly to the bottom behind. As cushions survived in the English Church through all the bad times, it seems a pity to drop them now. They are extremely convenient; and, if made of beautiful material, they add a pleasant touch of colour and warmth to the general effect. Sometimes one was used, sometimes two; but it is more convenient to use a pair, as this lessens the amount to be carried by the server. The cushions can be left at either end of the altar out of service-time. Very rich ones may be provided

¹ See Plate 8, 'St', and also the illustrations in the Alcuin Club Collections, *English Altars*, and *Exposition de la Messe*.

² See Plates 1, 3.

³ See Plates 20, 23, 30.

with an extra (but not ugly) cover to protect them from the dust: plain silk or linen of a rich colour would be a good material for this. The size of the cushions might be 18 in. square: they should be stuffed with down (not too lightly) and made up with cord in the usual way. They may have tassels.

The Books for the altar may include the Book of Common Prayer (with which may be bound up any special Collects, Epistles, and Gospels allowed by the Ordinary)¹, and also the Gospel Book and Epistle Book, each richly bound, since they are carried in procession and set on the altar.² Four or five silk markers are a convenience in the altar-book, and so are tags gummed to the pages at the beginning of the Service, at the Creed, and from the *Sursum Corda* to the end of the Service. The latter tags are generally put in missals, but that at the beginning is quite as useful, while that at the Creed is very necessary to save fumbling about when the Gospel is finished.³

The custom of using two embroidered markers, which are changed with the seasons, is a piece of fancy ceremonial which does not improve the condition of the book. On the whole, the most convenient plan is to have four or five rather narrow markers (e.g. half-inch ribbon), which may be separate from or sewed into the binding.

¹ *The English Liturgy* (Rivingtons), edited by the Rev. W. H. Frere, Archdeacon S. M. Taylor, and the present writer, with a preface by the Bishop of Southwark, provides all the Eucharistic matter of the Prayer Book, with an Appendix containing the Collects, Epistles, and Gospels for the black-letter days, and for special occasions, which are authorized in many dioceses, including those drawn up by Convocation. This book can also be obtained with the Scottish or American Liturgies.

² See pp. 295, 406, 408.

³ In the *English Liturgy* one tag on p. 180 will serve for both the beginning of the service and the Creed; but an extra one is needed on p. 200 b for the Proper Prefaces.

These can be, if it is desired, of different colours (e.g. yellow, red, blue, and green). That for the colour of the service (using yellow for white, which would become dirty, and blue for black) is turned across the page, before the book is set on the altar; and if there are to be any extra collects, other markers are turned across the pages that contain them.

Flower vases are of late introduction,¹ and are not covered by the Ornaments Rubric²; though flowers themselves (not on the altar) are a very ancient form of decoration. But now that flowers are usually preserved in water, there may be little objection to the use of altar vases in moderation,³ *if they are removed after a day or two*. Anything like decaying vegetable matter, with its taint and slime, or wormy flower-pots, should of course not be tolerated near God's Board, or anywhere else in the church. Flowers should never be allowed to remain through the week; by far the best plan is to remove them on the Monday, if they have been set up on the Saturday, and to give them to the sick and poor.

It must also be remembered that, in these days when many people are occupied about our altars, the tendency is always to lose simplicity; and the loss of simplicity is the destruction of dignity. A great deal of money is usually wasted on flowers, which ought to be spent on necessary ornaments. Flowers are not necessities of worship, beautiful as they are, and they can easily be

¹ They first appear in the rubrics of the Roman *Ceremoniale Episcoporum* (cap. xii) A.D. 1600.

² Churchmen will have to go to a less trustworthy source for any authority. The Court of Arches in *Elphinstone v. Purchas* (1870) decided that the placing of vases of flowers on the Holy Table was an 'innocent and not unseemly decoration'.

³ e. g. two vases of flowers on festivals only.

overdone. The idea that there *must* be flowers on the altar except in Advent and Lent should be discouraged. Where they are used it seems best to let them be the free offering of the people, and not to buy them. Their only traditional use is for festivals, and then not on the altar. The altar ought to be rich and beautiful in itself, and not to *need* flowers to make it pleasant to the eye. In private houses, desolate wall-papers cause people (generally without knowing why) to cover their walls with fans and fallals. In the same way ladies often unconsciously try to atone for a blatant frontal, or to soften a chilling reredos, with a crowd of flowers. It will not do. If the altar is not beautiful and dignified before a single ornament is set on it, nothing will make it so.

A certain ugly shape of brass vase (decorated with sacred emblems at a slightly higher cost) has become almost an article of faith in some churches. The use of plain *glass* vases will help to remove the hard effect produced by these brazen jars; and so will good earthenware, such as can be got in some old-fashioned towns, and at one or two shops. Tin shapes to hold flowers need only be mentioned to be condemned. Flowers should be arranged lightly, freely, and gracefully. Intelligent people hardly need reminding that, if flowers are used, there is no conceivable reason why they should follow the colour of the frontal, or be tortured into emblematic shapes. The parson should set his face against the use, for instance, of white flowers only on a white day. Let the flowers be of red and yellow and blue and white with plenty of green leaves, and the white frontal will be all the more significant, while the church itself will look more beautiful.

There is no authority and no need for altar cards. To

place upon the altar extracts from rites other than that which we have promised to use 'and none other' is a monstrous act of antinomianism. Furthermore, they greatly disfigure the altar.

Of the **Reredos** little need be said here, as it is a concern of the architect. There is no part on which the richest colour is more needed than over the altar, and really beautiful reredoses could be made for a quarter of the cost of the badly carved, uncoloured stone-work which defaces many of our churches and cathedrals. The simple **Upper Frontal** or **Dorsal**¹ of silk or other material forms the cheapest, and for many churches the most effective, backing to the altar. It should be about the same size as the lower frontal, and should not obscure the east window; it may be changed in a general way with the seasons, e.g. for Advent, Christmastide, Lent, Eastertide, and after Trinity Sunday.² High dorsals³ and canopies should not be attempted without professional advice; and there is no space for high dorsals in a church of English

¹ The persistence of the custom of vesting the altar with frontal and upper frontal is well shown by a comparison of Plates 3 and 18 with the older pictures in this book.

² It is inconvenient to change the upper frontal every time the frontal is changed; and a certain amount of contrast between the two is good. On the other hand, there is a distinct loss in never changing the dorsal: a good arrangement is to have a festal one and a ferial one, with a white linen one for Lent, and to this may be added a blue one for Advent.

When there is a reredos, if it is of the normal size (i. e. about 3 ft. high), and gorgeous with gold and colour, as it should be, it is best treated as a festal ornament; and thus, besides being veiled with white in Lent, it may be covered with a blue dorsal in Advent and with a handsome ferial one on ferial days.

³ High dorsals are adaptations to particular needs of the upper frontal, which with its riddels is the normal furniture of the altar, and the later representative of the ciborium curtains of the ancient basilica. The riddels should be the same height as the upper frontal, i. e. about $6\frac{1}{2}$ ft. from the ground.

Gothic architecture.¹ In those modern churches that have a high wall-space behind the altar, it is best to avoid the uncomfortable blankness, inseparable from a lofty dorsal, by still using a low upper frontal, and treating the wall separately, either with hangings extending its whole breadth,² or with white distemper, or with *good* painting. Canopies, when they are used, should be suspended over the whole width of the altar, and not merely over the back of it.

The Riddels, or curtains at the sides of the altar, should project *at right angles to the wall* and reach at least as far as the front of the altar.³ The rods should be strong, so as not to bend in the slightest degree with the weight of the curtains; wrought iron is a better and stronger material than brass, and cannot tarnish.⁴ The rods may have sconces for candles at their ends,⁵ and these may be of iron also, or of pewter, copper, or brass, in which case they may be lacquered, since they are not easy to clean-

¹ With the exception of some cathedral churches that have altar screens, and of collegiate chapels that have their east end against their adjoining buildings, English churches have but a low space beneath the east window, the sill being from 6 to 7 ft. from the ground (cf. Comper, *Some Principles*, p. 51), and thus only admitting of a reredos or upper frontal of about 3 ft. in height. Extant examples of the reredos, as well as pictures, further illustrate this fact. See e.g. Plates 1, 4, 5, 30, and the Alcuin Club Collections already referred to. Such reredoses always reach to the slab of the altar itself with no gradine.

² e.g. the arras in Queen Elizabeth's chapel, 1565. 'Over the said Table on the wall upon the arras was fastened a front [upper frontal] of cloth of silver, embroidered with angels of gold, and before the said Table to the ground, a front [frontal] of the same suit.'—Ashmole's *Institution*, p. 369.

³ See Plates 20, 23.

⁴ e.g. 'At either end of the said Altar was a wand of iron fastened in the wall, whereon did hang curtains or hangings of white silk daily.'—*Rites of Durham*, p. 6.

⁵ See e.g. Plate 4.

Sometimes the riddels are hung between four pillars or poles which stand at the four corners of the altar,—an excellent arrangement.¹ The curtains should not be of a shabby material or washy in colour, as they so often are; but should be of the richest tapestry or brocade. They should be replaced by hangings of unbleached linen in Lent,² and they may be changed with the dorsal.

The Riddels will hang all the better, and remain cleaner, if they are two or three inches off the ground. Their proper use is to enclose and enshrine the altar and its ornaments; and much of their beauty and dignity depends upon this use being maintained. They should *never be spread open*, but should be parallel to the ends of the altar; the spreading of 'wings' behind the altar is due mainly to our hankering after vulgar display. Nothing spoils an altar more than this pushing back of the riddels. Of course, if the riddels are set square in the proper way, they cannot be very high.

The Tables of the Ten Commandments ordered by Canon 82³ were not unknown in pre-Reformation days.⁴ In Elizabeth's reign they stood 'over the' Lord's 'Table'; but since 1603 the 'east end of every church' of the Canon seems most literally followed by a table on either side of the chancel arch at the east end of the *nave*, because the place must be 'where the people may best see and read the same'. In these days of universal education and cheap Prayer Books there is no need for the tables

¹ See p. 83, and Plates 1, 12.

² See e. g. Plates 12, 31.

³ 'And that the Ten Commandments be set up on the East end of every Church and Chapel, where the people may best see and read the same, and other chosen sentences written upon the walls of the said Churches and Chapels in places convenient.'—Canon 82.

⁴ See, for an example of this, Micklethwaite, *Ornaments*, p. 47.

to be large. The lettering may be made very beautiful by an artist, 'to give some comely ornament,' as the Elizabethan order said.

Credence tables may not have been in general use in 1548, although there was often a shelf in the piscina,¹ but they were used in the seventeenth century by Andrewes, Laud, and their school, and even the secular courts have agreed that they are required for the reception of the elements until the time of the Offertory.² The *locus administrationis* of the Sarum rubric may have been a credence; and a credence was used by the monastic orders. The credence should be on the south side of the altar, and, if there is room, against the south rather than the east wall. It is seemly to cover it with a linen cloth, but there is no authority for placing cross or candles upon it.

Now that the services are in English many consider that the use of the small sacring bell inside the church is unnecessary, and it is certainly often inexpedient.³ Where it is used, care should be taken that it be not of too shrill a tone.

There is no evidence for the use of a tabernacle standing in the midst of a gradine over the altar in England, where the more general method of reservation was in the hanging pyx,⁴ which was suspended over the high altar. Aumbries in the side walls were also used for this purpose. In Scotland this was certainly the more common method in the sixteenth century, the 'Sacrament-

¹ See Plate 23.

² Blunt and Phillimore, *Book of Church Law*, p. 99.

³ It was forbidden by the Injunctions of 1547, but that does not make it unlawful. Cf. p. 30, n. 3.

⁴ No one should set up a hanging pyx without first studying the description thereof in *Some Principles*, pp. 52-68. The pyx is also described in *Rites of Durham*, p. 7. See also Plates 4, 5.

house' being, as still in Catholic Germany, on the north side of the sanctuary. This use of a locker in the wall is very convenient, and is not at all like that of the box in the gradine which some people have thoughtlessly copied from Italy.

Lamps can be hung before altars. One or three are generally enough. There is no authority for the use of seven.¹ Pure olive oil, or specially prepared oil (which is cheaper), may be used. Floating wicks are the most convenient.

Altar-rails were introduced in Archbishop Laud's time to protect the altars against irreverence and to prevent their removal into the nave. Though sometimes extremely useful, they are, therefore, not ornaments of the Rubric. Often they are very much in the way, because architects are apt to place them too near the Holy Table,² and to make the entrance too small. In some cases they can be moved to a more convenient distance, in others they can more advantageously be replaced by movable **wooden benches** (which were used before and during the sixteenth century).³ Often two short benches at the side for infirm people will suffice, as it is not difficult for a hale person to kneel upright for a few moments without assistance. Since the altar is now generally protected by a chancel screen or gates, the rails are no longer needed as they were in the eighteenth century.

¹ Even at Durham this number was not reached. There were 'three marvellous fair silver basins (at the steps as one goes up) hung in chains of silver.' They contained wax-candles. A fourth hung behind the middle one of the three, nearer the altar, so as to be 'almost depending or hanging over the priest's back'. This one was only lit in time of Mass.—*Rites of Durham*, 12.

² Cf. p. 86.

³ Cf. Plate 22 and p. 86.

A double step for the communicants is a source of perpetual discomfort. Where one exists, the rails must still be fixed on the pavement itself as if there were only one step¹: otherwise the communicants are forced to kneel on a lower level than that on which the ministers stand, which causes many an aching back to the clergy. One advantage of a kneeling bench is that it makes the communicant kneel on a somewhat *higher* level than that on which the clergy stand. The rails or benches should not be more than 2 ft. 3 in. in height, and rails should be set back about 12 in. from the front edge of the step.

A linen **Houseling Cloth**² was held under the communicants or laid on the bench at the time of the Rubric, and for long after; indeed at Wimborne Minster and at St. Michael's and Holy Rood, Southampton, it is still in use at the present day, the houseling cloths at Wimborne being laid on movable benches which stretch right across the sanctuary. Three or four feet is a convenient width for this cloth, and its length will be as long as the bench or rails, to which it may be fastened by tapes or hooks.

The Piscina is a necessity. It enables the water that has been used for rinsing the priest's hands after the ablutions, as well as that used for rinsing the purificators, &c., to be reverently disposed of. It should of course be kept scrupulously clean, and the drain should run on to the soil outside. The shelf,

¹ The proper arrangement of the rails, by which the communicants kneel on the pavement itself, is shown in the plan, Plate 8, on p. 85.

² See Plates 1, 22.

which is sometimes found above it, is for the cruets to stand on.¹

The Alms-bason, an ornament mentioned by name in the Prayer Book, may perhaps be classed among the furniture of the sanctuary, though the old-fashioned practice of making it the sole decoration of the altar is hardly to be commended. It is perhaps best kept on the credence, or in the piscina if there be room, unless it is found more convenient to keep it in the vestry. Few ornaments offer a better opportunity for the art of the skilled metal-worker.

The Sedilia should be hung with some good material, and cushions may be placed on the seats. Chairs, stools, or benches will also be necessary for the servers; and where there are no structural sedilia, chairs must be placed for the ministers as well; but these should be of such a shape that the vestments can easily fall over their backs. In building a new church it is often convenient for the seats in the sedilia to be made movable, to be in fact wooden chairs with plain low backs, standing in a recess.²

The Carpets are far too important a factor in the colour scheme of a church to be left to individual whims: they should be chosen under advice. Besides the carpet in front of the altar it is often advisable to spread other carpets or matting on the pavement to prevent the danger of the ministers slipping: in this way, too, glaring tiles can often be advantageously hidden. In the case of poor churches it is useful to remember that felt can easily be procured of good colours; and, though it is only a substitute, it is far better than a bad carpet, for the

¹ See Plate 23.

² See the plan, Plate 8.

average carpet often has no real colour at all and is little more durable than felt. A long padded strip of good carpet may be laid along the place where the communicants kneel.

Flat cushions or mats for the servers are a convenience, and may be provided for each server at every point where he will have to kneel, at least unless there is a carpet. But nothing of the kind is required for the priest at the altar; the foot-pace where he stands should be covered only by the carpet.¹ The mat which one sometimes sees in the midst of the foot-pace is a great nuisance, and has come down only as a relic of the hassock which was used when the priest knelt at the north end.

It may be useful to mention here that metal-work, wood-work, book-binding, &c., can be obtained through the advice of the Church Crafts League² or of any artist, and also from the Guild of Handicraft, 16A Brook Street, Bond Street, London, W., or the Birmingham Guild of Handicraft, Great Charles Street, Birmingham; frontals and other altar furniture can be obtained from the St. Dunstan Society,³ the Secretary of which will also give advice as to other practical details.

¹ See Plates 1, 6.

² See p. 80.

³ See p. 187.

CHAPTER III

COLOURS, VESTMENTS, AND ORNAMENTS

1. **Liturgical Colours.**¹—It will clear the ground if we consider first the question of colours. Although there is still great confusion on this subject and almost universal misunderstanding, the question is, in the light of recent research, a simple one, and one also about which the experts are in the main agreed. The use of liturgical colours for different seasons and different classes of saints' days, though very useful and beautiful, is of comparatively late development, and is almost wholly Western. It arose by slow degrees early in the Middle Ages; but in the average pre-Reformation parish church there was no such hard and fast rule about colours as we are accustomed to now. Men moved little from place to place in those days, and even the strangest local peculiarities caused no confusion. Liturgical colours may be said to have reached their most elaborate development in France and Spain at a somewhat later date, where the colour customs of the cathedral churches were developed and systematized for diocesan use with great elaboration, only, alas! to succumb to ultramontane uniformity, which imposed the Roman use upon unwilling people in comparatively recent times. Some of the English cathedrals, such as

¹ A good general idea of the colours and vestments used under the First Prayer Book will be gained by a study of the Appendix, pp. 536-43, and of the Plates throughout this book.



BISHOP IN 'A VESTMENT'

Wells, Exeter, and Lichfield, had more or less defined colour sequences, which were perhaps followed by the richer parish churches; but there seems to have been great freedom of practice, the best vestments being used on the highest feasts, and old and faded ones on ordinary Sundays, simple feasts, and ferial days.¹ Taking England as a whole, we find that certain colours were generally used for certain purposes: people always used plain white linen, marked with crosses and other devices (it was rather like brown holland, and represented sackcloth), during the first four weeks of Lent, and red during the last two weeks of Lent, thus marking the change of teaching which occurs on Passion Sunday, when the Church turns from the contemplation of the sins of men to the sacrifice on the Cross which takes away those sins. Hence we find that the colour on Good Friday was nearly always red. White seems to have been very general during the Paschal season, which included Whitsuntide, though red was prescribed in certain places, seemingly because it was the paschal colour in those places. Red was used for apostles, martyrs, and evangelists; white for Our Lady and for virgins, but not, as at Rome, for all saints who were not martyrs. In England, yellow, green, or blue, or sometimes a mixture, was used for confessors. Blue—the colour of the sky—was used in

¹ There is a danger in building too much argument upon inventories for this reason. Theories that rely entirely upon this source are uncertain and apt to change considerably as time goes on. And it is probable that the variations in the old inventories seem greater than they really were; for those who made them (especially in the reign of Edward VI) had not colour sequences in their minds, and would naturally describe the vestments roughly, often selecting for mention some rather predominant colour in a mixed material, and naming a gold tissue from the colour of its silk ground.

some places for St. Michael. The general practice of the West rather inclined to the use of blue for saints of the old law and for holy women, such as St. Anne and St. Mary Magdalene, though rules varied. There is good English authority for using blue in Advent and Septuagesima and even on the first four Sundays (not week-days) in Lent. Pre-Reformation England was not particular about the Sunday or the ferial colour, although the Sarum Missal prescribed red for all Sundays out of Eastertide—indeed, many used red and not blue in Advent and on Sundays in Lent. But it is a great mistake to think that green was not used in England; it was very commonly used, on Sundays as well as week-days.

It is interesting to remember that, even in the most slovenly days of the eighteenth and nineteenth centuries, there was still a colour sequence—though a very poor one—in England. Red was used all through the year except in Lent, when, by a curious reversal of the older custom, black was substituted.¹

To come to the practical question of what colours are to be used now,—it is at once evident that very great liberty with regard to colour is perfectly legitimate under the strictest interpretation of the Ornaments Rubric. The old custom was fairly definite as to Lent: the sackcloth-like 'white' was used till Passion Sunday, then the Passiontide red. Feasts of confessors were kept in yellow, green, or blue, as has been said above. There is ample authority for the present use of blue or violet in

¹ See e.g. the evidence as to St. James, Piccadilly—a typical old-fashioned church—in 1867, printed in the *Ritual Commission Report* of 1867, i. p. 47. Also the statement quoted in G. J. Talbot, *Modern Decisions on Ritual*, p. 14.

Advent and Septuagesima and indeed also on the first four Sundays in Lent; and if modern custom has tended to define the ferial colour as green, instead of using a variety of faded old vestments, this is lawful as well as reasonable. There used to be strenuous controversy about colours some years ago; but the points were really unimportant, and are easily cleared up by a little common sense. We do not want the meaningless Roman uniformity of colour from Septuagesima till the end of Lent, nor that other equally Roman and almost equally undesirable uniformity of white for all saints who are not martyrs. On the other hand, in view of the undoubted diversity of usage throughout England at the time to which our Rubric refers, no one can say that we are compelled to use the meaningless uniformity of red on all Sundays outside the Paschal season which the old rules of Salisbury Cathedral required.

If we now look back over the revival of ceremonial during the last fifty years, it will be obvious to the reader that ignorance of the above facts has led to two very unfortunate errors. On the one hand, some clergy, through a laudable desire to be faithful to English tradition, attempted to revive the local use of Salisbury Cathedral and thus considerably puzzled both themselves and the faithful. Some clergy, on the other hand, offended by the want of clearness of the so-called Sarum use, adopted the white-red-green-violet sequence; but, misled by the claims of the Salisbury ritualists, thought that in so doing they were committing themselves to Rome. Incredible as it may seem, these loyal Anglicans adopted the phrase 'Roman use', and believing themselves committed to Roman Catholicism in externals, they took as their pattern

the modern customs of the Roman Church, and came to neglect with a most strange persistency those things which are ordered by lawful authority. The result of this Romanizing has been a widespread spirit of lawlessness in the Church, which has alienated many faithful churchmen, made the winning of those outside more difficult, and given some show of justice and some measure of power to those who attack the Catholic basis of the Church of England. In a word, it has made many churches appear ridiculous to the average layman, to the Dissenter, to the Agnostic, and certainly not least to the Roman Catholic.

Unfortunately, too, while the Ornaments Rubric refers us to all that was best and most beautiful in ecclesiastical tradition, the present Roman Catholic customs and ornaments represent the lowest pitch to which the decline of art and craftsmanship, and the growth of the commercial spirit, have ever reduced religious ceremonial.

No doubt, had the word 'Sarum' never been introduced, the loyal Anglican clergy would have used the phrase *English Use*, and the hitherto untried plan of honestly obeying the Prayer Book would have become general, to the honour of the Church and the confusion of her enemies. The misfortune was that the clergy thought they must either be 'Sarum' or 'Roman'; and the many difficulties of the former use drove them, as they thought, to the latter.

Putting on one side the peculiar customs of modern Rome as out of the question for every man who has promised obedience to the Prayer Book, let me point out why the so-called Sarum use is also undesirable. (1) The Prayer Book does not refer us to the diocese of

Salisbury of the thirteenth or fourteenth century, but to the England of the sixteenth; and (as we have already seen in the last chapter¹) we know from Clement Maydeston that, although the Sarum books were adopted very generally in other dioceses, all the details of the Sarum ceremonial were not. (2) The Sarum books do not tell us the colours for certain days; consequently the so-called Sarum uses of nineteenth-century kalendars are partly made up from the fancy of nineteenth-century ritualists. (3) Their idea was that only those four colours which are casually mentioned in the printed Sarum missals were used,—white, red, yellow, and (in some MSS.) black. But the inventories show that in Salisbury Cathedral itself there were in 1222 vestments of *violette*, *purpurea*, and *de serico indico* (of blue silk), although the MSS. of the Consuetudinary, c. 1210-46, mention red and white only; in 1462 there were altar-cloths of purple, blue and black, white, and blue, chasubles of purple and blue, altar-cloths and vestments of red and green; in 1536, three green copes and five green chasubles, with tunicles, &c.; while the inventories, taken in the very year, 2nd *Edward VI*, to which our Rubric refers us, give the vestments of the chantries in Salisbury Cathedral as of white, red, blue, green, black, purple, motley, of blue, black, and white combined, and 'braunched of dyverse colours', with white for Lent.²

¹ p. 98, n. 4.

² See Mr. St. John Hope's collection of inventories in his paper to the St. Paul's Ecclesiological Society (vol. ii). This paper can be obtained as a separate book from the Secretary. A good deal of later information is given in an essay by Mr. Atchley in *Essays on Ceremonial*. At Lincoln (where the inventories are fuller) there were 16 red chasubles, 3 purple, 6 green, 11 blue, 5 black, 9 white, 1 yellow, and 1 'varius'. (It must be remembered that the preponderance of red is due to the large number of martyrs in the mediaeval kalendars.) Or to take a parish church: at High Wycombe

In the diocese also of Salisbury we have evidence that green was very largely used in parish churches as well as in the cathedral.¹

It is clear, then, that those colours, violet and green, which some have thought to be peculiarly Roman, were certainly used in Salisbury Cathedral in the fifteenth and sixteenth centuries, and violet and blue, at least, in the thirteenth; and they were not only used there, but throughout the diocese of Sarum, and throughout Great Britain.

The oldest English colour sequence which has come down to us is that of Lichfield, which occurs in the statutes of Bishop Pateshull, *c.* 1240, and is, briefly, as follows:—

Advent and Lent, *black* (Passiontide, *red*). Christmas Day, the most precious vestments. Eastertide and Whitsun Week, St. John Evan., Circumcision, B. V. M., Virgins, St. Michael, *white*. Epiphany, Apostles, Martyrs, Holy Cross, Beheading of St. John B., *red*. All Saints, Confessors, St. John Baptist, *varied* (i. e. mixed colours or shot silk). St. Mary Magdalene, Epiphany to Lent and Whitsuntide till Advent, *according to the will of the sacrist*, when the service is of the Sunday. 'All things must be modified according to the means of the church.'

In this early sequence it will at once be seen that the

in 1475 there were 3 red suits of vestments, 2 white, 2 blue, 1 green, 1 black; again, at St. Peter Mancroft there was a blue suit 'for the Sundays', a single green vestment which 'serves for every day'—in all there were in this church suits of blue, of blue and yellow, of red, green, white, yellow, black, and also 2 single vestments of black, 2 of green, 2 of white, 1 of blue, 1 of red. (*Inv. Wycombe*, p. 4; *S. P. Mancroft*, p. 6.) Indeed, green and blue vestments abound in all the inventories, e. g. p. 33 and the Appendix, p. 538.

¹ See the Inventories for West Dorset in the *Proceedings of the Dorset Natural History and Antiquarian Field Club*, vols. 25 and 26.

idea of a definite scheme of liturgical colours is not as yet fully developed. There is no dominical and ferial colour, but the vestments for these days are left to the will of the sacrist. The black prescribed for Advent and Lent, according to the usage of the period, would have included violet or blue or grey—the latter being the Lenten 'white' of the inventories. These prescriptions as to colour were most liberally interpreted in practice, and outside the Cathedral one may doubt whether any one attempted to follow them, especially at this early date.

In the fourteenth century John Grandison, the reforming bishop of Exeter, drew up an *Ordinale* for the use of his cathedral in which he very closely followed the Sarum rules; in regard to colours, however, he set forth a very complete sequence much like what we are used to at the present day. This sequence also was liberally interpreted in actual practice at Exeter. Its prescriptions are as follows:—

Advent Sunday to Christmas Eve inclusive, *violet* [vestments] must be used. Similarly from Septuagesima to Maundy Thursday, or according to some till Passion Sunday. Also on Good Friday till after the solemn Collects are said, and on Easter Even and Whitsun Eve only while the lessons and tracts are said: also on Rogation Days and other fast-days of the Church throughout the year, and in processions or Masses on account of some distress; and on the Beheading of St. John Baptist because he descended to Limbus, *violet* colour must be used so that it be livid and tending to blackness. Yet if there be any [violet vestments] mixed with gold, let them be specially worn on the first and third Sundays in Advent and the fourth in Lent.

But from the octave of the Epiphany till Septuagesima, *green* [vestments] must be used whenever the service is of the season. And in the same manner it must be done from the first Sunday after

Trinity till Advent whenever the service is of the Sunday or of the feria : excepting on vigils of saints' days and in September Embertide, when let them wear *violet*.

On Christmas Day; the feast of St. John the Evangelist; the sixth day after Christmas; and on the day of the Circumcision according to some; on the octave of St. John the Evangelist, on the vigil and feast and throughout the octaves of the Epiphany; at Candlemas and all other feasts of blessed Mary, and the octaves and commemorations of the same: also on Maundy Thursday when the Bishop hallows the chrism, they must use *white* [vestments], otherwise *red*: also on Easter Even, save while the lessons and tracts are being said, for then they use *violet* ones: and on Easter Day and thence to the octave of the Ascension: also on the Nativity of St. John Baptist and throughout the octaves when the service is of that feast: also on the feast of St. Gabriel and all those of St. Michael: similarly, on all feasts of Virgins who were not Martyrs, they must use *white* or *glistening* (*albis seu candidis*) vestments. But on Whitsun Eve after the lessons and tracts [let] the priest [wear] a *red* cope for blessing the font, and from thenceforth let him with his ministers at Mass, and afterwards at Evensong throughout the whole of Whitsun week [wear *red*] until Evensong of the Saturday following, and on the feast of the Holy Cross, also on all feasts of Apostles, Evangelists, and Martyrs, and throughout their octaves when the service is of them. And according to some, *red* vestments ought to be used during Passiontide, and on Maundy Thursday if the bishop should not celebrate.

Nevertheless on the Conversion of St. Paul, the Chair of St. Peter, and certain other double feasts of saints which fall in Advent, or between Septuagesima and Easter; and on the feast of St. Mary Magdalene according to some; they may not unsuitably wear vestments of azure, i. e. sky blue or blue colour (*indici, id est aerei coloris vel blavi*), if they have any beautiful ones. Nevertheless on the feast of St. Mary Magdalene some use *white*, and some *saffron* vestments.

If they have any beautiful *green* vestment, with copes, tunicles, and dalmatics in sufficient number for so great a feast, let it be used on Trinity Sunday; otherwise let them wear altogether *white*, or *glistening* (*candida*) [vestments].

But on the feast of Corpus Christi and throughout the octave, on account of the similitude of bread and wine, and the body and blood of Christ, who is white and ruddy, a mixture of *white* (*candidis*) together with *red* must be used; so that the two principal

rulers use *white* (*candidis*) [copes] and the two others, the secondaries, *red* ones. But the priest who performs the service shall wear *white* vestments both at Mass and at Evensong, and his collateral for the censuring a *red* [cope], and the deacons at Mass *red* [dalmatics], and the subdeacons *white* [tunics], in such a way that the more conveniently *white* and *red* may be equally divided.¹ In the same way let it be done on feasts of Virgin Martyrs.

But on the feast of All Saints and of Relics, and of the Dedication of the Church, *all colours* must be used indifferently, yet so that *white* (*candidum*) and *red* predominate.

As a general rule, therefore, as appears from the aforesaid, *red* [vestments] must be used on the feasts of Apostles, Evangelists, and Martyrs. But on feasts of Confessors, *saffron* or *green* ones, which shall be considered the same. Moreover, on feasts of Virgin Martyrs, partly *white* and partly *red* [vestments], or of the same colours *mixed*. On feasts of Virgins who were not Martyrs, altogether *white*. In Advent, Septuagesima, and Lent, also on Vigils of saints' days, and Ember-days (out of Whitsuntide), and on Rogations, *violet* [vestments]. On Sundays between the Epiphany and Septuagesima, and on all Sundays through the summer, when the service is of the season, *green* [vestments] must be used.

But they must use *black* colour on Good Friday after the creeping to the Cross, and in all services of the dead, and likewise in place of *violet* [vestments] where there are none. Nevertheless in solemn services for the dead, and even at their burial, *violet* may be used fitly enough.

Moreover, should they perchance have any other vestments of a variegated and indefinite colour, let them be put to use according to their beauty and value, by the judgement of the seniors, to the sparing of the other vestments in the meantime.²

A similar sequence is to be found in MS. Pontificals of London (1406-26) and of Canterbury (1414-43), and in them reference is made to the use of the church of Exeter.³

¹ This gives a good example of the mixing of colours, which is still of great use for us at All Saints, because of its vivid and teaching symbolism at that Festival.

² The Latin text is given in the *Ordinale secundum usum Exon.* (H. E. Reynolds), ff. 10, 11.

³ The sequences of these Pontificals are given in vol. ii of the

These rules are the latest in date that we have, the nearest to the second year of Edward VI.

The colour sequence of Wells also prescribes blue for Advent and Lent, with red for Passiontide. But like Sarum it orders red for Sundays through the year, although Sarum goes farther in ordering red for all Sundays out of Eastertide. Wells, like Westminster, used red for Easter and Eastertide, though not for Ascension. A partial instance of such non-use of white in Eastertide is to be found in Milan at the present day, where green is used from Low Sunday to Ascensiontide. In the diocese of Milan there is also a curious compromise between green and red as the Sunday and ferial colour. Red is used from Trinity to the third Sunday in October (the feast of Dedication); then green until Advent. In the same diocese red is still the colour for Holy Week, and in the diocese of Lyons a kind of white, called 'ash', is still used for week-days in Lent.

Thus there was a good deal of liberty, particularly in the colours employed upon Sundays and week-days in the ferial seasons. Indeed there was in practice no ferial colour, because just before the Reformation the ferial Mass was rarely said in parish churches, various votive Masses and saints'-day Masses taking its place. Except in cathedrals the service of the season after Epiphany and after Trinity was of little importance, its place having been usurped

S.P.E.S. Transactions already referred to. They give, amongst other things, violet or purple for Advent, for Rogation Days, and from Septuagesima to Passion Sunday; violet or red for Passiontide, white for Christmas, St. John Ev., Circumcision, Epiphany, Easter, Ascension, Trinity, B. V. M., Michaelmas; red for Whitsuntide, Apostles, Martyrs, Evangelists; green from Epiphany to Septuagesima, and from Trinity to Advent; yellow for Confessors, and black for Funerals.

by the cultus of the saints, and by votive Masses. The Book of Common Prayer, however, has restored to us the service of the season—the dominical and ferial service, which is now, under the modern rite, a matter of vastly more importance than it was on the eve of the Reformation. But what is its colour? The importance of the ferial service under the Prayer Book scheme demands that it should have a distinctive colour. The Sunday Mass was red according to the rules of Salisbury and Wells Cathedrals: but those rules were not of authority elsewhere, and we are not told what the colour was for an unoccupied weekday, even in those places. A more serviceable indication of a distinctively ferial colour is to be found in the rules of Exeter, which order green, and in the colour sequences in the fifteenth-century MS. Pontificals belonging to London and Canterbury, which also order green. There is indeed no evidence that the sequences in the Pontificals were intended to be for more than the actual use of the bishops for whom they were written. But they are a good indication of what leading authorities felt was a suitable colour for the Epiphany and Trinity seasons; and this use of green is clear and intelligible, besides being general at the present day.

A few words must now be said about the Lenten colours. The use of plain white linen marked with red or black crosses, &c., has already been alluded to. This use was akin to that of the Lent veils for pictures, images, crosses, which in England were generally white. Those rules which prescribed black, violet, &c., were at the utmost fulfilled only by the use of coloured vestments and altar frontal on the Sundays, and even on Sundays the white was used by some churches.

This use of white linen for Lent was practically universal in the sixteenth century and earlier : it was in fact the one colour use to which there was hardly any exception. Plain white stuff, fustian, linen, or canvas, with crosses, roses, or other devices of red or purple, was used to cover pictures and ornaments, as well as for vestments, for frontals, riddels, and other hangings.¹ The parson who tries it will find that it is as popular and as readily understood now as it was then.

In churches which are well arranged and decorated this Lenten white looks extremely well, if care is exercised in the choice of a good toned white (such as brown holland is), and of the devices painted on or applied to the hangings. Churches where linen chasubles are used can keep their vestments for Lent when silk and coloured ones are introduced. In other churches it will be better to get vestments and hangings of brown holland or similar material throughout. The use of the Lenten white has the great advantage of distinguishing Lent from Advent (a season to which it has little resemblance), and from the season between Septuagesima and Ash Wednesday.

The 'violet' for Advent does not of course mean the unpleasant colour (so remote from the colour of the violet flower) at present provided by the shops. There is no such restriction as to tints, and a rather dark blue, or even a bright blue, or purple is equally suitable for Advent.

While allowing the optional use of violet for Passiontide (which is an obvious convenience in the case of poor churches), I would plead for the use of red (with black or dark blue orphreys and apparels for preference) at this season on these grounds. (1) It is more in accord-

¹ See pp. 511-14, 539, 540, and Plates 12, 31.

ance with liturgical propriety to change the colours at Passiontide: all dioceses excepting that of Rome and a few others formerly did so. (2) It is more instructive to the people, and a most useful and beautiful enrichment of the colour sequence. (3) Even the Pontificals of Canterbury and London left a place for this red; violet was to be used 'till Maundy Thursday, or, according to some churches, till Passion Sunday'. (4) The Exeter sequence, which is so close to those Pontificals, also gives violet 'to Maundy Thursday, or, according to some, until Passion Sunday'. Later, in mentioning red it says, 'according to some, within Passion week (and on Maundy Thursday if the bishop does not celebrate), red must be used', and again, 'on Maundy Thursday, when the Bishop consecrates the chrism, white, otherwise red.' (5) Salisbury, Lichfield, and Wells all order red only. (6) The inventories prove that the Passiontide red was almost universally used in the sixteenth century.

Yellow is for practical purposes a better colour for Confessors than green, because it has been very generally revived; and because to use green for Confessors in Trinity-tide would be confusing now that green is in so many places understood as the ferial colour. Originally the question would have been considered unimportant, since yellow and green were regarded as interchangeable. The latest Pontificals (London and Canterbury) order yellow; and, as they agree in this with Salisbury as well as with Exeter (though the latter allows green as an alternative), we are following the most general authority in preferring yellow.

It is to be hoped that the Bishops will at last take the lead by giving colour sequences in their diocesan maga-

zines, which afford them such a convenient opportunity for helping their clergy. The habit of looking to Rome for guidance would never have grown as it did some years ago if our own authorities had pointed the right way. This has been done in a few dioceses out of England, as for instance in the following:—

DIOCESE OF ABERDEEN AND ORKNEY.

NOTE.—This sequence of colours embodies all that is known of ancient Scottish usage, and it is very nearly the same as the earliest known English colour sequence. It is also in general agreement with the majority of the colour uses of the North-West of Europe.

Advent	Violet.
Christmas to Septuagesima	White.
Septuagesima to Ash Wednesday, and on Sundays to Passion Sunday	Violet.
Ash Wednesday, and on Week-days to Passion Sunday	Ash colour [that is to say, coarse linen, grey or white, to repre- sent sackcloth, marked with black or purple crosses, but with- out coloured em- broidery].
Passion Sunday to Easter [<i>Red</i> at Holy Eu- charist on Maundy Thursday]	Black, with dark red orphreys, or dark red, with black orphreys.
Easter to First Sunday after Trinity	White.
Sundays after Trinity	Green.
Ember and Rogation Days	Ash colour.
Feast of Dedication, Harvest and other Thanks- givings	White.

The Blessed Virgin Mary and Virgins . . .	White.
St. John the Evangelist	White.
Virgin Martyrs	White and red.
Apostles, Evangelists, and Martyrs . . .	Red.
Holy Innocents, Conversion of St. Paul, Lammas, Beheading of St. John Baptist, and All Saints	Red.
Confessors who are Bishops	Yellow.
All other Saints	Blue.
Baptism, Confirmation, Marriage, and Ordina- tion	White.
Burial	Black or violet.
„ of children under seven years of age . . .	White.

Violet may be used, or on Ash Wednesday, black, instead of ash colour, or where there is nothing else suitable for Passiontide.

Where they have no blue, yellow can be used, or green if they have no yellow, except for the Nativity of St. John Baptist and Michaelmas, which must be kept in white.

Where they have blue ornaments, or violet heavily embroidered with gold, they may be used on Sundays in Advent and upon Mid-Lent Sunday.

Cloth of gold or any ornaments very much embroidered with gold and colours may be used on the highest feasts, and old or faded things, especially red, may be used on week-days after Trinity, so as to spare the better ornaments.

Little departure, then, is needed from the colour sequences which have become general in the Anglican Communion during the last half-century. But as the common sequence admits of enrichment for churches that can afford a larger number of colours, I give the following as the ideal sequence of eight colours for use in such churches. Poorer churches would naturally at first keep within the narrower limit of five, or (using blue for black) of four. We are fortunate in having this opportunity of reducing or enlarging the number of colours, according to the needs of each church :—

THE IDEAL ENGLISH SEQUENCE.

<i>Advent</i> , violet. ¹	<i>Patronal Feast</i> , colour of the Saint.
<i>Christmas to Epiphany</i> , white. ²	<i>Vigils</i> , violet.
<i>After Epiphany</i> , green.	<i>B.V.M., St. John Evan., Nat.</i>
<i>Septuagesima to Lent</i> , violet.	<i>St. John Bapt., Michaelmas,</i>
<i>Lent</i> (first four weeks), white linen.	<i>Virgins</i> , white.
<i>Passiontide</i> (two weeks), red and black.	<i>All Saints</i> , red and white, or all colours.
<i>Good Friday</i> , red and black.	<i>Apostles, Martyrs, Evangelists,</i>
<i>Easter</i> , white.	<i>Holy Innocents</i> , red.
<i>Rogation</i> , violet.	<i>Confessors, St. Mary Magd.,</i>
<i>Ascension</i> , white.	yellow.
<i>Whitsuntide</i> , red.	<i>Baptism, Confirmation, Mar-</i>
<i>Trinity</i> , white.	<i>riage, Ordination</i> , white.
<i>After Trinity</i> , green.	<i>Funerals and Commemorations,</i>
<i>Dedication</i> , white.	black.

Gold may be used as a substitute for any colour.

2. Vestments.—With regard to all ornaments and vestments one precaution is most necessary. The parson must make it clearly understood that he will not accept a single thing for the church unless the advice has first been sought of that person who overlooks the decoration of the church. Who that person is will depend on circumstances, but he must be a competent judge; and committees are useless unless their members are modest.

If this precaution be not taken, the services of the church are certain in time to be vulgarized. Some kind friend will work an impossible stole; another will compose a ruinous frontal, and, without warning any one, present it as a pleasant surprise when it is finished; another will be attracted by some brass-work of the gilt-gingerbread order

¹ Including a medium blue, which in a normally lighted church may be almost bright in tone.

² The festal white may contain a good deal of bright and gay colour; or cloth of gold may well be substituted. White silk brocades hardly look rich enough, at least for the frontal.

PLATE 10



Sir Adam de Bacon, Rector: Oulton, Suffolk.

PRIEST IN 'A VESTMENT'



in a shop-window, and with a smile of kindly triumph will deposit it one day in the vestry. It will be too late then for the parson to protest: all these good people will be hurt (and one cannot blame them) if their presents are rejected. But if it be publicly explained beforehand that the attainment of beauty of effect is a most difficult task, for which at the present day much training is required—and that a church must suffer if left to the chance of a multitude of individual tastes—this catastrophe will be avoided.

Sometimes one is tempted to think that folk consider anything good enough for a church. But the real reason for all this misplaced generosity is only that the elements of artistic knowledge have not yet entered the heads of many people—and will not, unless the Church educates them by its example. Simplicity, unity, proportion, restraint, richness of colour, ecclesiastical propriety,¹ these things are not understood by a vast number. It is not their fault; they have had no opportunity of learning: they want to help the church, and they will do so well if they are only taught; but, if not, it will not cross their minds that inharmonious decoration is just as excruciating as discordant music.

When a parson has no ear he generally has the wisdom to put the music under the charge of some one who has. It should be just the same when he has no eye. He must remember that those who have not this defect will be driven from the church by faults which to them offend not only against the eye, but against the intellect and the heart as well. If the vulgarities both in music and

¹ This does not, of course, mean the exclusive use of so-called ecclesiastical designs (see p. 74, n. 1).

other forms of art, with which nearly every church is at present soiled, do not soon pass away, the quiet alienation of the most educated sections of the community may go too far for recovery.

The principal habits and vestments worn by authority of Parliament in the year to which we are referred by the Rubric are—the cassock, gown, cap, surplice, hood, tippet or scarf, the albe and amice with their apparels, girdle, stole, maniple or fanon, chasuble, cope, dalmatic and tunicle, the rochet, and the verger's gown.¹

To these must be added the bishop's mitre, gloves, and chimere, and the fur almuce for dignitaries. A bishop's outdoor habit consists of the cassock, rochet,² chimere, and tippet of sables (that is to say, his black scarf should be lined,³ or at least edged, with brown fur⁴). He should not wear a hood, but should wear a black velvet square cap. The chimere may be black or scarlet.⁵ As episcopal ceremonial is hardly mentioned elsewhere in this book it may

¹ See, for a careful examination of these vestments and ornaments, Mr. Micklethwaite's Alcuin Club tract on *The Ornaments of the Rubric*.

² The bishop's rochet, though much improved by Archbishop Benson, still errs in excess of sleeve. These balloon-like appendages should be gradually reduced till they reach the graceful shape of Plate 26, or of the Wareham and Fox portraits; in these also the comely wristband is shown, without the effeminate frills of a later fashion.

³ See p. 155, n. 1.

⁴ See Plate 26; also *S.P.E.S. Trans.*, iv. pp. 183, 214-16, and Plates III and IV, for instances of Cranmer, Wareham, Ridley, Parker. Even in Foxe's portrait (*ibid.*, iii. Plate C) the fur can be traced in the original.

⁵ Black for ordinary use, and scarlet for great occasions, among which would naturally be included the great Feasts of the Church. Fr. Robinson in *S.P.E.S. Trans.*, iv. pp. 204-5, mentions four occasions when a bishop should wear the habit:—1. If not as yet in the streets, at least when he comes into the church. (In this case he could put on his habit in the vicarage, if he does not arrive in

be worth while to give here the following brief notes as to when the bishop's vestments are worn at an ordinary morning service: *At Mattins* (as at Evensong) the cope and mitre are optional: according to the First Prayer Book bishops should wear a surplice over the rochet, but in practice they have always refused thus to be bound by the view that the Ornaments Rubric forbids us to go behind the First Prayer Book.¹ In any case the chimere should not be worn *under the cope*, but the rochet only.² The almuce may always be worn with the surplice, but if the bishop wears his civil habit in choir (as is the universal custom when cope and mitre are not worn) then he should wear the beautiful and dignified tippet of sables over the chimere and rochet. *At the Litany*, if sung in procession, the bishop wears his cope and mitre, which he should wear for *all* processions. *At the Holy Communion* he wears the cope (except for the sermon, when for convenience he may take it off), but he only wears the mitre during the Epistle, from the end of the Creed till *Sursum Corda* (except during the Confession), and when giving the Blessing. If he celebrates, he is given by the First Prayer Book a choice between the cope and the vestment, and he had better choose the latter: the 'vestment' of a bishop includes the stole, maniple, tunicle, dalmatic, and chasuble³; but it appears that the tunicle and dalmatic were only worn under the chasuble on great occasions, and that for ordinary use a bishop's vestment consisted of stole, maniple, and chasuble with the mitre. As for the crozier, he carries it himself in the procession, or it may be borne by

a carriage, and the unedifying scenes in the vestry would be no more.)

2. In choir, a custom that can be justified. 3. For preaching. 4. At synods, diocesan conferences, and such-like occasions.

¹ See p. 455, n. 2.

² See Plate 14.

³ See Plate 9.

his chaplain¹; he holds it during the reading of the Gospel, and while he gives the Absolution and the Blessing. He wears both cope and mitre and carries his staff as he goes back to the vestry.²

The Clerical Habit.—There are old people still living who can remember seeing old-fashioned clergy going to church in their cassock and gown. Indeed, down to the first decade of the nineteenth century the clergy continued to wear their canonical habit in their ordinary walks abroad.³ Yet so completely did they come to desert their cloth in the last century,⁴ that nowadays a priest in a cassock is taken for a Roman Catholic. This is the more odd, because it is just the canonical habit which shows he is not a Romanist; for the Roman clergy are forbidden by English statute law to wear their cassocks in the streets—the reason being to prevent them being mistaken for the lawful clergy of the land, who are supposed always so to appear. One of the strangest blunders of the ceremonial revival in the last century was that its promoters missed the chance of restoring—one might say retaining—the customary dress of the clergy, at a time when it was still to be seen more often than now, and

¹ *First Prayer Book*, qu. on p. 455, n. 2. It is best perhaps for him to carry it himself, which was the more general ancient custom. He himself holds it with the crook turned outwards, but this is reversed if another holds it. See e. g. Lacy, *Lib. Pont.*, as below.

² See the fourteenth-century *Liber Pontificalis* of E. Lacy, p. 3, and the concluding 'Notes' of the *First Prayer Book*. Cf. p. 455, n. 2, of this Handbook.

³ Mr. T. A. Lacey, in an interesting article on 'The Ecclesiastical Habit in England' (*S. P. E. S. Trans.*, iv), mentions a Spanish traveller during the Peninsular War (i. e. c. 1810) who remarked with surprise that our clergy were all dressed 'like Benedictine monks'.

⁴ In this falling below even the Lutheran clergy, who still wear their peculiar cap and long gown when going to church.

was everywhere well enough remembered to make the restoration easy. There was at the time an odd and quite unreasonable idea that gowns were Genevan and Puritan—the truth being that the Puritans had opposed the gown as bitterly as they opposed the vestments.¹ The next blunder was that of those ‘ritualists’ who took to wearing cassocks, capes, and birettas of the Roman pattern—a practice which has helped to prejudice the English people against the whole Catholic movement, and has given it the appearance of a feeble imitation of Rome.

Now, when the clergy wear a cap and gown over the cassock, they are wearing a costume which the public recognizes as legitimate, and respects, being familiar with it at least from pictures of state functions in the illustrated papers. There is thus no difficulty in restoring the beautiful, dignified, and lawful habit of the English clergy; though in parishes where the people are unused to the square cap, it is often better to wear just the ordinary college cap and gown. Indeed to wear an ordinary broad-brimmed felt hat with the priest’s gown is sometimes a convenient compromise in towns, because it is less conspicuous; and this combination has two centuries of custom behind it. But even in backward places the college cap and gown are soon understood and accepted by English people, and they do not excite surprise and suspicion as do the foreign garments so oddly affected by a few of the clergy. The gown is very convenient to slip on and off, as well as exceedingly graceful; and the parson who wears it has the satisfaction of knowing (and if necessary explaining) that he is obeying orders.

¹ See p. 320, n. 1.

Non-graduates cannot, of course, wear a university gown, but they have a perfect right to the full-sleeved priest's gown, the college cap or the square cap, and apparently also to the stuff tippet.¹ The first step in any town is for the clergy to wear their proper clerical habit on their way to church and at clerical gatherings. The ice being thus broken, it soon becomes easy to wear the habit in general use in the streets. The Canon allows of ordinary civil costume being worn when it is more convenient to do so²: we are not, therefore, obliged always to appear in cassock and gown—and it is, of course, most important to preserve this freedom—but the sight of a priest so attired will, we may well hope, soon become everywhere so common as to excite no comment.

As for the **cassock**, it is a convenient walking dress if made in the proper way, i.e. without buttons down the skirt³ and some inches clear of the ground. The cassock is not meant to conceal the limbs after the fashion of a lady's dress. It should leave the legs free, just as a blue-coat boy's coat does: indeed the blue-coat boys have retained the mediaeval cassock in almost exactly its original form, though the clerical cassock has for many generations been fastened on the shoulders instead of at the chest. The full comfort (and it may be

¹ The restriction for non-graduates out-of-doors in Canon 74, 'Except tippets only,' seems to refer to tippets of silk: stuff tippets are allowed in church for non-graduates by Canon 58.

² 'In private houses, and in their studies, the said persons ecclesiastical may use any comely and scholar-like apparel.' And 'shall usually wear in their journeys'—allowing thus a certain divergence—'cloaks' of a plain character.—Canon 74.

³ The use of buttons renders the cassock inconvenient to walk in, uncomfortable to kneel in, and cumbersome to put on. It would also add to the cost if buttonhole-making were not so often cruelly underpaid.

added the comeliness also) of a cassock is realized when knickerbockers are worn underneath it—a practice which is fortunately being revived. It may be added that for convenience cassocks should be made with the pockets lying in front and not behind the legs, and with slits to give access to the knickerbocker pockets as well. They should also be girt with a short band of cloth¹ lined with smooth material, and should possess a watch-pocket on that part of the cassock that is covered by the band; the watch-chain may then be taken through the right-hand pocket-slit and over the band. Those for winter wear may have interlining round the shoulders and at the back. Then their comfort is complete, and their convenience for daily wear will be realized.

This is the traditional English form of the cassock—double-breasted, without buttons down the front, and kept in position by a broad band. In this form it was worn (generally with the gown) as the usual outdoor dress of the English clergy down to the beginning of the nineteenth century; throughout the century it survived, somewhat attenuated, in the bishop's 'apron', and in those churches where the preaching gown was used. The mediaeval shape was fuller; it also had no buttons on the skirt; in some brasses the cassock is represented as belted with a buckled strap. For the last two centuries or so this cincture has taken the form of a short band, which is more convenient than a sash. Servers and choristers as well as priests should wear cassocks of the proper shape with cinctures, the boys' cinctures being narrow and tacked on to the back of the cassock.

¹ The old-fashioned cincture is fastened with strings at the back: three buttons on the left side are, however, more convenient.

The Gown.—Canon 74 allows a certain amount of latitude in the shape of the gown. The parson may wear the priest's gown (falsely called Genevan¹), or the university gown of his degree. The priest's gown in its original shape had sleeves reaching to the wrists² like those of a bishop's rochet: thus the habits of bishops and priests are really very similar in general effect, and in a crowd of properly habited clergy the bishops would be mainly distinguished by their sleeves being white, for very little of the rochet would show in front under the broad tippet. The sleeve of the priest's gown was afterwards tucked up; but the older pattern is more graceful, and, if the wristband is made large enough for the hands to slip through, it is quite as convenient—indeed more so in cold or rainy weather. If the parson is not a graduate, he must wear the priest's gown, which for economy may be of stuff and not of silk. For civic and court functions custom requires every priest to wear the priest's gown of silk with the tippet.

The Cap, the 'square cap' of Canon 74, has gone through several modifications: once of the comely shape that we see in the portraits of Cranmer,³ Fox,⁴ and others, it developed in the seventeenth century into the form familiar in portraits of Laud and his contemporaries (of limp material, with a tuft on the top⁵), and then into the college cap in England, and abroad into the less comely

¹ The Puritans really loathed it as a 'badge of Popery' See P. 135.

² For examples, see Plates 18, 28.

³ See Plate 26.

⁴ See *S.P.E.S. Trans.*, iii, Plate C.

⁵ In the middle of the eighteenth century the present shape had been nearly reached, but the tuft had not developed into the tassel, as we learn from Hogarth's pictures.

biretta. There is no conceivable reason for English Churchmen to discard their own shape in favour of a foreign one¹; the use of the biretta offends an immense number of excellent lay folk, and thus makes the recovery of the Church more difficult. An English priest has no more right to adopt the distinctive head-dress of the clergy of other countries than an English colonel has to wear the helmet of a German officer.²

Some years ago the bishops began to revive the square cap in its 'Bishop Andrewes' form; but this cap is difficult to put on and off, and there was no particular reason for the adoption of one transitional phase. Another shape was designed for the Coronation of King Edward VII, and was worn on that occasion: it is a square cap, with the proper cross-seams,³ like the cap used in the second year of King Edward VI, and is now worn by many bishops and other clergy. For bishops and doctors it is of black velvet, for other clergy of black cloth.⁴

¹ Even on the Continent this is not done; for the Roman variety of the biretta familiar to us is not worn in all Roman Catholic countries; Spain, for instance, has its own national shape of this cap.

² The clergy who started wearing the Roman form of the cap no doubt did so in good faith, and their motives were very far removed from those which prompt some people to adopt the crest of another family; but none the less they had no right to do so, and Roman Catholics can justly complain of their action. It is true that the biretta and the square cap are both descended from the sixteenth-century cap; but this gives an English priest no right to adopt the former, unless a Cambridge graduate has for the same reason the right to wear an Oxford hood, or a barrister to wear a judge's wig, or an English soldier to wear a German helmet.

³ See a valuable article by Fr. Robinson on 'The Priest's Square Cap' in vol. v of the *S.P.E.S. Transactions*.

⁴ See Plate 28. This cap was designed by the St. Dunstan Society and is made by the Society under the name of the 'Square Cap'.

The college cap may be worn by clergy and laity alike, but it should be worn with the gown. It would seem a pity to oppose its customary use in choir and other schools, though I suppose that, properly, boy-clerks should wear gowns as well. The college cap does not look well with the cope; and for outdoor processions the clergy had best wear the square cap, while the choir wear the college cap or the coif, and the servers the coif.

The Coif, or Skull-cap.—English tradition since the seventeenth century has been generally against the wearing of any head-dress except the coif in church¹; and nowadays, when churches are heated, there is no need for anything but a skull-cap for those whose heads are sensitive to the cold. Canon 18 orders that 'No man shall cover his head in the church or chapel in the time of Divine Service, except he have some infirmity; in which case let him wear a night-cap or coif'. Canon 74 mentions the material of the coif of an 'ecclesiastical person' as 'black silk, satin, or velvet'. The well-known picture of the Seven Sacraments by Van der Weyden at Antwerp shows that in Flanders at any rate the coif was in general use at all kinds of services in the fifteenth century; a similar cap or coif is found in English brasses and pictures. Some nineteenth-century writers have given directions for the management of the biretta in church, but they have had to go, not to any lawful authority, but to the ultramontane Le Vavasseur or Baldeschi.

¹ Before the Reformation caps were worn in a choir, but not with the Mass vestments. See illustrations, *passim*. There was an exception perhaps at Lincoln, where the celebrant handed his *pileus* to a serving boy at the *Gloria in Excelsis* (*Black Book*, 377), but perhaps he had merely carried it, 'as the canon reading a lesson in the choir at Westminster hands his cap to the verger.'—Wordsworth, *Notes*, p. 209.



PLATE II



CANON IN CHOIR HABIT

The Choir Habit.—Before describing this in detail, it may be useful to set down here what ornaments should be worn in choir by the different ranks of clergy and others over their cassocks:—

Bishops. Rochet, chimere, black silk tippet lined with brown sable.¹ *Or:* rochet (surplice and grey almuce, if desired), cope, mitre, gloves; the crozier held.

Deans and Canons (with Prebendaries, &c., if so appointed by the Chapter). Surplice, almuce of grey fur; and, according to Canon 25, the hood of their University degree.

Minor Canons and Chaplains. Surplice, (hood of their degree,) almuce of black fur or of such material as is appointed by authority.

Priests or Deacons with a Doctor's or Master's degree. Surplice, hood of their degree, silk tippet.²

Priests or Deacons with a Bachelor's degree only. Surplice, hood of their degree, stuff tippet.

Priests or Deacons non-graduate. Surplice, stuff tippet. (In practice hoods also are worn by the licentiates of theological colleges.)

Readers. Surplice, with any reader's collar, or ribbon and medal, that may be appointed by the diocese. (In practice readers, clerks, and choristers, who have a degree, wear also the hood of that degree.)

Parish Clerks. Surplice or rochet.

Choristers. Surplice. (The chanters may wear copes also if the officiant is thus vested.)

The Surplice.—The pre-Reformation surplice, like that which has continued in use down to our own time,

¹ See Plate 26 and p. 132.

² See Plate 15.

was very long and full.¹ In the nineteenth century, however, a short garment, very undignified and ungraceful, came into fashion and still lingers in some churches. To wear a thing of this sort is scarcely to obey the Ornaments Rubric; it is as if a boy should wear a bathing-costume at a cricket match when he was told to wear a suit of flannels.

The surplice should fall to within about six inches of the ground, or else to the ankles; and at the very shortest—by way of transition—nothing should be tolerated, even on the smallest chorister, that is not some inches below the knee; but this half-measure loses the graceful swing of a proper surplice, and surplices of insufficient length are apt to crease up when sat upon. It may be mentioned here that men are apt to think their surplices longer than they really are, because, when one leans forward to look at the length of the garment, it drops several inches in front.

A further cause that has led to the gradual cutting down of garments is the rage for cheapness, and the desire of the tailor to save as much material as possible. Before vestments became a commercial article, they

¹ That the mediæval surplice was very ample and reached almost (sometimes entirely) to the feet is known to every one who has seen an old brass. Since the Reformation, repeated Visitation Articles show that our 58th Canon meant the same thing by a 'decent and comely surplice with sleeves'. E. g. Bp. Andrewes requires in 1625 'a comely large surplice with wide and long sleeves'. Bp. Montagu asks in 1638, 'Of what assise be the surplices, large or scantling? . . . For not cheapness but decentness is to be respected in the things of God.' Bp. Cosin asks in 1662, 'Have you a large and decent surplice?' And the same question we find asked at Durham in the next century (c. 1715). These articles are reprinted in the *Report of the Ritual Commission*, 1867, the pp. here quoted being ii. 494, 580, 601, 683.

remained full, on the Continent as well as here. Now the worship of Mammon has so far entrenched on the honour due to God that the sweater has his own way with us, and it is considered seemly for a minister to appear in church in the garment called a 'sausage-skin', a so-called surplice that is not only short, but is entirely deprived of gathers, so that a few extra half-pence may be saved from the cost of worship.

There is plenty of precedent for the smocking of surplices, and it adds to their beauty. But it is not in the least necessary, while *shape is*. As for fullness, the most beautiful surplice (that like those represented on mediaeval monuments¹) will have a circumference of about $4\frac{1}{2}$ yards. Surplices should never button in the front.² The most graceful sleeves hang down within a few inches of the skirt-hem, and are turned back over the hands; for preaching it will generally be found more convenient to use a surplice with sleeves which, while hanging nearly as low, do not extend beyond the wrist at the top. Of all the many vestments used at different times in the Church a large and well-cut surplice is perhaps the most beautiful.

It need perhaps hardly be said at the present time that the use of lace is not an English custom. It simply destroys all beauty of drapery in any garment upon which it is placed. Every artist will realize how much this

¹ e. g. Plate II.

² The open buttoned surplice came in about the end of the seventeenth century, owing, it is said, to the growing habit among the clergy at that time of wearing a wig. Happily the wig is now obsolete in the Church (as a ceremonial head-dress), and with it the reason for an open surplice, as also for the exaggerated opening to the hood.

means. Indeed, to the credit of our fellow Christians on the Continent it must be said that they are rapidly discarding the use of lace, and with it that most inadequate garment the cotta,¹ which is fortunately not one of the vestments ordered by our Rubric. The ancient monastic orders have always retained, and still use, the full surplice.

The parson will therefore use a gentle authority against the good ladies who unconsciously try to approximate church vestments to those articles of feminine attire with which they are familiar. Ecclesiastical vestments are for men, and it will be a bad day for us if we forget this fact.

The Hood² is ordered by Canon 58, and has come down to us by custom; but it clearly belongs to the ornaments of our Rubric, for the Prayer Book of 1549 shows that it was well established in its academical form at that time,—graduates in cathedral churches and colleges, it says, may use in the choir ‘such hood as pertaineth to their several degrees, which they have taken in any university within this realm’.³ We know, indeed, that the distinctive varieties⁴ of the academical hood were no new thing in 1549.⁵ Canon 58 orders it for all the clergy who have a degree, in addition to the surplice. We

¹ See p. 165.

² See Plates 15, 16.

³ *First P. B.*, ‘Certain Notes.’

⁴ But the colours and materials which mark these distinctions have been changed more than once. The Oxford M.A. hood, for instance, was lined throughout with white fur in the seventeenth century, in which form it is now retained only by the Proctors.

⁵ The earliest known mention of silk linings ‘according to their degrees’ is in 1443. Atchley, ‘The Hood as an Ornament of the Minister,’ *S.P.E.S. Trans.*, iv. p. 321. Myrc (*Instructions*, p. 60) tells the priest to put on a surplice, ‘take thy stole with thee right, and pull thy hood over thy sight,’ when taking the Sacrament to the sick.

need not go to the year 1548 for our authority for the hood, 'for the Canons of 1603 which order its use are quite compatible with the Rubric, and therefore are still in force'; and furthermore, 'its use was enjoined by bishop after bishop in his visitation articles, both before and after 1661.'¹ It should be worn, therefore, over the surplice at all choir offices, and for preaching.

A caution is necessary against the attempts sometimes made by tailors to reconstruct ancient shapes of the hood out of their own fancies. The idea that buttons should be used is especially unfounded.² The safest course would be to take the hood as it is, and to modify it slightly; if it does not draggle down too far at the back,³ and if it shows a little of its substance (not a piece of mere tape) in front, its comeliness and convenience are much improved, while a very slight further restoration of the pattern causes the cape to reappear.⁴ As for its length, I would venture to suggest as a good criterion

¹ Atchley, *S.P.E.S. Trans.*, iv. p. 324. It has been suggested that the hood should be worn by the preacher alone, because the First Prayer Book only orders it in the choirs of 'cathedral churches and colleges', and of other places says merely, 'It is also seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees.' But the Canon settles the law for us, this part of it being, as Mr. Atchley says, compatible with the Ornaments Rubric and therefore still in force. As a matter of fact, if these 'Notes' of the First Prayer Book were in force, then the surplice need only be worn in cathedral, collegiate, and parish churches; for the same paragraph says, 'in all other places, every Minister shall be at liberty to use any surplice or no.'

² For references, cf. Atchley, *ibid.*, p. 325.

³ As we no longer have to put it on over a full-bottomed wig.

⁴ The mediaeval hood was put on over the head like those of our own time, and was not buttoned down the front (see Plates I and II in *S.P.E.S. Trans.*, iv). Traces of it still remain in all the Cambridge hoods, and indeed even in the Oxford M.A. and B.A. hoods a surprisingly little modification suffices to restore the cape as in Plate 15.

both of comfort and proportion that it should barely touch the seat when the wearer is sitting down.¹

Some High Church clergy seem to have inherited the Puritan dislike of the hood, discarding it, in defiance both of authority and tradition. A century and a half ago this dislike of the hood was, more appropriately, the mark of a section of the Low Church clergy.

The hood should be worn, then, at all choir offices, and by the preacher unless he is vested for the Eucharist; and in general when assisting at a service; but it may not be worn by the ministers at the Eucharist, for the Rubric at this point abrogates the Canon. Even in those churches where the proper Eucharistic vestments are not yet used, it is best that a hood should not be worn over the surplice, and 'ornaments of merely *personal* dignity are out of place on those engaged in offering the Eucharistic Sacrifice'.² There is no reason why the hood should be worn for the Catechism or for occasional services not contained in the Prayer Book. For the other 'rites and ceremonies' its use would naturally be governed by the service of which they properly form a part; e. g. Baptism being in the middle of Mattins and Evensong, the priest would naturally retain his hood: but the offices for Marriage and Churching being strictly preludes to the Eucharist, the priest would in such case vest as for the Eucharist but without the chasuble; when, however, they are not followed immediately by the Communion, it would be best to follow Canon 58 and wear the hood over the surplice.

The Almuce, or amess, is a vestment of dignity, and is certainly one of the ornaments of the Rubric. Indeed it is a useful piece of evidence that the Rubric does refer us

¹ See Plates 15, 16.

² *S.P.E.S. Trans.*, iv. p. 325.

to the second year and not merely to the letter of the First Book; for all mention of it was omitted in that Book, and yet it was revived in the reign of Elizabeth in accordance with the Rubric, and was worn at St. Paul's in 1559, at Windsor in 1561, by Archbishop Parker and his suffragans at Convocation in 1562, and was still one of the 'gross points of popery evident to all men' in 1581.¹ Dignitaries should therefore obey the Rubric by wearing the grey almuce if they wish to adopt a mark of distinction, and not rob the poor parish clergy of *their* one distinctive garment, the tippet or black scarf.² The main difference between the almuce and the scarf is that the former is generally of fur; originally it was made like an oblong shawl and worn scarf-wise³: sometimes it was closed up or laced in front, but it retained the scarf shape in the two pendants that hung down in front.⁴ It was once suggested that the tippet, lined with fur, and shown in sixteenth-century portraits,⁵ represents a further development of the almuce,⁶

¹ This point I owe to Mr. Atchley, *Some Principles*, p. 3. The almuce was left off at St. Paul's when the First Book came into use, Whitsunday 1549; and in 1552 the canons left off their hoods also in obedience to the Second Book. Yet it was revived under the Ornaments Rubric of the Third Book.

² When the petty canons of St. Paul's, in 1549, left off their almuces, they wore instead 'tippetts like other priests'.—Wriothesley, *Chronicle of England*, ii. p. 14. Cf. the brass of William Dye, Parson of Tatsfield, still existing in St. Mary's, Westerham, Kent (1567), showing him in a full surplice with a long tippet: it is reproduced in *Hierurgia Angl.*, iii. p. 143.

³ In the effigy of Dean Borew (1462) at Hereford Cathedral, reproduced in the new edition of Rock's *Church of our Fathers*, ii. p. 55, the almuce is simply a very broad scarf, doubled back over the shoulders, and narrowed at the ends which hang down in front.

⁴ See e. g. the Wells effigy (1305) in Plate 11.

⁵ See e. g. Plate 26.

⁶ Dr. Wickham Legg in *S.P.E.S. Trans.*, iii, 'The Black Scarf and Grey Almuce.'

but this is probably not the case.¹ The grey almuce (of grey squirrel lined with miniver) was the highest mark of dignity; it was worn by canons in the fourteenth, fifteenth, and sixteenth centuries, as well as by the bishops of Elizabeth's reign; the canons of the second grade (minor canons) used black almuces, generally of calaber and lined with miniver; at Sarum the vicars were restricted to the use of black cloth almuces lined with lambskin or goat; the boys did not wear almuces.² It is certainly open to any bishop or cathedral chapter to invest themselves with grey almuces and their chaplains³ with black ones; and the practice, when it is adopted, in the law-abiding days that are before us, will add much to the beauty and interest of our cathedral churches. The form of almuce already adopted in one or two cathedrals is that of a shaped fur scarf, worn in ordinary weather, and carried, according to old custom, on the arm⁴ when the weather is hot.

The Tippet or Black Scarf.⁵—The old meaning of the word tippet has hardly yet died out; there are many clergymen in Ireland (where the word lingered longest) who can still remember hearing the ecclesiastical scarf called a tippet. The word tippet is so defined in Bailey's Dictionary (1721).⁶ It would be a great pity to let the old meaning go; because the Canons on the subject must be misunderstood when the modern idea of a short

¹ Fr. Robinson in *S.P.E.S. Trans.*, iv. pp. 181-2.

² Mr. Atchley in *S.P.E.S. Trans.*, iv. pp. 317-23. In this article, and the two mentioned above, abundant references will be found.

³ But for ceremonial purposes a bishop's chaplain would wear a cope over his almuce; cf. illustrations to the Pontifical Services, *Alcuin Club Collections*, iv.

⁴ As in Plate 29.

⁵ See Plates 15, 16, 28.

⁶ Fresh editions of the Dictionary appeared down to 1802. See also the *Gentleman's Magazine* for 1818, pp. 216 ff.

cape is read into the word tippet. 'The tippet,' says the Alcuin Club tract on the Ornaments Rubric,¹ 'was a scarf generally of black silk, sometimes lined with fur.'

There is no known authority for confining the use of the tippet to dignitaries and chaplains: that custom grew up in the days when the direction of the canons as to copes also fell into abeyance, and is paralleled by the general disuse of the hood among the parish clergy at the same time.² There is plenty of evidence that the use of the tippet was enforced upon the clergy by the bishops from the time of Elizabeth to that of Charles II, and was much opposed by the Puritans, who hated the cap and tippet as much as they hated the surplice. If in the light of this known contemporary practice we read Canon 58, which, dealing with the surplice, orders the tippets of non-graduates to be made of *stuff*, and Canon 74, which, dealing with the walking dress of the clergy, orders Masters of Arts holding any ecclesiastical living, as well as Doctors and Dignitaries, to wear hoods or tippets of *silk* or *sarcenet*, we may safely assume that the tippet should be worn by all the clergy over their surplices—of

¹ p. 59, cf. Atchley, *S.P.E.S. Trans.*, iv. p. 327:—'We conclude, therefore, that a tippet is a long strip of cloth, worn stole-wise round the neck, and not a cape or hood.'

² Evidence on this and the other points here mentioned has considerably accumulated since a few of the points were put forward by the present writer in the *Guardian* in 1897. Among the older writers, Robertson (*On the Liturgy*, pp. 104-8) and Perry (*Church Ornaments*, pp. 208, 216-17, 262, 294, 387, 408, 461, and xl) give useful instances. But a mass of references on the subject are now accessible in Fr. Robinson's article on 'The Black Chimere', and Mr. Atchley's on 'The Hood', in vol. iv of the *S.P.E.S. Transactions*, which have put the meaning of the word 'tippet' beyond dispute. Some instances of the use of the tippet will also be found by referring to the index of vols. i and ii of the new *Hierurgia Anglicana*. At Court the youngest curate is still required to wear the tippet with his cassock and gown.

stuff by non-graduates (and, indeed, also by Bachelors), of silk by Masters and those above that degree. Canon 74 expressly includes deacons as being qualified to wear the tippet,¹ but of course they will wear it in the same way as a priest, and not in the way a deacon wears a stole.

The position, then, is this. We find around us a common custom, which has come down by tradition, of wearing a scarf with the hood and surplice: there is a vague notion that this custom should be confined to dignitaries and to chaplains (although even in the nineteenth century it was not in practice so confined²), but for this no authority can be found, nor any statement as to what dignitaries or chaplains should so wear it; on the other hand, we have the authority of the Ornaments Rubric that dignitaries should wear over their surplices the almuce and not the scarf at all. Furthermore it has been proved that the old and correct name for the scarf is tippet. We are, therefore, able to trace back our custom to an authoritative source, the Canons of 1603, and to find other evidence of its use both before and

¹ Canon 74 deals with the outdoor dress only, but Canon 58 would seem also to include deacons in the phrase 'Every minister saying the public Prayers', &c. Canon 74 might seem to exclude non-graduates, whether priests or deacons, from the right to wear the tippet out-of-doors, although Canon 58 orders it for non-graduates, so it be not of silk, for use in church. The best explanation seems to be that the reference to non-graduates in Canon 74 is not meant to exclude the *stuff* tippet out-of-doors, as it is only the silk tippet with which this Canon deals.

² See e. g. the evidence of the Rev. J. E. Kempe, M.A., Rector of St. James's, Piccadilly, in 1867. Mr. Kempe wore a scarf of 'double silk folded round and sewn together'. His curates wore black 'stoles' which were really scarves but smaller than that of the Rector, being 'a broad strip of silk not folded in any way'.—*Ritual Commission Report*, 1867, i. p. 47.

after that date. But strangely enough the only Canon (the 58th) that mentions its use *over the surplice*, mentions it for non-graduates, and thus as soon as we get back to authority, the notion that it is a vestment of dignity falls to the ground. Turning to Canon 74 we find that the mark of dignity comes with the *material*¹ of the tippet; for at this time the use of silk was not allowed below the degree of a Master of Arts. Therefore what a Master could wear over his gown he could *a fortiori* wear over his surplice: and this is why it was not necessary to mention the use of the silk tippet over the surplice in the case of Masters. Neither (we must carefully note) is the scarf mentioned in that very Canon (the 25th) which deals specially with the choir habit of dignitaries, 'Deans, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries, being graduates,' and which mentions only the surplice and hood: yet dignitaries have constantly worn the tippet over the surplice (since the almuce was disused) on the strength of their right by Canon 74 to wear it over the gown. This right is shared by Masters, while for non-graduates special provision is made to wear a stuff tippet in choir by Canon 58.

The tippet is in fact the vestment—and the only vestment—which distinguishes the clergy in choir from the lay choristers. 'It denotes,' says Mr. Atchley in describing the outdoor habit, 'the clerk in holy orders as distinct from a laic.'²

¹ Similarly in the reign of Henry VIII, tippets of velvet, sarcenet, or satin, were allowed to deans, doctors, &c., but lesser clergy were not allowed to use in their tippets either sarcenet or silk unless they were Masters of Arts or Bachelors of Laws, or had a certain income.

² *S.P.E.S. Trans.*, iv. p. 327. It is called the sacerdotal badge ('*insigni circa collum sacerdotali*') in the Cambridge Statutes of 1562

The free use of black is so necessary to the beauty of all public services (a fact which artists well know, though it is generally forgotten by others) that the unlawful substitution of coloured stoles for tippet is the more to be regretted.¹ There is no authority, English or Roman, for the use of the stole in choir, while the black scarf or tippet as part of the clerical habit has come down to us from before the Reformation,² and the present authority for its use is unmistakable.

Both hood and tippet should be worn together for all choir services, and also in the pulpit when the preacher does not retain the albe or the gown. It has, indeed, been suggested³ that the hood and tippet should not be

and 1570.—*Stat. Cantab.* pp. 219, 255. But in 1603 Canon 74 allows deacons as well as priests to wear it. It is interesting, as showing the widespread and permanent tradition concerning the tippet, to notice the following extract from the *American Dictionary of the Church* (by W. Staunton) in 1839:—‘A black silk scarf is generally worn with the surplice, reaching from the neck or shoulders to the feet’ (p. 129).

¹ Under the old customs, black had been abundantly used over the surplice in the form of choir-copes, hoods, and black almuces of various kinds. It was not dispensed with till the momentary triumph of Protestantism in 1552, when the uncovered surplice—the ‘surplice only’ of the Prayer Book of that year—appeared as the sign that the Catholic usages were gone.

² Two fifteenth-century examples of the black scarf as part of the outdoor dress are given in Plate I of *S.P.E.S. Trans.*, vol. v (Fr. Robinson on the *Pileus Quadratus*). For instances of the black cloth almuce (which resembled the stuff tippet in appearance) worn over the surplice by the inferior clergy, see *ibid.*, p. 6.

³ By Fr. Robinson in vol. v. p. 5, of the *S.P.E.S. Transactions*. Some dislike the tippet being worn in choir because it was originally an outdoor garment only; but, after all, so were the chasuble, pallium, and cope, which all occur as outdoor garments in the pictures in the Catacombs at Rome. Those who feel this dislike would prefer that the parish clergy should wear a black almuce. This solves their difficulty; for the black almuce can legitimately be made of the same shape as the scarf,—it may indeed be lined with fur, but so also may the scarf. Thus, different though the tippet and almuce

both worn at the same time, but thus to interpret Canon 58 would land us in great confusion; the non-graduate in choir would wear the ample and dignified scarf (albeit of stuff), while the D.D. or M.A. would meekly be content with a hood only, having left his silk scarf with his gown in the vestry. The idea has only, I think, to be visualized to show that it is not really practicable. It is true that Canon 58 is loosely worded, and can be taken in this sense; but it is more likely that its very vagueness is due to the fact that in practice no one then doubted the legality of graduates wearing the tippet with their hoods over the surplice. Custom certainly shows that no one doubted the legality of this simultaneous use of it afterwards,¹ though the bare minimum of the surplice only was

probably are in origin, for practical purposes, so far as appearance goes, they may be almost identical. Perhaps some would have the parish clergy wear the black almuce thus in choir to the exclusion of the hood: but such a total disuse of the hood has surely been rendered impossible by the custom of many generations, fortified by the rubrics of the First Prayer Book, and Canons 25 and 58, which, taken together, order the hood for all graduates in both parish and cathedral churches.

¹ Mr. Staley, in *Hierurgia Anglicana*, has drawn attention to the following passages where the simultaneous use of hood and scarf are mentioned:—1630: 'in their surplices, hoods and tippets' (ii. p. 82); c. 1641: 'The priest stood dumb at the altar, with his service-book, in his surplice, hood, and tippet' (ii. p. 249). Laud in his Visitation Articles, 1634-7, constantly insists on square caps, and surplices, and generally on hoods, but does not mention the tippet. Cosin as Bishop of Durham in 1662 asks, 'Have you in your vestry a hood or tippet for the Minister to wear over his surplice if he be a graduate?' (*Rit. Com. Rep.* ii. 1867, p. 601), although Canon 58 does not mention the tippet except for non-graduates: here he seems to be enforcing a minimum; in his Articles of Inquiry for his Cathedral, however, both in 1662 and 1665, he asks, 'Do every one that are bound to come thereunto, put on their habits of surplices, tippets, and hoods according to their degrees and qualities?' (*Hier. Angl.*, ii. pp. 235 and 236). The Dean's answer is obscure, but some certainly wore hoods 'and tippets also', though what the canons wore it is difficult to make out. Plate 16 in this Handbook shows that the

common enough in days when there was difficulty in securing even that. In modern times also custom is perfectly clear as to the legality of the simultaneous use of surplice, hood, and tippet,¹ so that we need not be troubled by the vagueness on this point of Canon 58.

The tippet should be worn over, not under, the hood; and, worn thus, it keeps the hood from riding up. The stitched gathers at the neck are a modern corruption of the tailors; besides spoiling the folds, they make the tippet wear out quickly. The tippet should be made of a piece of silk (or for non-graduates, of stuff) long enough to fall within one or two inches of the bottom of the surplice, and from 17 to 22 in. broad, so that, when it is simultaneous use of hood and tippet over the surplice was at least in 1684 so established a custom as to appear in a symbolical picture of a typical priest.

¹ Just as we turned to custom to remove any difficulties as to the proper use of the hood (p. 144), so we may find in custom the authority for its use simultaneously with the tippet. 'Custom,' says Mr. Atchley, speaking of the hood, 'which is beside canon law, is not required to show longer prescription than ten years, and here we have three hundred' (*S.P.E.S. Trans.*, iv. p. 324); and for its use simultaneously with the tippet, we have also nearly three hundred years, as is shown in the preceding note. We do not, of course, mean by custom anything introduced in defiance of the law or by a mere set of private persons, but a lawful and accepted use. Now in the case of the simultaneous wearing of hood and tippet we have the evidence not only of our own memories and of pictures, but of definite pronouncements upon the subject. For the English Church, the Convocation of Canterbury in 1879 recommended that 'Every Priest and Deacon shall wear a Surplice with a Stole or Scarf and the Hood of his degree', while with the gown it recommended only the alternative use, 'a Hood or Scarf'. (It will be remembered that at this time there was much confusion of the scarf with the black stole, a confusion which has since been dispersed.) For the Irish Church, the 4th Canon allows 'upon the Surplice the customary Scarf of plain black silk, and being a Graduate of a University he may wear the Hood pertaining to his degree'. For the Church in Scotland, I have the best authority for saying that, forty years ago, the simultaneous use of hood and black scarf was all but universal.

folded double and joined up, it forms a flat band from 8 to 10½ in. broad. If the material be thin and soft, it may be even broader. The ends may be pinked (in zigzags) in the modern fashion, but it is better to have them simply hemmed. The tippet should be kept folded up flat; and a triple fold at the neck, in putting it on, will cause it to hang well, or—better still—it may be put on without any folding at all. Those clergy who feel the cold will do well to have a tippet interlined with some woollen material for winter wear: on the other hand, tippets of very thin silk can be worn in the summer.¹

The *cappa nigra*, or black choir-cope, was more like a cloak or sleeveless gown than a silk cope. Old effigies and brasses (as in Plate 11) show that it fell gracefully from the shoulders to the heels, almost covering the arms; it was worn over the surplice and almuce in cathedral and collegiate churches during the winter months for the sake of warmth. In the first year of Edward VI its use was forbidden, nor was it revived with the other ornaments in the reign of Mary.² The use of such a black cloak over the surplice at funerals would save some washing and a few lives.

The **Amice**³ was always worn to hang outside the other vestments, and apparelled.⁴ Apparels are so beautiful a feature in the English ceremonial that it is the more regrettable that some clergy should have discarded them,

¹ Thus there may be five varieties of the tippet: of thin silk for the summer, of the ordinary bengaline silk for the winter months, of the same interlined for use in churches that are cold or draughty, of a non-silken material for bachelors and non-graduates, and of silk lined (or for coolness edged) with brown fur for bishops.

² Atchley, *S.P.E.S. Trans.*, iv. pp. 318-9.

³ For the method of putting on the amice, see p. 167.

⁴ See e. g. Plates 9 and 10.

merely, it would seem, because they were supposed to be forbidden at Rome. The size of the amice should be about 25 by 36 inches to allow for one double fold when putting it on. The tapes, if passed round the neck to secure the amice in position, should be about 75 inches long. The apparel is tacked on to that side of the amice which is between the tapes. Loops are not needed.

The Albe¹ should properly be apparelled² like the amice.³ But there is some precedent for wearing unappa-

¹ The albe was in use in 1783 at Bledlow Church, Bucks, where it is mentioned in the churchwardens' accounts. Dr. Wickham Legg (*S.P.E.S. Trans.*, v. pp. 229-50) shows that the vestment so described was undoubtedly an albe and not a rochet or surplice, and that it was exhibited at the Archdeacon's visitation.

² See e. g. Plate 19.

³ Some think that albes should not be apparelled because the First Prayer Book orders the Priest to wear 'a white albe plain'. In any case this would apply to the celebrant only (*First B.C.P.*, 4th rubric before Mass, and 1st of final Mass rubrics): the assistants (4th rubric) and the bishop ('Certain Notes,' 2) are not so restricted. But there are several arguments against that view, even for those who would interpret the Ornaments Rubric most strictly by the First Prayer Book. (1) Apparels seem to have been in use under the Ornaments Rubric of the Elizabethan B.C.P. There were still many apparelled albes at Canterbury Cathedral in 1563, e.g. 'Albes for the Choristers. Item viii, apparelled perfectly for the same' (*Inv. Cant.*, p. 229). (2) The rubric of the First Book seems to refer to the material of the albe itself, that it was not to be embroidered or coloured in any way, and that it should be of plain linen and not of damask (e.g. All Saints', Bristol, possessed a damask albe in Mary's reign). Apparels are a separate ornament, and indeed they were sometimes hung by cords from the person and not fastened to the albe at all, so that they could in fact be worn with a 'white albe plain'. (3) The rubric is vague, because it deals with ornaments that were in everyday use, known to every one, and certain to be worn generally in the traditional way. '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' (4th rubric). The assistants are also told to wear 'the vestures appointed for their ministry, that is to say, Albes with tunicles'; but here, as has been noted above, the albe is not described as 'plain', nor is the bishop's albe in 'Certain Notes', although the

relled albes with apparelled amices, nor do they look amiss. Therefore those who prefer that albes should be without apparels might wear them thus ; and this will doubtless be found convenient in churches where there are few people to look after the vestments, or where there is little cupboard-room for storing many sets of albes.

The albe, like the surplice, should be much fuller than it is usually made. It should be the same length as the cassock, and should never be made short. It loses all its gracefulness, indeed it ceases to be an albe, if it is cut short for servers with the object of showing a bit of garish red cassock. The former remarks about lace apply to every kind of vestment and ornament, and lace on albes destroys their dignity and grace. It is convenient for the albe to be open a little way down the front, and to be buttoned at the neck. Every server should have his own albe, which should be made to fit him. There is indisputable evidence of the use of white silk albes formerly in great churches.¹

'plain albe' is mentioned there again for the priest ; so that strictly the restriction is only for the priest-celebrant. But in any case, does not the 'vesture appointed' include the apparels, just as the 'vestment' includes the fanon and stole? No one maintains that the amice was unlawful under the First Book, but it can only be defended on the same ground as the apparels, viz. that it was part of the 'vesture appointed' in the old ceremonial. The same applies to the girdle. And indeed we know that apparels also used to be included under the term 'vestment'.

¹ At Winchester there were 'xii albes of silk' and 'of linen albes ... 326'; also belonging to the Lady Chapel there were 'xiii albes and iii of them white silk. Item, iii collars [apparelled amices] for the iii albes of silk garnished with plate of silver and gilt and with stones'. At Canterbury 23 silk albes and 115 linen ones are mentioned. These silk albes were white; when a colour is mentioned in old lists it generally refers to the colour of the apparels and not to that of the albes (*Inv. Cant.*, pp. 18, 19, 58-60), but coloured albes were occasionally used abroad. The use of silk albes is one of those

The Apparels are worn on the outside of the amice, like a collar, and on the sleeves and skirt (back and front) of the albe.¹ They may be of any colour and material that looks well with the vestments, and they need not follow the colour of the day. For instance, red looks well with any vestments, bright blue sets off white very well, while plain black serge is effective and appropriate with the red Passiontide vestments. Some forms of Oriental work are excellent for the purpose, and so are gold tissue and good old brocades and *good* embroidery: the colour should be rich and distinct; a large pattern often looks well when cut up into apparels. They can easily be made, and if tacked lightly on to the linen are not difficult to change when this goes to the wash. A lady should be found who will be responsible for changing the apparels. Those on the sleeves should be tacked to the outside of each sleeve, a third of their length reaching over the upper side. Those on the skirt should rest immediately above the hem, in the middle of the front and of the back. That on the amice lies close up to the edge, at an equal distance between the tapes, and is, like the others, tacked all round—not on one side only.

They are simple to make. The apparels of both amice and albe need an interlining of canvas, and a lining of white or blue linen; they generally also need an edging of cord or braid. The dimensions may vary; the following are suitable for men, but boys' apparels should be rather smaller:—Amice-apparel, 20 in. by 3 in.; sleeve-apparels, 8 or 9 in. by about 3 or 3½ in.; skirt-

approximations to Eastern practice so often found in non-Roman parts of the West.

¹ See e. g. Plate 19.

apparels, 8 by 10 or 12 in. (or they may be longer and rather narrower).

The Girdle is generally of white linen rope, and may have a tassel at each end. About 12 ft. 6 in. long is a very convenient size if it is used double, one end being then turned into a noose, and the tasselled ends slipped through. The girdle, however, may be coloured.¹ It may also take the form of a flat band tied like a sash or fastened with a buckle, and the appearance of the albe is a good deal improved by these sash-like girdles.

The Stole is still generally made too broad. The old ones were only about two inches across, slightly splaying at the ends. Crosses were never put on the ends and back of the stole; but ornamentation of various kinds the whole length of the stole (crosses being occasionally used in this way, continuously along the stole²) was common, as were also fringes, both on stole and maniple. The length of the Eucharistic stole should be from about 9 feet: it should be long enough for the ends to appear below the chasuble.³ The objectionable custom of sewing a piece of lace on the middle of the stole is unnecessary, because our clergy are cleanly in their habits, and because they may not preach in the stole except when vested as celebrant or deacon, in which case they cover it with the amice if they vest properly. This piece of lace seems to be a kind of antimacassar, invented in a period when hair-oil and broad stoles were both in the ascendant.

The other stoles required for baptism, hearing con-

¹ See also p. 166. There were at Aberdeen Cathedral in 1559 five girdles of blue and white thread, and one of green silk (*Reg. Ep. Aberd.*, i. p. xc).

² See e. g. Plate 25.

³ See e. g. Plate 10.

fessions, marriage, and ministering the chalice need not be much shorter, if a proper surplice is worn, nor any broader.¹ About 8 feet should be the shortest length. For a small church one white and one violet stole will often suffice.

The Maniple or Fanon, like the stole, should be narrow, without crosses, and fringed.² In length it should not be less than $3\frac{1}{2}$ ft.,³ and it should be of the same width and decoration as the stole. Elastic is unnecessary, and no button is wanted: if the maniple be tacked so as to fit the arm, but not too closely, it will keep in position of itself so long as the arms are carried properly.

The Chasuble.—There has been a great variety in the shape of the chasuble, not only at different periods but at one and the same time also. On the whole the tendency for the last six hundred years has been to cut down the material: this has culminated in the strange and undignified stiff little vestment now used by some Roman Catholics,⁴ which may fortunately be dismissed as beyond our province. But a longer and more ample form of this 'square' chasuble was in use at the time of our Rubric. It should not be stiffened; it may have a Latin cross on the back, and it should be about as long as a Gothic vestment, i. e. about 50 in. from the neck behind.

But the Gothic shapes, now commonly in use amongst us, are more beautiful, and truer on the whole to our traditions. The shape most frequently seen reaches nearly to the wrists, and very good vestments can be cut

¹ See Plate 27.

² See e. g. Plates 9, 10.

³ Short maniples are ugly and apt to get in the way.

⁴ This 'fiddle-back' shape is being steadily supplanted abroad by the revived Gothic chasuble.

on these lines. The older shape is still fuller, and the sides have to be turned back over the wrist.

Chasubles do not need any interlining, for stiffening only spoils their folds and makes them heavy. The best orphreys are undoubtedly the Y-shaped, but these are generally made too broad: two inches is quite wide enough for ordinary orphreys, except where embroidered figures under canopy work are used. The mediaeval chasuble more often had no orphreys at all, the only ornament being a border round the edge¹: but it was not uncommon to have a Latin cross on the back and a pillar in front. There is no need in a Gothic vestment for the pieces of ribbon without which it seems impossible to keep a 'fiddle-back' in position. A properly made chasuble hangs straight and well of itself, and to tie it on only spoils its folds. A good length for a chasuble is 50 in. behind, and the breadth at the widest part may be about 48 in. or wider. But they are not easy things to cut and make properly.

These vestments need not always be made of silk.² It is a loss of effect to have the lining of the same colour as the vestment, and often it is better to have no lining—indeed in hot countries this is a necessity. Silk or a silk mixture is more comfortable for linings than linen, though linen may be effective. Poor churches can make very beautiful chasubles out of inexpensive materials, unlined, or even out of dyed linen. As a general rule brocades

¹ See e. g. Plates 9, 10.

² In e. g. the inventories quoted by Blunt (*Ann. B.C.P.*, lxxvii) there are 30 vestments of cloth of gold, 6 of silver, 137 of velvet, 30 of satin, 134 of silk, 16 of sarcenet, 226 of bawdikin, 146 of damask, 54 of tissue, 9 of camlet, 6 of fustian, 2 of buckram, 8 of dornyx, 1 of serge, and 48 various.

or other materials bearing some design are best, with orphreys (if they are used) of a different colour and material such as will form a good contrast. Embroidery is always a difficult thing, and should only be undertaken under an artist's direction.

The Cope is nearly semicircular in shape, about 10 ft. 6 in. by 17 ft.; it should have an orphrey from 4 to 6 in. in width, and a hood, of which the shape may vary considerably. The vestment itself need have no stiffening, but a stout interlining of collar-canvas will be needed for the orphrey. The cope is fastened by the morse, which may be of metal or, for economy, of fabric. The hood may be detachable: it may hang either from above the top of the orphrey or from below it. The hood and the bottom edge of the cope may be fringed; but fringes add much to the cost of a cope, and for economy that on the cope itself may be dispensed with, and even that on the hood also. The cope, like the chasuble, may be of any comely material, silk or otherwise. The best kind of cope is not an exact semicircle, but is 'shaped' round the neck.¹

It may be noted that, even in the days of Puritan aggression, our Canons would not permit the ministers at cathedral churches to escape from wearing the cope.² If Bishops and other dignitaries would avoid what is acknowledged lawlessness in discarding this vestment, they would find it easier to restrain lawlessness when it appears in other directions.

The Dalmatic,³ for the Gospeller or Deacon, should

¹ See Plate 24.

² Canon 24 (1603) on '*Copes to be worn in Cathedral Churches by those that administer the Communion*'.

³ See Plates 2, 4, 6, 7, 17, 23.

have real sleeves, and not the mere epaulettes which have rendered the dalmatic abroad almost indistinguishable from the chasuble. In some of the most beautiful examples, the sleeves reach to the wrist, and the vestment itself almost touches the ground: in any case the sleeve should not fall far short of the elbow, and the vestment should be as long as the chasuble. If orphreys are used, they may be either two narrow strips at the sides, in which case they may have apparels between them, or they may take the form of single pillars.

The Tunicle, for the Epistoler or Subdeacon, only differs from the dalmatic in that it has a tendency to be somewhat less ornamental: there is no precise difference in the ornament; for instance, both dalmatic and tunicle may have tassels on the shoulders. They are of the same colour as the chasuble of the suit, and may be interchangeable.

The gospeller wears a stole over his left shoulder, crossed in the girdle on his right side; both gospeller and epistoler wear maniples.

The tunicle for the Clerk¹ may be somewhat simpler than that for the epistoler. It need not always be of the same material as the vestments of the sacred ministers, so long as it looks well with these other vestments.²

¹ See Plate 21.

² It was not uncommon in parish churches for the clerk who carried the cross to wear a tunicle as at Salisbury (*Proc. Sar.*, pp. 11, 14). In cathedral churches, however, whose varied and elaborate customs do not concern us here, tunicles were sometimes worn by other servers. E. g. 'Duo thuriferarii cum turibulis in manibus albis et tunicis induti' (*Lincoln Liber Niger*, p. 375). In this case the taperers wear albes only, and in the Sarum Books neither thurifers nor taperers wear tunicles, but there is evidence that taperers did sometimes wear them (Micklethwaite, *Ornaments of the Rubric*, p. 61).

The Offertory Veil, or Sudary, need not be of the same material as the vestments. It was originally of linen, embroidered and fringed, then of white silk, and was in the sixteenth century sometimes of linen, sometimes of white silk, and sometimes of coloured silk. This veil is cast about the shoulders of the clerk who uses it. It is much more convenient to use if it be unlined, and of a soft and light material without stiff embroidery.¹ A good size is, either 8½ ft. by 1 ft. 8 in., or 9 to 10 ft. by 2 ft. to 2 ft. 6 in.

The Rochet² is simply a substitute for the surplice or albe. The albe needs a girdle and amice, and requires some care in the putting on. The rochet can be slipped on in a moment; and therefore it came to be very generally substituted for albes in the case of the clerk (but not of the celebrant, deacon, or subdeacon) at ordinary parish churches. No doubt it was for the same reason of convenience that it came to be part of the bishop's everyday dress. Lyndewode tells us that the sleeveless rochet was sometimes worn by the priest at baptisms, also for convenience.³

The rochet may be described as something between the albe and the surplice. It has narrow sleeves like the albe, or else it is sleeveless, having a slit down each side.

¹ See e. g. the illustration in *Mis. West.*, i, Plate V. Micklethwaite (*Ornaments*, p. 35) quotes instances of green and red veils. For instances of the sudary being of linen embroidered with silk, and fringed, and of white silk, see Chambers, *Divine Worship*, p. 274.

² By a Constitution of Archbishop Winchelsey, in A. D. 1305, the parishioners of every church are bound to find among other things 'tria superpellicia, unum rochetum' (Lyndewode, *Provinciale*, lib. iii, tit. 27, *De Eccles. Edif.*, c. *Ut parrochiani*. A 'rochette for the clerk' is common in old inventories, e. g. St. Ewen's, Bristol, 1455, Faversham, 1506.

³ *Provinciale*, *ibid.*, v. *rochetum*.

It only falls to within some six inches of the ground like the surplice, and it may button at the neck, but it has neither amice, girdle, nor apparels. The sleeveless rochet¹ is the most convenient of all vestments, and it was in the sleeveless form that the rochet was most generally worn.²

I have stated its ancient³ use. In these days there is no less need for a garment that can be readily slipped on. But the question will be raised, Does not the surplice suffice for this purpose? The answer is that both surplice and rochet are lawful, but there is a strong tradition in favour of the rochet for the clerk. At low Celebrations the clerk may well wear this vestment; and at sung Celebrations also it is always convenient to distinguish servers from choristers. In many churches the albe is too elaborate for this purpose, and even in churches where albes are worn at the Sunday Eucharist the rochet is needed for week-days, and for ordinary occasions of Baptism as well as for other occasional services.

It is curious that some clergy in the last century should have introduced the cotta, under the impression that they were copying Continental usage; for the sleeved rochet is generally worn abroad, and in some places the winged rochet, while in others the albe is used even by choir-boys. Thus the cotta, besides being unlawful, was not a happy instance of imitation.

The rochet, if it be properly cut, is a very comely

¹ See Plate 13.

² 'Sine manicis.'—Lyndewode, *ibid.*

³ A use continued after the Reformation. In 1638 Joseph Hall, Bishop of Exeter, inquires whether the clerk usually wears a surplice or a rochet. At Bledlow in 1783 there was 'a surplice without sleeves, intended for the clerk'. As late as 1825 Fosbroke says that in some churches the parish clerk still wears a surplice without sleeves, i. e. a sleeveless rochet (*S.P.E.S. Trans.*, v. p. 246).

vestment. It has three forms in addition to the episcopal rochet¹,—the sleeveless rochet, the sleeved rochet, and the winged rochet, which is simply the sleeveless rochet with wings falling from the shoulders.²

Albes should always be worn with amices and girdles, and should reach to the feet: servers should not be allowed to wear them unless they are long enough. They may be ornamented in more than one way, and each way is good; they may be fully apparelled as well as the amice; or the amice only may be apparelled and the albe quite plain; or for the girdle of linen rope may be substituted a broader band of coloured silk fastened with buckle or hooks.³

Here, then, are four kinds of dress for the servers, which may be indefinitely varied by the use of apparels of different colours at different seasons of the year. There are also three different kinds of rochets, which makes seven, and the surplice, which makes eight. This surely gives even the most fanciful person enough choice of really beautiful things, without his adopting the ugly and unlawful cotta.

¹ See p. 132, and Plate 26.

² In addition to Plate 13, instances of sleeveless rochets will be found in Plates 17 and 29, and sleeved rochets in Plate 4. Two beautiful examples of the winged rochet as worn by the taperers exist in a Flemish picture (c. 1400) reproduced in Chambers, *Div. Worship*, p. 295. They are very full, and reach nearly to the cassock-hem. No old examples have as yet been traced in England, I believe, but English pictorial art is very scanty, and servers do not appear on brasses or other monuments. It seems to be very improbable that this modification of the rochet should not have come into use here as elsewhere.

³ For instances of broad girdles fastened with buckles or hooks, and sometimes of silk and coloured, in the thirteenth and following centuries, see note on p. 159, and also Rock, *Church of our Fathers*, i. pp. 399-402. Coloured girdles, often in the form of sashes, are still common in France.

Black cassocks (double-breasted of course for servers and choristers as well as clergy) are generally to be preferred to coloured ones. Scarlet cassocks certainly play havoc with the general colour effect of the vestments and decorations if much of them is seen; under a long surplice they may be tolerable, but it is best, if red is used here and there, for it to be of a quieter tint.

Red slippers are certainly not to be commended, nor are gloves, which are condemned even by Baldeschi. Albes should not be of a semi-transparent material, nor should they ever be worn without amices. If the trouble of amices is too much for the servers, then let them wear rochets. Albes should be girt about the middle of the waist; anciently they were worn very long and pulled back over the girdle to reduce them to the required length, an arrangement which requires more care in the vestry than is likely to be given, and which is not easy to make graceful, perhaps because of the different texture of modern linen. It is therefore best for practical reasons that each server should have his albe fitted to him exactly; but an exact fit means that the albe should be longer than the cassock—about two inches below the cassock-hem and about one inch longer than the sleeve. If this is not secured the albe will come to be a size too small after a little while.

To put on an apparelled amice it should be laid on a table, and given a double fold under the apparel and of the same breadth; it is then placed on the top of the head with the apparel outside, the unfolded part of the amice falling over the back of the head. The tapes, which have been hanging by either cheek, may then be crossed, taken round the neck rather tightly (completely hiding

the collar), and brought round to the front, when they are crossed again and brought round the back and tied in front.¹

A simpler and perhaps a better way is to omit the passing of the tapes round the neck, crossing them at once over the breast, then taking them, as above, round the back and tying them in front. Put on in this way, the apparel lies lower in front and has a rather less stiff appearance.

The amice is kept on the head till the other vestments are on, when the appressed edge is pulled back, so that it forms a collar standing up well outside the albe and other vestments.² No loops are needed on the amice, but the tapes must be about 78 in. long.

The Verger's Gown.—This is a very ancient garment; and the practice of putting the Verger in parish churches into a cassock only (so often an ill-fitting one of the wrong pattern) should be discontinued. The gown can be bought at any official tailor's: it is best with velvet down the front and on the collar, and may be worn over a cassock of the English shape.³

Choristers' Vestments.—Where there is a surpliced choir, the men should wear, over their cassocks, surplices that are nearly as full and long as those of the clergy: so also

¹ Thus the tape which hangs down the right side is drawn to the left side of the neck and round the back of the neck till it hangs again on the right side; it is then passed under the left arm, round the back of the waist to the front, where it is tied to the other, which has been similarly treated. The operation is really quite as easy as putting on a collar and tie in the morning.

² The apparel is tacked on to the amice on all sides, not on the top side only, since it is not meant to fall down in the shape of an Eton collar.

³ See plate 17.





THE LENTEN ARRAY

with the boys in proportion. The mean custom of putting them into things that are not really surplices at all is not creditable to us. The cassock, by no means always worn under the surplice even in Rome for long after the sixteenth century, has become a necessity since the invention of trousers. Where there are *rectores chori*¹ these rulers or chanters should always wear copes over their surplices. Such copes should match each other, and, if the church can afford it, may be of the colour of the season.² The rulers anciently held staves or wands,³ and these they carried also in processions. The staves were of wood, ivory, silver, and other materials,⁴ and had sometimes elaborately ornamented heads.⁵ Wands or staves, besides adding to the beauty of the general effect, have the practical advantage of enabling the holders to attract the attention of any member of the choir without the use of disturbing sounds or gestures: if, for instance, a boy is not attending, the ruler on his side has merely to point his wand in that direction.

3. Ornaments.—The ornaments now to be mentioned

¹ See p. 51.

² *Use of Sarum*, i. pp. 25-7. In some parish churches where the choir is ruled, there would hardly be enough copes for frequent changes, and a pair of red copes would suffice, with a pair of white ones also, if the church can buy and house them. At Sarum there were four rulers on double and two on simple feasts.

³ See Plate 7.

⁴ Mr. Micklethwaite thinks that plain wooden wands were used in parish churches (*Ornaments*, p. 44). Instances of other materials are given in Wordsworth, *Notes*, p. 287, and Chambers, *Divine Worship*, pp. 42-3.

⁵ Two illustrations are given in Chambers, *ibid.* In the woodcuts of the Sarum *Processionale*, the rulers are represented by T-headed staves. These are of course only symbols, and do not show the size, but they seem to prove that the staves at Salisbury had heads of this shape.

are those which are kept in the sacristy : those which stand in the church are dealt with in other chapters.

The linen should be entirely without lace, and not of a thin or flimsy description.

The Corporal or Corporas is a square piece of smooth linen, of not less than 20 inches : it should be of a size to lie easily on the altar ; for it should not hang at all over the front. It should always be folded in the same way, the most usual method being to fold it inwards, first in three parts, beginning at the front, then from the sides again in three ; thus, when spread out, it is divided by the folds into 9 squares. On one of these squares, usually the front square, one small cross may be embroidered.

The Pall at the time of the Rubric was simply a **Second Corporal**. Originally one very large corporal was used, part of it being drawn up over the chalice from behind¹ ; then for convenience it was divided in two, and thus we get the common phrase, a *pair of corporals*. This form of pall is also best adapted to our present needs ; for, after the Communion, when our rubric directs that what remains of the consecrated Elements shall be covered with a fair linen cloth, the pall should be unfolded and used for this purpose. Thus no newfangled 'cloth' of lawn and fancy lace is needed for the covering of the elements.² The

¹ See Plate 30. This is still the custom among the Carthusians. (*The Month*, 1897, p. 398). Cf. *S.P.E.S. Trans.*, iv. p. 156.

² The Scottish Liturgy of 1637 directs the Elements to be covered with 'a fair linen cloth *or corporal*', which shows that Laud and Wren knew what they were doing. The rubric was not inserted in our Book till 1661. Both Durandus and the Sarum Missal speak of the covering of the chalice with the corporal, and Durandus further shows the identity of the pall and corporal by his use of the phrase *palla corporalis*. It is hardly necessary, by the way, to revive the spelling 'corporas' (which is awkward to pronounce in the plural) when we have good precedent for the spelling 'corporal'.

corporal that is used as a pall may easily be differentiated from the other by having a different mark, e.g. a cross on the *middle* square, so that when it is folded the cross is on the outside.

Sometimes a square pall, made of two or three pieces of linen stitched together, and stiffened with starch mixed with wax, is used. But it is impossible to use such a thing for reverently covering the consecrated elements after the Communion; and therefore it fails to satisfy either rubric.¹ Sometimes cardboard is used to stiffen this sort of pall, or blotting-paper to protect it; but this is still more wrong, nothing but linen (or silk in the East) having been allowed about the Blessed Sacrament from very ancient times. Sometimes the corporals are stiffened with starch, which is convenient to priests who are used to a stiff pall,² and not altogether without precedent, though the ancient canon law was against the use of starch.³

As we are only told to spread the second corporal after the Communion, it is right to keep it folded till then; and

¹ Indeed it is a clumsy attempt to adopt the Roman form of the pall to a purpose which is entirely different from that of the Roman rite. When the Romans do retain the Sacrament on the altar till the end of Mass (as on Maundy Thursday), they use a linen veil for covering the Sacrament just as we do. The true pall in the shape of a 'fair linen cloth or corporal' is a necessity of our rite, because the Sacrament is always retained on the altar till the service is over.

² It was the addition of a multitude of small ceremonies that led to the use of a stiff pall in the Roman Communion. The simplicity of the old way of saying the Canon is shown by the form of the earlier corporal, which could not be repeatedly slipped on and off. Later, this pall was folded as in Plate 20, and this folding is the right course also for us, since the rubric does not direct the second corporal or fair linen cloth to be used as a veil (i. e. unfolded) till after the Communion.

³ See the article on the Altar Linen in the *S.P.E.S. Trans.*, iv. p. 156, and for an exception p. 157.

it is natural and convenient to use it, thus folded, as a cover to the chalice.¹ This covering of the chalice is an old tradition, and is necessary to prevent anything dropping into it.

The Purificator,² a napkin of soft linen or diaper, for cleansing the chalice, might be marked with a very small cross in one corner for convenience. Sometimes purificators are made so small and of such thin linen that they do not properly serve their purpose. Thirteen inches square is a good size; and six purificators should be supplied with every set of altar-linen. Thus, with a stock of two or three dozen, the clergy will not be in danger of running short and adopting the irreverent custom of using the same purificators over and over again.

The Burse, Corporas Case, or Forel, is used to contain the two corporals, i.e. a corporal and a pall. There is no rule as to its ornamentation: it may have any appropriate device on the upper side,³ and the lower side may be of the same material but without ornament, or may be of a different colour and material.⁴ It is not absolutely

¹ 'Duplex est palla quae dicitur corporale, una scilicet quam diaconus super altare extendit: altera quam super calicem *plicatam* imponit.'—Durandus, *Rat. Div.*, iv. 29 (3). 'One cloth being opened out and laid upon the altar, and the other kept folded to cover the chalice with.'—Micklethwaite, *Ornaments*, p. 34. This covering of the chalice with a folded cloth instead of with a part of the large corporal had begun in the time of Anselm.—Chambers, *Divine Service*, p. 272.

² The description, 'Tersoria quibus calices terguntur et involvuntur' (*Observances at Barnwell*, p. 70), shows that they were of a large size.

³ A cross is often used because it is easy and inexpensive to make. There is equal precedent for any other device, sacred or heraldic.

⁴ e.g. 'A Corporas Case of black cloth of tissue the one side and the other side blue camlet,' another 'of green baudkyn [rich silk woven with gold], the one side and the other side leather.'—*Inv. St. Peter Mancroft*, p. 62. Cf. Appendix, pp. 54¹, 54².

necessary for the burse to be of the same colour as the vestments with which it is used. It should be covered with silk or other material,¹ lined with white linen, and stiffened²; it may have small tassels at the corners.³ A convenient size may be from 8 to 10 in. square. Every burse should have its pair of corporals always kept in it.⁴

The only veiling of the chalice for which explicit authority can be found is that after the Communion when it is covered with the linen corporal above mentioned, and the only silk veil is the Offertory Veil which is described on p. 164. There has been much learned discussion as to whether what is called a 'chalice-veil' can be justified by authority.⁵ It is admitted even by those who defend the veil that the chalice and paten were generally set on

¹ At High Wycombe, in 1475, there were 'v Corporas cases of diverse cloths of silk, vii Corporas cases of linen'. *Inv. Wycombe*, p. 8.

² Cardboard is generally used because of its convenience. But rich burses might have a more durable substance.

³ As has the old burse still preserved at Hissett, Suffolk.

⁴ e.g. 'viii paria corporalium cum forellis v.' 'i tecam cum armis Domini gemmis textam cum duobus corporalibus in eadem' (Micklethwaite, *ibid.*, p. 34). Compare *Cons.*, p. 88, quoted on p. 371.

⁵ The arguments for the chalice-veil may be summarized as follows: —I. Soto mentions corporals made of silk as in use, 'ad cooperiendum calicem dum est in altari, non autem ad ipsum elevandum,' in many churches in Italy, Germany, and England; but (a) Soto was in England in the reign of Mary; (b) this was merely an exceptional form of the corporal, used to cover the chalice till the elevation, and was against the Canon Law which orders corporals to be of pure linen made of flax (e.g. Gratian, *De Cons.*, Div. i, Cap. 46). II. Corporasses of silk or velvet are mentioned in some inventories, but the descriptions show that the word 'corporas' was often used as an abbreviation for 'corporas case'. III. The collet at Sarum had a *mantellum* as well as an *offertorium*, and it has been argued that *mantellum* means offertory-veil, and that therefore *offertorium* must mean a chalice-veil; but even assuming that *mantellum* can mean an offertory-veil, it is most precarious to invent new meanings for the *offertorium*, which is always a sudary, and the object of a sudary is to prevent the hands touching the article carried, which is just what most chalice-veils fail to do.

the altar without any such veil, before as well as after the Reformation; it is therefore certain that we are right in not using one, while in using one we are taking up a more doubtful position. Strangely enough, the chalice-veil has been defended on the ground of convenience; this argument could only be used by those who have never tried the experiment of celebrating without one. Some people seem also to imagine that there is something irreverent about the unveiled chalice, but (putting aside the fact that such was undoubtedly the general custom in the West¹) the opposite is surely the truth; for the veiling of the vessels is (by a special rubric in the Prayer Book) a sign that they contain the Blessed Sacrament, and to veil them at the beginning of the service is to destroy the significance of a special act of Eucharistic reverence.

But the priest who prepares the chalice before the service will not think of putting a silk chalice-veil over a paten that contains the bread and a chalice that contains the wine for the Sacrament. Even at Rome the chalice-veil is put aside after the chalice has been prepared.

If a silk chalice-veil be used at all, it should be large and thin, and without stiff embroidery.

Towels for drying the hands are generally made much too small. They should be of linen diaper about 3 ft. long by 12 or 13 in. wide; then they will rest easily on the server's arm and be convenient to use. Like purifi-

¹ See e. g. Plate 20 in this book. In the East, veils, corporals, and even purificators are of silk; and possibly the occasional silk corporals of mediaeval times were a survival (as at Bayeux) of Gallican usage. Bishop Andrewes had a silk veil; and, although such an ornament was unusual before his time and scarcely heard of since in England, it may not have been unlawful, though it is somewhat awkward and undesirable.

cators, they may conveniently be folded in three. While purificators and corporals are hemmed, these napkins may be pulled out at the ends, or all round, in a fringe. Two to a set will suffice.

The sacred vessels should be made by some genuine craftsman who is familiar with the traditional forms.

The Chalice has varied much in size and shape: Gothic examples range from 5 to 7 in. in height, and a chalice 6 in. high may be large enough to communicate sixty people, and very convenient for ordinary use. Larger chalices will be needed when there are many communicants, but the largest for this purpose need not be more than about 8 in. high, and should not be too heavily decorated.¹ The bowl should be quite plain within and without, or it will be difficult to cleanse. An ornamental knot is usually made on the stem for convenience in holding it. On the foot a cross or other sacred device should be engraved to show the priest at which side to communicate himself and the people.

The Paten is a circular plate, large enough to cover the chalice,² with one or more depressions, circular or multifoil. Many post-Reformation patens have stems, like the patens used in the Eastern Churches; but this may lessen their usefulness as a cover for the chalice. Nearly every extant mediaeval example has a sacred device engraved upon it; but now that many breads are consecrated,

¹ It is safer and more convenient on the Great Festivals to use two chalices about 8 inches in height, than to use one only and that of abnormal size; for there is always a danger of such a chalice being upset.

² Lyndewode speaks of the paten as the chalice cover 'Patena, id est operculum calicis' (*Provinciale*, lib. iii, tit. 23, *De Cel. Mis.*, c. *Precipimus*, v. *Patena*).

a plain surface is more convenient. Still the surface should always be depressed, and should not be polished so as to reflect the face like a mirror; indeed it is only mechanically finished metal work that has such a surface.

The Standing Pyx is convenient for holding the breads when there are so many communicants that the paten is not safe. An extra chalice (for preference the smallest) can be used for this purpose.¹

The ordinary **Pyx** was a small box (generally circular and of silver, with a base and stem and a cross on the top), which was used when the Blessed Sacrament was carried to the sick; a bell and lantern were anciently carried before the Blessed Sacrament on these occasions. Very often there was a little detachable round box which fitted inside the pyx and could be easily removed, and put into a small bag or burse to carry to the sick.² Those were the days when reservation had come to be in one kind only. Nowadays for carrying the Sacrament in both kinds a plain glass cylinder with a glass stopper should be used; it should fit into a metal case, the upper part of which contains a receptacle for the consecrated Bread.³ This glass cylinder can be used to communicate the sick person and the other communicants, while the use of a glass stopper makes the reverent cleansing of the vessel possible.

¹ 'Laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose.'—*First P. B.*

² Among the ornaments delivered to the churchwardens of Saffron Walden in Essex by the Edwardian commissioners in October, 1552, was 'a little round box to carry the sacrament in with a purse to put it in', and in an inventory of Chenies in 1552 'a corporas case cloth of gold branched upon with red velvet to bear in the sacrament' is mentioned.—*Edwardian Inventories for Bucks.*, p. 45.

³ Such a pyx is made by Messrs. Barkentin and Krall, 291 Regent Street, London, W. See p. 478. A second glass cylinder may be provided for the oil used in anointing the sick. See p. 476.

Private communion sets are often presented to the clergy. Such cases may contain a small (not too small) chalice and paten, with cruets, canister, and a spoon. It may be well to add that their usefulness is considerably increased by the addition of a glass pyx (in a little silk bag with a cord) for reservation, such as is described above.

Chalices are generally of silver or gold, or silver-gilt.¹ Nowadays silver is so cheap that pewter has ceased to be a real economy for a poor church. It is best, if possible, to avoid electro-plate.

The Cruets for holding the wine and water were generally of silver or pewter,² but they were sometimes of crystal.³ That for the wine was distinguished from the other by gilding or by a letter (such as V for the wine and A for the water), or by some other mark; and such a distinction is necessary for cruets of an opaque material. The rubric of our Consecration Prayer mentions a 'Flagon' as well as a 'Chalice'; Canon 20 mentions 'a clean and sweet standing pot or stoup of pewter, if not of purer metal'; and when there are many communicants, a flagon for the wine instead of a small cruet will often be necessary; some of the old cruets must have been really what we should now call flagons.⁴

For ordinary use a pair of small glass cruets is much

¹ If I may be allowed to express a purely personal preference, I would say that I prefer silver un gilt in all ornaments that are kept bright by constant use, though when silver is liable to tarnish (as in any standing ornaments) gilding is often useful. In such things as chalices, silver-gilt soon comes to look like neither silver nor gold, and I confess to a preference for the clean and pure colour of plain silver even in the inside of the bowl.

² Micklethwaite, *Ornaments*, p. 34.

³ Chambers, *Divine Service*, p. 259.

⁴ e.g. the 'two gilt cruets, that did hold a quart apiece', at Durham (*Rites of Durham*, p. 8).

the most convenient, because such vessels are easier to handle and to keep perfectly clean,¹ and because the clerk can more readily see which element he is handing to the priest. Very beautiful glass cruets are made by the Whitefriars Company.² It is best to have cruets without silver fittings, because they can be more easily replaced, and in this case they may have glass stoppers, which should be flat at the top so that they can be stood on their heads. When cruets or flagons have metal lids, these should be so hinged that they lie readily open without having to be held in that position; such vessels generally have handles as well. There should always be one or two spare cruets in the sacristy in case of breakages.

The Basin and Ewer.³—These are required for washing the ministers' hands at the Lord's Supper; sometimes two metal basins were used, one of which often had a lion's-head spout under the rim so that the water could be poured from it into the other.⁴ For economy a plain glass bowl can be bought and a glass jug to stand in it. This ewer might be rather larger than the cruets.

A Box for Altar Breads of silver or pewter was anciently used, and is even more needed nowadays.⁵ There are some very fine silver-gilt vessels for this purpose,

¹ Old flagons, especially those that have been clumsily repaired, are often difficult to clean, and are best reserved for the water at the lavatory.

² Messrs. Powell, Whitefriars Glass Co., Whitefriars Street, Fleet Street, London, E.C.

³ A basin and ewer are shown in *Exposition*, Plate 16.

⁴ e. g. *Inv. St. Peter Mancroft*, p. 12, where there are two pairs of basins with a lion's-head spout: the principal pair had figures of SS. Peter and Paul in the bottoms engraven in roses of pounced work, and weighed not less than 44 oz.

⁵ It is convenient to have this box divided into compartments so that the number of wafers can be reckoned at once.

of seventeenth-century date, remaining in some churches, shaped like very large shallow pyxes with covers.¹

The Censer needs no special description here. Where silver is out of the question, it may be of white metal or of brass. The total length of censer and chains may be 43 in. The *incense-boat* (or ship) and the *spoon* are mentioned on p. 191. Censers nowadays are often made too large.

The Processional Crosses² may be three in number, one for ordinary use,³ a second (which was in old times generally of wood⁴ and painted red and without a figure⁵) being reserved for Lent, and a third for funerals.⁶ Of the processional cross, as of most other things, it may be said that proportion comes first, workmanship second, and material third; the last without the two former being

¹ e. g. at St. Peter's, St. Albans, at Hertingfordbury, Acton, and some of the London City churches.

² 'The Constitutions of Winchelsey and Peckham and Archbishop Gray all order a processional cross (*crux processionalis*) to be furnished by the parish.'—Maskell, *Mon. Rit.*, i. p. cxxii. 'Crucem processionalem.'—Lyndewode, *Provinciale*, as in n. 6 below. Note that it is the processional and not the altar cross that is regarded as indispensable.

³ The principal cross may have a figure upon it ('facie crucifixi,' *Mis. Sar.* col. 12), sometimes there were figures also of Our Lady and St. John. Often the processional cross was so made that it could be taken off the staff at the end of the procession and placed on a base upon the altar.—*Inv. St. P. Mancroft*, p. 11. This was indeed the way in which altar crosses came to be used: processional crosses are very ancient, but it was not till the mediæval period that crosses began occasionally to be placed on the altar. Cf. p. 95, and Appendix, p. 538.

⁴ 'Omnibus dominicis quadragesime, excepta prima dominica, deferatur una crux ante processionem lignea sine ymagine crucifixi.'—*Cust.*, p. 219.

⁵ 'Crux lignea rubei coloris depicta sine ymagine.'—*Crede Michi*, p. 49.

⁶ 'Crucem pro mortuis.'—Winchelsey's Constitutions, in Lyndewode, *Provinciale*, lib. iii, tit. 27, *De Eccles. Edif.*, c. *Ut parrochiani*. This funeral cross might be of wood, painted red and black.

worse than useless. A poor church can have a very beautiful cross of wood, which is much better than a badly designed and executed one of greater pretension. The cross should not be kept exposed out of service-time, but should be put away.¹ A tall locker or stand in the vestry or sacristy will be convenient, and in new churches provision should be made for this. The smallest length for cross and staff together would be about 6 ft. 8 in. Care should be taken that a metal cross is not too heavy to be conveniently carried, especially when processions are long, as they ought generally to be.

The Processional Candlesticks, &c., may vary much in size and material. Sometimes they were short and sometimes long, sometimes of metal and sometimes of wood, sometimes tapers or torches were fixed on to a plain round staff or handle as in Plate 6, and sometimes the candlesticks were taken from the altar. I would suggest, as very convenient for ordinary use, candlesticks of wood painted red or green (unless original work in metal can be paid for), 3 ft. 9 in. high, with the bases separate and weighted, so that the shafts of the candlesticks can be easily dropped into and lifted out of them when they are set down before the altar.²

Sacring torches became general at the end of the thirteenth century; they belong, of course, to the practice of elevating the Host and chalice which came in a little

¹ There is no authority for fixing a processional cross to one of the choir stalls, the instinct of the Church having always been against the undue display of ornaments. Crosses were certainly put away when not in use. e.g. the cross at St. Peter Mancroft, above mentioned, 'standeth in a box made therefor in the further corner in the lower vestry by the jewel chest,' and its staff stood 'in the corner next the cross'.—*Inv.* p. 32.

² See Plate 17.

before that time, for which reason it may well be questioned whether there is now a time of ministration for them. 'In some places only one was lit, in others two, and in some four or even more.'¹

Font-tapers and christening-tapers were anciently used at Holy Baptism, the latter being lighted and placed in the child's hand after baptism, while the former was carried by the clerk to the font and held during the service; perhaps the two were sometimes identical; and at the present day the font-taper for the clerk is all that can be wanted. They were not usually borne in candlesticks, but were held in the hand, sometimes with a napkin.²

When candles are used for outdoor processions it is almost a necessity to carry them in lanterns fixed to staves. Such lanterns should have glass panels all round, and may conveniently be made to swing from a bracket shaped like a pitchfork and attached to the top of the staff.³

Banners may vary considerably in size, shape, material, and device.⁴ It is possible to make them quite simply.⁵

¹ Atchley, *Some Principles*, p. 21, q.v. for instances. Sacring lights are not mentioned in the English missals or consuetudinaries; but they had full sanction.

² *Ibid.*, p. 24.

³ A light in a lantern—'cum lumine in laterna'—is mentioned as carried before the relics on Palm Sunday in *Processionale Sarum*, p. 51. Archbishop Winchelsey's Constitutions order a 'lucerna' to be provided by the parishioners.—Lyndewode, *Provinciale*, lib. iii, tit. 27, c. *Ut parrochiani*.

⁴ For a beautiful example, see Plate 29.

⁵ e. g. the lesser banners in the woodcuts of the Sarum Processional which have for ornament a plain St. George's cross and a fringe or border round the four sides; the Lion banner is a simple oblong with the Lion figured in the midst. The banners at the Islip funeral at Westminster Abbey (*English Altars*, Plate XIII) bear figures of the saints, but again are of a plain oblong shape.

Embroidered ones are doubtless the ideal,¹ but they are expensive if they are worth having; and if our churches had half as many banners, and those banners had twice as much spent on them, it would be far better. A mere profusion of gold and silk is nothing in itself: a banner cannot be designed by amateurs who do not understand the craft (though they can often carry out the work under advice), nor can it be ordered from a shop like a pound of tea. The common idea is that the design is nothing, and the materials everything; but the design is everything, for it includes the selection of the right materials; and the design must be paid for apart from the materials, for even artists have to live. Now, the two or three pounds thus spent is but a small proportion of the money usually wasted on pretentious and vain banners.

It is true of banners as of everything else that simple ones can be made which are quite cheap and yet beautiful—if they are unpretending. The thing always is to find the right person to design them; and for this it is

¹ e.g. Appendix, p. 543. Also High Wycombe *Inventory*, p. 16:— 'Eight banner-poles, 2 streamers of silk, one red, a streamer of white silk, a red streamer with the assumption of Our Lady, 3 red banner cloths, a banner of silk with the Mullet [star], 2 banners of green silk, 2 white banners with the sign of the Passion [evidently for Lent], a white banner with a blue Cross.' In the St. Peter Mancroft *Inventory* (p. 69), there was a banner with the 'life of St. Peter', another with that of St. John Baptist (with the donors 'in pendants painted'), also a banner of St. Anne, another of the Assumption, another of St. Peter enthroned, another with the 'arms of England' (what would be thought of this now?), another old one of St. Paul, and an old one of St. Peter, also 2 painted with drops of red and the Passion and green wreaths for Passion Sunday. There were also 5 banner-staves, '2 green, 1 red, 2 white with red drops and silvered like spear-heads.' It is worth noting that the fringes were of the gay description, then usual, which is so effective—generally of red, white, and green.

necessary to apply through a responsible agency like the Church Crafts League at the Church House, whose business it is to find out who are those qualified to practise the arts. There are a very large number of artists who understand design. The parson has no means of finding them out; and therefore he has been generally driven, in the case of embroidery, to the professional church-embroiderer, whose ignorance of the fundamentals of the art is often not less profound than his ignorance of the elements of ecclesiastical tradition.

The Wands, which are badges of office for the churchwardens,¹ are of wood, according to a very constant tradition, either unpainted with plain metal heads, or painted white with a few inches at the end blue or gilt.²

The Verge or Mace, which is carried by the officer to whom it gives his name, may be a wand of wood either short² (4 or 5 ft.) or long³ (6 or 7 ft.), tipped with metal or with a device (such as the symbol or figure of the patron saint),⁴ or it may be altogether of metal, as in our cathedrals.⁵

The Gospel-Lectern has been already mentioned. A heavy one would naturally not be moved, but a light lectern of wood might be kept in the sacristy and only brought out for the Eucharist: the lectern may be covered

¹ Sidesmen may also carry wands on great occasions, as e. g. is still done by old custom at St. Sepulchre's, Holborn, where many long staves with fine brass heads remain.

² Micklethwaite, *Ornaments*, p. 55.

³ There are many fine old examples of long verges with handsome metal devices, e. g. at St. Paul's, Covent Garden.

⁴ See Plate 17.

⁵ e. g. 'A verge of silver with the cross keys and the mitre in the top.'—*Inv. S. P. M.*, p. 61. This may have been like the other Norwich verges at St. Andrew's and St. Mary's, Coslany, which seem to have been only garnished with silver to judge by the small weight of the metal.—Micklethwaite, *ibid.* (3rd edition).

with a long cloth when in use.¹ Some great churches also had an Epistle-lectern.

Something may be said for the Paschal Candlestick, which may be for economy of painted wood, and which should be not less than about 6 ft. high. It would be better to omit the grains of 'incense', which are generally shams and not incense at all, and are said to be due to the misreading of a phrase in the *Exultet*, '*incensi huius sacrificium*,' which really meant 'the sacrifice of this lighted candle'. Indeed, as we have no form for the blessing of the Paschal light, we have no right to stick on these 'grains'. We can at most only use the Paschal candle as an additional light set near the altar during Eastertide. It is certainly an ornament which has a symbolical value, and serves to mark out this season.²

A word may be given to the Tenebrae Herse,³ which was a triangle fitted with 24 spikes for candles.⁴ It cannot of course be used unless the Bishop authorizes both it and the services to which it belongs.

There remain to be mentioned the funeral accessories, which are further treated in Chapter XVII.

¹ See p. 64. 'The two wooden lecterns had three cloths for Lent in addition to three other cloths.'—*Inv. High Wycombe*, p. 5.

² It was also one of the necessary ornaments to be provided by the parishioners, in the provinces both of Canterbury and York, and such canons, constitutions, ordinances, and synodals provincial have the force of statute law, if they are not 'contrariant or repugnant to the laws, statutes, and customs of this Realm' by the Act 25 Henry VIII, cap. 19.

³ Herse or Hearse is derived from the Latin word for a harrow; it is here used in the meaning of its first derivation—'a triangular framework for holding candles' (*Chambers's Et. Dic.*). Because of the candles the word came to be applied to the bier, which used to be stuck over with many candles at a great funeral.

⁴ The triangle may be of wood 3 in. broad and 1 in. thick, its base being 4 ft. long, and its sides 3 ft., the whole fixed on to a stand.

The Bier or **Herse** should not be more than about 2 ft. high. It should have handles, to avoid the necessity of shouldering the coffin in church. Those made by Mr. Vigers¹ can be supplied with a frame to carry the pall, and also with a carriage so that the bier may be wheeled along the road in country parishes.

The Herse-Cloth or **Pall**.—There is still at the present day an unnecessary hankering after gloom at funerals. Ancient palls in old miniatures are often of bright colours, the following examples being typical:—Cloth of gold; black velvet, with a wide cross all through of silver tissue; red with a gold cross; black with a gold cross; blue with a red cross.² They were often also powdered with the badges, and had the scutcheons of the deceased sewn about the border. Several gorgeous mediaeval herse-cloths still remain, some of them in the possession of the London City Companies. At the funeral of George II a purple pall was used; the white embroidered pall used at Mr. Gladstone's funeral, and the white pall embroidered with the royal arms used at the funeral of Queen Victoria, will not be soon forgotten.

The Processional Cross and the Funeral Candlesticks.—These may be all made of wood and painted the same colour, and that colour is not bound to be black, but should rather be chosen so as to harmonize with the herse-cloth; for instance, a blue or black herse-cloth with a red cross would suggest the use of red candlesticks. The candlesticks may be about 4 ft. high. Seven candlesticks are perhaps the best number—three on each side and one at the east end of the bier—while

¹ 3 Eccleston Street, London, S.W.

² See p. 487, Plates 5, 29, 30, and their description on pp. xiv-xxi.

four might be regarded as a convenient minimum. Sometimes there were only two, one at either end, while in other cases many more were used,¹ and some old pictures show a rack standing on either side of the hearse, into which the torches are dropped; the more elaborate use was to place the coffin within a frame which was covered with innumerable candles.² Tapers in large numbers were also carried in the hands of those present at a funeral.³

A Handbell was always rung before the funeral procession, and still is so rung at University funerals in Oxford.

The **chrisom**, a white garment used at baptism, was ordered by the First Prayer Book. The **churching-cloth**, a white veil which the woman wore at her churching, was used long after that time, and is undoubtedly intended by the phrase 'decently apparelled', which was inserted at the last revision of the Prayer Book.⁴

¹ See Pl. 5, 30. Mr. Atchley says 'the number of lights around the hearse were usually four or five'; six was an unusual number. Sometimes lights were put on the coffin itself. The candles do not seem to have been of a different wax from that ordinarily used, at least in the case of the five used at the funeral of the Earl of March, which were afterwards distributed to the churches near Wigmore Abbey 'for the use of the Holy Sacrament'.—*Some Principles*, p. 27.

² e. g. the plate in Rock, *Church of our Fathers*, ii. p. 399.

³ This was done as late as at the funeral of George II.—*Some Principles*, p. 26.

⁴ Various bishops' charges show the meaning of this phrase. e. g. Bishop Cosin in the very year 1662 asks, 'When the women come to make their public thanksgiving to God, do they come decently veiled?'—*Rit. Com. Report*, iii. p. 603. Archbishop Laud, in 1637, asks whether 'they are apparelled with a fair white veil of linen cloth'.—*Ibid.*, p. 575. It is significant of the legal force of ancient use that in the reign of James I (before the rubric was inserted) a woman 'prayed a prohibition' of an order made by the Chancellor of Norwich that the veil should be worn. 'The judges desired the opinion of the Archbishop of Canterbury, who convened divers

Other Ornaments once in use need not be mentioned here, as there is now no 'time of ministration' for them. For information about them the reader is referred to Mr. Micklethwaite's tract on the *Ornaments of the Rubric*

Surplices, albes, rochets, copes, chasubles, &c., as well as altar-linen, apparels, frontals, &c., are made by the *St. Dunstan Society*, which was founded in order to make ornaments and vestments in accordance with the standard of our Rubric, and under fair conditions. It is, I find, necessary to state that this Society is managed by a Committee, the members of which do not receive any money for their services. The price list can be obtained from the secretary, St. Dunstan Society, 102 Adelaide Road, London, N.W.

bishops to consult thereupon; and they certifying, that it was the ancient usage of the Church of England, for women who came to be churched, to come veiled, a prohibition was denied.'—Bishop Gibson, *Codex Juris*, p. 373. See also p. 482 of this Handbook.

CHAPTER IV

VESTRIES

IF it is difficult to put up with the single vestry of an eighteenth-century church, it is still more inconvenient to find oneself in a parish church of earlier date where there is often no vestry at all.¹ At the present day our architects are more liberal, and I shall in this chapter assume the existence of two or three vestries near the east end of the church, which are almost indispensable when there is a surpliced choir, and very convenient when there is not. These will be the Priests' Vestry or Sacristy, the Choir Vestry, and the Churchwardens' Vestry. In addition to these, a room where large articles can be stored will be found most useful.

When cupboards and chests are put in the church itself it must be remembered that in the hands of an artist these may be beautiful articles of furniture,—ornaments, not disfigurements to the church. It is far better to provide in this way for the vestments than to curtain off a transept or chapel for the purpose when

¹ The practice in the average parish church of the Middle Ages was to keep the vestments in chests and in aumbries about the church. They were put on the altar before service, and the priest vested at the altar. Even at Durham, where there was a 'revestry', every altar had its 'lockers or ambers', each altar having two or three, wherein were kept not only the 'chalices and silver cruets', but also 'two or three suits of vestments and other ornaments, belonging to the said Altar'.—*Rites of Durham*, pp. 2, 28, 37, 82.

PLATE 13



A SLEEVELESS ROCHET

there is no vestry. Vesting in church is a perfectly seemly proceeding if the parson arrive, as he should, in his gown and cassock ; he may well use a chapel for this purpose, if he prefer it, but the chapel should be left uncurtained, for chapels are very beautiful features of church architecture, and should not be turned into vestries or organ-chambers. In many churches that have no vestries, there need be no surpliced choir.

In some churches, with large chancels, a vestry can be made by building a wall or screen about 8 ft. high across the chancel, some 7 or 8 ft. from the east end. The high altar stands against this screen, and the space between it and the east end forms a vestry, to which doors on either side of the altar give admittance. This was a common arrangement in abbey churches, and existed also in some parish churches.¹ It has been successfully adopted in more than one new church ; but of course it requires very careful planning in the hands of a good architect.

The Churchwardens' Vestry, the smallest of the three, is primarily for the transaction of church business. It will promote a decorous spirit, as well as save time and money, if the little things which this room should contain are kept in a fixed place, and not in loose cardboard boxes. Besides the two or three chairs there will be a knee-hole desk, on which lies the Service Register,² an ink-pot of the office type, with two or three decent pens ; hard by on the wall will hang the Kalendar, which had best be Dr. Wickham Legg's 'English Churchman's Kalendar'. In the drawers of the desk will be a stock of

¹ e. g. Long Melford and Arundel. Some have only one door in the screen, as at Sawley. Cf. Comper in *Some Principles*, p. 127.

² Canon 52 orders the names of all strange preachers to be entered in a book kept for that purpose.

nibs, pins, drawing-pins, and a rubber stamp, packets of service and of notice papers, some notepaper, envelopes, and correspondence cards; one or two drawers will be reserved for the Churchwardens' books, and others (or else a special cupboard) for the special books and papers needed for the Catechism. In a safe, or at least in a securely locked drawer, will be kept the baptism register, marriage registers, burial register,¹ banns book, and books of certificates for marriage, banns, and baptism. In this room will be a safe in which old registers and other articles of value will be kept. On the walls may be hung a map of the parish and any portraits or other pictures of parochial interest: it is really a good work to keep in this way a memorial of the past history of the church and of the various officers who have served it. A shelf or two will be certainly useful, here as in the other rooms; and there should be a shelf also with some standard books on theology, Church history, the management of Church services and affairs, &c. A small looking-glass in each vestry will be needed; and, if all the vestries are laid with cork-carpet or linoleum, they will be more easy to keep clean. There should be a trustworthy clock in some conspicuous place. A gas-fire or other heating apparatus is necessary in most vestries. If possible there should be a lavatory adjoining the outer vestry.

The Sacristan's cupboard might be in this vestry. It would include two deep drawers, one for candle-ends, and one for dusters and polishing leathers, also two long drawers for candles, of which a good stock should be laid in at a time, as wax improves by keeping. Supposing

¹ Canon 70 orders a parchment book for christenings, weddings, and burials to be kept in a 'sure coffer' with three locks and keys.

the cupboard to be a small one, 4 ft. by 5, the two bottom drawers might be 9 in. deep (for dusters and candle-ends), the next two 6 in. deep and the whole breadth of the cupboard (for candles), the next two stages might contain six short drawers 4 in. deep, and above this might be two or three rows of shelves, the space between the two lower shelves being divided into wide pigeon-holes by partitions.

Where **Incense** is used a special cupboard is convenient. As for the incense itself, it is wisest to avoid compounds. Nothing is so good as simple *Gum Olibanum*, which is indeed 'frank' or pure incense: it is this which is used throughout the East, and also in the Roman basilicas. It can be bought at any large apothecary's for from 1s. 5d. to 2s. a pound, and is cheaper as well as pleasanter and fresher than the compounds, which are for the most part rather sickly and stuffy. Sometimes two oz. of Gum Benzoin and one oz. of powdered Cascarella bark are added to the lb. of Gum Olibanum; but, beyond doubling the cost, they make little difference.¹

Incense can be used for purifying the atmosphere, if Formalin, which is a powerful and odourless disinfectant, be added in the proportion of about one to three.

The incense should be kept in a canister holding not less than a pound; many tea-caddies form excellent boxes for this purpose. The incense-boat or ship and the spoon should be kept near it. If the boat is broader

¹ If there are complaints about the incense, they should not be dismissed as mere prejudices, but care should be taken that no benzoin or storax be mixed in the incense, since these ingredients do affect certain people; and less charcoal and incense should be put into the censer. In many churches enough incense is burnt to fill a cathedral, and the servers often need checking.

than the usual shape, less incense will be wasted; the lid should lift up at both ends. The spoon will be less apt to spill if it is made more like an ordinary teaspoon than is usual, and less like that used by Primitive Man.

Near these should stand a covered earthenware jar for the charcoal. The plain brown jars that are used for cooking purposes are very suitable, and can be bought of a good shape at any china-shop. The packets of charcoal should be emptied into this, and not kept loose near the vestries, as they make dust. If a pair of small tongs be kept near the jar, the thurifer can do his work without soiling his hands. The charcoal can be heated in a minute if the lumps are put into a wire spoon with a wooden handle, and held over the gas. As little charcoal should be used as possible; for charcoal fumes are not pleasant in themselves. The censer should always be emptied as soon as possible after use.

A good plan, where there is room, is for the clerk to have a narrow cupboard in which to keep all these articles. The cupboard may be divided by a partition from the top to within 12 in. of the bottom. One side will be for the censer, which will hang free from hooks screwed into the top of the cupboard; the wire spoon and tongs can hang near it on small pegs. The other side will be divided horizontally into shelves for the boat, canister, and jar. If there is no vertical partition, these articles may be kept on a shelf at the top of the cupboard. At the bottom of the cupboard will be a deep drawer, in which extra packets of charcoal may be stored; for charcoal is cheaper if bought in large quantities. If there is no cupboard for the censer, it can be hung on

an iron bracket about 6 in. long, with a crook at the end; or it may hang from a hook in a small shelf, on which the canister and charcoal-jar can stand: but a place should be chosen that is not accessible to choir-boys. In any case the censer should hang quite free, touching neither the wall nor the ground.

The Choir Vestry should be as large as possible, and rather long for its breadth; so that the choir can form up in a double row. If the chairs are arranged down the midst in two rows with their backs to each other, the boys can be the more easily kept quiet while they are waiting. A card with the word 'Silence' may advantageously be hung on the wall. Large shallow cupboards will take up most of the walls; these will contain separate pegs for each cassock and for each surplice, each pair of pegs bearing the owner's name and number. Sometimes the cupboards have no doors, but are protected instead by linen curtains hung from rods, the cupboard-frame being retained: this has the advantage of cheapness. If there is not a shelf over the pegs, on which hats can be placed, another row of larger pegs must be provided elsewhere for this purpose. Every cassock and surplice should be numbered; and a lady should be found who will take charge of all the surplices, send them to the wash, and keep them in repair.

An inventory of all the linen belonging to the church should be carefully made, and kept up to date.

The Sacristy.—Where many vestments are kept, a press or very large cupboard will be wanted; though the parsons of small churches will not need more than two or three wooden or plated metal yokes, hanging in an ordinary cupboard. These yokes hold chasubles and

copies very well, and can be bought through a tailor or an ironmonger for a few pence. Some people prefer to keep all their vestments hanging from yokes in a large cupboard, not using a press at all, and there is a great deal to be said for this arrangement: indeed, copies of the Gothic or 'shaped' pattern need to be kept on metal yokes, bent to fit them.

The number of presses or cupboards will depend upon the size of the sacristy and the number of services. In churches where there are three ministers at the sung Eucharist, it is convenient to keep the vestments for this service in one large press about 3 ft. 3 in. high, 9 ft. long or more (so that all the ministers can vest at it): this press may be divided by a partition into two sets of drawers, which may be used for vestments, altar-linen, &c. A smaller press can then be reserved for low Celebrations, for which separate vestments will be needed.

A small press may be $3\frac{1}{2}$ ft. high, and 4 ft. 9 in. by 2 ft. 9 in. broad. The drawers should be shallow (2 inches inside), so that only one set of vestments may be kept in each: this saves time and spares the vestments. If, in ordering a press, the parson has twice as many drawers as he seems to want, he will be glad of the provision before very long. The burses may be kept in the drawers of the vestments with which they are generally used, or in a separate drawer. The top drawers will be found useful for apparelled amices; and, if there is no cupboard for the priests' albes, they can be folded in the bottom drawer if it is made, say, 6 in. deep. A cupboard for the priests' albes and girdles is, however, more convenient. Vestments that are not of silk may need protection from the moth, for which purpose a cedar-wood lining

to the drawers is excellent ; cedar-wood is most useful also as a corrective to the musty smell which besets vestries where incense is not used. A piece of white calico or stout linen laid over the vestments in each drawer will help to keep the dirt from them ; gold or silver embroidery may be protected by unbleached calico dipped in a decoction of saffron, and heavily embroidered vestments will need cotton-wool under the folds if they are put in a press.

Sometimes presses have a folding lid on the top to keep the vestments clean if they are laid out some time before the service begins. A cheaper plan is to cover the vestments with a piece of white linen. The top of the press where the vestments are laid out may also have a piece of white linen laid on it. The vestments should be put out in the following order:—chasuble, stole, maniple, girdle, albe, and on the top of all the amice. If there is a procession, the cope will be laid above the chasuble, unless there is a cope-stand.

A Cope-stand is extremely useful when the sacristy is large. It consists of a wooden upright, about $5\frac{1}{2}$ ft. high, resting on a firm base, and having a well-rounded yoke on the top. After the procession the cope is slipped on to the stand in a moment, and the morse fastened. It can then be folded up at leisure after the service. If there is a very large cupboard, copes can always be kept thus on their stands with a linen cloth over them ; and in shallower cupboards they can still be hung from yokes.

A picture may hang above the press. Under it might be placed the hymn, *Come Holy Ghost*, and the 43rd Psalm, *Give sentence with me*, which were formerly appointed to be said while vesting.

A basin, if possible fitted with a tap and drain, may be

provided for the parson to wash his hands therein before celebrating. Near it will hang a towel.

A little standing basin, under a filter, may also be provided for the purificators. After each service the purificator can be rinsed in this basin, and then put by for the wash in a special basket or on a rail. The basin should be emptied in the piscina.¹ The filter will also supply the pure water for the Eucharist. Another plan is to have on the table a glass basin into which the purificator is dropped: the server then empties the water-cruet into the basin. In any case the purificator should be rinsed immediately after use, as stains are difficult to remove if they are allowed to dry.

A Safe for the vessels is almost a necessity; and it is better to have it separate from that in which more or less musty registers are kept. A cupboard for the cruets, canister, basin and ewer will also be needed; and here too wine and breads might be kept; and perhaps the boxes containing the corporals and purificators.

Near this cupboard might stand a chest of drawers for altar-linen. One of the ordinary shape would serve; but it would be better if it were made with shallower drawers. The lower drawers will be useful for storing such things as Lenten veils. One drawer will be needed for the spare linen cloths of the high altar (one extra fair linen and two undercloths at the least); and another for those that are in use; another drawer for the linen belonging to other

¹ Referring to corporals, purificators ('tersoria'), and the towels ('mappulas quibus digiti sacerdotis post communionem terguntur'), the *Barnwell Observances*, p. 70, says that they are to be washed 'in vase mundo', 'et singulas lavaturas in sacrarium [the piscina] versare,' and afterwards to be sent to the wash ('cum ceteris lintheis seu vestimentis ecclesie ad lavandum mittere').

altars; another will be found useful for keeping the sets of vestment apparels that are not in actual use. Bags of lavender or chipped sandal-wood are useful against insects, and contribute to the general sweetness and cleanness.

The Frontal cupboard, chest, or locker may be in some convenient spot near the altar.¹ If the frontals are stretched on frames, the chest should open at the top and be large enough for twice as many frontals as are in use. A chest that is only just large enough will prove a nuisance when somebody presents a new frontal.

If the frontals are folded up when not in use (which is much the better way, except in the case of some heavily embroidered frontals), a cupboard should be provided with shallow shelves large enough for each frontal to be folded in four, with a shelf or two for frontlets, and some spare shelves; or the frontals may be put away in drawers.

A special Cupboard should be reserved for the servers' rochets, albes, &c., their cassocks and shoes being kept elsewhere. If albes are worn, two pegs at least will be needed for each server, one for his albe and girdle, and one for his rochet or surplice: a shelf above can be kept for a box to hold the apparelled amices, if there is not a special drawer for them. For week-day services a surplice or rochet had better be hung somewhere else. Washing is a very expensive item, and if the servers' cupboard remains well closed from Sunday to Sunday, the albes and rochets will keep clean twice as long as they otherwise would.

¹ e.g. in the description of the frontals and upper frontals of the high altar in the *Rites of Durham* (p. 6), 'at either end was a place to keep the which ornaments, which were of white damask and such-like stuff.'

Yet another cupboard will be that for Music, which may be divided into large pigeon-holes, and protected by a coloured linen curtain. If each set of music is kept strictly in its place by the Librarian (who must be a responsible person), and duly inventoried, tidiness will be gained and much money saved.

It is obvious that many churches have not room for all the various cupboards which I have suggested. But, whatever arrangements are made, care should be taken that there is really a place for everything, even if cupboards and chests have to be put up in the church itself, which, indeed, was the usual ancient practice, and helps to furnish the church if the cupboards are properly designed. Even the cheapest cupboard in the most out-of-the-way vestry should be painted a pleasant colour, or stained green. Varnished pitch-pine and imitation-wood stains are almost as destructive of beauty and warmth of effect as is the old-fashioned oak-graining.

The Duties of the Sacristan.—The responsibility for everything must be laid upon the sacristan, who should not be a priest. The sacristan's position is a most important one, and he must be devout, sensible, and even-tempered. Generally it will be found that he also makes the best Parish Clerk. He will not have to do everything himself, but he must see that everything is done, which means that he must be kind and pleasant in manner as well as careful and methodical. He should have a general knowledge of the matters he has to deal with ; and ought to possess one or two sound books on ceremonial, so that he may understand the principles and the practice of his work.

He will see that a list of servers is posted on the wall

for every service in the week, for which purpose a printed form is useful ; and when any one is to be away he will fill his place. He will see that everything is ready ten minutes before service begins on Sunday—the vestments laid out, the candles lit by a taperer, and the charcoal heated by the thurifer. He will gently superintend the little band of helpers, who are needed if everything is to be kept as the things pertaining to God's worship ought to be kept. When boys do the serving, a lady may be needed to put out the vestments. She may also be responsible for the washing and mending. Others may be needed to polish the brass-work and to trim the candles, which may require two or three visits a week: a lad may clean the brass and other metal, but women are more trustworthy, and men generally cannot spare sufficient time. Another may be needed to dust the high altar and see to the altar-cloths, another to see to the chapel. Often another lady may be found, who has not much time to be in and out of the church, but can undertake the useful task of washing the purificators. The vergers is often the best person to change the frontals, and in some churches he may be charged also with the duty of cleaning the metal-work. If there are several helpers, each responsible for his or her own piece of work, and all responsible to the sacristan, and through him to the Parson, the most perfect cleanliness and order can be secured, a good deal of money will be saved, and those who work for the church will love it better and use it more.

It is impossible to lay down rules as to the times for washing linen, as much depends upon the smokiness of the atmosphere ; but the following general hints may be found useful :—

Times.—Wash the fair linen cloth of the altar once a month, the undercloths once a quarter.

Strip the altar entirely twice a year on a fine day, from morning till evening, so that everything may be well aired; and thoroughly clean everything connected with it.

Wash such of the corporals as are in regular use once a month, the towels once a week.

Let a responsible person wash the purificators every Monday.

Let all the linen be clean on the greater festivals.

Wash the chalice and paten once a week with soap and water.

Empty the water cruet after use, and wash both cruets thoroughly once a week.

Clean brass, pewter, copper, and silver every week. Metal loses much of its beauty if it is lacquered, but unlacquered metal needs regular polishing.

The verger will generally be responsible for dusting the church, seeing that the font, pulpit, lamps (which have to be cleaned with hot water), pews, kneelers, &c., are kept clean.

Methods.—Wash the linen in warm water, with white soap. Ink-stains may be removed by lemon-juice mixed with salt, or by salts of lemon. To take out wine-stains, hold the part in boiling milk.

To remove wax from stuffs, cover with a piece of blotting-paper, and iron with a hot iron. To remove grease or dirt, clean with a flannel moistened with benzine. Wax can easily be removed from the tops of candlesticks if a little oil has been previously rubbed on them.

To clean brass, rub with polishing paste, and polish afterwards with a leather. A very little oil of vitriol in the paste will remove tarnish. Brass is much less trouble if it be cleaned every week.

Lacquered brass, as I have said, never looks nearly so well as polished brass; it is best, therefore, if any one can be found to see to the polishing, to remove lacquer, which may be done with oxalic acid.

To clean silver, use whitening, polishing afterwards with wash-leather; or use precipitate of chalk and methylated spirits, scrubbing with a soft brush. Sweet oil removes burnt incense from silver censers.

Painted wood-work, especially if it be covered with a coat of varnish, can be easily cleaned with soap and water.

Stone should be cleaned with brush, soap, and water, but *never* hearthstoned. The colour, for instance, of stone chancel-steps is always good, but they look horrid if they are covered with hearthstone, not to mention the dust which is made thereby.

To clean wax-candles, wipe them with a cloth damped with spirits of wine or turpentine.

Stains may be removed from printed books by a solution of citric acid, the strength of which can be tested on a sheet of paper.

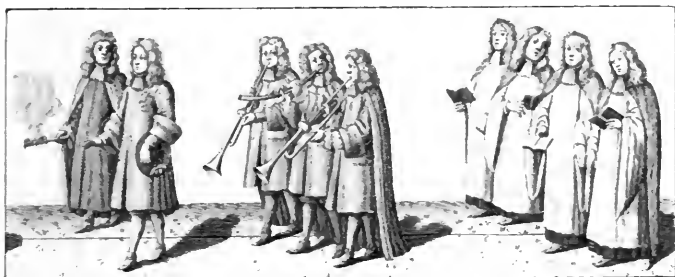
Old altar-linen should be burnt.

CHAPTER V

GENERAL PRINCIPLES OF RITUAL AND CEREMONIAL

The Integrity of Services—The Hour of Service—Saying and Singing—Music—Hymns—The Position of the Minister—Turning to the People—Turning to the Altar—Kneeling, Standing, and Sitting—Bowling to the Altar—Bowling at the Holy Name—Bowling at Gloria Patri—The Reverence to the Holy Sacrament—Bowling and Kneeling at the Consecration—The Sign of the Cross—Priest and Servers—Lights and the Classification of Feasts—Incense and Processional Lights—Table of Occurrence.

The Integrity of Services.—The practice of making one morning service out of two and a half is happily now dying out; and, with it, the entirely disastrous custom of introducing a pause in the middle of the Communion Service, in order that the bulk of the congregation may absent themselves from the Holy Mysteries. Neither practice is in any way sanctioned by the Prayer Book, which distinctly names the time of departure as after the Blessing, and indeed makes the people dependent upon this as a permission to go,—‘Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing,’ thus echoing the ancient form, *Ite, missa est*. Canon 18 reinforces this by ordering that ‘None, either man, woman, or child, of what calling soever, shall . . . disturb the Service or Sermon, by walking or talking, or any other way; nor



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depart out of the church during the time of Service or Sermon, without some urgent or reasonable cause'. Canon 90 lays upon the Churchwardens the duty of seeing that the congregation 'there continue the whole time of Divine Service; and none to walk', &c.¹ Thus, although it is lawful for any one who is called away to leave the church quietly at any time, anything like a stampede during the Offertory is absolutely prohibited.

People have got into the way of deserting in the middle of Mass, because the Prayer Book allows the service to be closed after the Prayer for the Church Militant; but this is only '*if there be no Communion*', in which case the Blessing (with its leave to depart) has to be said. It is absolutely unlawful to interpolate a Blessing when there is to be a Communion. The provision for an ante-Communion service, which is a very primitive practice,² was not intended to result in the disuse of the Liturgy, but to increase the number of Communion. The Reformers had the admirable ideal before them of introducing frequent Communion³; but they were defeated by the *vis inertiae* of a people that had been for centuries accustomed to communicate at Easter only.⁴ The Revisers in 1661 still hoped that the

¹ Canon 111 further orders the churchwardens to present, 'in all visitations of Bishops and Archdeacons,' 'the names of all those which behave themselves rudely and disorderly in the church, or which by untimely ringing of bells, by walking, talking, or other noise, shall hinder the Minister or Preacher.'

² *Procter and Frere*, p. 500. Also, *Three Chapters in Recent Liturgical Research* (Ch. Hist. Soc.).

³ *Procter and Frere*, pp. 499-500.

⁴ So much was this the case that the houseling cloths had come to be called 'Easter towels' in the sixteenth century, e. g. in the inventories of Beaconsfield, Eddlesborough, Slapton, 1552 (*Ed. Inv. for Bucks.* See also *Ed. Inv. for Hunts.*).

insistence as a minimum on the ante-Communion service would remind people of the duty to receive the Holy Communion, 'some at least, every Sunday.'¹ At last, in our own day, this ideal has come into general practice in our Church, though still there is much lost ground to make up. We have little right then to blame the Reformers for their insistence, although it led for long to the total neglect of Communion on the Lord's Day. Grave though this abuse was, it was not the intention of the Reformers, but was the result of the mediaeval abuse which they tried to remedy. The object of our rubrics on the subject is not to substitute the ante-Communion service for the Eucharist, but to increase devotion to the Eucharist by making Communion constant and regular. At the present day there must be few churches where the parson cannot by good Christian teaching secure communicants, 'some at least, every Sunday.'

The Hour of Service.—The difficulties that remain nowadays are principally concerned with the hour of the service. The intention of the Prayer Book undoubtedly is that when there is only one Communion on a Sunday, this should be the principal service of the day, and that at which the sermon is preached. Our present habit is to fix the principal morning service so late that fasting communion is difficult; but this habit has come down to us from the days of infrequent Communion, and it is very probable that with improved ideas the principal service will tend towards an earlier hour. It is also probable that this will become necessary owing to the

¹ Cardwell, *Conferences*, p. 342.

increasing practice of bicycling, &c., on Sundays.¹ But the adjustment of times is a difficult matter, and must be left to gradual experiment. The important condition to remember in any such experiments is that Mattins should be said, if possible, at an earlier hour than the Eucharist, and that the Litany is 'the Anglican Introit'. The placing Mattins after the Eucharist is against the Prayer Book and all precedent, and has led people to regard the Holy Communion as not essential.² 'The Lord's Service on the Lord's Day' must be our watchword.

There should in any case be a distinct pause between the services, and the bell should be rung before the Litany,³ and a few strokes given at its close, so that people may feel quite free to come or go between the services. There is some excuse for a stampede at the Offertory if people have been shut up in the church since the beginning of Mattins with no opportunity of coming or going. If the sermon is preached in its proper place, people will learn to come to the Eucharist; while many will avail them-

¹ The Bishop of Salisbury has well said: 'I believe it is worth while to try a 9 o'clock Mattins, with Holy Communion, wherever the morning service is badly attended. This would give rest to weary old limbs, and yet be over soon enough to allow the young people to get their bicycle rides without a sense of Sabbath-breaking.' The Bishop has repeated this advice in a later charge, with the warning that 'Fasting communion and midday celebrations on Sunday are not practically consistent with one another' (*Further Considerations on Public Worship*, p. 23).

² None the less it may often be necessary, especially in the country, when a sung Eucharist is first started, to have it at 9 or 10, leaving Mattins and Sermon at 11 so long as the older people can be induced to come to church at no other time.

³ This opportunity for the assembling of the people after Mattins is mentioned in the rubric of the Communion in the First P. B.:— 'After Mattins ended, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said.'

selves of the privilege of being present at Mattins (which is only made a long service by our bad musical customs), and I think most will attend the Litany if it is either said or else sung in procession as suggested in Chapter VII.

It may be worth while to give some instances of old custom before 11 a.m. became the general hour. At York, in 1547, the hours were:—Mattins, 6 in summer and 7 in winter; Principal Eucharist, 9 a.m. (the ancient canonical hour); Evensong with Compline, 3 p.m. in summer and 2 or 2.30 in winter.¹ Peter Heylin writes in 1637: 'This was the ancient practice of the Church of England. The Morning Prayer, or Mattins, to begin between 6 and 7; the second service or Communion service, not till 9 or 10: which distribution still continues in the Cathedral Church of Winchester, in that of Southwell, and perhaps some others.'² John Johnson writes in 1705³: 'I am well assured that long since the Restoration in the Metropolitan Church of Canterbury, Morning Prayer was read at 6 o'clock every Sunday in summer, at 7 in the winter. At 10 they began the Litany, and, after a voluntary, proceeded to the Communion service and sermon. And so it is, or lately was, at the Cathedral of Winchester.' But at that time Mattins had come to be generally⁴ said in London at 10 on Sundays,⁵ though 6 o'clock Mattins on week-days was

¹ Wordsworth, *Notes*, p. 77.

² *Antidotum*, iii. p. 61. Cf. Robertson, *Liturgy*, p. 112.

³ *Clergyman's Vade-Mecum*, i. p. 12.

⁴ But not e.g. at Worcester Cathedral, where Mattins was at 6 or 7, and Litany at 10 in Wheatly's time.—Wheatly, *Rational Illustration of the B.C.P.*, p. 165. Cf. Atchley, *The People's Prayers*, p. 23.

⁵ Paterson, *Pietas Londinensis* (1714), Introduction.

fashionable.¹ Francis Peck, in 1730, said that long after the Reformation the Litany was kept as a distinct service 'in the middle space between Mattins and the Communion Office', and was so treated at Queens' College, Cambridge, within times then recent. And it then was still the custom at Christ Church, Oxford, for the students on Wednesdays and Fridays to go to Mattins at 6, and again to Litany at 9.² There was no trace left of this tradition at St. James's, Westminster, in 1780, when what is described as 'Prayers and Sermons' took place on Sundays at 11 a.m. and 4 p.m., with additional 'Prayers' at 7.15 a.m. and 6 p.m.³

Thus the order that the Litany is 'to be said or sung after Morning Prayer' does not necessarily mean immediately after.⁴ But, on the other hand, the Litany should be said or sung immediately before the Eucharist. It is liturgically and historically the prelude to that service,⁵ and a better prelude could not well be devised. This is why the Litany is appointed to be said on Wednesdays and Fridays, because they (and *not* Tuesday and Thursday) are the proper 'Station Days' for the Eucharist, and as such are ordered to be kept by the First Prayer Book.

¹ Abbey and Overton, *English Church in the Eighteenth Century*, ii. p. 441. Paterson's *Pietas* shows that 11 was a very common hour for daily Mattins.

² Wordsworth, *Notes*, p. 69.

³ For this and much other interesting evidence, see Staley's *Hierurgia*, iii. pp. 229-42.

⁴ Indeed in the First Prayer Book the rubric implies that there was time between Mattins and Mass for the intending communicants to signify their names to the Curate.

⁵ The Injunctions of 1547 order the Litany to be said 'immediately before high mass'. Heylyn mentions that still in his time 'in some churches, that whiles the Litany is saying, there is a bell tolled, to give notice unto the people that the Communion service is now coming on' (*Antidotum*, iii. p. 59).

Much of the force of the Litany is lost if it be thrust out of its proper place. 'It is subversive of all liturgical order that Mattins should follow instead of preceding the Eucharist, but the divorce of this use of the Litany from the Eucharist is both practically and theoretically more unjustifiable still.'¹

The practice of having additional celebrations at early hours for the convenience of different classes of communicants is amply justified by the resulting increase in the number of Communion. But it must be remembered that these are *additional* services, and must not be allowed to supplant the principal Eucharist: to have an early celebration at 8 followed only by Mattins, Sermon, and Litany at 11 is certainly a use not contemplated by the Prayer Book. It may be doubted also whether the now common 8 o'clock Sunday Communion fits in well with the habits of the English people. A certain class no doubt find 8 a convenient hour on Sundays, but the masses of our people rise late on this day, and for working-men 9 or 10 would be better, while for some other classes (such as servants) 8 is too late. Here again one would like to see careful experiments made,² and the results discussed in Church conferences and newspapers.

¹ *Procter and Frere*, p. 425, n. 3.

² e. g. in the Church of St. Mary and All Saints, Palfrey, Walsall, the experiment has been tried of substituting for two celebrations at 8 a.m. and 11 a.m. (sung) the following: Mattins, 8.15; Litany in Procession, 8.40; sung Eucharist and Sermon, 9; Catechism, 11. The same has been done in other churches, but in this case careful statistics were taken and comparisons made and published. The report showed an increase in communicants in fifteen weeks over the corresponding fifteen weeks of the previous year as follows:—*Before the change*: male, 188; female, 226; total, 414. *After the change*: male, 268; female, 200; total, 468. There was also a much larger attendance of adults under the new system, and 'a great advance'

The ideal seems to be to have Mattins said at 8 or 8.30, followed by the Litany at 8.30 or 9 and the sung Eucharist and Sermon at 9 or 9.30. This is already carried out in some successful working-class parishes where the church was little hampered by previous traditions. Meanwhile in the majority of churches it seems important to avoid *commencing* the practice of late sung Eucharists (e.g. at noon), to get the services as far as possible into the right order, and to remember that it is a move in the right direction if the services can be made earlier even by a quarter of an hour.

Saying and Singing.—The parson cannot expect to render his part of the service properly unless he has lessons in voice-production, elocution, and singing. It is difficult to see why a priest should take less trouble over the training of his voice than an actor, except that, in this, as in the other arts, there is a tendency to consider anything good enough for the worship of God. To give directions in this book would only tend to put off the one necessary thing—that the parson who is untrained should lose no time in putting himself under a good master. When he does so, it is safe to prophesy that he will be surprised at the mistakes he has unwittingly made even in the simple matter of reading the prayers.¹ These mistakes are generally doubled in those parts which are sung.

Of those who wilfully gabble the service, it is impossible to speak too strongly. The way in which the lessons are read and the psalms and prayers said in some churches is

in devoutness. The conditions were normal, and the change was made with the unanimous approval of the churchworkers and the congregation.

¹ Emphasis, for instance, is constantly laid on personal pronouns and articles through want of training.

a crying scandal, and is doing infinite harm. One can only hope that incumbents will insist on the younger clergy having proper instruction and dropping this miserable affectation. In cases where the incumbent himself offends, it is surely the duty of the laymen to remonstrate with all gentleness, and, if this course fails, to lodge a complaint with the Bishop. The strongest measures must be taken to suppress the profane practices of overlapping, interrupting, clipping, mangling, gabbling, and mumbling. It is hardly necessary to say that these offences have been frequently forbidden in every part of the Church, the Roman Church itself having made frequent pronouncements against them.

At the same time, all drawling or mouthing of the service is also to be avoided, though this fault is far less common than it was. The prayers, being better known and said with a different object, should not be read with the same emphasis and deliberation as the Lessons; but the parson who finds himself omitting a single syllable in the recitation of the prayers may be sure that he is getting into bad habits.

How long shall we have to wait before the bishops insist on the clergy being properly trained in voice production before they are ordained? The majority get into so many bad habits during the first few years of their ministry that they are prevented from ever becoming good preachers and readers. Multitudes of people have gone elsewhere or nowhere because their clergy had not learnt to stand up and speak out in an audible manly fashion. It is not that we are really affected: it is that we are never taught the art of speaking simply, naturally, audibly, and boldly. It is left to chance, or

taught in a perfunctory and inadequate fashion. Yet the men who can speak properly by the light of nature are very rare indeed.

It is to be observed that the Prayer Book provides for the more deliberate recitation of those prayers, &c. (such as the Lord's Prayer, Creeds, and Confessions), which the people say with the priest, by dividing them into short clauses. These clauses are marked in the Book Annexed by little gaps as well as by capital letters, but the printers now retain the capital letters alone. It is important to make a slight pause before these capitals, as otherwise the people will not keep together. A pause should also be made in the recitation of the Psalms at the colon point. In singing the Psalms this pause should be specially marked, and it is a great aid to proper chanting; but it is also absolutely essential that the pause should be observed when the Psalms are said at the ordinary daily services: otherwise the beautiful rhythm is lost in a miserable gabble. Many people forget that the title-page of the Prayer Book draws attention to the great importance of this colon point, both for saying and singing: its words are, 'Together with the Psalter or Psalms of David, Pointed as they are to be Sung *or Said* in Churches'.

It is clumsy and meaningless for the choir to repeat the opening words of the Lord's Prayer, Creed, &c., after the priest has said them. Common sense as well as the old rubrics would have them join in with him without this repetition, and so it is directed in the First Prayer Book.¹

¹ 'Then the Priest standing at God's board shall begin, Glory be to God on high. The Clerks. And in earth peace,' &c. 'The Priest shall begin, I believe in one God. The Clerks shall sing the rest. The Father Almighty,' &c.—*First Prayer Book.*

All the services are made unduly long, and are deprived of much of their significance by the prevalent custom of monotoning them throughout. This has become so much a habit that the prayer in the vestry, the ascription after the sermon, and sometimes even the sermon itself, are taken on a note; indeed, in some places it seems to be regarded as the only possible method of religious utterance, the use of the natural voice being considered almost profane. Meanwhile the people drop away from church because they find the services wearisome. What wonder? This unvaried use of monotone, with long-drawn *Amens*, lengthens the service unduly, unmeaningly, and weakens its light and shade, its impressiveness and intelligibility, making it in every sense 'monotonous'.

As for Mattins and Evensong, the musical part does not begin till the priest says, *O Lord, open thou our lips*, and the people's mouths are opened for praise: that which precedes the versicle is a penitential introduction, and the service proper begins with the versicle,¹ from which point the service should be sung as far as the Anthem. It is far more seemly, and more helpful to the spirit of prayer, if the General Confession is said in a humble voice, though audibly (*privatim ut audiatur*), and also the Lord's Prayer, while the Exhortation and Absolution are said also in the natural voice in accord-

¹ 'The Lord's Prayer is not an integral part of the Office here; the Lord's Prayer which really belongs to the service is the later one which follows the Lesser Litany. . . . The old traditional musical use confirms this real structural division, but of late years a bad custom has arisen of beginning the singing and monotone before the versicle *O Lord, open thou our lips*: this not only obscures the structural division but is in itself ridiculously out of harmony with the general meaning of the words.'—*Procter and Frere*, p. 373, n. 1.

ance with the sound tradition of our Church. The rubrics direct that the opening sentence should be read 'with a loud voice' (as a signal that the service is beginning), and that the Lord's Prayer shall be said 'with an audible voice' only.¹ In short, choir offices were never meant to be intoned throughout, but to grow from the solemn quietness of the penitential introduction to the joyful song of the office proper, and then (unless the Litany is to follow) to drop back into the quiet intercessions at the close; for all the Prayers after the Anthem may be said without note,² and their *Amens* said quietly by the people, a practice which heightens their devotional effect and prevents the service from dragging.

A further distinction may be made in Divine Service by taking the Creed and the second Lord's Prayer a third or a fifth lower than the pitch at which the Versicles are sung, or else by using the natural voice. In the unreformed books they were said secretly up to the last clauses, which were treated as a versicle and response; and, though we of course now say them audibly, a distinction in the manner of their saying has a good effect.

¹ 'In the Sarum Breviary it [the Lord's Prayer] was preparatory to the service, and after it the priest *began* the service with the versicles. The same method is now provided for by the rubric, which, since 1661, has directed an "audible" voice instead of a "loud" voice; the intention clearly is that all the introductory part of the service up to the *Y. O Lord, open thou our lips*, should be said audibly and congregationally, but quietly without monotone or singing.'—*Procter and Frere*, pp. 373-4. No argument can be drawn from any technical uses of the words 'say' and 'read' (*ibid.*, p. 376), as they are very loosely used in the B.C.P.; e.g. the Litany is spoken of in one rubric as being 'read', in another as being 'sung or said'; and when a sermon was ordered in the Marriage Service (i.e. up to the last revision), the rubric was 'Then shall be said a Sermon'.

² G. H. Palmer, *The Canticles*, p. 23.

In the Eucharist, also, a fashion has obtained of singing or monotoning the whole service from beginning to end. This is certainly without precedent; for in the first place we have no tradition in its favour since the issue of the first English Prayer Book, and in the second place we know that large portions of the Latin service were said in so low a voice as to be inaudible to the congregation. We are, of course, bound to say every part of the service quite clearly and audibly, but that is no reason why it should all be monotoned. Sound authorities in liturgical music tell us that 'the Paternoster and Collect for purity should be said in a low voice without note. The Exhortations, Confession, Absolution, Comfortable words, and Prayer of humble access should be similarly treated.'¹ We may take it as a safe rule that these (and of course the words of Administration also) should not be monotoned.

To this it may be added that the following prayers may be said on a lower note or without note:—Prayer for the Church Militant, Consecration Prayer, Prayers of Oblation and Thanksgiving. On the whole it is best that the Prayer for the Church, and the Prayers of Oblation and Thanksgiving, should be monotoned. With these it is perhaps a matter of taste, but many who monotone these Prayers feel a certain inappropriateness in using a note for the Consecration, and for this, of course, they have the precedent of the Latin rite.

Music.—A Parson is not necessarily a musician, but he is responsible for securing certain broad principles which are both musical and moral. In the first place he must insist on the fact being recognized that the normal

¹ *The Ordinary of the Mass* (Plainsong Society), p. 53.

musical parts of the service are the Psalms and Canticles, Kyries, Creed, *Sanctus*, and *Gloria*, and these, with the hymns, must be sung properly before any time is given to anthems, and the average choir will not be able to sing anything properly if it be sung to elaborate music.¹ This is constantly forgotten ; and in many churches the music is a hindrance, not a help, to devotion. One constantly hears a choir attempting elaborate musical compositions before it has learnt to sing the Psalter. Now the duty of the parson, whether he be musical or not, is to restrain those promptings of original sin which make men anxious to show off : this tendency is naturally most marked among those of small capacity ; for the more modest our powers the less modest are we in their exercise, having no standard of perfection whereby to judge ourselves. The duty of the parson is to keep ever before men's eyes the simple but often forgotten truth that church music is for the glory of God and not for the glorification of choristers. And true art is at one with true religion ; but unfortunately there are many choir-masters who are not even artists enough to prefer a simple service well sung to a pretentious one sung badly.

Furthermore it is of the utmost importance that congregational singing should be everywhere restored amongst us. For this end the parson must jealously guard the people's parts of the services. The choir has its opportunity in the anthem (though indeed there are few churches in

¹ In 1550 appeared a full though simple musical directory to the First Prayer Book by John Merbecke, entitled *The Book of Common Prayer Noted*. The Elizabethan Injunctions of 1559 ordered ' that there be a modest and distinct song so used in all parts of the Common Prayers in the church, that the same may be as plainly understood as if it were read without singing '. The older settings are now published by the Plainsong Society.

which it is wise for an anthem to be sung more often than once in the month), just as in the old service it had (as it still can have) its grails, alleluyas, offertories, &c. : to the people belong the Psalms, Canticles, Responses, Litany, Kyries, Creed, *Sanctus*, and *Gloria in excelsis*, and these should always be sung to music which is suitable for congregational use ; it is a usurpation for the choir to monopolize the singing of any one of them. The practice of singing these, the people's parts of the service, to elaborate music which converts them into anthems, is bad liturgically, has the worst artistic effect (since it cannot be done adequately in a parish church), keeps people away from church, and is harmful to true religion because few people can thus worship vicariously. The best plan by far, and perhaps the only plan that will prove to be generally practicable, is to sing these parts always to the same music, or at most to use two or three settings for the Eucharist ; but it must be good music, or people will tire of it, and this is why Merbecke's setting¹ or the simplest of the Plainsong Ordinary of the Mass is the best music to use.

Hymns, it need hardly be said, rest upon a long-standing custom which has always been sanctioned by authority.² They are therefore popular but authorized additions to the service ; and their arrangement rests in

¹ But not Merbecke as altered by Stainer.

² This sanction is far greater than some people imagine (cf. note 4 on p. 217, and *Lincoln Judgement*, pp. 53-60). It is therefore a mistake to speak of hymns as an instance of popular lawlessness. They are nothing of the kind, and the Lincoln Judgement in pronouncing them lawful did what any court would be bound to do. They are indeed not mentioned in the B.C.P. except in the order to use the *Veni Creator* at the Ordering of Priests and Consecration of Bishops ; the sanction which has been given them is therefore an illustration of the reasonable interpretation of the Prayer Book.

general upon the parson's discretion. It must be remembered that this discretion carries with it a grave responsibility both as to words and music.¹ The arts have far deeper teaching power than we realize; and a bad tune (though it may be popular for awhile) is demoralizing and irreligious in its effects, while a good one (though it will probably need to be used two or three times before it is appreciated) has a constantly growing power over the minds of the congregation, and helps to build up a real spiritual atmosphere in the worship of the church.

At Mattins there is a common custom of singing the office hymn (or some other hymn appropriate to the season) in the place assigned by the rubric to the Anthem. This is not a good position²; for office hymns are meant to be sung at an early part of the service, and thus to give the keynote to what follows. A better position is that occupied by the hymn at Mattins in the Breviary, viz. between the *Venite* and the Psalms for the day.³ If this is felt to be an interruption of the office as it now stands, the hymn might be sung before the commencement of Mattins, which was the position allowed by the Injunctions of 1559.⁴

¹ The selection of the hymns indeed requires the utmost care. In many churches the proper office hymns are passed over; in others some of the best modern hymns are allowed to slip out of use and their place taken by feeble and perhaps heretical productions. A list of suitable hymns for Sundays and Holy Days is included in the musical edition of *The English Hymnal*.

² 'There is neither precedent nor authority for putting it in the place of "the anthem".—Frere, *Elements of Plainsong*, p. 76, n. 1.

³ The *Benedictus* was part of Lauds, not of Mattins, and it was at Lauds that the hymn was sung before the *Benedictus*.

⁴ 'In the beginning or in the end of common prayers either at morning or evening there may be sung an hymn or such-like song.' The *Lincoln Judgement* (p. 54) quotes this injunction as an illustration of the lawful use of hymns so long as they do not interrupt the service.

Beyond the singing of a hymn in place of the Anthem (which itself is not enjoined by the rubric upon a parish church) there is no other occasion for a hymn at Sunday Mattins, since the office ends at the Third Collect. The next opportunity on Sunday morning does not occur till after the Litany and before the Holy Communion.

For Evensong the same may be said about the position of the office hymn. It should not be sung in place of the anthem, and the best place for it is before the Psalms.¹ Of course, if it is sung before the commencement of the service altogether, it should not be sung as a processional: the choir will go quietly to their places, and not commence singing till they are there. As for the Anthem, it is not a necessary feature of the service, and in most parish churches a hymn is sung in its place. The words Hymn and Anthem (i. e. antiphon) have indeed a wide meaning, and either may cover a metrical hymn as well as a psalm or other portion of Scripture. There can be no reasonable objection to the use of a hymn after the Third Collect: but in those churches where one anthem (in the modern sense) is sung, Evensong is a better service for the purpose than Mattins, both for practical reasons and because of ancient precedent.²

¹ In the Breviary the hymn is placed before the *Magnificat*, but, as Mr. Frere has pointed out, the articulation of our services differs greatly from that of the Breviary services, and the hymn (if it is not sung before the commencement of the service) would now be better placed before the Psalms for the day, a position it occupies in the Ambrosian Breviary, and in the reformed Breviary of Quignon. Cf. p. 12 of this Handbook, also Pullan, *History of B.C.P.*, p. 167.

² *The Use of Sarum*, ii. pp. 234-5; *Procter and Frere*, p. 397. I assume of course that the choir has first mastered the singing of the essential parts of the service; the churches where this can be done and two anthems learnt also for each Sunday are few indeed.

If the intercessions, thanksgiving, and Grace are said, another hymn may be sung after the Grace,¹ and if a sermon follows, a fourth hymn will be required at its conclusion,² which hymn may be made the occasion for the collection of alms. In addition to these, another would be needed when there is a procession.

If there be catechizing after the Second Lesson, a short hymn might be sung before it. No hymn is needed after the catechizing, as the *Nunc Dimittis* is then sung.

At the Eucharist hymns are often sung for the Introit, and between the Epistle and Gospel, and during the Offertory, Communion, and Ablutions. It is important that the hymns thus used should be appropriate to their position, but there is no reason why hymns should not be sung.³ The direction to sing 'one, or many' of the Offertory Sentences, 'according to the length and shortness of the time,' in the First Prayer Book has been omitted in subsequent revisions, and therefore there is strictly no more to be said for our singing the Sentences⁴ than for our singing a hymn, anthem, or carol, after the priest has said 'one or more of' them 'as he thinketh most con-

¹ 'In the beginning or in the end of common prayers,' see p. 217, n. 4. The 'end' in 1559 was the Third Collect; and the Anthem grew out of this Injunction, though it was not till the last revision mentioned in a rubric.

² 'The times chosen,' says the *Lincoln Judgement* (p. 55), referring to the canonical Sermon at the Eucharist, 'are here the intervals of the clergy (1) moving to the pulpit and preparing to preach, (2) resuming their place with brief private prayer afterwards.'

³ The *Lincoln Judgement* (p. 55) defends the singing of a hymn not only before or after the Sermon, but also 'during the collection of alms, along with the "one or more Offertory sentences" which alone are directed to be "said" or "read".'

⁴ There has, however, been a continuous custom in cathedral churches of singing Offertory Sentences.

venient in his discretion'. Similarly with regard to the Introit, the direction of the First Prayer Book, 'Then shall he say a Psalm appointed for the introit,' has been omitted; and therefore there is as much to be said—so far as the rubrics go—for singing a hymn during the preparation of the elements and the subsequent approach to the altar as there is for singing a psalm or other Introit.

If then we wish to use hymns at the Eucharist in strict accordance with precedent and authority, we shall not have to depart from the present general custom. A hymn may be sung (1) For a Procession (when the Litany is not so used), and (2) For the Introit, because this is before the commencement of the service; (3) For a Sequence, between the Epistle and Gospel—an excellent place from the liturgical point of view—because there is here a necessary interval¹; (4) At the Offertory,

¹ 'Where the Gradual and Alleluya are not retained,' says Mr. Frere, 'as in the Book of Common Prayer, there is more to be said for introducing hymnody at this point than at any other point of the Liturgy.'—*Elements of Plain-song*, p. 75. The singing of a hymn does not let or hinder the service any more at this point than it would before the Sermon (where it is not really needed if the Creed is sung, and thus time is given to the priest for moving to the pulpit); for if the Gospel is to be read from the best acoustic place (viz. the chancel steps), which is in every way desirable, the Gospeller will need time to take the book and go to this place, nearly as much time as the preacher takes in 'moving to the pulpit'. The singing of a Grail, &c., or Sequence was prevented in the First Prayer Book by a rubric, 'Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say, *The Holy Gospel*,' &c.; but this has since been altered: the word 'immediately' now stands between the Collect and Epistle; at the end of the Epistle the words 'Here endeth the Epistle' have been inserted. Thus there seem to be as good rubrical grounds for the Sequence as for any other hymn in the service; and as Mr. Frere says, 'It is in accordance with the *very earliest* and best traditions of the Church to separate lessons by singing just as we do habitually at Mattins and Evensong.'

because there is a break in the service¹; (5) During the Communion, for the same reason²; (6) During the Ablutions, because it is the end of the service, and for the best practical reasons. Thus six hymns may be sung in all, or fewer according to the needs of the church.

The Position of the Minister.—There are many directions as to the position of the Minister in our rubrics. But in some cases no positive orders are given, and the proper course for him to adopt has been disputed. It may, however, be safely assumed that, where no direction is given, the matter has (in accordance with the common habit of rubricians) been left to tradition. The sound principle therefore will be, When in doubt follow Church tradition, and do not invent a new 'use': a further principle might be added, When in doubt as to the attitude for prayer, let the priest stand and the people kneel.

The first case is that of the Collects before the Anthem. There is no good reason to doubt that the words 'all kneeling' in the rubric at Mattins apply to the people only, as is certainly the case with the phrase 'all manner of persons then present shall reverently kneel upon their knees' in Canon 18, and also the phrase 'all meekly kneeling' in the rubric for the communion of the people. What then is to be the posture of the minister? The Versicles are the liturgical introduction to the Collects which follow, and they are prefaced by the rubric 'Then the Priest standing up shall say', while the people continue kneeling; it is therefore reasonable to suppose that the

¹ *Lincoln Judgement*, p. 55.

² *Ibid.*, pp. 55-60, where it is shown how general and authoritative has been the practice. For the Benedictus and Agnus see pp. 385, 394, of this book.

priest will maintain the same position for the Collects as for their introductory Versicles. The matter is clinched when we remember that standing was always the position of the priest when he said the Collects, and that the First Prayer Book has the rubric 'The Priest standing up, and saying' immediately before the Collects at Mattins.

The second case is that of the Prayers from the Anthem till the end of Divine Service. There is no hint in the Prayer Book that the priest should say these prayers in a different posture from that which he adopts for the Collects that precede them. To say the one set of prayers standing and the other kneeling is a private custom which has been introduced into some churches without any authority. It is both reasonable and convenient that he should say these Prayers, including the Grace, standing up. In fact he should stand to say, just as the people stand when they are saying or singing; and this position is always the best for the voice.

The third case is that of the Litany, for which an exception is made by a well-established custom,¹ and the chanters may kneel as well as the people (who are ordered to kneel by Canon 18), unless the Litany is sung in procession.² But the Litany proper ends with the last *Lord, have mercy upon us*; and the Collects and Antiphon and Versicles which follow ought not to be said in the same posture as the Petitions, &c. The word 'Priest' occurs for the first time at the commencement of this new

¹ Authorized by the orders to use a Litany desk. See p. 65. See also illustrations of the dates 1684, 1709, and 1774, reprinted in Chambers, *Divine Worship*.

² See p. 284. The omission of a direction for the minister to kneel was deliberate (*Procter and Frere*, p. 423): the matter is thus left open, and the minister is not bound to kneel at all.

section; and even when the priest is taking the whole service himself, he should stand when he says the Lord's Prayer,¹ and remain in the standing posture which is usual for saying the Versicles, Collects, and the Grace.

On all these occasions he will naturally hold the book in his hands. But during the Lord's Supper the book lies on the altar, and then the priest should follow the very ancient custom of saying the prayers with hands parted and raised, a custom so ancient that it is found in countless pictures of *orantes* in the Catacombs of Rome. Tradition also demands that he open his hands to say *Let us pray*,² and join them at the last clause of any prayer. In saying the Creed and *Gloria*, he says the opening words *I believe in one God* or *Glory be to God on high* with his hands parted,³ and then joins his hands and keeps them joined to the end.⁴ Now that the people say the Lord's Prayer with the priest, it is right that he should join his hands after the opening words, as in the Creed and *Gloria*.⁵ This parting of the hands should not be done too obtrusively. The arms should never be swung about, nor the hands moved with rapid gestures; but every action should be done with simplicity, solemnity, and restraint.

It is also traditional that, when the minister says *The*

¹ See p. 286. Also cf. Atchley, *The People's Prayers*, p. 40.

² 'Et iterum disjungendo eas dicat, *Oremus*.'—*Mis. Her.*, p. 116.

³ 'In medio altaris erectis manibus incipiat *Gloria in Excelsis*.'—*Mis. Ebor.*, p. 166. 'Elevando manus suas.'—*Mis. Her.*, p. 115.

⁴ 'Et iungat manus proseguendo.'—*Mis. Her.*, p. 117. The somewhat obscure wording of the earlier part of this rubric, and of similar directions in *Mis. Sar.*, cols. 3, 588, is explained by the fuller directions of the Hereford Missal, pp. 115-17.

⁵ In the Sarum Missal he is directed to raise (i. e. raise and part) his hands, because the *Paternoster* was said by the priest alone as far as *Sed libera*. Our rubric, in directing the people to join in, follows the more ancient custom.—Maskell, *Anc. Lit.*, p. 155.

Lord be with you, he should turn to the people and part his hands.¹

Turning to the People.—At the Savoy Conference the Puritans desired that the minister should turn himself to the people throughout the whole ministration of the Communion Service, as this was ‘most convenient’. The Bishops in their reply said:—‘The minister’s turning to the people is not most convenient throughout the whole ministration. When he speaks to them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did; the reasons of which you may see Aug. lib. 2 de Ser. Dom. in Monte.’² We have, then, here a principle affirmed which settles in the most reasonable and Catholic way a number of questions about which there has been much unnecessary division and dispute.

This official contemporary interpretation of our present Prayer Book covers, it will be noticed, all occasions in Mattins and Evensong as well as Holy Communion. Among other points it shows that three nineteenth-century innovations were incorrect:—(1) The priest should not turn away from the people at the words *Wherefore let us* in the Absolution at Mattins and Evensong; for this part of the Absolution is clearly addressed ‘to them’, and not ‘for them to God’. (2) The priest should not say *The Peace of God* at the end of Mass facing east,³ for these words also are addressed to the people,—*The peace of God* quite as much as *The blessing of God*. (3) The

¹ ‘Vertat se sacerdos ad populum, elevatisque aliquantulum brachiis iunctis et manibus, disiungens eas dicat: *Dominus vobiscum.*’—*Mis. Her.*, p. 116; cf. *Cust.*, p. 66.

² Cardwell, *Conferences*, p. 353.

³ See p. 400, n. 4.

priest should not read the Gospel or Epistle away from the people,¹ nor of course the Comfortable Words—still less the Absolution, though even this eccentricity is not unknown.

Furthermore, this declaration leaves no room for dispute as to the eastward position of the celebrant; for if both priest and people are to turn the same way 'when he speaks for them to God', it is wrong for the priest to stand at the north end during any of the prayers. It also shows that the minister ought to occupy a returned stall² at choir offices, and should turn right round when he says 'Praise ye the Lord' and 'The Lord be with you'. Indeed it supplies a most important principle without which the rubrics of the Prayer Book cannot be interpreted.

Turning to the Altar.—The ancient custom of turning to the east, or rather to the altar, for the *Gloria Patri* and *Gloria in Excelsis*³ survived through the slovenly times,⁴ and is now common amongst us. We get a glimpse of the custom after the last Revision from a letter which Archdeacon Hewetson wrote in 1686 to the great Bishop Wilson (then at his ordination as deacon), telling him to 'turn towards the east whenever the *Gloria Patri* and the Creeds are rehearsing': of this and other customs he says, 'which thousands of good people of our Church practice at this day.'⁵ The practice here mentioned of turning to

¹ Cf. Frere's *Religious Ceremonial*, p. 107.

² See p. 50.

³ *Use of Sarum*, i. pp. 19-21. The choir also turned to the altar for the intonation of the *Te Deum*, and again for its last verse.

⁴ It was still retained in 1870 at Manchester Cathedral (*Hierurgia*, ii. p. 59).

⁵ Keble, *Life of Wilson*, pt. i, p. 22. Among the customs, practised by 'thousands of good people' in 1686, are:—'Nor ever turn his

the east for the Creeds was introduced by the Caroline divines,¹ and has established itself firmly amongst us, though it was not embodied in a rubric at the last Revision as were some of the other ceremonial additions of the Laudian school. It thus rests upon a common English custom nearly three centuries old, and it is in every way an excellent practice. But it may well be doubted whether there is any reason² for turning to the east to sing that 'Confession of our Christian Faith' which is 'commonly called The Creed of Saint Athanasius': it is sung in alternate verses like a psalm (indeed in many of the old books it is headed *Psalmus*³), and the proper use is to turn to the altar only for the *Gloria Patri* at its conclusion.

Kneeling, Standing, and Sitting.—In some churches it would be salutary if the parson reminded the people of the words of Canon 18:—'All manner of persons then present shall reverently kneel upon their knees.' This attitude of kneeling is ordered when 'prayers are read': thus, when there is any doubt as to the proper attitude for the people or choir, we can put to ourselves the question, Are prayers being read? and if they are, then kneeling is the attitude. It is best to apply this rule

back upon the Altar in service-time,' 'to bow reverently at the name of Jesus,' and 'to make obeisance at coming into and going out of the Church, and at going up to and coming down from the Altar'.

¹ *Procter and Frere*, p. 391. The custom at Salisbury (which concerned only the Nicene Creed) was for the choir to face the altar at the opening words, till they took up the singing, to turn to the altar again for the bowing at the *Incarnatus*, and again at the last clause to face the altar until the Offertory.

² *Procter and Frere*, p. 391, n. 2, says that there is 'none at all'.

³ e. g. the York Breviary. The Sarum Breviary, however, calls it the Creed of St. Athanasius, and so does the Greek Horologion, which contains it, although it is not recited in the Orthodox services.

to the choir as well as to the people; though in most mediaeval cathedrals the choir stood throughout the Communion Office after the Offertory.¹ But it is clear from many rubrics that the kneeling does not refer to the priest, whose usual posture when reading prayers is to stand.

The Canon only mentions standing 'at the saying of the Belief'. The Prayer Book does not mention this attitude for the singing of the Canticles and Psalms; but both at Mattins and Evensong they are now prefaced by the rubric 'Here all standing up, the Priest shall say, *Glory be*', &c., and we may perhaps assume that this standing at the *Gloria* is to be continued until the Lesson, as there is no direction to sit down.² In the seventeenth century, however, it was the custom to sit,³ as it still is

¹ See p. 240, n. 3.

² It seems, however, reasonable that, in the absence of any explicit direction, people should sit for the Psalms (though not for the Canticles) if they are tired, or if they find that they can follow the Psalms better in that position. A little freedom and homeliness is a good thing. In many places also the clergy will profit by resting thus when they are joining in the Psalms.

³ e.g. Bishop Buckeridge (1618), 'In our liturgies we stand at the Creed and reading of the Gospel, and we sit at the reading of the Psalms and Chapters' (Lathbury, *Hist. of B.C.P.*, p. 150); here apparently the Psalms are spoken of as read by the minister alone, a custom which we know existed in places where the congregation could not read (*ibid.*, p. 393), though it was condemned by Hooker in the fifth book of the *Ecclesiastical Polity*, and was refuted by the Bishops at the Savoy Conference in 1661 (Cardwell, *Conf.*, 338). Jeremy Taylor (c. 1660) speaks of priest and people standing up and turning to the east at the *Gloria*, which implies their sitting for the Psalms themselves (*Hier. Angl.*, ii. 53); in Bishop Wilson's *Life* we find (1686) standing urged for the Psalms, but this passage is abnormal, since it advocates also standing for the Lessons (*ibid.*, p. 54). By 1723, however, we find Dr. Bisse taking for granted the custom of standing for the Psalms, and speaking as if no other custom were then remembered; and though he does refer to that of the minister reading the whole Psalm without the people joining in the alternate verses, it is to him a practice characteristic of 'the Conventicles' only (Bisse, *Beauty of Holiness*, p. 49).

abroad. Laud was accused of innovation for standing up at the *Gloria Patri*,¹ but defended himself on the ground that the custom was ancient. Later on came the introduction of the standing posture for the Psalms, which gave our Church another reasonable principle, that as we kneel to pray so we stand to say and sing. Therefore we stand also to sing hymns. On the other hand, when people listen to singing, as in the modern anthem after the Third Collect, it is unreasonable for them to stand: the sitting posture also assists them in quiet attention and devotion, besides giving them the best opportunity for rest and recollection at such times.

Sitting is one of those things which depend upon custom, there being not a single direction to sit, either in the Prayer Book or Canons. It is, however, a great mistake to imagine that there is anything irreverent in sitting: the practical value of this attitude in assisting devotion is, I repeat, great. The obvious occasions for sitting are during Sermons, Lectures, and Homilies, during the Lessons, during elaborate musical performances in Quires and Places where they sing, and during the reading of the Epistle. To sit during the Epistle is the ancient custom,² and to stand during the Gospel. The standing for the

¹ Robertson, *The Liturgy*, p. 129. The rubric now only orders the people to stand for the introductory *Gloria*: there is still no order for them to stand for the *Gloria* if they are sitting for the Psalms. But standing up for the *Gloria* was required by some bishops in their Visitation Articles, e. g. Overall, Harsnet, and Wren (*Rit. Com. Rep.*, ii. pp. 483, 486, 559). Overall mentions also the practice of standing for the Canticles.

² Of the custom of kneeling through the Epistle, Mr. Frere says (*Religious Ceremonial*, p. 121), 'This is subversive of the whole purpose of the rubric; for, instead of marking the Gospel with special reverence, it assigns to it a less reverential posture than to the Epistle.'

Gospel, then, is an exception—and a most reasonable one¹—to our third reasonable principle, that as we kneel to pray and stand to sing, so we sit to listen.

Bowing to the Altar never quite died out in England.² It is thus commended by Canon 7 of 1640³: ‘ We therefore [i. e. on account of the “ pious”, “ profitable,” and “ edifying” nature of outward acts] think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this church, that they be ready to tender unto the Lord the said acknowledgement, by doing reverence and obeisance, both at their coming in⁴

¹ The Church, by standing, and by the use of lights, incense, &c., at the Gospel, bears a most valuable witness to the reasonable doctrines of Revelation and Inspiration. Had the full meaning of this been remembered, the crude bibliolatry of the past and the resulting agnosticism of the present age might have been avoided. The Church has always treated the Scriptures as we know now they must be treated, distinguishing between the Old and New Testament, and giving highest honour to the Gospels. The same principle is shown in our Lectionary, by which the Gospels, Acts, and Epistles are read practically in their entirety twice in the year, while the Old Testament is read in selections only (would the selection were better!), parts being chosen on Sundays, parts read on week-days only, and parts omitted altogether.

² e. g. the canons at Oxford and Durham have always done so on going out of the choir. It was ordered even in the eighteenth century at the ceremony of the Installation of Knights of the Garter at Windsor, and also at the Coronation Services down to that for the present King. Staley (*The Reverence due to the Altar*, pp. 83-5) gives many instances of the continuance of this custom from the reign of Elizabeth down to the present time.

³ These Canons of 1640 did not receive the confirmation of Parliament, but were adopted by the Convocations of Canterbury and York, and sanctioned by the King and Privy Council. For references cf. Staley, *ibid.*, p. 94. It will be noticed that the Canon appeals to the custom of Elizabeth's reign.

⁴ ‘ There, in my own childhood, the peasant men and women sat apart by sexes, they made a leg or a curtsy on entering the church, they stood up (if I recollect rightly) whenever the Lord's Prayer happened to be recited in the lesson for the day, and one or two bowed at *Gloria Patri*.’—Wordsworth, *Notes*, p. 57.

and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive church in the purest times, and of this church also for many years of the reign of queen Elizabeth.'

But it is important to remember that bowing *to the altar* is quite a different thing from bowing *to the cross* on the altar when going from one part of it to the other. For this latter practice we have no authority, and it is very inconvenient, besides detracting from the significance of the reverence to the altar itself, which is the point insisted on both before and after the Reformation. The ministers may bow, as the Sarum rules direct, to the altar when crossing the chancel, but they should not bow to the cross when merely passing from one end of the altar to the other.¹

With regard to **Bowing at the Holy Name**, Canon 18 of 1603 orders: 'When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed.' This was revived again by Convocation in 1661, and also enforced in Scotland by the Canons of 1890.

It should be noticed that there is no authority for singling out the Creed as the only place at which 'due and lowly reverence shall be done'. The Canon orders the reverence at all times when the name of Jesus is mentioned, and applies equally to those occasions when it is now often omitted even in 'advanced' churches, viz. during the Lessons and Sermon. But neither the Canon

¹ 'Chorum intrantes clerici ita ordinate se habeant, ut si ex parte orientali intraverint, ad gradum se ad altare inclinent; postea ad episcopum si presens fuerit. . . . Preterea si quis clericus ab una parte chori in oppositam transierit, in eundo et redeundo ad altare se inclinet.'—*Use of Sarum*, i. pp. 14, 16.

nor any other English authority orders a reverence at the word 'Holy' in the *Magnificat*. Nor have we any authority for bowing towards any particular object when the name of Jesus is mentioned.

Bowing at Gloria Patri.—This is another ancient custom that never quite died out in England. It is enjoined by the Statutes of St. Paul's Cathedral before 1305, by an Irish Canon of 1351,¹ by the Lincoln Statutes, c. 1440,² and references to it occur in both ancient and modern literature, as 'ye incline at Gloria Patri' in the *Mirroure of Our Lady*.³

Some people have lately introduced the practice of priest and people saying both clauses of the *Gloria Patri* together. This must be due to ignorance, for the practice is not even Roman. Our own rubric orders quite clearly that 'at the end of every Psalm throughout the Year' the *Gloria* shall be said as a versicle and response; for it puts the word '*Answer*' before the second clause. As if further to secure the *Gloria* from maltreatment, the word '*Answer*' is inserted not only in Mattins and Evensong but also in the Litany and the Communion. When the Psalms are sung, the *Gloria* should be sung in the same way; it should be treated as two verses of the psalm, and never sung full.

A further question arises. Should the *Gloria* be begun by the minister (or chanters) when the Psalm has an uneven number of verses, or should the people then begin it? It seems to be beyond doubt that tradition is in favour of the latter practice. Dr. Wickham Legg informs me that

¹ Wilkins, *Conc.*, iii. p. 20.

² H. Bradshaw and C. Wordsworth, *Statutes of Lincoln Cath.*, 3 pt. ii, p. 333.

³ *Mirroure*, p. 82.

it was in the middle of the nineteenth century¹ the universal custom for the officiant to say whichever half came to his turn, that this method is to be heard in religious houses and cathedral churches abroad at the present day, and that it seems also to have been the Pre-Reformation practice. It must furthermore be remembered that properly there should be no officiant's part in the recitation of the Psalms; if there are no chanters the Psalm verses should be sung alternately by the two sides of the choir, the *Gloria* following in its natural order. The same should be done when the Psalms are said: if there is a choir the two sides should say them, and if the congregation sits in two divisions they ought properly to do as the choir would do.

The Reverence to the Holy Sacrament.—The Prayer Book and Canons order certain acts of reverence in connexion with the Holy Sacrament. The rubric directing the people to receive the Holy Communion 'all meekly kneeling' was, as is well known, maintained in the face of strenuous Puritan opposition.² The order to communicate 'kneeling reverently and decently upon their knees' occurs also in Canon 23. Another rubric says that the Minister shall 'reverently place upon it what remaineth of the consecrated Elements': here there is no word about kneeling, but the rubric can hardly be obeyed without some bending of the body; otherwise there would

¹ Cf. *Hier. Angl.*, iii. p. 352, for the year 1843. That this was also the custom in 1723 is illustrated, *ibid.*, ii. pp. 304-5.

² It is hardly necessary to point out that in the so-called 'Black Rubric' explaining this act of reverence, the words 'Corporal Presence' were substituted for the words 'Real and Essential Presence' of Edward's Second Book, and that it thus denies only those material views which are not Catholic, while sanctioning the doctrine of the Real Presence.

be no distinction between this direction and that at the Offertory, which is simply 'shall then place upon the Table so much Bread and Wine'. With regard to the people, Canon 7 of 1640 orders that they, 'with all humble reverence shall draw near and approach to the holy table, there to receive the divine mysteries'. Now it is certain that 'reverence' in the Canons both of 1603 and 1640 meant to bow, or, as we still say, to 'make a reverence'.

Many people have thought that this act was insufficient, and have adopted the practice of dropping on one knee; but when we investigate the matter we find that it is they and not the rubrics and canons that have broken with antiquity. In the first place, all the old books mention bowing in connexion with the Holy Sacrament, and no other action, with this exception that the people knelt during the Canon and at reception, which is precisely what they are still ordered to do by Canon 18 and our Communion rubric. Some have imagined that the word for bowing, *inclinare*, meant some sort of semi-genuflexion, but this is not so. For (1) In many rubrics the action at the Consecration itself is carefully restricted to a very moderate bow.¹ (2) The word *inclinare* is the same as that used for bowing to the altar,² and for bowing in the earlier part of the service before the Canon.³ (3) When we find the reverence to the Sacrament mentioned in English, it is the word 'bow' that is used.⁴ (4) Where we do find a semi-genuflexion—in the Carthusian rite of the last three

¹ See p. 238, 'Inclinato capite', &c.

² *Cons.*, p. 16.

³ e. g. *ibid.*, p. 21.

⁴ 'Bowling themselves most reverently to the blessed Sacrament of the Altar, the one on the one side of him that said the mass, and the other on the other side.'—*Rites of Durham*, p. 7.

centuries—it is a survival of the ancient practice of bowing,¹ maintained in spite of the later Roman order to ‘genuflect’.

In the second place, people have been misled by assuming that the word *genuflexio* means what Roman Catholics now mean by ‘genuflexion’, i. e. a dropping on one knee. Now the word *genuflexio* does occur in the old books, but it does not occur in connexion with the Blessed Sacrament, and it does not mean dropping on one knee, but has the same sense as the ‘kneeling’ of our rubrics. The word *genuflexio* is found in one Missal, that of Hereford, where it occurs in the Creed,² and is followed after the *Crucifixus etiam pro nobis* by the direction ‘et tunc fiet levatio’. The word occurs also in the Sarum Consuetudinary, Customary, and Processional as follows:—At Evensong the priest knelt before the altar prior to censing it; as he also kissed the ground in so doing, he must have knelt on both knees.³ Again, the choir knelt at the beginning of the Hours in Lent, and the word *genuflexio* is shown by the context to have had the same meaning

¹ ‘Profunde inclinatus et genuflexus non tamen usque ad terram.’ *Ord. Carth.* ‘There can be no reasonable doubt,’ says the Roman Catholic writer, Fr. H. Thurston, ‘that even if in the slight bending of the knees now practised in the Carthusian churches they may have yielded something to the changing ritual of the rest of the world, their custom of not bowing the knee to the ground during Mass is a survival of what in former times was the universal usage.’ By the ‘rest of the world’ Fr. Thurston means the rest of the Roman Church (which is not quite the same thing), for he himself says (though this is an overstatement), ‘I believe I am right in saying, that in none of the Oriental rites does a priest when celebrating the Holy Sacrifice bend his knee to the Blessed Sacrament.’—*The Month*, 1897, pp. 399, 400.

² ‘Et fiet genuflexio dum dicitur.’—Maskell, *Anc. Lit.*, p. 75. At Sarum, bowing is ordered in the Creed, as elsewhere.

³ ‘Facta genuflexione ante altare terram deosculando.’—*Cust.*, p. 183; cf. p. 114 and *Cons.*, p. 44.

here as *prostratio*.¹ Again, on Palm Sunday the choir knelt while they sang the *Salve* before the relics,² making at the same time a prostration and kissing the ground.³ Again, on Palm Sunday the word *genuflexio* is used at the unveiling of the Rood, when the choir sang on their knees and kissed the ground.⁴ Again, on Maundy Thursday, at the consecration of the oils, the Bishop knelt at the horn of the altar to begin the hymn *Veni Creator*.⁵ Lastly, the choir knelt at the beginning of *Gloria in Excelsis* on Easter Even, and while in this attitude they took off their black choir-copes.⁶

So much for the meaning of *genuflexio*. We may conclude that there is no precedent for ministers or people dropping on one knee when passing the Holy Sacrament; but that both natural reverence and our Anglican canons, rubrics, and tradition⁷ do require them to bow.

I have given rather full references to this matter, because it is one in which all modern directories have gone astray, by recommending a particular form of rever-

¹ 'Fiat genuflexio in inceptioe matutinarum, laudum,' &c.; 'Prostratus eciam debet esse chorus,' &c.; 'De prostracione,' &c.—*Cust.*, p. 23.

² 'Incipiat *Salve*, conversus ad reliquias, quam prosequatur chorus cum genuflectioe.'—*Cons.*, p. 60.

³ 'Cum genuflectioe osculando terram.' 'In prostracione deosculando terram.'—*Proc. Sar.*, p. 50.

⁴ *Cons.*, p. 61; *Proc. Sar.*, p. 53.

⁵ 'Incipiens alta voce ymnium *Veni Creator* cum genuflectioe.'—*Cons.*, p. 204.

⁶ 'Facta genuflectioe clerici deponant capas nigras.'—*Ibid.*, p. 24. 'Omnes genuflectent, exuentes capas nigras deponant et in superpelliceis appareant.'—*Cust.*, p. 151.

⁷ e. g. Cookson's *Companion to the Altar* (dedicated with his *Family Prayer Book* to the Bishop of Winchester in 1784) tells the communicant to 'rise from your knees, bow towards the altar, and retire to thy seat'.

ence that is without justification either from those Primitive customs to which the Prayer Book makes so strong an appeal, or from the formal directions of the late mediæval books, or even from still later custom.¹ We were most of us misled in the matter, and have now to correct our errors; but it is full consolation to find that the Prayer Book and Canons were in the right, and that their restraint as to acts of reverence had been as a matter of fact the universal tradition of the Catholic Church. Here is a point in which the advanced school has been in the wrong, while the moderate school and the Tractarians and Churchmen for generations before them, and indeed the average devout layman of to-day, have been in the right. When we come to the acts of reverence during the Consecration Prayer itself, the point is brought out with even greater distinctness.

Bowing at the Consecration.—The Prayer Book orders the priest to kneel for the Prayer of Access but to stand for the Prayer of Consecration, and says nothing as to his kneeling during that prayer; it, however, tells him to lay his hand first upon the Bread, then upon the Chalice; and these acts may imply a slight bow, if they are to be done, as the rubric directs, with both ‘readiness’ and ‘decency’. It is reasonable that we should turn to those books from which our Liturgy was taken to see what is

¹ e.g. in 1709 Claud de Vert writes that the vast majority of Roman Catholics ‘se contentent, en passant devant le S. Sacrement, de faire une simple révérence, soit en tirant le pied en arrière, comme font la plupart des Laïques, soit en pliant un peu les genoux, comme le pratiquent toutes les femmes, les Enfants-de-Chœur, les Églises de Lyon, de Strasbourg, &c., soit en inclinant plus ou moins profondément la tête ou le corps, comme en usent les Chanoines qui ont conservé leurs premiers usages’.—*Explication des Cérémonies*, i. p. 260.

the tradition there as to decency and reverence. When we do so, we find them little different from our own, and we also find that they have not been correctly reproduced even in those modern books of directions which profess to be 'Sarum'. The various editions of the Sarum Missal only agree in directing the priest to bow twice, and each time before the words *when he had given thanks*,¹ which precede the consecration both of the Bread and of the Chalice: and it is clear from the context that the bow was a momentary one. A third bow is given in some editions after the words *This is my Body*² (in one case this is specified as a bow of the head³), but in no edition is a bow mentioned after the Consecration of the Chalice.

This third bow, which does not occur in all editions of the Missal,⁴ came into practice as a result of the Elevation, which was introduced in the twelfth and thirteenth centuries, and lasted in England till it was abolished by the rubric of the First Prayer Book.⁵

¹ '*Ad te Deum Patrem suum omnipotentem, Hic inclinet se, et postea elevet paululum dicens, tibi gratias agens, benedixit, fregit.*' '*In sanctas ac venerabiles manus suas, item tibi Hic inclinet se, dicens, gratias agens benedixit, deditque discipulis suis.*'—*Mis. Sar.*, cols. 616-17.

² 'Post haec verba inclinet se sacerdos ad hostiam et postea elevet eam.'—*Ibid.*, col. 617.

³ 'Et capite inclinato illam adoret.'—*Ibid.*, note. This was not inserted till the reign of Mary (1554), and is notable (1) because it is the first mention of adoration in any English service-book; (2) it shows that an inclination of the head was still the rule even at so late a date and after the English Prayer Books of Edward VI. Cf. *Lay Folk's M.B.*, p. 283.

⁴ The Burntisland edition specifies the printed editions of 1492, 1494, 1498, as being without it, but it occurs in the fourteenth-century *Customary*, p. 80. See for evidence as to MSS., *Legg, Tracts on the Mass*, pp. 11, 223, 257, seq.

⁵ 'Without any elevation, or showing the Sacrament to the people.' This was certainly a prohibition made 'in accordance with the highest and widest liturgical precedents'. The prohibition was

This is not a Sarum peculiarity. It is the same, not only with all the English uses,¹ but with those of all other places. Dr. Ebner² has examined a very large number of Missals in Italian libraries without finding any instance, among those of earlier date, of a genuflexion: at or after the Consecration: in some crucial cases no bow at all is mentioned till the priest says the *Supplices te rogamus*.³ In the Roman *Ordines*⁴ and Missals the bow is defined as being of a moderate nature and of the head only—a fact which might well be remembered by some modern priests who have been

omitted in subsequent revisions no doubt because the practice of elevation had been generally discontinued. 'The elevation of the Host . . . was a comparatively recent addition to the ceremonial, and was evidently only becoming general in England at the beginning of the thirteenth century: but its significance was exaggerated out of all due proportion to the doctrine of antiquity.'—*Procter and Frere*, p. 460. Cf. also Maskell, *Anc. Lit.*, pp. 137-8. As for the elevation of the Chalice, even the late mediæval rubrics are uncertain, 'usque ad pectus vel ultra caput'; and the Carthusians still elevate the Host only. (Cf. Bridgett, *Hist. of Eucharist*, ii. p. 62.) Certainly it would be unsafe to lift a full chalice high nowadays, even if there were authority for it.

¹ e. g. 'Inclinato capite super lintheamina hostiam accipiendo: *Qui pridie*,' in the York Use.—*Mis. Ebor.*, p. 185.

² In his *Quellen und Forschungen zur Geschichte des Missale Romanum*, pp. 296-356.

³ e. g. in a Franciscan Missal of the fourteenth century, where the rubrics are very distinct.—*Ibid.*, p. 349.

⁴ 'Beginning with some of the earlier Roman *Ordines*, we learn that in the eighth century *Pontifex inclinato capite adorat sancta*, the Pontiff adores the Host by bending his head; but in the fourteenth *Ordo*, which may be ascribed to about the year 1311, we find no change in this particular respect, and immediately after the consecration it is enjoined that the priest is to adore the Body of our Lord again, *inclinato paululum capite*, by moderately bending the head. A similar phrase meets us in a large number of the printed Roman Missals, even those which appeared as late as 1551 and 1553. *Adorato corpore Domini cum mediocri inclinatione elevat illud reverenter* is the wording of the rubric.'—Thurston, *The Month*, 1897, p. 400.

known to put their heads, when bowing, below the level of the altar slab. It was not till the post-Tridentine Roman Missal of 1570 that the present Roman customs were formally sanctioned: previous to that date there had been dozens of editions of the *Missale Romanum* printed, 'without any mention of a genuflexion, but with an *inclinato paululum capite* which practically excludes it,' a fact, says Fr. Thurston, which would be inconceivable if the practice was at all general before the invention of printing.¹ That kneeling had been for some time spreading, in spite of the rubric, is not denied; although it appears from old pictures that the priest did not drop on one knee before and after the Elevation, as in the present Roman rite, but knelt down on both knees (much as in our Prayer of Access) while he made the Elevation.²

The Roman Missal of 1570 sanctioned these new practices. The English Prayer Book did not, but carried on the tradition of all the previous Missals by maintaining a great reserve as to acts of reverence, and by abolishing the Elevation it struck at the root from which these popular practices had sprung. In so doing it was but reverting to the sober traditions of what an eminent Roman Catholic liturgiologist has called 'the true and unadulterated Roman ceremonial of the Mass'.³

Doubtless some people have adopted the practice of genuflexing in order to render special reverence to the Blessed

¹ Thurston, *ibid.*, p. 404. The Roman Missal now orders no less than ten genuflexions between the Elevation and Communion.

² e. g. *Exposition*, Pl. 8. But in the fourteenth-century Pl. xii, fig. 1, of *English Altars* and Pl. i of Legg's *Tracts on the Mass*, the priest stands upright.

³ Edmund Bishop, *The Genius of the Roman Rite*, p. 10, where the influence of Gallican tastes upon the simple Roman Ceremonial is explained.

Sacrament, under the impression that it is confined to this purpose in the Roman Church. But such is not the case: Roman Catholics genuflect to the altar cross and to the bishop, as well as to the Sacrament. Thus every part of the Church, East and West, in every age, is against reserving one particular form of reverence for the Holy Sacrament.

What has already been said about kneeling at other times applies also to the congregation during the Prayer of Consecration. They will of course kneel.¹ The deacon and subdeacon—and the servers as well—are free, one would suppose, to follow the example of the celebrant and stand. Standing was their position in early times,² though in the later Middle Ages they did in practice very often kneel at the Consecration or Elevation.³

With regard to this, as to other things, it may be stated once for all that the notion is false which supposes a

¹ In accordance with Canon 18, and also with ancient practice (see e. g. Myrc, *Inst.*, p. 9; Maskell, *Anc. Lit.*, p. 140, where the phrase is 'flectant genua').

² Certainly in primitive times, and also in the Middle Ages. For a fine picture showing the deacon and subdeacon standing at the Elevation, c. 1320, see Plate i in Legg's *Tracts on the Mass*.

³ At Sarum the choir stood, but not always: for on the ferias out of Eastertide they knelt from the *Sanctus* till the *Pax*, and then stood to sing the *Agnus* (this was a direction prior to the *preces in prostratione*; cf. *Use of Sarum*, i. p. 304). At Wells, the Canons and choir knelt at the Elevation (*Wells Consuetudinary*, p. 74). The following pictures of the Elevation may also be noticed:—Cutts, *Parish Priests*, p. 204, Rulers stand, but deacon, subdeacon, and the taperers (holding their candles) kneel; *English Altars*, viii. fig. 1, Clerk (the only minister) kneels behind celebrant, who stands; *Ibid.*, xi. figs. 1 and 2, Deacon, subdeacon, and clerk kneel at the Preface. I have reproduced two other examples in this book:—Plate 4, Rulers and two boys kneel in midst of choir, deacon and subdeacon (or clerk) kneel on either side of priest and hold up his chasuble; Plate 7, deacon and subdeacon similarly kneel while the priest stands. See also p. 424, n. 4.

certain position or action to be fixed for everybody at every point. There has always been a great diversity in small matters, the rule of common sense having been followed until recent times. Some people have latterly put their necks under the yoke of a tyrant of their own imagining, fearing lest they should not be 'correct'. They need have no such fear. The only incorrectness is to break rubrics and canons and the decrees of English authority. For the rest, if they do things in the simplest and most natural way, they need have no fear of being ridiculous: that danger lies all in the other direction. The pre-Reformation consuetudinaries are indeed useful in supplementing the Prayer Book, just as they were useful in supplementing its progenitor the Sarum Missal, and a knowledge of earlier customs helps us to avoid the innovations of the 'fancy ritualist'; but the consuetudinaries themselves leave ample freedom as to the positions and actions of the ministers.

The Sign of the Cross was retained by the Church of England at Holy Baptism in the face of a long and determined opposition. Thus the principle was maintained, although the ceremony was only ordered to be made at this one solemn occasion; it was out of the question in that hard period to order it at other times, but our Church did manage to secure that no one should belong to her on whom the sign had not been made, and at the same period it was in practice used during Holy Communion and at other times.¹ Canon 30, to which

¹ 'The lawfulness of crossing, not only in Baptism, but in the Supper and anywhere is avowed.'—*A Parallel*, quoted in *Hierurgia*, i, p. 378. Old-fashioned Churchmen in Scotland used the sign of the Cross in the eighteenth century at the Consecration in the Eucharist. The Scottish Canons still order it at Confirmation: *Canon 40, Code of 1890*. See also Wheatly qu. on p. 389, and cf pp. 383, 401.

we are referred at the end of the office for Public Baptism, defends at great length the use of the sign at this service; and, while admitting that it had come to be abused, mentions the 'continual and general use of the sign of the Cross', which the early Christians 'used in all their actions', as a profession 'that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the Cross'. Since the sign, then, is declared to be good in itself, and its continual use a primitive custom,¹ we do right in using it, and we may well remind folk of the wise words of the First Prayer Book, '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.'²

The sign is only ordered to be made 'publicly' in the old books at the end of *Gloria in Excelsis*, at the *Gloria tibi* before the Gospel, and at the *Benedictus qui venit*.³ But it was customary also to make it at the end of the Gospel⁴; and we learn from Durandus⁵ that in the thirteenth century the sign was made at the end of the Nicene Creed,⁶ of the Lord's Prayer, and of Mass

¹ See e. g. Tertullian, *De Corona Militis*, iii. 4.

² *First Prayer Book*, 'Certain Notes.'

³ Quod ter ad missam publice observatur; scilicet ad *Gloria in excelsis* cum dicitur *In gloria dei patris*; et hic cum dicitur *Gloria tibi domine* et post *Sanctus* cum dicitur *Benedictus qui venit*.—*Cust.*, p. 21. So too London, Wells, Exeter, Aberdeen.

⁴ 'Somewhere beside, when it is done, thou make a cross and kiss it soon.'—*Lay Folk's M.B.*, p. 18. Cf. p. 365, n. 3 of this Handbook.

⁵ 'Sane regulariter in omnibus evangelicis verbis debemus facere signum crucis ut in fine evangelii, symboli, dominicæ orationis, gloria in excelsis Deo, sanctus, Agnus Dei, benedictus dominus Deus Israel, magnificat, et nunc dimittis: et in principio horarum, et in fine missæ, quando sacerdos dat benedictionem: et etiam ubicunq; de cruce vel crucifixo mentio sit.'—Durandus, *Rationale*, Lib. v. cap. 2, nu. 15.

⁶ This was done also at Lincoln, a church whose diocese then extended from Eton to the Humber. See p. 415, n. 6.

when the priest gave the benediction, also at the beginning of the Hours, and at other times. It may be thus safely left to 'every man's devotion'.

The manner of making the sign of the Cross has varied. In the earliest times it was the custom to use one finger, but in the seventh or eighth century it had become usual to employ three 'for the Holy Trinity', i. e. the thumb and the two next fingers (as is still done in the East), the two remaining fingers being curved inwards. This method changed afterwards in the West to that of using the open hand, though in the eighteenth century there were still some who used the three fingers only.¹ The custom of signing from left to right (instead of from right to left, which is still the Eastern practice) was not unknown in the twelfth century,² and is taken for granted in the *Mirrore of Our Lady*.³ Before the Gospel the thumb only is used, and the forehead and the breast are signed separately.⁴

Priest and Servers.—It may be worth while to add

¹ C. de Vert, *Explication*, iii. pp. 7-9; E. Beresford-Cooke, *The Sign of the Cross*, pp. 21-4.

² Innocent III, *De Sac. Alt. Myst.*, ii. p. 148. Cf. *Lay Folk's M.B.* pp. 207-8.

³ 'And in this blessing ye begin with your hand at the head downward, and then to the left side, and after to the right side, in token and belief that our Lord Jesu Christ came down from the head, that is, from the Father, into earth by his holy Incarnation, and from the earth into the left side, that is, Hell, by his bitter Passion, and from thence unto his Father's right side by his glorious Ascension. And after this ye bring your hand to your breast, in token that ye are come to thank him and praise him in the enderest of your heart for these benefits.'—*Mirrore*, p. 80.

⁴ *Mis. Sar.*, col. 13. The reader of the Gospel 'faciat signum super librum: deinde in sua fronte: et postea in pectore cum pollice'. Hereford (p. 117) only has, 'Et signet seipsum in fronte cum eodem pollice.' The *Lay Folk's Mass Book* mentions only one crossing for the people: 'A large cross on thee thou make' (pp. 18, 217). *Comp. Cust.*, p. 74.

some general remarks on deportment that apply to most of the services in which the priest and his assistants may be engaged.

The Taperers should move together with something like a military precision; they should avoid all ostentatious reverence, and, still more, all carelessness or irreverence. They should carry their tapers in both hands, upright, and at an equal height; and the hands of one taperer should correspond in position with the hands of the other. When not employed they should kneel, stand, or sit in their appointed places; when they have to do anything, they should do it in the simplest and most straightforward manner, avoiding all fuss and needless running about. Their proper place is by and just below their tapers, which are set down on the first step above the pavement (if there is room there) rather beyond the ends of the altar.¹ They must stand *still*, with their hands together, but there is no direction for them to stick their fingers out. All should bow when passing the altar, but none should bow *when merely passing from one part of the altar to the other*; nor should any one bow to the altar when passing it *in a procession*. They should bow soberly, without either exaggeration or familiarity.

The Thurifer, when he has put the censer away, will stand in some convenient place near the end of the choir stalls, till the end of the service. He should not swing the censer with its lid at all open, when in procession, since the excess of smoke thus generated may inconvenience members of the congregation: indeed the lid should always be kept carefully down, except perhaps in the choir of some vast cathedral.

¹ See plan in Plate 8 on p. 85.

The Clerk or Acolyte, when not otherwise engaged, will stand facing the altar in his place, which may be near the credence. He may sit in the westernmost place of the sedilia, if there is room, or near the sedilia, or in any other convenient place. He will look after the priest, giving him any music, &c., that he may want; and if anything goes wrong, as he is responsible, he will go very quietly and naturally to put it right. No one should ever whisper during service; but if anything has to be said it should be spoken quietly in the natural voice, which is much less likely to attract attention than a whisper, and he should bend as little as possible towards the person he is addressing. A mistake matters little, if no one makes a fuss about it.

As for the Priest, he, in particular, should be quiet and dignified, as well as reverent, in his movements. He must never let his arms hang down at his sides, or his eyes wander over the congregation. He must avoid at once a jaunty and a mincing gait. He must never sidle along the altar nor stand at an undecided angle; but when he moves he must turn and walk straight, and when he stands he must face squarely in the required direction. If anything goes wrong in the singing, or among the congregation, he must not look round unless it is absolutely necessary. If he is likely to want a handkerchief, let him put a clean one in his sleeve, or tuck it in his girdle, so that he will not have to pull his albe up and search for his pocket. When he bows, let him do so by moderately inclining himself, and not imagine that the congregation will be moved to greater devotion by the contemplation of well-meant exaggerations.

If he is reverent and his thoughts intent on worship, if

at the same time he is naturally graceful, and has been drilled, or taught deportment, as a boy, he will do these things instinctively. But, as many parsons have not these qualifications, some directions are needed; for the priest occupies a prominent position in church, and faults which may be tolerable in a roomful of persons are seriously distracting and sometimes painful to the worshippers in a church. In preaching, a marked individuality may be an advantage; but in saying the services the priest's individuality should be as unnoticeable and his actions as normal as possible. For he does not stand, in his stall or at the altar, as Mr. A. or Mr. B., but as the minister of the people and the representative of the Church, saying in the name of the congregation the common prayers of them all, and administering the 'Sacraments and other Rites and Ceremonies of the Church'. The Church is sacerdotal in the true sense of that much-abused word; but she is essentially not clericalist, and therefore she does not unduly exalt the minister by putting the people at the mercy of his own ideas of prayer, or by enthroning him in a pulpit at the east end of the church to overshadow the congregation. The set forms of prayer, the eastward position, the sacred vestments, the chanted service, the appointed gestures, are all to hide the man and to exalt the common priesthood of the Christian congregation.

Lights and the Classification of Feasts.—In view of the still prevalent confusion on the subject of lights, it seems worth while to repeat that the universal pre-Reformation custom is at one with post-Reformation English custom in using two lights on the altar, *and no more*, although additional lights were both before and after the Reformation often placed round about the altar.

The only distinction is that, in post-Reformation England, churches very often fell below the ideal,¹ owing to Puritan influences; while before the Reformation one candle only² (sometimes placed on the altar, sometimes held by the clerk) was regarded as sufficient, and the candlesticks were generally removed out of service-time. The ancient use of two altar candles survived even in the churches of the Roman Communion, in many places, well into the middle of the eighteenth century, only gradually succumbing to the debased taste of that period; and in Spain the two lights only may still be seen upon the high altar itself.

The same candles will, as stated on p. 100, be used for Mattins, Mass, and Evensong; and Mattins has lights as much as Evensong. At the same time there is good precedent for lighting two candles only for Mattins and Evensong, but four for Mass, on ordinary Sundays; and there is, perhaps, something to be said for these two lights (at least for Mattins) being the standards, the two on the altar on such Sundays being only lit when the Eucharist begins.³ On ferial days, of course, there are no lights at all for Mattins and Evensong, but always two (or one at least) for Mass.⁴ It is, however,

¹ Especially during the last half of the eighteenth century. See the list of instances in the appendix to the *Lincoln Judgement*. For an early nineteenth-century instance of the two lights see Plate 3, and compare the identical arrangement in the pre-Reformation Plates in this handbook.

² Myrc only mentions the one candle:—'Look that thy candle of wax it be, And set her, so that thou her see, On the left half of thine altar.'—*Instructions*, p. 58. See e. g. Plate 20.

³ Isherwood, *Altar Lights and the Classification of Feasts*, pp. 15, 17. This practice is certainly convenient and instructive.

⁴ In the Sarum use a small number of lesser saints' days were called Simples without Rulers, and these had only ferial Mattins

important to remember that the Sarum rules, which supply this precedent, though useful as giving a general principle for the number of lights, cannot be taken as in any way binding. The parson has the general old English custom in his favour if he burns additional lights around (but not on) the altar according to the rank of the day; and reason also supports this manner of increasing the intelligibility of the Christian year. But neither old custom nor reason binds him to an exact reproduction of the cathedral use of Salisbury, valuable though that use is for general guidance.

Taking, then, the Sarum use¹ for guide, he will burn no lights at all at **ferial** Mattins and Evensong, but at low Mass he will always burn two. He will also find that the custom of lighting the two standards only at Sunday Mattins, and of lighting the two altar candles as well at the principal Sunday Eucharist,² is intelligible and convenient. But when he comes to consider the classification of feasts, he may well doubt whether he has any right to give up the simple method of the Prayer Book and revert to the elaborate classification of the consuetudinaries. In the Prayer Book we find a broad distinction between what are conveniently called Red and Black Letter Days; Red Letter Days being the 'Feasts that are to be observed' of our Kalendar, which have special Collects, Epistles, and Evensong. With us all black-letter days have this rank, having ferial Mattins and Evensong, though a special Eucharist may with permission be legitimately celebrated. See note 1 on next page.

¹ Similar local adjustments, differing in detail but alike in general principle, may be found in the cathedral regulations of London, Lincoln, Chichester, Lichfield, and Aberdeen.

² 'In aliis autem dominicis omnibus per annum . . . duos debet cereos ad minus ad utrasque vespervas et ad matutinas et ad missam. In dominicis tamen diebus ad missam quatuor cereos.'—*Cons.*, p. 4. The 'ad minus' shows the elasticity of the old customs.

Gospels in the Prayer Book, and of which notice has to be given at the Sunday Eucharist; while Black Letter Days are those other days which (as the Bishops said in 1661) 'are useful for the preservation of their memories'.¹ We find also a further distinction between Ordinary Sundays and Holy-days on the one hand and those Great Feasts and octaves which have a proper preface.

For the **Red Letter Days**² the Sarum customs suggest the use of some additional lights, the same number being lit at Mattins, Mass, and Evensong. At Salisbury there were four around (*circa*) the altar, and two before the image of Blessed Mary (the patron saint of the church),³ besides some extra lights for use at

¹ Cf. *Procter and Frere*, p. 341. All sensible Churchmen will welcome the permission to use special Collects, Epistles, and Gospels (such as are given in the *English Liturgy*) for these days, but that permission can hardly alter their rank in our Kalendar. Ferial lessons are ordered for these days, and the appointed services are therefore ferial: but no Eucharist is appointed, therefore the Eucharistic proper may be such as the Ordinary allows, and memorial hymns may be used at any service.

² Our Red Letter Days (excluding Sundays) all ranked as Inferior or Lesser Doubles or as Simples of the First Class in the Sarum use, and therefore all had four lights around the altar, except Candlemas and All Saints, which were Greater Doubles with eight, and Conv. St. Paul, and St. Barnabas, which were Simples of the First Class, and therefore had lights as on Advent Sunday (*Cons.*, p. 6, cf. p. 251). Some of our Black Letter Days also once had higher rank with additional lights. These were,—Visitation and Nativity V.M., Holy Name (G. Doubles); Invention of the Cross, Transfiguration, Holy Cross, Conception V.M. (L. Doubles); SS. Gregory, Ambrose, George, Augustine, Abp., Augustine, Bp., Jerome, Trans. Edward Confessor, and also All Souls (Inf. Doubles). The following ranked as Simples of the First Class,—SS. Nicolas, Mary Magd., Anne, Laurence, Martin, St. John A.P.L., Lammas, Beheading of St. John Bapt.

³ 'Quatuor circa altare et duos coram ymagine.'—*Cons.*, p. 5. Those who provide us with exact rules as to the number of lights assume that the two altar lights were included in this number four, and also in the eight set down for the Great Feasts. But the Sarum rules (even if we assume their permanence, as we have no

night.¹ In a modern parish church two on sconces or on two of the posts of the riddels will suffice in addition to the two altar lights and the two standards.

For the **Great Feasts** the Sarum customs suggest a double use of additional lights at Mattins, Mass, and Evensong. At Salisbury there were eight around the altar, though still there were only two before the image.² In a modern parish church four (on the four riddel posts, or elsewhere around the altar) would suffice in addition to the two altar lights and the two standards. The arrangement of any such additional lights is a matter for the artist who designs the altar, to settle: for instance, in very large churches there may be room for one or more

right to do, cf. p. 98) are uncertain, and give us no sure ground for laying down the law. The four and the eight 'circa altare' may have been in addition to the two altar lights and two standards mentioned before in the *Consuetudinary*, in which case there would have been altogether eight instead of four, and on the Great Feasts twelve instead of eight. Or they may have been in addition to the altar lights only, in which case there would have been altogether six instead of four, and on the Great Feasts ten instead of eight. Perhaps the two 'coram ymagine beate marie' were the two altar lights, which would also make the total number of altar lights six instead of four, and ten instead of eight. This seems highly probable, because the whole number of lights are, in that case, mentioned for the Treasurer's guidance in *Cons.*, pp. 4-5; and also because the image did stand on the high altar and in the midst of it ('ymago beate virginis supra principale altare,' *Cust.*, p. 139; 'ad imaginem beate marie hoc est in medio altaris,' *ibid.* p. 183); and lastly, because these two lights before the image were not increased on the Great Feasts. We conclude (1) that the numbers four and eight given in the so-called Sarum Kalendars are certainly wrong, the numbers in the *Consuetudinary* being probably six and ten; (2) that it does not matter in the least what the numbers in the *Consuetudinary* really mean, as no parish church tried to follow them exactly. They supply an excellent general principle, which is all that we need.

¹ At Mattins (then a night service) there were also three in the corona before the altar and three behind the lectern.—*Cons.*, p. 6.

² At Mattins there were also six 'in eminentia' before the relics, six in the corona, and six on the wall behind the lectern.—*Cons.*, p. 4.

pairs of extra standards.¹ In any case, additional lights should never be set on, behind, or immediately above the altar.

Those who wish to pursue the old distinctions farther may honour the following feasts with the highest number of lights, in addition to the Great Feasts for which proper prefaces are provided:—Epiphany, Candlemas, All Saints, Patron or Title of the Church, Dedication Festival.² A further distinction was the use of four lights (two on the altar and two on standards) at Mattins and Evensong as well as Mass on Advent Sunday and Palm Sunday.³ The Sarum rules also treated the octave days of the Epiphany, Ascension, and of some other days⁴ as Simples of the First Class,⁵ which had the

¹ Very likely at Salisbury the extra standards (p. 98, note 1) stood on the pavement more or less in two arcs, hence the phrase 'circa altare'. In practice it is almost impossible to avoid arranging extra standards in this sort of way.

² To these the Sarum use added the following, which are now either omitted from the Kalendar or retained as Black Letter Days only:—Assumption (P. Double), Visitation, Nativity V.M., Relics Sunday, Holy Name (G. Doubles), which all had eight lights around the altar and two before the image.

³ 'Dominica prima in adventu quatuor cereos ad utrasque vespas et ad matutinas et ad missam, duos scilicet in superaltari et alios duos in gradu coram altari: Et ita observetur in dominica palmarum.'—*Cons.*, p. 4. This was evidently not the same as the 'quatuor circa altare', as the compilers of so-called Sarum Kalendars would have us believe. There were two on the altar and two before it on the pavement; but when there were 'quatuor circa altare', there were at least four in addition to the two on the altar. Thus the real Sarum use distinguished between the number of lights on Lesser Doubles (six altogether) and on Simples of the First Class, which, like Advent, had only four altogether.

⁴ Viz. the Octave Days of the Visitation, Holy Name, Assumption, Nativity V.M., Dedication, SS. Peter and Paul, Corpus Christi.

⁵ This phrase has been generally adopted to describe the Simple feast with rulers and a triple invitatory. Most of our Black Letter Days were anciently 'Simples of the Second Class', i. e. Simples with double invitatories.

same lights as Advent Sunday.¹ But Low Sunday was a Lesser Double, and therefore had four additional lights.

Naturally, the rules as to lights apply to the Principal Eucharist only, other celebrations being guided by the canon law that there must be two lights, or one at the least. It will be noticed that Mattins and Evensong had their lights according to the rank of the day, and as they were always sung, the question of music did not come in at all: therefore, if we follow the old customs, we should have no lights at all for sung Mattins and Evensong on ferial days.

It is hardly necessary nowadays to repeat that there is no authority for branch candlesticks on or above the altar. Reverence for the altar and good taste alike forbid them, nor can they find any place within the Ornaments Rubric or canon law.

Incense and Processional Lights.—The Lambeth Opinion of 1899 on the subject of the liturgical use of incense and of processional lights had not the authority of the Lincoln Judgement. Its only claim to obedience was in those dioceses where the Ordinary should enforce it²; and I may remark that it is curious so many bishops

¹ 'Quandocunq̄ dicitur Invitatorium a tribus . . . idem exigitur officium in luminaribus quod in prima dominica adventus.'—*Cons.*, p. 6.

² 'It is left for the Bishops to call upon the clergy to take this opinion, but if they do not choose to act in this way, that, of course, would set the clergy in that diocese perfectly free from obedience to that opinion. The clergy may very fairly say in that case, "My Bishop does not call upon me to obey this opinion, therefore I am not bound by it," but there is not a word in the opinion that shows the smallest desire to set aside the separate opinion of the separate Bishops in their various dioceses.'—*The Archbishop of Canterbury in answer to the 'Lay Protest'* (*The Times*, Jan. 20, 1900). As a matter of fact, no attempt has been made to apply the opinion throughout the Anglican Communion; and even within the provinces

should have been at such pains to enforce it, while they were content to ignore the more authoritative, more important, and (may we add?) the more learned decision which was given by Archbishop Benson and his assessors.

The Opinion led to the most extraordinary misconceptions, the strangest of all being the idea that the Lord's Supper could no longer be celebrated with Gospeller and Epistoler, because forsooth in the modern Roman Church the use of incense is usually (though by no means always) confined to such a service. The odd subserviency of a few English priests to Papal ideas could not have been more strikingly illustrated; one's only consolation was in the thought that this adoption of the peculiar Roman Catholic service known as *Missa Cantata* may have been due to sheer ignorance of the fact that such a limitation of the use of incense has never been known in any other part of the Church.¹

The general public, on the other hand, jumped to the conclusion that the Opinion forbade the use of incense. As a matter of fact, the Opinion authorized it; ² and the clergy have now a stronger argument for the introduction of incense than they ever had before. They have two archbishops on their side. The Opinion condemned one of two ways, expressly defined, of using incense: the

of Canterbury and York the Bishop's 'separate opinion' has, in more than one case, considerably modified the opinion of the Primates.

¹ See p. 325.

² 'In its application to the use of incense the law was obscured by the fact that, side by side with the liturgical use, another use had always been common which it was not the intention of the rulers or of the Legislature to interfere with. There was nothing to prevent the use of incense for the purpose of sweetening the atmosphere of a church wherever and whenever such sweetening was needed. And instances of this use can be found long after the Act of Elizabeth, and were produced before us at the hearing of the case.'—*The Archbishops on Incense*, pp. 9-10.

other way it allowed.¹ It furthermore refused to condemn incense in itself,² and asserts that even the 'liturgical' use 'is not by law permanently excluded'.³

Now this 'non-liturgical' use which the Archbishops allowed was so far from being uncatholic, as some have hastily imagined, that it was actually the original liturgical use of the Church of Rome⁴ itself down to the ninth century; indeed, in the tenth century, or later, incense was still only used to accompany the entry of the ministers and the carrying of the Gospel-book to the place where the Gospel was read.⁵

¹ 'The use of incense in the public worship, and as a part of that worship, is not at present enjoined nor permitted by the law of the Church of England; and it is our duty to request the clergy who so use it to discontinue *that use*. If used at all, it must be used (in George Herbert's language) to sweeten the church, and outside the worship altogether.'—*The Archbishops on Incense*, p. 14.

² 'We are far from saying that incense in itself is an unsuitable or undesirable accompaniment to Divine Worship. The injunction for its use by Divine authority in the Jewish Church would alone forbid such a conclusion.'—*Ibid.*, p. 13.

³ *Ibid.*, p. 12.

⁴ 'The first *Ordo Romanus*, a directory of the ceremonies observed by the Roman Church in the latter part of the eighth century, shows how and when incense was then used by the Church of Rome. The "liturgical use" was non-existent; but a subdeacon carried a golden censer before the pope on his way to the altar, and the same was also carried before the deacon as he went to the *ambo* (a sort of pulpit) to read the Gospel.'—Atchley, *All SS. Clifton Mag.*, 1900 (p. 264, revised by the author). 'On parfumait ainsi la voie que le cortège devait suivre. Quant aux encensements de l'autel, de l'église, des membres du clergé ou de l'assistance, il n'en est jamais question.'—Duchesne, *Origines du Culte Chrétien*, p. 155, n. 1. Cf. also E. Bishop, *Genius of the Roman Rite*, p. 10. Mr. Atchley quotes St. Thomas Aquinas, Durandus, and others, in the above article, to show that all Western ritualists of importance teach that 'the primary reason for incense is a deodorant one'.

⁵ 'The second *Ordo*, though not much later than the first, represents a Gallican adaptation of the Roman rite. Besides the above-mentioned use of incense [in the first *Ordo*], we find that the censers were borne during the mass-creed to the altars, and afterwards offered to the nostrils of those present, who drew the smoke

In those dioceses, therefore, where the Opinion has been adopted, or adapted, a modified use of incense may be employed without any fear of breaking with Catholic custom. For the convenience of Churchmen in other dioceses, I have retained in the text the old use as it has come down to us in the Salisbury books. In those dioceses where the use has been modified to make it *preparatory* to worship, instead of 'as a part of that worship', the following seems to be the general practice:—The censer is prepared as usual, and incense is put in it. The thurifer then precedes the subdeacon in the procession before Mass in the usual manner; incense is similarly borne at the approach to the altar, and (after the altar and priest have been censured¹) the thurifer stands in the midst of the pavement swinging the censer till the introit is over, when he goes out and the priest begins the Lord's Prayer. Incense is also used in the procession after Evensong, I suppose because it takes place some half-hour after the formal worship is over, the sermon, hymns, &c., being merely popular additions to the Prayer Book office. The Bishops of certain dioceses do also allow the further use of the censer, when it is carried by the thurifer in the procession to the Gospel-lectern, and swung by him during the reading of the Gospel,² or used unceremonially (swung

from the censer to their mouth by a wave of the hand. But in Rome itself incense was still only used at the entry and the Gospel-procession at the time of the third *Ordo*, which is of the tenth century or later.—Atchley, *All SS. Clifton Mag.*, 1900, pp. 264-5.

¹ This is allowed in some dioceses, because it is before the service begins.

² This simple processional use is allowed in some dioceses, either on the ground of common sense (which each bishop is still free to exercise, see p. 252, note 2), or because it is held that though such use is 'in the public worship', it is not 'as a part of that worship', and there is no censuring of persons or things.

in the midst of the pavement by the thurifer) during the Magnificat at Festal Evensong. In any case the cope may be worn at Evensong whether incense is used or not.

I may add that these somewhat minute adjustments and variations are not my own: they are the inevitable result of the confusion which the Opinion brought about. There was in 1899 a great opportunity of laying down clear principles and simple straightforward rules—and it was missed.

With regard to processional lights the same remarks apply.¹ They are not to be abolished, according to this Opinion; it was the wish of the archbishops that the 'ceremonies of carrying lights' should be discontinued, but the lights themselves might be used for ornament,² so long as they were not carried about after the service began or before it ended. The Opinion referred us to the Lincoln Judgement on this point,³ and the Lincoln Judgement is clear both in dealing with lights⁴ and with the mixed chalice that the condemnation of a

¹ 'It is obvious at once that precisely the same line of reasoning is applicable to the case of processions carrying lights as we have applied to the case of incense.'—*The Archbishops on Incense*, p. 14.

² 'To light up the church for the purpose of adding to its beauty or its dignity stands on the same footing with hanging up banners, decorating with flowers or with holly, or the like. The ceremonies of carrying lights about have a different character.'—*Ibid.*

³ 'And in this decision we have the support of the late Archbishop Benson in his judgement in the case of the Bishop of Lincoln.'—*Ibid.*

⁴ 'The Court does not find sufficient warrant for declaring that the law is broken by the mere fact of two lighted candles, when not wanted for the purpose of giving light, standing on the Holy Table continuously through the Service; nothing having been performed or done, which comes under the definition of a Ceremony, by the presence of two still lights alight before it begins and until after it ends.'—*Lincoln Judgement*, p. 80. It was, of course, only the lights on the altar that were in question.

ceremony during the service may allow or even enjoin it¹ outside that service. Therefore there is nothing to prevent the taperers carrying their candles into church at the entrance, and setting them down at their usual place on the step, so long as they are not moved again till after the Blessing, when they might be used to escort the clerk to the chancel steps, and certainly should be taken up and carried out in the usual way when the ministers go back to the sacristy. As they are not moved during the service in those churches where the Opinion is rigidly adopted, two more lights may be required to stand one on each side of the Gospel-lectern throughout the service.² The same principles would apply to Festal Mattins and Evensong.

As for processions, I imagine that most diocesans, in the exercise of the privilege of individual common sense, would refrain from opposing the carrying of lights, at least in acts of worship that occur before or after the formal service. Both from the liturgical and artistic point of view, it is most important. The use of lights in procession, is indeed far more primitive than their use on the altar; and any attempt to prevent it at the proper liturgical times, whether within the service or not, must ultimately fail.

Table of Occurrence.—The following table is not altogether complete, in that it does not provide for the

¹ The Lincoln Judgement forbade the mixing of the chalice 'in and as part of the Service', yet it gave the opinion that it was unlawful *not* to mix it:—'No rule has been made to "change or abolish" the all but universal use of a mixed cup. . . . Without order it seems that no person had a right to change the matter in the Chalice.'—*Ibid.*, p. 13.

² Stationary lights at the Gospel-lectern were a common pre-Reformation custom in churches where they could be afforded, e. g. *Reg. Ep. Aberd.*, ii. p. 168.

transference of Festivals when (as in the occurrence of Lady Day and Good Friday) combination is impossible; but it is valuable so far as it goes. It was drawn up in 1879 by the Committee of Convocation appointed to revise the rubrics, and is itself in need of slight revision. Transference has often received episcopal sanction in recent years, and much confusion would be avoided if the feasts that need transference were so printed in Diocesan Magazines. The bishops will not be followed till they offer to lead.

When two Feasts or Holy-days happen to fall upon the same day, then shall be said the whole Service proper to the day placed in the left-hand column of the following Table; and wheresoever in the Service the Collect for the day is appointed to be said, then shall immediately follow the Collect for the day placed in the right-hand column :—

1 Sunday in Advent.	St. Andrew.
4 Sunday in Advent.	St. Thomas.
St. Stephen, St. John, Innocents' Day, Circumcision.	1 Sunday after Christmas.
Epiphany.	2 Sunday after Christmas.
Conversion of St. Paul.	3 Sunday after the Epiphany.
Presentation of Christ in the Temple, or Purification of the blessed Virgin Mary.	4 Sunday after the Epiphany. Septuagesima, Sexagesima and Quinquagesima Sundays.
Septuagesima and Sexagesima Sundays.	Conversion of St. Paul.
Sexagesima and Quinquagesima Sundays, Ash Wednesday, Sundays in Lent.	St. Matthias.

Annunciation.	3, 4, 5 Sundays in Lent.
Sunday next before Easter to Easter Even, inclusive.	Annunciation.
Easter Day, Monday and Tuesday in Easter Week.	Annunciation. St. Mark.
1 Sunday after Easter.	St. Mark. St. Philip and St. James.
St. Mark. St. Philip and St. James.	2, 3, 4, 5, Sundays after Easter.
Ascension Day.	St. Philip and St. James.
Whitsun Day, Whitsun Monday and Tuesday. Trinity Sunday.	St. Barnabas.
St. Barnabas, and all other Holy-days till All Saints' Day, inclusive.	Sundays after Trinity.

CHAPTER VI

MATTINS AND EVENSONG

ALL priests and deacons are ordered by the Prayer Book to say Morning and Evening Prayer every day.¹ The parish priest is also ordered to 'say the same in the Parish-church or Chapel where he ministereth', having a bell tolled beforehand, if he be at home and be not otherwise reasonably hindered. These are the daily services, as their very titles tell us—*The Order for Morning Prayer, Daily throughout the Year, The Order for Evening Prayer, Daily throughout the Year*. Indeed, the continuous reading of the Psalms and Lessons is given in the earliest preface to the Prayer Book, '*Concerning the Service of the Church*,' as the reason why an English Prayer Book was written—why, in fact, there was any Reformation at all. The daily recitation of these offices is, therefore, one of the things which the parish clergy are paid to do, and they are bound as a matter of common honesty to fulfil their obligations and to make the parish church a house of prayer.²

The clergy should find out what hours are most

¹ See p. 307, n. 2.

² The neglect of this duty only became general in the worst age of sloth and pluralism. In 1688 Sancroft, in a letter to the bishops of his province, urged the public performance of the daily offices 'in all market and other great towns', and as far as possible in less populous places. In 1714 a large proportion of the London churches had daily Mattins and Evensong, and week-day Mattins was sometimes at 6 a.m. (Paterson, *Pietas Londinensis*, p. 305; Steele in the *Guardian* for 1713, No. 65).

PLATE 15



PRIEST-GRADUATE IN CHOIR HABIT

convenient for the people and most likely to secure a good attendance ; and in restoring the daily services they should call on both rich and poor and ask individuals to be responsible for attending on different days, so as to secure a nucleus. This is a most important matter ; the parson should prevent the habit of leaving him alone at service from growing up ; and, if it has already grown up, he should correct it by asking the co-operation of individuals. When it is known beforehand that an office cannot be said on a certain day, notice should be given on the Sunday.

Everything should be done—even on week-days, when it is possible—to restore the co-operative nature of Divine Service, and to avoid the ‘duet’ of parson and congregation, which is a survival of that of parson and clerk. The officiant and the readers of the two Lessons should, if possible, be different persons ; and in many places laymen will be glad to attend on certain days to read the Lessons when there are not priests, deacons, readers, or clerks to do so. Similarly with the Psalms and their *Glorias*, as has been already mentioned.¹ It is only a makeshift, though often an inevitable one when there are few present, for the priest to say the verses alternately with the people. Properly, even at the daily service without music, the ministers and congregation should recite the verses from side to side ; all those on the south side of the middle alley joining with the minister on that side for the first verse, and all on the north side joining together for the second verse, and so on ; but this is not possible in a chapel where there is no middle alley.

¹ See pp. 231-2. For the position during the Psalms see pp. 227-3. For the *Glorias* see pp. 225-6.

The Prayer for All Conditions and the General Thanksgiving are not unvarying parts of the service, but are for occasional use. The rubrics both at Mattins and Evensong lay special stress on the *daily* use of the *first three Collects*; but the rubrics after the Anthem at Mattins and Evensong say nothing about the Prayers and Thanksgivings; that at Mattins only allows the use of the prayers for King, Royal Family, and Clergy and People when the Litany is not ordered (i. e. on Mondays, Tuesdays, Thursdays, and Saturdays); that at Evensong gives no order as to the use even of these prayers, but presumably intends them to be used in 'Quires and Places where they sing'.

The rubric before the Prayer for All Conditions appoints it 'to be used at such times when the Litany is not appointed to be said'. Gunning, the author of the prayer, would not allow it to be used at Evensong, when he was Master of St. John's College, Cambridge, declaring that it had been composed only for morning use as a substitute for the Litany.¹ As the Litany is appointed to be said on Sunday, Wednesday, and Friday mornings, this rule restricts the use of the Prayer to the Mattins of Monday, Tuesday, Thursday, and Saturday. It may be noted that the rubric does not allow of the *substitution* of this prayer for the Litany on a Sunday morning, as is sometimes done; for even when the Litany is unlawfully omitted on a Sunday, the fact is not altered that it is a day when the Litany is 'appointed to be said'.

It is furthermore maintained by some² that the five

¹ Bisse, *Beauty of Holiness*, p. 97.

² e. g. by Blunt. Evan Daniel adds, 'The inference derives some support from the fact that up to 1661 Mattins ended at the Third Collect.'—*The Prayer Book*, p. 154. The Scottish Book of 1637, however, ordered the prayers to be said always.

prayers printed at the end of Mattins and Evensong are not intended to be used except in cathedral and collegiate churches. The contention is that the rubrics after the Third Collect are to be read together, and thus mean that the Five Prayers are only to be used when there is an anthem,—‘In Quires and Places where they sing, here followeth the Anthem. Then these five Prayers following are to be read here,’ &c. This is strengthened by the fact that the ¶ mark, which the printers now insert before ‘Then these five Prayers’, does not exist in the Book Annexed, where one ¶ before ‘In Quires’ covers both sentences.

It would thus appear that the customary use of seven or eight prayers after the Third Collect goes beyond what is ordered in the Prayer Book, and that the occasions on which any of these prayers are used may be left to the discretion of the minister. He may end Evensong at the Third Collect, or he may end it by the addition of the Prayer of St. Chrysostom and the Grace only; or he may introduce as many of the State and special Prayers and Thanksgivings as he thinks fit, subject to the rubrics which govern the use of the prayers for Ember days, for Parliament, and for All Conditions.

Another rubric, however, introduces further considerations. It is that which presents the Prayers and Thanksgivings as ‘to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer’. (1) This rubric makes no distinction between Sunday and week-day services; it does not order more on Sundays or less on week-days. At the same time it does not order any of the Prayers or Thanksgivings to be said every day. (2) It applies equally to both morning and evening. (3) It assumes that Mattins and Evensong will not be

ended at the Third Collect, but by the two final *Prayers* (not Collects), i.e. St. Chrysostom's Prayer and the Grace. This rather seems to point to the constant use of the Five Prayers, or at all events of the two final ones. On the other hand, it may be urged that the rubric is concerned only with the place of the Prayers and Thanksgivings, and must not be pressed too much in other directions.

This rubric before the Prayers and Thanksgivings does, then, seem to imply that Mattins and Evensong are to be ended by the Prayer of St. Chrysostom and the Grace, at least when any of the Prayers and Thanksgivings are said. It also clearly states that these Prayers and Thanksgivings (and therefore the 'two final Prayers' also) may be used at Evening Prayer and at the Litany as well. But, dealing as it does with the *place* of the Prayers and Thanksgivings, it must not be taken as an order to use them always at all these services: each of the Prayers and Thanksgivings depends upon its own rubric as to when it is to be used, and the general rubric only shows *where* it is to be used when it is said. It will be noticed that the effect of this rubric is that Mattins must always end with the Grace (because of the Prayer for All Conditions) except on the Litany days; while Evensong does not necessarily end with the Grace except at such times as when, e.g., the Ember Prayer is said. The rubric after the Third Collect at Evensong also seems to imply that it may be shorter than Mattins. The unfortunate Shortened Services Act may be of use here at least in helping to interpret these rubrics; for it enacts that even when there is 'an Anthem or Hymn', the service (except on Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day) may be

concluded with the Prayer of St. Chrysostom and the Grace only.¹ The Act does not apparently insist on the service being continued at all beyond the Third Collect: for its words are, 'Here may follow an Anthem or Hymn. Then these two Prayers following: A Prayer of St. Chrysostom,' &c., and grammar seems to require that the predicate 'may follow' should apply to the two Prayers as well as to the Anthem. The looseness of the Act must not blind us to the fact that Mattins *must* on Sundays, Wednesdays, and Fridays end with the Third Collect in accordance with the rubric, and that Evensong *may*, even on Sundays, there being no positive order to use the Five Prayers at Evensong.

One or other of the Ember Prayers must be said 'every day' (i.e. from Sunday² to Saturday inclusive) 'in the Ember Weeks'. The Prayer for Parliament is to be read 'during their Session', presumably also every day: it should not strictly be omitted during periods of the Session when the Houses are merely adjourned. These

¹ To end Mattins and Evensong at the Third Collect would be in accordance with the ancient models, and with the offices of the First Prayer Book, as would also be the omission of the Introduction up to the first *Paternoster* (an omission not sanctioned by the Shortened Services Act of 1872, which only allows that of the exhortation, *Dear beloved brethren*). But the peculiar feature of the Shortened Services Act, the permission to omit one of the Lessons and the larger proportion of Canticles and Psalms, is against the plain intention of the English Church, which, as I have already pointed out, bases the Reformation itself mainly upon the need of correcting this very abuse.

The authors of this Act should, instead, have given us a more intelligent reform of the Lectionary than that of 1871: here they missed a great opportunity, and the Lectionary of 1871 is really too far behind the needs of our age. A new revision is now urgently needed.

² Beginning at the first Evensong of the Sunday. 'From the Saturday evening preceding the Ember Week, to the Saturday evening in the Ember Week inclusive.'—*Ritual Conformity*, p. 23.

prayers must be said both at Mattins and at Evensong, and in the Litany on Sunday, Wednesday, and Friday mornings,—‘before the two final Prayers of the Litany, or of Morning and Evening Prayer.’ Therefore, whatever else is omitted after the Third Collect, these two prayers should be said at the times appointed, together with the two final prayers; and the Prayer for All Conditions must also be said at Mattins on Mondays, Tuesdays, Thursdays, and Saturdays, in accordance with its rubric. We have no guidance as to when the General Thanksgiving is to be said, but it would seem most appropriate at Evensong (and every day), and least appropriate in the Litany, though lawful in both places and at Mattins also.

As the subject is one of constant practical importance, I will risk a little repetition by giving some instances of the minimum use of Prayers after the Third Collect:—

EMBER WEEK, DURING THE SESSION.

Monday, Tuesday, Thursday, Saturday, at Mattins—
 Ember Prayer,
 Prayer for Parliament,
 Prayer for All Conditions,
 Prayer of St. Chrysostom,
 The Grace.

At Evensong on the same days the minimum would be the same, with the exception of the Prayer for All Conditions (for which the General Thanksgiving might well be substituted).

AN ORDINARY WEEK OUT OF THE SESSION.

Monday, Tuesday, Thursday, Saturday, at Mattins—
 Prayer for All Conditions,
 Prayer of St. Chrysostom,
 The Grace.

At Evensong on the same days it would be permissible to end at the Third Collect, but it would be better to add the General Thanksgiving, the Prayer of St. Chrysostom, and the Grace. .

On Sundays, Wednesdays, and Fridays, Mattins must always end at the Third Collect, because of the Litany. At Sunday Evensong the minimum would be the same as on the Monday, and it would be the same at any week-day Evensong not in Ember week or during the Session.

'In Quires and Places where they sing' the Anthem and Five Prayers are required as a minimum. The Shortened Services Act upholds this restriction by not allowing its provisions to be applied to a 'cathedral or collegiate church' except for services in addition to those 'prescribed by the Book of Common Prayer'. In most parish churches also the Anthem (or a hymn in its place) and the Five Prayers, with any appointed Prayers and Thanksgivings, are customarily used on Sundays; and indeed when these Prayers and their *Amens* are said quietly in a natural voice they do not make the service seem long even to our hurried modern folk. But when Evensong is lengthened by a Baptism, Instruction, or other addition, some or all of the concluding Prayers might well be omitted.

It may be suggested that the 'Prayer that may be said after any of the former' should be reserved for occasions of a penitential character. The General Thanksgiving, it is agreed by all authorities, should be said by the minister alone; the word 'General' only means that it is not a thanksgiving for any particular occasion. It may be noticed also that the *Amen* is printed in italic; and although no *Amens* are italicized in the Book An-

nexed, the distinction is made for this and for other similar *Amens* in the printed books of Charles II's time, and is therefore a contemporary exposition. It should also be noticed that the special clause in this Thanksgiving is appointed only for those 'that have been prayed for' at some previous occasion.

MATTINS.

Mattins may be either said or sung : in some churches it is possible on Sunday to sing Mattins without neglecting the singing at the Eucharist, if elaborate settings are not used for the Canticles ; but generally a choice has to be made as to which service is sung, and in that case it should not be Mattins that is sung but the Eucharist. Mattins may also be festal ; in which case the same ceremonies will be observed as at Festal Evensong, the altar being censed at the *Benedictus*.¹

The *Venite* may only be omitted on Easter Day, when special Anthems are appointed in its place ; but on the nineteenth day of the month it is sung as the first of the Psalms for the day. The *Jubilate* should only be substituted for the *Benedictus* when that hymn is read in the Lesson for the day and on St. John Baptist's day : the rubric seems to state this clearly. A general and excellent custom is to substitute the *Benedicite*² for the *Te Deum* during Advent, and from Septuagesima till Easter. It is true that the *Benedicite* is not penitential, but we have no other choice,

¹ The altar was also censed at the *Te Deum* on Principal Doubles. — *Cust.*, p. 250.

² Our rubrics allow of this substitution at any time. The Prayer Book of 1549 expressly orders the *Benedicite* to be sung in *Lent* instead of the *Te Deum*. The old books do not prescribe the *Te Deum* in *Advent*, or from *Septuagesima* till Easter. See p. 509.

and it is less festal than the *Te Deum*; such opportunities of marking the seasons are too valuable to be neglected.

Anciently each clerk went to his place in the choir separately, and then said his prayer privately. At the present day it is more usual for the choir to enter in order, after a prayer in the vestry, but there is no reason why this prayer should be intoned. The candles will be lit for Mattins, as already stated on p. 247. The minister will wear surplice, hood and tippet,¹ or if Mattins is festal, a cope. The notion that, if a priest, he should wear a stole for pronouncing the Absolution is absolutely without foundation.

There will, of course, be no procession before the service, and the choir and ministers will enter without cross or hymn-singing. The office hymn may be sung as soon as they are in their seats, or after the *Venite*.² The introduction will, in any case, be said in the natural voice until '*O Lord, open*'.

Some people vary the Sentences with some reference to the season, using, for instance, *Hide thy face*, in Lent; *The sacrifices*, in Passiontide; *Repent ye*, in Advent; and *I acknowledge*, on ordinary days.³ In any case it would seem best generally to select those Sentences which are short and of the nature of a prayer.

¹ See p. 141.

² There is a possibility that the rubric before the *Venite* may cover an office hymn at this point; for it seems to imply that when the *Venite* is sung in the ordinary course of the Psalms on the nineteenth day it occupies a different position from that which it ordinarily holds. This it would do if an office hymn were sung; for it would follow the hymn on the nineteenth day and precede it on other days. See p. 217.

³ The principle of using the Sentences with reference to the season has been adopted in the American P.B., where special Sentences have been added for Christmas, Epiphany, Good Friday, Easter, Ascension, Whitsunday, and Trinity Sunday.

There is no sanction for the omission of the Exhortation on Sundays, but the Shortened Services Act does well in allowing its omission on week-days, except on Christmas Day, Ash Wednesday, Good Friday, and Ascension Day. The Exhortation should be either said in its entirety or omitted; there is no authority for its abbreviation, and such tampering with any form introduces a most dangerous principle.

There is some doubt¹ as to whether the words 'after the minister' should be taken as meaning that the people are to say each clause of the General Confession a second time, which is rather a clumsy custom for an ordinary church. The most seemly way for the people to say it 'after' him is for them to join in with him after he has said the opening clause, '*Almighty and most merciful Father.*'

A deacon may say Mattins and Evensong, as is recognized by the Act of Uniformity of Charles II (§ 22). But the Absolution is to be pronounced 'by the Priest alone'.² When a deacon, therefore, is saying the prayers, a priest being present,³ the deacon will continue to kneel while the priest 'standing' pronounces the Absolution, after which the deacon will proceed with the Lord's Prayer. But when no priest is present the deacon must proceed straight from the Confession to the Lord's Prayer, and the Absolution must be omitted altogether.

The priest should always turn to the people when he

¹ *Procter and Frere*, p. 370, n.

² 'Priest' was substituted for 'Minister' at the last revision.

³ But, according to the old rules, the highest in rank present would always lead the Confession and give the Absolution. For references see *Essays on Ceremonial*, p. 5.

says the Exhortation, and also for the *whole* of the Absolution, and when he says '*Praise ye the Lord*', and '*The Lord be with you*'.¹ The rubric about the Lessons directs that the reader shall so stand and turn himself 'as he may best be heard of all such as are present'; the Lessons therefore should be read as audibly and as naturally as possible, 'distinctly with an audible voice.' This rubric implies that the *prayers* need not be said in the best acoustic position; but of course they must be pronounced clearly, reverently, and audibly.

The Lessons may be read by a layman. Up to 1661 the rubric had 'the minister that readeth', and often the clerk read at least the First Lesson. In 1661 the rubric was altered to 'he that readeth', which puts the matter beyond dispute. The ideal indeed is *that each Lesson should be read by a different person*, just as is done at the Eucharist. Liturgical worship should be co-operative, priest, chanters, readers, choir, and congregation each taking their appointed part.²

The reader must begin and end the Lessons according to the rubric, '*Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.*' One constantly hears the Lessons wrongly announced, the reader giving out the verse in the wrong place, and adding epithets of his own to the titles of the books of the Bible. For instance, it is wrong to say, 'Here beginneth the first

¹ See p. 224.

² See Frere, *Principles of Ceremonial*, cap. iii, on the importance of avoiding the 'duet' between parson and choir, which in so many churches has taken the place of the equally bad duet between parson and clerk. The congregation especially should be an 'active and hearty participant', wherefore the music should be simple and of a moderate pitch. See also p. 261.

chapter of the Book of Genesis (or of the Book Genesis) at the twentieth verse':¹ it should be, following the rubric and the titles of the Authorized Version, 'Here beginneth the twentieth verse of the first chapter of Genesis.' If the reader really wishes to introduce the word 'book' he ought to say the whole formula, 'the first Book of Moses, called Genesis,' which he will hardly care to do. Similarly he should say, 'Here beginneth the first chapter of the Proverbs'; but where the Bible has 'book', he should use it, as 'The Book of Joshua'. It may be noticed that the books of the minor prophets are called by their names alone, 'Hosea,' 'Joel,' &c., while the others are 'The Book of the Prophet Isaiah' (and so also with Jeremiah and Ezekiel), 'The Lamentations of Jeremiah,' and 'The Book of Daniel'. One frequently hears 'The first Book of Kings' or 'of Chronicles' announced; but it should be 'The first Book of the Kings' or 'The first Book of the Chronicles'. In the New Testament the word 'holy' is often interpolated both in its English and Latin form; thus 'The Holy Gospel according to St. Matthew' is wrong, and 'The Epistle of St. James' is wrong. The titles provided by the Church are 'The Gospel according to St. Matthew', and 'The General Epistle of James'. The R.V. uses the same headings as the A.V., and does not help us in the case of the Epistle to the Hebrews. The words 'Holy Gospel' are used only of the liturgical Gospel at the Eucharist, when the formula is, 'The holy Gospel is written in the twenty-first chapter of the Gospel according to St. Matthew, beginning at the first verse,' the

¹ A chapter can only begin at the first verse! The liturgical Gospel and Epistle can alone be spoken of as 'beginning at such and such a verse' of a certain chapter.

word 'holy' being used *once only*.¹ In the liturgical Epistle also there is good reason for always using the word 'Saint',² and we find it when the Epistle heading is not abbreviated, as, for instance, in those for the first three Sundays after Trinity.

Opinions are divided as to the use of the Revised Version for the Lessons, and it is not within the province of this book that I should give my own. It is sufficient to state that the Bishops allow it, and that the Upper House of Convocation of the Province of Canterbury passed in 1899 a unanimous resolution that the use of the R.V., 'where this is desired by clergy and people, is not open to any well-founded objection, and will tend to promote a more intelligent knowledge of Holy Scripture.'

There was an old custom of bowing, not only at the words *Holy, Holy, Holy*,³ in the *Te Deum*, but also at the verse *When thou tookest upon thee*,⁴ and at the prayer *We therefore pray thee*.⁵

When anthems are sung, the congregation should sit and not stand. They are, like the sermon, mainly for the edification of the people, who should therefore adopt the position best suited for hearing them.⁶ No outward action of the body should be without meaning, if it is to be 'pious in itself, profitable to us, and edifying to others'.

¹ See p. 363.

² 'The Epistle of St. Paul.'—*First P. B.*, rubric at the Epistle.

³ 'And for by cause that angels praise God in great reverence therefore ye incline when ye sing their song.'—*Mirrore of Our Lady*, p. 119.

⁴ 'Here ye incline, both in token and in reverence of our Lord's meek coming down for to be man. . . .'—*Ibid.*, p. 120.

⁵ 'All this verse ye incline for two causes. One for here ye begin first in this hymn to pray. Another cause is in worship of . . . the reverend and holy Blood of our Lord.'—*Ibid.*, p. 121.

⁶ See p. 228.

Standing has always been a solemn act of reverence in church, as solemn as kneeling, and there can be no place less appropriate for such an act, and no place where its adoption is more likely to destroy its meaning, than at the listening to the anthem. The parson, therefore, should ask the people to sit, and himself set the example.

When there are any specially to be prayed for, or any who desire to return thanks, the custom is for the minister to announce their names before commencing the Prayer for All Conditions or the General Thanksgiving. He then uses in the prayer the sentence in brackets.

FESTAL EVENSONG.

For convenience, I shall treat here of the more elaborate form of Evensong, which should be called Festal ('quando chorus regitur')¹; since for the plain service the directions as to Mattins will suffice. As for the Canticles, *Magnificat* and *Nunc Dimittis* should always be used; they are (with *Benedictus*) the Evangelical Canticles, and have from time immemorial formed part of the daily services of the Church; it will be noticed that the rubrics do not order them to be replaced by the alternative Psalms when they occur also in the Lessons for the day, as they do in the case of *Benedictus*.

The candles will be lit as for Mattins, no difference

¹ When there were rulers of the choir, i. e. on Sundays and all feasts except the few 'Simples of the Third Class', incense was used and the Collects were said at the choir-step. On other days 'sacerdos in collectis dicendis locum nec habitum mutet ad vespas nec ad matutinas: preterea non incensatur altare'.—*Cons.*, p. 97. In the *Customary*, however (p. 97), the Collects are said at the step, but still 'absque ceroferariis' and without change of vestments. It is more than doubtful if incense was used on ordinary Sundays in ordinary parish churches.

being made whether the service is Festal or not; but for Festal Evensong the taperers' candles will be lighted and placed in readiness within the altar rails (or on the choir-step, i. e. the step between choir and sanctuary¹), unless the officiant is to begin the service in his cope.² A special seat will be prepared for the priest: this seat will be set apart in some conspicuous and convenient place in the northern part of the chancel, or, as is often more convenient, in the southern part.³ It had best be a straight-backed chair and not too high, so that the priest can easily swing his cope over the back when he sits down. On either side may be placed a seat and hassock for the taperers; and in front of the priest's seat will be a desk to hold his books and to admit of his kneeling, as the rubric directs, after the Creed.

The servers may vest in albes,⁴ rochets, or surplices.

¹ The 'gradus chori' at Salisbury as in other cathedral churches was west of the 'gradus presbyterii', and lay between the easternmost choir stalls. In a parish church these conditions do not apply, and the best place for the taperers' candles is on the subdeacon's step as at the Eucharist (see Plate 8) or any other convenient place within the rails.

² There is a good deal to be said on the score of simplicity and convenience for the officiant going to the appointed seat, wearing his cope, and accompanied by the two taperers, carrying their candles, before the service begins. This is especially the case in those dioceses where the priest does not go up to cense the altar, but only stands on the foot-pace while the thurifer swings the censer on the pavement. There is plenty of precedent for wearing the cope throughout the service.

³ This seat is the 'stallo huic officio deputato' of *Cons.*, p. 44, and *Cust.*, p. 184, to which some versions of the *Customary* add 'in sinistra parte chori', while some have 'in stallo sacerdotali ebdomadario'. It is worth observing that the ceremonial of the Dominicans still gives the officiant three possible seats, 'Eat sessum in sede Prioris, in parte dextra; vel si adsit Magister Ordinis, sedeat in sinistra, vel etiam in sede media inter utrumque chorum.'—*Caer. Praed.*, p. 335.

⁴ Whenever there were rulers of the choir the taperers and thurifer went out of the choir and put on albes and amices during Evensong.

There is a danger in being too 'ritualistic', especially on ordinary Sundays; and I think *most* churches will do well to keep to the rochet or surplice at Evensong, except perhaps on the great Feasts.¹

It may be convenient to state here that when there are rulers of the choir, these officials should have a lectern and stools in the midst of the choir, whether the service be Mattins, Mass, or Evensong.² They may wear copes of the colour of the day; they may hold staves; and they will follow the same rules for standing, kneeling, and sitting as the choir.³

There is very little precedent⁴ for a boat-boy to accompany the thurifer; and we have none for the subtleties of 'double swings' in censuring.

The clergy (in surplice, hood, and tippet), the rulers (in surplice and cope), the taperers and thurifer (in rochet or surplice—unless albes are worn), the choristers (in surplice), being in their places, one of the clergy will commence the service as usual from his own stall—strictly, the highest in rank should say the Confession and Absolution, and therefore the *Dearly beloved brethren* because it ends with *saying after me*. Shortly before the *Magnificat* the officiant—if he has not begun the service in a cope⁵—will put a cope over his surplice, either in the

—*Cons.*, pp. 43, 112, 182. They wore albes also at processions after Evensong (*Proc. Sar.*, p. 128), and at funeral processions (*Cons.*, p. 207). Surplices are constantly mentioned for boys who sang special versicles, &c., for the book-boy (e.g. *Cons.* p. 158) and the boy with holy-water, but for the taperers and thurifers the albe is always mentioned. This, however, was for a cathedral church.

¹ See p. 166.

² *Cust.*, pp. 74, 117.

³ *Ibid.*, p. 18.

⁴ They had one at Syon (Aungier, pp. 337, 364), and at Bury St. Edmunds (Brit. Mus. *MS. Harl.* 2977, f. 7), and they had two in albes and tunics at Aberdeen (*Reg. Ep. Aberd.*, ii. p. 192).

⁵ See p. 275, n. 2.

vestry,¹ or at the altar (as was the general custom in parish churches).² In the latter case the taperers and thurifer will come up and assist him; but if he comes from the vestry, he will enter the chancel the short way (preceded by the thurifer), and the taperers will come and meet him at the communion rails (i. e. the step between choir and sanctuary).³ The priest puts incense into the censer, after which he goes up to the altar with the taperers and thurifer, and kneels down for a moment.⁴ If the censuring of persons and things during service-time is allowed by the Bishop,⁵ he then censes the altar, first in the midst, then at the south and north parts; he then walks round the altar on the pavement, censuring as he goes.⁶ Returning to the front of the altar, he bows to it; the taperers and thurifer (who have been standing before the altar on the pavement during the censuring) then precede him to his appointed

¹ 'In penultimo versu ymni exeat sacerdos in vestibulum ad capam sericam sumendam.'—*Cust.*, p. 44.

² Legg, *The Clerk's Book*, p. 67.

³ 'Interim autem ceroferarii introeant, et, acceptis candelabris, veniant obviam sacerdoti ad gradum presbiterii.'—*Cons.*, p. 44 continued.

⁴ 'Deinde sacerdos ponat thus in thuribulo benedicendo, et procedat ad altare, et facta genuflectione ante altare, illud incenset.'—*Ibid.* We learn from *Cust.*, p. 114, where this same part of the service is described, that he knelt down on both knees (see also *ibid.*, p. 183).

⁵ In some dioceses the ceremonial is modified as follows:—The priest stands at the altar, while the thurifer remains in the midst of the pavement, swinging the censer to and fro without any censuring of persons or things.

⁶ 'Primo in medio, deinde in dextera parte, postea in sinistra; exinde ymaginem beate marie, et postea archam in quo continentur reliquie: deinde thurificando altare circumeat.'—*Cons.*, p. 44 continued. Where there is no clear path on the pavement round the altar, this latter ceremony should be omitted. There was no doubt some latitude in the manner of censuring. *Cust.*, p. 183, has 'ter in medio', 'ter in dextra parte', 'ter in sinistra parte,' and some versions have after this 'deinde iterum in medio'.

seat.¹ Here he is censed by the thurifer, after which the thurifer censes the rulers, then the taperers, and the choir in order,² bowing to those whom he censes.³ The thurifer then takes his censer back to the sacristy, and returns to his seat in a convenient place.

The priest then sits in a convenient place while the Second Lesson is being read, the taperers being seated on either side of him. He takes the rest of the service as usual (kneeling and standing as the rubrics direct) until the conclusion of the Lord's Prayer. The taperers must always see that he is provided with the necessary books, open at the right places. The Versicles and Collects are then said solemnly, as follows:—The priest in his cope, preceded by the taperers, goes to the midst of the choir and stands within the altar-rails or on the choir-step,⁴ where he may be met by a boy in a surplice carrying a Prayer Book⁵ (with a marker at the Versicles and another at the Collect for the day). The taperers take up their candles and stand on either side of the priest, turned towards him.⁶ The book-boy stands facing the

¹ 'Hoc peracto sacerdos accedat ad extremum gradum ante altare, et ad altare se inclinet: et, precedentibus ceroferariis et thuribulo, in stallo huic officio deputato se recipiat.'—*Cons.*, p. 44 continued.

² 'Deinde puer ipsum sacerdotem ibidem in stallo suo incenset: postea rectores chori incipiens a principali: deinde superiorem gradum ex parte decani, incipiens ab ipso decano: postea superiorem gradum ex parte cantoris eodem ordine: exinde secundas formas et primas formas secundum ordinem.'—*Ibid.* continued.

³ 'Ita ut puer ipse singulos incensando illos inclinet.'—*Ibid.* continued.

⁴ 'Sacerdos ad gradum chori accedat.'—*Cons.*, p. 45. See p. 275, n. 1.

⁵ 'Et puer ebdomadarius leccionis in superpelliceo deferat librum ad dicendam oracionem, ceroferariis eidem sacerdoti assistentibus.'—*Ibid.* continued. This boy is omitted in *Cust.*, p. 117.

⁶ 'Ceroferariis ad eum conversis, unus a dextris et alius a sinistris: quod per totum observetur ad vespervas et ad matutinas quando chorus regitur.'—*Cust.*, p. 117.

priest, and holds the Prayer Book at a convenient height for the priest to read. The priest chants the Versicles and Collects,¹ and then goes out, preceded by the servers, and takes off his cope.

The ceremonial is now over, and anything that follows the Third Collect may be said by one of the clergy from his stall, the officiant and servers being now in their usual places. There is, however, no reason at all for the altar lights being put out before the end of the service. As has already been pointed out, the minister should stand for these prayers, and he may say them without note.

Certain rites and ceremonies which have been added to Evensong need a few words of comment. A hymn and sermon are generally provided after the Grace. The rubrics, however, both at Baptism and the Catechism speak of Baptism and Catechizing as inserted between the Second Lesson and *Nunc Dimittis*. The religion of England would have been in a far better condition than it now is, if the clergy had obeyed the most important rubric that 'the Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine'. If the clergy had diligently catechized every Sunday and Holy-day during the last three centuries, how different would be the position of the masses of our people at the present day! Such catechizing must be done, if not during Evensong, at least at some time before.² But probably the Sermon after Evensong on Sundays is too

¹ For the proper way of inflecting the Collects, see G. H. Palmer, *The Canticles*, p. 23. (Bound up also with Palmer's *Psalter*. London: George Bell & Sons.) They are often inflected wrongly.

² See p. 446.

firmly established by custom¹ for the substitution of catechizing after the Second Lesson to be possible, *except on Holy-days*. None the less, it would be an advantage if the Sunday evening discourse were of the nature of an instruction. The gain to us of thus escaping from the conventions of the sermon, and learning instead to instruct our people (who stand in the direst need of systematic teaching), would be very great.

After the sermon a hymn is generally sung, and a collection made. To this there can be no objection.

In some churches, however, the alms are ceremonially presented at the altar; and the ceremonies are often of a rather idolatrous nature, the dish being solemnly elevated, signed with the cross, and afterwards carried out with the utmost reverence by the priest at the tail of a procession. Now all this is absolutely unauthorized and inappropriate: nor does it look well for the priest to carry out the alms-bason as if it were his own private booty. Moreover, it is a serious abuse to introduce a peculiar Eucharistic ceremony into Evensong. Few things are stranger than the spectacle of a priest at Evening Prayer vested in a sacramental stole, presenting the alms at the altar, and then giving the Mass-blessing, and not content with this, actually speaking of this ceremony (and sometimes even of the coins themselves) as 'the Offertory'.

The collection, therefore, having been made, the clerk will receive it in a bason at the chancel-steps, and will

¹ Sanctioned since 1872 by the Shortened Services Act. One may regret the custom (though it is difficult to alter it), since the natural and liturgical place for a sermon, instruction, or exhortation is after the reading of a Lesson. We can trace this to our Lord's own example (Luke iv. 20-2), and the principle is maintained in all the Prayer Book services. See pp. 446, 450.

carry it direct to the churchwardens' vestry, or to some other safe and convenient place.

There is no reason why the clergy and choir should not go out at the conclusion of the hymn. But the custom of ending the service with a blessing is an innocent one, and will probably continue. It seems best in this case for the priest to go to the pavement in front of the altar at the conclusion of the hymn, and standing there, to say, *The Lord be with you*, and after the response, *Let us pray* and some appropriate collect. The people having been thus given time to kneel down quietly, and to pray, the priest goes up to the foot-pace of the altar, turns and pronounces a blessing. He then kneels for a short private prayer, goes down from the altar, bows, and goes the short way to the sacristy. But if there is no other priest to go out with the choir he may find it more convenient to remain, standing at one side on the pavement while the choir bow and go out, and then following them to the choir-vestry. The Eucharistic blessing should not be used, neither should it be mutilated and one-half of it used; for it always occurs in the Prayer Book in connexion with Communion. The Prayer Book does indeed give a form of blessing for the bishop at the end of Confirmation like the second half of the Mass-blessing, but there is even here a difference in the last words—*be upon you, and remain with you for ever*. At the end of the Communion we are given another, which, however, it is better only to use (the priest kneeling to say it) when a Metrical Litany or the *Miserere* is sung after Evensong in Lent. It hardly seems suitable to use the beautiful Commendation in the office for the Visitation of the Sick (*Unto God's gracious mercy, &c.*) for ordinary

public occasions. The most suitable blessing for general occasions is, *God the Father, God the Son, and God the Holy Ghost bless, preserve, and keep you, this night [or day] and for evermore.*

Whether Evensong be Festal every Sunday (which will be the case only in a few rather exceptionally placed churches), or whether it be not, it will be convenient to mark festivals and red-letter Saints' days¹ by a Procession, for which Chapter VIII of this book may be consulted.

It is exceedingly important, both as a question of principle and as a practical matter of far-reaching influence, to make much of the Saturday evening service—the first Evensong of Sunday. Therefore, if in any way it can be managed, this Evensong should be sung, and it may well be Festal even in churches where the second Evensong on the Sunday itself is not. People should also be taught to regard this service as a preparation for their Sunday Communion.

¹ There is no need for us to follow the cathedral use of Salisbury as to the occasions for processions in a parish church, where, for instance, Saturday Evensong processions are generally difficult to provide for. The matter rests with the discretion of the parson, who may safely follow the reasonable and common practice here suggested.





SURPLICE, HOOD, AND TIPPET IN THE SEVENTEENTH CENTURY

CHAPTER VII

THE LITANY

THE Litany is to be said on Wednesdays and Fridays as well as Sundays. No direction is given in our book as to where or how the Litany is to be 'sung or said'; but, from the 1st year of Edward VI to the time of Cosin¹ it was several times appointed to be said in a special place in the midst of the church, and a 'faldstool' is mentioned. A rubric in the Communion also speaks of 'the place where they are accustomed to say the Litany', and directs the 'Clerks' (i. e. the singing men) to kneel with the priest at the same place to sing the *Miserere*. In some churches it may be found more convenient for the Litany-desk to be in the choir itself, as was sometimes the custom,² and still is in some cathedrals.

When we consider how carefully the priest's and other ministers' parts are defined for them in Mattins, Evensong, and the other offices of the Prayer Book, it is clear that the omission of all mention of the priest in the first part of the Litany was done with the definite intention of reserving this part to lay chanters.³ This marked change in the character of the service at the *Paternoster* is also in

¹ See p. 65.

² Robertson, *The Liturgy*, p. 135; Chambers, *Divine Worship*, plates on pp. 97, 129, 181, 209.

³ This is further strengthened by the Litany in the Ordination Services, where the Bishop is specially mentioned in the rubrics of both services, 'Then the Bishop . . . shall, with the Clergy and people present, sing or say the Litany,' while the priest is still directed to say the Lord's Prayer and Versicle. Cf. p. 222.

favour of its being sung in procession. Even when it is said in the simplest way by the priest alone, in his choir habit, kneeling in the midst of the church, he may well stand at the *Paternoster* and so remain till the end.¹

No doubt the best way of singing the Litany is to do so in procession. This was the old custom,² and there is nothing against it in the Prayer Book.³ It brings out the meaning of the Litany in a way that nothing else can do, and helps the people to keep up their attention.

The procession⁴ should be arranged with stations as

¹ There has been a widespread idea that the Litany, so beautiful a part of the Prayer Book, is wearisome, and in consequence a most regrettable tendency to omit it. It may be wearisome when sung in the usual dragging and monotonous way, but not when its beauty is brought out by proper rendering. On Wednesdays and Fridays, and on Festivals (p. 507), the priest may well kneel and read it without note, which takes but little time, and is most devotional. Then on Sundays it can be sung to the beautiful plainsong of the Sarum Processional ('The Litany and Suffrages with the Musick from the Sarum Processional': Plainsong Society, 44 Russell Sq., W.C., price 4*d.*), which, of course, should be sung after the manner of good reading, and not in that style of chanting which a modern writer has compared to 'an elephant waltzing'. In this setting there is some more elaborate music, but only in the anthem and following suffrages, which are sung by the chanters. The points of the service are fully brought out when it is sung to the old tones and properly divided up between chanters, priest, and people; still more, when it is sung in procession, as it may well be on ordinary Sundays. In churches where it is usually said or sung at the Litany-desk, it might be sung in procession on Rogation Sunday.

² The Edwardian Injunction to sing it kneeling 'was evidently not meant to be of permanent and universal authority: since even in the early years of Elizabeth the English Litany was commonly sung in Procession at S. George's, Windsor, on S. George's Day, by the knights of the Garter and priests and clerks in copes and some of them in almuces'.—*Procter and Frere*, p. 423. This processional use was continued till the triumph of Puritanism at the end of Charles I's reign, at Whitehall as well as Windsor.

³ During the work of revision in 1661 a direction to kneel was inserted, but was struck out when the Prayer Book reached its final form.—*Ibid.*

⁴ For the order of the procession see p. 293, and Plate 17.

follows :—The Invocations are sung standing in the midst of the choir before the altar. At *Remember not* all turn, and the procession starts in the same order and vestments as in other processions before Mass, but a cross is not absolutely necessary,¹ and the clerk may hold a book like all the rest. The chanters walk behind the priest at the head of the choir, and sing the Deprecations, Obsecrations, and Intercessions as they go, the clergy, choir, and people answering. In most churches a long procession-path will be needed, first down the south alley, then up the middle alley, down the north alley, and up the middle again for the prayers. The procession should go very slowly, and be timed to reach the Rood-screen for *Son of God* and the Kyries. Then a station is made before the Rood, and the Lord's Prayer, Versicle, and Collect are said by the Priest, during which all in the procession remain standing. At the *Exsurge (O Lord, arise)* all go slowly up into the choir, where the Suffrages (*From our enemies, &c.*) are sung by the chanters and choir alternately. The priest then says the Versicle and concluding prayers standing before the altar (in a cathedral at the 'choir-step'),² after which all go to their usual places.³ Care must be taken by the verger, who times the procession,

¹ In the processional Litany before Mass on Lent ferias it was 'sine cruce' (*Cons.*, p. 141); at the Rogations a banner was carried instead of the cross (*ibid.*, p. 172). At the Easter procession to the font a cross was carried and the special Five-fold Litany sung (*ibid.*, p. 150). There was also a procession after None on the Wednesdays and Fridays in Lent at which there was neither cross nor incense, but there were still taperers (Chambers, *Divine Worship*, p. 198). At the Saturday evening processions there were taperers and incense, but no cross (*Cons.*, p. 178). It is generally best to reserve incense for the festal processions, and not to use it for the Litany.

² See p. 275, n. 1.

³ Palmer, *The Litany*, p. 3; Atchley, *People's Prayers*, p. 41.

that it shall arrive at the Rood at the end of the Intercessions. This can be easily done if his book is marked to show when the various points in the church should be reached. In practice it seems most convenient when the Litany is sung in procession for the people to stand until the station is made for *Son of God*, and then to kneel until the end of the service.

Even when it is sung kneeling, there is no reason why the first part of the Litany should be sung by the priest, though of course he may do so when necessary¹: it has always been the custom in some cathedrals for lay-clerks thus to sing it²; and it is always best to make the service as co-operative as possible and to avoid 'sacerdotalism'.

The Litany may therefore be sung by two chanters up to the last *Kyrie*, the clerks and people answering, and all kneeling; after which the priest stands in his stall to say the *Our Father* on a note, and the clerks and people join in. The priest then says the Versicle and the Collect *O God, merciful Father*, as the rubric directs; but the antiphon and preces which follow (*O Lord, arise to Graciously hear us*, including the *Gloria*) should be sung by the chanters and choir alternately, the priest not being mentioned again till the Versicle, *O Lord, let thy mercy*, which he will stand to say, together with the three last prayers. All kneel throughout except the priest, who thus stands up twice to say his special parts.

On Festivals when a hymn is sung for the Procession

¹ If the priest sings the Litany, two chanters may kneel on either side or just in front of him (see p. 283), and they would sing the anthem, *O Lord, arise*, and the preces *From our enemies*, the choir and people responding together.

² For much evidence on this point see Atchley, *The People's Prayers*, pp. 29-36.

before the Eucharist, it is best for the Litany to be said in a quiet voice by one clerk or by two : this plan enables the Eucharist to be begun at the usual hour, for the Litany takes about half the time in recitation; and it is a most impressive and beautiful variation, if monotone be carefully avoided, besides being a rest for the voices of both choir and congregation. The priest will take his two parts (at the *Pateroster* and at the Versicles) exactly as in the preceding paragraph.

It is of course wrong for *O Christ, hear us* and the *Kyries* ever to be said by all together. Whether the Litany be said or sung, they must be repeated separately by the people as they are printed, like any other response, and the service must not be mutilated to save a minute fraction of time.

The omission of the *Amen* at the end of the Collect *O God, merciful Father* is a printer's error. Until the last Revision, Collects were printed without their endings or *Amens*, the clergy being left to the traditional use of the old rules.¹ In 1661 an attempt was made to supply endings, and at the same time the *Amens* were printed after the Collects²; but when that was done this Collect in the Litany escaped notice. That it was traditional we know from the Litanies of 1558-9, which print this *Amen*. In the Book Annexed the anthem *Exsurge* is not set close below the Collect, but the printers now place it as near to the Collect as the second *Exsurge* is to *O God, we have heard*, with the result that it is treated as a new sort

¹ Which are given in *Cust.*, p. 240.

² This was an innovation, though it may well have been necessary at a time when most people had forgotten the Church services. Unfortunately, the endings were inadequately supplied.

of *Amen* to the Collect.¹ We ought therefore to say or sing the *Amen* at this place, as we are told in his *Life* that Archbishop Benson always did.

It must not be forgotten that in the Ember weeks one of the Ember Prayers must be inserted before the Prayer of St. Chrysostom, and during the session the Prayer for Parliament. Any of the other special Prayers may be inserted when they are required, except of course the Prayer for All Conditions; but the General Thanksgiving is not appropriate to the Litany.

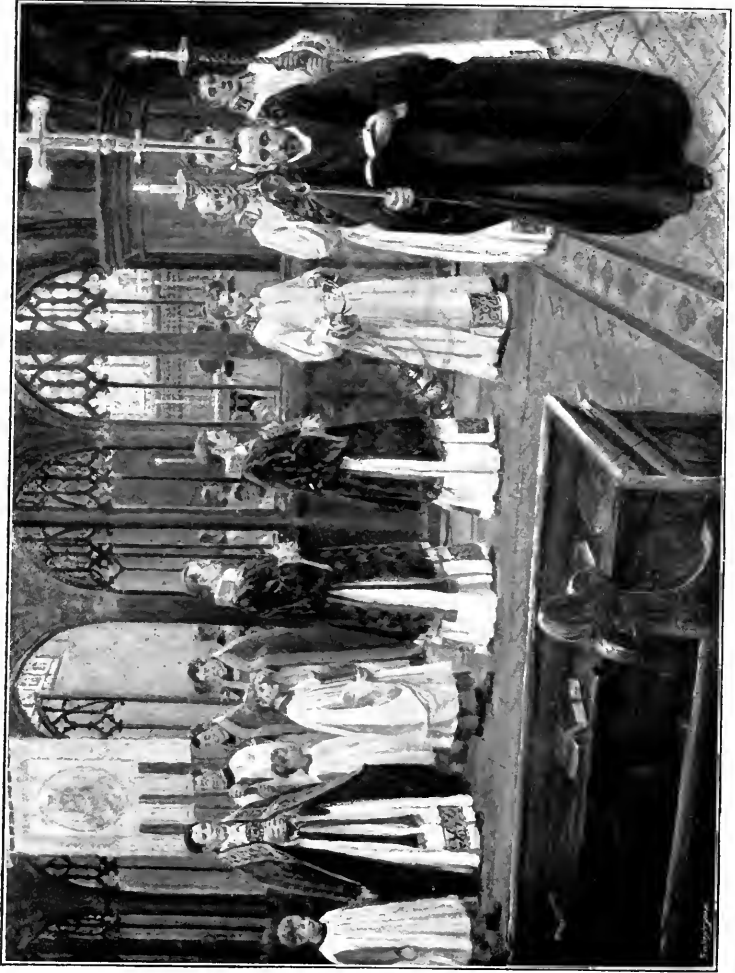
The Litany is the authorized prelude to the Eucharist, and ought not to be treated as a mere appendage to Mattins²; the practice of so regarding it was a gradual result of the neglect to celebrate the Sunday Eucharist.³ The Shortened Services Act licenses its use at Evensong (under the impression that it was already ordered to be used 'in the Order of Morning Prayer', a characteristic blunder), or even twice in one day; but as this permission is stated to be 'without prejudice nevertheless to any legal power vested in the ordinary', we may hope that the Prayer Book Litany will be kept to its normal morning use.

¹ Cf. Pullan, *Hist. of B.C.P.*, p. 178; *Procter and Frere*, p. 418; and Eyre and Spottiswoode's *B.C.P. from the original MS.*

² 'After Morning Prayer' is only another way of stating what had been already ordered by Elizabeth's Injunctions of 1559, that the Litany should be said 'immediately before the time of communion of the Sacrament' (Cardwell, *Doc. Ann.*, i. p. 187); for Mattins has always been said before the hour of the Communion.

³ Cf. Pullan, *Hist. of B.C.P.*, pp. 171-4, where the intention of the English Church is made very clear.





A PROCESSION BEFORE THE EUCHARIST

CHAPTER VIII

PROCESSIONS

THE procession is a distinct, significant act of worship : it is not an aimless walk round the church ; but it has a definite object, such as the Rood, the Lord's Table, or the Font.

A procession is not the triumphant entry and exit of the choir, nor is any such thing known to the Church as a 'recessional'. Properly, the choir should go quietly to their places when they arrive, and occupy the time before the service with prayer and recollectedness in the stalls, instead of with chatting in the vestry. If, however, they go in all together in processional order, no hymn should be sung, nor should there be any special hymn to accompany their return ; and, above all, no cross should be carried. They should be well settled in their places before the ministers enter.

The common forgetfulness of the real meaning of the procession is much to be regretted. A study of the Bible and of Christian usages would correct it. For in the Bible there are three great processions mentioned, as well as other lesser ones,—the Encircling of Jericho,¹ the bringing of the Ark into Jerusalem by David to the accompaniment of Psalms and instrumental music,² and the Procession of Palms.³

¹ Josh. vi. ² 2 Sam. vi, 1 Chron. xvi. Cf. Psalms xcvi, cv, cvi.
³ Matt. xxi.

In the Christian Church the earliest form of Procession was the singing of the Litanies, with stations or stopping-places for special prayers. This feature is preserved in our Litany, the meaning of which can only be fully brought out if it is sung in procession and stations made for the prayers, as was described in the last chapter.

There were anciently several distinct processions in connexion with the Eucharist in the English Church. The three principal were:—(1) The solemn procession before the service, not from the vestry, but from the choir, round the church to the Rood and altar. (2) The offertory procession—a very ancient ceremony¹—when the sacred vessels were carried in. (3) The procession to the lectern for the Gospel.² There were also many special processions, as that to the Font at Easter.

The Prayer Book orders three special processions. (1) The procession to the altar in the Marriage Service.³ (2) The procession at a funeral, which is often mutilated in spite of the rubric.⁴ (3) The procession at Holy Baptism,⁵ when the priest leaves the choir after the Second Lesson, and, 'coming to the Font,' begins the baptismal service, returning to the choir at its conclusion; he would even in the simplest service be accompanied by the clerk. These are all true processions, full of significance and solemnity: the first is the solemn conducting of the married pair to the altar, there to be blessed and houselled; the second is the solemn carrying up of the corpse to

¹ The 'Great Entrance' of the Eastern Churches, where the elements are carried in, is still the most striking feature of the Liturgy.

² See pp. 362, 412.

⁴ See p. 490.

³ See p. 470.

⁵ See p. 433.

receive the last offices of the Church; the third is the going forth of the priest and his assistants to meet the infant at the font and receive it into the Church.

Processions of lesser importance are not mentioned in the Prayer Book, but their existence has continuously shown that omission was not meant for prohibition. For instance, the Litany was sung in procession through three reigns, the sovereign generally taking part in it himself.¹ Again, processions of honour (a recognized form from early times) have always been used amongst us.² Again, the Rogation processions have always been authorized.³ Psalms are also sung in procession at the consecration of churches and burial-grounds⁴; nor must the little procession be forgotten in which the vergers with his mace precedes the preacher to the pulpit.

At the present day, processions before the Eucharist and after Evensong have again become customary amongst us.⁵ The route in churches of average size may be the same as for the Litany, since proper processional hymns are rather long:—Altar⁶—chancel-gate—down south alley⁷

¹ See p. 284, n. 2.

² Notably the Coronation processions. See Plate 14.

³ See p. 530.

⁴ Bishop of Salisbury, *Consecration of Churches*, p. 31.

⁵ Speaking of the Litany, Mr. Pullan says (*Hist. B.C.P.*, p. 171): 'It is certain that Cranmer intended to provide other English processional hymns for festivals, for in October, 1545, he wrote to Henry saying that he had "translated into the English tongue certain processions" for this purpose. Among these processional hymns was the *Salve Festa Dies*.' His lack of skill in verse (not uncommon among great masters of prose), however, caused him to abandon the project.

⁶ See p. 351.

⁷ The route was by the south at Sarum, even on Ash Wednesday and Rogation days, when it went to the door of the south transept (*Cons.*, pp. 138, 172, 173). Rock (*Church of our Fathers*, iv. p. 211) gives an instance of a procession going the reverse way, but this was on an occasion of great sorrow and 'contra morem ecclesiasticum'.

—[up middle alley—down north alley¹—] up middle alley to Rood-screen, (station²)—up to altar for the final station.³

But in churches that have two choir aisles or an ambulatory, the procession before the Eucharist should on great feasts go out by the western gate of the choir, thence round by the north choir aisle, behind the high altar (or in front of it, without bowing, if there is no way behind), down the south choir aisle and the south aisle of the nave, and up the middle alley to the Rood.⁴ On other days in such churches the procession should leave the choir by the north door of the presbytery, and then go round by the north choir aisle behind the altar to the south choir aisle, and thenceforward as usual.⁵ At Evensong, however, in all churches, the procession may go through the western gate of the choir.⁶

The normal Eucharistic procession then is that of (1) a cathedral church with choir aisles. But some modification is necessary in parish churches which very seldom have these aisles; (2) an exceptionally large church may have a long enough route without them; but (3) the average church will need to lengthen the nave route by taking in the north aisle of the nave, as suggested above. There remains another type of church, (4) which has only one alley: in such a church a procession can be arranged down this alley, round the font, and back the same way.

¹ A necessary extension in the normal parish church.

² See p. 296.

³ See pp. 296-7. Stations are given with appropriate collects to be said at the altar in *The English Hymnal*.

⁴ *Cons.*, pp. 131, 156, 303; *Proc. Sar.*, p. 5, &c.

⁵ *Cons.*, pp. 58, 302.

⁶ *Cons.*, pp. 160, 163, 178.

The best plan is to sing the Litany in procession before the Eucharist on ordinary Sundays, and to sing a processional hymn (such as *Salve Festa Dies*¹) on the great feasts. We have no power to omit the Litany on such festivals, when they are on a Sunday, Wednesday, or Friday; but it may be said very quietly.²

There is only one order in the English Church for the processions before the Eucharist and after Divine Service, although that order has been reversed in some churches during our chaos of recovery. According to that order³ the ministers walk before and not after the choir; a matter of great convenience when the prayers are said at the proper stations.

Before the Holy Communion.—There was anciently a procession before high Mass every Sunday, and on many other days. Here is the order, modified by the omission of the boy with holy-water, since we have now no authorized form for its blessing or sprinkling:—

¹ The *Salves* are translated in their proper metre in *The English Hymnal*, where also other processions are given for feasts that have not a *Salve*.

² See pp. 286, 507.

³ 'Deinde eat processio hoc ordine. Imprimis procedat minister virgam manu gestans locum faciens [ministri virgam manu gestantes locum facientes, ed. 1528, &c.] processioni; deinde puer in superpelliceo aquam benedictam gestans; deinde accolitus crucem ferens; et post ipsum duo ceroferarii pariter incedentes; deinde thuribularius; post eum subdiaconus; deinde diaconus, omnes in albis cum amictibus induti, absque tunicis vel casulis; et post diaconum eat sacerdos in simili habitu cum capa serica: deinde sequantur [pueri, ed. 1517 &c.] et clerici de secunda forma, habitu non mutato, non bini, sed ex duabus partibus juxta ordinem quo disponuntur in choro. Et reliqui clerici de superiori gradu eodem ordine quo disponuntur in capitulo.'—*Proc. Sar.*, p. 5 (Order for Advent Sunday). See also *Cons.*, p. 58; *Lincoln, Liber Niger*, pp. 375, 383. Mystical reasons for this order are given in the *Liber Pontificalis* (p. 64 ff.) of Edmund Lacy, Bishop of Exeter.

- (1) The verger,¹ in his gown, holding the mace or verge, whence he has his name, to make way for the procession ;
- (2) The clerk in tunic, carrying the cross² ;
- (3) The two taperers, carrying their candles and walking side by side³ ;
- (4) The thurifer⁴ ;

¹ In the *Customary* (p. 114) it is the sexton ('sacrista') who carries the wand 'procedente ductore'. In the *Processionale* (p. 5) it is simply 'minister': but in some editions it is 'ministri' in the plural. On Christmas Day (*ibid.*, p. 11) it is again in the plural, and this time they are called sextons, 'Imprimis sacristae virgas in manibus gestantes.' In parish churches the sexton (i. e. 'sacristan') and the verger are still generally one and the same person. Latterly in some places advantage has been taken of the plural mentioned above to substitute the two churchwardens for the sexton or verger. At Lincoln, according to the *Liber Niger* (p. 293), the three carpenters and the glazier of the cathedral attended the Bishop in church, carrying wands: there were also 'bedelli', and the first bell-ringer, who is called 'sacrista laicus', was to attend the treasurer like a bedel with his staff. There is an entry among the Whitsuntide payments for 'sex virgariis' (C. Wordsworth, *Notes*, p. 298). At Rochester in 1543 Bishop Nicholas Heath's Injunctions order 'That the two porters shall use and occupy the office of two vergers. And they to go before the cross in processions every holy day', and one of them to precede the officiant at the censing of the altar at *Magnificat*, *Te Deum*, and *Benedictus*.—Frere, *Use of Sarum*, ii. p. 235.

² In Salisbury Cathedral, on double feasts (as at Lincoln, *Lib. Nig.*, p. 375), three crosses were carried by three clerks, and on lesser doubles two crosses by two clerks. They were carried side by side, and all the clerks at Salisbury wore tunics (*Proc. Sar.*, pp. 11, 14). At Exeter (*Ordinale*, pp. 28, 46b) and London (MS. 'd,' 51) there were two clerks carrying two crosses on great occasions, a custom which in some places may be found convenient at the present day.

³ 'In simili habitu,' i. e. 'albis cum amictibus indutis.'—*Proc. Sar.*, p. 11.

⁴ On Christmas Day, and some other great feasts, it is 'thuribularii' in the plural ('duobus,' *Cons.*, p. 131): the woodcuts show that on these occasions there were two thurifers who walked side by side (*Proc. Sar.*, pp. 11, 91). Nearly all the larger parish churches possessed a pair of censers.

- (5) The subdeacon¹;
- (6) The deacon¹;
- (7) The book-boy²;
- (8) The priest³ in a cope;
(Banners)⁴;
- (9) The rulers of the choir⁵ in surplices and copes⁶;
- (10) The boys of the choir in surplices⁷;
- (11) The rest of the choir, also in surplices⁷;
(Banners⁴);

¹ 'Dalmatica et tunica induti.' On double feasts the deacon and subdeacon each carries a book, 'textum,' on a cushion (*ibid.*, p. 11). On other occasions the subdeacon alone carries a book (*Cons.*, p. 52; *Cust.*, p. 64).

² If a book was wanted for any special prayers, a boy carried it next before the priest—'Sacerdos cum diacono et subdiacono et cum puero librum sibi administrante' (*Proc. Sar.*, p. 26). This boy wore a surplice, 'Deinde puer librum ferens ante sacerdotem in superpelliceo' (*ibid.*, p. 128). In the woodcut (*ibid.*, p. 129), the book is on a cushion, though this is a less convenient way of carrying it for ordinary use. See also pp. 95, 101 of the *Proc. Sar.* The book-boy is still a very useful feature of the Procession: his book should contain the special collects used at the stations, the Ember Prayers, the Prayer for Parliament, and the priest's part at least of the Litany.

³ Cope-bearers are mentioned at London and Durham, but more generally the priest had not these attendants.

⁴ On the rare occasions when banners were carried at Salisbury, their place was either in the place of the cross or by the side of the relics. On Ash Wednesday the clerk carried the 'vexillum cilicinum' (a sackcloth banner) instead of a cross (*Proc. Sar.*, pp. 29, 30). On Palm Sunday a banner was carried on either side of the feretory 'inter subdiaconum et thuribularium' (*ibid.*, p. 51). On Ascension Day three red (*ibid.*, p. 104) banners were borne, one in front, and then two side by side (this massing of the banners must have looked very fine); afterwards came the dragon on its staff, and then the thurifers and feretory, followed by the subdeacon and the other sacred ministers (*ibid.*, pp. 121, 122).

⁵ 'Rectoribus chori in medio processionis.'—*Ibid.*, p. 102, and also pp. 13, 126.

⁶ Of the colour of the day.—*Cust.*, pp. 26-27.

⁷ The choir at Salisbury wore black choir-copes (see p. 155) as a rule; but in Easter week and Whitsun week the choir-cope was dropped, and on Sundays and double feasts silk copes were worn (*Cons.*, pp. 24, 310) even by the boys (*Proc.*, p. 11).

- (12) The rest of the clergy in surplice, hood and tippet, or almuce, those of higher rank walking behind those of lower ¹;
- (13) The Bishop, if present, in cope and mitre, carrying his staff unless it is borne by his chaplain.²

In cathedral churches a station was made before the Rood at the great screen³, and the Bidding Prayer was then said.⁴ But in parish churches⁵ the Bidding took place in a pulpit or before some altar, after the Gospel and Offertory; and at the present day⁶ it is ordered to be used in the pulpit and before the Sermon, thus coming now between the Gospel and Offertory.

It is best to make a short station before the Rood. For this *Let us pray* and a collect may be said.⁷ A short hymn may then be sung as the procession enters the chancel and the ministers go to the altar. In any case a station

¹ 'Videlicet excellentioribus personis subsequentibus.'—*Proc. Sar.*, p. 11.

² See p. 456, n. 3, and cf. pp. 133-4. But nothing can alter the position of the celebrating priest—'Sacerdos vero, sive episcopus praesens fuerit sive non, in anteriori parte procedat post suos ministros.'—*Proc. Sar.*, p. 6. If the Bishop be celebrant, he walks after the deacon in the place of the priest.

³ 'Procedat ante crucem; et ibi omnes clerici stacionem faciant, sacerdote cum suis ministris predictis in medio suo ordine stante, ita quod puer deferens aquam et acolitus stent ante gradum cum cruce.' *Cons.*, pp. 58, 59.

⁴ For the form of this 'Bidding of Bedes' in the old English, see Maskell, *Mon. Rit.*, iii. p. 400.

⁵ 'Ita tamen quod in ecclesiis parochialibus non ad processionem, sed post evangelium et offertorium supradicto modo dicuntur ante aliquod altare in ecclesia vel in pulpito ad hoc constituto.'—*Proc. Sar.*, p. 8.

⁶ Canons 55 and 83.

⁷ This use of a general intercessory collect (e.g. that for Trin. 21 or 24) will be found helpful and convenient in most churches, and it serves to make a break between the long and the short hymns.

should certainly be made before the high altar¹ (for this is the object of the procession), the priest, after a Versicle and Response, saying, 'Let us pray,'² and a collect.³ The arrangement may be as follows:—When the verger reaches the altar-rail he turns and goes off to one side, the thurifer goes off to the other; the clerk turns to allow the three sacred ministers to pass him, and then stands facing east behind the priest; the taperers go to their usual places and stand facing east on either side of the three ministers; the choir may stand in the chancel facing east.⁴ The book-boy opens his book at the place arranged, and brings it to the priest, standing in front of him with his back to the altar, and holding up the book while the priest reads the collect. After which the ministers and servers bow to the altar and go to the sacristy, and the choir go to their places.

After Evensong.—It has become a very general custom with us to have processions to the altar after Evensong on festivals.⁵ The following is the order:—

¹ 'Deinde precibus consuetis dictis, chorum intrent, et sacerdos ad gradum chori versiculum et oracionem dicat.'—*Cons.*, p. 59. The Versicles varied with the day: some are given in the *English Hymnal*. The 'Gradus chori' (see also *Proc.*, p. 8) was the step at the east end of the choir, not what we call the chancel-step. Cf. p. 275, n. 1, and the plan in *Use of Sarum*.

² 'Non dicatur *Dominus vobiscum*, sed tantum *Oremus*.'—*Proc. Sar.*, p. 8.

³ e.g. at Evensong on Easter Day he said the collect for the Annunciation (*Proc. Sar.*, p. 99).

⁴ 'Sacerdote cum suis ministris in medio stante ordine suo.'—*Proc. Sar.*, p. 6.

⁵ At Sarum the customs were not so simple; there was, after the first Evensong of any saint in whose honour there stood an altar, a procession to that altar; on Easter Day and the days following, there was a procession after Evensong to the Font; on the next Saturday (i. e. the first Evensong of Low Sunday), and on all the Saturdays from that day till Advent (omitting Whitsuntide), and on

- (1) The verger in gown with the mace.
- (2) The clerk¹ in albe,² or rochet, or surplice, with cross.³
- (3) The taperers in albe,⁴ or rochet, or surplice.
- (4) The thurifer in albe⁴ or rochet.
- (5) The boy in surplice, carrying the book.⁵
- (6) The priest in surplice and cope.⁶
(Banners)
- (7) The rulers in surplices and copes.⁷
- (8) The boys of the choir in surplices.⁸
- (9) The rest of the choir in surplices.⁸
(Banners)
- (10) Other clergy in order as before the Eucharist.
- (11) The Bishop, if present.⁹

Holy Cross Day, there was a procession after Evensong to the Rood (*Use of Sarum*, i. p. 303). There was a procession also after Mattins to the Rood in Easter week (*ibid.*, p. 304). Obviously these arrangements are not possible in a parish church of to-day.

¹ 'Ordinata processione cum cruce et ceroferariis et thuribulo.'—*Proc. Sar.*, p. 94.

² The tunicle is not mentioned outside the Mass processions. See also p. 165. At Mattins in Easter week the clerk wore a surplice; but it is clear from *Cons.*, p. 160, that this was exceptional. The two clerks, however, at Lincoln on ordinary Sundays wore surplices even before Mass (*Lib. Vig.*, p. 383).

³ It was 'sine cruce' at the Saturday processions.—*Proc. Sar.*, pp. 101, 102, 128.

⁴ 'Cum ceroferariis et thuribulario albis indutis.'—*Ibid.*, pp. 99, 101, 128.

⁵ 'Puero librum deferente ante sacerdotem in superpelliceo.'—*Ibid.*, pp. 101, 128. Emphasis is laid on his wearing a surplice in *Cons.*, p. 158.

⁶ 'Sacerdos autem in simili habitu cum capa serica.'—*Proc. Sar.*, p. 101. Old brasses show that a dignitary often wore his almuce under the cope. But a bishop should not wear his chimere under a cope (see Plate 14, and *First Prayer Book*, 'Certain Notes'), nor does it appear that a priest should wear his tippet under the cope.

⁷ 'Rectoribus chori in medio processionis in capis sericis.'—*Proc. Sar.*, p. 102. On p. 128 'in medio' is shown to mean immediately behind the priest.

⁸ 'Choro sequente in superpelliceis.'—*Ibid.*, p. 102.

⁹ See p. 296.

A few further practical directions may be useful. During the hymn at the conclusion of Evensong, the priest and servers go into the sacristy, where the priest puts on his cope,¹ and the censer is prepared, candles lighted, and the cross taken from its cupboard. At the last verse, they go to the sanctuary the short way and form up before the altar, the clerk standing behind the thurifer. The priest turns, puts incense in the censer, and then turns back to the altar; after the first verse of the processional hymn has been sung² all turn, and the vergers lead the procession through the chancel gates in the usual way.

Having gone round the church by the south and middle [and north and middle] alleys, the procession reaches the Rood. Here a collect may be said,³ and a second hymn of two or three verses may be sung while the ministers go up to the altar and the choristers follow to their place in the choir. In any case a station is made before the altar; the priest standing on the pavement and saying, 'Let us pray,' and a suitable collect. He then goes up to the altar, turns, and gives the blessing, all kneeling.

The ancient use of banners was much more restrained, and consequently more significant, than the modern.

¹ If the servers wear albes it is, I think, best for them to put them on before Evensong; if this is done all possibility of a scramble just before the procession is avoided.

² There is no authority for singing 'Let us proceed in peace'. But the first verse should as a general rule be sung by the rulers before starting. 'Quotiescunque cantatur (*Salve festa dies*) percantetur primus versus in medio chori a tribus clericis antequam procedat processio.' The choir then repeated the verse. This was observed in all Proses throughout the year except at Christmas (*Credo Michi*, p. 53). ³ See p. 296, n. 7.

'Banners,' says the editor of the Salisbury Processional, 'were carried on Palm Sunday after the first station, and on Corpus Christi, and with the special banners of the lion and dragon on Rogation Days and Ascension; on Ash Wednesday and [Maundy] Thursday . . . a hair-cloth banner was carried¹ at the ejection and reconciliation of penitents.'² That was all at Salisbury, though banners were more freely used elsewhere, and most parish churches possessed also a small banner, called a cross-cloth, which was hung on the processional cross.³ There may, then, be a banner of the patron saint in ordinary parish churches, and one or two other banners.

The use of wind instruments in processions is sometimes a help, and in outdoor processions is almost a necessity.⁴

Processions should be rehearsed from time to time, since much care is required, especially with choristers, to prevent huddling and rolling. Singing men often sway about in an ungainly fashion which would not be tolerated for an instant at a military parade, or indeed anywhere else except in church. The way to avoid this is to teach every one to take steps no longer than the length of the feet. Those who walk in procession (including sometimes the clergy) will also need drilling before they learn to keep their proper distances. Each person should walk as far from his neighbour as the width of the

¹ In the place of a processional cross.

² *Proc. Sar.*, p. xiii.

³ *Crede Michi*, p. 53. The non-use of the cross-cloth at Salisbury was a local peculiarity of the cathedral.

⁴ e. g. Plate 14; see Baden Powell, *Procession*, p. 12, and also for some useful hints as to outdoor processions in country places, pp. 11 and 12.

alley will allow¹; and each pair should rigidly keep a distance of three or four feet between themselves and the pair in front,—a good measure is that from one pew or row of chairs to the other. Thus the choristers may be taught—(1) to keep as near to the pews as possible, and (2) to remember that they must always be a row behind those immediately in front of them. Whenever two persons have to turn round together, they should turn inwards so as to face one another as they turn. No one will walk well if he swings his arms; if any one is not holding a book, then he should join his hands, but he may do this quite simply without affecting stained-glass attitudes. There does not seem to be any good reason why all the clergy should not hold books when the Litany or any hymns are being sung. The thurifer should swing his censer (with the lid shut) in a simple manner backwards and forwards with *short* swings,² and not attempt any gymnastics. The censer will not need replenishing during the procession if natural incense³ be used. The vergier should be careful to time the procession (carrying a small prayer-book or hymn-book in one hand for this purpose), so that he reaches the chancel-steps at the proper time, whether it be a hymn or the Litany that is sung.

¹ 'Non bini, sed ex duabus partibus juxta ordinem quo disponuntur in choro.'—*Proc. Sar.*, p. 5.

² The use of long swings in a procession generally makes too much smoke and thus causes annoyance to the congregation near the procession path. The chains should, therefore, ordinarily be grasped in the middle and not at the end.

³ See p. 191.

CHAPTER IX

THE HOLY COMMUNION—INTRODUCTION

Occasions for Celebrating—The First Rubrics—Suggestions for Communicants—The Eucharistic Species—The Preparation of the Elements—Omissions—Sermons—The Ministers—Deacon and Subdeacon—The Parish Clerk—Outline of the Service—Scottish and American Liturgies.

Occasions for Celebrating.—The Lord's Supper, or, as it is sometimes called, the Mass,¹ should be celebrated at

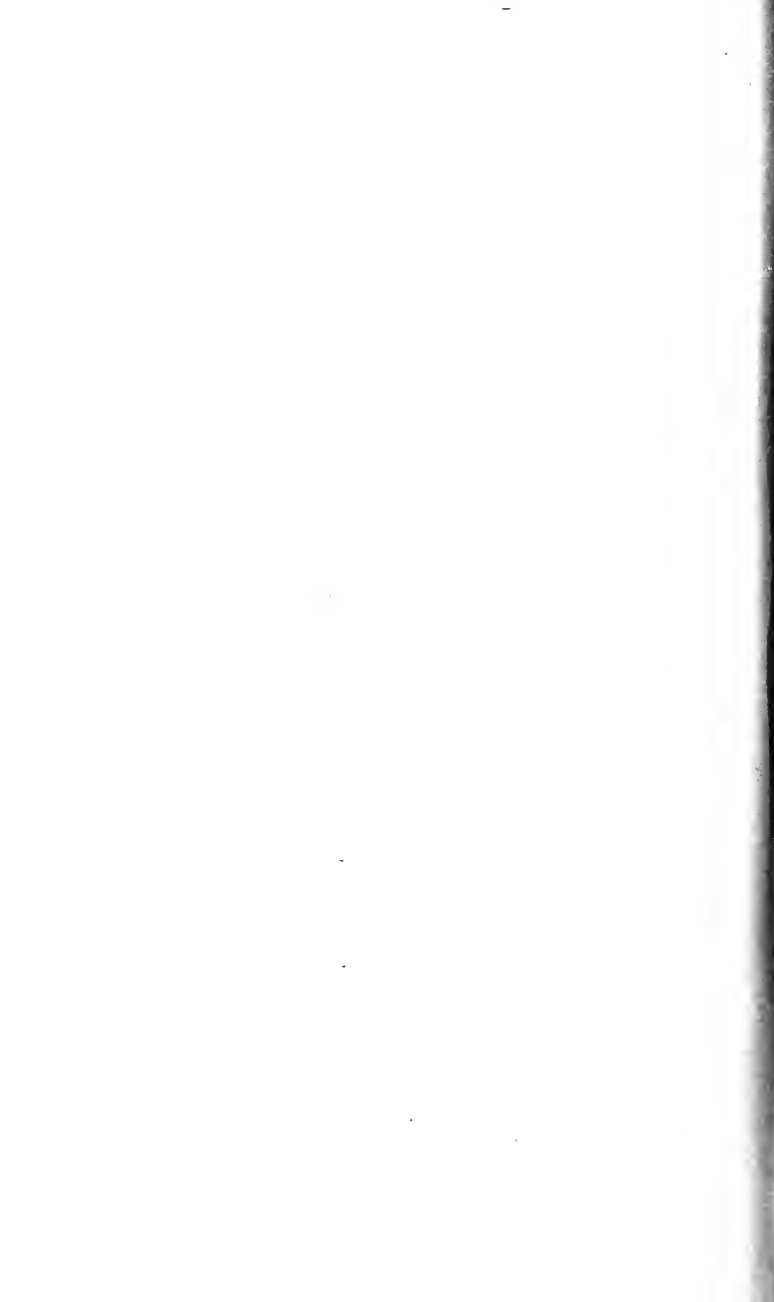
¹ When words have assumed a party significance the wisest and most charitable course seems to be that we should so use them as to restore their real meaning. The word Mass still excites a considerable amount of prejudice, and it would be wrong to cause needless offence by hurling it at those who are ignorant of its meaning; but for the very same reason that meaning should be carefully taught to those who are not blinded by prejudice; and in a book like this, which is written for sensible people, it would, I think, be wrong to respect a prejudice so illogical and uncharitable. Numbers of Christians think the word Mass describes a service which is not the Lord's Supper, and this service of the Mass they hate. This extraordinary misconception makes it imperative upon us to teach them (1) That the Mass is not a service which only Roman Catholics possess. (2) That it is wicked to hate the Holy Communion, whatever name be used to describe it. (3) That it is as stupidly blasphemous to talk about abolishing the Mass as it would be if Roman Catholics talked about abolishing the Lord's Supper. (4) That the English Church was reformed on the distinct understanding that the Mass should not be abolished; and if it is an offence to use the word, then the English people were cheated and the Reformation was carried out under false pretences. In the First Prayer Book the convenient popular title is preserved—'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' In 1549 Cranmer, in the king's name, solemnly assured the Devonshire rebels that 'as to the *Mass*, the king assures them the learned clergy have taken a great deal of pains to settle that point, to strike off innova-

PLATE 18

The Introduction to the Sacrament.



A SERMON



least on every Sunday and Holy-day (if there are some to communicate with the priest), that is, whenever there is a special Collect, Epistle, and Gospel provided in the Prayer Book. But few devout parsons will be content with this in churches where congregations can be secured more frequently; and the Prayer Book makes possible a daily Communion by the rubric, 'Note also that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.'

It must be observed, however, that while this rubric makes it possible to celebrate the Communion on any day, it does not prevent additional Collects, Epistles, and Gospels being used under episcopal authority.¹ The words are 'shall serve' (i. e. shall suffice), not as in the rubrics immediately preceding 'is appointed' or 'shall be read'. The phrase, 'where it is not in this Book otherwise ordered,' is to prevent the suppression of a Holy-day

tions, and bring it back to our Saviour's institution' (Collier, *Hist.*, ii. p. 271). This is in fact an accurate description of what did happen. As the learned Dean Merivale admitted in 1866, 'It is unlucky that the Ritualists have, as I apprehend, both law and logic on their side. . . . The term *Mass* is undoubtedly Edwardian and legal' (*Autobiography*, p. 364). At the same time, those who use the word 'Mass' must be careful not to hand over the excellent Catholic title 'Lord's Supper' (*Cena Domini*) to one section of Christians. It is an official title of the service, and should therefore be used as well as 'Holy Communion' in official announcements. The word 'Mass' should not be so used, neither should 'Eucharist', which, beautiful as it is, has not the same Reformation authority as 'Mass'. It would be confessedly absurd if we were to exclude 'Eucharist' from our vocabulary for this reason, but it would be more absurd if we were to exclude 'Mass', which was used by the earlier Reformers and dates from the fourth century.

¹ If there are still any bishops who hesitate to use their *jus liturgicum*, they might well be asked to reflect upon the fact that there is no collect for missionary work in the Prayer Book. See p. 515, n. 1.

by the use of a Sunday Collect, Epistle, and Gospel in the place of those ordered for such Holy-day,—a necessary precaution at a time when many people objected to Saints' days, and to days such as Good Friday. This rubric in its present form belongs to the last Revision,¹ yet immediately additional Collects, Epistles, and Gospels for the King's Accession, November 5, King Charles the Martyr, and the Restoration were drawn up and ordered to be used² in addition to those in the Prayer Book; and in each succeeding century more Collects, Epistles, and Gospels have been authorized, so that at present there is a good number.³

To use unauthorized Missals is a most serious breach of Catholic order, which has never been tolerated in any part of the Church. Whatever shadow of excuse there was for this abuse—in the time when priests had no other choice but to use the Sunday service on such days as the Transfiguration or the Ember days—is removed when

¹ In the First Prayer Book it runs—'Ye must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper.' Yet in the same book there is provided a Collect, Epistle, and Gospel for 'The Celebration of the holy communion when there is a burial of the dead'. Nothing could better illustrate the meaning of the words 'shall serve'.

² In addition to these are the many post-Restoration Forms for Thanksgiving and for General Feasts, &c., which all have new Collects, Epistles, and Gospels to take the place of those appointed for the Sunday, although they were not ordered 'in this book':—e. g. the Form to be used yearly on Sept. 2, 'For the Dreadful Fire of London,' which was used from 1681 to 1859; the Forms of Feb. 17, 1708; Mar. 15, 1718; May 5, 1763; Feb. 28, 1794; Oct. 19, 1803, &c., &c. Some other instances of additional services from the sixteenth to the nineteenth centuries are given in the present writer's *Loyalty to the Prayer Book*, p. 27.

³ These, together with newly-authorized Collects, Epistles, and Gospels for the other Black Letter days and for special occasions, are included in the altar-book, *The English Liturgy*.

Bishops authorize special Collects, Epistles, and Gospels for all such occasions.

Every effort must be made, both at sung and unsung Eucharists, to obey the rubric which orders that there shall be three to communicate with the priest. In most parishes it will be best to arrange with members of the congregation, so that there shall be some at every celebration. At the same time the rubric does not require us to stop the service because the required number do not happen to be present, which would indeed have a disastrous effect upon the faithful.¹ If the parson has honestly done his best to comply with the rubric, and there are some present, it is in accord with his duty and the rubric, 'according to his discretion,' to go on with the service; but he must arrange for some to be present, and must regulate the number of celebrations according to the possibility of having communicants: solitary Masses have always been strictly forbidden.² The Prayer Book rubrics

¹ Our bishops are in the habit of assuming that the literal observance of the rubric requires the priest to count the congregation, and if there are less than three to give up the service, although he has solemnly prepared himself to celebrate. This is not so. The Reformers had far too deep a sense of the need of careful preparation for them to inculcate such a mockery. This rubric depends entirely upon that other rubric which requires intending communicants to give notice '*at least some time the day before*'. Thus priest and people are to know beforehand if there is to be a Communion. *This is the rubric which is disobeyed*—not the other; and the priest has no power to enforce its obedience—that is to say, he cannot repel communicants for not having given notice (cf. pp. 308-9). Bishops who insist on the observance of the three communicants' rubric are acting *ultra vires*. They must first secure universal obedience to the other rubric, so that the priest shall know at least some time the day before that a Eucharist must be given up.

² Indeed the mediaeval rule was that three or at least two should be present. Even in 1528 a writer says, 'Nullus presbyterorum missarum solennia celebrare presumat nisi duobus presentibus et sibi

as to communicants attacked the very grave evil by which, before the Reformation, attendance at the Lord's Supper had taken the place of reception, and communion only once a year had become the rule. This evil was indeed reprobated also by the Council of Trent, which expressed a hope that some of the faithful would communicate at every Mass.

In country parishes the difficulty of getting a congregation will often prevent very frequent celebrations. The idea that a priest must celebrate every day is without foundation¹; but the daily Eucharist, where it can be had, is a great privilege and blessing. What days then should be chosen for week-day Masses? First, of course, all the Red Letter days, then Wednesday and Friday. The common practice of fixing on Thursday as the day for Holy Communion is an instance of the genius for going wrong which has afflicted us. The proper days are Wednesday and Friday, the old station days for which special Masses are provided in the old Missals,² and the days on which the 'Anglican introit' is still ordered to be said.³ The Prayer Book, by ordering the Litany for Wednesday and Friday, marks them as still the special Eucharistic week-days. If therefore there can be only one Mass in the week, the day chosen should be Wednesday (which is as much in the middle of the week as Thursday).

respondentibus', because the priest addresses the congregation in the plural 'vobiscum' and 'fratres' (*S. P. E. S. Trans.*, ii. p. 124).

¹ See e. g. the instances of St. Thomas of Canterbury, Colet, and others, given by the Roman writer, T. E. Bridgett, *Hist. of the Holy Eucharist*, ii. p. 132.

² See e. g. the table of the Proper Seasons for Sarum, York, and Hereford, in Pearson, *Sarum Missal*, p. 605.

³ After the Litany on Wednesday and Friday in the First Prayer Book the priest is ordered to vest for Mass, which shows why the Litany was chosen for those days (*First P. B.*, 1st rubric after Mass).

The next step would be to add Friday, and, after that, the Black Letter days, and finally to begin the daily Eucharist, which is most desirable wherever there are two or three priests and sufficient communicants to make it possible. If the parson follows the Prayer Book by constantly asking for three at least to communicate with him, he will be teaching the value of frequent communion to the devout, while he is increasing the number of the celebrations, and he will thus call down a double blessing upon his flock.¹

As so many churches have eccentric deviations from the authorized order, it may be worth while to summarize here the *minimum* amount of duty required of the parish priest:—

<i>Daily.</i>	<i>Wed. and Fri.</i>	<i>Holy-days.</i>	<i>Sundays.</i>
Mattins. ²	Mattins.	Mattins.	Mattins.
Evensong. ²	Litany. ⁵	Communion. ⁴	Litany.
	Evensong.	Evensong.	Communion.
		Catechizing. ⁵	Sermon. ⁶
			Evensong.
			Catechizing.

¹ Although three times a year is allowed as a minimum to prevent excommunication, it is clear that the English Church desires frequent communion. See e. g. the rubric in the Communion of the Sick which requires the clergy to 'exhort their Parishioners *to the often receiving* of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church'.

² This is enforced by the Prayer Book in no less than ten different ways:—(1) 'Concerning the Service of the Church'; (2) The order immediately following this preface; (3) 'The Order how the Psalter is appointed to be read'; (4) 'The Order how the rest of holy Scripture is appointed to be read'; (5) The Kalendar; (6) The headings, 'The Order for Morning Prayer daily,' &c., 'The Order for Evening Prayer daily,' &c. (cf. the concluding notes, 'Here endeth . . . throughout the year'); (7) First Rubric of the Litany; (8) Rubric of Ember Prayers 'to be said every day'; (9) The Psalter, headed throughout (according to the Book Annexed) 'The 1. Day Morning Prayer', 'The 1. Day Evening Prayer,' 'The 2. Day,' &c.; (10) 'Forms of Prayer to be used at Sea' 'daily'. All this is

At the Council of London⁷ (1200) it was decreed that the priest should not celebrate twice in the day, except in case of necessity. This necessity was explained by Langton as including Christmas and Easter days, weddings, funerals, and the sickness or absence of another priest.

The First Rubrics.—It is often lightly assumed that many of the Prayer Book rubrics are impracticable.⁸ When that is indeed the case, permission should be sought from the Ordinary before they are put aside; for the Curate of a church should always be in a position to account for everything that is done within his cure. But as a matter of fact the impracticability of a rubric generally vanishes when an attempt is made to practise it. The three rubrics which stand at the head of the Communion Service are a good instance of this. The two last only call for that amount of pastoral care which ought never to have been

clinched by the Act of Uniformity of 1662 (reprinted e.g. in Campion and Beamont, *The Prayer Book Interleaved*), which provides against 'the great and scandalous neglect of Ministers', 'That the Morning and Evening Prayers therein contained shall upon every Lord's day, and upon all other days and occasions and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel, or other place of Publick Worship.' The daily offices are of obligation. It is wrong to *substitute* Mass for Mattins on any day, or to substitute anything else for Evensong.

⁵ Rubric, enforced by Canon 15. (Holy Communion after the Litany if possible.)

⁴ Canon 13 orders 'Sunday, and other Holy-days' to be kept 'in oftentimes receiving the Communion of the body and blood of Christ'. The Prayer Book heading is 'The Collects, Epistles, and Gospels to be used throughout the year', and applies to Holy-days equally with Sundays.

⁵ First rubric of the Catechism, enforced by Canon 59, 'upon every Sunday and Holy-day' under pain of excommunication.

⁶ Rubric after Creed. Canon 45 orders 'one Sermon every Sunday'.

⁷ Wilkins, *Concilia*, i. p. 505.

⁸ See the present writer's tract *Loyalty to the Prayer Book*.

forgotten.¹ The first does not force any disobedience upon the clergy: it is an order to the laity to signify their names to the curate, and it is not his fault that they will not do so, nor is he authorized 'to repel any at the time of Communion, on the *mere* ground of their not having previously signified their names to him'². But he will have little difficulty in securing obedience to this rubric *at least* once a year, i.e. at Easter, and thus preserving one important object of the rubric. The principle of thus obtaining a communicants' roll, at the occasion when all the faithful must communicate, is important, and the practical use of such a roll is great. But the curate must make it clear to his people and to his own conscience that he is not using the rubric as a means of *preventing* communions at the high Mass. I have known good Churchmen alienated by what they regarded as a dishonest use of the rubric.

Every effort, then, short of repelling communicants, should be used at Easter to secure obedience to the rubric, 'So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.' The best plan is to give out the notice on Palm Sunday, stating how the names may be signified, and to place a slip in each seat on that day, printed with words to this effect:—'I intend to communicate on Easter Day at this church (probably at the.....a.m. service). Name....., Address.....' The slips should also be obtainable on Good Friday and Easter Even, and at all the Holy Week services. A box

¹ It is a curious commentary on our neglect of 'obsolete' rubrics to hear that the Chief Rabbi is finding out the Jewish slum-property sweaters, 'one after the other, and turning them out of the synagogues.'—G. Haw, *No Room to Live*, p. 77.

² *Ritual Conformity*, p. 27.

should be provided for their reception near the church door, and a table in charge of the vergers, with pencils or pens and ink. This helps the parson in his duty of looking up communicants before Easter. It is almost a necessity in a well-worked parish that a communicants' roll be kept. Such a roll should be a substantial leather-bound book, into which all the names and addresses should be carefully copied each year: between these Easter entries should be written each year the names of those who have been confirmed since the previous Easter, with the date of their first communion.

Where this has become the custom, slips should also be provided before Whitsunday and Christmas. The rubric can be further observed by a line being added to the Christmas slip, 'I intend also throughout the coming year to communicate on.....days.....at.....a.m.' It is of the greatest importance that candidates for Confirmation should be taught to give in their names, for thus the parson will be able to look after any who may fall away as time goes by. Strangers should always give notice, and a box should be permanently fixed at the end of the church for notice papers.

Suggestions for Communicants.—A note on the following lines might be inserted in the parish magazine from time to time, with a view to preventing the indecent crowding up of communicants:—

'As every effort should be made to avoid the undue lengthening of the early services on Easter Day, the following suggestions are offered to communicants. To prevent the awkward pause which sometimes occurs, a bell will be rung [or some other signal given] when the priest makes his own Communion, as a signal to the first batch

of communicants to come and kneel at the rails, so that they may be in readiness to receive when the priest comes down to the rails. It will be convenient if not more than twenty-five come up at this time, so that there will be about twelve kneeling at the rails, while the rest wait in the chancel, six or seven on either side, ready to fill the gaps at the rails. The rest of the communicants can then come up five or ten at a time to fill the vacant places in the chancel. Thus the chancel will be never empty, while at the same time there will be none standing idle in the alleys. This enables the rest of the communicants to go on quietly with their prayers without anxiety as to their turn, and without the distraction that is caused by a crowd of persons standing about the church. That distraction is further lessened if communicants come up "in order", those in the front seats taking precedence of those behind them.

'The 7th Canon of 1640 says that "all communicants with all humble reverence shall draw near and approach to the Holy Table, there to receive the Divine Mysteries". The rubric says that the people are to receive "all meekly kneeling", a phrase which excludes prostration¹: the work of the ministers is made safer and easier if all kneel quite upright, without any bending forward. The rubric also says that communicants are to receive the Sacrament of the Lord's Body "into their hands": they should not receive it with their fingers, nor with one hand only. This is conveniently done, according to the direction of St. Cyril of Jerusalem, by "making the left hand a throne for the right, and hollowing the palm of the right to receive the

¹ *Ritual Conformity*, p. 43.

Body of Christ";¹ i.e. by placing the left hand under the right, both hands being held open. The rubric also makes it obligatory on the communicant to use his hands also in the reception of the chalice²:—"Then shall the Minister first receive the Communion *in both kinds* himself, and then proceed to deliver *the same* to the . . . people also in order, *into their hands*"; and the next rubric speaks of "the Minister that delivereth *the Cup* to any one". The communion will be made safer and quicker if all communicants take the chalice in the same way, *grasping it firmly* with both hands, the right hand holding the foot of the chalice, and the left hand the stem. It is also convenient if each communicant leaves the rail after the next person has been communicated.³

The Eucharistic Species are bread and wine. Wafer-bread is lawful under the present rubric, which declares only that common bread (if it be the best and purest) 'shall suffice'.⁴ It was substituted for the rubric of 1549 which *enforced* wafer-bread, 'unleavened, and round,' 'through all this realm, after one sort and fashion'; and thus it renounces the attempt to enforce uniformity in the matter, and makes both kinds lawful.⁵ There is no doubt at all upon this point; for the rubric 'it shall suffice' was in the Prayer Books of 1552 and 1559, and at the time

¹ *Ritual Conformity*, p. 43, n.

² See p. 397, also *Rit. Conf.*, p. 44.

³ A set of nine suggestions dealing more specifically with the behaviour of the individual communicant will be found in the present writer's *Sanctuary*: these might be used as a variation on the above; for, unfortunately, many people are not properly taught at their Confirmation.

⁴ Cf. 'it shall suffice to pour water,' in the Baptismal rubric; also, 'when there is no Communion, it shall be sufficient to wear surplices,' in Canon 25.

⁵ *First P. B.*, third rubric after the Mass.

when it was thus in force the following Elizabethan Injunction was issued (in 1559):—'Where also it was in the time of king Edward the Sixth used to have the sacramental bread of common fine bread; it is ordered for the more reverence to be given to these holy mysteries, being the sacraments of the body and blood of our Saviour Jesus Christ, that the same sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and water, heretofore named singing cakes, which served for the use of the private mass.'¹ Thus not only was wafer-bread allowed under Elizabeth, but it was actually enforced wherever possible.² At the present day it is exceedingly difficult to obey the rubric except by the use of wafer-bread; for the 'best and purest Wheat Bread' is no longer to be conveniently gotten, the household bread supplied by bakers containing much foreign matter.³ There is very

¹ Cardwell, *Documentary Annals*, i. p. 202. Wafer-bread was still used in the reign of James I, and in that of Queen Anne Charles Leslie tells us (*Works*, i. p. 511) that some clergy always used unleavened bread. The commentary of a very moderate writer may be worth quoting:—'Its wording "it shall suffice" seems to indicate non-enforcement rather than suppression of the old custom, sanctioned in the older Rubric; and this was certainly the view taken in the Injunctions of 1559 and correspondence thereon' (Bishop Barry, *Teacher's P.B.*, p. 147). Cf. Archbishop Temple quoted in the present writer's tract, *Is 'Ritual' Right?*, p. 38.

² e.g. in 1566 Coverdale and others complain that 'it is now settled and determined, that an unleavened cake must be used in place of common bread' (*Zurich Letters*, Series 2, p. 121). In 1569 Archbishop Parker's Visitation Articles inquire, 'Whether they do use to minister the Holy Communion in wafer-bread according to the Queen's Majesty's Injunctions, or else in common bread?' (Cardwell, *Doc. Ann.*, i. p. 321). Parker supported his action in enforcing wafer-bread, although the rubric allowed both kinds, by a clause in the Act of Uniformity (*Parker Correspondence*, p. 375).

³ At the last revision special stress was laid upon the purity of the

great precedent, however, in antiquity for leavened bread, and the Easterns use it, though the loaves are very carefully made in a special shape and stamped with a sacred device. Wafer-bread is far more convenient than common bread, and involves smaller risks of irreverence. But on all grounds it is best to use either large round wafers broken for the people, or else sheets of wafer, semi-divided by cross lines.¹ The scriptural symbolism of the 'one bread, one body' is thus kept, and the traditional method of the early Church, from which the East has never departed.² This is far better than the use of machines for cutting common bread into squares; there is, of course, no authority or precedent for such things, while the pressing of the bread into small slabs of dough is still further removed from Church tradition. It may be worth while to point out that in many churches the people are made distrustful by a number of small unnecessary illegalities, and then when the parson tries to overcome their prejudice against wafer-bread, he has a difficulty in making them understand that it is lawful.

bread by the omission of the words 'at the table with other meats' which had followed the words 'usual to be eaten'.

¹ Very excellent square sheets of this kind are now made, and can be obtained through the Rector of All Saints' Church, York, in whose parish they are made. These are so stamped that they break readily into small squares.

² The direction of the *First P. B.* is:—'Something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided in two pieces, at the least, or more, by the discretion of the minister, and so distributed' (third rubric after the Mass). But it cannot be made very thick, as such wafers do not keep. It had been the custom to use large hosts and divide them for the communicants, down to the thirteenth century (Chambers, *Divine Worship*, p. 232). That the custom had not disappeared when the *First P. B.* came out is shown by a sentence of *A Detection* (1546), quoted on p. 388, n. 3, and also by Plate 22.

If round wafers are used, they should be all of the large size,¹ to be broken into either five or six parts for communion: several can then be broken together at the fraction: and the communicants can be easily reckoned in either tens or dozens. The use of smaller breads for the people, though it is convenient when there are very many communicants,² is difficult to justify and savours of clericalism.³ A canister or box should be provided for the wafers; it must be cleaned out every week.

The Judgement of the Archbishop of Canterbury's Court in the Bishop of Lincoln's Case has decided that the ancient rule as to the mixed chalice has never been changed, and that therefore it is not lawful to use unmixed wine for the Holy Communion.⁴ Red wine is more in accordance with ancient custom than white, but the wine should be the pure fermented juice of the grape, not adulterated with alcohol nor heavily sweetened, as are many so-called Eucharistic wines, which are sticky and strong-smelling, and altogether unfit for sacred purposes.⁵

¹ Plain unstamped wafers are perhaps best. These can be obtained both thin and thick from the Rector of All Saints', York.

² When small wafers are used the rest of the large wafer which the priest breaks can still be used for the communion of those who communicate first. It will be better still if the priest thus breaks and distributes three or four large wafers, which will suffice for about the first twenty people.

³ See Mr. Frere on this 'unfortunate distinction' in *Principles of Religious Ceremonial*, pp. 159-60.

⁴ 'No rule has been made to "change or abolish" the all but universal use of a mixed cup from the beginning. When it was desirable to modify the direction as to the uniform use of unleavened wafers, a Rubric was enacted declaring Wheat Bread sufficient. Without order it seems that no person had a right to change the matter in the Chalice, any more than to change the form of Bread. Wine alone may have been adopted by general habit *but not by law.*' — *Lincoln Judgement*, p. 13.

⁵ Suitable wines are sold by Ford and Son, Sedley Place, Oxford Street, W.

The Preparation of the Elements.—Apart from any question as to whether it has been made binding on us or not, the Lincoln Judgement carries with it such high authority, and is in itself so weighty and learned, that it demands our most careful consideration. It would indeed be difficult to find adequate reasons for disregarding it. We cannot interpret the Prayer Book without careful reference to all the other sources which may guide us, and that parish priest or writer of ceremonial handbooks would be rash indeed who would set up his own opinion against that of the late Archbishop Benson and his assessors, even if it were merely an 'opinion' and not a judgement. It claims to be a 'Judgement', 'in the Court of the Archbishop of Canterbury,' and it stands on a level very different from that of more recent informal utterances from Lambeth. The fact that it also induced the Privy Council to reverse its judgements on the points at issue is of a merely historical interest for Churchmen, but it renders improbable any reversal of decisions thus doubly ratified. Our position with regard to mixing the chalice is simple. We want to know when to mix it, whether before the service, as was the general mediaeval custom; or between the Epistle and Gospel, as was done at high Mass at Salisbury and Lincoln; or at the Offertory, as in the Hereford Missal, the First Prayer Book, and at Rome. We naturally turn to the Archbishop's Judgement, and we find that we are told, for thoroughly Catholic reasons, to mix it before the service. Here is just one of those cases where a little reasonableness (to put the question of loyalty on one side) would do a great deal for Catholic principles: if we keep to the Judgement on our side, we have a right to urge, and the authorities have a

right to urge, that those should keep to it also who at present do not mix the chalice at all.

Now it was decided that the chalice should be mixed before the service for this reason: that the direction for the chalice to be mixed at the Offertory in the First Prayer Book¹ was omitted in all subsequent revisions, and that this omission was made 'in accordance with the highest and widest liturgical precedents'. There is no doubt at all about the truth of this statement that liturgical precedent is in favour of the mixing before the service.² It was the custom at Westminster,³ it was the custom all over England for low Mass,⁴ it is still practised by the Dominicans, and in the Mozarabic rite. It is as old as the Celtic Stowe Missal, and as modern as the last English Coronation Service.⁵ Moreover, all precedent is in favour of the bread and wine being prepared at the same time,⁶ and this gives full meaning to the solemn bringing in of the vessels by the clerk which was so characteristic a feature of the old service. It is hardly necessary to add that throughout the Orthodox Eastern Church the Elements are prepared at a kind of side altar

¹ This direction must have been on the whole an innovation, although it appeared also in the *Book of Ceremonies* (Brit. Mus. Cotton MS., Cleo E. S., fol. 280).

² A large number of instances illustrating this are given by Dr. Legg, 'Comparative Study of the Time in the Christian Liturgy at which the Elements are prepared' (*S.P.E.S. Trans.*, iii).

³ *Mis. Westm.*, col. 488.

⁴ Legg, *op. cit.*

⁵ At coronations the chalice has always been prepared before the beginning of the service and solemnly brought in and offered at the Offertory.

⁶ e.g. 'Apponens panem patene, vinum et aquam in calicem infundens.'—*Cust.*, p. 71. 'Miscendo vino aquam fundit in calicem hostia prius super patenam decenter prelocata.'—*Mis. Westm.*, col. 488.

before the service proper begins, and are brought in during the Liturgy by the sacred ministers in solemn procession at the Great Entrance.

Let the parson then see that he adopts no custom that cannot be justified. If he makes the chalice and prepares the breads immediately before the service, he can give a plain reason for what he does; and he will find also how extremely convenient this practice is¹; at low Mass it avoids a long pause at the Offertory² (and surely if we expect business men to come to week-day Masses we must be careful to prevent long pauses); at high Mass it greatly increases the significance and beauty of the ceremonial.³

Omissions.—The Prayer Book of 1549 allowed the omission of the Creed and the *Gloria in Excelsis* on certain occasions,⁴ but it would be questionable to do this now,⁵ more especially in the case of the *Gloria* which is now sung after the Consecration.⁶

¹ Experience proves that there is no practical inconvenience even when there is a large number of communicants; for if by any chance there is a miscalculation before the service, it can easily be rectified at the Offertory.

² It is of course against the rubric to shorten this pause by making the chalice at the altar *during* the collection, as is sometimes done.

³ See pp. 352, 376, 406, 417.

⁴ '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.'—*First P.B.*, 'Certain Notes'. There was then no order to say the Litany on Sundays, but only 'upon Wednesdays and Fridays'.

⁵ The letter of our present rubrics is against it. It is worth calling to mind that the Creed is an unvarying part of the Liturgy also in the Orthodox Eastern Church and the Spanish Mozarabic Rite.

⁶ The rubrics in the American office are, 'Then shall be said or sung, all standing, *Gloria in Excelsis*, or some proper Hymn from the Selection,' and, 'But the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the

There is no reason for the omission of the Decalogue. The only excuse that I know of is the analogy of the Scottish and American Liturgies, which allow the substitution of the Summary of the Law,¹ and this is a more than doubtful line of defence. Moreover there is no precedent for the omission of the *Kyries*, which are an ancient feature of the beginning of the Eucharist, and the Decalogue is a Prophetic Lesson forced with *Kyries*.² I am, of course, concerned here merely with the interpretation of existing rubrics, and not with the question whether the substitution of the ninefold *Kyrie* for the Decalogue as it now stands would be a useful alteration in our Liturgy.

The Exhortations are dealt with on p. 366-8.

Sermons.—The time ordered for the Sermon³ in the Prayer Book is after the Creed at the Eucharist. Those who place the morning Sermon at Mattins instead of at the Communion, dislodge the Eucharist from its position as the principal service, and disregard the rubrics.

The Prayer Book orders catechizing,⁴ and not a Sermon, for Evensong: thus the Sunday evening Sermon is strictly a work of supererogation, though in most places it seems to be a necessary one.

Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.'

¹ The American rubric still requires the Decalogue to be said 'once on each Sunday'; and the traditional custom in Scotland has been to use it at the principal Sunday service.

² Atchley, *The People's Prayers*, p. 15.

³ Canon 45 orders one sermon every Sunday. Thus the rubric does not mean that there is to be a sermon at every Eucharist, but that *the* canonical Sunday sermon is to be preached at the Eucharist. Canon 83 orders a pulpit for preaching. See pp. 371 and 55.

⁴ See pp. 279 and 445-7. In Canon 59 the time given for catechizing is 'before Evening Prayer'.

Just as the celebrant, or deacon, or subdeacon, at the Holy Eucharist may keep on his vestments (with the exception of the chasuble or tunicle and the maniple) for convenience, so at Evensong, for the same reason, the preacher or catechist may retain his surplice,¹ hood,² and tippet,³ though he is likely to preach with less stiffness if he wears a gown.

But if lectures are given from the pulpit, or mission addresses, or other unliturgical discourses, the speaker should certainly not wear any special vestments, but only the cassock and gown (with hood or silk tippet, if he have a Master's degree), which is the ordinary canonical dress of the clergy. This is not only the correct course to adopt, but it also helps us to escape from conventionality and to broaden the scope of our influence; and nothing is more

¹ The use of the surplice in the pulpit was common in Queen Anne's reign, when it was regarded as a mark of high-churchmanship (Abbey and Overton, ii. p. 468). But a century or so earlier the gown was also looked upon by the Protestant party as a mark of the beast; e. g. the Requests to Convocation, 1562, 'that the Ministers of the Word and Sacraments be not compelled to wear such Gowns and Caps, as the Enemies of Christ's Gospel have chosen to be the special Array of their Priesthood' (Strype, *Annals*, i. p. 336). Similarly we find the bishops enforcing the cassock and gown and forbidding the puritanical custom of preaching in what Bishop Duppa calls 'a riding or ambulatory Cloake' (*Rit. Com. Rep.*, ii. p. 577); e. g. Laud (*ibid.*, p. 548), Wren, who mentions also the surplice and hood for graduates (*ibid.*, p. 559), and Cosin (*ibid.*, p. 602).

² 'It is also seemly that Graduates, when they do preach, shall use such hoods as pertaineth to their several degrees.'—*First P. B.*, 'Certain Notes.'

³ Dignitaries should wear the grey almuce; but doctors are distinguished by their hoods. The black almuce of minor canons and vicars choral was very like the tippet, and was either of black fur or of black cloth with a fur lining (Atchley, *S.P.E.S. Trans.*, iv. pp. 317-23). The almuce might for convenience be laid on the pulpit. Bishops may preach in rochet and chimere, which correspond to the priest's gown. See p. 133.

graceful or more convenient for this kind of speaking than a black gown. The Evangelical clergy are now showing the same dislike to preaching in the gown which the Ritualistic clergy showed a generation ago. It is difficult to understand why. The gown is quite as legitimate, and quite as Catholic, as the surplice, even for the canonical sermon, —and rather more ritualistic. The preacher, or lecturer, may wear the gown of his degree, or the 'preacher's' (i.e. the priest's) gown, which latter, by the way, has nothing to do with Geneva, and being a special priestly gown is more sacerdotal than either the University gown or the surplice. The Genevan Party abhorred it 'little, if at all, less than the surplice itself'.¹

To put it shortly. The preacher at the Lord's Supper, if he is one of the ministers, may lay aside his outer vestment and maniple. But if he is not one of the ministers, and also at Evensong and other services, he may wear either surplice or gown. At other occasions he should wear a gown.

The preacher should on no account wear a stole over his surplice. This practice takes away all meaning from the use of the stole, and has been ignorantly copied from Rome, where its use is far from general, being only permitted and not enjoined.

It is convenient and seemly that the vergers, in accordance with ancient custom, should conduct the preacher to the pulpit, whenever there is a sermon. The vergers may go, mace in hand, up the chancel-steps, to the preacher's stall, and stand before him till that minister follows him ;

¹ Robertson, *Liturgy*, p. 103. For an illustration of the priest's gown see Plates 18, 28, which show the sleeves in their proper shape, and not tucked up to the elbow.

the vergers then leads the way to the pulpit, stands aside for the preacher to mount the stairs, and if there is a door he closes it behind him.

There is no authority for introducing the sermon with the invocation or with a collect only. The 55th Canon, following a very ancient pre-Reformation custom,¹ orders a Bidding Prayer to be said 'before all Sermons, Lectures, and Homilies'. That is to say, it must be used before all addresses except catechizing and instructions.

The magnificent Bidding Prayer which will be found in Canon 55 is somewhat long, and too courtly for modern usage²; but it is there given only as a specimen, to be altered and adapted—'in this form, or to this effect, as briefly as conveniently they may.' It is followed by the order—'*always concluding with the Lord's Prayer.*'

It is an immense pity that this beautiful call to intercession has been so little used.³ Now the revival of the English Church has been due to the recovery of her neglected rules.⁴ As soon as people began to be loyal to these, life began to flow back. Loyalty to the Liturgy meant sound sacramental teaching; loyalty to one rubric

¹ See p. 296. There are forms of the Bidding Prayer, not only in fifteenth-century missals and manuals, but as far back as Leofric's sacramentary of the tenth century; some of these are given by Dr. Henderson in his edition of the *York Manual*, pp. 217*-226* (Surtees Society). See also the statement as to the 'vetus et receptus invocandi modus per Orationem Dominicam' in the *Council of Edinburgh*, 1549 (Robertson, *Concilia Scotiae*, ii. p. 121).

² The form in the Sarum Processional of 1544, 'Let us pray for the English Church,' is more terse. It begins (*in lingua materna*), '*Oremus pro Ecclesia Anglicana et pro rege nostro et archiepiscopis et episcopis et specialiter pro episcopo nostro N.*'

³ Since this was first written the use of the Bidding Prayer has been restored in a great number of churches.

⁴ Cartwright, the founder of systematic Puritanism, was the first to give up the Bidding Prayer, as we are told by Bishop Wren (Chr. Wren, *Parentalia*, p. 90), on the authority of Andrewes and others.

meant a Catholic ceremonial; to another, the constant round of daily services; to another, the restoration of the Eucharist to its appointed place; to another, the regular catechizing of children. We must not be content till all the rules are recovered. And do we not sorely need the teaching of the Bidding Prayer,—the proclamation that the English Church is but a part of the Catholic body, the reminder of the sacredness of the State and its governance, of the need of systematic intercession, and the solemn commemoration and prayer for the departed?

The form generally used in the University of Oxford (which is in substance that of the Canon) with additions from that used at Cambridge, together with shorter forms, including that given below, are now published as a leaflet specially for use in the pulpit.¹

The following form is here given as one example of a 'brief' and 'convenient' condensation² :—

'Ye shall pray for Christ's holy Catholic Church dispersed throughout the whole world, and especially for the Church of England.

'And herein I require you especially to pray for the King's most excellent Majesty; for the Ministers of God's holy Word and Sacraments; for the Council, Nobility, and Magistrates; and for the whole Commons of this Realm.

'Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray that we may be made partakers with them of the glorious resurrection in the life everlasting.'

It is possible to condense this form even more into one sentence.³ The Lord's Prayer must never be omitted,

¹ *Five Forms for Bidding Prayer* (Mowbray, 106 St. Aldate's, Oxford, and 34 Great Castle Street, London). Price 3d.

² In this case the form in the Canon has been abbreviated without altering any of its words or adding to them.

³ See the leaflet mentioned in the note above.

though one or two collects might, if desired, be introduced before it. It should be said by preacher and people in a low voice, and should end at *deliver us from evil. Amen.* For lectures the longer form of Bidding Prayer, with one or two hymns, forms a most fitting short service. The people should stand for the Bidding, and they may kneel for the Lord's Prayer.¹

It is customary to conclude the sermon with an ascription,² such as 'And now to God the Father, God the Son, and God the Holy Ghost, be all honour and glory, both now and for ever. *Amen.*'³ The preacher should say the ascription in his natural voice. A painful impression of unreality is sometimes produced by the preacher suddenly wheeling round, and taking a note, at the end of an earnest discourse. He should avoid this, turning slightly and saying the ascription in a quiet, impressive way; and the *Amen* also should be said by the people in the natural voice. The introduction of semi-musical habits into the pulpit is altogether to be deprecated. Some preachers let a trace of intonation run through their sermons, and the effect I have seen described as that of a 'dismal howl'. When words are

¹ Bisse, *Beauty of Holiness*, p. 154.

² 'Custom has also established, from the days at least of St. Chrysostom, the practice of ending the sermon with an ascription of praise.'—*Rit. Conf.*, p. 34. Bishop Wren's Orders and Directions of 1636, in enforcing the Bidding Prayer, add the words, 'and no prayer to be used in the pulpit after sermon, but the sermon to be concluded with Glory be to the Father, &c., and so come down from the pulpit.'—Cardwell, *Doc. Ann.*, ii. p. 201.

³ A longer form adds the words, *three Persons in one most holy and undivided Trinity after Holy Ghost, and proceeds, be ascribed, as is most justly due, all honour, might, majesty, dominion, and glory, both now and for evermore.* The use of a prayer at the end of the sermon rests on a custom as old as Cranmer's time (Robertson, *Lit.*, p. 159). But see note above.

sung they should be sung in tune, but when they are said they should be said with a proper and natural elocution.

The Ministers.—It is a great mistake to suppose that a hard and fast distinction should be drawn between a celebration of the Eucharist with three ministers and a celebration with one. A Mass, in which the priest is assisted by a deacon and subdeacon, is the *norm* of the Eucharistic service. Celebrations without these assistant ministers are makeshifts allowed by the Church as a concession to circumstances. Some people imagine that the deacon and subdeacon are a sort of enrichment suitable for a 'ritualistic' church, and that they ought only to be present when an elaborate ceremonial can be carried out. There could hardly be a greater error. The sharp distinction now made by our Roman brethren between high and low Mass is a modern innovation contrary to the general practice of the whole Church, and therefore should be more particularly eschewed by those who appeal most strongly to Catholic practice. This innovation has produced the peculiar service known in the Roman Church as a *Missa Cantata*, which is a low Mass sung by a single priest who is assisted only by a pair or two pairs of servers,¹ and which is often in practice replaced by a low Mass pure and simple, the service being said inaudibly throughout, while two or three singers cover the silence with more or less appropriate hymns

¹ But in strictness a clerk should read the Epistle even at a Roman *Missa Cantata* (*Ritus Servandus*, vi. 8); and the Roman authorities have been lately doing what they can to secure observance of this rule, which stands as a relic of better days, just as they have been encouraging the practice of a clerk acting as subdeacon in cases of necessity.

and anthems. It would surely be difficult to imagine a greater degradation of the central Christian service. Now, the Roman Congregation of Rites has in recent times prohibited the use of incense at an ordinary *Missa Cantata*, while on the other hand it requires incense to be used at every 'High Mass'. It has not entirely succeeded, for High Mass without incense or taperers, which was common all over France before the national French rites were destroyed by Pope Pius IX, may still be seen on special days in the diocese of Lyons. Such a service was common before the Reformation, as well as after, in this country also; and is more than ever needed at the present day, because a large number of churches are served by more than one priest, and are at the same time not ready for any but the simplest ceremonial.

The Catholic custom is that of reverence and common sense; if there is more than one priest (or a deacon) to show respect to the Sacrament so much the better; but if not, then at least the clerk. Where there is one assistant clergyman, but no clerk, he may do the work of the clerk in addition to taking the chalice and reading the Gospel and Epistle. But there ought always to be a clerk (if possible, but not necessarily, in reader's orders); and then a single assistant clergyman will, as I have said, take the office of deacon, and the clerk add to his own duties those of subdeacon. Even at low Mass a boy only serves in the absence of the deacon (or clerk), as is acknowledged by Roman authorities.

This then should be the rule at the principal Eucharist:—

If there are two other ministers in holy orders, the

celebrant should be assisted by deacon and subdeacon, and also by the clerk.

If there is only one other minister in holy orders he should assist as deacon, and the clerk should take the duties of the subdeacon as well as his own.

If there is no other minister in holy orders the priest should be assisted by the clerk.

Deacon and Subdeacon.—The tradition of celebrating the Holy Communion with Gospeller and Epistoler (more conveniently called deacon and subdeacon) assisting, has never been lost in the Church of England. This fact supplies a warning to those who would rush to a conclusion that the Prayer Book rubrics are exhaustive and exclusive; for although there is no mention of the assistance of a deacon¹ in the rubrics of the Communion Office, except at the collection of the alms, yet every deacon is told by the Bishop at his ordination that 'It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof.'²

Canon 24 supplies the evidence that there should be

¹ Similarly with the clerk. He is not mentioned in the rubrics, the 'Clerks' in that before the second *Paternoster* at Mattins and Evensong and in the Marriage Service and Communion being clearly those whom Canon 24 calls 'Singing-men'. Yet we learn from Canon 91 that he was a person the choice of whom was a matter of great importance; and he was to be 'sufficient for his reading, writing [in days when these accomplishments were rare], and also for his competent skill in singing, if it may be'.

² The rubric at the Communion just covers a second Minister by the words 'the Minister that delivereth the Cup to any one shall say', but says nothing about the deacon. The rubric before secures that 'the Minister' that 'delivereth the Bread' shall be a priest by speaking of him as first communicating himself.

both a gospeller and epistoler where the full service can be rendered, and also that the office of deacon may be taken by a priest; for—although the rubric was in 1604, just as it is now, ‘The Priest shall read the Epistle’ and ‘Then shall he read the Gospel’—the Canon says ‘the Principal Minister using a decent Cope, and being assisted with the Gospeller and Epistoler agreeably according to the Advertisements published *Anno 7 Eliz.*’ Similarly a newly ordained deacon is ordered to read the Gospel in the Ordering of Deacons, and Bishops are directed to act as Epistoler and Gospeller in the Consecration of Bishops—a very ancient practice—as well as in the Coronation Service.

The ceremonial used in cathedral churches is generally very simple. A good form of it is outlined below.¹ The gospeller and epistoler stand on either side of the priest at a lower step, the deacon being on the right, the subdeacon on the left. They read the Gospel and Epistle, they minister at the Offertory, and they assist in administering the Communion to the people. There are sometimes practical reasons for this reduced ceremonial; and on the other hand there is undoubtedly a danger of overlaying it with too elaborate ceremonies, nor can it be denied that in some churches a point has been reached when the service ceases to be either lawful or dignified.²

But it is reasonable to assume that the ministers who

¹ See p. 333.

² Even the better kind of nineteenth-century ceremonial directory supplemented the old English rules with countless elaborations of modern Roman Catholic writers, as if the Prayer Book service were intended to be more ‘ritualistic’ than the Sarum Missal, instead of less. Of the worse type of book one would rather not speak. The sooner it is forgotten, as a momentary aberration, the better for our reputation.

assist the priest at the Lord's Supper will carry out their duties in the manner that was traditional at the time the Prayer Book was drawn up. At that time the directions of the English Service were easy to understand because of tradition; but at the present day a long period of Puritan revolution and another of Hanoverian neglect have caused this tradition to be forgotten, and it is necessary to supply it in footnotes. We cannot be bound by the debased customs of periods when the most important rubrics of the Prayer Book were openly disobeyed.

The Parish Clerk is a person on the roll of the Church—a 'spiritual' person with a legal position—who, as some hold, is not necessarily 'in major or minor orders'.¹ It may, however, be maintained that by the spiritual position conferred at his appointment he is *ipso facto* in minor orders.² A clerk is made by the curate of the parish, 'without reference to the Bishop.'³ The 91st Canon decrees that the minister is to notify the appointment 'the next Sunday following, in the time of Divine Service'.⁴ The clerk should be solemnly admitted to his office.⁵

¹ See Convocation of Canterbury, *Report . . . Readers and Subdeacons*, p. 17, where this view is taken.

² He is strictly not a layman.—Lyndewode, *Provinciale*, Lib. iii, tit. 7, *De concessione*, cap. *a nostris*, v. *clericis*. See also Atchley, *The Parish Clerk, and his Right to Read the Liturgical Epistle*, pp. 27-9.

³ See Convocation of Canterbury, *Report . . . Readers and Subdeacons*, p. 18.

⁴ After this notification the parish clerk enjoys a legal status, which carried with it the useful privilege of exemption from serving on juries (6 Geo. IV, cap. 50, § 2), until 1870, when unfortunately the Juries Act (33 & 34 Vic. cap. 77) omitted parish clerks from the schedule.

⁵ 'The proper ceremony of making a Clerk among ourselves would appear to be investment with the surplice and the use of the

It need hardly be said that the man chosen for the office of clerk should be of exemplary and devout life, as well as quiet and reverent in his demeanour. He should be an educated man¹; and now that an order of readers is established,² it is often an excellent arrangement for a reader to be parish clerk.³ His principal duties at high Mass⁴ are to carry the cross at the head of the procession, and to bear the sacred vessels to and from the sanctuary. When there is no subdeacon, he may also read the Epistle and wear the vestments of a subdeacon, including the maniple. In any case he may wear a tunicle.⁵

In those parishes, then, where there is a reader, the familiar form for a Psalmist already quoted from the Gallican Statutes.

'Take heed that thou believe with thy heart what thou singest [or sayest] with thy mouth, and show forth in thy works what thou believest with thy heart.'

To which might well be added the delivery of a Prayer Book. If it were desirable to emphasize the Clerk's position as an Ostiarius it might be done in accordance with the same Statutes (c. 9) by a delivery of the keys of the church and the form:—

'Act as one who has to give account to God for the things which by these keys are opened.'—*Report*, pp. 21, 18.

¹ See p. 327, note 1.

² For full information as to the present regulations for the Order of Readers see the *Report* above mentioned.

³ The bishops have allowed some confusion to grow up by forgetting the law about the parish clerk. It is, therefore, important to bear clearly in mind that the main practical distinction between a reader and a clerk is that the latter assists in the service, while the reader may under certain restrictions (1) preach, (2) conduct certain services with the bishop's licence. Furthermore, a clerk is made by the parish priest, and has a legal status; a reader is made by the bishop, and has no legal status unless the parish priest makes him a clerk as well.

⁴ In old times he was often called the collet, i. e. *the acolytus* of the Sarum rubrics, a title which should not be given to the taperers (*cerosferarii*). In the *Lincoln Liber Niger* (p. 375) the cross-bearers are called *clerici*.

⁵ *'Acolitus crucem ferens, alba et tunica indutus.'*—*Mis. Sar.*, col. 350. See Plate 21.

office of clerk gives him his proper share in the service of the Church. But reader's orders, though most desirable, are not necessary for the epistoler; before the Reformation,¹ as well as after, the clerk had the right to read the Epistle.² A sign of this was preserved in the Prayer Book of 1549—'the priest, or he that is appointed, shall read the Epistle . . . the Minister then shall read the Epistle'³; while for the Gospel the deacon is especially mentioned—'the priest, or one appointed to read the Gospel . . . the Priest or Deacon then shall read the Gospel'. Our present rubric mentions the priest as reading both Epistle and Gospel, but evidently on the assumption that there is neither an epistoler nor gospeller present: it was certainly so interpreted in Elizabeth's time when the rubric was new; and,

¹ Lyndewode, *Provinciale*, Lib. iii, tit. 7, *De concessione*, cap. a nostris, v. clericis, sciant. See also Legg, *The Clerk's Book*, p. xxi.

² Atchley, *The Parish Clerk, and his Right to Read the Liturgical Epistle*, where full references will be found. A few traces of this have come down to our times; e. g. the parish clerk at Christ Church, Hants, has from time immemorial worn a surplice, and has up to quite recent times read the Lessons and the Epistle. (What sacerdotalist robbed him of his duties?) This vesting of the clerk can be traced back in many other places—e. g. in the Churchwardens' Account Book at All Saints, Hereford, occurs in 1619 the entry, 'One surplesse for the minister, and one surplesse for the clarke' (cf. Atchley, *Mediaeval Parish Clerks in Bristol*, *S. P. E. S. Trans.*, v. pp. 107-16); also it is mentioned by Cosin in his Visitation articles—'a large and decent Surplice . . . and another for the Clerk, if he hath heretofore been accustomed to wear it, when he assisteth the Minister' (*Rit. Com. Rep.*, ii. p. 601); his gown is also mentioned—'Doth he wear a Gown when he so attendeth, and a Surplice over it, if heretofore the Custom hath been such among you?' (*ibid.*, p. 603). For the use of a sleeveless rochet by the clerk see *The Clerk's Book*, p. xl.

³ A companion to the *First P. B.* was published by Grafton in 1549 for the use of the clerk. In it the Epistle is headed 'Priest or Clerke', and the book contains other evidence that the clerk is to read the Epistle when required. This very rare work has now been published by Dr. Legg, together with a mass of evidence as to the clerk's duties, under the name of *The Clerk's Book*.

as we have seen, gossellers and epistolers are provided by Canon 24.

The practical gain of having a parish clerk to help in the services, manage the servers, and act as sacristan, is immense from every point of view. It is true that before the Church revival the office of parish clerk was terribly degraded; but then so was the office of parish parson. Now that any properly trained man of good character can become a parochial or diocesan reader, there is no excuse for our lingering in the mere sacerdotalism of the Hanoverian period.

In town churches an assistant clerk will often be useful. It was formerly the custom thus to have two clerks, and occasionally even more than two.¹

The persons, then, needed for the full service are these—the Priest, with the Deacon and Subdeacon if there are other priests or deacons, the Clerk, the Thurifer, two Taperers; but in many churches a simple ceremonial is necessary, and the taperers² and the thurifer may be dispensed with, but not the clerk. It is better for the dignity of the service not to have small boys for the principal Eucharist, if possible. Let the position of server on Sundays be one that is looked up to, as a privilege to be reached

¹ *The Clerk's Book*, pp. xlvi–xlvii. The second clerk will be useful in dividing the work of the sacristy, and being in reserve for the ordinary services. On festivals both clerks can assist at the Eucharist, one carrying the cross, and the other preceding the subdeacon (see p. 353, n. 6): the assistant may stand below the north end of the foot-pace opposite the principal clerk.

² Although our modern ideas favour a pair of lights, it is useful to remember that still in the diocese of Milan, a single taper is usually carried, and that according to the pre-Reformation use of London there were only a single taperer and a single thurifer in St. Paul's Cathedral, except upon high days.



APPARELLED AMICE AND ALBE



only after some years of probation; and let the younger lads be trained and tested at week-day services whenever they may be needed.

Outline of the Service.—It may be useful before proceeding to further detail that the reader should have before him a general outline of the ceremonial. This will be a sufficient practical guide for a stranger unused to anything but a single-handed service who is called upon to assist as deacon or subdeacon. It may also prove sufficient for a service of the simple 'cathedral' type which has been alluded to above.

The Preparation and Approach.—The subdeacon prepares the bread and mixes the chalice at the side altar or at the credence, with the help of the clerk. Both return to the vestry. All then go to the altar, the clerk first (carrying the cross on high days), then the subdeacon, carrying the Gospel-book, then the deacon, then the priest.

The three ministers bow towards the altar together when they arrive at the altar rail, the subdeacon going to the left of the celebrant, the deacon to his right.

Lord's Prayer.—The clergy stand facing east at the north or left part of the front of the altar where the book lies open on its cushion. The normal position of the deacon is immediately behind the priest, that of the subdeacon immediately behind the deacon. But when the priest turns to the people the deacon moves a little to the right and turns with him, while the subdeacon kneels down; and during the Creed, *Sanctus*, and *Gloria* the deacon and subdeacon go up to the altar on either side of the celebrant.

Decalogue.—During the Commandments the deacon

turns with the priest, and the subdeacon kneels as directed above. The clergy then walk across the steps together and the deacon and subdeacon stand behind the priest, as before but at the south end of the altar, for the Collects.

Epistle.—The clerk hands the Epistle-book to the subdeacon, who reads the Epistle facing the people, either from the choir-gate or from the south side within the altar rails. The celebrant and the others sit in the sedilia while it is being read, and continue sitting while the hymn or grail, &c., is sung.

Gospel.—The Gospel may be read from near the choir-gate, or from a lectern on the north side between the choir and the altar. All stand, turning towards the deacon, while he reads the Gospel facing west.

Creed.—At the Creed all turn to the east, and the deacon and subdeacon stand at the altar on the right and left of the priest.

Offertory.—After the Sermon, if there be one, the celebrant goes to the Lord's Table and begins the Offertory; the subdeacon takes the alms bason and receives the alms; meanwhile the clerk goes to the credence or the side-altar, and brings first the burse and then the chalice and paten, containing the Elements, to the celebrant, who (of course *after* the alms have been presented) places them on the altar, where the deacon has previously spread the corporal.

After the priest has washed his hands, ministered to by the subdeacon, he turns to the people and says, *Let us pray for the whole state of Christ's Church, &c.*, the deacon turning as well and the subdeacon kneeling. He then turns to the altar, and so do the deacon and subdeacon, all standing in a line, one behind the other.

Confession.—At *Ye that do truly* the priest turns, and the deacon with him, the subdeacon kneeling: at the Confession all kneel, the deacon slightly to the right, and the subdeacon to the left, so as to make room for the celebrant.

Sursum Corda.—When the priest turns to the people and sings *Lift up your hearts*, the deacon stands and turns with him, and the subdeacon may stand and face east, moving slightly to the left. At *It is very meet* the priest turns to the altar, the deacon and subdeacon standing behind him as usual: at the beginning of the *Sanctus* the deacon goes up to the altar on the priest's right, the subdeacon on the priest's left. At *We do not presume* all kneel.

Consecration.—During the Consecration the deacon stands behind the priest, and the subdeacon stands behind the deacon as usual.

Communion.—The priest gives the chalice to the deacon, after he has himself communicated both the deacon and subdeacon, if they receive at that service. The priest and deacon then communicate the faithful, beginning at the south end of the rail.

Post-Communion.—The deacon and subdeacon stand in a line behind the celebrant during the Lord's Prayer and the prayer which follows, and they revert to this position if a Post-Communion Collect is said after the *Gloria*. During the *Gloria* they stand at the altar, the deacon on the right and the subdeacon on the left of the celebrant. When the priest turns round to say *The peace of God*, they kneel, the deacon somewhat to the right and the subdeacon to the left.

Ablutions.—When the celebrant has consumed what remains of the Holy Sacrament, the subdeacon gives him

the wine and water which have been handed to him by the clerk. Meanwhile the deacon moves the book and its cushion to the north part of the altar. While the celebrant washes his hands the deacon folds up the corporals and puts them in the burse; the clerk comes forward and receives from the deacon the chalice, paten, and burse, which he carries to the credence or vestry.

The sacred ministers then descend from the altar, turn round, bow towards it, and proceed to the vestry in the order in which they came.

The Scottish and American Liturgies.¹—The ceremonial directions in these chapters apply to the beautiful Liturgies of the Scottish and American Churches with the following modifications:—

*Offertory.*²—The priest turns to the people for *Let us present our offerings, &c.*, if there be no deacon present; otherwise the deacon says these words. The priest holds the alms bason slightly raised while saying *Blessed be thou*, raising it a little more at the words *Of thine own do we give thee*, and then placing it on the south part of the altar.

Consecration.—The priest turns towards the people and says *The Lord be with you*; he turns back to the altar to say *It is very meet, &c.* He bows at the *Sanctus* and proceeds with the Consecration without any pause, saying

¹ For much further information about Scotland see Mr. Feles's Alcuin Club tract on *Traditional Liturgical Customs connected with the Scottish Liturgy*.

² There are two traditions in the Scottish Church as to the preparation of the Elements. One is to prepare before the service as directed for the English rite in this book, the other is to do so at the time of the Offertory, which was the more common practice, and is that which Bishop Seabury introduced into America. To do so before the service is, however, the older tradition and is better liturgically, being more in accordance with the genius of the rite.

the whole in the same clear and distinct voice, not too slowly, without any noticeable pause until after the Invocation. At the words *He took bread* the priest takes the paten into his hands, replaces the paten, and then breaks the bread at the words *He brake it*. While he says *This is my Body* he lays his hands on the bread.¹ He may elevate the paten very slightly at the words *Do this*. At the words *He took the cup* he takes the chalice into his hands, and then replaces it: while he says *This is my Blood* he lays his hands upon the chalice,¹ making a slight elevation at the words *Do this*.

He continues *Wherefore, O Lord* without any pause or gesture of reverence, but it would be in accordance with the pre-Reformation Scottish and English rubrics for him to stretch out his arms *in modum crucis*.² At the words *Which we now offer unto thee* he should follow the old Non-juring tradition and make a considerable elevation of both chalice and paten simultaneously, the paten in the right hand, the chalice in the left, not raising them, however, above his shoulders; this is what is done at the corresponding place in the Liturgies of St. Basil and St. John Chrysostom. In the Invocation he should make the sign of the Cross as follows:—*Vouchsafe to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of Bread and Wine, that they may become the Body and Blood of thy most dearly beloved Son*. The Consecration is now complete, and the priest should here make a reverent inclination.

¹ There is an old Scottish custom according to which the priest crosses his hands over the bread and wine, the palms being held downwards with the fingers joined, the left hand being uppermost.

² See e. g. *Mis. Sar.*, col. 617.

At *Let us pray for the whole state of Christ's Church* the priest turns in the usual way to the people. He does not, however, turn at the words *As our Saviour Christ, &c.*, before the Lord's Prayer.

Confession.—In the Scottish rite, and apparently also in the American (where the Confession, &c., occurs before the Canon), the priest himself leads the Confession.

Communion.—In the Scottish rite each communicant says *Amen* to the words of Administration.

Post-Communion.—At the bidding *Having now received* the priest turns to the people. He turns also for the whole of the Blessing, at which, as at the Absolution, he may make the sign of the Cross. After the Blessing he reserves the Sacrament for the sick and infirm, if need be, placing the chalice and paten,¹ or the portable pyx, reverently in the Sacrament-house in the north wall of the chancel.

In the following chapters directions are given for all possible forms of service, in accordance with the number of ministers that are available :—Chapter X. A simple form for the Priest and Clerk alone, such as is suitable for many churches, especially in the country, and for low Mass everywhere. Chapter XI. The Priest's part in full, with authorities and a discussion of all difficult points. This chapter is so arranged as to include the full complement of servers either with or without deacon and subdeacon. Chapter XII. An Analysis of the whole service, the duties of the Priest, Deacon, Subdeacon, Clerk, Thurifer, and Taperers being arranged in parallel columns.

¹ It is customary in a few places in Scotland for the sick to receive the reserved Sacrament from the vessels that have been used in church.

I have endeavoured to give references for every direction, so that the reader can judge each point for himself, and understand precisely what there is to be said for it. I have assumed throughout that we have the right to supplement the brief directions of the Prayer Book by English tradition, not necessarily because it is better than that of the rest of the Church in the West or the East, but because it is that upon which the Prayer Book is based.

It may be added that a rigid uniformity and exactitude was neither secured nor desired until the Ultramontane fashions set in among those churches that are under Papal dominion. The directions given in the chapters which follow have been worked out with extreme care, but a reasonable modification of them would not therefore be 'incorrect'. Fancy ceremonial is incorrect, and any attempt to patch together fragments of the Roman ceremonial¹ must be ludicrously so in an office like our own, but things done for the sake of convenience and simplicity may be perfectly correct. At the same time it may be added that the method of sticking closely to precedent and principle, which has been adopted in these chapters, does work out extremely well in practice, and results in a service that is exceedingly beautiful, convenient, dignified, and reverent.

For convenience I have, as a rule, avoided repeating references. Those, therefore, which are not found under one form of service must be looked for under the others.

¹ It is, of course, impossible for any English church to have the genuine Roman Use, which requires among other things a service in Latin. There may still be English churches that claim to have 'Roman Use', but they are quite mistaken, as any Romanist would tell them.

CHAPTER X

HOLY COMMUNION—PRIEST AND CLERK

Simplest Form of the Service.

THE directions in this chapter will serve also for what are called low Celebrations, if the references to the choir and the sermon [] are omitted.

Full directions for the clerk or server, together with private devotions, will be found in the *Server's Handbook*¹, which tallies exactly with the directions given in this chapter, though it goes into greater detail. It will be therefore assumed that the clerk is using this book.

In many churches where the congregation is not prepared for any very rich ceremonial, there is a danger lest essential things should be omitted while many unnecessary and unauthorized things are added. It is common, for instance, to see an elaborate altar with unauthorized ornaments, in churches where the vestments ordered by the Prayer Book are not worn. But if the parson lets it be felt that he makes a point of obeying the Prayer Book and Canons,² and conducts himself in a

¹ *The Server's Handbook*, by the present writer. Frowde. Price 6d.

² Wearing, for instance, a long and full surplice with the rest of the choir-habit at Mattins and Evensong, and not that vestment, the stole, which belongs to the Eucharist.



HOLY COMMUNION: THE PREPARATION



'sober, peaceable, and truly conscientious' manner, he will not find it difficult to obey the Prayer Book in this also, that he wears a plain chasuble (which need not have orphreys and may be entirely white), stole, and maniple, over an unapparelled albe and an amice with a white apparel. I assume, therefore, that he is properly vested,¹ and that the clerk wears a rochet, or, if it be preferred, a surplice.²

The clerk places the book on the altar, after he has removed the coverlet, lights the candles, puts the cruets, &c., on the credence, lays out the vestments, and helps the priest to vest. Before vesting, the priest places a purificator on the chalice, the paten on the purificator, and on the paten the burse containing the two corporals. [The choir being in their places], the priest enters the chancel preceded by the clerk; he carries the vessels, on which the burse is laid, to the credence, where the clerk assists him to wash his hands and then ministers the breads, wine, and water to him. Having placed the required amount of bread on the paten and made the chalice, the priest puts the paten with the breads upon the chalice, and lays a folded corporal upon the paten.³

He leaves the vessels upon the credence and goes up to the north side⁴ of the altar, where he immediately begins the service,⁵ the clerk kneeling at the altar step and saying

¹ For the manner of vesting see pp. 167-8, 350.

² If more than the minimum vestments are worn, the clerk should wear a tunicle over an albe. (See Plate 21.) If a priest or deacon is acting as clerk, he should, if possible, wear at least a stole (deaconwise) and fanon over an albe, even if he does not wear a tunicle.

³ This is the pall-corporal. For the chalice and paten covered with a folded corporal but unveiled, see Plate 20.

⁴ See p. 355, n. 2.

⁵ See p. 353, n. 8.

the *Amen* after the Collect for Purity. If there be no choir, the clerk will say the *Kyries* and all the appointed responses in a loud voice, so as to lead the congregation. It is usual for the clerk to kneel at the side opposite to that on which the book rests, but it is simply a matter of convenience, and there is no rule about it.¹ The clerk may move the book across to the south horn of the altar after the Commandments, but it is more convenient for the priest on this occasion to do so himself.² After the Collect of the Day, the clerk takes a book and reads the Epistle where he stands, facing the people, while the priest sits³; if, however, the clerk is not authorized to read, the priest himself reads the Epistle,⁴ while the clerk sits. The people also should sit during the Epistle.⁵

¹ See Plate 8. We learn from old pictures that there was no fixed place for the clerk. See e.g. *Exposition, passim*.

² Because it prevents an awkward pause. In the *Lay Folk's Mass Book* (p. 16) the priest himself 'flits the book' even at the Gospel, though the clerk does it at the Ablutions (*ibid.*, p. 54).

³ 'Dum legitur Epistola, et canitur Gradale et Alleluja vel Tractus vel Tropus, sedeat cum ministris.'—*Mis. Ebor.*, p. 170. Cf. *Mis. Sar.*, col. 2; *Cons.*, p. 18.

⁴ If a deacon is acting as clerk he will, of course, read the Epistle, he may also read the Gospel as well; but if there is a clerk as well as a deacon, then the clerk would read the Epistle and the deacon the Gospel.

⁵ The custom of kneeling during the Epistle has arisen from the unintelligent copying of popular foreign customs. At a Latin Low Mass the priest reads the Collects, facing east, at the south side of the altar: he then reads the Epistle without changing his position. The people seldom know when the Collects end and the Epistle begins, and thus the custom arose of their kneeling all the time. All ancient authorities direct us to sit and listen to Lessons and Epistles; but to stand for the Gospel as a special mark of reverence. To kneel for the Epistle is therefore to take away the special significance of standing for the Gospel. See Frere, *Religious Ceremonial*, p. 121. The *ex post facto* defence by which the abuse is sometimes defended, namely that the Epistle and Gospel are offerings to God out of his own word, is too transparent to need refutation: it is enough to say that throughout the rest of the

After the Epistle¹ the clerk moves the priest's book to the north horn of the altar,² so that the priest may take it and read the Gospel facing westwards towards the people. The clerk then goes down to the pavement on the south side, turns east, and says *Glory be to thee, O Lord*, when the priest has read the title. He turns toward the priest while the latter reads the Gospel, and at its conclusion he may say *Thanks be to thee, O Lord*.³ The priest himself then adjusts the book so that he can conveniently read it when standing at the midst of the altar, and says *I believe in one God*, the clerk and people joining in after the opening words.

[The clerk will go with the priest into the vestry⁴ at the end of the Creed, help him to take off his chasuble

Church, both East and West, when a bishop celebrates solemnly, he sits for the Epistle and never seems to have done otherwise. For further information as to the antiquity of the custom see Maskell, *Anc. Lit.*, p. 50.

¹ At a sung service this will be while the choir is singing a Sequence or other appropriate hymn or anthem.

² He does not bow when passing from one end of the altar to the other. See p. 230.

³ In the Scottish Liturgy he adds the words *for this thy glorious Gospel*.

⁴ This is simply a matter of convenience. In old times the priest vested and unvested at the altar (not at the sedilia) in the ordinary parish church where there was no vestry. In the Hereford Missal (p. 136) he is given the alternative of unvesting at the altar or in the *vestibulum*, an old name for the vestry. The ancient custom was retained in our English Coronation Service ('The Archbishop goeth to the Altar and puts on his Cope,' *Coronation of Queen Victoria*), and the Roman Church retains it for bishops; the Lutheran ministers of Denmark, Norway, and Sweden still wear the chasuble, and they take it from the northern part of the altar. Cf. *Lay Folk's M.B.*, pp. 7, 163-7. At Salisbury the subdeacon went *behind* the high altar to take off his folded chasuble before the Epistle in Advent and Lent. 'Casula interim deposita retro magnum altare, subdiaconus per medium Chori ad legendam Epistolam in Pulpito accedat.'—*Grad. Sar.*, in *Mis. Sar.*, col. 8, n. See pp. 188-9, 353, n. 5.

and maniple, and give him his books and papers for the sermon, notices, and banns. After the sermon, he assists the priest to put on his chasuble and fanon in the vestry and precedes him to the altar.] If there is no sermon the priest will give out any notices after the Creed and *before he says the Offertory Sentence*.¹ When the Sentence has been read, the clerk takes the burse up to the priest, who spreads the corporal on the altar without letting any part of it hang over the front. The clerk then receives the alms 'in a decent bason' and 'reverently' brings it to the priest, going right up to the altar and standing at the priest's right hand (not hanging behind him, and thus causing him to look nervously round). If there are any officials to collect, it is convenient for them to do so in bags, and to lay these upon the bason which the clerk holds for them; but in some churches the clerk on week-days may have to collect himself, in which case he ought to use a bason, or else put the bag on the bason before giving it to the priest. The priest, having taken the bason, 'shall humbly present' it, and 'place it upon the holy Table',—not hand it back to the clerk. He will naturally place it on the right of the corporal: the alms must be on the altar during the Prayer for the Church, for it is then that they are offered. There is no direction as to when they are to be removed; they may be left on the altar till the end of the service, or the clerk may place them on the credence at *Ye that do truly*.

The alms being presented, the clerk [puts on the offertory

¹ Why does the priest at a low Celebration so often defer announcing an object of intercession till immediately before the Prayer for the Church Militant? The rubric places all notices immediately after the Creed, which gives the people time for intercession while the Offertory is taking place.

veil, and] carries the vessels to the altar: but at Low Mass the priest may fetch them from the credence himself without any veil. When there are many communicants at any early service, it is convenient for the churchwarden or other official to count the people while he is collecting and to tell the clerk their number; the clerk can then tell the priest, who, if the number is above the average, can add to the amount of bread and wine, that he may 'place upon the Table so much . . . as he shall think sufficient'. The priest places both chalice and paten on the spread corporal, the chalice he covers with the folded corporal, but he does not turn the corner of the first corporal over the paten. He need not wash his hands a second time.¹

The clerk kneels when the priest turns to the people, as at *Ye that do truly*; but he may stand up when the priest says the *Sursum Corda*, this being the beginning of the most solemn part of the service, and quite separate from the Comfortable Words. He leads the Confession, kneeling, in a humble voice, but quite loud enough to be clearly heard by the people: this is important, as one often hears the congregation entirely at a loss through the clerk being inaudible. He must also be careful to make a very slight pause at the end of each clause, so that the congregation may keep together: the Prayer Book has capital letters for each clause, to ensure this being done. [If there is a choir, the clerk should still lead and the choir join in very humbly indeed.²] The

¹ At the full service he does wash his hands now, but in that case it is the first time, as the subdeacon has prepared the Elements. See pp. 379, 406.

² The rubric 'Then shall this general Confession' implies that not all those present 'are minded to receive the holy Communion', but at the same time directs that 'all the people' shall say the Confession upon their knees with the minister who leads.

clerk says the responses at the *Sursum Corda*, if there be no choir, and it is customary for him to join in with the priest at the *Sanctus*, as is directed in the First Prayer Book and the old Missals.

The clerk kneels with the priest at *We do not presume*, and remains kneeling during the Prayer of Consecration,¹ and until he has made his own Communion. At the Communion of the people he will go to a convenient place at the side and kneel, facing across. He will be careful to occupy himself in prayer, and not to stare at the communicants. He will stand at *Gloria in Excelsis*, and kneel at its conclusion.

After the Blessing he will take the cruets to the south side of the altar, and pour a little wine into the chalice when the priest holds it out: next he will pour a larger amount of water over the priest's fingers² into the chalice and a little into the paten. He will then fetch the basin, ewer, and towel (the latter being on his left arm), and pour water over the priest's hands.³ He bows with him to the altar, and precedes him to the sacristy, where he helps him to unvest. He then extinguishes the candles, brings in the alms, puts everything away (emptying the water-cruet and dish into the piscina), and places the coverlet upon the Lord's Table.

If it chance that a priest or a deacon is the only assistant, he will take the duties of the clerk as described in this chapter, and in addition to reading the Epistle he may read the Gospel also if it is desired. He will also, of

¹ See e.g. the illustrations in *English Altars*, Plate viii. 1; *Exposition de la Messe*, Plates 8, 9, 11; *Cutts*, p. 204.

² See p. 429, n. 8. This is also pictured in *Exposition*, Plate 15.

³ Plate 16 in *Exposition* gives an interesting picture of this.

course, administer the chalice. He should wear his stole deaconwise, and a maniple over his arm, and if possible a tunicle as well. If, however, he comes in only to administer the chalice at an early service, it seems reasonable to follow the general custom of wearing a surplice and stole priestwise (if he be in priest's orders), which is certainly convenient. A priest wearing a surplice may put on a stole when he communicates.

CHAPTER XI

HOLY COMMUNION—THE SERVICE IN DETAIL

Priest, Deacon, Subdeacon, Clerk, Taperers, and Thurifer.
With bracketed portions, so that the chapter also describes a Service at which there is neither Deacon nor Subdeacon to assist.

IN order to make this book equally useful for all parishes the names of the deacon and subdeacon are in this chapter placed in square brackets. This does not mean that deacon and subdeacon are to be dispensed with in churches where there are sufficient clergy. But in most parishes there are not three clergy, and therefore the brackets will be needed. Even in parishes where there are three clergy it will often happen that one is away, and the clerk will have to take the subdeacon's duties as well as his own. If, however, there are two clerks, one may act as clerk while the other takes all the subdeacon's duties and wears the maniple. Thus, when there are two clergymen, the subdeacon's name within the brackets must be omitted, and the clerk will then take the subdeacon's duties. When there is only one clergyman, the words in brackets can simply be omitted; the deacon's and subdeacon's duties will then be found to be properly divided between priest and clerk.

All this is of importance to remember. It is always wrong—let it be repeated—to mutilate the service because a minister happens to be absent: all that has to be

PLATE 21



CLERK IN A TUNICLE



done is for the clerk to take the subdeacon's place and to perform the subdeacon's duties in addition to his own. This will necessarily be the normal form of the Sunday Service in the many churches that have two clergymen, and a very dignified and convenient form it is.

If it is desired to simplify the ceremonial, this should be done by dispensing with the thurifer and taperers—not by having a service without a clerk and deacon, if there be a deacon.¹

The priest's duties are described with special fullness in this chapter, and most of the authorities for the directions given for the other ministers will be found in the footnotes of Chapter XII.

The clerk should be in church a quarter of an hour before the service begins, to do his work, and to look after the other servers. The coverlet must be taken off the altar and the fair linen cloth laid on it (if it is not there already), the candles lit, the canister of breads and the cruets, with the basin, ewer, and towel, must be placed ready in the sacristy. The cushion or desk will be placed on the altar, and also a book of the Epistles² for the [subdeacon or] clerk; the charcoal will be heated and incense placed in the boat, and the processional cross taken out of its locker. In the sacristy the vestments will be laid out, and the vessels, corporals in the burse, and purificator placed on a table. The clerk will see that the albes and amices of the taperers and thurifer are

¹ See e.g. Plate 4, where the deacon and clerk are holding torches at the Elevation, there being no taperers present, and cf. Plate 7.

² This is largely a matter of convenience. When both deacon and subdeacon carry in books, no book is needed on the altar before the service; but strictly the subdeacon would on ordinary Sundays carry in the deacon's book for him, and this would require his own book to be already on the altar. See also p. 103.

properly adjusted, and will himself wear a tunicle over his albe. The verger will come into the sacristy when the bell stops, wearing his gown and carrying his mace.

The clerk may assist the priest to vest. The priest will put on over his cassock¹ (1) an apparelled amice; (2) albe; (3) girdle (which is most easily tied double in a running noose; (4) the maniple (on the left arm near the wrist); (5) stole (crossed at the breast, the left part being crossed over first, and the whole held in position by tucking the ends of the girdle round it at the left and right; there is no direction to kiss the cross, and to have such a cross on a stole is an innovation); (6) the chasuble.² But if there is to be a procession (as there may be every Sunday) he wears a cope, and does not put on the chasuble till after the procession.³

¹ He would be perfectly justified, if he desired it, in wearing a surplice over his cassock and under his albe. Some people have argued that the Canons of 1603, by ordering a surplice for all ministrations, contradicted the Ornaments Rubric and forbade the other vestments; but it was common in pre-Reformation times to wear a surplice under the albe and chasuble. Any one who desired to obey these Canons as well as the Ornaments Rubric—or who felt the cold—could do this.

² The order is given in *Mis. Westm.*, cols. 487-8, and in Lydgate's *Vertue of the Masse*, which latter I quote from the *Lay Folk's M.B.*, p. 167, modernizing the spelling:—

'Upon his head an Amice the priest hath, Which is a sign, token of figure, Outward a showing, grounded on the faith. The large Albe by record of scripture In righteousness perpetually to endure; The long girdle cleanness and chastity; Round on the arm the fanon doth assure All soberness knit with humility.

'The stole also stretching on length Is of doctors saith the angels' doctrine, Among heretics to stand in strength From Christ's law never to decline. The Chasuble above with charity fine, As Phoebus in his midday sphere Holdeth ever his course in the right line, To stretch out his beams clear.'

³ But there is no authority, except that of Rome, for not wearing the maniple in procession. 'Roger Hoveden speaks of a procession appointed "cum sacerdote induto alba, et manipulo, et stola"'

The old custom was for him to say the *Veni Creator*, and Psalm xlii (*Judica me*), while vesting and *before* approaching the altar.¹

[The deacon will vest in the same way, except that for (5) he will substitute a stole worn deaconwise, i. e. resting on the left shoulder, the ends being crossed under the right arm and held in position by the ends of the girdle; and instead of (6) he will wear a dalmatic.² The subdeacon will vest as the deacon, except that for him (5) the stole is omitted altogether.] The clerk will vest in amice, albe, girdle, and tunicle,³ and if he acts as subdeacon he will wear a maniple as well.

If there is to be a *procession*, the priest [deacon, subdeacon] and servers enter the chancel the short way, the choir (if there is a surpliced choir) and clergy⁴ being already in the stalls. The servers form up on the pavement in front of the altar, the priest turns, [the deacon] puts incense into the censer, which is held out for him by the thurifer;

(Maskell, *Mon. Rit.*, iii. p. 367); and the Dominicans still wear the maniple in procession.

¹ 'Et dum induit se sacerdos sacris vestibus dicat hunc ymnus *Veni Creator*, &c. *Emitte spiritum tuum*. Or. *Deus cui omne corpus patet*. Deinde sequatur antiphona *Introibo ad altare cum psalmo Judica me*.'—*Cust.*, p. 62. Cf. also *Mis. Sar.*, col. 579. These prayers, together with the confession that was said on reaching the altar, were all of 'comparatively late introduction' (E. Bishop, *The Genius of the Roman Rite*, p. 8).

² Or tunicle. Sometimes the word tunicle is confined to the subdeacon's vestment, but the First Prayer Book speaks of both deacon and subdeacon as wearing tunicles. It is not necessary for dalmatic and tunicle to be discarded in Advent and from Septuagesima till Easter, but this might perhaps be done if it is desired. See p. 502.

³ He may wear a surplice or rochet if for simplicity it be desired, or the amice, albe, and girdle without the tunicle.

⁴ That is to say, if the priest is already assisted by a deacon and subdeacon, or if any of the clergy attached to the church are infirm. Otherwise any other clergyman present will assist as gospeller, and a second as epistoler. The paucity of vestments would be no excuse

and the choir begins to sing the procession.¹ After the station has been made before the altar at the conclusion of the procession, the priest goes with the [deacon, subdeacon, and] servers to the sacristy, where he changes his cope for a chasuble.² The choir may now begin the introit; during which the [subdeacon or] priest prepares the elements in the manner described below.

The [subdeacon or] priest lays a purificator, folded, on the chalice, and the paten on the purificator; on the paten he places the burse containing the two corporals. The vessels being thus arranged, the [subdeacon or] priest carries them to a convenient minor altar, or to the credence,³ while the choir begin the introit; before him walks the clerk (carrying the folded offertory veil), and before the clerk the two taperers, one carrying the bread, wine, and water,⁴ the other carrying the basin, ewer, dish, and towel.⁵ These are all placed upon the

for omitting this mark of honour to the Eucharist. In a church that possessed no dalmatic of a suitable colour the deacon would wear stole and maniple only over his albe. Plate 4 shows a service at which there is only one tunicle in use.

¹ See p. 284 for the Litany in procession, and Chapter VIII for further information as to processions.

² 'Peracta processione . . . executor officii et sui ministri ad missam dicendam se induant.'—*Cons.*, pp. 61-2.

³ 'Ad locum predictæ administracionis.'—*Cons.*, p. 69. This 'locus administracionis' might, of course, be any table or credence; but the use of both a minor altar and its credence, as suggested above, gives more breadth and dignity to the ceremonial. The Lincoln Judgement makes the point pretty clear to us as a practical matter: the vessels must be first prepared somewhere, and brought up at the Offertory when the direction occurs in our rubric for putting them on the altar. Cf. Maskell, *Ancient Liturgy*, p. 52; and *Cust.*, pp. 68-9.

⁴ See p. 316. 'Unus ceroferariorum panem, vinum, et aquam, quæ ad Eucharistia ministractionem disponuntur, deferat.' *Mis. Sar.*, col. 589.

⁵ 'Reliquos vero pelvim cum aqua et manutergio portet.'—*Ibid.* continued. In some places it will be convenient to have all these things already in readiness on the minor altar or credence.

credence of the chapel. The [subdeacon or] priest goes straight to the minor altar,¹ and sets the vessels in the midst of that altar, and washes his hands²; he then places the breads upon the paten, and pours first wine and then a very little water into the chalice,³ the clerk bringing him the canister of breads and the cruets, as well as the dish, &c., for washing his hands.⁴ He then places the paten with the breads on the chalice, and a folded corporal on the paten. Having arranged the vessels, burse, and offertory-veil on the minor altar, he returns, preceded by the clerk and taperers, to the sacristy, where the taperers take up their candles.

They then go to the altar⁵ in this order,—verger with mace, taperers, thurifer, clerk,⁶ [subdeacon, deacon,] priest.⁷ When the priest has arrived at the altar step, all bow⁸; the taperers set down their candles at the altar

¹ Unless there is no chapel and minor altar; in which case it must all be done at the credence in the sanctuary.

² This is mentioned in the York and Westminster Missals.—*Anc. Lit.*, pp. 2, 3; *Mis. Westm.*, col. 487; *Mis. Ebor.*, p. 165. Cf. note 4.

³ 'Primo vinum, secundo aquam modicam tamen quod stet per substanciam et colorem vini.'—*Linc. Lib. Nig.*, p. 378.

⁴ 'Panem et vinum post manuum ablucionem ad eucharistie ministracionem in loco ipsius ministracionis preparet, ministerio acoliti.'—*Cons.*, p. 71.

⁵ 'Executor officii cum suis ministris ordinate presbyterium intrent, et ad altare accedant.'—*Ibid.* Thus advantage was taken of the vestry even between the procession and the commencement of Mass.

⁶ This may be his place on ordinary days when he may carry the book. On festivals he would carry the cross at the entrance and walk before the taperers. See pp. 332, n. 1, and 407, n. 12.

⁷ For references to authorities for many points in this section see Chapters X and XII.

⁸ The priest should not say any private confession with the ministers: it is a practice which in many churches has made people forget the fact that our service happens to have a preparation of its own, to wit, the *Paternoster*, *Deus cui omne cor*, and Decalogue, to be supplemented later on by the Exhortations, Confession, and Absolution,—surely enough without any unauthorized additions.

step, the clerk goes to his usual place.¹ Meanwhile the priest [with the deacon and subdeacon] goes up to the altar²; the thurifer comes up to him as he turns; the thurifer holds out the censer; the [deacon or] clerk, taking the boat and spoon, puts incense into the censer; the priest receives the censer³ at the hands of the [deacon or] clerk, and proceeds to cense the altar. This he does by taking the ring in his left hand, grasping the chains near the lid with his right, and swinging the censer at the south and north sides of the altar and in the midst.⁴ Going back to the south of the altar, he

Nothing can be more uncatholic than to tamper with the integrity of the appointed service, and to treat the prescript form of confession and absolution as if it did not exist. Furthermore, it is a mistake to think that the Confession, &c., in the Latin service was a private affair between priest and server: it was, like our own, joined in by the people. Cf. Plate 20, also note on 'all the folk' and 'loude' in *Lay Folk's M.B.*, p. 181. Even among the monks at Westminster the priest said it 'ministro suo circumstantique populo.'—*Mis. Westm.*, col. 489. See also p. 351, n. 1 of this Handbook.

¹ In the absence of deacon and subdeacon his usual place is at the right of the priest on a lower step; similarly, of course, in the absence of the subdeacon only. See p. 342. If both these ministers are present his usual place may be near the credence. See p. 409, n. 11, and Plate 8.

² The question whether the priest should kiss the altar is perhaps best left open; no one thinks of carrying out all the numerous deosculations of the old rite (e. g. kissing the priest's shoulder, or the ministers kissing one another after the Confession), but our legal customs retain the kissing of the book on the occasion of taking an oath. The kissing of the altar and book and the kiss of peace are extremely ancient ceremonies. Kissing the altar was continued till shortly after the Act of Uniformity of 1549, when 'to kiss the Lord's table', 'sacring bells,' and altar lights were all forbidden together by certain 'Articles' (Cardwell, *Doc. Ann.*, i. pp. 63-4). See also p. 414.

³ In the Sarum rite the deacon said, 'Benedicite.' The priest made the sign of the cross over the incense, saying, 'Dominus. Ab ipso benedicatur in cuius honore cremabitur.' The words vary (*Cust.*, p. 66, &c.). But there is no blessing in the York and Hereford Missals, and the Carthusians to this day do not bless the incense.

⁴ 'Sacerdos thurificet medium et utrumque cornu altaris' (*Cust.*,

hands the censer to the [deacon or] clerk, and remains standing while the [deacon or] clerk censures him. The minister bows as he does this,¹ and then gives the censer to the thurifer, who takes it to the sacristy and hangs it on a peg.

The Preparation.—The priest stands at the north side, i. e. at the north part of the front of the Lord's Table,² facing east, and says the Lord's Prayer with its

p. 66), to which some editions of the Missal (col. 581) add 'primo in dextera, secundo in sinistra parte, et interim in medio'. At Evensong it is 'primo in medio, deinde in dextera parte, postea in sinistra' (*Cons.*, p. 44), and afterwards 'in circuitu' (see p. 328), to which some versions of the *Customary* (p. 183) add 'ter in medio deinde ter in dextera parte postea ter in sinistra parte; deinde iterum in medio'. Thus there is some latitude, and the contrast with the intricate method of censuring the altar in the Roman Church of to-day is very marked; indeed the Roman method would not have been possible at a mediaeval altar that had the usual riddels.

¹ 'Ita ut puer ipse singulos incensando illos inclinet.'—*Cons.*, p. 45 (at Evensong), *Mis. Sar.*, col. 594 (at the Offertory).

² In the editions of this Handbook preceding that of 1907 I deliberately left open the vexed question as to whether the priest should stand at the north, south, or middle of the altar. I have, however, now come to the conclusion that he should stand before the north part of the altar, mainly because more recent knowledge has resolved the doubt raised by the Lincoln Judgement, which, in a very thorough statement of the case, declared the eastward position throughout the service to be legal, but left the part of the altar undecided. Archbishop Benson took the following view:—The position of the Holy Table had, in 1662, been lawfully changed, but yet the revisers left the old rubric 'standing at the north side', although the Tables now stood altarwise, and had no north side in the sense of the rubric; therefore the words 'at the north side' are now 'impossible of fulfilment in the sense originally intended' (*Lincoln Judgement*, p. 44), and for the priest to stand at the northern part of the front 'can be regarded only as an accommodation of the letter of the Rubric to the present position of the Table' (*ibid.*, p. 41).

Now it is not the case that the revisers of 1662 deprived the rubric of its meaning by leaving it unaltered to apply to the changed position of the altar. They seem rather indeed to have known what they were about, and to have left the words 'standing at the north side' (although the altars had been brought back to their proper position) because they knew that the words could still apply. The

Amen, alone,¹ without note, but in a clear and audible voice. He says the Collect for Purity in the same way,

words 'north side' were, in fact, used to describe the 'northern part of the front' in pre-Reformation times; and there was therefore no reason to change them in 1662, when the altar stood as in those times. Here are some examples:—'Then I that was kneeling on the north side of the altar, at the right side of the crucifix' (*Revelation of the Monk of Evesham*, 1482, cap. 12). In the *Alphabetum Sacerdotum* the direction before the Gospel is 'differat missale ad aliud latus' (qu. in Legg, *Tracts on the Mass*, p. 237; cf. Bruno Albers, qu. on same page). 'How the priest after that with great reverence doth begin the mass between deacon and subdeacon at the one side of the altar' (*Interpretacyon of the Masse*, 1532, art. 5, qu. in *Dat Boexken*, pp. xi, 142); cf. 'op die een side vanden outaer' (*Dat Boexken van der Missen*, 1507, p. 21).

This position does in any case keep close to the letter of the rubric; and it was adopted by a good many after the Savoy Conference, when the Bishops declared in favour of the eastward position (*Lincoln Judgement*, p. 40). The north end has never been authorized since (*ibid.*, pp. 34, 40), but the north part of the front was used at St. Paul's in 1681, and in other ways is shown to have high sanction from 1674 to 1831 (*ibid.*, pp. 116-122). Nor was it an innovation to commence on the north side of the sanctuary: it was done at Westminster Abbey and by the Cluniacs before the Reformation ('stans iuxta sinistrum cornu altaris' for the Confession, *Mis. Westm.*, col. 489), and is still the custom of the Carthusians. Cf. Plate 20.

Some have urged that the priest should stand at the south and not at the north horn, on the ground that he began the service thus before the Reformation. This, however, is inexact. It is true that the *Sarum Missal* has 'in dextro cornu': but at low Mass the priest vested at the north side of the altar, the chalice and paten lying in the middle and the book on the south side. He thus began Mass at the north side, and in this position he said amongst other things those very prayers which now begin our service, viz. the *Pater noster* and the *Deus cui omne cor*. Furthermore, to begin at the south is not even an 'accommodation' of our rubric, and it has never been adopted under authority since the altars have been set back in their old position. Some have recommended the priest to stand 'afore the midst of the altar', because this was his position under the First Prayer Book; but this at least gives the impression of disobeying our present rubric; and we have perhaps no right to imagine that the revisers of 1662 meant the priest to revert to the custom of 1549 since they did not say so. They kept the words 'north side'; and, as we have seen, 'north side' is good English for 'sinistrum cornu'.

¹ The rubric directing the people to say it with him (after the Absolution in Mattins) refers to 'Divine Service', words which seem

but the choir and people say the *Amen*, though still without note.¹ [The deacon and subdeacon stand behind him.²]

Then, 'turning to the people,' but without otherwise changing his position, he shall 'rehearse distinctly', still without note, the Ten Commandments,³ the choir and people singing the *Kyrie* after each Commandment.

The Collects.—At the conclusion of the last *Kyrie*, the priest crosses to the south side of the altar,⁴ and 'standing as before', sings 'Let us pray' and one of the Collects for the King,⁵ and the Collect of the Day.

there to be used in their exact sense as meaning the choir offices only; for when the Lord's Prayer is to be said by all at the end of the Eucharist, there is a special rubric directing it to be so said.

¹ They were of course anciently said without note as part of the preparation.

² See p. 408.

³ There is no reason why he should leave the book behind him and then make mistakes in the Commandments—a thing which is exceedingly common. The reason, I imagine, why some priests do not read the Commandments from the book is that no such direction occurs in any Latin missal,—but then neither do the Commandments. They are liturgically a Lesson, and therefore are quite properly read from a book; especially for the sake of the many men who are never absolutely sure of their memory.

⁴ Much consideration and consultation have convinced me that this is the right solution of a disputed point. 'Standing as before' does not mean 'standing in the same place as before,' but merely 'still standing up'. The reason for this is that in the Prayer Books of 1552, 1559, and 1604 the rubric was 'the Priest standing up and saying': thus it is clear that the rubric was inserted merely to prevent the priest kneeling for the Collects. Therefore we should follow the traditional custom of saying *all* the Collects at the south side: this has the practical advantage of emphasizing the distinction between the Preparation and the Service proper, and it also avoids the awkwardness of crossing over between the Collect for the King and the Collect of the Day. The rubric which orders the Epistle to be said 'immediately after' the Collect of the Day is against the priest crossing over *after* this Collect. The Collect for the King is one of the regular Collects and should not be separated from the Collect of the Day. It originally was said after the Collect of the Day, but its position was altered for practical convenience, to avoid the double turning over of the pages.

⁵ It is absolutely lawless to omit this. Even should permission be

The Prayer Book gives no rule as to the Collects being of an uneven number (which was not a universal nor a very intelligent custom); but it orders a memorial Collect for part of Advent, for Christmastide, and for Lent, and three special Collects for Good Friday. The Committee of Convocation in 1879 drew up a table of Occurrence,¹ according to which a memorial is to be said when 'two feasts or holy-days fall upon the same day'. Furthermore, any of the Collects printed after the Blessing may be said 'after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister'; this discretion is often extended in practice to the use of some other authorized Collect when there is a special object of prayer; but to do so merely to produce an uneven number seems akin to superstition, and a tampering with the significance of the appointed order.

It is sometimes forgotten that a memorial Collect of the Sunday (when it is superseded by a Saint's Day) should only be said on the Sunday itself. The Sunday Collect is not said as a memorial when the Saint's Day falls on a week-day following (unless the Sunday be a feast with an octave). Thus, if St. Luke's Day falls on the eighteenth Sunday after Trinity, the Collects are (1)

obtained in special cases for the omission of the Commandments, it would not in the least follow that the Collect for the King might also be omitted. If one section of the clergy persist in exercising their private judgement in these matters, they cannot complain if another section, even more Protestant and nonconformist, omit the Collect of the Day. Those who think it is 'Erastian' to pray for the King (or, as in the first of the two Collects, for the Church and King) will alter their minds if they read the article on 'The Regalism of the Prayer Book' in *Some Principles and Services*, p. 155.

¹ See p. 258.

St. Luke, (2) Trinity 18; but if St. Luke's Day falls on a week-day, the Collect is St. Luke only. This applies also to Mattins and Evensong.

The Epistle.—'And immediately after the Collect the Priest shall read the Epistle, saying, *The Epistle* [or *The portion of Scripture appointed for the Epistle*] is written in the ——— chapter of ———, beginning at the ——— verse.'¹ According to old custom the Epistle should be read at the south part of the altar when the priest himself reads it, while it may be read at some other convenient place² when another minister does so. Neither the priest nor any other minister ought to read the Epistle with his back to the people. The general rule laid down by the Bishops at the Savoy Conference is the supremely reasonable one that the minister should turn to the people 'when he speaks to them, as in Lessons, Absolution, and Benedictions', and 'when he speaks for them to God it is fit that they should all turn another way, as the ancient church ever did'.³ This has always been the

¹ On Advent Sunday this would be 'The Epistle is written in the thirteenth chapter of the Epistle of St. Paul to the Romans, beginning at the eighth verse'. See pp. 272-3.

² 'In a place assigned for the purpose.'—*First Prayer Book*. In the Sarum books both Epistle and Gospel are sung at the *pulpitum* in the rood-loft on Sundays, &c., on other occasions at the choir-step, which was outside the presbytery (*Cust.*, p. 68, &c.). The Hereford Missal has 'Deinde legatur Epistola, super lectrinum a subdiacono ad gradum chori', but the *pulpitum* was used on great days, the Gospel being read on a higher and the Epistle on a lower step. Cf. Maskell, *Anc. Lit.*, pp. 51-3, where the word *ambo* will also be found as having the same meaning as *pulpitum*. In the ordinary parish church a place within the chancel and near the chancel gates will be found most convenient. See pp. 63 and 410, n. 9.

³ Cardwell, *Conferences*, p. 353. To this we owe the eastward position. If we disregard the revisers of the Prayer Book in the matter of reading to the people, we cannot complain if others disregard it in the matter of praying eastward with them.

custom since the Mass has been said in English; when it was said in Latin it was reasonable enough that the priest should say it to himself if the people could not understand it; but now that they can understand it, they most properly resent its being read away from them, and thus unnecessary difficulties are put in the Church's way.¹ When there was a congregation that knew Latin, as in a collegiate church at high Mass, the Epistle was sung from the prominent lectern or *pulpitum*.² 'In the early *Ordines* and liturgical writers we find no trace of reading the Gospel or Epistle with back to the people.'³

The [subdeacon or] clerk reads or sings⁴ the Epistle, taking the book of the Epistles from the altar, and going down to the appointed place to read; when he has finished reading, he replaces the book on the altar.⁵

¹ See Frere, *Religious Ceremonial*, p. 107.

² The old rubrics do not contemplate any other method, e.g. 'Deinde legatur Epistola super lectrinum' in the York Missal, quoted above, as well as the Sarum books.

³ Dr. W. Legg in *S.P.E.S. Trans.*, ii. p. 125.

⁴ When the Epistle and Gospel are sung (and it was not a universal custom, Maskell, *Anc. Lit.*, p. 50, nor would it be a wise one in the majority of churches to-day), they should be sung to the proper Sarum tones. These are given in *The English Liturgy*, in which the Epistles and Gospels have been pointed throughout for singing by Mr. Frere. They may of course be monotoned in churches where the people are not prepared for singing. Prior to the last revision the Lessons, Epistle, and Gospel were ordered, 'in such places where they do sing,' to be 'sung in a plain tune, after the manner of distinct reading'. This was objected to by the Puritans at the Savoy Conference, but was defended by the Bishops on the ground that 'the rubric directs only such singing as is after the manner of distinct reading, and we never heard of any inconvenience thereby' (Cardwell, *Conferences*, p. 351). However, the rubric was omitted, although the circumstances cannot suggest prohibition. It is most important that the Epistle and Gospel should not be sung without due regard to their rhythm and meaning, but (as with all true plainsong) 'after the manner of distinct reading'.

⁵ 'The epistoler, when he had sung the Epistle, did lay by the book

At the last Collect the priest goes [with the deacon] the shortest way to the sedilia and sits; the servers and people all sit also during the Epistle.

The words *Here endeth the Epistle* must always be said at the conclusion of the Epistle, even when a portion of Scripture appointed for the Epistle has been read: for this is the plain direction of the rubric, which also includes the portion appointed under the ritual title of Epistle.¹

The Gospel.—Then the sequence, or other appropriate hymn or portion of Scripture², may be sung, the choir standing,³ and the sacred ministers sitting.⁴ Before he sits down, the [subdeacon or] clerk moves the missal to the north horn [and places the Gospel-book on the midst of the altar]. Towards the end of the sequence the

again on the altar, and after, when the Gospel was sung, the gospeller did lay it down on the altar until the mass was done.—*Rites of Durham*, p. 7.

¹ 'The priest shall read the Epistle.' The direction, which follows, to use the words 'portion . . . appointed for' in the title was a concession to the objectors at the Savoy Conference (Cardwell, *Conferences*, p. 362), but the words at the end were not altered, and the portion is called the Epistle three times in the rubric.

² The grails, alleluyas, and tracts are given in Part XII of the *English Hymnal*; but most parish churches will no doubt find it more convenient to sing a hymn such as one of those suggested in the table of 'Hymns Arranged' in that Hymnal.

³ At Salisbury the grail was sung on Sundays, &c., by two boys in surplices, who left their places during the Epistle, bowed at the altar step, and went into the rood-loft to sing it: two clerks in silk copes then went to the rood-loft and sang the Alleluia: the choir then stood (*Mis. Sar.*, col. 586) and sang the sequence or tract (*Cust.*, pp. 69-71). During the alleluia, tract, or sequence the elements were prepared and the deacon went to the rood-loft with his ministers, having first censed the midst of the altar (*Cust.*, pp. 69-73).

⁴ The people may sit also, if a grail, alleluia, or tract is being sung. But when a sequence or other hymn is sung it is best for them to stand up and join in the singing, according to our universal custom.

[deacon or] priest goes to the midst of the altar; the thurifer approaches, and the [deacon or] priest, after putting incense into the censer, censures the midst of the altar (i. e. the book).¹

With Deacon and Subdeacon.

Meanwhile the clerk, preceded by the taperers (who carry their candles), goes to the pavement before the midst of the altar where the three stand, leaving room in front of them for the deacon and subdeacon: the deacon then gives the censer to the thurifer, takes the Gospel-book and goes to the pavement, the subdeacon and thurifer join him there, the priest meanwhile going up to the south of the altar. Those on the pavement bow, and go in procession to the Gospel-lectern, the deacon walking last.³ The subdeacon holds the book on the lectern, standing with the clerk on his left; the taperers stand on either side of the deacon, the thurifer behind him.⁴ The deacon—

*Without Deacon or Subdeacon.*²

Meanwhile the clerk, preceded by the taperers (who carry their candles), goes round to the north end of the altar, and there stands facing south, the taperers on either side of him also facing in the same direction. The thurifer receives the censer from the priest, and then follows the others: he stands on the pavement, facing the priest, in any place that may be convenient, and gently swings the censer, (its lid being well shut) while the Gospel is in reading. On double feasts the clerk carries the cross, and holds it during the Gospel; on other occasions he stands with his hands joined. Having crossed to the north horn of the altar⁵, taking the book with him, the priest—

announces the Gospel, first signing the initial letter in

¹ 'Nunquam enim thurificet lectrinum neque ad missam neque ad matutinas ante pronunciacionem evangelii.'—*Cust.*, p. 72, and *Mis. Sar.*, col. 12. The Gospel-book lies on the midst of the altar.

² This is an adaptation of the ceremonies described in Chapter XII; some such adaptation is assumed in *Mis. Sar.*, col. 589, quoted in n. 5 below.

³ See p. 412, n. 6.

⁴ For references and further details, see the directions on p. 412.

⁵ 'Caetera omnia in medio altaris expleantur, nisi forte diaconus defuerit. Tunc enim in sinistro cornu altaris legatur evangelium.'—*Mis. Sar.*, col. 589.

the book with his thumb,¹ and saying, e.g. 'The holy Gospel is written in the twenty-first chapter of the Gospel according to Saint Matthew, beginning at the first verse,' signing his brow and breast as he does-so.² All, including the reader, turn to the altar while the choir sing, *Glory be to thee, O Lord.*³ Then, resting the book on a lectern, or holding the book, and facing west, he reads or sings the Gospel for the day, the [priest, subdeacon,] servers and choristers all turning towards him while he reads.

At the conclusion of the Gospel⁴ the choir sometimes

¹ 'For then the priest flits his book, North to that other altar nook, And makes a cross upon the letter, With his thumb he spedes the better, And sithen another upon his face.'—*Lay Folk's M.B.*, p. 16. The 'lay-folk', by the way, are only directed here to make 'a large cross on thee' (p. 18). Lydgate speaks of the priest making his sign upon his 'forehead' (*ibid.*, p. 206), which is more exact than 'face';—the Sarum books order the reader to sign himself on the forehead and breast (but not the mouth) with the thumb, 'faciat signum super librum: deinde in sua fronte: et postea in pectore cum pollice' (*Mis. Sar.*, col. 13). In the Hereford Missal he signs his brow while saying the words 'Secundum N.' (*Mis. Her.*, p. 117).

² I have given the title of the Gospel for Advent Sunday, to show what seems to be the proper way of announcing it. The use of the words 'the Gospel according to' seems to be general and traditional; but to repeat the word 'holy' is certainly wrong. The old books do not repeat either 'Gospel' or 'holy',—in the *Sarum Missal* (col. 13) it is simply 'Evangelium secundum N.'; in that of Hereford (p. 117), 'Sequentia sancti evangelii vel Initium sancti evangelii secundum N.' The P. B. rubric, 'The holy Gospel written in the — chapter of —,' gives no hint of any repetition of either word; and the title in our *proprium* is simply (e.g.) 'S. Matth. xxi. 1' (*Book Annexed*). In the Ordering of Priests we find, 'After this shall be read for the Gospel part of the ninth chapter of Saint Matthew, as followeth.'

³ 'Gloria tibi, Domine.'—*Mis. Sar.*, col. 587. 'The Clerks and people shall answer, *Glory be to thee, O Lord.*'—*First Prayer Book*. This was omitted in the Second Book, but has been retained in practice. It occurs in the Scottish Liturgy and Canons, 'the people, all standing up, shall devoutly sing or say, *Glory be to thee, O Lord,*' and also in the B. C. P. of the Church of Ireland, where it is permissive.

⁴ 'Lecto Evangelio, osculetur librum.'—*Mis. Sar.*, col. 14. Cf. p. 354, n. 2.

sing, *Thanks be to thee, O Lord*. This usage is in no old English missal,¹ but it can be traced to the seventeenth century; the only authorized forms are the above, and another in the Irish Prayer Book,² and that ordered by the Scottish Canon 35, which latter adds the words, *for this thy glorious Gospel*.³

The Creed.—The priest begins the Creed, standing at the midst of the altar, and singing *I believe in one God*. He opens his hands at these words, and joins them as the choir begins.⁴ The choir and people take up the rest.⁵ [The deacon and subdeacon stand on his right and left,] the clerk stands at his usual place. It is more in accordance with the spirit of English worship that they should remain standing before the altar while the Creed

¹ The form, *Laus tibi, Christe*, is that of the Roman Missal.

² 'Here may be said or sung, *Glory be to thee, O Lord*. And after the Gospel ended, *Thanks be to thee, O Lord, or Hallelujah*.'—*B.C.P. of the Church of Ireland*. The American Book orders the *Gloria tibi* only. Anciently *Amen* was said at the end of the Gospel, and this is still retained in the Mozarabic Missal (*Mis. Goth., passim*). The York Missal (p. 170) directs the priest to say *Benedictus qui venit in nomine Domini* at the end of the Gospel, but nothing is prescribed in the other English books (*Lay Folk's Mass Book*, pp. 98, 221).

³ *Canons of 1890*. This Canon appears to apply both to the Scottish Liturgy and to the English Liturgy when used in Scotland. The Scottish Liturgy has the same form, 'the people shall in like manner say or sing, *Thanks be to thee, O Lord, for this thy glorious Gospel*': this dates from the B. C. P. of 1637.

⁴ 'Et sacerdos stando in medio altaris, manibus junctis aliquantum levatis dicat vel cantet *Credo in unum Deum* et jungat manus prosequendo.'—*Mis. Her.*, p. 117. A comma seems to be needed after 'junctis'.

⁵ 'After the Gospel ended, the Priest shall begin, *I believe in one God*. The Clerks shall sing the rest.'—*First Prayer Book*. 'Finito Evangelio incipiat sacerdos in medio altaris *Credo in unum Deum*.'—*Mis. Sar.*, col. 14. 'Chorus respondeat *Patrem omnipotentem*, non alternando sed simul cantando sine aliqua pausatione'—*Grad. Sar.*, qn. in *Mis. Sar.*, col. 14. The Creed should be sung full, and not in parts.

is being sung, and this seems to have been the old custom.¹ If the length of the music is made an excuse for sitting down, the question arises, Why have long music?² All turn to the altar; and all bow (1) at *And was incarnate*, (2) at *And was made man*, (3) at *And was crucified*,³ (4) at *And the life of the world to come*.⁴

The Notices, &c.—‘Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in

¹ While the Creed was being sung, the deacon went up to the priest (‘*accedat diaconus*’), and standing at his left gave him the text to kiss, and at the end of the Creed the priest turned to the people with *Dominus vobiscum* for the Offertory (*Mis. Sar.*, cols. 14–16): thus he seems to have stood at the altar throughout.

² The Creed was always sung to the same music, so that all could join in at the great common profession of faith,—surely a wise provision. Sung in this way it takes little longer than if it is monotoned.

³ *Cons.*, p. 22, &c., quoted on pp. 414–5. I have not specified the bow at the holy Name, because this must be always done in obedience to Canon 18. With regard to bowing at the *Incarnatus*, we ought not to do it at all unless we also bow at *And was crucified*, and at the end of the Creed. For the sake of simplicity the bowing at (1), (2), and (3) may be reduced to one inclination; for this there is the good precedent of the London rules, which continue the inclination till after *and was buried* (MS. ‘d’ of St. Paul’s Statutes, p. 58). We should in any case never omit the reverence at the mention of our Lord’s humiliation on the Cross (cf. the Collect for Sunday next before Easter). At Exeter, however, the *Ordinale* of 1337 directs the reverence to cease before the words *crucifixus etiam* (Reynolds, p. 9 b), and prefers kneeling, and the Hereford rule (*Mis. Herford*, p. 117) orders kneeling until *sub Pontio Pilato*. Most large choirs seem to have followed the Sarum rules—e. g. Lincoln, Aberdeen, &c.—but it is probable that in many places the people knelt. It may, however, be doubted whether kneeling is lawful now in face of the very explicit Prayer Book direction to stand. There is no English authority for bowing at *worshipped and glorified*.

⁴ See p. 414, n. 4. This bow is often forgotten. A wrongly placed quotation from the *Lay Folks’ Mass Book* in Maskell, *Anc. Lit.*, p. 76, has led some to suppose that the sign of the cross is there mentioned; but the passage quoted (see *Lay Folk’s Mass Book*, p. 18) tells the layman to ‘make a cross and kiss it soon’ at the conclusion of the Gospel and not of the Creed. The only evidence for the use of the sign here is in Durandus (see p. 242); and a passage in the Lincoln Statutes (see p. 415, n. 6). In German rites the signing took place at the mention of the Crucifixion.

the Week following to be observed.' This direction to tell the people on what day they have to fast is often disobeyed even in 'high' churches. The Prayer Book gives us a list of these '*Days of Fasting, or Abstinence*', which are '*to be observed*', among the *Tables and Rules*: following, then, this table, the priest will not only announce Vigils, Ember and Rogation Days, but also in Lent will say, 'Every day this week is a fasting-day,' and all through the year he will declare that 'Friday is a fasting-day'. The intention of the rubric evidently is that the congregation shall be reminded what household arrangements they have to make during the week with regard to fasting. The clergy can hardly complain of the people's want of conscientiousness in keeping the rules of their Church, if they themselves neglect the appointed means of reminding them. With regard to the announcement of the Holy-days, we are told to declare those which are 'to be observed', i. e. the 'red-letter days'; a list of which—namely '*all the Feasts that are to be observed in the Church of England throughout the Year*'—occurs among the *Tables*. It confuses the minds of the people as to what days it is their duty to observe if we contravene the rubric by adding the black-letter days.¹ These latter may be brought to people's memory by means of a kalendar in the Magazine or a service-paper on the church door.

'And then also (if occasion be) shall notice be given of the Communion.' The clause 'if occasion be' leaves the Curate some discretion as to when he shall give

¹ Ancient rules for days to be observed by the people were practically the same as that of the Prayer Book, and did not include the lesser saints' days. See the Constitution *Ex Scripturis* of Simon Islip, Archbishop of Canterbury, 1349-1366, in Lyndewode, *Provinciale*, lib. ii, tit. 3, *De Feriis*, cap. *Ex Scripturis*.

notice of Communion: if (as in the Middle Ages or in the seventeenth century) the bad custom obtained of infrequent Communion, he would naturally give warning whenever the people were to communicate; but when there are regular Communions every Sunday, there would hardly be 'occasion' for him to announce that fact. When he does announce it he must do so at this point; and he must also read the First Exhortation¹ at the conclusion of the Sermon.² He must not give such notice without reading the First Exhortation,³ and it is incumbent on him to use this Exhortation sometimes, and that not in such a way as to put the invitation to private confession out of sight.⁴ On the great Feasts

¹ Or the Second Exhortation, 'in case he shall see the people negligent to come to the holy Communion.'

² Not when he gives notice before the Sermon, nor after the Church Militant Prayer where it is printed, but according to the rubric, 'after the Sermon or Homily ended.'

³ 'When the Minister giveth warning for the Celebration of the holy Communion . . . he shall read this Exhortation following.'

⁴ 'When the Minister giveth warning . . . which he shall always do upon the Sunday, or some Holy-day, immediately preceding': the point of the phrase which the printers now enclose in brackets is not that the Minister shall give warning of every Celebration when Communions are frequent and regular, but that *when* he does so, he shall choose for this purpose the Sunday before, or a Holy-day (not doing so in a semi-private manner at a scantily attended week-day service), and shall at the same time read the Exhortation. Both the Exhortations were only composed for occasional use. The substance of our First Exhortation is appointed in the First Prayer Book, 'if . . . the people be negligent'; in a modified form it occurs in the Second Book under the rubric, 'And sometime shall be said this also, at the discretion of the Curate,' while a new Exhortation (in substance our Second Exhortation) appears for use 'at certain times when the Curate shall see the people negligent'.—*The Two Books*, pp. 275, 283, 286. Both were again modified, and the rubrics altered in our Book: they have therefore no force now, but they show that the Exhortations were not intended to be integral parts of the service, though the rubric of 1662 shows also that the First at least must not be allowed to drop out of use.

it is now customary, and indeed necessary, to increase the number of Celebrations: on the Sunday before such occasions the Curate has to give notice of this, and when he does so he ought to read the First Exhortation (unless on exceptional occasions he feels it his duty to read the Second Exhortation) after the Sermon. There can be no excuse for this not being done on Palm Sunday in preparation for the Easter Communion; and in practice Whitsunday and Christmas Day are also days of general Communion to make up the minimum 'three times in the year' of the rubric.¹ The First Exhortation ought then to be read certainly three times a year, and that on a Sunday or Holy-day, Palm Sunday being one of the days chosen.

If these rubrics had been obeyed, the popular idea that the English Church does not sanction private confession would not have come into existence.

It may also be noted that as the minister tells all those with unquiet consciences to come to confession, he should give them reasonable opportunity to do so.² In these days this is best done by putting up a notice as to the hours when he can be found in church. The Canons of the Church of Ireland till the time of the Disestablishment ordered the minister to cause the bell to be tolled or to give some other warning 'the Afternoon before the said Administration . . . that if any have any scruple of

¹ But it must not be forgotten that the Prayer Book also makes provision for a daily Celebration (see p. 303), a fact which makes it still more clear that the Notice and Exhortation are not meant to be used at every Service.

² The rubric (which by the way was inserted in 1661) secures adequate time for this by ordering the Exhortation to be read, not on the same day, but some time before, i. e. the Sunday or Holy-day immediately preceding.

Conscience, or desire the special Ministry of Reconciliation, he may afford it to those that need it'.¹

'And the Banns of Matrimony published.' Special attention must be drawn to this rubric, because the printers have illegally cut it out of our Prayer Books.² They did this in order, as they thought, to bring the rubric into agreement with the Act of 26 George II, 'but that statute only provided for the publication to take place after the second Lesson at Evening Prayer, in the absence of a morning service.'³ In *Reg. v. Benson*, 1856, Sir Edward Alderson expressed a doubt whether the publication of banns is valid under the Act of Parliament in question, when it has taken place after the second Lesson instead of after the Nicene Creed. The law, said the judge, had not altered the injunction of the rubric. The Marriage Act of 1836 expressly confirms 'all the rules prescribed by the rubrick' in its first clause.⁴

By this act of lawlessness the printers⁵ managed to remove from the Prayer Book one of its provisions for the weekly celebration of the Lord's Supper, or at least (in the event of there not being 'a convenient number to communicate') for the use of the first part of the service. Not content with this, they proceeded to mangle the rubric at the beginning of the Solemnization of Matri-

¹ Canon xix of the *Constitutions and Canons Ecclesiastical of Ireland*, 1634. (Ed. 1742.)

² Here is the rubric exactly as it stands in the Book Annexed:— 'And then alsoe (if occasion be) shall notice be given of the Communion: and the Bannes of Matrimony published, and Briefs, Citations and excommunications read.'

³ Blunt and Phillimore, *Bk. of Ch. Law*, p. 129.

⁴ *Ibid.*

⁵ Bishop Phillpotts stated in the House of Lords that the Delegates of the University Press at Oxford did this about the year 1809 (*ibid.* p. 128).

mony, which in the Book Annexed is as follows: 'First, the Banns of all that are to be married together, must be published in the Church three severall Sundayes, or Holy-dayes in the time of divine service, immediatly before the sentences for the Offertory: the Curate saying after the accustomed manner.'¹

This accustomed manner is often neglected, and the form wrongly worded through carelessness. The proper way is as follows:—'I publish the Banns of Marriage between John Doe of this Parish and Mary Roe of this Parish. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second* or *third*] time of asking.' The parson must not say 'any just cause', nor 'for the first time', nor 'These are', which last is ungrammatical even when several couples are published under the same form. In strictness the form should be repeated for each couple, though this may be impracticable in some churches where many banns are published every Sunday.

The phrase, 'and Briefs, Citations, and Excommunications read,'² to the end of the rubric, indicates

¹ It must be admitted that this rubric is capable of improvement, both in the loose use of the term 'divine service' for the Eucharist, and in that of the word 'immediatly', when really a Sermon comes between the Banns and the Offertory. But nevertheless this is the rubric we have to obey; and though the Act of George II would free a parson from penalty should he read the Banns immediatly after the second Lesson (i. e. in the pulpit before the evening catechizing) when there is no service at all in the morning, it does not justify him in reading them after the second Lesson in the morning.

² A 'brief' is an order, issued by authority, to make a collection (e. g. briefs were issued to raise money for the rebuilding of St. Paul's Cathedral). A 'citation' is an order for a person to appear before a court.

that this is the proper place for reading notices from the Bishop or from other lawful authority. Notices may be read by no one but the 'Minister', a word that covers any officiating clergyman in the absence of the Curate¹ of the church. Notices additional to those prescribed in the Prayer Book may be given out under the authority of the King or of the Ordinary; and the latter in practice allows the Curate to use his discretion in the choice of such notices. In large modern parishes there are numerous things which need announcement, and they ought certainly to be given out now (with the general permission of the Ordinary), because the rubric fixes on this place before the Sermon for additional notices in order to avoid any further break in the sequence of the Eucharist.

'Then'—after the Bidding and the Lord's Prayer have been said²—'shall follow the Sermon, or one of the Homilies.' The point of this rubric is not that there must be a Sermon at every celebration of the Lord's Supper, but that the canonical Sermon must be preached *at this place* in the appointed Sunday service. A comparison of the rubrics and canons makes this clear. Canon 45 orders 'one Sermon every Sunday' (not more than one); at the same time the note in 'The Order how the rest of holy Scripture is appointed to be read', and the rubric after the Gospel for the Circumcision, show that daily Celebrations are also provided for, though there is no order for daily Sermons. It is therefore clear that Sermons are not required at additional

¹ The popular use of the word 'Curate' is of course a mere abbreviation of 'Assistant Curate'. The Rector or Vicar is the Curate of the Parish.

² See p. 322.

Eucharists; but that *the* Sunday Sermon is to be preached at *the* Sunday Eucharist.

At the present day Sermons are allowed by the Bishops at any time, and the Shortened Services Act supports them in this; the same Act also allows any of the services to be used either 'with or without the preaching of a sermon or lecture',¹ but this can hardly free us from the obligation of having *the* Sermon at the appointed place.

The Sermon must be preached from the pulpit in accordance with Canon 83, and with the rubric that directs the priest to 'return to the Lord's Table' at its conclusion: if he has preached at the altar he will not be able to return to it. It need hardly be added that for the priest to preach from the altar, wearing his chasuble and maniple,² is not only in this way unlawful, and productive of needless offence to many, but is also not conducive to good preaching.

It seems to be the intention of the rubrics that the Notices should be given in the pulpit as well as the Sermon; at least this is more convenient, unless the preacher is not conversant with the notices that are to be given. In the case, for instance, of a stranger coming to preach, the preacher would naturally remain in his stall (unless he has been acting as one of the ministers) till the vergers fetched him at the end of the Creed; the priest would then come down in his vestments to the chancel step and there give out the notices; this done he would go to the sedilia while the preacher said the Bidding.³

¹ *Bk. of Ch. Law*, pp. 495, 496.

² See pp. 343-4.

³ Further information about the Sermon will be found in Chapter IX, pp. 319-325.

The Offertory.—‘Then shall the Priest return to the Lord’s Table, and begin the Offertory,’ standing at the midst of the altar facing east.¹ He says one or more of the Sentences, ‘as he thinketh most convenient in his discretion.’ It is a very good plan to choose such a Sentence as is most appropriate to the occasion, and thus to use the *Offertorium* with something of its ancient significance²: the common habit of always using the first Sentence suggests a certain want of thought and care, and fails to do full justice to our Liturgy. I would suggest that the margin of the altar-book be marked as follows:—*Let your light*, Saints’ Days and their Vigils; *Lay not up*, Advent; *Whatsoever*, Ferial; *Not every one*, Feasts and Festival Seasons; *While we have time*, Ember and Rogation Days; *Godliness is great riches*, Funerals, &c.; *To do good*, Lent. There remain other Sentences, and I would suggest that the priest use ‘in his discretion’ a second Sentence on occasions when special alms are asked; as, for instance, *Do ye not know*, on Easter Day and other occasions when the alms are for the clergy; *Charge them*, when a rich church is asked to help a poor one, and for such objects as a diocesan Fund; *God is not unrighteous*, when the alms are for missionary work; *Whoso hath*, or *Give alms*, when they are for the poor; *Blessed be the man*, on Hospital Sunday, and the other Sentences when occasion may require.

While the priest is saying the *Offertory* the church-

¹ ‘Item sacerdos ad altare dicat.’—*Grad. Sar.*, qu. in *Mis. Sar.*, col. 15, n.

² This was done in the additional ‘Forms of Prayer’. *Whatsoever* being appointed for Gunpowder Treason, and King Charles the Martyr; *Not every one* for the Restoration; and *Let your light* for the King’s Accession.

wardens or other fit persons 'receive the *Alms*', and 'other devotions'¹; but both clergy and churchwardens sometimes forget that the Alms are not the same as the Offertory, and one does hear the clergy announcing that the 'Offertory' or even 'Offertories' will be for such and such a purpose, while churchwardens have been known to print 'Offertories' at the head of their accounts.² One even hears of 'Offertories' at Evensong, and one even sees the clergy make wave offerings of the alms (some carry them in solemn procession) at choir offices, as if they were in a conspiracy to rob the Mass of its meaning.

The rubric covers the usual and convenient method of collecting the alms, viz. that the churchwardens, or their substitutes, pass bags or small plates among the people, and then bring the alms thus collected to the chancel step, where a 'fit person', i.e. the [subdeacon or] clerk, is ready to 'receive' them 'in a decent bason to be provided by the Parish for that purpose'. The fit person shall then 'reverently bring it to the Priest'. The priest is then to present the bason and place it upon the holy Table: this he is to do, not ostentatiously, but 'humbly', slightly raising it: there is no authority for the solemn elevation of the alms-bason, nor for signing the coins, while to hand the bason to the server after the presenta-

¹ The primitive custom of offering money at the Mass was still common (under the name of the Mass penny) before the Reformation, though it is not mentioned in the mediaeval rubrics. See 'Offer or leave whether thee list' at 'the time of offrande' in *Lay Folk's M.B.*, p. 22, and the long note thereon, pp. 231-44.

² 'Alms' strictly applies to money given for the poor. Money given for other purposes (the 'other devotions' of the rubric) may be called 'the collection' or 'offerings'.

tion is simply a defiance of the rubric, 'shall humbly present and place it upon the holy Table.'

In large churches, sidesmen and others often assist in the collection; and if the church is properly mapped out (e.g. one collector to each quarter of the nave, and one to each aisle, transept, and gallery) much time is thus saved. The collectors then assemble at the west end of the church, and go in a body up the middle alley; at the chancel gate they lay their bags on the bason, bow to the holy Table in accordance with the Canon, and retire. A few words more may be of use. To empty the bags or small plates into the bason makes a distracting noise, and should not be done. The [subdeacon or] clerk may fetch the bason from the credence as the collectors leave the west end, carrying it in a vertical position with both hands; he then goes down the chancel steps, holds out the bason to receive the bags, carries it right up to the foot-pace, and stands close at the right of the priest. The priest takes the bason, slightly raises it at the midst of the altar, and places it on the right of the corporal. He should not use any special prayer¹ till he says *accept our alms* in the prayer for the Church Militant.

During the collection the clerk fetches the burse, and lays it on the altar: the [deacon or] priest takes out the corporal and spreads it. After the bason has been pre-

¹ It robs the Liturgy of its meaning to interpolate quasi-liturgical prayers when a suitable prayer is appointed to be said publicly at the appointed time. The Latin prayers are certainly not 'Catholic'. 'The whole of the prayers accompanying the acts of the offertory and the censuring of the altar, the Psalm at the lavabo, and the *Suscipe sancta Trinitas*, are all of late medieval introduction.'—E. Bishop, *The Genius of the Roman Rite*, p. 8.

sented (or during the collection, so that the alms are presented before the oblations reach the altar), the clerk goes again to the place where the elements have been prepared; then, placing the offertory-veil over his shoulders, and muffling his hands in the ends of the veil, he carries the vessels solemnly to the altar, and standing on the deacon's step, hands them to the [deacon or] priest.¹ The taperers may meet him with their candles (or without them, if it be so ordered) at the chancel gate, and precede him as far as the altar steps.² The priest, receiving the vessels from the [deacon or] clerk,¹ places them 'upon the Table', in accordance with the rubric: the chalice he sets on the middle of the altar, the paten in front of the chalice; one of the corporals has already been spread under the chalice and paten, the other he places, folded, on the chalice.³ I am assuming that the breads are kept on the paten, which seems to be the intention of our rubrics: it is true the first mention of the paten is at the Consecration Prayer, but with the large number of breads then usually needed it is not likely that they were meant to be laid on the corporal,⁴ as the

¹ In the absence of a deacon, the subdeacon will naturally receive the vessels from the clerk and hand them to the priest. In the absence of both deacon and subdeacon, the clerk will of course himself hand the vessels to the priest. See p. 417, n. 12.

² See p. 418, n. 17. It may be found better in some churches for the taperers to go to the chapel itself and precede the clerk all the way. 'In the Oriental Churches, and in those of the ancient Gallican rite . . . the sacred elements, prepared beforehand with a solemn rite . . . are brought with stately ceremony and placed upon the altar.'—Lacey in *True Limits*, p. 152. For further references, here as elsewhere, see notes in Chapters IX, X, and XII.

³ 'Reponat calicem, et cooperiat cum corporalibus, ponatque panem super corporalia decenter ante calicem vinum et aquam continentem.'—*Cust.*, p. 75.

⁴ The paten was slipped under the corporal at low Mass in the

host was in the Latin rites.¹ The custom of keeping the breads continuously on the paten seems to have been too well established to need mention in the present Prayer Book rubrics.

At the same time it may be said that the letter of the rubrics does allow of the bread being laid on the corporal till just before the Consecration. *But not afterwards*: we are not allowed to consecrate the bread on the corporal. If the bread is laid on the corporal at the Offertory,² the priest must slip it on to the paten when he is directed by the rubric to order the Bread and Wine before the Prayer of Consecration, or at latest when he 'is to take the Paten' at the Consecration.³

mediaeval rite—'Et osculetur patenam et reponat eam a dextris super altare sub corporalibus parum cooperiundo.'—*ibid. continued.* But the earlier use in England was to consecrate on the paten:—see *Consecratio patenae* in the *Leofric Missal* (Exeter), p. 221, and the *Benedictional of Archbishop Robert of Jumièges* (a Winchester book), p. 92. The paten has always been so used in the Eastern rites.

¹ This is strengthened by the fact that the mention of the paten was a new introduction into the Consecration Prayer. The First Prayer Book had 'Here the Priest must take the bread into his hands': it seems that the revisers meant the paten to include the bread just as the chalice includes the wine. The priest is told to take the paten as he says the words 'took Bread'.

² This was allowed in the First Book:—'Then shall the Minister take so much bread . . . laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose.'

³ Anciently the subdeacon took the paten and offertory-veil from the deacon at *Sursum Corda*, and gave it to the clerk, who held the paten in the veil, standing on the step behind the subdeacon (in the Missal, behind the deacon; in the *Customary*, more accurately, behind the subdeacon) till the beginning of the *Paternoster* (*Cons.*, p. 82). These are the directions, sometimes mistranslated, of *Cust.*, p. 79, and *Mis. Sar.*, col. 596. At the end of the *Paternoster* the deacon gave the paten to the priest; because in all rites the priest takes the paten *before* the fraction (*Mis. Sar.*, col. 621; *Cust.*, p. 83). So in our rite, supposing the old use of the paten were followed, the

The priest then takes the censer from the [deacon or] clerk and censes the oblations¹; first making three signs of the cross over them with the censer, then swinging the censer round them,² then giving one swing on each side and one in front of them.³ He does not cense the altar.⁴ The [deacon or] clerk then receives the censer, goes to the pavement on the south side, bows to the priest and censes him. The clerk then censes the [deacon, subdeacon, and] choir, beginning with the rulers, and then the clergy in order of rank, and the choir in their rows.⁵

deacon would give the paten at or before the Consecration for the priest 'to take the Paten into his hands', 'and here to break the Bread.' Maskell explains the peculiar and rather cumbersome holding of the paten by its having been once of extremely large size so as to receive the people's offerings of bread and wine.—*Ant. Lit.*, p. 86.

¹ 'Accipiat thuribulum a diacono et thurificet sacrificium, videlicet ultra ter signum crucis faciens et in circuitu et ex utraque parte calicis et sacrificii; deinde locum [ter] inter se et altare.'—*Mis. Sar.*, col. 593. See n. 3 below.

² It is 'ter in circuitu' in *Cons.* and *Cust.*, p. 76.

³ i. e. 'the place between himself and the altar.' This is omitted in the *Consuetudinary*. In some editions of the Missal the word 'thrice' occurs here also.

⁴ The officiant was directed at Evensong to walk right round the altar, swinging the censer, before giving it up to the thurifer (*Cons.*, pp. 44, 183); but this direction is not given for Mass. At Mass the deacon censed the left horn of the altar and round the relics while the priest washed his hands ('diacono interim ipsum altare in sinistro cornu thurificante, et reliquias more solito in circuitu'); he then went and stood at his place. ('Ablutis manibus sacerdotis, revertat se ad altare ad divinum officium exequendum; et diaconus et subdiaconus suis gradibus ordinate supradicto modo se teneant.'—*Mis. Sar.*, col. 595; *Cust.*, p. 77.) Obviously there is now no censuring of the relics.

⁵ 'Deinde acolytus thurificet chorum, incipiens a rectoribus chori; deinde superiorem gradum ex parte decani, incipiens ab ipso decano vel a proximiori stallo, eo absente; postea superiorem gradum ex parte cantoris: eodem ordine secundas, exinde primas formas.'—*Mis. Sar.*, col. 594. Many of the old directions are detailed, but in none is there any mention of double swings.

He always bows to those whom he censures.¹ He does not cense the servers or the people.²

After he has censed the oblations the priest goes to the south horn of the altar and washes his hands.³ The [subdeacon and the] first taperer may hold the basin and ewer while the second taperer presents the towel.⁴ The priest does not say a psalm during the washing.⁵

'After which done, the Priest shall say, *Let us pray for the whole state . . .*' He turns to the people for this,⁶ and turns to the altar again⁷ for the Prayer for the Church.

¹ 'Ita quod ipse puer singulos clericos incensando illis inclinet.'—*Ibid. continued.* Only one bow is mentioned.

² The Sarum directions are, of course, for a cathedral, where most of the choir consisted of clerks; but there were also boys who were stationed in the 'prima forma' (*Cons.*, pp. 12, 13, 51); and special directions are given for parish churches in *Cust.*, p. 14, where the clergy and other members of the choir are directed to sit in order of rank, and 'estate et moribus', as in a cathedral. The boys then stood on the floor, but they were still to be called 'clerici de prima forma'.

³ In our old uses, as well as in that of Rome, the washing takes place after the priest has handled the censer, not before. At Sarum it took place after the choir had been censed and while the deacon was censuring the relics. 'His itaque peractis, eat sacerdos ad dextrum cornu altaris, et abluat manus.'—*Mis. Sar.*, col. 594.

⁴ 'Ministerio subdiaconi et aliorum ministrorum.'—*Cons.*, p. 77. The clerk is engaged in the censuring.

⁵ In the Sarum *Misal* (col. 594) he was directed to say, 'Munda me, Domine, ab omni inquinamento mentis et corporis; ut possim mundus implere opus sanctum Domini'; in that of York (p. 171), the first verse of the Psalm *Lavabo inter innocentes* and the hymn *Veni Creator*; in that of Hereford (p. 118) he said a slightly different version of the *Veni Creator*, but none of Psalm xxv.

⁶ The First Prayer Book gives directions on this point:—'Then shall the Priest, or Deacon, turn him to the people, and say, *Let us pray for the whole state of Christ's Church.* Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following.' Thus the deacon may say this bidding. See p. 419, n. 9.

⁷ The old books do not direct him to turn so as to complete the circle. They simply have 'reversus ad altare' after the '*Orate Fratres*' (even supposing that this corresponds with our *Let us pray*,

This prayer is part of the Offertory, being the liturgical offering of the alms and oblations.¹ To interpolate any other words of offering is to miss the point of the appointed verbal oblation. The Prayer for the Church also contains part of the old Latin Canon, to wit, the Intercessions, the insertion of which at this part of the service was a return to primitive use,² and seems to have been suggested by the Mozarabic Rite, which, with the Old Gallican, places the Great Intercession at the time of the Offertory. To interpolate these Intercessions in their Latin form before the Consecration Prayer is therefore not only an undisciplined act, but is also a solecism. One sometimes wonders whether those who are guilty of this practice have seriously considered the meaning of the words they use. The first clause down to *truth, unity, and concord* is the *Te igitur* (therefore, following the ancient use, the oblations—not the alms—may be signed when they are mentioned)³: the long clause from *And grant to any other adversity* is a paraphrase of *Memento Domine* (therefore the priest might make very slight pauses during which to remember any for whom prayers are specially desired). The next clause, *And we also bless*, is a condensation of *Communicantes*; and

&c., at this point). See e.g. Maskell, *Anc. Lit.*, p. 100. The usual way when the priest turns to the people is for him to turn by his right, and turn back the same way.

¹ It is called the Offertory in the first rubric after the Blessing, 'Collects to be said after the Offertory, when there is no Communion,' which is explained in the next rubric as 'the end of the general Prayer [*For the whole state of Christ's Church militant here in earth*].' In fact, the priest 'begins the Offertory' with the Sentences and ends it with the Prayer for the Church.

² *Procter and Frere*, p. 472.

³ Such signing seems to have been sanctioned by the Caroline bishops. See p. 241; cf. p. 388, n. 5.

beseeking thee to give contains the petition of *Hanc igitur*.¹

The withdrawal of the people is only allowed if the service is to close without a Communion; and, even then, they must wait till the priest has said one or more of the appointed Collects,² and has 'let them depart' with the Blessing.³ The priest has, of course, no power to interpolate a Blessing and then go on with the service.

The Confession, &c.—'At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.' This rubric evidently contemplates the presence of some who do not intend to communicate; and so do the rubrics that follow, 'Then shall the Priest say to them that come to receive,' and 'in the name of all those that are minded to receive'.⁴ The convenient placing of the communicants is not defined, but it cannot be said that it is always convenient for them to sit here and there among the non-communicants:

¹ The remaining prayer of the first part of the Latin Canon, *Quam oblationem*, is rendered almost exactly by the clause, *And grant that we receiving*, in our Consecration Prayer.

² 'Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [*For the whole state of Christ's Church militant here in earth*] together with one or more of these Collects last before rehearsed, concluding with the Blessing.'—*Rubric at end of Communion Service*.

³ 'Then the Priest . . . shall let them depart with this Blessing.'—*Rubric before Blessing*.

⁴ These last words are taken without change from the First Prayer Book. One of Bucer's objections to that book was that it allowed non-communicating attendance. In 1559 an abortive attempt was made to introduce a dismissal of non-communicants after the Offertory.—*Procter and Frere*, pp. 73, 98-9.

possibly it would be the best plan in some churches for the communicants to occupy the front seats.

It is customary to use this Third Exhortation but seldom, and this was certainly the intention of those who drew it up, for in the First Prayer Book, it may be left unsaid (1) if the people have been already exhorted, (2) upon week-days in parish churches, (3) always except once a month in cathedrals, (4) when there is a Sermon, or (5) for other great cause at the Curate's discretion¹; but it should not be left altogether unsaid. Perhaps it would be best to use it, if not once a month, then at least at the early services on the Great Festivals and perhaps also on Advent Sunday and Ash Wednesday.² To omit it altogether is to ignore an authoritative and important piece of doctrinal teaching, but to use it only on great occasions perhaps adds point to the teaching. It takes less than two minutes in recitation. At its conclusion the assistant ministers must remember to say *Amen*.

Ye that do truly is certainly one of those parts of the service which should be said without note. The priest should say it quietly (though of course quite audibly) 'to them that come to receive the holy Communion'.

¹ 'If the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this exhortation.'—*First Prayer Book, Rubric after Creed*. 'In cathedral churches or other places, where there is daily Communion, it shall be sufficient to read this exhortation above written, once in a month. And in parish churches, upon the week-days it may be left unsaid.'—*ibid., Rubric after the Exhortation*. 'If there be a sermon, or for other great cause, the Curate by his discretion may leave out . . . the Exhortation to the Communion.'—*ibid., Last Rubric in the Book*.

² To ensure this being done, the occasions should be written in red ink in the margin of the altar-book, e.g. 'Advent Sunday, Christmas, Ash Wednesday, Easter, Whitsunday.' Few things help to mark out special Holy-days so well as the use of the Exhortation.

'Then shall this general Confession be made. . . .'
 The rubric is clear that (1) The Confession is to be led by one of the ministers, not specially by the priest¹; (2) he who leads the Confession need not be an intending communicant, for his office is to say it 'in the name' of the communicants; (3) he does not say it alone, but 'all the people' (whether communicants or not) say it also.² The [deacon or] clerk will therefore (except where the Scottish and American Liturgies are used¹) lead the Confession, and this he will do speaking as well as kneeling 'humbly'.³

The priest kneels as well as the people, and joins in the Confession.⁴ 'Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution.' He may raise his hand as at a benediction at the words *Have mercy*, and till the end of the form, but according to the Lincoln Judgement he should not make the sign of the cross.⁵ The priest

¹ In the First and Second Prayer Books the Confession might be said by one of the communicants, or by one of the ministers, or by the priest: in the Scottish rubric of 1637 it is 'by the Presbyter himself, or the Deacon', and in the present Scottish Liturgy the priest leads. The American Liturgy also seems to imply that the priest leads. Compare the Westminster Missal (col. 489), 'ministro suo circumstantique populo istam generalem faciat confessionem.'

² 'Both he and all the people kneeling humbly upon their knees, and saying.' This rubric is clear in ordering all to join in the Confession; it belongs to the last revision, and its meaning is enforced by a comparison with the former Prayer Books.

³ See pp. 211 and 214.

⁴ Because everybody is ordered to kneel and say the Confession, and the priest is told at its conclusion to stand up, and because otherwise he has no confession appointed for him in the service.

⁵ *Lincoln Judgement*, pp. 82-7. But Dr. Benson was wrong in supposing that the sign is not made over the people in the Roman Church at the Absolution, for all the Roman authors prescribe it, though our own ancient books do not, as he says, mention any signing at the Absolutions. See p. 401, n. 2.

completes the form of Absolution by saying the Comfortable Words, still without note.¹

The Canon.—The Canon of the Mass properly began with the *Dominus vobiscum* and *Sursum Corda*²; the later mediaeval development which placed the beginning of the Canon at the *Te igitur* seems to have arisen from the practice of turning the capital T into a cross, whence grew the custom of inserting a picture of the Crucifixion before the *Te igitur*, which thus came to be regarded as the commencement of the more solemn part of the service.

The priest, still facing the people, first sings *Lift up your hearts*, opening and slightly raising his hands³; [the deacon also faces west, but the subdeacon], clerk, servers, and choristers all stand facing the altar⁴; the taperers may go to the midst of the choir and there stand together.⁵ When the people have sung *It is meet*

¹ It is clear from the Order of Communion, in which they first appear, that the Comfortable Words are closely linked on to the Absolution, and the people are told to be 'still reverently kneeling' after the Words (*The Two Books*, p. 431). They were not set to music in the authorized 'Book of Common Prayer Noted' (by Merbecke), and the music to which they are now sometimes sung 'is nothing else but an attempt at adapting them to a lesson-tone, but based on foreign models and ill carried out'.—Frere, *Elements of Plainsong*, p. 81.

² Cf. *Procter and Frere*, pp. 441-2.

³ 'Hic elevet sacerdos manus.'—*Mis. Sar.*, col. 607, n. b.

⁴ Anciently the choir, except on ferias, stood facing the altar from the end of the Creed till the Offertory, and from the Offertory till the end of Mass (*Mis. Sar.*, p. 587, and *Cons.*, p. 22, where it is more clearly expressed). They may, therefore, rise at this point where our rubrics no longer direct them to kneel. The earlier custom was for the people also to stand at the *Sanctus*, which would be great relief for many (*Lay Folk's M. B.*, p. 272). But during the prayers following the choir should kneel (as the people do in conformity to Canon 18), only standing (and facing the altar) when they sing.

⁵ See p. 423.

and right so to do, the priest shall 'turn to the Lord's Table, and say' the Preface with his hands apart; he joins them again at the *Sanctus*, but raises his arms a little¹ (so that his joined fingers are just beneath his chin). The choir and people sing the *Sanctus*.²

The priest, 'kneeling down at the Lord's Table,'³ says the Prayer of Access in the natural voice. The *Amen* should be said quietly and without note. The priest at once stands [the deacon and subdeacon standing behind him].

The anthem, *Benedictus qui venit*, is in some churches sung immediately after the *Sanctus*, and in others after the Prayer of Access. If it is sung at all, it may be questioned whether the best place is after the *Sanctus*. In the old Missals and in the First Prayer Book it occupied this place, and in the First Book it was followed by 'Glory to thee, O Lord, in the highest', instead of the second 'Hosanna in the highest'.⁴ In our Book this

¹ 'Dnm sacerdos dicit *Sanctus, Sanctus*, erigat parumper brachia sua, et jungat manus suas usque ad haec verba *In nomine Domini*; tunc semper signet se in facie sua.'—*Mis. Sar.*, col. 610.

² 'This the Clerks shall also sing.'—*First P. B.* There is no direction in our Book or in most old missals for making this distinction at the *Sanctus*, but the custom was for the people, or at least the choir, to join in at the *Sanctus* (*Lay Folk's M. B.*, p. 271). Merbecke's *Prayer Book Noted* makes the distinction clear by following the mediaeval grails in giving proper music for the choir at the *Sanctus*.

³ All kneel with him. The deacon and subdeacon always kneel each on his own step on the right and left respectively.

⁴ In the Sarum Missal (as in the Roman), the *Sanctus* is—'Sanctus, Sanctus, Sanctus, Dominus Dens Sabaoth; pleni sunt coeli et terra gloria tua; Osanna in excelsis; benedictus qui venit in nomine Domini; Osanna in excelsis.' In the First Book this was altered to 'Holy, holy, holy, Lord God of hosts: heaven and earth are full of thy glory: Osannah in the highest. Blessed is he that cometh in the name of the Lord: Glory to thee, O Lord, in the highest.' In our modern musical versions the first Hosanna is omitted, being rendered by the 'Glory be to thee' of our *Sanctus*.

'Glory to thee' is retained with slight changes, so that the *Benedictus* cannot be sung with the old prelude; nor have we any power to omit or transfer the *Amen* with which the *Sanctus* ends in our version. This omission of the *Benedictus* is not without precedent.¹ The arguments by which the Lincoln Judgement justified the use of the *Agnus* during the Communion² would, if applied to the *Benedictus*, exclude it from this place.

There is more to be said for the use of the *Benedictus* after the Prayer of Access, since the principle of usage to which Archbishop Benson appealed does cover a short pause before the Consecration Prayer³—not a long pause, for it would be unprincipled to use the *Benedictus* to cover an interpolated portion of another liturgy, and such a practice destroys the meaning of our office.⁴ But a short pause is implied by our rubric, 'When the Priest . . . hath so ordered the Bread and Wine,' &c. And therefore the pause might be legitimately filled up by the singing of a very short anthem. Such is the *Benedictus*; but its position is simply that of a hymn⁵ or anthem; it is not in

¹ 'Though the clause is found in the great majority of liturgies, it is absent from that of the Apostolic Constitutions . . . and from those of the Alexandrine Patriarchate.'—Lacey in *True Limits*, p. 172.

² viz. that the *Agnus* does not interrupt the service. See p. 394.

³ See e.g. Cookson's *Companion to the Altar* (1784), p. 26, where the communicant is given a private meditation of 159 words to fill up the short pause between the Prayer of Access and the Consecration Prayer. See also the quotation from the Lincoln Judgement below.

⁴ See p. 380.

⁵ 'In 1696 appeared the version and in 1703 the supplement of Tate and Brady, similarly containing what were advertised as "The Usual Hymns . . . for the Holy Sacrament" (two of them more appropriate to the service before, and two after the Consecration). . . . It was authorized by Orders in Council to be used in all churches.'—*Lincoln Judgement*, p. 59.

the least essential to the correctness of the service that it should be sung. Anciently all signed themselves at the *Benedictus*.¹

The Prayer of Consecration.—The priest stands ‘before the Table’² and orders the bread and wine so ‘that he may with the more readiness and decency’ perform the manual acts. He will therefore now take the corporal from off the chalice. If there is a second chalice for the wine, or a standing pyx containing extra breads, he will arrange these near the chalice and paten; or if the clerk has been holding the paten (which is hardly desirable now), the priest will take it and place the breads upon it.

The phrase ‘before the people’, as the Lincoln Judgement points out, applies only to one of the five manual acts, viz. the fraction; the rubric insists that he shall ‘break the Bread before the people’, at the time when it is ordered in the Prayer of Consecration, and not of course at any other time.³ This fraction is a solemn ceremony reproducing the action of our Lord,⁴ and mystically representing his death upon the Cross; the Lincoln Judgement therefore requires that it should be done with some degree of prominence, for ‘if any ceremonial is to be visible to the People, that Action of Christ unquestion-

¹ ‘Omnes clerici signo crucis se signent . . . cum dicitur *Benedictus qui venit*.’—*Mis. Sar.*, col. 587. See also directions for the choir in *Cust.*, p. 21.

² This rubric, introduced in 1661, authorizes the eastward position, already proclaimed by the Bishops. See p. 224.

³ Yet some books in the nineteenth century actually recommended the priest to make what can only be called a sham fraction, and to reserve the real fraction till some time after the Prayer, in fact to do it as part of a rite borrowed from another liturgy.

⁴ Repeated at Emmaus, ‘He was known of them in breaking of bread.’—Luke xxiv. 35.

ably ought to be so'.¹ At the same time this act must be done with 'readiness' and with 'decency', which conditions are hardly fulfilled if the priest turns half round and breaks the bread in an awkward position. It is possible to exaggerate the visibility of the act; and it must not be forgotten that while the Puritans in 1661 demanded the stronger words 'in the sight of the people', the Revisers of 1661 deliberately substituted 'before the people'.² For these reasons I suggest that the priest lift the bread to a height slightly above the level of his shoulders before breaking it, and thus conform to the Archbishop's judgement.³

The priest says the Consecration Prayer in a clear and audible voice, humbly, solemnly, and without note.⁴ The clause *And grant that we receiving* being a rendering of *Quam oblationem*, he may make the old signs⁵ over the

¹ *Lincoln Judgement*, p. 51.

² These words had already been suggested by Cosin.—*Lincoln Judgement*, p. 48.

³ A desire to see the breaking of the Bread, and also a possibility of seeing it (as in *Exposition*, Pl. 11), were not unknown before the Reformation. In Langforde's *Meditations in the time of the Mass*, a MS. of the fifteenth century, we read 'like as ye see the Host divided' (Legg, *Tracts on the Mass*, p. 27). In *A Detection of the Devils Sophistrie*, a little book printed in London in 1546 with a preface by Stephen Gardiner, the anti-reforming Bishop of Winchester, the author speaks of the people seeing the fraction. 'Doth not the priest, daily in the Mass, and hath done alway, break the Host consecrate in the sight of the people, without offence or slander?' and again: 'when they saw the Host broken in the Mass.' Also: 'seen . . . the most blessed sacrament broken, by the minister, both in the Mass for a mystery continually, and sometime when Hosts have wanted for communion of other.'—Legg, *ibid.*, p. 239.

⁴ It seems best to say it without note: cf. p. 214. One may hope that it is now hardly necessary to repeat that 'the whole office should be said deliberately, and sufficiently loud for the congregation to hear distinctly . . . "Verba Canonis rotunde dicantur, et distincte."—Decree of Herbert, Archbishop of Canterbury, in a general synod at London, A. D. 1200.'—*Rit. Conf.*, p. 31, and note.

⁵ 'And therefore as the Church of England has thought fit to retain this ceremony in the ministration of one of her sacraments,

bread and wine at the words *Body* and *Blood*,¹ reverently regarding the oblations the while.² At *who, in the same night* he gently rubs the thumb and forefinger of either hand³ on the edge of the corporal.⁴ At *took Bread*, 'here the Priest is to take the Paten into his hands,' raising his eyes as he does so.⁵ He then lays the paten down and bows.⁶ Still facing the midst of the altar, he elevates⁷ the bread⁸ to about the level of his mouth, so that the fraction may be visible to the people behind, and he breaks this bread into two parts as he says the words

I see not why she should lay it aside in the ministration of the other. For that may very well be applied to it in the ministration of the Eucharist, which the Church herself has declared of the Cross in Baptism (Can. 30, A. D. 1603), viz. *that it was held by the Primitive Church,* &c.—Wheatly, *National Illustration of the B. C. P.*, p. 306.

¹ Perhaps also at *creatures, bread, and wine*, since anciently the sign was made five times in this prayer; but this is open to question, as the first three signs were made at the words *benedictam, ascriptam, and ratam*, which our Liturgy has omitted while retaining *corpus* and *sanguis*. See *Mis. Sar.*, col. 615.

² 'Hic respiciat sacerdos hostiam cum magna veneracione. . . . Hic iterum respiciat hostiam, dicens *Quam oblationem.*'—*Mis. Sar.*, col. 615.

³ 'Tergat digitos et elevet hostiam dicens *Qui pridie.*'—*Mis. Sar.*, col. 616.

⁴ 'Super lintheamina altaris.'—*Mis. Ebor.*, p. 184.

⁵ 'Accepit panem in sanctas ac venerabiles manus suas, et, elevatis oculis in coelum Hic elevet oculos suos ad te Deum Patrem suum omnipotentem.'—*Mis. Sar.*, col. 616.

⁶ 'Hic inclinet se.'—*Ibid. continued.*

⁷ 'Et postea elevet paululum dicens *tibi gratias agens, benedixit, fregit.*'—*Ibid. continued.* Anciently, then, there was an elevation, though a slight one, at this point: it was forbidden by the later Roman rubrics. He signed the bread at the word *benedixit*, but we have unfortunately lost this word, though the act of benediction is retained in the laying of the priest's hand upon the bread.

⁸ If he follows the best practice and uses large round wafers, or squares of wafer (see p. 314), he will break several of them together in this action—indeed all of them, if possible, thus retaining the solemn significance of the 'one Bread'.

he brake it. He replaces the bread¹ on the paten, and says, *Take eat, &c.*, and at the words *this is my Body*, he is to lay his 'hand (of course his right hand) upon all the Bread', i. e. not upon that only which he has broken, but upon all the rest which is to be consecrated. He says the words *Take eat, to in remembrance of me*, in a clear, distinct voice, without any pause.² He may then bow.³ He may keep the thumb and forefinger of each hand joined after the consecration of the bread till the Ablutions, only disjoining them when he has to touch the Blessed Sacrament.⁴

At the words *he took the Cup*, the priest takes the chalice in both⁵ hands. He then replaces it on the altar, bows, and says, *and, when he had given thanks, he gave it to them*⁶; at the words *this is my Blood*, he lays his right

¹ It may be noticed that the Prayer Book is at one with the Sarum Missal as well as the Greek rites in using the word bread after the Consecration (*Mis. Sar.*, col. 618: 'Quarta super panem, dicendo'). The Roman Canon still retains the words 'Panem sanctum vite aeternae.'

² 'Nulla pausatione interposita.'—*Mis. Sar.*, col. 616-17. The form then ended at *this is my Body*, after which word he may bow.

³ See p. 237.

⁴ 'Non disjungendo pollicem ab indice nisi dum facit benedictiones tantum.'—*Mis. Sar.*, col. 617. This benediction refers to the signing of the consecrated elements (*Lay Folk's M. B.*, p. 311)—for which we have, fortunately, now no place. See Beresford-Cooke, *The Sign of the Cross in Western Liturgies*.

⁵ The Prayer Books as at present printed have 'hand', and so has the *Facsimile of the Black Letter P. B., containing MS. Alterations . . . out of which was fairly written the B. C. P.* The *Facsimile of the 'fairly written' MS. Book* shows a little curl at the end of 'hand' which has been taken to be 'hands' in Eyre and Spottiswoode's *B. C. P. from the Original MS.* Probably the Prayer Books of to-day are right. But that the meaning is 'hands' is shown by the rubric before the Consecration Prayer, 'and take the Cup into his hands.'

⁶ '*Manus suas, item tibi, hic inclinet se, dicens, gratias agens, bene dicit, deditque discipulis suis.*'—*Mis. Sar.*, col. 617; also *Cust.*, p. 81.

hand upon the chalice, and also upon any other vessel, be it 'Chalice or Flagon',¹ in which there is wine to be consecrated. He says the words in the same way as at the consecration of the bread. There is no direction for him to bow or kneel after the words said over the chalice,² but it is usual now to make a reverence at this point, and it seems to have become common in practice before the Reformation.³

At the conclusion of the Consecration Prayer he slightly rubs his fingers over the chalice, and then covers it with the second corporal.⁴

The Communion.—Immediately after the Consecration, the priest proceeds to make his Communion; this act of course includes 'the usual brief interval for his private devotion'.⁵ But this interval must not be lengthened by the insertion of anything but genuinely private prayers.⁶

¹ The rubric permits the use of a flagon. It is of course better to use a second chalice if possible, but it may be necessary in some churches on special emergencies to use instead a decent flagon (or cruet), refilling the chalice from it during the Communion of the people. The flagon would of course be cleansed at the Ablutions.

² See pp. 232-41. It will be noticed that the two bows given above, which are common to all editions of the Missal, occur some moments before the words *hoc est enim corpus* and *hic est enim calix*: the lesser elevation both of the bread and of the wine came between the bow and these words of Consecration.

³ Many pictures show this. After the Reformation the practice came in of the priest kneeling on both knees and remaining in this posture for his Communion (Scudamore, *Not. Euch.*, p. 608),—a practice unknown at any other period in East or West, but probably to be accounted for by the desire to secure uniformity of kneeling among the *people* as against the Puritan opposition.

⁴ 'Fricet digitos suos ultra calicem propter micās, et cooperiat calicem.'—*Mis. Sar.*, col. 617.

⁵ *Lincoln Judgement*, p. 60.

⁶ Any priest who still practises interpolations should give half an hour's careful study to Mr. Lacey's Alcuin Club tract on *Liturgical Interpolations*.

If the priest wishes to prepare for his Communion in a set form, there are three prayers in the Sarum Missal for the priest's Communion, and there are other prayers in more ancient liturgies which are finer; but the use of private communion prayers such as these¹ is an entirely different matter from the official or semi-official use of liturgical forms or gestures. Nor has the priest any right to use a printed book or 'altar-card' containing even these private prayers: if he wishes to say them, the obvious course is to learn them by heart.

Furthermore, even if it were legitimate, it would still be absurd to repeat portions like *Supplices te*, the Fraction, and the *Paternoster*², which already occur in our Liturgy.³

It is essential for the integrity of the rite that the priest himself communicate. 'Then shall the Minister first receive the Communion in both kinds himself.' This is further enforced by the 21st Canon.⁴ No form of

¹ These prayers are (1) *Deus Pater, fons et origo*; (2) *Domine Jesu Christe, Fili Dei vivi*; (3) *Corporis et sanguinis tui, Domine Jesu*—which are given in the note below.

² Even *Memento etiam*, the prayer for the departed, has retained a small place, for 'that . . . we and all thy whole Church may obtain remission of our sins' can only be logically interpreted as including the faithful departed. 'All thy whole Church' is strongly worded, and cannot mean the Church Militant only, which portion of the Church is expressly mentioned in the great Offertory prayer.

³ I would add on this important point a few words from Mr. Lacey, the truth of which many have already learnt:—'Our plain duty is to use the rite that is appointed us by authority. If any priest will abandon his interpolations and celebrate Mass according to the English Liturgy exactly as it stands, I am convinced (and I speak not without experience) that he will find there an unlooked-for beauty and dignity, and will offer the Holy Sacrifice with more joy to himself, and with more acceptance on high, since to obey is better even than sacrifice itself.'—*Liturgical Interpolations*, p. 20.

⁴ 'Provided, That every Minister, as oft as he administereth the Communion, shall first receive that Sacrament himself.'—*Canon 21*.

words is given him for this purpose, but the Scottish Liturgy¹ directs him to use the words of administration for himself. There would, I suppose, be no objection to his using privately the words given in the Sarum Missal, if he prefer it, nor to his saying a thanksgiving from the same source.² He may bow before and after his Com-

¹ 'And when he receiveth himself, or delivereth the Sacrament of the Body of Christ to others, he shall say, The Body of Our Lord,' &c.

² It will help to make the matter clear if I give the whole of the private prayers for Communion as they stand in the Sarum Missal. They show the maximum time that should be allowed between the Consecration Prayer and the Communion of the People.

'Post pacem datam, dicat sacerdos orationes sequentes privatim, antequam se communicet: tenendo hostiam duabus manibus.

'*Deus Pater, fons et origo totius bonitatis, qui ductus misericordia Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti, quam ego indignus hic in manibus meis teneo, Hic inclinet se sacerdos ad hostiam, dicens, Te adoro, te glorifico, te tota mentis ac cordis intentione laudo et precor; ut nos famulos tuos non deseras, sed peccata nostra dimittas, quatenus tibi soli vivo ac vero Deo, puro corde et castro corpore, servire valeamus. Per eundem Christum Dominum nostrum. Amen.*

'*Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me, quæso, per hoc sacrosanctum corpus et hunc sanguinem tuum a cunctis iniquitatibus meis et ab universis malis; et fac me tuis semper obedire mandatis, et a te nunquam in perpetuum separari permittas, Salvator mundi. Qui cum Deo Patre et eodem Spiritu Sancto vivis et regnas Deus per omnia sæcula sæculorum. Amen.*

'*Corporis et sanguinis tui, Domine Jesu Christe, sacramentum, quod licet indignus accipio, non sit mihi iudicio et condemnationi; sed tua prosit pietate corporis mei et animæ salutis. Amen.*

'Ad corpus dicat cum humilitione [cum inclinacione, *Cust.*] antequam percipiat,

'*Ave in æternum, sanctissima caro Christi, mihi ante omnia et super omnia summa dulcedo. Corpus Domini nostri Jesu Christi sit mihi peccatori via et vita, In nomine Patris et Filii et Spiritus Sancti. Amen.*

'Hic sumat corpus, cruce prius facta cum ipso corpore ante os. Deinde ad sanguinem cum magna devotione, dicens,

'*Ave in æternum, cælestis potus, mihi ante omnia et super omnia summa dulcedo. Corpus et sanguis Domini nostri Jesu Christi*

munion,¹ and may make the sign of the Cross with the Host and with the chalice before receiving; but there is no authority for his making this sign when he communicates others.²

The *Agnus Dei* may be sung by the choir (standing and facing the altar) to fill up the time while the priest and people are making their Communion.³ This the Lincoln Judgement allows; but it makes a distinction between a private use of it by the priest and the singing of it by the choir when the number of communicants leaves a sufficient period of time to be so filled.⁴ It may be sung as an anthem, and a hymn may also be sung, so long as the service is not lengthened thereby⁵; but for the priest to wait 'until the end of the anthem before receiving' would constitute 'an insertion in, or addition

prosint mihi peccatori ad remedium sempiternum in vitam æternam Amen. In nomine Patris et Filii et Spiritus Sancti. Amen.

'Hic sumat sanguinem; quo sumpto, inclinet se sacerdos et dicat cum devotione orationem sequentem.

'*Gratias tibi ago, Domine, sancte Pater, omnipotens æterne Deus, qui me refecisti de sacratissimo corpore et sanguine Filii tui Domini nostri Jesu Christi; et precor, ut hoc sacramentum salutis nostræ quod sumpsisti indignus peccator, non veniat mihi ad iudicium neque ad condemnationem pro meritis meis; sed ad profectum corporis mei et animæ salutem in vitam æternam. Amen.*'—*Mis. Sar.*, cols. 625-7.

¹ See note above.

² There is no cross printed in the Order of Communion of 1548, which was the first formula of administration in English; nor is there in the First Prayer Book (which does print it in the Canon, and in the Blessing of the Font, and in the Nuptial Blessing); 'nor does there seem to be any ancient precedent or tradition for its use in that place. Moreover, there is a risk attending the practice, especially in the case of a large chalice nearly full of Wine.'—*Ritual Conformity*, p. 45.

³ *Lincoln Judgement*, p. 64.

⁴ *Ibid.*, pp. 55, 56. In this it is in accord with antiquity. 'The *Agnus Dei* was originally only sung by the choir, not said by the priest.'—H. Thurston in *The Month*, 1897, p. 391.

⁵ *Lincoln Judgement*, pp. 62, 63.

to the service, which would not be lawful'.¹ The best way of carrying out these principles is for the choir to say the *Amen* after the Consecration, and then for there to be a dead silence for one minute or more while the priest prepares for his Communion; nothing, indeed, is so impressive or so helpful to recollection as this complete silence. Then, before the priest takes the Communion of the Body,



COMMUNION OF THE PEOPLE.

PLATE 22.

let the choir stand and begin the *Agnus*. It will not then be 'interposed so as to delay the reception by the celebrant', but will serve as a convenient signal for the communicants to approach; the disturbance of their approach will be covered by the music, and by the rest of the people standing to join in the singing, and they will be ready at the altar rails when the priest turns to com-

¹ *Lincoln Judgement*, p. 60.

municate them. The people, of course, will be instructed to observe this signal so as to avoid the bad habit of keeping the priest waiting while the communicants approach. After the *Agnus* a hymn is often sung, short or long according to the number of the communicants.¹

When the priest has made his Communion, he takes the paten² to the south end of the altar rails,³ and proceeds to deliver the Lord's Body to 'the people also in order, into their hands'—not between their fingers,⁴ saying in a low voice, audibly, to each communicant the words of Administration.⁵ [The deacon follows him with the chalice; he administers to the first communicant while the priest is administering to the third, and keeps this distance so far as possible.] If there is no deacon, the priest returns to the altar, lays the paten on the corporal, and takes the chalice⁶; he then communicates the people with the Lord's Blood, *delivering* the cup to them.

¹ Communion hymns were provided in *Sternhold and Hopkins* (1562), and in *Tate and Brady* (1696).—*Lincoln Judgement*, pp. 57-9.

² Or pyx or second chalice containing the Body of the Lord, if there be many communicants.

³ 'In order.' 'The ancient order is from south to north.'—*Ritual Conformity*, p. 43.

⁴ See p. 311.

⁵ He should deliver the Sacrament to the communicant *as soon as he begins the words* of Administration, not waiting till the middle of the form. This is the direction of the rubric, 'When he delivereth the Bread to any one, he shall say, *The Body of our Lord*,' &c. The meaning of our present double form is a proclamation that the Bread is the Body of Christ, said as it is delivered, followed by a warning addressed to the communicant while he is consuming the holy Sacrament as to the spirit in which he is to do so, viz. in remembrance of Christ's death and in faith. If the chalice be delivered at the commencement of the form, the communicant will be able to return it before the conclusion of the form, and there will be no danger either from hurry or delay.

⁶ There is no explicit direction for the priest to cover the chalice or paten with the corporal when he leaves it upon the altar to com-

The rubric is clear that 'both kinds' are to be delivered 'into their hands'; this has always been the custom with us, and it is hard to see why some priests should have taken upon themselves to break it, unless they maintain that the cup is too sacred to be touched by the people, which could only mean that it is more sacred than that which it contains. As for safety, it seems clear that the traditional way of administering the chalice is much the more secure; it is very difficult for the priest to guide the chalice unless the communicant takes it firmly with both hands, and the innovation has produced an element of uncertainty in the action of the different communicants that has made the Communion in some churches a matter of risk and anxiety. Besides this, many excellent people, especially among the men, resent the apparent want of confidence of the minister who refuses to deliver the cup into their hands. The minister should leave hold of the chalice entirely, unless the communicant be infirm.¹

Should there be clergy who intend to communicate, they will receive first, in order, as the rubric directs: 'Bishops, Priests, and Deacons, in like manner (if any be present).' The words 'in like manner' refer to the previous words 'in both kinds'. The next to receive

communicate the people in the other kind; for our rubric only mentions this 'when all have communicated', and in the older rite the priest took the ablutions immediately after his Communion. But on general grounds it seems fit that the vessels should be so protected; in which case it will be necessary for the priest first to cleanse the rim of the chalice and then to place the folded corporal thereon. The priest will, of course, not bow to the altar when he is carrying the holy Sacrament; but the rubric seems to intend him to bow whenever he places the Sacrament on the altar.

¹ For directions for the communicants see p. 310.

would be servers, then choristers, then the rest of the laity.¹

Many authorities think that in case of a second consecration both kinds should be consecrated, and not one only. But great care should always be taken to avoid the necessity of any second consecration. Sometimes a miscalculation does make it a necessity, but this should very rarely happen if the priest always allows for more communicants than he expects. When there are many communicants two chalices should be used, or three, while another chalice or a standing pyx should be used for the breads. If there are not enough chalices a glass cruet might be used and wine consecrated therein; the chalice would then be replenished from the cruet during the Communion, the cruet being afterwards rinsed during the Ablutions. When there are many communicants and the church has more than two clergy, and there is a chapel, much time is saved if a priest (better still, a priest and deacon) take a chalice and paten to the chapel and there communicate people at the chapel rails while the Communion at the high altar is proceeding.

Post-Communion.—‘When all have communicated, the Minister shall return to the Lord’s Table, and reverently place upon it [bowing therefore, presumably, as he does so] what remaineth of the consecrated Elements, covering the same with a fair linen cloth.’

¹ ‘The order of communicating the rest of the Clergy, and the lay congregation would be as follows:—1. To the Metropolitan of the Province (if present); 2. To the Bishop of the Diocese (if present); 3. To other Metropolitans and Bishops (if present), in the order of their seniority of consecration respectively; 4. Priests or Deacons; 5. Lay choristers, and 6. The rest of the laity.’—*Ritual Conformity*, p. 42.

This fair linen cloth is a corporal: the priest has hitherto kept it folded square, now [the deacon or] he must unfold it, and he spreads it as a veil over the consecrated Elements. It is difficult to understand why some have discarded this act of reverence, which is so valuable an illustration of the English Church's belief in the Catholic doctrine of the real Presence.¹

The priest then chants *Our Father*,² standing at the midst of the altar and joining his hands as the choir sings *which art in heaven*, &c. The [deacon and subdeacon stand behind the priest, the] clerk and servers stand in their usual places. The priest then says the Prayer of Oblation,³ with hands extended (as always when he says alone a prayer at the altar). The alternative prayer,⁴ that of Thanksgiving, seems specially suitable when all, or nearly all, present have communicated, and when the Prayer of Oblation has been said at a previous service. He then chants *Glory be to God on high*,⁵ standing in the midst,⁶ and joining his hands as before, when the choir sings *and in earth*

¹ In the Roman rite on Maundy Thursday (when the Blessed Sacrament remains on the altar for a long time) a white veil is similarly used. Cf. p. 173.

² The old chant of the Sarum Missal has not been improved by modern variations. It will be found on the last page of *The Ordinary of the Mass* (Plainsong Society).

³ It seems best to monotone this prayer, coming as it does between the singing of the *Paternoster* and the *Gloria*.

⁴ The Archbishop of York (York Diocesan Synod, 1900) has allowed the use of the Prayer of Thanksgiving as well as the Prayer of Oblation; this is liturgically a distinct improvement, but has he the power to alter the word 'or' in the rubric? It is a small word, but so is 'not'.

⁵ 'Then shall be said or sung.'

⁶ 'Quod incipiatur semper in medio altaris.'—*Mis. Sar.*, col. 583. 'In medio altaris erectis manibus incipiat *Gloria in Excelsis Deo*.'—*Mis. Ebor.*, p. 166.

peace, &c. [The deacon and subdeacon stand on either side of him.] The servers and choir all stand facing the altar.¹ All bow at the words *we worship thee*, and at *receive our prayer*, and at *O Christ . . . of God the Father*, signing themselves at the words *in the glory of God the Father*.² The priest then says the 'last Collect' or post-communion,³ with extended hands as usual, [the deacon and subdeacon standing behind him in their usual places for a prayer]. The servers may also continue to stand.

All kneel immediately at the conclusion of the Collect. The priest turns to the people (standing a little to the north of the corporal), and says the whole Blessing facing the people.⁴ There is no authority for him to

¹ 'Omnes clerici conversi ad altare stare tenentur dum ad missam *Gloria in Excelsis* inchoatur.'—*Mis. Sar.*, col. 586.

² *Mis. Sar.*, col. 586, and *Cust.*, p. 21, quoted on p. 427, n. 6, 7.

³ It is clear that a collect is intended to be said before the Blessing, not only because such collects are provided in the Ordination Services but for a stronger reason. The rubrics in the Ordering of Deacons and of Priests not only appoint two collects, but state that they are to be said '*after the last Collect*, and immediately before the Benediction'; they thus assume that some collect has already been said. The corresponding rubric in the Consecration of Bishops has 'for the last Collect, immediately before the Benediction'. In this case, therefore, the specially appointed collects are to be substituted for, while in the two other services they are to be added to, a recognized post-communion called 'the last Collect'. There seems to be no reason to doubt that the beautiful collects which immediately follow the Communion Service are meant to be thus used; and though the rubric preceding them is somewhat loosely worded, it does cover such use. Other suitable collects would be such as have reference to a special subject of intercession, e. g. Missionary work; some such have been appointed and are printed at the end of the Appendix to *The English Liturgy*.

⁴ The First Prayer Book has, 'Then the Priest turning him to the people, shall let them depart with this blessing: *The peace of God*, &c. Our present rubric does not mention his turning, the custom being sufficiently established; but it certainly does not countenance any innovation in the midst of the form. For a statement of liturgical

say part of the Blessing away from the people, nor to make other than the accustomed reverence at the name of Jesus. He should lift his right hand to about the level of his face in giving the Blessing,¹ but in the English provinces, according to the Lincoln Judgement,² he does not make the sign of the Cross.

Turning back to the altar he bows once, and immediately consumes what remains of the Blessed Sacrament—'the Priest . . . shall, immediately after the Blessing, reverently eat and drink the same.'³ He is

reasons why the *Peace* (even if it were not made part of the Blessing, as it is with us) should not be said away from the people, see Wickham Legg, *S.P.E.S. Trans.*, ii. p. 124.

¹ 'This Benediction was pronounced simply with a lifting up of the hand—*manu dextera super populum elevata*'—*Lincoln Judgement*, p. 85. This was the Episcopal Benediction, but the Archbishop was mistaken as to the fact. See note below.

² The Archbishop declared against the sign of the Cross at this point, not on the grounds that 'omission is prohibition', but because he supposed that there had been no omission, the practice never having obtained in England (*ibid.*, p. 82). 'There is no direction in Sarum, York, or Exeter books that he should make the sign of the Cross' (*ibid.*, p. 85); 'This ceremony also is an innovation which must be discontinued' (*ibid.*, p. 87). But Dr. Benson was wrong. The signing at benedictions in the Eucharist is mentioned in the *Westminster Missal* (col. 533); and the custom of signing at benedictions was so common that 'to bless' was actually synonymous with 'to sign with the cross', being often used with this meaning throughout the Middle Ages and as early as the ninth century (*Lay Folk's M.B.*, pp. 207, 311, 396, n. 4). Many other references to the subject will be found on p. 29 of *Essays on Ceremonial*. It is dangerous to argue from silence, as Dr. Benson did in the case of those books which he consulted, for the commonest things are sometimes taken for granted. Dr. Benson, however, did not refer, as the *Judgement* (p. 86) points out, to Benedictions outside the Eucharist, such, for instance, as those at a marriage.

³ Nothing can be clearer than the directions, first to cover what remains of the consecrated Elements with a corporal after the Communion, and secondly, to consume what remains immediately after the Blessing. It seems therefore hardly credible that some priests should consume what remains before the Lord's Prayer on the pretext that our rubrics are obscure.

allowed by this rubric to call other communicants (preferably one of the sacred ministers or the clerk) to assist in this consumption, so as to remove any possible excuse for taking the Sacrament away and using it profanely.¹ But it is only in exceptional cases that such assistance is needed. The priest first consumes what remains of the Sacrament of the Body, then, holding the paten over the chalice, he rubs any crumbs that may remain, into the chalice; then, without bowing again, he drinks what remains in the chalice.

The priest then takes the Ablutions, this being the only possible way of consuming entirely what remains of the consecrated Elements.² He takes the chalice to the south (if convenient³), and holds it out to the [subdeacon or] clerk,⁴ who pours a little wine therein; he then drinks this first abluion (not holding the chalice higher than necessary), still facing the altar at the southern part. He drinks the abluion from that part of the chalice which has been previously used.⁵

¹ This is the sixth rubric at the end of our Liturgy. It was inserted in 1661 to guard against irreverence, because some had sacrilegiously taken the Sacrament home and used it as common food. 'The rubric was not intended to touch upon the question of the Reservation of the Sacrament for the Communion of the sick; it is only concerned with the consumption of that which remains, and authorises the abluions by which this consumption is reverently and adequately carried out.'—*Procter and Frere*, p. 502.

² 'This [the consumption] is ordered to be done "immediately after the Blessing", and the cleansing of the vessels appears to be not an improper completion of this act which is ordered to follow the close of the service without any break or interval.'—*Lincoln J.*, p. 15.

³ At some altars he will hardly need to move.

⁴ 'Subdiaconus vel alius minister infundat vinum,' &c.—*Maskell, Anc. Lit.* ('Bangor'), p. 192.

⁵ The cross, or other device, on the foot of the chalice marks the part to be used for communicating, and the chalice will be more easily cleansed if this part is always presented to the communicants.

He then holds the bowl of the chalice with the three last fingers of both hands, so that the thumbs and forefingers can be joined over the bowl. The [subdeacon or] clerk then pours a little wine or water over his thumbs and forefingers, and then more water into the chalice. The priest then holds the paten in his left hand for a little water to be poured thereon, and this he empties into the chalice which he holds in his right. He turns and drinks this second ablution.¹ He will be careful to see that the chalice is properly rinsed, and he will consume the ablutions quietly, without ostentation, and without delay.² He then lays the chalice sideways on the altar so that the bowl rests on the paten,³ placing the purificator also thereon as a matter of convenience. Leaving the vessels thus, he turns and washes his hands at the south horn of the altar, the [subdeacon and] taperers ministering to him.¹

The [deacon or] priest goes to the midst of the altar, wipes the vessels with the purificator, folds the corporals, and places them in the burse. He puts the purificator in the chalice, and the paten on it, and the burse on the paten. Meanwhile the taperers may, if necessary, assist the [subdeacon or] clerk.¹

The clerk meanwhile has put on the offertory-veil.

¹ For authorities see pp. 428-9.

² If he has to celebrate again the same day he may place the ablutions in a clean vessel, or give them to one of the ministers or another communicant to drink. 'Ad primam missam non debet percipere ablutionem ullam, sed ponere in sacrario [i. e. place in the aumbry or pour down the piscina] vel in vase mundo usque ad finem alterius missae; et tunc sumatur utraque ablutio.'—*Mis. Sar.*, col. 627.

³ 'Ut si quid remaneat stillet.'—*Mis. Sar.*, col. 628. This is why the foot of a Gothic chalice is not made round.

He goes up to the altar, receives the vessels, carries them out, and does not return.¹

The priest comes down the steps [with the deacon and subdeacon²], and bows to the altar with [them and] the taperers. They then return to the sacristy in the same order as they came from it,³ the verger meeting them at the chancel gate and leading the way to the sacristy or vestry.

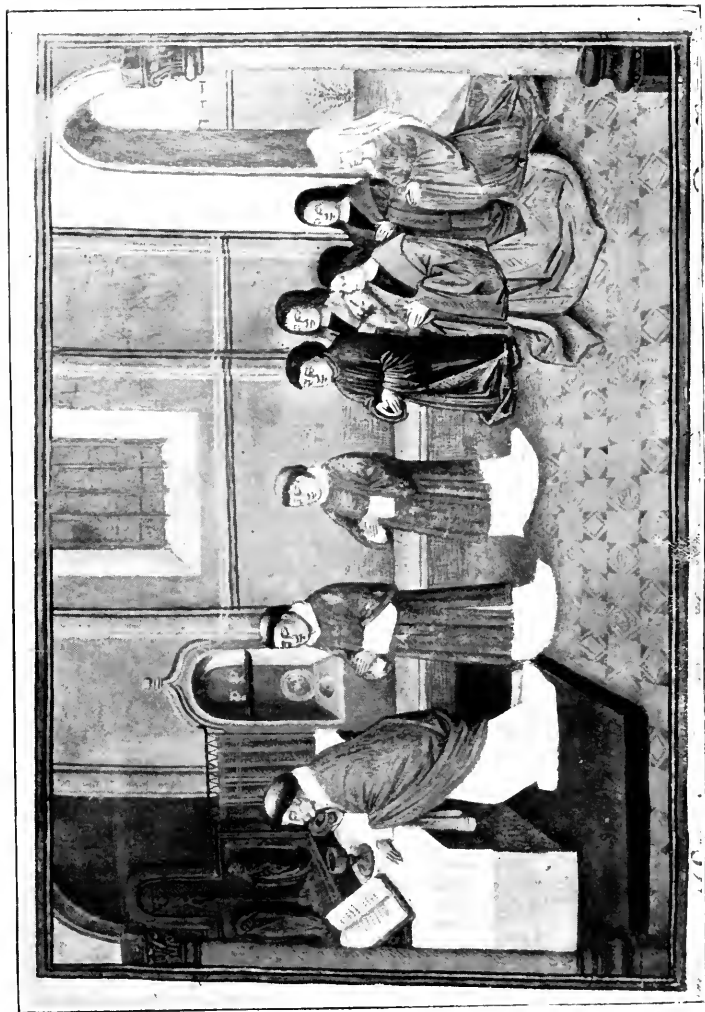
The choir generally sing a hymn during the Ablutions. The use of the *Nunc Dimittis* is not to be recommended: it had better be kept to its proper place at Evensong. The choir will finish what they have to sing, and then go out.

Arrived in the sacristy the priest takes off his vestments, first putting the amice over his head: he then puts on his gown and goes to a quiet place to say his

¹ For authorities see pp. 430-1.

² If there is a deacon to wipe the vessels, &c., the priest must remain facing east at the south part of the altar till he has finished. When the deacon has given the vessels to the clerk the priest will then go to the midst of the altar, the deacon having meanwhile gone along his step up to the south side of the altar, and the subdeacon (after putting down the basin) having crossed the pavement and gone to the north side of the altar. Thus they will be in their right places before finally leaving the Holy Table.

³ In the Middle Ages the priest said the first fourteen verses of St. John's Gospel as he returned. There is of course no need for him now to do so, since no such thing is appointed in our Liturgy. Mr. Cuthbert Atchley has shown that the use of this Gospel had a superstitious origin, having been counted as a charm. It would be quite unprincipled for the priest to say it at the altar, both because only the appointed service may be thus said, and because it is ordered in all the English books to be said going back. 'In redeundo dicat Evangelium *In Principio*' (*Mis. Sar.*, col. 629). It is still thus used in some churches abroad, and in some within the sacristy itself: many of the monastic uses omitted this Gospel (Maskell, *Anc. Lit.*, p. 204; *Mis. Westm.*, col. 525; Atchley in *S. P. E. S. Trans.*, iv. pp. 161-76).



thanksgiving.¹ All the vestments should be carefully laid down, and not thrown about in disorder. The clerk will see that everything is put away, and that the lights are extinguished. There are no directions in our books as to the order in which this is to be done: it is left to convenience and common sense.

¹ 'Cum vero sacerdos exuerit casulam et alia indumenta sacerdotalia, dicat psalmos subscriptos,' &c.—*Mis. Sar.*, col. 629. There is no direction for the use of any prayer or psalm before unvesting.

CHAPTER XII

HOLY COMMUNION

The preparation of the altar, &c., is described on p. 349.—The manner

<i>Priest.</i>	<i>Deacon or Gospeller.</i>	<i>Subdeacon or Epistoler.</i>
<p>1. Introit. While the Elements are being prepared, he remains in the vestry.</p>	<p>1. While the Elements are being prepared, he remains in the vestry.</p>	<p>1. Before the service⁴ he carries in the vessels to a minor altar or other convenient place⁵; he then puts sufficient breads upon the paten, and pours wine and water into the chalice,⁶ having first washed his hands.⁷</p>
<p>2. He enters the sanctuary, walking last of all, bows at the altar-rail, and goes to the midst of the altar.¹</p>	<p>2. He enters the sanctuary,² and goes to the altar, walking before the priest.³ (On festivals he carries the Gospel-book, and the subdeacon the Epistle-book.)</p>	<p>2. He carries the Gospel-book, and walks before the deacon.² At the altar-rail he and the deacon stand on the left and right of the priest and bow.</p>

¹ See p. 353-4.

² 'Executor officii cum suis ministris ordinate presbiterium intrent et ad altare accedant.'—*Cons.*, p. 62. The order then is:—Verger with mace, (clerk with cross, on festivals), taperers with lights, thurifer with censer, (clerk with book, on ordinary Sundays), subdeacon with Gospel-book, deacon (with book, on festivals), priest. (See p. 332, n. 1.)

³ 'Tunc accedant ministri ad altare ordinatim, primo ceteroferarii duo pariter incedentes, deinde thuribularii, post subdiaconus, exinde diaconus, post eum sacerdos.'—*Mis. Sar.*, col. 582.

⁴ 'Before the service.'—*Linc. J.*, p. 13.

⁵ 'In loco ipsius ministracionis.'—*Cons.*, p. 71. In default of a minor altar, a table might be prepared for this purpose. See p. 353.

⁶ 'Accipiat subdiaconus panem et vinum et aquam cum calice, et ea preparat.'—*Mis. Sar.*, col. 587. 'Apponens panem patene, vinum et aquam in calicem infundens.'—*Cust.*, p. 71.

⁷ 'Post manuum ablucionem.'—*Cust.*, p. 71. He leaves the vessels as directed on p. 353.

⁸ 'Ministerio acoliti.'—*Cons.*, p. 71. See p. 353.

⁹ See p. 409, n. 14. In some places it may be more convenient for them to be placed on the credence beforehand.

¹⁰ If the Elements are prepared at a minor altar, which is the best plan,

CHAPTER XII

ANALYSIS OF THE CEREMONIAL

of vesting is described on pp. 167, 350. The authorities for the priest's part are given in Chapter XI.

Clerk or Acolyte.

1. He leads the way, and then ministers to the subdeacon, handing him the basin and towel, and then the bread, wine and water.⁸

2. He may walk before the taperers, carrying the cross on festivals. On other days he may carry in the altar-book, and may walk in the order of his rank, i.e. before the subdeacon.¹²

then the canister, cruets, &c., will be laid upon the credence in the chapel where the minor altar stands.

¹¹ The approach of the ministers (No. 2) did not begin till after the middle of the Introit (Officium). 'Cum post Officium *Gloria Patri* incipitur, tunc accedant, &c.'—*Mis. Sar.*, col. 582.

¹² The clerk carried the cross at the head of the ministers for the blessing of the water and *Asperges* and procession (*Cons.*, pp. 52, 58), but he did not appear again till he brought in the vessels for the preparation of the Elements (which he did at Salisbury during the Epistle, *ibid.*, p. 69). As this ceremony is shifted in our use, he should walk in with the other ministers; on festivals he may carry the cross because it will be wanted for the Gospel. It is clear from the small amount of time allowed for the approach ('cum post Officium,' &c., see above, note 11), and from the wording of the directions ('*presbiterium* intrent'), that the ministers at Salisbury went in from the choir aisle the most direct way and with little ceremony. In small churches that have no choir aisles it would no doubt be best for them to enter through the chancel gates; but in a great church where there are choir aisles with vestries near them, the best way might be through the north or south doorway that leads direct to the sanctuary.

¹³ 'And one of the vergers that kept the vestry did go before them,

Thurifer.

1. He has the censer in readiness and puts a little incense into it before the priest leaves the vestry.

2. He precedes the subdeacon.²

Taperers, &c.

1. They may precede the subdeacon into the church, carrying the canister and the cruets, basin, ewer and towel,⁹ which they place upon the credence of the chapel.¹⁰

The *Choir* begin the Introit.¹¹

2. They take up their candles, and walk side by side before the thurifer.¹²

The *Vergers* walks before the clerk, carrying his mace¹³.

Priest.

3. He turns to the thurifer, takes the censer, holding the chains near the lid, and censes the altar at the south and north sides and in the midst. He then goes to the south end, hands the censer back to the deacon, stands facing south, and bows slightly when the latter censes him.¹

4. *Paternoster.* He goes to the north side of the altar, and, facing east, says in the natural voice the Lord's Prayer together with its *Amen*. He says the next prayer in the same way.²

Deacon.

3. Arrived at the altar, on the right of the priest,³ he turns with him, and puts incense into the censer,⁴ and hands it to the priest.⁵ After the priest has censed the Holy Table, he receives the censer from the priest at the south horn of the altar,⁶ and there censes him.⁷

4. He stands in his usual place, viz. on his step⁸ directly behind the priest.⁹

Subdeacon.

3. Arrived at the altar, on the left of the priest,³ he places the Gospel-book closed upon the altar.¹⁰ He then stands by the deacon at the south of the altar during the censuring.⁶

4. He stands in his usual place, viz. on his step⁸ directly behind the deacon.⁹

with a tipped staff in his hand, as was his office so to do.—*Rites of Durham*, p. 7. Compare *Lincoln Lib. Nig.*, pp. 376, 380, 389. It seems from p. 8 of the *Rites* that the verger stood aside at the choir-gate to let the minister pass, and then departed.

¹ See p. 354.

² See pp. 355-7.

³ 'Diacono assistente a dextris et subdiacono a sinistris.'—*Mis. Sar.*, col. 579.

⁴ 'Deinde ponat diaconus thus in thuribulum.'—*Ibid.*, col. 581.

⁵ 'Ei thuribulum tradens.'—*Ibid.*

⁶ 'His itaque gestis in dextro cornu altaris cum diacono et subdiacono.'—*Ibid.*

⁷ 'Deinde ab ipso diacono ipse sacerdos thurificetur.'—*Ibid.*

⁸ See the plan in Plate 8, on p. 85.

⁹ This is the normal position when prayers are being said by the celebrant. 'Et semper dum stat sacerdos ad officium missae post eum stet diaconus directe in proximo gradu, et subdiaconus simili modo directe in secundo gradu post diaconum.'—*Mis. Sar.*, col. 589.

¹⁰ 'Postea textum ministerio subdiaconi sacerdos deosculatur.'—*Ibid.* 'Post hoc codex Evangelii super altare clausus ponitur.'—*Cons. Linc.*, p. 22.

Clerk.

3. He stands near the south end of the foot-pace, on a lower step, facing north, or at some other convenient place.¹¹

4. As before.

Thurifer.

3. He goes up to the altar, hands the boat to the deacon, holds the censer with the lid up while the deacon puts incense in it, and then gives the censer closed to the deacon. Afterwards he receives the censer back from the deacon, and takes it out.¹

4. He stands in some convenient place, e. g. on the side nearest the sacristy, near the altar-rail.¹²

Taperers, &c.

3. They put down their candles at the altar step¹³ as the thurifer goes up to the deacon. [If necessary, they may then go to the chapel where the chalice was prepared and bring the cruets, &c., to the credence of the high altar, one carrying the two cruets, the other the basin, water, and towel.¹⁴]

4. They stand¹² at their usual places on the pavement.⁸ All say Amen after the Collect for Purity.

¹¹ In the plates of *Exposition* he is generally near the south horn, and this is the most convenient place, as the credence is on this side. (See the plan on p. 85, 'Cl'.) If there is a second clerk he may stand at the opposite end of the foot-pace, facing south.

¹² 'Omnes clerici stare tenentur ad missam, nisi dum lectio epistolae legitur.'—*Mis. Sar.*, col. 586. This would apply to the clerk, taperers, &c., though not to the people, who kneel in accordance with the rubric ('the people kneeling') and Canon 18. The choir might perhaps either stand or kneel: it is more usual for them to kneel.

¹³ 'Ceroferarii candelabra cum cereis ad gradum altaris dimittant.'—*Mis. Sar.*, cols. 580-1.

¹⁴ 'Post introitum vero misse unus ceroferariorum panem et vinum et aquam in pixide et phialo solempniter ad locum, ubi panis et vinum et aqua ad eukaristie ministracionem disponuntur, deferat: reliquus vero ceroferarius pelvim cum aqua et manutergio.'—*Cust.*, p. 68. This was originally done in preparation for the making of the chalice; and the taperers would still do so when the subdeacon brings in the vessels for this purpose (No. 1); but it may also be convenient for the cruets, basin, &c., to be brought to the credence of the high altar, so that they are ready for the ablutions. Of course this movement can be obviated by having a second set of cruets, &c., or by using only one credence.

Priest.

5. Decalogue. He turns to face the people, and reads the Commandments from the book, still using the natural voice.¹

6. Collects. During the last Kyrie he goes to the south side, and there sings *Let us pray*, the Collect for Church and King, and the Collect or Collects of the Day.²

7. Epistle. He goes to the sedilia and sits in the easternmost place during the Epistle.⁶

Deacon.

5. He turns with the priest (turning by the left because the priest turns by the right) and faces the people.³

6. He crosses over on his own step with the priest, and then stands behind the priest,⁴ at the south horn.⁵

7. He sits at the sedilia in the second place.⁶

Subdeacon.

5. He kneels at his step, facing east.⁷

6. He crosses over on his own step with the priest and deacon, and then stands behind the deacon.⁴

7. He takes the Epistle-book from the altar⁸ to the appointed place, and there reads the Epistle, facing the people.⁹ He then replaces the book on the altar on the south side.¹⁰

¹ See p. 357.

³ 'Ita quod quoties sacerdos ad populum se convertit, diaconus similiter se convertat.'—*Mis. Sar.*, col. 589. He must move a little to the south when he turns, and stand thus a little on the priest's left.

⁴ No. 4, note 9. They do not bow when crossing over. See p. 230.

⁵ 'Quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expleatur.'—*Cust.*, p. 68.

⁶ See p. 228, and also p. 342, note 3.

⁷ 'Subdiaconus vero interim genuflectendo.'—*Mis. Sar.*, col. 589.

⁸ Epistles and Gospels may be in one book. 'Also the Gospeller [Epistoler in one version] did carry a marvellous Fair Book, which had the Epistles and Gospels in it, and did lay it on the altar.'—*Rites of Durham*, p. 7. But the use of separate books is better where possible.

⁹ See p. 359. 'Subdiaconus per medium chori ad legendam epistolam in pulpitem accedat.'—*Cust.*, p. 68. This was on Sundays, &c.; on lesser days it was read 'ad gradum chori' (*Cust.*, p. 69). In a parish church a place near the chancel gates would be convenient: the 'pulpitem' was

² See pp. 357-9.

Clerk.

5. As before.

Thurifer.

5. As before.

Taperers, &c.

5. The *Choir* sing the Kyries.¹¹

6. As before.

6. As before.

6. The *Taperers* continue standing.

7. He sits in the lowest place of the sedilia, or in some other convenient place.⁶

7. He sits.⁶

7. *All* sit.⁶

over the gates in the Rood-loft. In great churches a lectern was very commonly used: the rubrics of Hereford and York presuppose one. At Durham there was a lectern 'at the north end of the high altar', 'where they sung the epistle and the gospel' (*Rites of Durham*, p. 11); and at Westminster the lectern is shown in the Islip Roll (*Alcuin Club Collections, English Altars*, Pl. xiii) standing on the pavement to the north of the lower step of the altar and facing north: but such an arrangement would be only suitable when those present at the Mass were all within the choir. In the Injunctions of 1547 it was ordered that, 'In the time of high mass, within every church, he that saith or singeth the same, shall read or cause to be read the Epistle and Gospel of that mass in English and not in Latin, in the pulpit, or in such convenient place as the people may hear the same.'—Cardwell, *Doc. Ann.*, i. p. 13. The last clause should be remembered. See also pp. 63 and 224.

¹⁰ 'The epistoler, when he had sung the epistle, did lay by the book again upon the Altar' (*Rites of Durham*, p. 7).

¹¹ See p. 409, n. 12.

Priest.

8. **Before the Gospel.** Towards the end of the hymn or whatever is sung, he goes to the altar (after the censuring), and stands at the south side of the altar facing west.

9. He remains facing west.

[At a ferial high Mass, e. g. on Ash Wednesday, there is no procession, the Gospel being read at the altar step.¹³]

10. **The Gospel.** He crosses himself, turning east, at *Gloria tibi*. He then turns round, still at the south side of the altar, and faces

Deacon.

8. (While a hymn, grail, tract, or sequence¹ is being sung, he goes up to the altar and censes it in the midst.² He does not cense anything else, but the midst³ of the altar only.)⁴

9. He takes the Gospel-book⁵ in his left hand, goes down, bows, follows the subdeacon in the procession⁶ to the Gospel-pulpit or lectern, which is near the entrance to the chancel.⁷

10. At the lectern he stands facing west⁸ or north-west,⁹ and announces the Gospel, signing the book¹⁰ and himself as he does so.¹¹

Subdeacon.

8. (After the censuring) he takes the altar-book with its cushion or desk and sets it down just on the left of the midst of the altar, so that it will be ready for the priest to use at the Creed.¹²

9. He joins the deacon on the pavement, and stands by him (in front of the thurifer); they all bow together; he then follows the thurifer to the lectern.⁶

10. He takes the Gospel-book and holds it open on the lectern,¹⁴ standing opposite the deacon, facing him, but a little on his left.¹⁵ As

¹ See p. 220, also *Cons.* and *Cust.*, pp. 69-72, and *Mis. Sar.*, cols. 586-7.

² 'Et dum Alleluja sequencia vel tractus canitur diaconus antequam accedat ad evangelium pronuntiandum, thurificet medium altaris tantum' (*Cust.*, p. 72), the Gospel-book lying there.

³ 'Thurificet medium altaris tantum. Nunquam enim thurificet lecternum.'—*Ibid.* So also Hereford and York, in loc.

⁴ In some dioceses this censuring would be omitted.

⁵ 'Accipiat textum.'—*Cust.*, p. 73.

⁶ See p. 362. 'Procedat diaconus per medium chori, ipsum textum super sinistram manum solemniter gestandum ad pulpitem accedat thuribulario et ceroferariis precedentibus.'—*Cust.*, p. 73, and note. His right hand would be held over the book which rests on his left.

⁷ See p. 359, n. 2.

⁸ See p. 224. North-west fulfils both requirements.

⁹ 'Et semper legatur evangelium versus aquilonem.'—*Mis. Sar.*, p. 13.

¹⁰ 'Upon the letter.'—*Lay Folk's M.B.*, p. 206.

¹¹ See pp. 362-3.

¹² 'Subdiaconus librum portet.'—*Cust.*, p. 88. This was for the post-communion; but the book *must* be shifted now by some one.

Clerk.

8. He prepares himself to lead the procession (on double feasts taking the cross), and stands with the taperers on the pavement facing east.

9. He bows with the rest, and then precedes the taperers in the procession, on double feasts carrying the cross.¹⁶

10. On double feasts he stands holding the cross, on the left of the subdeacon, facing the deacon.¹⁶ On other occasions he stands without the cross.

Thurifer.

8. (He ministers to the deacon.)²

9. He stands behind the deacon and subdeacon and in front of the clerk and taperers; he bows and follows the taperers to the lectern.⁶

10. He stands behind the deacon, turned towards him, and gently swings his censer.¹⁷ (Neither he nor the subdeacon or crossbearer sign themselves.)

Taperers, &c.

8. (They prepare, or one alone prepares, the Gospel-lectern.¹⁵) They go and stand on either side of the clerk.

The *Choir* sing a hymn, grail, alleluia, tract, or sequence.¹

9. They bow with the rest and then carry their candles in the procession down the midst of the choir to the lectern, following the clerk.⁶

10. They stand one on either side of the deacon, turned towards him.¹⁹

The *Choir* turn east for *Gloria tibi*, each

¹³ *Cust.*, p. 101.

¹⁴ In *Cust.*, pp. 101-2, it is stated both that the Gospel shall be read 'super lectrinum', and also that 'subdiaconus textum teneat in faciem legentis'. In the absence of a lectern, he might hold it in his hands.

¹⁵ 'Et cum ad locum legendi pervenerint, textum ipsum subdiaconus accipiat, et a sinistris ipsius diaconi quasi oppositus ipsum textum dum evangelium legitur teneat.'—*Mis. Sar.*, col. 12. Cf. *Cons.*, p. 102.

¹⁶ 'Et si duplex festum fuerit, crux praecedat: quae quasi a dextris contraria, id est ex opposito, erit legentis evangelium, facie crucifixi ad legentem conversa.'—*Mis. Sar.*, col. 12. This was done on all Sundays in some churches, e.g. Lichfield.

¹⁷ 'Thuribularius vero stet post diaconum ad eum conversus.'—*Ibid.*

¹⁸ This will be omitted if the lectern is already prepared. 'Lecta vero epistola ceroferrarii aquilam vel lectrinum in pulpito ad legendum evangelium preparent.'—*Cust.*, p. 70, and note. *Ibid.*, p. 102, has 'Unus ceroferrarius . . . disponet et ornet'.

¹⁹ 'Ceroferariis diacono assistentibus, uno a dextris et reliquo a sinistris et ad eum conversis.'—*Mis. Sar.*, cols. 12-13.

Priest.

the deacon while the Gospel is being read or sung.¹

Deacon.

At *Gloria tibi* he turns to the altar⁷; he then turns back and reads the Gospel.

Subdeacon.

he is holding the book he does not cross himself nor turn to the east.

II. The Creed. At the conclusion of the Gospel (or of *Thanks be* if it is sung) he sings *I believe in one God*.² He does not wait for the return of the deacon, but begins the Creed at once.³ He bows⁴ at *And was incarnate, And was made man, And was crucified*,⁵ and at *the life of the world to come*.⁶

II. The Gospel ended, he receives the Gospel-book open from the subdeacon, kisses it, and carries it to the altar,⁸ where he places it on the north side.³ This is done during the opening sentences of the Creed.³

He then crosses over and stands at the altar on the right of the priest for the rest of the Creed,⁹ and bows with him.

II. He hands the Gospel-book to the deacon, and then precedes him to the altar, following the thurifer.¹⁰

He stands at the altar on the left of the priest,⁹ and bows with him.

¹ See p. 363.

² See p. 364.

³ 'And after, when the Gospel was sung, the Gospeller did lay it down on the Altar, until the Mass was done.'—*Rites of Durham*, p. 7. First he gave it to the priest to kiss, 'diaconus librum Evangelii sacerdoti porrigat deosculandum', after the priest had sung the first clause of the Creed (*Mis. Sar.*, col. 593). The subject of the long ceremonies of deosculation of the Textus during the Creed and Offertory on the chief days the reader, if he likes, can study for himself in *Mis. Sar.*, cols. 14-15 n., 593, in *Cust.*, pp. 74-6, 102, in the *Lincoln Liber Niger*, p. 379, and in Frere, *Use of Sarum*, i. p. 289, where it is explained.

⁴ See p. 365. 'Item ad iniectionem *Credo in unum deum* stet chorus ad altare conversus, quousque ipse chorus cantet et interim in una conversione ad altare ter se inclinet, scilicet cum dicitur hec clausula, *Et incarnatus est de spiritu sancto, natus ex Maria virgine*. Secundo, *Et homo factus est*. Tercio, *Crucifixus etiam pro nobis sub Poncio Pilato*. Et in fine cum dicitur, *Et vitam futuri seculi, Amen*.'—*Cust.*, pp. 21-2. The *Consuetudinary* and one edition of the *Customary* order the inclinations to be made at the first part of the clauses: in the last-named these words only are given:—*Et incarnatus, Et homo, Crucifixus etiam, Et vitam futuri*.

Clerk.

Thurifer.

Taperers, &c.

member signing himself at the words; but during the reading of the Gospel the choir stands turned towards the deacon.¹¹

11. He precedes the taperers to the altar (and on double feasts puts the cross down in a convenient place).

11. He follows the taperers as far as the altar-rails, where he bows and takes his censer to the vestry. He then returns and stands in his usual place.

11. They follow the clerk, and go to their usual places for the Creed, setting down their candles.¹⁰

The *Choir* begin singing the Creed at the *Father Almighty*.²

All stand facing the altar during the Creed.¹² All bow⁴ at *And was incarnate, And was made man, And was crucified*,⁵ and at *the life of the world to come*.⁶ It is perhaps more simple to make one continuous bow for *And was incarnate* and the two next clauses.⁵

⁵ One bow was here made at London: 'Preterea una conversione ad altare se inclinent chorus, dum dicitur hec clausula *Et incarnatus . . . et sepultus est*.'—St. Paul's Statutes, MS. 'd,' p. 58. See p. 365, n. 2.

⁶ This last bow is often forgotten. The sign of the cross is not mentioned at the end of the Creed in any of the Sarum books. The only known mention in any English book is in the *Lincoln Statutes*, ii. p. 153: 'Et hec crucis consignatio fit hic . . . et in fine *Credo in unum*, cum dicitur *Et vitam futuri seculi*.' This refers to the Nicene Creed only. Cf. pp. 242-3.

⁷ 'Ad *Gloria tibi, Domine* semper ad altare se vertat lector evangelii.'—*Mis. Sar.*, col. 587.

⁸ 'Lecto evangelio, osculetur librum: et accedens subdiaconus statim porrigat ei textum quem ipse diaconus ex directo pectore deferat.'—*Mis. Sar.*, col. 14.

⁹ The priest stands in the midst of the altar (*Mis. Sar.*, col. 14); the deacon and subdeacon would stand on either side of him, as at the *Gloria* and *Sanctus*.

¹⁰ 'Post inceptionem *Credo in unum Deum*, reversis ministris de pulpito ad altare.'—*Mis. Sar.*, col. 593.

¹¹ 'Sit autem chorus conversus ad ipsum lectorem continue dum evangelium legitur, ita tamen quod ad *Gloria tibi Domine* semper ad altare se convertat chorus crucis signo se signans.'—*Cust.*, p. 21.

¹² See pp. 225-8.

12. **Notices and Sermon.** One of the clergy gives out the Notices, &c., and the Sermon is then preached.¹ The other clergy sit in the sedilia, and the servers sit in any convenient place where they can hear the Sermon.

Priest.

13. **Offertory.** At the end of the Sermon he goes to the midst of the altar, and, facing east, reads an Offertory Sentence in the natural voice.² He might stand a little back while the deacon spreads the corporal. He takes the alms-bason from the subdeacon, and offers it by slightly raising it³: he then places it on the south part of the altar. As the clerk approaches with the vessels, he may turn west⁴ to receive them: he takes the paten from the deacon

Deacon.

13. He goes to the altar with the priest, and stands on his right during the Sentence.⁶ He then washes his hands at the credence.⁷ When the clerk has brought up the burse, he takes out the corporal and spreads it on the midst of the altar near the front edge.⁷

Standing on the south of the priest, he receives the chalice and paten from the clerk, and gives first the paten⁸ and then the chalice⁹ into the priest's hands.¹⁰

Subdeacon.

13. He goes to the altar and stands on the priest's left during the Sentence.⁶ He receives the alms in the bason at the chancel gate, and carries the bason up to the priest.¹¹

He assists the deacon in taking the vessels from the clerk, and may hold the chalice while the deacon is giving the paten to the priest.¹²

and places it on the front part of the corporal; the deacon then hands him the chalice, which he places behind the paten. He or the deacon lays the folded corporal on the chalice.⁸

¹ See pp. 365-72, 319-25.

² See p. 373.

³ See pp. 374-5.

⁴ A very fine illustration of this occurs in the Auxerre Missal of 1738.

⁵ See p. 376.

⁶ 'Ad offerendam dicendam diaconus et subdiaconus ad sacerdotem accedant, diaconus a dextris, subdiaconus a sinistris.'—*Cons.*, p. 75.

⁷ 'Accedens abluens manus, corporalia in altare deferat.'—*Cust.*, p. 71.

⁸ 'Post offertorium vero porrigat diaconus sacerdoti calicem cum patena et sacrificio, et osculetur manum ejus utraque vice.'—*Mis. Sar.*, col. 593.

⁹ 'Prius hostiam super patenam, deinde calicem.'—*Cons.*, p. 75.

¹⁰ 'The priest [not the deacon] shall then place upon the Table.'—*B.C.P.*

¹¹ 'The deacons, . . . or other fit person appointed for that purpose, shall receive the Alms . . . in a decent bason . . . and reverently bring it to the Priest.'—*B.C.P.* The subdeacon might hand it to the deacon for him to give it to the priest, if this is more convenient. The 'fit person', it may be

Clerk.

13. He goes at once to the chapel (or credence or other place) where the elements were prepared, takes the burse in both hands, carries it the short way to the high altar, and places it on the altar.¹³ He then returns to the chapel, places the offertory-veil on his shoulders, and, muffling his hands in the

Thurifer.

13. He stands in a convenient place.¹⁶

Taperers, &c.

13. They may meet the clerk at the chancel-gate with their lights,¹⁷ and precede him as far as their usual places, and then stand, holding their candles, till the clerk turns to go back to his place, when they set them down.¹⁸

The *Choir* sings a hymn or anthem.¹⁹

ends of the veil,¹⁴ takes up the chalice (the paten being on the chalice, and a folded corporal on the paten), and carries it solemnly to the high altar.¹⁵

noted, is in the singular. The ceremonial is here arranged so that the alms are in accordance with the rubric presented before the oblations: it must be carefully timed in accordance with the number of people to be collected from.

¹² 'Acolito ministrante subdiacono subdiaconus ipsi diacono.'—*Cons.*, p. 75. The manner of assistance is, of course, a matter of convenience, e. g. as the clerk comes up to the priest the subdeacon may come to the step below and take the chalice in his hands; the deacon then takes the paten and corporal from off it to give to the priest, the clerk standing still; the subdeacon then hands the chalice to the deacon, who gives it to the priest.

¹³ 'Corporalia ipse acolitus super altare solemniter deponat, ipsumque altare in recessu deosculando.'—*Cust.*, p. 69. Although only 'corporalia' are mentioned, it appears from *Cons.* and *Cust.*, p. 88, that the burse ('loculus') is understood.

¹⁴ There is no dispute as to the offertory-veil, nor as to its having been used as a sudary to keep the hands from direct contact with the vessels. See p. 418, n. 17 and p. 173. The heavy 'humeral veil' now used abroad is not safe for the purpose of the offertory, which needs a light unlined strip of silk or linen.

¹⁵ See p. 418, n. 17. The place where the clerk stops is a matter of convenience. In most churches he will do well to stop at the subdeacon's step before the middle of the altar. The subdeacon may then take the vessels from him and hand the paten at once to the deacon.

¹⁶ By analogy with other rites and with the Eastern 'Great Entrance' it

Priest.

14. (He takes the censer from the deacon, holds the chain near the lid, and censens the oblations thrice in the form of a cross, and also in that of a circle, finally swinging the censer on each side of the oblations and in front of them. He hands the censer to the deacon, and is censed by him¹; he bows when he is censed.²) He then goes to the south horn and washes his hands.³

15. Church Militant Prayer. He

Deacon.

14. (He gives the censer to the priest.⁴ When the priest has censed the oblations, he takes the censer back and censens the priest.⁵ He then gives the censer to the clerk,⁶ and goes to his usual place to be censed.⁷)

15. When the priest turns, he turns also.⁹

Subdeacon.

14. (He stands at his usual place to be censed, after the deacon.⁷) He then ministers to the priest, holding the basin while the priest washes his hands.⁸

15. While the priest turns, he kneels.⁹ Dur-

would seem that cross and incense might be carried in the procession as well as lights, on festivals, if not on other days. This would require a second clerk as well as a thurifer.

¹⁷ 'Interim vero veniant duo ceroferarii cum cereis obviam accolito ad ostium presbyterii, cum veneracione ipsum calicem ad locum predicte ministracionis deferat, offertorio et corporalibus ipsi calici superpositis. Est autem accolitus in alba et mantello serico ad hoc parato.'—*Cust.*, p. 69.

¹⁸ 'Quo facto ceroferarii candelabra cum cereis ad gradum altaris dimittant.'—*Cons.*, p. 69.

¹⁹ See p. 219.

¹ See p. 378.

² In some dioceses this censening would be omitted.

³ See p. 379.

⁴ 'Accipiat thuribulum a diacono.'—*Mis. Sar.*, col. 593.

⁵ 'Postea thurificetur ipse sacerdos ab ipso diacono.'—*Mis. Sar.*, col. 594. The deacon will naturally stand on the pavement at the south of the altar to do this, and then turn to the clerk (who is now here in his usual place) to give him the censer.

⁶ 'Deinde acolytus thurificet chorum, incipiens a rectoribus chori.'—*Mis. Sar.*, col. 594, and *Cust.*, p. 66.

Clerk.

Thurifer.

Taperers, &c.

14. (He receives the censer from the deacon, and censes him and the subdeacon,⁷ and then censes the choir in order, beginning with the rulers.⁸ He bows as he censes any one.¹⁰ He then returns the censer to the Thurifer.)

14. (He fetches the censer, brings it to the altar, and gives it to the deacon.¹¹ At the end of the censuring of persons and things he receives the censer from the clerk, takes it to the vestry, empties it into a pail, and puts it away.)

14. They assist the subdeacon when the priest washes his hands.⁸

15. He stands at his usual place near

15. He stands in his usual place.¹²

15. All stand in their usual places.¹²

⁷ This is not mentioned in the Sarum books. In *Linc. Lib. Nig.*, p. 379, it is 'Deinde debent hii omnes diaconi incensari locis suis per manus turiferarii'.

⁸ 'Hiis ita peractis eat sacerdos ad dextrum cornu altaris, et abluat manus, ministerio subdiaconi, et aliorum ministrorum.'—*Cust.*, p. 77. One taperer might pour the water; the other, standing on the opposite side of the subdeacon, might hand the towel to the priest.

⁹ See p. 410, n. 3, 7. The deacon himself may 'turn him to the people, and say, *Let us pray for the whole state*', &c., according to the First P. B. See p. 379, n. 6. For the deacon to give invitations of this kind is in accordance with the universal custom of the primitive Church: it is still retained in many rites, and in the Scottish Liturgy the rubric at the Offertory is 'Then the Presbyter, or Deacon, shall say, *Let us present our offerings*'.

¹⁰ 'Ita quod ipse puer singulos clericos incensando illis inclinet.'—*Mis. Sar.*, col. 594.

¹¹ 'Veniant turiferarii ad altare et diaconus principalis acceptum turibulum dabit sacerdoti ad incensandum calicem et corporale.'—*Linc. Lib. Nig.*, p. 379.

¹² See p. 409, note 12, and the plan on p. 85.

Priest.

turns towards the people to say *Let us pray for*, &c., and turns back to the altar to say the prayer.¹ He may monotone this prayer.

16. **Exhortation and Confession.** He turns to the people, and in the natural voice says the short Exhortation (preceding it on certain days by the Third Exhortation).² He turns back to the altar and kneels while the deacon leads the Confession, himself joining in after the opening words.³ He stands (in the absence of a bishop) to give the Absolution, which he does facing the people and still using the natural voice. He raises his right hand at *Have mercy*.³ He says the Comfortable Words still facing west, and still using the natural voice.⁴

Deacon.

During the prayer he stands on his step behind the priest, facing east.⁵

16. At the Exhortation he turns with the priest. He kneels⁶ for the Confession, which he leads⁷ (saying it without note). He continues kneeling until *Sursum Corda*.⁸ When he kneels he does so on his own step, and on the right of the priest.

Subdeacon.

ing the prayer he stands on his step behind the deacon, facing east.⁵

16. He kneels for the Exhortation,⁹ and so remains until *Sursum Corda*.⁸ When he kneels he does so on his own step and on the left of the priest.

¹ See pp. 379-80.

² See p. 382.

³ See p. 383.

⁴ See p. 384, n. 1.

⁵ 'Ablutis manibus sacerdos revertat se ad altare ad divinum officium exsequendum; et diaconus et subdiaconus in gradibus suis ordinate supra dicto modo se teneant.'—*Mis. Sar.*, col. 595.

⁶ 'Both he and all the people kneeling humbly upon their knees.'—*B. C. P.*

Clerk.

Thurifer.

Taperers, &c.

the south end of the altar.¹⁰

16. He kneels for the Confession,⁶ near the south horn, and facing north, as usual, and so remains until *Sursum Corda*.⁸

16. He kneels for the Confession,⁶ and so remains until *Sursum Corda*.

16. (If the Third Exhortation is read *all* say the *Amen*.) *All* join in saying the Confession,⁶ and all remain kneeling until *Sursum Corda*.

⁷ By one of the Ministers.—Ibid.

⁸ First, because the Comfortable Words are closely linked into the Confession and Absolution. Secondly, because all due emphasis must be laid on the *Sursum Corda*, which is the starting-point of the Canon. See p. 384.

⁹ See p. 410, n. 7.

¹⁰ See p. 409, n. 11. It will generally be found best for him to stand by the south end of the altar in a line with the priest, but on a lower step.

Priest.

17. Preface. He sings *Lift up your hearts*, raising his hands, and joining them again as he says *Let us give thanks*. He turns to the altar to sing the Preface with hands apart: he joins them at the *Sanctus*. He then kneels and says the Prayer of Access in the natural voice.¹

18. The Consecration and Communion. He stands and says the

Deacon.

17. At *Sursum Corda* he stands up, and turns with the priest² (moving a little to the south); he turns back to the altar for the Preface, and stands as usual behind the priest till the end of the Preface. At the *Sanctus* he goes up to the right of the priest.³ At the Prayer of Access he kneels.⁴

18. He stands behind the priest during the Prayer of Consecra-

Subdeacon.

17. At *Sursum Corda* he may stand up; for the Preface he stands as usual behind the deacon. At the *Sanctus* he goes up to the left of the priest.³ At the Prayer of Access he kneels.⁴

Both he and the deacon kneel always on their own steps, a little to the left and right respectively.

18. He stands behind the deacon. During the Communion of the peo-

¹ See p. 385.

² See p. 410, n. 3.

³ 'Ad offerendam dicendam diaconus et subdiaconus ad sacerdotem accedant, diaconus a dextris, subdiaconus a sinistris; similiter fiat ad *Sanctus* et ad *Agnus Dei* et ad communionem dicendam.'—*Cons.*, p. 75.

⁴ Like the priest 'kneeling down'.—*B.C.P.*

⁵ 'Stet chorus ad altare conversus . . . post offerendam quousque totum servitium misse impleatur.'—*Cust.*, pp. 21-2. Cf. p. 384.

⁶ This seems to have been a common position when he did not hold the paten (*Exposition*, Pl. 7, the Canon; Pl. 11, the Fraction). It must always be remembered that all tradition is against the idea that any minister is bound to occupy a particular place at every point: common sense and convenience are part of our heritage.

⁷ This was the position when he held the paten from *Sursum Corda* to the *Paternoster* (cf. p. 377, n. 3). He would have to go to the side after the priest's Communion.

⁸ The 'all meekly kneeling' of the rubric refers clearly to the communicants only: but it seems best for the servers and choir to kneel also.

⁹ 'Sciendum est quod pueri ministrantes, dum secretum misse tractatur, in choro moram faciant, exteriorem locum prime forme tenentes, quousque sacerdos, cancellatis manibus, ad altare se inclinet: tunc enim ad altare accedant ad ministrandum diacono et subdiacono in manuum ablucione.'—*Cust.*, p. 79. The meaning of this direction is not clear at first sight. It has been misunderstood: (1) as to the attitude of the boys, for 'cancellatis manibus' does not refer to them, but to the priest, who always made

Clerk.

17. He stands up with the rest at *Sursum Corda*, when *all* (including the choir) stand, facing the altar⁵ till the Prayer of Access, when all kneel.⁴ He kneels at his usual place near the south horn, facing north.

18. He stands near the south horn,⁶ unless he goes to stand behind the subdeacon.⁷

Thurifer.

17. He stands like the others, and kneels with them.

18. He stands in his usual place, and kneels during the Communion of the people.⁸

Taperers, &c.

17. After the Prayer of Access they may go and stand together in the midst of the choir.⁹ After this Prayer the *Choir* stand and face the altar if they sing any anthems or hymns,¹⁰ but otherwise they remain kneeling till the *Gloria in Excelsis*.¹¹

18. They stand in the midst of the choir¹² till the priest has made his

this gesture at *Supplices te rogamus*, bowing as he did so (*Cust.*, p. 81; *Mis. Sar.*, col. 618), after which the deacon washed his hands before assisting at the signing at *Per ipsum* (*Cust.*, p. 82); (2) as to the time when it occurs, for though it is described in the text between *Sursum Corda* and the *Sanctus*, it is there referred to the beginning of the Canon ('*dum secretum misse tractatur*'). Thus the boys stood in the choir from *Te igitur* till *Supplices te*. With us the taperers might go into the choir during the short pause before the Consecration Prayer, when the *Benedictus* is often sung. They would stay in the choir till the priest has made his Communion, after which it is convenient for them to go and kneel out of the way in the sanctuary, unless they hold the houseling cloth during the Communion of the people. Lastly, the word '*pueri ministrantes*' is vague, and they are not called '*ceroferarii*'; but they were certainly serving boys, and could hardly have been more than two in number, for they went up to assist the subdeacon at the washing of the deacon's hands. Therefore we may safely assume that, at least in a parish church, the direction would apply to the taperers. Something of the kind may be seen in Plate 4, where two boys in rochets kneel by the rulers' lectern. Of course, the whole action might be omitted, but it does add to the impressiveness of this part of the service.

¹⁰ See pp. 221, 228, 385, 394.

¹¹ See p. 240.

¹² See notes to No. 17.

Priest.

Consecration Prayer in the natural voice, solemnly and rather slowly, with extended hands. He takes the paten, bows, breaks the bread, and lays his right hand upon it, as directed.¹ After bowing, he takes the chalice, replaces it and bows

again, and lays his hand upon it at the appointed words as directed.² He then makes his Communion, and after a short thanksgiving gives the chalice to the deacon, takes the paten down to the rails, and communicates the people.³

Deacon.

tion,⁴ and remains behind him till after the priest has made his Communion,⁵ then he goes up to the footpace, bows, and receives the chalice from the priest. He then communicates the people, following the priest.⁶

Subdeacon.

ple he stands at a convenient place at the side.⁷

Both he and the others bow when the priest bows.

¹ See pp. 389-90.

² See pp. 390-1.

³ See pp. 391-8.

⁴ Following the ancient custom of both East and West, they would stand, though in the later Middle Ages they often knelt on both knees for the Consecration (see e.g. *Dat Boexken*, Plates xviii-xx). There are no special directions in the English books as to their position. The direction often quoted that the deacon should stand at the right of the priest and lift the corporal, is only for the signing at *Per ipsum* (*Cust.*, p. 82), and it is clear from *Cust.*, pp. 79 and 81 (see No. 17, n. 9), that the deacon did not even prepare to do this till *Supplices te*, i.e. after the elevation and the following prayer of oblation (even at this point the priest covered the chalice after *Per ipsum* himself, *Cust.*, p. 82). It seems, therefore, clear that the deacon and subdeacon kept their usual places behind the priest till the subdeacon went to assist the deacon to wash his hands at *Supplices*: the deacon alone then went to assist with the corporal at *Per ipsum*, but he returned immediately ('et in recessu,' &c.—*Cust.*, p. 82). That the normal position of the deacon and subdeacon was maintained during the Canon is also implied by the directions as to the paten; for the clerk who held it was behind the deacon (*Mis. Sar.*, col. 596), and behind the subdeacon also (*Cons. and Cust.*, p. 79) from *Sursum Corda* till the *Paternoster*; thus the position of the deacon and subdeacon in a row behind the priest is assumed, except when otherwise ordered. These other orders were at the following points (and it is worth while to make the matter quite clear by detailing them):—1. During the *Sanctus*, D. on right, S. on left of P. (*Cons.*, p. 75); 2. *Supplices*, S. helps D. to wash his hands, D. then goes to right of P. for *Per ipsum* (*Cust.*, pp. 79, 81, 82); 3. Beginning of *Paternoster*, C. gives paten to S., who gives it to D. (obviously behind P.), and at end of *Paternoster* D. hands it on to P. (*Cons.*, p. 82; *Mis. Sar.*, col. 621); 4. *Agnus Dei*, D. and S. go up to ('accendant') right and left of P. (*Cons.*, p. 75; both on right in *Mis. Sar.*,

Clerk.

Thurifer.

Taperers, &c.

Communion, when they go and kneel at a convenient place.⁸ After the Communion they return to their usual places by their candles.¹⁰

The *Choir* may sing *Agnus Dei* while the priest is making his Communion, and a hymn during the Communion of the people.⁹

col. 623, and *Cust.*, p. 84); 5. *Pax tibi*, D. receives the Pax from P. and gives it first to S. (again obviously behind P.), then to Rulers (*Mis. Sar.*, col. 624); 6. *Ablutions*, D. and S. minister to P. (*Mis. Sar.*, cols. 627-8); Old pictures show the D. and S. behind priest, standing (e. g. Plate 7, also Plate 1 of Legg, *Tracts on the Mass*), though at the Elevation they often knelt, a little on the right and left (still behind), to lift the end of his chasuble (e. g. Plates 4, 6, and Cutts, p. 204): when there is only one minister he kneels immediately behind to lift the chasuble at the Elevation (e. g. *Exposition*, Pl. 9): after the *Pateroster* D. and S. stand in a row behind P. while he signs himself with the paten in Plate 23. From the above considerations it seems clear that to direct the deacon to go up to the altar for the Prayer of Consecration is a mistake, his position being really behind. See also p. 240, n. 3.

⁵ It seems clear that the deacon did not stand at the priest's side or assist with the corporals during the latter's Communion; while the priest was saying his preparation the deacon was ministering the pax at the choir-step to the rulers (*Mis. Sar.*, col. 624; *Cons. and Cust.*, pp. 85-6). Nothing is said as to the deacon returning to the priest's side, and the rubrics treat the priest as alone during his Communion—which is surely more seemly. Immediately after his Communion the priest went to the right horn of the altar (which he could not very well have done if the deacon had been at his right) for the ablutions, and the subdeacon (in one edition the deacon—*Mis. Sar.*, col. 626, note) came up to minister the ablutions (see No. 20).

⁶ 'And the Minister that delivereth the Cup to any one shall say, *The Blood of our Lord*,' &c.—*B.C.P.*

⁷ This is of course, a matter of convenience. In the *Exposition*, Pl. 13, it is curious to notice that during the priest's Communion the subdeacon leans with his elbows on the north end of the altar in a fashion strangely familiar. The deacon in this picture stands behind the priest, but somewhat to his right.

⁸ See p. 422, n. 8.

⁹ See pp. 394-6.

¹⁰ One, two, or four candles were generally lit at the elevation or sacring from the thirteenth century onwards (e. g. Plates 4, 7). The custom arose with that of elevation, and is therefore, perhaps, now out of

Priest.

19. **Paternoster to Blessing.** He lays the paten and the chalice on the Lord's Table, takes the second corporal, and covers the sacred Elements therewith. Extending his hands he sings *Our Father*, and then joins them. With extended hands he says on a note the Prayer of Oblation (or of Thanksgiving), joining his hands as usual at the end.¹ Still at the midst of the altar, he extends his hands and sings *Glory be to God on high*, and then joins them.² He bows at *We worship*, at

Receive our prayer, and signs himself and bows at the end. He says on a note a post-communion collect³; after which he turns and pronounces the Blessing, facing the people and raising his right hand at *the Blessing of God*, &c.⁴

20. **Ablutions.** He turns back to the altar, and 'reverently' consumes what remains of

Deacon.

19. Having finished communicating the people, he gives the chalice to the priest, bows, unfolds the second corporal (i.e. the pall) and hands it thus to the priest; he then bows and goes to his usual place, where he stands behind the priest for the *Paternoster* and following prayer. At *Gloria in Excelsis* he goes up to the right of the priest.⁵ He stands behind him for the collect, and kneels as soon as he turns to begin *The Peace*.

20. He goes to the altar at once, bows, removes the corporal from over the Elements,

Subdeacon.

19. He stands in his usual place behind the deacon for the *Paternoster* and following prayer. At *Gloria in Excelsis* he goes up to the left of the priest.⁵ He stands behind the deacon for the collect, and kneels as the priest turns to give the Blessing (i.e. before the words *The Peace*, &c., and not after).

20. He rises at once, and receives the cruets from the clerk. When the priest comes to him

place. It is not mentioned in the rubrics or consuetudinaries. Sometimes the torches were held, sometimes they were of great weight and must have stood on the ground, and in fact were two standards used in addition to the two altar lights. For instances see Atchley, *Some Principles*, pp. 16-21.

¹ See p. 399. ² See p. 399. ³ See p. 400, n. 3. ⁴ See p. 401, n. 2.

⁵ 'Diaconus a dextris et subdiaconus a sinistris.'—*Mis. Sar.*, col. 586. Anciently they said the rest of the *Gloria* in a low voice at the right horn of the altar, but this is not possible with the *Gloria* in its present position. It was always *begun* in the midst of the altar—'quod in medio altaris semper incipiat.'—*Cust.*, p. 66.

Clerk.

Thurifer.

Taperers, &c.

19. He stands and bows with the rest and kneels with them.

19. He stands and bows with the rest and kneels with them.

19. The *Choir* join in singing the Lord's Prayer at *which art in heaven.*

All stand in their usual places, facing the altar.⁶ At *Gloria in Excelsis* all bow at the words *We worship thee*, and at *Receive our prayer*, and at the concluding words when all sign themselves.⁷ (This applies of course to the sacred ministers also.) All kneel at *The Peace.*

20. He goes to the credence and fetches the cruets for the sub-

20. He stands.

20. They may assist the clerk when he puts on the veil, and then

⁶ 'Et notandum est quod omnes clerici conversi ad altare stare tenentur dum ad Missam *Gloria in excelsis* inchoatur, quousque chorus cantet: et in eodem hymno ad haec verba *Adoramus te*, et ad haec verba *Suscipe deprecationem nostram*, et in fine ejusdem cum dicitur *Jesu Christe cum Sancto Spiritu in gloria Dei* usque ad epistolam vel lectionem.'—*Mis. Sar.*, col. 586. Cf. *Cons.*, p. 21.

⁷ 'Crucis signo se signans: quod ter ad missam publice observatur; scilicet ad *Gloria in excelsis* cum dicitur *In gloria dei patris*; et hic cum dicitur *Gloria tibi domine* et post *Sanctus* cum dicitur *Benedictus qui venit.*'—*Cust.*, p. 21.

Priest.

the Sacrament, passing his finger over the paten as he holds it above the chalice. He then takes the chalice a little to the south; he holds it out to the subdeacon for the first ablution, which he drinks facing eastward. He then turns to hold the chalice and paten to the subdeacon for the ablution of water.¹ He turns east to drink this, then lays the chalice on its side with the purificator upon the paten.² He then stands at the south end of the footpace to wash his hands. Having done this, he stands facing east at the south part of the altar.³

Deacon.

folds it, and takes it to the north side of the altar. When the priest has taken the vessels from off the first corporal, he folds this also,⁴ and places the two corporals in the burse.⁵

Subdeacon.

with the chalice and paten, he gives the ablutions as follows:—*(a)* He pours a little wine into the chalice; *(b)* When the priest has drunk this, he pours a little wine or water over the priest's fingers so that it falls into the chalice; *(c)* He pours an ample ablution of water into the chalice,⁶ and some also into the paten.⁷ While the priest turns to the altar to drink this second ablution (*b* and *c*), he fetches the basin, &c.: and at the priest's return to the south horn he pours water over his hands.⁸

¹ See pp. 402-3.

² See p. 403, n. 3.

³ See p. 404, n. 2.

⁴ 'Deinde lavet manus: diaconus interim corporalia complicit.'—*Mis. Sar.*, col. 628. One of these corporals is that which has been spread under the chalice and paten (the first corporal); the other is the second corporal, called in the rubric the 'fair linen cloth', which has been spread over them.

⁵ 'Sacerdote ad manus abluendas veniente, diaconus corporalia complicit et in loculo reponat.'—*Cons.*, p. 88.

⁶ The Sarum directions are confused and vary in different editions; they can, however, be interpreted by those of the Hereford Missal, which are clear and complete:—'Postquam communicaverit, eat ad dextrum cornu altaris cum calice, et [*a*] abluat cum cum vino, dicendo: *Quod ore sumpsimus*. . . Deinde [*b*] abluat digitos suos supra calicem cum vino vel aqua, dicendo *Haec nos communio*. . . Tunc [*c*] abluat cum aqua, et redeat ad medium altaris cum illa ablutione, et ibi sumat eam et iterum dicat: *Corpus tuum*. . . Tunc ponat calicem jacentem super patenam, et inclinet se ad altare, et eat ad sacrarium et lavet manus suas, et in eundo dicat: *Lavabo inter innocentes*. . . Deinde reversus ad altare dicat communionem.'—*Mis. Her.*,

Clerk.

deacon. Then he places the offertory-veil on his own shoulders.⁹

Thurifer.

Taperers, &c.

assist the subdeacon by holding the towel and water vessel when the priest washes his hands.¹⁰ The *Choir* rise after the Blessing, and sing a hymn while the ablutions are being taken and the ministers are going out.¹¹

pp. 134-5. The Sarum rubrics add the information that it was the subdeacon who gave the ablutions (in one edition, *Mis. Sar.*, col. 626 n., it is the deacon), and they fit with those of Hereford when interpreted by them: — 'Eat sacerdos ad dextrum cornu altaris cum calice inter manus, digitis adhuc conjunctis sicut prius: et accedat subdiaconus, et effundat in calicem [a] vinum et [c] aquam: et [b] resinceret sacerdos manus suas ne aliquae reliquiae corporis vel sanguinis remaneant in digitis vel in calice. . . . Post primam abluionem [a] dicitur haec oratio. *Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.* Hic [b] lavet digitos in concavitate calicis cum vino infuso a subdiacono: quo hausto, sequatur oratio. *Haec nos communio, Domine, purget a crimine, et coelestis remedii faciat esse consortes*'—*Mis. Sar.*, cols. 627-8. The *Customary* gives the above and continues, 'Hic infundat subdiaconus [c] aquam in calicem' (*Cust.*, p. 87). I have given the above in full with letters of reference, because there has been some confusion on the subject, which a careful comparison shows to be only caused by the loose wording of the Sarum rubrics.

⁷ This is a necessity now that there are always some communicants. It is ordered in the constitutions of St. Edmund (1236):—'Si vero de patina, sicut quidam faciunt, eam sumat, post celebrationem missae tam patinam quam calicem faciat aqua perfundi.'—Gibson, *Codex Jur.*, p. 397. Some care is needed, when there are many communicants, in cleansing the vessels, and the last abluion of the chalice requires a good deal of water.

⁸ 'Eat sacerdos ad dextrum cornu altaris, et ibi abluat manus, et subdiaconus ei ministret.'—*Mis. Sar.*, col. 628, n. This is generally more convenient than for the priest to go to the piscina or 'sacrarium'.—Cf. *Lay Folk's M. B.*, p. 307: 'The celebrant either went to the lavatory or piscina, or else water was "ministered" to him for the purpose.' This washing of the priest's hands is most important now that the people receive the chalice; and it is often a matter of necessity when there is a deacon for that minister to go at once to the piscina after communicating the people and there wash his hands. The final washing of the hands is of much earlier date than the taking of the ablutions, and all the English uses retained it (*ibid.*, pp. 301-7. Cf. *Expos.*, Pl. 15). ⁹ In readiness for his duties in No. 21.

¹⁰ As mentioned in note 9 to No. 17.

¹¹ See p. 221.

Priest.

21. He remains facing east at the south end of the altar, till the deacon has removed the vessels. He then goes to the midst of the altar, stands for a moment (in silent prayer) with the deacon and subdeacon, turns with them to go down to the pavement, bows with them and the taperers, and follows them to the vestry or sacristy.¹

Deacon.

21. He wipes out the chalice, places the purificator in it, and places the paten on the top. He then places the burse on the chalice and paten,² and hands the vessels to the clerk, arranging the ends of the offertory-veil over the vessels.³ He then crosses over to the right of the priest,⁴ and when the subdeacon comes to the altar, he goes down to the pavement with him and the priest, where they all turn and bow. He then returns to the vestry or sacristy, walking before the priest.⁵

Subdeacon.

21. He empties the basin into the piscina when the priest has washed his hands,⁶ and then goes to the altar and takes the Gospel-book from the north horn⁷; then, after standing at the left hand of the priest, he turns with him and the deacon, bows with them on reaching the pavement, and precedes the deacon to the vestry.⁸

¹ See p. 404.

² He will be wiping the vessels with the purificator while the priest is washing his hands. In *Cust.*, p. 88, he is told to take the chalice as it lies upon the paten and see if any 'infusio' remains in it, and if so, 'ori sacerdotis porrigat resumendum'. The responsibility of seeing to the condition of the vessels is thus laid upon him, and the natural thing is for him to dry them with the purificator.

³ 'Postea vero ipsa corporalia calici cum offertorio superponat et ipsum quoque calicem dum postcommunio dicitur ipsi acolito committat.'—*Cust.*, p. 88.

⁴ He will have to be at the left hand of the priest when he is seeing to the vessels to avoid being in the priest's way. He will now have to go to his usual place at the priest's right, and this leaves room for the subdeacon to come up to the left of the priest. See p. 404, n. 2.

Clerk.

21. He goes up to the altar, his hands covered with the ends of the offertory-veil, receives the vessels from the deacon,⁸ turns, and carries them to the sacristy or vestry.⁹

Thurifer.

21. He stands behind the ministers and bows; he then walks before the subdeacon to the vestry.⁵

Taperers, &c.

21. They take up their candles, bow with the priest, and walk before the thurifer to the vestry.⁹ The *Verger* meets them at the chancel-gate and leads the way to the vestry.¹⁰

⁵ 'Et sic inclinacione facta ea ordine quo prius accesserunt ad altare in principio misse sic induti cum ceroferariis et ceteris ministris redeant in fine.'—*Cust.*, p. 89.

⁶ 'Debet in locum mundum diffundi honeste.' 'This is the *thalassidion* of the Greek liturgists, and in the West was variously called *lavacrum*, *lavatorium*, *piscina*, *sacrarium*, *locus reliquiarius*, &c. We find it referred to in the "Canons under King Edgar".—*Lay Folk's M. B.*, p. 304.

⁷ 'The mass being ended, they went all three into the Revestry from whence they came, and carried the book with them.'—*Rites of Durham*, p. 7. On festivals both deacon and subdeacon would carry books.

⁸ 'Ipsi acolito committat; qui dum *Per omnia* . . . dicitur post oracionem ea solempnitate qua eum apportavit reportet.'—*Cust.*, p. 88, continued from note 3 above. There is no direction for the clerk to return or to take the cross. But if there is a second clerk for festivals he would naturally precede the other ministers, carrying the cross.

⁹ Some have considered that the taperers should first precede the clerk as far as the gate of the presbytery, and then return for the priest. But this is only on the assumption that 'ea solempnitate qua apportavit' means that the ceremonies of No. 13 are to be repeated; and it seems unlikely that 'ea solempnitate' means more than that the clerk is to carry the vessels away as reverently as he brought them, referring to the 'cum veneracione' of No. 13, note 17, and not to the taperers. Practically, too, it is difficult to manage without an awkward pause, if the taperers are to be ready (as they must be) to escort the priest and his ministers. It is important to remember that the service ends quietly, without pomp or processional ceremony.

¹⁰ 'And one of the vergers meeting them at the south choir door, after the same sort they came, and went before them into the vestry.'—*Rites of Durham*, p. 8.

CHAPTER XIII

HOLY BAPTISM

THE parson is ordered by the first rubric to admonish the people 'that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days', for the excellent reasons that a congregation should be present to testify to the receiving of the newly baptized into the number of Christ's Church, and that those present should be reminded of their profession. But, 'if necessity so require,' baptism is allowed upon any other day. The time of the Sacrament is fixed for Mattins or Evensong, immediately after the last Lesson. By Canon 68 the clergy are bound, under pain of suspension, to christen any child after the last Lesson on any Sunday or Holy-day, if the parents (being parishioners) desire it and give 'convenient warning'.

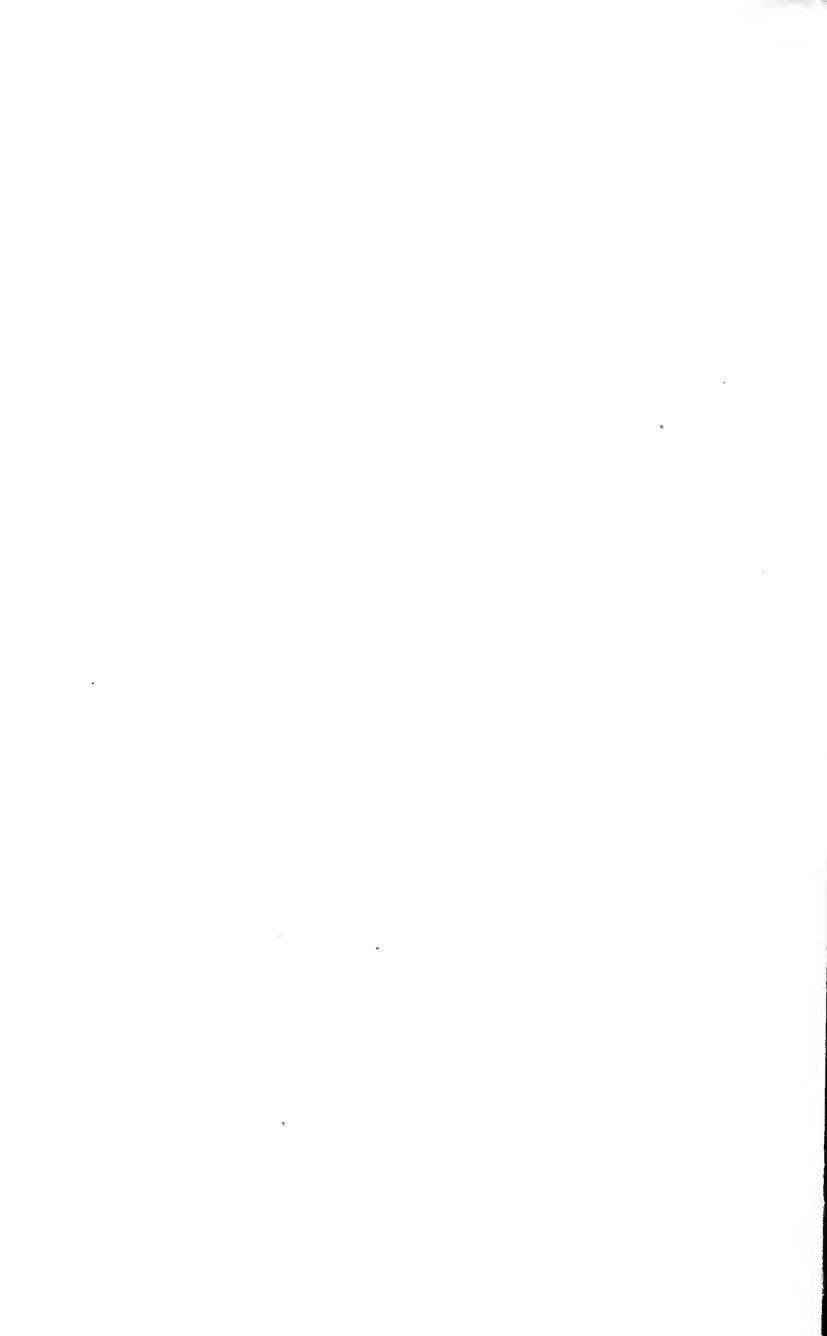
The desire of the Prayer Book to make much of this holy Sacrament is therefore clear, and is against the modern custom of making the service practically one for the *private* baptism of children. If the people are ever to be taught the importance of Holy Baptism, the clergy must obey the Prayer Book better.

Public Baptism.—We will, therefore, first consider a really public service, with full ceremonial, such as has been called a 'choral celebration' of Holy Baptism. For though 'necessity' often does 'require' a week-day evening or Sunday afternoon¹ ministrations, yet we ought to administer

¹ But in those churches where Evensong is said in the afternoon, this would be of course the best time for the ministrations.



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Holy Baptism in the presence of the congregation at least on some Sundays and Holy-days in the year, especially at Easter and Whitsuntide.¹ Of course sponsors must be arranged with to be present; and the ministration had better be announced beforehand.

At a Sunday Evensong, therefore, those who are to be baptized being in church, the solemn ministration begins after the Second Lesson.

The priest,² wearing a white stole³ (and, if desired, a cope⁴), leaves the chancel with servers and choir in the following order:—Clerk⁵ with cross; taperers; thurifer; two servers, one carrying the book, the other a lighted candle (a small towel being used to keep his hands from touching it⁶) and a napkin; the priest; the choir (or the rulers only, or as many of the choristers as there be room

¹ The Prayer Book of 1549 has, 'It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide. . . . Which custom . . . although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be.' In early days the Epiphany was also a solemn time of Baptism.—Duchesne, *Origines*, p. 282.

² If there is only one priest, and no clerk to read the Lesson, the priest would naturally go from the lectern straight to the vestry, where a server would meet him, change his tippet for a stole, and then precede him to the chancel step and thence to the font.

³ See e.g. Plates 25, 27, also the fifteenth-century illustrations (from MS. Egerton, 2019) in Cutts, *Parish Priests*, p. 233, and *Pontifical Services (Alcuin Club)*, Pl. ix. At the Solemn Baptisms on Easter and Whitsun Eve the colour was white at York and red at Salisbury.

⁴ We read, in the 'Cheque-Book' of the Chapel Royal (1605), 'whom the Archbishop baptized with great reverence (being still in his rich cope), who was assisted in the administration of the Sacrament by the Dean of the Chapel (he also being in his cope).—Rimbault, *The Old Cheque Book*, p. 168.

⁵ Directions for the clerk, in this and the other occasional offices, are given in *The Server's Handbook*.

⁶ e.g. 'A towel of diaper . . . to serve for Easter holy-days to bear the taper to the font.'—St. Margaret, Southwark, qu. *Some Principles*, p. 24. But many may prefer to use a candlestick for convenience's sake.

for by the font).¹ It is convenient for the vergers to precede this procession, and to arrange the party at the font when he arrives there. The cross, incense, lights, and choir might be omitted if desired, and the priest accompanied only by the two servers, one carrying the font candle, the other the book and napkin, or by one server if more simplicity is desired. A hymn may be sung during the procession. The font 'is then to be filled with pure Water',² not a tenth part filled, nor some small vessel only standing in the font,³ but the font itself is to have an ample measure of water now poured into it.

The priest stands at the font facing east; on his right and somewhat in front of him, stands the server holding the

¹ *Proc. Sar.*, p. 84, and *Mis. Sar.*, col. 350. At the blessing of the font on Easter Eve, two deacons walked before the priests and ministers, carrying the oil and chrism, in addition to the 'duo pueri in superpelliceis, pariter incedentes, unus ferens librum, alius a dextris eius ferens cereum ad fontes benedicendos', who walked behind the thurifer. The procession went round by the south aisle of the church to the font, which stood in the nave. In those days, of course, the font was not blessed at every baptism as now.

Two royal baptisms, described in Leland, *Collectanea*, iv. pp. 181, 205-6, 254, give one some idea of the elaborate State ceremonial in the reign of Henry VII. The order of the procession there set down is as follows:—Henchmen bearing six torches leading the way, followed by the Chapel, the heralds, &c.; an officer carrying the two basins for the Bishops to wash their hands in; the font taper, alight, elaborately decorated; the 'salt of gold'; a lady carrying the chrisom-cloth; the royal infant in the charge of lords and ladies. The Bishop christened the infant 'in pontificalibus', and there were also other bishops and 'many noble doctors in rich copes and grey almuces'. At the baptism of Prince Arthur, as soon as the child was put in the font 'the officers of arms put on their coats, and all the torches were lit'; this lighting of the torches is directed in the 'Ordinances' of the Countess of Richmond.—*Ibid.*, p. 182.

² The filling of the font, it seems, is part of the ceremonial of the service, and should be done now, and not before.

³ Many bishops, from Parker downwards, enjoin 'that no pots, pails, or basins be used in it or instead of it',—such having been a favourite practice of the Puritans.—Robertson, *The Liturgy*, p. 217.

font candle, on his left the other server with the book (which he had best lay on the font until the Benediction and baptizing). In front of the font stands the thurifer, behind him the clerk, both facing the priest; the taperers stand on either side of the clerk, facing the same way.¹ Behind the priest the choir is ranged, if there be room, facing east.² At a convenient place³ the sponsors stand together, kneelers being provided for them and cards of the service.

Having privately inquired if the child be a boy or a girl⁴ (should there be only one child), the priest asks them in a low but distinct voice (not, of course, on a note), *Hath this Child*. Then he says in a loud voice, so that all the congregation may hear, *Dearlly beloved*; then on a note, *Let us pray* and the two next prayers, standing, while the people kneel and sing the *Amens*. It is more convenient for the servers and choir not to kneel. Then all stand for the Gospel, before (and after) which the usual doxologies may be sung.⁵ The Exhortation is said in a loud voice, all standing. The priest ought to say the Thanksgiving

¹ *Mis. Sar.*, col. 351; *Proc. Sar.* (1508), Pl. on p. 87.

² 'Ad gradum fontis ex parte occidentali stet sacerdos, retro quem stent quinque diaconi Letaniam cantantes.'—*Mis. Sar.*, col. 351. If the rulers or any of the choristers come to the font, they will have to adopt the same position.

³ In the Sarum and York rites the child was placed according to its sex, a boy on the priest's right hand, a girl on his left (see n. 4). Mistakes in the service will be less likely if this custom is followed. The sponsors might then stand near the child, which seems the most seemly and convenient arrangement.

⁴ 'Et inquirat sacerdos ab obstetrice utrum sit infans masculus an femina.' The child was then placed on the right or left of the priest.—*Manuale Sar.*, p. 3; *Manuale Ebor.*, p. 5.

⁵ It must have been the English custom; for Cosin inserted the *Glory be* and the *Thanks be* in his own revised Prayer Book; and in some of the ancient offices the *Gloria* was inserted, while in some it was left, as in our own, to tradition.

alone, the *Amen* being in italics.¹ In a low but clear voice he addresses the sponsors and asks the Questions, to which they reply.

Then follows the Benediction of the Font, which is taken from the Mozarabic *Benedictio Fontis*.² Continuing on a note, the priest says the longer prayer, *Almighty, everliving God*, which is the *Qui te una* of the Sarum rite, when the priest signed the font at the name of the Father, of the Son, and of the Holy Ghost.³ At the words *sanctify this Water*, the priest divides the water with his right hand in the form of a cross,⁴ afterwards wiping his fingers with the napkin which the server holds out to him.

The priest then takes the children (their caps having been removed) and baptizes them one by one, using the form from *Name this Child to his life's end. Amen*⁵

¹ The italicizing of *Amen*s has not the authority of the Book Annexed, but it appears in the books of the time of Charles II.

² Migne, tom. 85; *Lit. Moz.* (i), p. 466.

The last of the four prayers, *Grant that whosoever*, has some resemblance to the Sarum prayer, *Hic omnium peccatorum*, during which the priest dipped the base of the font candle in the water, making the sign of the cross with it, and then held it in the water till the end of the sentence. He then gave the candle back to the server (*Mis. Sar.*, col. 354 n.). 'Hic tollat sacerdos cereum de aqua: et tradat clerico a quo ibidem contra fontes teneatur.'—*Man. Sar.*, p. 21.

³ 'Qui te una cum sanguine de latere suo produxit, et discipulis iussit ut credentes baptizarentur in te dicens, Ite docete omnes gentes, baptizantes eos in nomine Pa~~tris~~ et Fi~~lii~~ et Spi~~ritus~~ Sancti.'—*Man. Sar.*, col. 20; *Mis. Sar.*, col. 354 n.

⁴ 'Hic dividat aquam manu sua,' is the direction at the beginning of the rite, and the cross appears again here in 'bene~~dicito~~.'—*Mis. Sar.*, col. 352, 354. The First Prayer Book prints the sign of the cross thus—'Sanctify ~~this fountain of baptism,~~' at the first prayer in the Benediction of the Font. St. Augustine, a godly and ancient Father, twice alludes to the practice of signing the water. It was sanctified as early as the time of Tertullian, who died c. 245 (*Duchesne, Origines*, pp. 321-2).

⁵ He says the *Amen* himself alone.

separately for each child. If he be inexperienced he should ask some woman to instruct him in the proper manner of holding babies; it is really important, both for the sake of the parents and for that of quietness, that he should be handy with children.¹ He takes the child so that its head lies on his left arm; but in the case of an adult he is told to 'take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name'. In the case of a big child he had better let the mother hold it 'conveniently' by the font; but he must then take its right hand.

Our rubric orders dipping² unless the sponsors 'certify that the Child is weak', which they would no doubt generally do in these degenerate days. But it is a pity that immersion has gone so entirely out of practice; and in warm weather, if the sponsors wish it, the child should be dipped (three times according to the First Prayer Book),³

¹ Plate 25 is Venetian, and, though interesting in many respects, shows the child being held by a layman, which is a practice found only in certain Continental rites. The directions of the old English books are the same as that of the Prayer Book.

² For immersion there should be provided a very loose woollen garment. Immediately after the immersion the child should be dried and wrapped in flannel, or else dressed in its clothes, while a hymn is being sung. Mr. Pullan suggests that 'dip' may not mean 'immerse', but only 'to dip so as to touch the water' (*Hist. B. C. P.*, p. 200), in which case the child's clothes might be retained and his head only dipped.

³ In the Sarum rite the child was held with its head towards the east and dipped first on its right side, then on its left, and then face downwards:—'Baptizet eum sub trina mersione tantum sanctam Trinitatem invocando, ita dicens: N. *Et ego baptizo te in nomine Patris. Et mergat eum semel versa facie ad aquilonem, et capite versus orientem: et Filii: et iterum mergat semel versa facie ad meridiem: et Spiritus Sancti: Amen: Et mergat tertio recta facie versus aquam.*'—*Man. Sar.*, p. 24. But in practice pouring and even sprinkling were allowed.—Pullan, *Hist. B. C. P.*, p. 200. This

but 'discreetly and warily'. The water might in this case be slightly warmed. If the child is not dipped, the priest must 'pour' (not sprinkle) water upon it; the best way is to pour it three times over its forehead and head with his right hand.¹ He may use a shell or other vessel to do this.² He must be very careful to say the words *during* the pouring of the water. The priest alone says this and the following *Amen*. He then wipes the child's head with the napkin.

Our present Prayer Book gives no direction as to when the child is to be returned to the godparents, leaving the clergy to the tradition of the First Book and of the Manuals. In accordance with these the child should be given back immediately after it has been baptized,³ and therefore it should properly be held in the arms of a godparent while it is signed; although a different custom has grown up amongst us. The priest makes the sign with his thumb,⁴ and does not use water for this purpose.

was sanctioned by the First Prayer Book, which, however, retained also the ancient form for dipping—'First dipping the right side; Second, the left side; The third time dipping the face toward the font.'

¹ Bp. Montagu (*Rit. Com. Rep.*, ii. p. 583) used to require the ancient threefold washing, and other divines favoured it. I am told that old-fashioned church people in Scotland are shocked when they hear that anything but trine affusion is found in English practice. Even if we overlooked its symbolical reference to the three Persons of the Trinity, it is a most needful safeguard to ensure the water actually touching the skin of the person, especially in the case of those with much hair. See also *Book of Church Law*, p. 49.

² See p. 443.

³ *Man. Sar.*, p. 24. In the First Prayer Book the rubric is, 'Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the Chrisom.'

⁴ 'Faciat signum crucis cum pollice in fronte infantis.'—*Man. Sar.*, p. 4; *Man. Ebor.*, p. 5.

The priest says the words of reception very solemnly, and he should know them by heart. As a precaution the server may hold the book up near him. In the case of a font of ordinary construction the book should be taken off it from before the Benediction till after the Reception, lest it be spotted with water.

When the priest had given the child back to the sponsors he was ordered in the First Prayer Book, in accordance with a very ancient custom, to 'put upon him his white vesture, commonly called the Chrisom', and then to anoint him upon the head. The chrisom was brought back by the mother at her Churching.

In a loud voice the priest says the Bidding *Seeing now*; he says the following *Paternoster* and Thanksgiving on a note, 'all,' i. e. the people, kneeling. The people join in the *Paternoster* and sing the *Amen* to the Thanksgiving.

'Then, all standing up, the Priest shall say to the God-fathers and Godmothers this Exhortation,' in a lower voice but quite audibly for the congregation; and he may well lay special stress on the things they have to do.

After the last Exhortation let the choir form up and return to the chancel as they came, singing, if it is desired, a hymn as they go; perhaps it would be best of all to sing the *Nunc Dimittis* in this way, since the service is rather long. Evensong is then proceeded with.

Care must be taken that the filling in of the register be not forgotten on these occasions. The verger must see that one of the parents or sponsors either fill in the register on the spot, while the procession is returning, or else go to the vestry for this purpose when Evensong is over.

At the less public ministrations, which are often a

necessity with us, care should be taken that there is at least one server with a lighted taper. He may also carry the napkin and book; the vergers may then fill the font, and hold the book during the Benediction and baptizing. The priest will wear a white stole, but not a cope. Cards of the service, such as are provided by the Society for Promoting Christian Knowledge, should be provided for those assist-



HOLY BAPTISM.

PLATE 25.

ing. Kneelers round the font should also be provided. After the service one of the parents or sponsors should go to the vestry, that the register may be carefully filled in.

For **private baptism** the priest should take a surplice and stole. A special vessel ought to be used: this should not be a toy font, but the basin employed for washing the altar-linen (according to Lyndewode), or that used for washing the priest's hands at Mass. Some collects from the public office are ordered by the rubric, if there is time, at

the beginning of the Ministration; and at the very least the Lord's Prayer must be said before the act of Baptism (not after, as in the public office), and the Thanksgiving afterwards. In ordinary cases it seems best to begin the office with the Lord's Prayer and *O merciful God*, and to go straight on without omissions to the Baptismal act. In this way the most appropriate prayers and the blessing of the water are included, while the office remains simple and easy to follow. If there is occasion for a slightly longer office, the two first prayers would be inserted after the Lord's Prayer, the second, *Almighty and immortal God*, being the more appropriate when there is small hope of recovery.

A deacon may only baptize 'in the absence of the Priest'.¹ In cases of extreme necessity baptism may be administered by a lay person.² Particulars should, in any case, be taken down at once, and copied into the register, if possible, the same day; such entries in the register may be marked 'private baptism'.

Children privately baptized should, in the event of their recovery, be afterwards solemnly received in church, in the manner appointed in the office for Private Baptism: the sponsors must be present; and, if the child was not baptized by the minister who is to receive him, then some one must attend to state who it was that baptized him, and to certify that the proper matter and words were used.

At the end of this office there is a form for Conditional Baptism.

¹ Office for the Ordering of Deacons.

² *Book of Church Law*, p. 47. 'Then may the father without blame, Christen the child and give it name; So may the mother in such a drede, If she see that it be need.'—Myrc, *Instr.*, p. 5.

The rubric for the Baptism of '**Such as are of Riper Years**' (not only adults,¹ but all those who are 'able to answer for themselves') orders that they shall be carefully instructed and examined, and 'be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament'. The rubric orders that notice of such baptisms shall be given to the Bishop 'or whom he shall appoint'; but this notice is the business of 'the Parents, or some other discreet persons', not of the priest; and nowadays the Bishops recognize the incumbent as their representative appointed 'for that purpose', so that notice need only be given to him. Those of riper years should be baptized by a priest; deacons at their ordination are only given authority to baptize *infants* in the absence of the priest. This limitation was added at the last revision, when the office for those of Riper Years was also added, and every mention of the word 'minister' carefully excluded. The first rubric at the end of this service recommends that Confirmation follow speedily; therefore this office should only be used for those who are fit for Confirmation. For those who are not 'come to years of discretion to answer for themselves', the office for the Baptism of Infants should be used, the word *Child* or *Person* being substituted for *Infant*, in accordance with the second rubric. Those of riper years answer the Questions themselves, but sponsors are required to give the

¹ Those who need baptism are not only 'natives in our plantations', but also all 'others converted to the faith', and others unbaptized through 'Anabaptism' and 'licentiousness' (The Preface to the *B. C. P.*); these must include all those who have not received valid baptism, such as Quakers, many Salvationists, and Unitarians, who deny the Trinity. But the baptism of Trinitarian Nonconformists is of course valid.

name and to act as witnesses. The priest is directed by our rubric to take the person to be baptized by the right hand and place him 'conveniently by the Font, according to his discretion', and then to ask the sponsors his name, and then to 'dip him in the water, or pour water upon him'.

There is no authority with us for the use of a second stole of another colour.

Some sort of vessel was anciently used for pouring the water at baptism,¹ and though not in the least necessary, it is convenient. Nowadays shells are sold that are sometimes too shallow for the purpose; a silver or pewter vessel about the size of a saucer is more convenient than these, or else a deeper shell of some capacity.

The font should always be emptied directly after a baptism.

It must be remembered that the rubric requires three sponsors, 'for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.' Also that, according to Canon 29, no one may act as sponsor who has not

¹ Mr. Micklethwaite (*Ornaments of the Rubric*, p. 46) says: 'There is no evidence of the use of a shell or anything of that sort for the affusion of water by the priest. A silver shell is sometimes mentioned amongst church goods. It was most likely used to hold salt in the preparation of holy-water, and perhaps also at baptisms.' But several old pictures show the priest pouring the water from a vessel, e.g. the following MSS. at the British Museum: 16 G. vi. f. 128, water poured from a shallow round vessel like a saucer; *Egerton*, 745, f. 1, water poured from a gold vessel shaped like a vase; *Egerton*, 2019, f. 135, water poured from a shallow vessel. The two first of these are fourteenth and the last is a late fifteenth century. See also Plate 25, which, although from a book printed in Venice, is of a date very near to the second year of Edward VI, viz. 1555, and seems to illustrate a general custom at that time.

received the Communion—a most reasonable provision, since a faithless Churchman cannot be expected to bring a child to Confirmation and Communion. The present widespread abstention from Holy Communion could hardly have come about if people had been made to understand that the Church does not consider non-communicants to be fit for the duties of a Godparent.

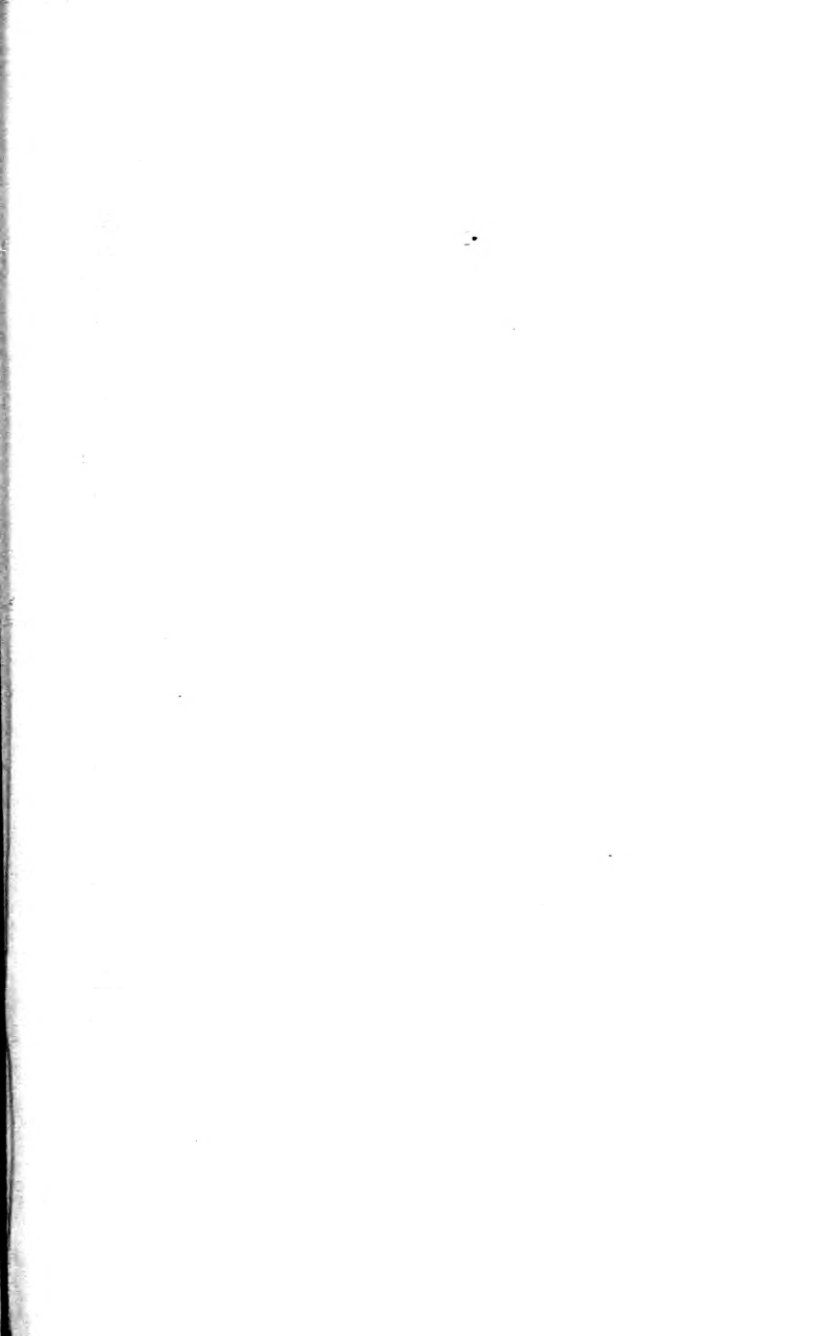


PLATE 26



CRANMER IN HIS OUTDOOR HABIT

CHAPTER XIV

CATECHISM AND CONFIRMATION

THE CATECHISM.

THE rubric directs that the Curate shall 'diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine' some children 'in some part of this Catechism'. Canon 59 not only insists upon this Catechism on Sundays and Holy-days, and orders parents and masters to send those in their charge, but also orders the Bishop to inflict excommunication, for a third offence, on any Minister that neglects his duty herein. The duration of the Catechism is fixed by the Canon at 'half an hour or more'; the time mentioned (though in this the Canon differs from the rubric) is 'before Evening Prayer'.¹

It is a pity that this rubric should have fallen into such abeyance. It is true that the use of gas, and other modern customs, have put Evensong so late that it is often inconvenient to take the children during the service. But in the country it would be thought that the parson would often do more good by instructing his people than by exhausting his powers in a second sermon. Bishop Andrewes said that when he preached twice a day he prayed at least once.

Even in large town parishes where it is necessary to

¹ For a fuller examination of the subject the reader might consult a tract by the present writer on *The Training of a Christian according to the Prayer Book and Canons*.

prefer the Canon to the rubric and to have the Catechising before Evensong, it would surely be a useful reform if an instruction were given at Evensong instead of a sermon. What is needed urgently at the present day is not orations upon a text, but systematic courses of instruction in Christian doctrine.¹

At least the rubric in combination with the Canon can everywhere be obeyed. 1. There should be a Catechism *every* Sunday. 2. The children must be brought to church on the Holy-days as well, and there instructed. There is no excuse for ignoring the Holy-days, and bringing our children up to disregard them. On Holy-days, too, it will be found that Catechizing after the Second Lesson is very popular, since it does not disturb any popular custom as it does on Sundays. 3. The catechetical method is to be observed; they are to be examined as well as instructed. 4. The Church Catechism is to be the text of all instruction, its sacramental doctrine as well as the rest.

¹ See p. 279. The 'text' has become an object of superstition amongst us. Even when the subject has been previously announced preachers will drag in a text, and sometimes spend half their time making general remarks about that text before they come to the subject at all. Texts might often with advantage be eschewed, and subjects announced instead in the magazine. Authoritative precedent indeed is against the use of a Scripture text at Evensong; witness the following 'Directions concerning Preachers' issued by the Archbishop of Canterbury, at the king's instance, in 1622:— 'That no parson, vicar, curate, or lecturer shall preach any sermon or collation hereafter upon Sundays and holy-days in the afternoon, in any cathedral, or parish church throughout this kingdom, but upon some part of the Catechism, or some text taken out of the Creed, Ten Commandments, or the Lord's Prayer (funeral sermons only excepted), and that those preachers be most encouraged and approved of, who spend the afternoon's exercise in the examining of children in their Catechism, and in the expounding of the several points and heads of the Catechism, which is the most ancient and laudable custom of teaching in the Church of England.'—Cardwell, *Doc. Ann.*, ii. p. 149.

Indeed, the strict interpretation of the rubric can be carried out with excellent results by making a 'Catechism of Perseverance' of those young men and women who have passed through the ordinary Catechism: the members of this Catechism of Perseverance can come to Evensong, sit in the front seats near the pulpit, take notes, and write analyses; and, when it is well established, questions of an intelligent nature might well be put to the members. The presence of these young people (the 'Servants and Apprentices' of the rubric) round the pulpit would tend to keep the parson from our besetting sin of 'talk', and, at the same time, his instructions would be quite up to the level of the older members of the congregation, and—he would have to prepare his work carefully.

There is one word more to be said. The Curate is to catechize 'diligently', in the best possible way. The ancient tradition of catechizing was unfortunately lost in this country, and the first attempts to revive it ended in the creation of 'Children's Services' of a rather weak and ineffectual character. The young people sang hymns and listened to a 'Children's Sermon', but they were not diligently instructed or examined in the Catechism. The results have been small.

Now, the tradition was never lost in France; and, if the parson reads the works of Dupanloup and the adaptations of the Method of St. Sulpice by modern English writers,¹ he will, I am sure, feel that the 'diligence' of his methods needs improving. Here is an outline of a Catechism lasting one hour:—

¹ Spencer Jones, *The Clergy and the Catechism*; Bishop Chandler, *The Greater Catechism at Work*; and Newland-Smith, *The Catechist's Handbook*.

1. Invocation and opening collect by Head Catechist at chancel step. All stand.

2. *Questioning* (about ten minutes) by Third Catechist (if there is one¹) in pulpit. All sit.²

3. Notices, reading of marks for analyses and of specimen analysis, by Head Catechist at chancel step. All sit.²

4. Hymn. All stand.

5. *Instruction* (twenty minutes) by Head Catechist (or another¹), members of Catechism taking notes. All sit.²

6. Little Office by Second Catechist (or another¹), the Catechist standing half-way down the middle alley. All standing: (1) Short Psalm; (2) Creed, &c., to end of Paternoster; (3) all kneeling², *V* and *R* and Collect of Day; (4) all standing, short reading from a Gospel.

7. *Homily* (about seven minutes) by Second Catechist (or another¹). All sit.²

8. Hymn. All stand.

9. Last Prayer by Head Catechist (or another¹). (1) A Prayer repeated sentence by sentence, the Catechist in the middle alley; (2) the Blessing, the Catechist at chancel step. All kneel.²

10. Dismissal.³ Catechist sitting at chancel step or standing in pulpit for a large Catechism; another official at the door.

¹ Where there are two parsons a reader might act as Third Catechist. Where there is only one parson there should still be one or two lay catechists to assist. The parts taken may be varied, but they should not all be taken by one man unless this is inevitable; change of voice is an important factor in retaining the attention of children.

² All, that is, except the acting catechist, who stands.

³ The Dismissal should be by signals. See Newland-Smith, *Catechist's Handbook*, p. 39.

It will be noticed that the characteristics of this method are frequent changes and the shortness of the various parts, features which are absolutely necessary if the service and the prayers are to be real to the children; also that the catechist stands in the most convenient, instead of the most inconvenient, places for his work, and gives point and interest to the various parts by the significant changes of his position; that the exercises are very varied and distinct; that the children take a very definite part, even to the writing of analyses or compositions; and lastly, that there is no ceremonial, the catechists wearing only their surplices, and there being no one in the chancel.

On the festivals of the Catechism, which are usually on the Sunday after each quarter day, prizes are given; and ceremonial and processions (in which all the children take part) may be used.¹

The Prayer Book knows nothing of Sunday schools, which became a necessity owing to the want of 'diligence' on the part of the clergy. A feature of the method I have sketched is that, instead of the Catechism being a wind-up to the Sunday school, the school is merely an introduction to the Catechism. One lesson of our rubric is that the

¹ The following order of service will be found convenient for a Festival:—Hymn, Reading of marks for the quarter, and other Notices, Office without psalm, (Gospel), Homily, Hymn, Prize-giving, Procession, ending with the Blessing and a hymn of praise. Also the following order of Procession (all being members of the Catechism, who have their work to do each Sunday):—Verger, Cross-bearer, Taperers, Thurifer, Book-boy, Catechists of the Great Catechism in copes, Chanters and Choir, Head of Catechism with banner, the Boys, Doorkeeper with banner of the Catechism, the Girls, Cross-bearer, (Taperers, Thurifer), Chief Catechists of Little Catechism, Boys of the Little Catechism, Head of Little Catechism with banner of this Catechism, Girls of the Little Catechism, an Assistant Catechist with wand to marshal the procession at any point where he may be wanted.

main part of the teaching should be given by the clergy, whose duty it is to become experts in catechizing, and not by Sunday-school teachers, who in the nature of things are not generally experts.

On Holy-days the children should be instructed in church after the Second Lesson at Evensong, according to the rubric, the service being fixed for this purpose at the most convenient hour, e. g. in towns at 5.30 or 6 p.m. It is most important to use this opportunity of marking the Holy-days, and giving that instruction which is so much needed.

CONFIRMATION.

According to Canon 60 Confirmation is 'to be performed in the Bishop's visitation every third year'. 'We will and appoint,' it continues, 'That every Bishop or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom.' But nowadays the needs of our larger population have greatly extended the number of Confirmations.

The last rubric of the Catechism orders that 'the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed'. Forms are now provided by the rural deans for this purpose: these forms should be carefully filled in at the last Confirmation Class, and presented to the Bishop or his chaplain in the vestry before the Confirmation begins, the Curate of the church where the Bishop is to confirm having been previously informed of the number of males and females who are to

be presented. It is necessary also to give each candidate a card (such as are supplied by the S.P.C.K.), which he can present when he arrives at the church. These cards should be returned to the clergy after the service, so that they have evidence as to their candidates having been confirmed and may enter the names from the cards into their Communicants' roll.

The age at which children should be confirmed is, according to the Prayer Book, earlier than that which has recently been fashionable. The title of the Order of Confirmation says that the rite is for those 'that are baptized and come to years of discretion'. The third rubric after the Catechism says definitely: 'So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop.' The Office for Public Baptism lays further stress on the words 'so soon as'.¹ The difference between modern practice and the Prayer Book seems to lie in the fact that people came to look upon Confirmation as a profession of faith, while the Prayer Book regards it as a means of grace given to help children at the most critical period of their lives; and this is explained in the First Prayer Book: 'It is most meet to be ministered, when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin.'² The clergy com-

¹ 'The custom of postponing Confirmation until the age of fourteen and upwards was certainly not contemplated by the authors of the Prayer Book.'—Pullan, *Hist. B. C. P.*, p. 212.

² *First P. B.*, Third rubric of Confirmation.

plain of the disastrous way in which they lose their children as soon as these go out to work; but the best way to avoid this calamity is to see that the children have been confirmed and have become regular communicants before they have left school. How many of our gravest evils are due to our neglect of the plain rules of the English Church? ¹

The candidates will come to the church a quarter of an hour before the commencement of the rite, each accompanied by one sponsor. The third rubric after the Catechism directs that 'every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation'. This sponsor need not be one of the baptismal Godparents; indeed the old rule was that the baptismal sponsors should not undertake this duty, except in case of necessity.²

The Curate of the church where the Confirmation is to be held, having been informed some days before of the number of male and female candidates to be expected from other parishes, will allot seats in the eastern part of the nave for the candidates, and some places near them for the sponsors.³ The males may be placed on the south side of the nave, the females on the north,⁴ but it is sometimes necessary to place some rows of females also on the south side so as to keep the body

¹ This is worked out in greater detail in the present writer's tract, *Loyalty to the Prayer Book*.

² 'Nisi cogente necessitate.'—*Man. Sar.*, p. 35. See also Myrc, *Instructions*, p. 6.

³ The intention of the Prayer Book must be that each candidate should have his sponsor beside him during the service to pray with him and help him in his devotions. This would be a great spiritual gain, but at present the bishops like the candidates to be kept apart, and therefore the sponsors must sit together somewhere at the side.

⁴ 'At confirmations boys were always separated from the girls.'—Maskell, *Mon. Rit.*, i. p. 39.

of candidates compact. A barrier or cord should be thrown across the middle alley at the place where the reserved part ends. Each parish should have its own row or rows, with a label showing which parish the row belongs to.

This part of the church should be corded off all round, so that access can only be obtained through the barrier in the middle alley: here one or two sidesmen will stand to admit candidates, who show their tickets. It is usual for the candidates to give up their tickets; but if their names are to be announced,¹ they must retain them. Other sidesmen in the aisles may conduct the sponsors into the places reserved for them, if the sponsors do not sit with the candidates.

An official should be posted in the middle alley the whole time that the candidates are in church: he had best wear a surplice, and carry a wand about six feet long. I shall call him the steward. After the candidates have been admitted through the barrier, the steward will look at their cards to see what parish they are from, and will show them to the allotted seats, pointing the way with his wand,² and speaking as little as possible.

A room will be prepared in or near the church where the girls and women can put on the veils. Girls should not be allowed to dress themselves like bridesmaids; not

¹ See p. 459.

² Few things are more distressing to behold, or more common, than a steward in church who beckons people with his finger, shoves, or nudges them. This is one of the reasons why wands have always been used at public functions in all periods of history. A wand not only makes a modern Englishman graceful, but its use at once ends all waving of the finger and inane nodding of the head: the ushering of the children becomes quiet and reverent, and prayer comes more readily to all.

only is finery singularly out of place on such an occasion, but elaborate veils prevent the proper imposition of hands. Each church should possess a set of veils to be lent to all female candidates, both rich and poor alike. These veils should be simple squares of fine white linen (from 3 to 3½ feet square), with one corner turned back, and two tapes at the angles of this turned part to tie behind the head.

The two altar-candles and the two standards will be lit, the altar vested in a white or red frontal, and a faldstool set in front of it within the presbytery. The Bishop's chair will be placed, facing west, at the chancel or sanctuary step¹; and it will be well to have a cushion or decent hassock on this step, so that the Bishop will be able without stooping to lay his hands on those who kneel there.

The clergy who have prepared the candidates will be present to present them,² and each priest as he arrives will be shown into the vestry by the vergers; he will there put on a surplice, hood, and tippet (not a stole), and the vergers will conduct him to the seat reserved for him in choir.

The Bishop ought properly to arrive at the church in his official outdoor dress,³ viz. rochet, chimere, tippet, and cap,⁴ just as the clergy arrive in theirs (cassock, gown,

¹ Whichever place may be most convenient; generally this is the chancel step.

² See p. 458, n. 2.

³ 'We, therefore, following their grave judgement, and the ancient custom of the Church of England, and hoping that in time new-fangleness of apparel in some factious persons will die of itself, do constitute and appoint, That the Archbishops and Bishops shall not intermit to use the accustomed apparel of their degrees.'—*Canon 74.*

⁴ See p. 132. The Bishops still retain their outdoor habit in its proper use when they appear in the House of Lords. Just as a priest should take off his cap on entering the church, and his gown in the vestry, so a bishop should take off his cap at the church door, and his chimere in the vestry. Should it be inconvenient for the bishop

tippet, and cap). In the vestry he would take off his chimere and tippet, and put on over his rochet a cope, and a mitre on his head.¹ He may also wear a stole under the cope.²

The Chaplain may wear a black almuce over his surplice; he may also, if it be desired, wear a cope over the almuce.³ If there are clerks and taperers, these may wear rochets, surplices, or albes.

The Bishop and his ministers then leave the vestry in the following order:—Verger with his wand; (clerk with cross; taperers with candles;) (clergy;) Curate of church; chaplain (carrying the Bishop's staff, the

to travel all the way from home in his proper habit, he might very well put it on in the vicarage, and walk thence to the church wearing his chimere and tippet over his rochet, and his cap on his head. As for the nature of the cap, although the stiff college cap may be worn with the gown, the unstiffened 'square cap' (see p. 138) looks better with a bishop's habit.

¹ If he wears gloves he will take them off before the office begins.

² e.g. the 'Regule generales' in MS. Lansdowne 451 (printed in Alcuin Club Collections, vol. iii, *Pontifical Services*, i. p. 106) describe the bishop without pontificals as vested in 'superpellicio et amicio furrato', and the pontificals which he puts on over these in choir as 'capam sericam, cirothecas, baculum et mitram' (compare *Cust.*, p. 111). That the surplice ought strictly to be worn over the rochet is clearly stated in the *First Prayer Book*, which it must be remembered refers to every public ministration:—'And whensoever the Bishop shall celebrate the holy communion in the church, or execute any other public ministration, he shall have upon him, beside his rochette [not a chimere but] 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.'—*First Prayer Book*, concluding Notes. But in practice all our bishops go behind the *First Prayer Book* and adopt a mediaeval custom of wearing the rochet without a surplice. For an example of this see the beautiful picture of William Elphinstone, Bishop of Aberdeen (1484-1514) reproduced in *Fasti Aberdonenses*, where the bishop wears a red cassock, tight-sleeved rochet, cope of green cloth of gold, blue precious-mitre; he wears no gloves, but has a crozier. Cf. pp. 132-4 and 141.

³ e.g. fig. 33 in *Pontifical Services* (Alcuin Club), vol. ii; also *S. P. E. S. Trans.*, vol. iii, pl. B.

crook turned inwards¹ unless the Bishop carries the staff himself²); the Bishop.³ If there are choristers present, it is much better for them to be in choir when the Bishop and his ministers enter; but if they enter with the Bishop, they will walk in their usual order behind the taperers. Clergy from other parishes may enter behind the choir, but it is better for them also to be already in the stalls.

The Bishop goes at once to his desk and kneels.

If the Bishop's chaplain be not present, one of the clergy must act as chaplain, collecting the papers before the office begins, and preceding the Bishop into the church.

It is customary for the Bishop to address the candidates, and if the address is not too long his words may be very helpful to them. But there has been a tendency to overlay the rite with excessive preaching, a practice which may lead the people to regard the Laying-on of Hands as of little efficacy in itself. The act of Confirmation takes some time, and the authors of the Prayer Book have therefore wisely given us a short office, but some bishops have buried the office under a mass of interpolations and accretions which are worse than any practised by lawless priests.⁴

¹ 'Tunc solet capellanus suus portare ante episcopum baculum pastoralem, curvatura ad eum reversa.'—*Regule Generales* (op. cit.), p. 108.

² *First Prayer Book*, qu. on p. 455, n. 2. See also p. 134, n. 1.

³ It is a distinctive mark of the bishop that (in contradistinction to the officiating priest, who *never* walks behind the choristers) he is always last in a procession, 'semper ultimum in processione locum occupabit' (*Regule Generales*, p. 108), unless he is the celebrant at Mass. See p. 296, n. 2.

⁴ I have before me an 'Order of Confirmation compiled under the Direction of the Lord Bishop of . . .', which contains the following additions and interpolations:—(1) 'Processional' hymn of sixteen verses; (2) *Let us pray* and *Kyries*; (3) 'Collect for the Day'; (4) Four other Collects drawn from other parts of the Prayer Book;

I would venture to suggest that the Bishop's address should be at this point, so as to avoid any interference with the integrity of the service. He may stand in his pontificals at the chancel step holding his staff, or he may be divested of his cope and mitre, and go into the pulpit. The chaplain will in the latter case take the cope off his shoulders, and place it with the mitre on the altar; the staff he may put in any convenient place.¹

The Curate may then give out the hymn *Veni Creator*, this being a good place for that most suitable hymn. To interpolate this or any other hymn between the Prayer for the Gifts of the Spirit and the Imposition of Hands is an error of the gravest kind.

The office then begins, the Bishop sitting in his chair, wearing his cope and mitre, the chaplain standing by him to hold the staff. The Preface is first read by the Bishop, 'or some other Minister appointed by him,' for preference by the Curate of the church.

Then the Bishop, still seated (as at an Ordination),² asks the Question. The candidates will be directed by the steward to stand during the Preface and Question; but the people will remain seated. The candidates make the reply, each one 'audibly', saying in a firm clear voice, *I do*.

(5) A Bible-reading, called 'The Lesson'; (6) An Address, called 'The Charge'; (7) An interval for 'Private Prayer'; (8) The Hymn *Veni Creator*; (9) Another Sermon, 'The Second Charge'; (10) A Hymn; (11) A Hymn and 'the Offertory'; (12) Another 'Processional Hymn'. In this 'Order' the Order of the Prayer Book is divided up into five pieces, and inserted between 4 and 5, between 6 and 7, 8 and 9, 10 and 11, and between 11 and 12.

¹ In fig. 57, *Pont. Services*, vol. ii, the crozier is laid against the south end of the altar.

² 'The Bishop, sitting in his chair.'—*Ordering of Deacons, Ordering of Priests*.

The Bishop then returns to his desk, or stands where he is, and, facing the candidates, sings the Versicles, the clerks and people singing the Responses. As he stands, the steward may have to direct the candidates and people to kneel. Still standing, the Bishop says the Collect, and then sits in his chair, holding his staff in his left hand, or handing it to his chaplain as may be most convenient. Should the Bishop stand to minister this sacrament (as some prefer), he will naturally rest upon his staff.

The steward with his wand directs the first row of candidates on the boys' side to come into the alley; if he brings them a little down the church as they come out of their seats, and so reverses their order, those who sat farthest from the middle will go up first to the Bishop, and thus they will come back in their right order, and be able to return straight to their seats without crossing one another. (This is not necessary when the rows are open at both ends; the candidates can then return by the aisles.) If the names are to be read, he must see that each candidate holds his card in his hand.¹ At the chancel step they are generally met by the priest who presents them²: he leads them to the Bishop, bows to him, and then kneels down, facing the Bishop, by the side of the place where they are to kneel. Neither he nor any one else, save the Bishop, may say the *Amen* at the end of the form.

The Chaplain or the Curate of the church stands by the side of the Bishop, and as each candidate approaches,

¹ See p. 453 and p. 459, n. 1.

² This has become a common custom, and is reverent and seemly. It may, however, be questioned whether the intention of the Prayer Book is not for the sponsors to present them. See e. g. the print of 1520, reproduced in Cutts's *Parish Priests*, p. 238.

he takes his card, and in an audible voice reads therefrom the Christian name or names of the candidate.¹ He will sometimes have to show the candidate where to kneel and when to rise, but this will seldom be necessary if the names are called.

The churchwardens or vergers may await the newly confirmed as they come into the nave, and with their wands show them their place, keeping them to one side of the alley (unless they are able to return by the aisles), so that they do not collide with those who are coming up. The steward will see that the candidates from the next parish are ready when their priest comes to meet them at the chancel step. When all the boys are confirmed, he will proceed to usher the first row of the girls.

The Bishop will 'lay his hand', i.e. his right hand, 'upon the head of every one severally, saying, *Defend, O Lord!*' That is to say, only one person will kneel before him at a time, and he will use for that person the whole form appointed and none other. The Church in all her rites insists that each member of the flock is worth the pastor's individual attention, and this is a very solemn moment of

¹ It is right and seemly that each candidate should be thus identified, both for ordinary practical reasons, and also because it may be necessary on occasion to change a Christian name at Confirmation, and this is the only way in which it can be done. In the old rite, and in the First Prayer Book, and in the present Scottish rite, the bishop himself says the name, and it seems hardly fit that he should confirm without knowing this much about the child. The practice of reading the name certainly adds to the significance and beauty of the act. Coke bears witness to it when he lays down that 'If a man be baptized by the name of Thomas, and after, at his confirmation by the bishop, he is named John, his name of confirmation shall stand good'.—Cf. Maskell, *Mon. Rit.*, i. p. cclxi. The old rubric says, 'Et tunc episcopus petat nomen.'

a child's life. The rules of the Church do not allow priests to administer Communion by railfuls, nor bishops to administer Confirmation by couples.¹

The priest who presents any candidates will rise and go back to his stall as soon as the last has been confirmed. As he does so, the next priest will go to the chancel step and bring up his candidates to the Bishop, who will thus get a moment's rest.² A great deal is lost if the candidates are huddled up in one undistinguishable stream; and now that the clergy have so often to take their candidates to a neighbouring church, it is important to mark the share which each parish has in the Confirmation.

If there are many candidates, the Litany of the Holy Spirit, or some other suitable hymns, might be sung softly during the Laying-on of Hands.

The Laying-on of Hands being finished, the Bishop will stand, give his staff to the chaplain, and say the *Dominus vobiscum*. Still standing and facing the candidates,³ he says *Let us pray* and the prayers following.

¹ The signing of the confirmand, although it disappeared from the Second Prayer Book, was retained in practice. In 1636 Bishop Montagu writes:—'It is a frequent practice to make the sign of the cross in the Name of the Lord Jesus Christ; both publicly in Baptism, as we are commanded to do, and in the Confirmation of those who have been catechized.'—*Orig. Eccl.*, i. p. 79. It is also allowed by the present Scottish Canons with this form, 'N. I sign thee with the sign of the Cross (here the Bishop shall sign the person with the sign of the Cross on the forehead), and I lay my hands upon thee in the name of the Father, and of the Son, and of the Holy Ghost. Defend, O Lord, &c., as in the Book of Common Prayer.'—*Canon xl of the Ep. Ch. in Scotland*.

² It will be seen by the episcopal directions at the end of this chapter (no. 12) that most bishops at present prefer the candidates to come up 'in a continuous stream'. Therefore this suggestion of mine must be ignored, except when the bishop may desire it otherwise.

³ Because these are benedictory prayers: cf. 'turning his face towards them' in the Marriage Service.

Taking his staff in his left hand, he then gives the Blessing with his right. Following the line of argument in the Lincoln Judgement, it seems that he may make the sign of the cross thrice, at the words *Father*, *Son*, and *Holy Ghost*, for there is no doubt that this was 'of old prescription in the Church of England'.¹

After the Blessing all go out as they came. Generally before they go a hymn is sung: if this must be done, the hymn should be a short, quiet, and beautiful one, nothing that is either noisy or sentimental being admitted. Should the Bishop wish to say a very few words about Communion to the candidates,² it seems best for him to do so after the hymn, and then to depart, leaving them to pray and disperse quietly.

Directions to the Clergy and Churchwardens.

It may be a convenience for the parson to have a typical set of episcopal directions. I therefore venture to reprint the following, which marks a great advance on the older methods. As, however, I cannot help hoping that there will continue to be improvement in the future, I have added notes where this seems possible.

'The quiet, orderly, and reverent conduct of a Confirmation depends very much upon attention to little details.

The following suggestions are therefore offered as an assistance to the Clergy and Churchwardens.

1. The Confirmation Service should be used alone.
2. It is best not to direct the Candidates to be in Church more than a quarter of an hour before the Service begins, or they become weary.

¹ See p. 401, n. 2. The Blessing at the end of Confirmation in the Sarum and York Pontificals is 'Benedicat vos omnipotens Deus: Pa-ter, et Fi-lius, et Spiritus-sanctus. Amen'. Cf. e.g. *Mon. Rit.*, i. p. 43.

² See p. 462, n. 7.

3. The cards should be collected from the Candidates before the Service begins.¹

4. The Candidates should not be crowded in one seat,² and hassocks for kneeling should be provided. No Clergy or Churchwardens should be seated in front of the Candidates.

5. It is desirable to have three hymns.³ The first will be sung before the Service begins. The second, which will follow the Bishop's first Address, should be the 'Veni, Creator', a Litany to the Holy Spirit, or some hymn of a like character,⁴ which should be sung kneeling. The third hymn should be a concluding one, and is best sung immediately after the Bishop's second Address. The congregation is then standing ready for the words, 'The Lord be with,' &c., which would follow.⁵ The Candidates should have either Hymn-books or the Hymns on a special paper. The S.P.C.K. has an excellent sheet of Confirmation Hymns, No. 1869 B.⁶

6. The Bishop gives two short Addresses; one after the opening Preface and before the Question, the other after all the Candidates have been confirmed.⁷

7. It is well that the Bishop's Chaplain, if present, or, if not, one of the Clergy, should stand near the Bishop during the Laying-on of Hands, to be ready to take any message for the Bishop, if he sees anything requiring notice, as well as to assist infirm Candidates in kneeling or rising.

¹ If this is done, the steward had better take the cards as he shows them to their places. If the name of the candidate is to be announced to the bishop, the candidates would keep their cards. See pp. 453, 458-9.

² I should hope not! If one row or pew is meant this direction is still obscure.

³ Two such hymns would surely be better. If the bishop gives his address as soon as he comes in, the *Veni Creator* can be sung after his address: there will then be no other hymn till after the Blessing, unless one is sung during the Laying-on of Hands.

⁴ The *Veni Creator*, and not a Litany.

⁵ If such a hymn must be sung it would be better at the end of the service; but better still to end quietly with a few moments of silent prayer before the bishop goes out.

⁶ Perhaps this sheet could be improved.

⁷ One address is surely enough, more especially as the Prayer Book gives none. A second is too great a strain on the candidates, and also on the bishop, who by this time is often too tired to be brief, vigorous, and spiritual. It would surely be better to leave the children

8. The Bishop's chair should be placed at the entrance to the chancel.

9. The Candidates will be confirmed singly whenever the number does not exceed fifty or sixty; above that number, two will be confirmed together.¹

10. Members of the Choir should come first, then the Male Candidates, and then the Female.

11. The 'Amen' after each Laying-on of Hands is not sung, but is said by the Bishop alone. If it is thought fit, the organ may play,² or hymns may be sung very softly during this part of the service.

12. The Candidates should come up very quietly in a continuous stream, a seatful² at a time, the next seatful being brought out before the previous one is quite ended.

13. The front row on each side should always come first, for then those behind see the arrangements, and follow them more easily.

14. The Candidates should not kneel in the aisle⁴ as they are approaching. It is better, too, that those of the Clergy or Churchwardens who are ordering the Candidates should stand reverently, and not kneel, as constant attention is required to prevent confusion and mistakes.

15. One of the Clergy⁵ should stand quite in front, taking care that the Candidates pass him on one side going up, and on the other returning, and pointing out to them, if necessary, the way by which they should return.

with God and to let the Holy Spirit do his work, without any anticlimax of this sort. Will the people ever believe in grace while we foster the idea even at this solemn moment that the working of the Spirit needs clerical assistance?

¹ The remedy for this unfortunate practice is twofold—there should be more bishops, and the service should be shortened in legitimate and more desirable ways. At a Confirmation attended by the present writer this year the Prayer Book part of the service only lasted thirty minutes (although a considerable number of persons were confirmed) with the addition of three minutes for the concluding prayers; but it was preceded by a service that lasted half an hour (beginning at 8 p.m.). Even then the candidates were all confirmed by 9 p.m., yet they were kept in church till 9.25.

² Far better not, unless the organist happens to be a genius or a saint. On the other hand, the quiet singing of hymns may be a real help.

³ A row? See p. 460, n. 2.

⁴ Alley.

⁵ This is the 'steward' of the preceding pages.

16. The Candidates, both in coming up and in returning to their seats, should not be taken past the congregation,¹ but only past other Candidates: having returned to their seats they should at once kneel down.

17. Arrangements should be made that no Candidate in returning to his place should push past another who has come back and knelt down. Where the seats are open at both ends, they can come out at one end and return by the other. When the seats are not open at both ends, each seat should be emptied at once, and those seated at the farther end should come up first.

18. Each Clergyman should present his own Candidates, and, if not engaged in ordering them, should kneel while they are being confirmed.

19. The Clergy should recommend great simplicity of dress, and the avoidance of ornaments, to the female Candidates. They should wear a very simple veil or cap,² which should lie flat on the head, and the face should not be covered.

20. The Candidates should be carefully instructed how to employ themselves during the periods of waiting and of silence, and they should be provided, if possible, with some prayers and helps to meditation.³

¹ This assumes that their sponsors are not with them. See p. 458, n. 2.

² 'Cap' might well be omitted.

³ A direction as to the requirement of the Prayer Book in regard to sponsors should be added.



PLATE 27



PRIEST IN SURPLICE AND STOLE
AT A WEDDING

CHAPTER XV

THE SOLEMNIZATION OF MATRIMONY

DEACONS should not solemnize a marriage ; for although such a marriage is perfectly valid (the blessing not being an essential part of the rite), yet it is very undesirable, as well as irregular, that marriage should be solemnized without the nuptial benedictions.

The 'Curate' must have, besides his own registers, a 'Certificate of the Banns being thrice asked, from the Curate of the other Parish'. Certificate books should be kept in every parish for this purpose. In cases of marriage by licence (i. e. by an episcopal dispensation from the publication of the Banns) the licence must be produced instead.

The Solemnization should, if possible, be immediately followed by the Holy Communion, at which the couple should communicate. 'It is convenient [i. e. proper]¹ that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.' This would fix the service early in the day, whence the use of the term Wedding Breakfast, the fast not being broken till after the Communion. In any case afternoon marriages should be discouraged.² Marriage should also be discouraged in

¹ 'Convenient' had a stronger meaning than now in 1661, when it was substituted—doubtless to avoid scandals—for the 'must' of the earlier rubric.

² By the Marriage Act, 49 Vict. c. 14, marriages may be celebrated between 8 a.m. and 3 p.m., and not at any other time of the day.

Lent, and as far as possible in other times prohibited by Church law.¹ These times set down in Almanacks as late as the eighteenth century are given in Dr. Legg's Kalendar; they are not the same as those now set forth at Rome.

Before the service, the candles are lit, and two cushions may be laid before the altar for the couple.²

If the service is choral, the priest may wear a cope³ as well as his white stole⁴ (with amice, albe, and maniple,⁵ if he is to say the Mass): he may be accompanied by a boy in a surplice holding the book, in which is a slip of paper with the Christian names of the couple; and any assistant clergy will walk before him in their albes or surplices,⁶ preceded by the clerk and the vergers. They may go to the chancel steps to await the bride, or they may perhaps go to the church door⁷ to meet her and her

¹ Strictly, a dispensation for the celebration of marriages at these times is required from the Archbishop of Canterbury, though 'in practice both the law and the dispensing power have been much ignored' (*Procter and Frere*, p. 620, q. v. for references; see also for instances *Blunt and Phillimore*, ii. 5, § 2). Marriage in Lent was forbidden as early as the Council of Laodicea, c. 365.

² For the duties of the clerk see *The Server's Handbook*.

³ e.g. the illustration in Mus. Brit. MS. *Royal*, 14 E. iv., reproduced in Cutts's *Parish Priests*, p. 410. It is well for the pomp not to be all on the secular side.

⁴ 'The priest, wearing albe and stole, met the man and woman at the church door. . . . But it is certain that as early as 1472 the service was sometimes begun in modern fashion within the body of the church at the chancel door.'—Pullan, *Hist. B.C.P.*, p. 219.

⁵ *Mis. Her.*, p. 437.

⁶ If the assistant clergy are to take part in the Bridal Mass the deacon may wear his stole over his albe. If not, they will wear surplices, over which they may wear hoods and tippets. See p. 146.

⁷ 'Ante ostium ecclesiae' (*Man. Sar.*, p. 50). But this was when the first part of the service began at the church door. Now that it takes place in 'the body of the Church' it would seem best for the clergy to go to the chancel gate only, as the bride and her attendants come up the alley. Cf. note 4 above.

attendants, and return with them following while a hymn is sung.¹ The distinction between prayers, public addresses, and the personal addresses ('speaking unto the persons that shall be married') should be observed, as in Baptism.

The bride should wear a veil even if she is in a travelling dress, for the veil is an ecclesiastical ornament. According to a very old custom she should also wear a wreath of flowers, not of course necessarily orange-blossoms.

The 'friends and neighbours' being seated, the bridegroom (who has taken up his position with the best man before the bride came up) stands on her right,² and the bride on his left, in 'the body of the Church', near the chancel gates being the most convenient place.³ They had better now take off their gloves. The priest stands on the chancel step facing them with his back to the altar. The clerk stands behind him, resting the cross on the ground. The best man stands on the right side of the bridegroom, and the 'father or friend' on the left of the bride, both a little behind: the mother often wishes also to be near the bride; and the bridesmaids may stand behind the group.

The priest should not omit any part of the address. The fact that mock modesty is now a prevalent weakness may be an additional reason for his applying this corrective. At

¹ More is sometimes made of the procession by including the choir, cross-bearer, and servers. I have not found any authority for this, which is perhaps open to the objection of bearing too close a resemblance to the procession at funerals. It would be best for the choir to be in their stalls before the clergy come in, and to remain there even if the latter go to meet the bride.

² The ambiguity of our rubric is cleared up by that of the Sarum Manual (p. 50), 'Vir a dextris mulieris, et mulier a sinistris viri.'

³ See p. 466, n. 4.

the words 'this Man and this Woman' in the Sarum Manual occurs the note 'Hic respiciat sacerdos personas suas'; the priest may therefore turn his head slightly to each of the parties as he mentions them. The charge *I require* is said in a lower voice directly to 'the persons that shall be married', and not to the congregation like the Address.

After the Espousal comes the Giving Away and Plighting. The priest is directed to receive the woman at her 'father's or friend's hands', and then to 'cause the Man with his right hand to take the Woman by her right hand', which he will best do by taking her hand from that of the father and placing it in that of the bridegroom.¹ Still holding her hand, the bridegroom says the words after the priest, who should divide them into very short sentences. The priest generally has to whisper 'Loose hands', and to see that the woman takes the man's right hand with her right hand. When she has said the words after the priest, he may have to tell them again to loose hands.

The best man has meanwhile got the ring ready; this he hands, together with the fees, to the bridegroom, who lays both upon the book, which the priest holds out to him open.² There is no reason why the 'accustomed duty to the Priest and Clerk' (substituted for the spousal money of the First Prayer Book³) should not be placed on the book with the ring, as our rubric directs. It is

¹ The glove is not removed for the Plighting in the case of a widow, 'si puella sit, discoopertam habeat manum: si vidua, tectam.'—*Man. Sar.*, p. 56.

² Perhaps the placing of the ring on the book was intended to retain the old custom of blessing the ring, in which case the priest would make the sign of the cross over it, as it lies on the book.

³ 'A ring, and other token of spousage, as gold or silver.'—*First P.B.*

the same as the ancient 'tokens of spousage', as it was called in 1549,¹ and the delivery of it is a ceremonial act which it is unlawful to omit: the clerk or verger must therefore see that the best man is ready with the money before the service begins.² The priest hands the fees to the clerk, who receives them in a bason or bag.

The priest then gives the ring to the bridegroom, who at once puts it on 'the fourth finger of the Woman's left hand', and holds it there while he says, in short sentences after the priest ('taught by the Priest'), *With this Ring*. They then loose hands and 'both kneel down' (the rest all remaining standing), while the priest says *Let us pray* and the prayer. He then stoops down, and joining 'their right hands together'³ says *Those whom*.

At the Blessing *God the Father* (as well as at the final Blessing *Almighty God, who*) the priest makes the sign of the Cross, according to the First Prayer Book.⁴ This ceremony, not being 'an innovation', should not, one gathers from the Lincoln Judgement, be 'discontinued'.⁵

¹ Even when it was called the 'tokens of spousage' it was customary to give it to the priest and clerk after the ceremony, for it is spoken of in 1552 as 'the accustomed duty to the Priest and Clerk'.

² In churches where there are many weddings it will be found convenient to keep small square envelopes in the vestry. The verger then gives one to the best man or bridegroom before the service, informing him at the same time of the exact amount of the fees. A table of all the fees should be posted permanently in the vestry.

³ The practice of folding the ends of the stole over the hands is of doubtful authority even in the Roman Church. 'There seems no evidence that it was ever done in England' (Dr. Wickham Legg in *S.P.E.S. Trans.*, iii. p. 169).

⁴ 'God the Father bless you. ✠ God the Son keep you,' &c.—*First Prayer Book*, in loc. 'Pour upon you the riches of his grace, sanctify and ✠ bless you.'—*Ibid.*

⁵ See p. 401, n. 2.

One of the two Psalms¹ is then sung in procession to the altar, the priest and servers² walking first; the married couple (and no one else of the party) follow them, being directed what to do by the verger. Two chanters (the 'Clerks' of the rubric) may walk behind the priest. The priest stands on the foot-pace, and does not turn round till the *Gloria* is finished.

At the conclusion of the *Gloria*, the bride and bridegroom kneel 'before the Lord's Table', on their cushions, which should lie side by side at or near the sanctuary step.³ The priest, 'standing at the Table,' on the foot-pace, 'and turning his face towards them,' begins the *Kyries*. All sing the responses, and join in the Lord's Prayer. The priest remains facing west to the end, and the couple continue to kneel.

During the Bridal Mass they kneel⁴ at the south side of the sanctuary, the bride now on the right⁵: at the *Sanctus* they should go and kneel at the altar rails till the end of the service.

The priest is at liberty (indeed he is expected by the rubric) to substitute a sermon—which may be a very short address⁶—for the Exhortation. If there is a Bridal

¹ *Beati omnes* is the old marriage psalm. The second, *Deus misereatur*, was added in 1549 to meet those cases when the woman is past child-bearing.

² 'Cum suis ministris.'—*Man. Sar.*, p. 60.

³ 'Tunc prostratis sponso et sponsa ante gradum altaris.'—*Ibid.*, p. 62.

⁴ 'Cum duobus cereis in manibus.'—*Mis. Her.*, p. 441. Sconces or candlesticks would be needed on which to rest these two tapers.

⁵ 'Finitis orationibus quae dicebantur super eos prostratos ad gradum altaris; et introductis illis in presbyterium, scilicet inter chorum et altare, ex parte ecclesiae australi: et statim muliere a dextris viri, videlicet, inter ipsum et altare: incipiatur officium.'—*Man. Sar.*, p. 64.

⁶ It is clearly wrong to say nothing. Why not say an address of about three sentences when time is short?

Mass,¹ the Sermon or Exhortation might be delivered after the Creed.

The clergy are sometimes a little scandalized by the bridegroom kissing the bride before they leave the chancel. Yet he is following a good old custom: the bridegroom was ordered to kiss the bride at the *Pax* in the old rite.²

If there are three priests, the best plan is, perhaps, for one to take the whole office, the second to celebrate the Holy Communion (the first and third acting as his deacon and subdeacon), and the third to give the Exhortation or Sermon. If there is no Mass, it would be best for one priest to take the first part of the service; for the other to go to the altar to take the last part, the first priest preceding him to the sanctuary, and then standing at one side, facing across it; and for a third priest to give the final Exhortation.

A little book of directions as to the proper filling in of registers is now supplied gratis by the Registrar-General, Somerset House, London. It may well be kept in the vestry.

¹ The service ends abruptly because the Eucharist is expected to follow. A form of the Votive Mass of the Holy Trinity was used at weddings in England.—*Mis. Sar.*, col. 836*. Cf. *The English Liturgy*.

² 'Osculans eam.'—*Mis. Sar.*, col. 844*.

CHAPTER XVI

THE VISITATION AND COMMUNION OF THE SICK, AND THE CHURCHING OF WOMEN

The Visitation of the Sick.—This beautiful Order is not used or known enough by our clergy.¹ Nearly all its prayers and rubrics are to be found in the Sarum Manual, and some of the prayers can be traced to almost primitive times.² It is a solemn rite, which should be used if possible as a preparation for Communion, and does not seem to be intended as a rule for use in its entirety more than once in an illness. Even when it is not advisable to use it in full, the prayers will still be found invaluable; and those who visit the sick should know them well.

The priest, wearing his surplice and (if he is to minister the Absolution or any other sacramental rite) his stole,³ comes to the sick man's house, and says, as the door is opened, *Peace be to this house, &c.* As soon as he enters the sick-room he is directed to kneel down and say the

¹ 'When any person is dangerously sick in any parish, the Minister or Curate, having knowledge thereof, shall resort unto him or her (if the disease be not known, or probably suspected, to be infectious), to instruct and comfort them in their distress, according to the order of the Communion Book.'—*Canon 67.* 'The Communion Book' was at this time a name for the Book of Common Prayer; later generations seem to have thought of it as a Mattins and Evensong Book.

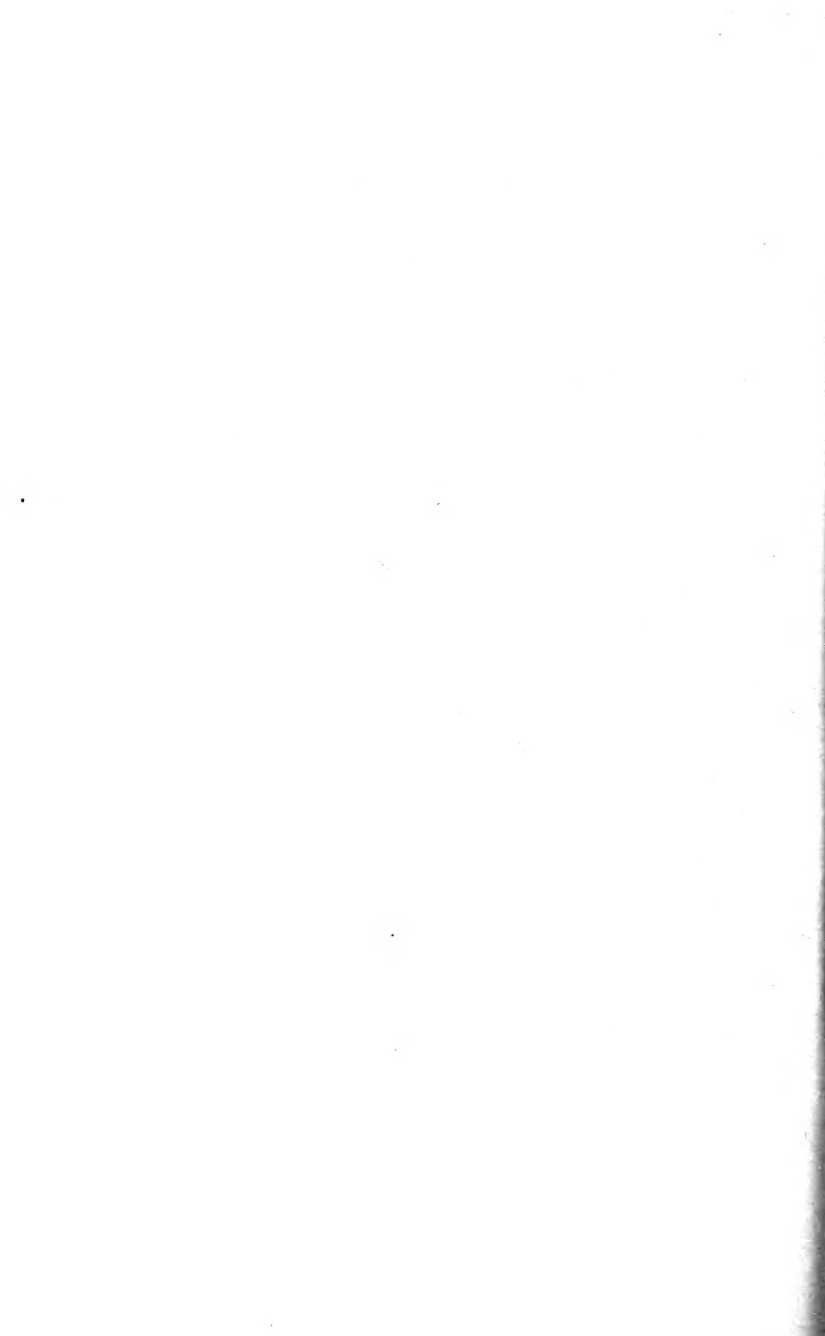
² Maskell, *Mon. Rit. (Ordo ad Visitandum Infirmum)*, i. pp. cclxix, 80; iii. p. 413.

³ 'In primis induat se sacerdos superpelliceo cum stola, et in eundo dicat cum suis ministris septem psalmos poenitentiales.'—*Man. Sar.*, p. 80. Confession and Unction were part of the Office.

PLATE 28



PRIEST IN OUTDOOR HABIT



antiphon *Remember not*; after which he proceeds with the office. A crucifix may be set up in the room so that the sick man can look upon it.¹

It is generally most convenient for the priest to sit for the Exhortation. The rubric directs him to end the Exhortation at *everlasting life*, if the person be 'very sick'. If not, he may proceed with the remainder of the address. It must be remembered that after the Declaration of Faith, the priest is told to exhort the sick person to repentance, charity, forgiveness, making amends for injuries done, and also to the disposal of his goods and settling of his debts. The next rubric warns the minister not to omit 'earnestly to move such sick persons as are of ability to be liberal to the poor'. How much moral and material good has been lost through our neglect of this rubric! If we taught our people better how to die, many would learn better how to live.

It is to be feared that the next rubric has also been disobeyed to a fearful extent. 'Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter.'² Owing to our neglect to take the initiative, as is directed here and in the Communion Office, our people mostly die with their consciences perfectly untroubled, their sins unrealized and unforgiven, and sometimes with the words 'I have never done anything wrong' upon their lips.

The form of Absolution here given is the form which

¹ 'Et sciendum est quando infirmus debet inungi, offerenda est ei imago crucifixi et ante conspectum eius statuenda.'—*Ibid.*, p. 85.

² This direction that the Minister should move the sick man was added at the last revision. Before, it had been left to the sick person's own initiative.

must also be used at all other Confessions.¹ It is an abridged translation of that in the Sarum Order.² It will be noticed that the word Minister is changed to Priest in the rubric before the Absolution.

The Psalm *In te, Domine, speravi*, with its antiphon *Salvator mundi salva nos*, was the beginning of the office of Unction. That this scriptural rite should have been omitted in deference to the prejudices of those Reformers who followed Scripture only so far as it pleased them, is intensely to be regretted. But it must be remembered that there was some justification for the reaction; for the conversion of Unction into a rite for the dying was a serious abuse.³ In primitive times it was used for the healing of the sick, and prayers for the recovery of the sick person have not entirely disappeared from any rite, though the purpose of the rite has been lost sight of. It is not to be wondered at that our neglect of the ancient practice has led to the birth of new Christian sects, which are based upon faith-healing, and thus (after the manner of sects) emphasize a forgotten truth of the Catholic Church. The rite of Unction was used in the Scottish Church even in the eighteenth century, and it has been revived amongst us of late years.⁴

If a sick person wishes to be anointed, or to receive the laying-on of hands, the priest should be ready to comply with the request, doing so full of faith in the power of prayer to save him that is sick.⁵ There is no need for the oil to be blessed by the bishop: anciently the bishop blessed

¹ 'And the same form of absolution shall be used in all private confessions.'—*First Prayer Book*.

² *Man. Sar.*, p. 97.

³ Puller, *The Anointing of the Sick* (S.P.C.K.).

⁴ *Ibid.*, cf. Pullan, *Hist. B.C.P.*, p. 228.

⁵ *Jas.* v. 15.

it if he was present, and the priest blessed it if the bishop was not present, just as he blesses the people at the end of the Eucharist.¹ Neither is there any need to seek the bishop's permission. The priest has just as much right to use prayer, the laying-on of hands, or Unction for a sick person as he has to read the Bible to him or to do any other Christian and charitable action. The idea indeed of the Sacraments being precisely seven in number did not arise till the time of Peter Lombard²: in earlier ages Unction was regarded simply as one of the means of helping people to recover by the use of spiritual power. This is in accord both with the New Testament and modern science.

There can be little doubt that Unction will be very largely desired by devout Christians as soon as this is understood. We sometimes wonder at our small success in recovering to religion the masses of our people who were lost through the imperfections and heresies of modern Christianity. It might be worth while to remember that the disciples were ordered to convert people by helping them both in body and soul.³

For the benefit of those who wish to use the rite, I give in a footnote the form of the First Prayer Book.⁴ The oil

¹ See e. g. Puller, *The Anointing of the Sick*, p. 84.

² *Ibid.*, cap. vii. Fr. Puller's book should be carefully studied.

³ Matt. x. 7-8; Mark vi. 12-13.

⁴ It occurs after the prayer, '*The Almighty Lord*' :—

'If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus: "*As 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.*"

may be carried in a glass bottle such as is described on p. 176, a little cotton-wool being placed in the metal box of the receptacle.

If Communion is to be given at the Visitation, the Order may be finished at the end of the Collect, *O most merciful God*, and the priest proceeds at once to the Communion.¹

No order is given as to when are to be used the four occasional prayers ('for a sick child,' &c.) which were added in 1661. All may be used at the discretion of the minister in the sick-room, and the two last are suitable for such use only; but the two first are also suitable for recitation after Divine Service, when special prayer for a sick person is desired, and for this there is some precedent.²

*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." Usque quo, Domine. Psalm xiii.' This form is printed with some other prayers dating from the fourth to the eighteenth centuries in a leaflet published by the Guild of Health, *The Church and Spiritual Healing*.*

¹ 'When the sick person is visited, and receiveth the holy Communion all at one time; then the Priest for more expedition shall use this order at the visitation. The Anthem *Remember not* . . . with the first part of the Exhortation and all other things unto the Psalm *In thee, O Lord*.' 'And if the sick desire to be anointed, then shall the priest use the appointed prayer without any Psalm.'—*First Prayer Book*.

² In the seventeenth century part of the Visitation service was sometimes thus used (Blunt, *Hist. B.C.P.*, p. 470). There is an injunction of Bishop Wren authorizing the use of the two prayers (Cardwell, *Doc. Ann.*, ii. p. 203).

COMMUNION OF THE SICK.

In the office for the Communion of the Sick is a special Collect, and very short Epistle and Gospel. The priest is told in the rubric to begin the service here, and then to proceed at once to *Ye that do truly*. He should be very careful not to confuse the sick man by any unfamiliar ceremonial. He may be accompanied by the clerk,¹ but in some cases the clerk may have to wait outside the room or to return to the church.

The Eucharistic vestments should be worn, if possible, for the Communion, but as it is often not practicable or advisable to wear them, the surplice and stole are frequently used instead. When the chasuble, &c., are used, a special set of linen vestments should be kept apart for sick Communion.² In many cases it will be found convenient to keep a plain stole of blue linen in the vestry for taking out to people's houses. For the Communion a table should be got ready in the house³ and covered with a clean white cloth; on it should stand a crucifix or cross and two lighted candles, or at least one candle without a cross.⁴ The canister and cruets should be on or near this table.

In all cases of sick Communion it is best for some one who knows the people to go to the house a quarter of an

¹ See *The Server's Handbook*.

² The colour of the vestments is a small consideration, but it may be worth while stating that violet or blue is the colour for the Visitation, and red the colour for the reserved Sacrament, while the colour *de tempore* or *de sanctis* is more suitable for chronic cases. Thus practically any colour may be used.

³ Not necessarily in the sick-room. See note below.

⁴ 'Having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister.'
—*First Rubric*.

hour before with the chalice and paten, canister, cruets, burse and candlesticks, and have everything ready for the priest as if it were in church; for it is often very distressing to the sick person if there is a scramble to get things straight when the priest has arrived. When all is in order, there will be a few minutes' quiet time of prayer and preparation before the priest comes.

Care should be taken to consecrate only as much as is absolutely necessary. The ablutions should be consumed by the sick person if it is possible, and, if not, may be cast on the fire. The rubric demands that at least two persons shall communicate with the sick man.

It is sometimes absolutely necessary to take the Sacrament straight from the church to a sick person's house, either because of infection, or because of numbers, or because of extremity, or because the patient cannot bear the time needed for a celebration; often three minutes is as long as a sick man can endure, while the office appointed for the Communion of the Sick takes from thirteen to fifteen minutes. The priest will then wear a stole (and if the distance be not far, a surplice also),¹ and will carry the chalice and paten,² or the pyx,³ veiled.⁴ He may wear a cloak to cover all.

The practice of intinction, i.e. the dipping of the

¹ Wilkins's *Concilia*, i. p. 579. 'Et nota quod sacerdos in infirmis communicandis stola induetur.'—*Man. Sar.*, p. 113. If the man to be communicated is also a priest, he too will have a stole placed over his shoulders, according to the York Manual and Sarum Pontifical, 'sacerdos infirmus et communicandus induetur stola,' qu. in note to above.

² It is often convenient to carry the chalice and paten from the altar if the distance is not great.

³ See p. 176. The pyx is best carried in a small silk bag, fastened by a cord round the neck.

⁴ See e.g. Mus. Brit. MS. 6 E. vii, f. 70, in Cutts, p. 240.

species of Bread into the chalice, is sometimes the most convenient way of carrying the Blessed Sacrament to the sick. It was not discontinued in the West till the chalice was withdrawn from the laity; and it is still the universal method of communicating the laity in the East.¹ As the withdrawal of the chalice is now unlawful in England, it is legitimate to resort to the method of intinction, if the patient desires it. Indeed, intinction does not depend upon reservation, but is sometimes necessary when the celebration of the Eucharist is in the sick man's room, especially if there is danger of infection from the chalice, or if the patient cannot move his head. Sometimes, however, when the sick man cannot receive from the chalice, he can still be communicated from it by means of a spoon.

For Communion with the reserved Sacrament a table should be prepared with a clean cloth, at least one candle, and the cruets for the ablutions. On arriving at the house the priest should say *Peace be to this house, and to all that dwell in it*, as in the Visitation. He lays the pyx upon the linen cloth; and then should be said, if there is time, the Confession, Absolution (Comfortable Words, Prayer of Access), Words of Administration, *Paternoster*, (Prayer of Thanksgiving), Blessing. The Comfortable Words and Prayers of Access and Thanksgiving would be omitted when the service has to be short.

The following **precautions** should be observed with infectious cases:—

Avoid visiting dangerous cases of illness with an empty stomach, or with lungs exhausted by a quick ascent of stairs. It may be well to take a biscuit and a glass of

¹ Scudamore, *Not. Euch.*, pp. 703-7.

wine before going out; but above all things the priest should go in a spirit of calmness and faith.

In infectious cases, therefore, it is obvious that Communion except with the reserved Sacrament is unsafe.

In all infectious cases the sick person should consume all that remains of the species of Wine, and should also, in accordance with the wise ancient practice, consume the ablutions. When he cannot, then any that remains of the Sacrament and also the ablutions should be burnt on the fire: if there is no fire in the room the ablutions should be taken to a place where there is one. In all sickness, whether infection is declared or not, the sick person should be communicated last, as the rubric directs, and no one should touch the chalice after him.

In cases of typhoid and all throat diseases Communion with the chalice is unsafe. Care is especially necessary, as diphtheria is sometimes called by a milder name, and there are also certain virulently infectious diseases about which professional etiquette among doctors enjoins silence. If a chalice should for any reason have been used it should be washed at once inside and out with water; and then taken home and washed in a solution of 1 in 20 of carbolic acid. It is better, however, to use a cheap spoon, and to put it at once in the fire. And it is often best of all to communicate the sick man by intinction.

The cassock is an ideal protective garment from the medical point of view, but it should be of silk or other close material. Immediately on leaving the patient it should be taken off, given a good shake, and hung in the air for six hours; and the parson should air his clothes by a short walk. Indeed, he should never enter his own, or any other house, until he has thus aired his person.

In cases of virulent infection (such as small-pox, typhus, or scarlet-fever in the peeling stage), the cassock as well as the surplice should be stoved ; and, if a stole is used, it should be treated in the same manner. It is best to dispense with a burse altogether and to boil the corporals and purificator.

The vestments should be of linen, for preference white or blue, and always washed after use.

The priest should never place himself between an infectious patient and the fire ; for the air will then be drawn over his person.

He should not inhale the breath of the patient.

He should not keep his hand in contact with that of the patient.

After leaving the sick-room he should wash his hands at once. Soap and water, used thoroughly with a nail-brush, are enough in most cases, but soap and water with Jeye's fluid or carbolic acid are better. The hands should then be thoroughly rinsed with water. In severe cases he may use a solution of corrosive sublimate, having first removed any gold or silver rings. Soloids of the sublimate, manufactured by Burroughs and Welcome, can be got at any chemist's ; one soloid is to be dissolved in a pint of water. If the patient has coughed any matter on to the priest's face, he should also wash his face in the solution.

He should never eat any food in an infectious house.

When he is much among infectious cases, as during an epidemic, he should take a hot bath every night, and a Turkish bath once a week.

These precautions are necessary, not only for his own sake, but for that also of his other parishioners.

THE CHURCHING OF WOMEN.

The woman to be churched shall come into the church 'decently apparelled'. This at least as late as Charles II's reign meant that she was to wear the white veil, which was certified by the bishops a little earlier to be 'according to the ancient usage of the Church of England'.¹ Therefore, as the direction was inserted in 1661, there is no doubt as to its meaning that the woman is to wear the veil.² Therefore a clean linen veil should be kept by the vergers and offered by him to all women who come to be churched³ and do not bring veils of their own. The woman should be accompanied by some other married women² (or one at the least), who may kneel behind her.

She is to 'kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct'. The most accustomed place is outside the chancel or chapel gates, at a desk or on the step: in the Prayer Book of 1552 it is 'nigh unto the place where the table standeth'; in that of 1549 it is 'nigh unto the quire door'; in both it is 'some convenient place'.

'Standing by her' is the position of the priest in the First Prayer Book. He should stand in front of her, facing west, throughout the service, without turning at

¹ Robertson, *The Liturgy*, pp. 237-8; *Book of Church Law*, p. 162.

² In his Visitation articles of the very year 1662, Bishop Cosin asks, 'Do they come decently veiled?'—*Rit. Com. Rep.*, ii, p. 603. In 1637 Laud asked 'whether are they apparelled with a fair white veil of linen cloth, and accompanied with some of the honest Wives of their parish, according to the ancient custom of our Church of England: and whether any Minister do wink at such fantastical women which refuse so to do?'—*Ibid.*, p. 575. See also p. 186 of this Handbook.

³ I would suggest that the veil should be of very thin linen, hemmed, about four feet square, and quite plain.

the *Gloria*. He should wear the albe, &c., if the Communion is to follow, and, if not, then the surplice.¹ He will be accompanied by the clerk or vergier, to lead the responses. It should be noted that the rubric directs the Psalm to be said by the priest alone, and not antiphonally.

The proper time for Churching is immediately before the Lord's Supper, 'and, if there be a Communion, it is convenient that she receive the holy Communion.' This is why the office ends abruptly: it is meant as a prelude to the Lord's Supper. The clergy should take pains to induce women to be churchied in this way, and to make their Communion at the service that should follow. On these occasions the first Psalm, *Dilexi quoniam*, is the more appropriate.

By the bishops of the sixteenth and seventeenth centuries penance was first required in the case of an unmarried woman; and the Anglican divines at the Savoy Conference declared that 'she is to do her penance before she is churchied'.²

At the end of the service the woman 'must offer accustomed Offerings'. The priest had better have a bason or bag by him for this purpose. The offerings are for the

¹ In 1605 the 'Cheque-Book' of the Chapel Royal tells us that at the churching of the Queen, the service was taken by 'the Bishop of Canterbury, being assisted by Mr. Dean of the Chapel (and both in rich copes)'.—Rimbault, p. 169. A stole should not be worn unless the priest is in Eucharistic vestments. If he does not wear a cope he would wear the surplice only, when there is to be no Communion. But Churching *ought* to be before a Mass, and in this case the chasuble will be laid on the altar ready to be put on as soon as the Churching is over, and the priest will wear the amice, albe, stole, and maniple during the Churching.

² Cardwell, *Conferences*, p. 362.

priest himself, like the 'accustomed duty' at weddings.¹ They should, of course, not be presented at the altar unless the Eucharist is to follow, in which case they might be placed on the credence till the alms are collected at the Offertory, and then offered.

The second Psalm, *Nisi Dominus*, should not be used if the woman has lost her child.

¹ 'She . . . payeth to the curate his accustomed duty. . . . It is a portion of the pastor's living appointed and limited unto him by the church.'—Whitgift, *Works*, ii. p. 559.

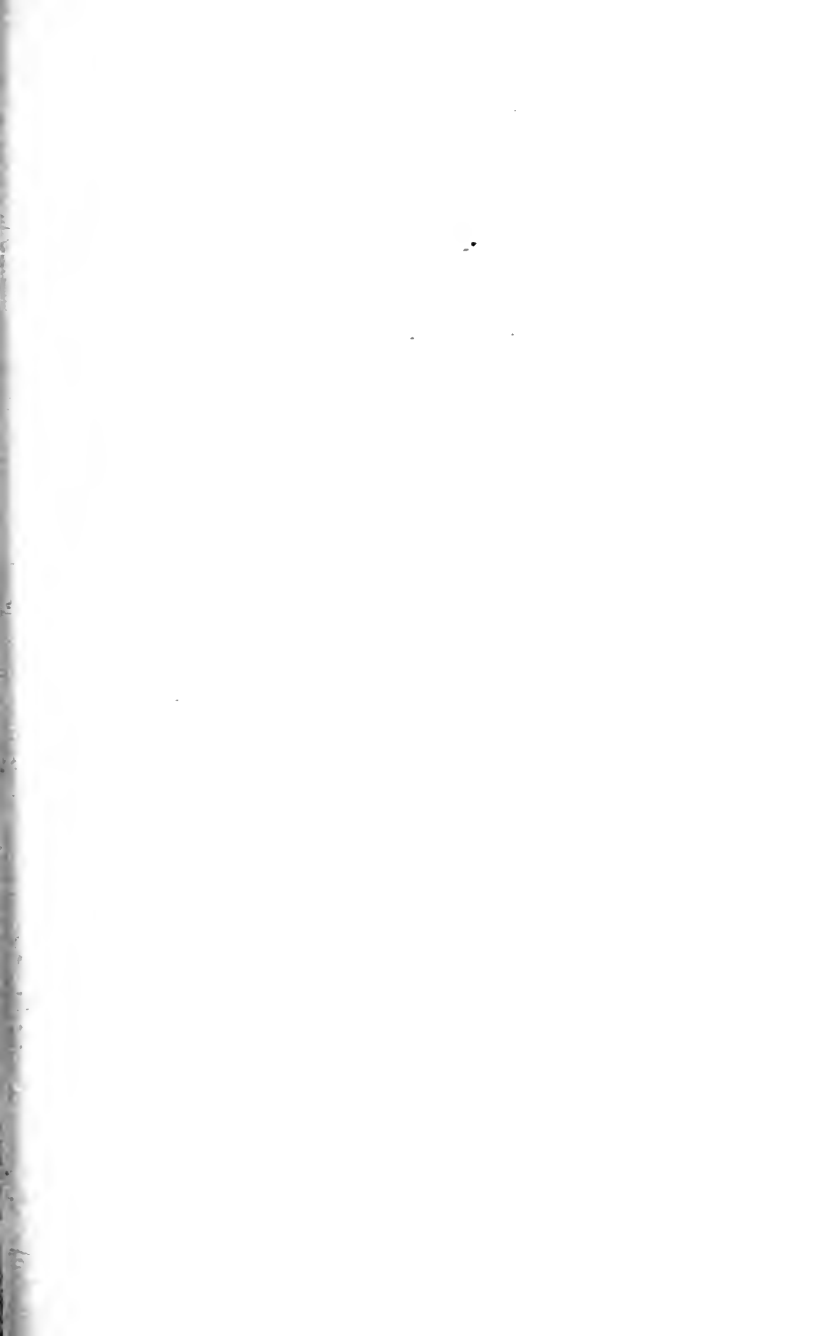
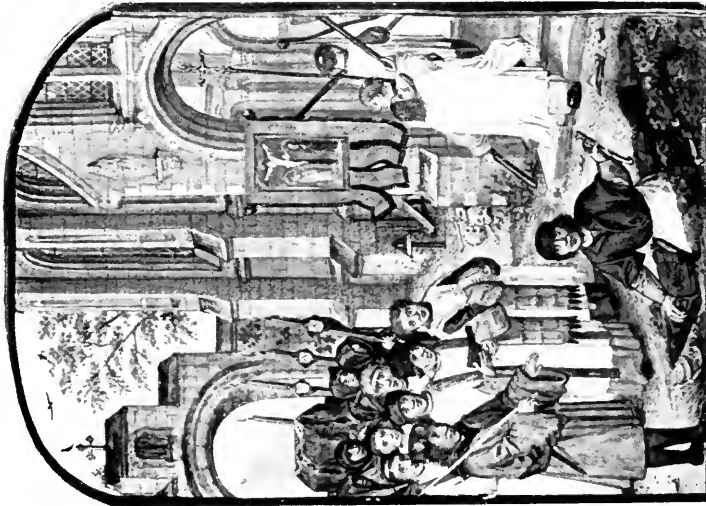


PLATE 29



A FUNERAL: THE PROCESSION TO CHURCH

PLATE 30



A FUNERAL: THE LORD'S SUPPER

CHAPTER XVII

THE BURIAL OF THE DEAD

IN nothing is reform more needed than in the manner of conducting funerals. The unutterably horrible customs of fifty years ago are not yet by any means extinct; and our more decent modifications of them still leave very much to be desired.

One principle which I think will commend itself to all who live among the poor, as well as to those who live among the rich, is the reduction of secular pomp.

To secure this, another principle is needed, the increase of sacred pomp. Something there must be at these sad occasions; and, if the Church does not supply what the mourners crave for, the world will step in with the miserable trappings of its pride. It must be within the experience of every parson that even those who dislike 'ritual' on other occasions are most grateful for its comfort at this time, when comfort is so much needed.

But the Church's pomp should not be copied from that of the world, as now happens abroad, where the undertakers are allowed practically to take over the church for the day.

Black is the liturgical colour for these occasions. But this does not mean that the church should be given up to the ideas of undertakers. The vestments are black (except for a child under seven years of age, when white may be used¹); though formerly there were many exceptions to

¹ Legg, *Kalendar*, 1900 (Oct.).

this,¹ blue copes were common, and violet (i. e. dark blue) is regarded as liturgically equivalent to black. But the church itself should be left as usual, only the frontal being changed to black or violet; and the pall, as we have seen,² may be of many colours. Candles of unbleached wax are often used, but white wax may be kept to if it is more convenient.

The passing bell should always be rung before death; the reason of this ancient custom being that the faithful may pray for the dying person. Canon 67 orders:— ‘When any is passing out of this life, a bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the party’s death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one other after the burial.’

It is customary to toll a minute bell also before the funeral, quickening the time when the procession is in sight and stopping when it reaches the lych-gate.³ A

¹ In the pictures mentioned by Mr. S. Randall in his *Ceremonial connected with the Burial of the Dead* the following colours occur:— blue copes, blue copes and one purple, bright red and blue copes, black chasuble (with one chanter in black cope doubled blue, and the others in blue powdered with gold), cloth of gold chasuble, red curtains to altar and bare altar, blue frontal with gold frontlet. In Mr. St. John Hope’s Inventories (*S.P.E.S. Trans.*, ii) the following funeral colours (mostly of chasubles, sets of vestments, and copes) occur:—25 of black, 6 of blue, 3 of purple, 1 of violet, 2 of green, 2 of white.

² See p. 185.

³ The following information as to the traditional customs of tolling has been given me by a recognized authority on the subject of bells, Mr. H. B. Walters:—

‘The old usage at the time of death, known as the Passing Bell, was to toll a certain number of strokes, with “Tellers” at the beginning and end, usually three times three for a male, three times two for a woman. Some parishes use three single strokes in the case of a child, others distinguish children or infants by the use of one of the smaller bells in place of the tenor which is ordinarily used.

‘It is comparatively rare to denote the age by the number of strokes

handbell may well be rung before the funeral procession, in accordance with ancient custom, from the moment it leaves the house.

A pall should always be used, and the coffin ought never to be carried through the streets or into church uncovered. The pall should be the property of the church and not of the undertaker. The use of flowers in church is to be deprecated, and should be discouraged in every possible way, short of hurting the feelings of mourners.¹ There is only one traditional way in which greenery was ever used: 'It was the sweet old English custom for each mourner to carry a sprig of rosemary. . . . This was general in the seventeenth century'.² How different is the modern use from this! The fashion of covering the coffin with flowers seems to have come in because of the absence of the pall; the natural desire to provide the coffin with some sort of veil found its outlet in this way. Now the pall was given up owing to the

tolled. I do not think this was often done at Funerals. It was originally rung at the moment of death, now usually 12 or 24 hours after.

¹ The ordinary usage at Funerals is to toll the bell as a "minute" bell for an hour previously to the service, tolling quicker when the procession is in sight and stopping when it reaches the lych-gate. In some parts of the country, e.g. Shropshire, the bells were often *chimed* at this point this was known as "ringing the dead home".

² I have always thought it most desirable that old ringing customs of all kinds should be kept up, as they well might be. There are indeed some parishes where they still ring old "Mass" bells and "Ave" bells though their significance has been quite lost.

¹ That is to say, the subject should be mentioned in the pulpit or in the magazine, gently and at a time when it can have no application to any particular case.

² Pullan, *Hist. B. C. P.*, p. 240. This was because rosemary is a symbol of remembrance. e.g. 'There's rosemary, that's for remembrance,' *Hamlet*, iv. 5; and, '. . . there sends Him rosemary his sweetheart, whose intent Is that he her should in remembrance have,' in Drayton's *Eclogues*, ix.

undertakers wishing to display their hideous polished wood and brass fittings, and we must insist on its use. Few people will desire to use flowers, when once they have seen such a beautiful and costly pall as every church ought to possess.

In church all will be ready—the altar-candles lit (whether there is to be a Mass or not), and the funeral candlesticks standing in their places before the chancel steps. Incense should, if possible, always be used at funerals. The clerk will have the funeral cross ready if there be one; if not, then the Lenten cross, or the ordinary processional cross if there be but one in the church. The torch-bearers will use their ordinary torches, unless they have lanterns, which are more convenient for outdoor processions.

The procession will leave the church, so as to arrive at the gate of the churchyard as the funeral procession enters. It will go in the usual order,¹—clerk with cross, taperers with candles, thurifer, subdeacon, deacon, (book-boy, if he is wanted), priest, choir.

Whether there is to be an administration of the Lord's Supper or not, the priest may wear the amice and albe, and this may be the dress also of all the other ministers¹—though it may often be necessary for all to wear the surplice.² Anciently the choir used to wear the *cappa nigra* or black choir-cope over their surplices,³ and the

¹ 'Eodem modo ordinetur processio sicut in simplicibus dominicis praeter quod in hac processione sacerdos et ministri ejus in albis cum amictibus induti incedant: chorus autem in cappis nigris quotidianis.' There is some emphasis on the priest's albe here, as it occurs in the *Commendatio Animarum* before the Office of the Dead, and not in connexion with Mass.—*Man. Sar.*, p. 137.

² See p. 489, note 1.

³ See note 1 above; also *Cust.*, p. 25.

priest might wear the same for protection over his albe, or a silk cope (black, blue, or of some other colour).¹ Apparels (e. g. of blue, black, or crimson) may be worn with the amices and albes, or they may be without apparels.²

All may wear their caps for that part of the service which is out of doors ; but whenever *prayers* are said, the cap may be taken off, and the head left bare or covered with the coif only.

The mourners and choir may all carry torches if it is desired. Anciently, the chief mourners wore black cloaks

¹ The cope is not mentioned at the *Commendatio* ; and its absence is noted in the first rubric of the *Inhumatio Defuncti*. ' Post missam accedat sacerdos ad caput defuncti, alba indutus, absque cappa serica.'—*Man. Sar.*, p. 142. But in the York Manual the priest is mentioned as putting on a cope after the Mass: ' Post missam sacerdos in albis et capatus solus capa serica cum suis in albis aspergat et incenset corpus' (*Man. Ebor.*, p. 92) ; and in most old illustrations he wears a cope at the graveside. e. g. :—In Mus. Brit. MS. *Egerton*, 2019 (f. 142), both the priest and the clerk who holds the cross and the second clerk by the graveside wear copes of black with gold orphreys ; in Mus. Brit. MS. *Add.* 25695 (f. 165), the priest (who has an almuce over his head), the minister who holds the cross, and the minister with the holy-water, all wear blue and gold copes. In Plate 29, which however shows the procession before the service in church, there is neither albe nor cope ; the principal minister wears surplice and stole and carries an almuce.

Copes too are common in old representations of the Office for the Dead within the choir. e. g. :—Mus. Brit. MS. *Egerton*, 1070 (f. 117), one bright red and two blue and gold copes ; also the reproductions in *English Altars* (Alcuin Club), Plates viii. 2, and xii. 2. The stole was worn for the sprinkling (*Man. Sar.*, p. 139), and of course for Mass ; but there is no reason for its use when there is neither aspersion nor Mass. I conclude that the priest may wear a surplice, or, if the weather be fine, the more liturgical albe (the stole, maniple, and chasuble being put on together—after the choir office—when there is a Mass), and that there is no need for him to wear a cope, though he may do so if he desires. Presumably he would for convenience retain the stole after the Mass for the last office at the graveside.

² In Plate 5 of this handbook the priest has gold apparels and a chasuble of gold. In some miniatures no apparels are shown. The following description of Plate 30 may be repeated here :—Mass ' pro corpore presenti' : priest in bright red and gold

and hoods,¹ of which the black cloaks, scarves, and hat-bands that were still worn in the middle of the nineteenth century were the ugly survival.²

'The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,' the opening Sentences.³ The rubric does not sanction the priest meeting the Corpse within the church door, which is a mutilation of the appointed ceremonial⁴; but it does allow of the Corpse not being taken into the church at all, if sanitary reasons make this advisable. The order of the procession should be—servers, priest, choir, the coffin followed by the mourners.

'After they are come into the Church, shall be read one or both of these Psalms following.' It would seem, therefore, that the Psalm or Psalms may be commenced as soon as the procession has entered the church: this is certainly more

chasable with gold apparels; frontal and upper frontal of blue and gold, frontlet of gold; fair linen to ground at ends of altar, but not hanging over at all in front; wooden book-desk; long corporal turned over chalice; no altar cross; two golden candlesticks on altar; a third taper held by the clerk, who wears large surplice over red cassock; chanter in rich blue and gold cope, reading from wooden desk fixed to choir-stalls; herse-cloth, blue and gold with red and gold cross—round it are seven golden candlesticks, three at each side, and one at the head; mourners in black cloaks and hoods.

¹ e. g. Plates 5, 29, 30. This custom survived the Edwardian changes; the same cloaks and hoods may be seen in the pictures of Queen Elizabeth's funeral in the Brit. Mus. MS. *Rothschild*, xv. In Rowlandson's plates for *Dr. Syntax* (1813), the women wear both white and black veils of the type worn by nuns, and the men have cloaks and trailing hat-bands.—ii. p. 24, iii. p. 277.

² Rock, *Church of our Fathers*, ii. p. 380.

³ It may often be good to supplement the Sentences with a hymn when there is some distance between the lych-gate and the church.

⁴ In 1638 Bp. Montagu asks:—'Doth your Minister . . . meet the corpse at the church stile, and conduct it into the church as is appointed?'—*Rit. Com. Rep.*, ii. p. 583.

convenient and less gloomy than for the procession to go up the alley in silence. The Psalm *Domine Refugium* is most suitable for an aged person.

The choir will go straight into the chancel, and the clerk will rest his cross against the screen or some other convenient place. The coffin will be laid on the bier outside the chancel gates between the candles, its foot to the east, and the bearers will go to the side. The priest or other minister¹ will read the Lesson from the choir, facing the people.

If there is to be a Eucharist, which is most desirable, the celebrant may prepare himself while the Lesson is being read. The Lesson should be read just as it stands, *sine titulo* and *sine conclusione*.

For the Lord's Supper the priest will put on a chasuble, stole, and maniple, and the deacon and subdeacon tunics, &c.² These may be of black or some other colour. After the Mass, the chasuble and tunics are taken off, and copes may be worn in their stead if desired.³

Collects, with Epistle and Gospel for Requiem Eucharists, were officially put forward in the reign of Elizabeth, and some of these are given in *The English Liturgy*. For an infant, the Collect, Epistle, and Gospel for Michaelmas are suitable. The *Dies Irae* was some-

¹ The clerk may read the Lesson. 'The priest or clerk shall read this lesson.'—*The Clerk's Book*, p. 49.

² Dalmatics and tunics, though not used at ordinary requiems, were worn when the body was present, and on All Souls' Day and at the year's mind of a bishop. 'In Commemoratione animarum et in missis pro corpore presenti et in anniversario episcoporum, dalmaticis et tunicis induantur.'—*Grad. Sar.*, qu. *Mis. Sar.*, col. 1 n.

³ According to York, but not according to Sarum. See p. 489, n. 1.

times used as a Sequence before the Gospel.¹ Incense should be used; and the coffin censed by the deacon during the Introit, before the Gospel, and after the censing at the Offertory.²

At the end of the Eucharist, or of the Lesson if there be no Eucharist, the procession goes to the grave, in the same order and vestments as before. Psalm 114, *In exitu Israel*, may be sung as the procession goes, and if there is time Psalm 25, *Ad te, Domine*, also, or other appropriate hymns or psalms.³

From ancient times graves, like churches, have been orientated, and the body laid with the feet towards the east.⁴ Priests and bishops should be buried in the same way; to lay them with their feet towards the west is a Roman innovation.⁵

It seems generally most convenient⁶ for the cross-

¹ It is called 'Prosa pro defunctis qui voluerit' in *Mis. Sar.*, col. 884*. The old Introit, Grails, and Tracts are given in the *English Hymnal*, as well as many funeral hymns of a Christian character.

² *Mis. Sar.*, col. 861*.

³ 'Hic deportetur corpus ad sepulchrum cantore incipiente, Ant. *In paradisum*, Ps. *In exitu Israel de Aegypto*. Alius psalmus si tantum restat iter, scilicet, *Ad te, Domine, levavi animam meam*. Finito psalmo vel psalmis, dicatur iste versus, *Requiem aeternam dona eis, Domine: et lux perpetua luceat eis*. Deinde repetatur antiphona, *In paradisum deducant te angeli, in suum conventum suscipiant te martyres, et perducant te in civitatem sanctam Hierusalem*.'—*Man. Sar.*, p. 146. The other psalms used at various places in the old office are: 136, 107, 42, 132, 139, *Benedictus*, 148, 149, 150, 130, and the other Penitential Psalms.

⁴ 'Is the grave made east and west? Is the body buried with the head to the west?'—Bishop Montagu, in *Rit. Com. Rep.*, ii. p. 583.

⁵ 'This practice seems not to be ordered in the Roman books until the publication of the *Rituale* of Paul V early in the seventeenth century.' See for the explanation, Wickham Legg, *Kalendar*, Nov. 1900.

⁶ It appears from old pictures that anciently the clergy and servers stood at the side of the grave in no set order.

bearer to stand at the foot of the grave, looking west, and the priest to stand at the head looking east; the torchbearers holding their torches on either side of the priest's book, the thurifer standing near the grave, the choir and the mourners grouping themselves as may be most convenient.

'While the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,' the Anthem, '*Man that is born.*' It is clear from the next rubric that the body must also be lowered into the grave during this Anthem: the men must therefore be taught not to wait till the Anthem is finished, as they sometimes do.

As soon as the Anthem is finished, 'Then, while the earth shall be cast upon the Body by some standing by [not by the priest], the Priest shall say' the Commendation. Anciently the earth was strewn in the form of a cross.¹ It is still the custom to cast it in thrice. The clerk² should be instructed to cast the earth in the form of a cross; sprinkling it first along the coffin from the head to the midst, then from the foot to the midst, and the third time completing the cross by sprinkling the earth across the coffin in the midst. The rubric does not say this is to be done at the words '*earth to earth*', &c., but rather implies that it is to be done in such a slow and deliberate manner as to last during the whole Commendation.³

¹ 'Executor officii terram super corpus ad modum crucis ponat, et corpus thurificet et aqua benedicta aspergat.'—*Man. Sar.*, p. 152.

² Or one of the assistant clergy. Anciently the priest cast the earth (see n. 1), but in more recent times it became the custom for the oldest male relation to do so; later still (as decency decayed) it was left to the grave-digger.

³ The present custom of emphasising the words *earth, ashes*, and

Then follows the singing or saying of the second Anthem. All join in the *Paternoster*, and all might sign themselves at the Grace. The *De profundis* (Ps. 130) may be said or sung in returning, and also some of the six other Penitential Psalms.¹ At the burial of an infant, Ps. 113 (*Laudate, pueri*) and Ps. 148 (*Laudate Dominum*) are suitable.

In towns where there is no churchyard, and the interment has to be in a distant cemetery, the first part of the service down to the end of the Lesson should still, if possible, be said in the parish church. The bearers will then remove the coffin at the conclusion of the Eucharist, or of the Lesson if there be no Eucharist. No part of the office should be said more than once.

Loyalty to the Prayer Book does not prevent our desiring its enrichment under 'lawful authority': indeed, the Prayer Book would be a unique liturgical phenomenon if it precluded authorized additions; for such enrichment is in accordance with the constant practice of the Church Universal, so that it be not done without the bishop's authority. Many bishops now allow special Collects, Epistles, and Gospels for

dust, seems to be the result of that paganism which grew up naturally as prayer for the departed died out. The cross of earth should rather mark the thought of Resurrection in Christ, which *is* the thought of the Commendation: the earth might therefore be cast, first, between *Fovasmuch* and *ground*; secondly, between *earth* and *Christ*; thirdly, completing the cross, between *who* and *himself*. In a cemetery where there is no proper official, this last office might well be done by one of the mourners. (See p. 493, note 2.) It may be worth while here to mention the fact that in the East the burning ashes from the censer are thrown into the grave.—Shann, *Book of Needs*, p. 164.

¹ 'Postea revertentes clerici de tumultu, dicant septem psalmos penitentiales, vel psalmum, *De Profundis*, cum antiphona, *Requiem aeternam*.'—*Man. Sar.*, p. 157.

funerals, and in this they have not only the sanction of the Prayer Book of 1549, but also of the Latin Prayer Book of 1560,¹—not to mention that of extreme antiquity. In places where such are not yet authorized the priest would have to use the Collect, &c., of the day, and in such case he would wear vestments of the colour of the day, though the altar might still be vested in the funeral colour.²

A second Collect, Epistle, and Gospel are desirable when the Lord's Supper is celebrated for the Departed at times when there is no funeral. It may be mentioned that the fancied restrictions as to the days when such services may be held have no English authority. They may be held on practically any day in the year, so long as the service proper to the day is also said when such a service is appointed.³

Of late years the excellent custom has grown up of having a memorial service in some convenient church for those who do not attend the funeral. The clergy should do their best to secure that the hymns sung on these occasions are adequate and worthy both as to words and music, discouraging those which suggest

¹ In addition to this an Office for the Dead was drawn up in 1559, and used in St. Paul's at the death of Henri II of France, by Archbishop Parker. The Office drawn up at the death of Queen Victoria is printed on pp. 496-8.

² A very common arrangement of colour in old times, to judge by the illuminations, e. g. p. 489, note 2.

³ Even at Christmas and Easter time, when there was no 'missa pro defunctis *in capitulo*', there was a Celebration at the high altar or some other altar when the body was present or on the anniversary of a bishop.—*Mis. Sar.*, col. 860*. (*Cons.*, p. 105, adds the trental, and omits the restriction as to the bishops.) Cf. *Mis. Westm.* (col. 1166), 'In tempore paschali pro defunctis': and C. Wordsworth, *Notes* (p. 194), 'A Mass for Canons departed was said every *day* (except perhaps Maundy Thursday and Good Friday).' Instances of Requiems being

sentimental paganism and which fail in conveying the Christian faith as to the Departed. It is far better that the service should not be a reproduction of that used at the funeral. The beautiful service ordered by authority for the memorial services for Queen Victoria is a safe model. It is as follows, omitting the parts special to that occasion¹ :—

Opening Sentences (*as in the Burial Service*).

In the Name of the Father, &c.

Our Father.

V. Turn us, O God our Saviour.

R. And let thine anger cease from us.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

V. Glory be, &c.

R. As it was, &c.

V. Praise ye the Lord.

R. The Lord's name be praised.

Ant. Make thy way plain before my face.

Ps. 5. *Verba mea auribus.*

Ps. 23. *Dominus regit me.*

Ps. 27. *Dominus illuminatio.*²

Ant. Make thy way plain before my face.

Ant. I heard a voice from heaven.

Benedictus (as at Mattins).

Ant. I heard a voice from heaven saying, Write: Blessed are the dead which die in the Lord.

said in College Chapels every day (always with the exception of Good Friday and of that day only) were given by Mr. Atchley in the *Church Times*, Feb. 1, 1901. In parish churches, of course, they would not have been so frequent.

¹ *Special Forms of Service in Commemoration of her late Majesty Queen Victoria of blessed and glorious memory to be used in all churches and chapels in England and Wales and in the town of Berwick-upon-Tweed.* London: Eyre & Spottiswoode, 1901.

² A selection might be made of one of these three Psalms.

*Lesson.*1 Cor. xv. 20.¹*Here may follow a suitable Anthem.*

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Lord, have mercy upon us, &c.

Our Father.

V. O Lord, deal not with us after our sins.

R. Neither reward us after our iniquities.

V. Enter not into judgement with thy servant, O Lord.

R. For in thy sight shall no man living be justified.

V. The souls of the righteous are in the hands of the Lord.

R. Who preserveth them that are true of heart.

V. Turn again then unto thy rest, O my soul.

R. For the Lord hath rewarded thee.

V. Thou, Lord, hast delivered my soul from death.

R. Mine eyes from tears, and my feet from falling.

V. I will walk before the Lord.

R. In the land of the living.

*Priest.*Almighty God, with whom do live, &c. (*Burial Service*).O merciful God, the Father of our Lord Jesus Christ, &c. (*Burial Service*).O God, who hast prepared (*Trinity vi*).²O God, whose nature and property (*Prayers and Thanksgivings*).

V. The Lord be with you.

R. And with thy spirit.

May the Lord of his mercy grant to us with all the faithful departed rest and peace.

¹ The Lesson might well be kept to three or six verses, i.e. ending with v. 22 at 'alive', or with v. 25 at 'feet'.² The official form has the misprint 'O God, who has prepared.'

Hymn.

Here may follow a Sermon.

Ps. 130. *De profundis.*

Hymns may be added to this Service at the discretion of the Minister.

Monuments.—There are few churchyards that have not been spoiled by ill-chosen monuments. In the Middle Ages (when, by the way, the dead were infinitely better remembered than at the present day), there were few monuments in the churchyard, and those generally of a simple kind, such as a small wooden cross with a plain coping. In more recent times appeared plain head-stones, at first often of a beautiful type, and also monuments of great ugliness and pretension. It may be questioned, however, whether, even in the worst period of Georgian paganism, the appearance of our churchyards was half as bad as the ostentation of the last thirty years has made it.

This is mainly due to the fact that people will not be contented with the use of the local stone, but desire memorials of marble or polished granite. Now, any polished stone is bad enough as a rule ; but marble is worst of all. It is utterly out of character with its surroundings, and stands out in glaring consequence, refusing to blend with the quiet grey stone of the church behind it. As it is nearly always ill-proportioned, clumsy, and badly lettered, this wretched prominence is the more unfortunate ; and in our climate, marble becomes more harsh and dismal in colour every year. A modern churchyard gives the most wretched impression of competitive self-advertisement ; and is, I venture to think, in spite of the obtrusive use of the cross in our monuments, far more out of harmony

with the Christian spirit than were the quiet head-stones and occasional square enormities of our grandfathers. There should be a large churchyard cross in every burial-place, and when this is done there is no need to repeat the sacred symbol over every grave. The older type of carved head-stone is much to be recommended, and I am inclined to question the propriety of using any but wooden and iron crosses (or, at the most, small stone crosses, not of the conventional shape) for individual graves; for the Holy Cross is not a memorial of the dead, and that cross or crucifix which belongs to the churchyard should stand sovereign and significant as the one Cross of the Redeemer round which all the graves are clustered. In any case white marble should not be used in this country, and the stone may well be the same as that of which the church is built.

Nearly every old church, and every cathedral, is being ruined by the garish setting of white monuments that is creeping round it. In addition to this, our cathedrals are being spoilt within by the practice of putting up a 'recumbent effigy' to every prelate that dies—so important do we moderns fancy ourselves. It is high time that the clergy taught a more humble spirit, and that monuments were used far more sparingly both within and without our churches. There is now and then good cause for them; but respectability and death are not in themselves sufficient reason for a prominent *siste viator*.

Much the best memorial is something of real use or beauty for the church. Yet even in such cases one often cannot but notice with pain how loudly some voice of brass advertises the family of the deceased.¹

¹ 'A narrow strip, not more than perhaps four inches wide, with a plain continuous text upon it, may fitly be placed, simply as a *record*,

Brasses need not be hideous ; but almost all modern ones are. A very great deal can be done with incised brass, and far more if it is treated with coloured enamels, by a real artist. Tombstones, tablets, and memorials of all kinds should not be articles of commerce.

It is worth while remembering that the Court of Arches, in the case of *Woolfrey v. Breeks*, decided that the Incumbent had no power to exclude an inscription because it contained the petition, 'Pray for the soul of J. Woolfrey. It is a holy and wholesome thought to pray for the dead.' The Court declared that the inscription was not illegal, as by no canon or authority of the Church in these realms had the practice of praying for the dead been expressly prohibited. There are indeed many instances of such inscriptions since the Reformation and before the Oxford Movement.

not an *advertisement*, on or near a memorial pulpit, or font, or screen ; but only placed where it does *not* meet the eye of one entering the church. *Orate pro aia Joh. Smith qui obiit Jan. 2, 1896 : a. aetatis suae 75* ✠. . . . A few suggestions are here given of brief inscriptions which may suffice to record gifts. *Servus dei d. d.* (date). *In honorem dei et usum ecclesiae* (date). *In mem. Joh. Smith* (date). *a. m. d. g. d. d. F. S.* (date). *Deo gratias* (date). *Quid retribuam domino?* Or it may be that the shield of arms (with the donor's initials) would serve as well or better.—Geldart, *Manual of Ch. Dec.*, p. 66. Or the inscription may be carved in some unobtrusive place on the wood or stone, which is often best.





CONFESSION IN LENT

CHAPTER XVIII

NOTES ON THE SEASONS

THE notes in this chapter are intended to supplement the directions given in a good kalendar and the remarks as to variations in the service given in other chapters of this book. Consequently, where there is nothing special to be said from this point of view about a day, all mention of it is omitted.

For other information the reader is referred to a sound kalendar. Some of the kalendars published are most misleading. Dr. Wickham Legg's *English Churchman's Kalendar* (Mowbray, 1s.), which contains pictures and notes, as well as the Lessons, colours, &c., might be hung in the vestry; and Mr. Vernon Staley's *Church Kalendar and Lectionary* (Mowbray, 3d.) might be placed on the parson's stall. Office-hymns are given in the *English Hymnal*, and in Dr. Legg's Kalendar, which has also many useful and trustworthy notes: a small penny *Churchman's Kalendar* on the same lines is also published by Mowbray, with the Lessons and colours.

The Prayer Book Kalendar should be loyally followed. There is something, however, to be said for Corpus Christi, for the Falling Asleep of the Blessed Virgin, and for All Souls' Day, which appear in English almanacks, bearing the *imprimatur* of the Archbishop of Canterbury, down to 1832; but this does not mean that the first two can lawfully be kept as red-letter days or celebrated with an

octave: a votive Eucharist or commemorative hymns represent the utmost that can be done.

During **Advent**, and from Septuagesima to the end of Lent, the deacon and subdeacon sometimes wore a special kind of chasuble instead of their tunicles.¹ This use of the chasuble is, however, confusing and rather elaborate,² and there is plenty of evidence that tunicles were worn,³ although the custom at Salisbury Cathedral was to wear chasubles.⁴ But on Good Friday, and also

¹ 'Per totum Adventum et a Septuagesima usque ad Cenam Domini [ad Pascha, *Cons.*, p. 91] diaconus et subdiaconus ad missam casulis induantur.—*Grad. Sar.* qu. *Mis. Sar.*, col. 1, n.

² The deacon and subdeacon did not wear either chasubles or tunicles for the procession (*Proc. Sar.*, p. 5); for the introit and for the first part of Mass they wore chasubles like the priest, but with their hands inside (*Cons.*, p. 62); before reading the Epistle, the subdeacon put his chasuble behind the high altar (*Grad. qu. Mis. Sar.*, col. 8), but he put it on again for the Gospel (*Cust.*, p. 73); the deacon before he read the Gospel, folded his chasuble, put it over his left shoulder, and fixed it with his girdle like a stole (*Cons.*, p. 71); at the end of Mass there is a direction for the deacon to put on his chasuble again (*Cons.*, p. 88) before saying *Benedicamus Domino*, which was said instead of *Ite Missa est* in Advent and Lent. The chasuble in the thirteenth century was of thin material so that it could be easily folded or rolled up and worn like a shawl; and such is its appearance in the figure of the deacon, who wears it 'modo stole', in the west front of Wells Cathedral.

³ e.g. at York they had a blue vestment and 'Two dalmatics for Lent' (*temp.* Ed. VI); 'Two tunicles to the same,' i.e. 'for Lent' (St. Paul's Cath., 1552); 'One Priest, Deacon, and Subdeacon of white Damask with red crosses' among the 'Lenten stuff' at 'the Vestry' of Ed. VI (1547): these, it will be noted, are all near the second year of Ed. VI. In 1407, at Warwick, a 'whole vestment of white tartaryn for lenton' includes three albes and amices, with apparels, stoles, fanons and girdles, but only one chasuble and no tunicles.—*S.P.E.S. Trans.*, ii. pp. 244, 243, 235. It may also be argued that the rubric of the First Prayer Book, 'albes with tunicles,' makes the tunicle obligatory on all occasions. See also p. 514, note 2.

⁴ The *Customary*, which is an adaptation of the Sarum Consuetudinary for parish churches (Frere, *Use of Sarum*, p. xl), thrice inserts the qualification 'quando utitur', pp. 71, 73, 88. This phrase also occurs in the Sarum Missal of 1554 (*Mis. Sar.*, col. 629, n.).

on all vigils and Ember Days, at all times of the year, neither chasubles nor tunics were worn by the ministers,¹ except on Easter Even, the Vigil of Pentecost, Christmas Eve when on a Sunday, and the Ember Days in Whitsun week, on which days tunics were worn as usual.²

The tendency at the present day to make another Lent of Advent is much to be deprecated. The *O Sapientia*³ in our Kalendar and the use of Sequences in the old English books may remind us of the spirit of joyful expectation which is the liturgical characteristic of Advent.

Ember Days.—The Ember Day collects are directed by the rubrics 'In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders', and 'before the two final Prayers of the Litany, or of Morning and Evening Prayer'. Special Collects, Epistles, and Gospels for the Holy Communion are now sanctioned in many dioceses.⁴

Christmas Eve.—Festal Evensong is a fitting preparation for the next day, and a convenient way of imposing a term to the work of decoration. For this service the violet of the vigil will be changed for the festival white.

¹ 'In missis quoque vigiliarum et in jejuniis Quatuor temporum, generaliter per totum annum, in albis esse debent.'—*Grad. qu. Mis. Sar.*, col. 1. 'Nisi in vigiliis et quatuor temporibus et in die parasceves: tunc enim sint in albis cum amictibus induti.'—*Cust.*, p. 63.

² 'Nisi in vigilia Paschae et Pentecostes et in vigilia Nativitatis Domini, quando in dominica contigerit, et ex certis (exceptis) Quatuor temporibus quae celebrantur in hebdomada Pentecostes: tunc enim dalmatica induantur.'—*Grad. Sar.*, continued.

³ *O Sapientia* is the first of the Great Advent Antiphons, which are given as No. 734 in the *English Hymnal*. It would seem well to use these antiphons in some way in Advent. They are properly, of course, for the Magnificat.

⁴ Such authorized Collects, Epistles, and Gospels will be found in *The English Liturgy*.

Confession.¹—The parson on the Sunday before Christmas will have invited people to make their confessions by reading out the First Exhortation of the Communion Service. It is now his duty to be readily accessible to any who desire to respond to that invitation. A card on the notice-board, giving the hours at which the clergy can be seen, with their names, will be a help to many people²; and the clergy should put on their surplices and stoles,³ and sit in readiness at such hours. The form for giving absolution after private confession is provided by the Prayer Book in the Order for the Visitation of the Sick.⁴ The First Prayer Book directs that this form is to be used also at other occasions, and this must still be intended, since no other is provided for those who seek absolution in response to the First Exhortation. The 113th Canon charges the clergy to keep rigidly the seal of confession.⁵

¹ For a large collection of post-Reformation instances of the use of Confession see *Hierurgia Anglicana*, vol. iii. pp. 31-82.

² Such a card, containing the extract from the First Exhortation, is published by Mowbray & Co., Oxford.

³ Van der Weyden's picture of the Seven Sacraments and the illumination reproduced in Pt. I of the *Prymer* (E. Eng. Text Soc.) show the priest in absolution, with almuce on head, but without stole. In some, however, he does wear a stole (e.g. Mus. Brit. MS. 6, E. vii, f. 500). He certainly wore a stole for the absolution of the sick (p. 408), and for the absolution of one who had been excommunicate—'Qui absolvens alba vel superpellicio cum stola indutus.'—Maskell, *Mon. Rit.*, iii. p. 328. See also Plate 31, where no stole is worn.

⁴ See pp. 473-4.

⁵ 'Provided always, That if any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatever any crime or offence so committed to his trust and secrecy.'—*Canon 113*. The priest should

Decorations.—The decoration of the church with boughs of green stuff has come down to us from the Middle Ages; although between the seventeenth¹ and the nineteenth century it became generally obsolete except at Christmas. The mediaeval custom of strewing sweet-smelling herbs on the pavement also lasted long after the Reformation. Holly, ivy, and bay have been long used at Christmas; but it is a pity that rosemary² is now forgotten. It was used in honour of the Lord's Mother, and at the time of the *Spectator* and of Gay, and even later, its use was still kept up.³

A pretty mediaeval practice, which might well be revived as a good way of marking the season, was to hang a wooden hoop with candles on it in the midst of the chancel at Christmas in memory of the Star.⁴

The parson will often have to use his authority to protect the altar from childish attempts at over-decoration. In the rest of the church it does not matter so much, and he may not have to interfere, beyond forbidding absolutely the driving in of nails, and the encumbering of

slightly raise his hand, while still sitting, to give absolution; to stand up might be in effect a breach of the seal, for others in the church could then discover if absolution had been deferred: to give absolution by the laying on of hands would be equally unwise.

¹ 'The country parson . . . takes order . . . that the Church be swept and kept clean without dust or cobwebs; and at great festivals strawed and stuck with boughs and perfumed with Incense.'—George Herbert, *The Country Parson*, xiii.

² e. g. 'Pd. for holly and ivy, rosemary and bay at Christmas, 1s. 10d.'—*Accounts of St. Laurence, Reading*, 1644.

³ Cf. *Abbey and Overton*, ii. p. 452. As late as 1790 it was the custom at Ripon Cathedral for the choir-boys to bring to church baskets of apples, each stuck with a sprig of rosemary, and to present one to each of the congregation.—*Gentleman's Magazine*, 1790, lx. p. 719.

⁴ It was called a trendle or rowell (Micklethwaite, *Orn.*, p. 46).

altar-rails, stalls, font, or pulpit.¹ But if he does not look after the altar, it will lose its dignity under the inroads of a multitude of good people who do not know what an altar is. Flower-vases on the altar should be used sparingly, if at all.² All decorations should be restrained, following the broad architectural lines of the building. Festoons and wreaths are generally best; and artificial materials are to be avoided. Lettering is one of the most difficult branches of design; and it is useful to remember that a text is not the more sacred for being illegible.³ The greenery may in accordance with old custom remain up till the Epiphany (Twelfth Day), or its octave; but the flowers should all be removed after a day or two. Decaying vegetable matter in church is very objectionable. Great reverence and quietness must be observed.

The following principles are laid down by Mr. Geldart in a book that is full of useful advice about festival decorations: ⁴—1. Decoration should be unobnoxious, i. e. the church should be at least as fit for use as before; 2. Decoration must be harmless to the fabric; 3. Decoration of the decorated is not permissible, i. e. plain spaces may be decorated, but not ornaments or details; 4. Never interfere with the architectural lines of the building; 5. Never invent impossible features; 6. Avoid sameness

¹ See pp. 52, 66.

² See p. 104.

³ Simple letters are generally better than the so-called Gothic types one often sees. Many beautiful examples are given in Mr. E. F. Strange's *Alphabets* (Bell).

⁴ *A Manual of Church Decoration and Symbolism* (Mowbray). This book contains fifty-two plates and many other illustrations. It is very full of information on the subject, indeed it gives too much rather than too little, for Mr. Geldart, while exposing in a very amusing way the worst enormities of decorating ladies, charitably allows as much as the widest toleration can suffer.

and repetition ; 7. Avoid extravagance ; 8. Avoid lack of proportion ; 9. Avoid unnecessary offence ; 10. Reverence the sanctuary ; 11. Be businesslike.

The parson should beg his people to discourage small boys from begging in Advent under the pretext of singing carols—if it can be called singing. It is really a sin to give pence to children for degrading themselves and dishonouring sacred things. Perhaps the best remedy is for members of the congregation or the choir themselves to sing carols in the streets.

Christmas.—Experience leads one to doubt whether the revival of the Midnight Mass is desirable under modern conditions of life. Liturgically also this service is not properly a Midnight Mass, for it was a Mass sung between Mattins and Lauds, i. e. between three and four o'clock in the morning.¹ Care should be taken that there is one very early Celebration on all the great feasts, for the benefit of servants and others. As a general rule it may be said that the more Celebrations there are on these days, the more communicants there will be.

On the great feasts—and this will apply to Christmas Day when it falls on a Sunday, Wednesday, or Friday—it is best not to sing the Litany in procession, but to say it kneeling (the clergy remaining in choir, and the clerk

¹ 'It is again false analogy that in restoring the midnight Mass makes it the close of Christmas Eve instead of the first function of Christmas Day. It may, or may not, be desirable that Christians should begin their Christmas Day at midnight with a Eucharist. It was natural at any rate to do so in former days, though it may be questioned whether it is equally natural now. But it is only by false analogy that it can become something for which the faithful sit up specially late on Christmas Eve, instead of something for which they get up specially early on Christmas morning.'—Frere, *Principles of Religious Ceremonial*, pp. 275-6.

kneeling at the faldstool), and then to sing a festal processional hymn before the Mass.¹ The Litany, said thus in the natural voice, takes very little time, and thus the addition of a festal procession does not alter the hour at which the Eucharist begins. Variety too in the use of the Litany is thus secured, and people are helped to appreciate its qualities. The effect of this quiet recitation of the Litany, with the reverent murmur of the people's responses, is very beautiful.

St. Stephen, St. John, and the Holy Innocents have no 'Vigil or Eve', and therefore their collects would not be said 'at the evening service next before', nor should any anticipatory hymns be sung. They formerly had octaves, and therefore on St. John the Collects of Christmas and St. Stephen were said as memorials, and on the Innocents' Day those for Christmas, St. Stephen, and St. John.² When the Christmas Collect resumes the first place on Dec. 29, it would, if the octaves were still kept, be followed by the memorials as above. Our rubric orders the Christmas Collect to be said after that of St. Stephen on his day, and 'continually unto New-year's Eve'.

Candlemas.—Both the name and the ceremonies were long continued in England. Dr. Donne, who died in 1631, in one of his sermons³ defends the 'solemnizing' of this day by admitting 'candles into the church', 'because he who was the light of the world was brought into the temple' on 'this day of lights'. It was still a 'grand Day'

¹ e. g. 'In die Pasche in eundo cantetur *Salve festa dies*.'—*Cons.*, p. 156. See p. 293.

² *Mis. Sar.*, cols. 65, 68, 74.

³ Donne, *LXXX Sermons*, pp. 80, 112. Cf. *Lincoln Judgement*, p. 71.

at the Temple Church ninety years later¹; and 'at Ripon, so late as in 1790, on the Sunday before Candlemas Day, the Collegiate Church was one continued blaze of light all the afternoon, by reason of an immense number of candles'.² This seems still to be the best way of observing the day, so long as the extra lights are not put on the altar itself.³

The *Benedicite* should be substituted for the *Te Deum* at Mattins during Lent according to the First Prayer Book.⁴ This is an excellent rule to follow; for every opportunity of marking Lent is valuable, and *Benedicite* contains much good teaching. We might, indeed, prefer something more penitential; but we have not got it, and in any case *Benedicite* is less festal than *Te Deum*.

Ash Wednesday is now with us the 'first day of Lent', and the Collect for Ash Wednesday must be said 'every day in Lent',⁵ after the other appointed collect.

¹ Paterson, *Pietas Lond.*, p. 273.

² Walcot, *Cath.*, p. 199.

³ Anciently the lights were blessed and carried in procession. 'Fiat benedictio luminis solemniter a pontifice vel a sacerdote, cappa serica induto cum aliis indumentis sacerdotalibus, super supremum gradum altaris, converso ad orientem.'—*Mis. Sar.*, col. 696. 'In sedem suam se recipiat. Deinde accendantur candelae et distribuuntur.'—*Proc. Sar.*, p. 143. 'Deinde eat processio . . . singuli clerici cum cereis ardentibus in manibus suis.'—*Ibid.*

⁴ 'After the first lesson shall follow *Te Deum laudamus*, in English, daily throughout the year, except in Lent, all the which time, in the place of *Te Deum*, shall be used *Benedicite omnia Opera Domini Domino*, in English as followeth.'—*First P. B.*, Rubric before *Te Deum*. In the Sarum use the *Te Deum* was sung on Sundays and most feasts, except in Advent and from Septuagesima till Easter, when the ninth respond was repeated instead on feasts of nine lessons.—Frere, *Use of Sarum*, i. p. 311. Some begin *Benedicite* on Septuagesima.

⁵ Some have urged that 'every day in Lent' means, as it did in the Sarum Breviary, every day from the first Monday till the Wednesday in Holy Week, excluding Sundays and feast days—'every day' being merely a translation of 'ferial'. But it is much wiser to take the words literally, as has been the custom.

It seems to be intended that the Ash Wednesday Collect, Epistle, and Gospel should be used on the following Thursday, Friday, and Saturday.¹ The Ash Wednesday Collect should not be used at all on Shrove Tuesday, as Ash Wednesday (like Good Friday) has no 'Vigil or Eve', and therefore does not come under the rubric that heads the Collects, Epistles, and Gospels.

The order of service for Ash Wednesday is as follows:—First, Mattins is said in the choir as usual; then the priest goes to the Litany-desk and says the Litany. Then 'After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say' the Commination to the end of the Exhortation. Then for the *Miserere* the priest leaves the pulpit and goes to the desk 'in the place where they are accustomed to say the Litany', and there they 'all kneel upon their knees'. The clerks are told to kneel in the same place as the priest; therefore, if the Litany-desk is in the middle alley, all will group around it. The impressiveness of this Order is often marred by a neglect of the rubrics: the priest should go from stall to Litany-desk (unless the solemnity of the service is further enhanced by the Litany being sung in procession, as well it may be²),

¹ 'The Scotch Prayer Book directs the use of the Collect, Epistle, and Gospel for Ash Wednesday only; and Bishop Cosin directed the Collect, Epistle, and Gospel for Quinquagesima Sunday to serve only until Ash Wednesday.'—*Ritual Conformity*, p. 4.

² There was anciently a procession on Ash Wednesday for the ejection of penitents. The procession was 'sine cruce', but the special banner (of haircloth with a cross on it) was carried at the head of the procession, and there were lights and incense as usual. During the psalms before the blessing of the ashes, the banner was held near the north horn of the altar.—*Mis. Sar.*, col. 131; *Grad. Sar.* in *ibid.*, col. 135, n.; *Proc. Sar.*, p. 26.

from Litany-desk to pulpit, and finally all kneel around the Litany-desk.

The rubric, it may be noticed, orders the priest and clerks to 'say' the *Miserere*; if this means that it is to be monotoned ('sine nota') and not sung, it is in accordance with the Sarum rubric which excludes singing from this and from the *Kyries*.¹

The priest will stand for the versicles and collects, and for *Turn thou us*, which the people say after him, and he will remain standing and facing east for the benedictory prayer at the end.

Then follows the Eucharist, which is that of the feria; therefore the Epistle and Gospel should be read from the altar-steps,² and it would be suitable to prepare the chalice at the credence as at low Mass, thus avoiding the longer procession with the elements at the Offertory.

Lent.—The Lenten array³ should be hung up on Shrove Tuesday evening for Ash Wednesday.⁴ English tradition

¹ 'Kyrie eleyson, Christe eleyson, Kyrie eleyson, Pater noster. Et haec omnia sine nota dicuntur tam a sacerdote quam a toto choro, puero interim tenente vexillum cilicinum prope sinistrum cornu altaris. Deinde erigat se sacerdos cum diacono et subdiacono, et solus dicat super populum conversus ad orientem coram dextro cornu altaris, hoc modo. *Et ne nos inducas in tentationem.* Chorus respondeat. *Sed libera nos a malo. Salvos fac servos tuos et ancillas tuas: Deus meus, sperantes in te*'; then follow the rest of the versicles and responses, the *Oremus*, and the collect *Exaudi, quaesumus Domine*, as in our present office.—*Mis. Sar.*, cols. 130-1. The prayer following, *O most mighty God*, is also taken from the ancient form for blessing the ashes. The ceremony of the taking of ashes might well be revived where it is allowed. It is a touching and simple rite, and is certainly 'neither dark nor dumb'.

² *Cust.*, p. 101.

³ See Plates 12, 31.

⁴ The *Consuetudinary* (p. 138) says before Mattins on the Monday following, when Lent was reckoned to begin; but before the end of the fifteenth century Ash Wednesday came to be the usual day; and this is certainly more in accordance with the Prayer Book, which

does not allow of the use of crape, &c., for Passiontide, everything having been already veiled for Ash Wednesday.

The veils are hung up before the crosses, pictures (such as are not removed), and such images as are not of an architectural character.¹ Where there is a triptych, or other reredos with leaves, it is closed. If the reredos has no leaves, it should be covered by a white veil. The veils should be of white linen, brown holland, or of silk (*not* of crape). But nothing whiter than the toned white of homespun linen should be used; the white linen of which surplices are made (especially when the mellowness is spoiled by washerwomen's blue) does not have a good effect. The beauty and significance of the Lenten white will be at once appreciated if this is remembered; for the walls of the church being distempered in a toned white (as they should be) the veiling of pictures, reredos, &c., causes them to be lost in the general background till Easter comes again. For the same reason the leaves of a triptych should be painted the same white on the outside.²

The frontals and dorsals give excellent opportunities for appliqué or painted work in red on rough white linen,³

orders the Lenten memorial to begin on Ash Wednesday, 'the first day of Lent.' See the story about Edward IV, 1471 (qu. C. Atchley, in *Essays on Ceremonial*, pp. 152, 153), 'according to the rules that, in all the churches of England, be observed, all images to be hid from Ash Wednesday to Easter Day in the morning.'

¹ On Lady Day in Lent at Salisbury the image of the Blessed Virgin above the high altar was unveiled (*Cust.*, p. 139).

² See Plate 12. However rich be the colour and gilding of ornaments, their beauty will be wasted unless the walls at least of the sanctuary are distempered in white. See p. 76.

³ See the instances collected by Mr. St. John Hope in *S.P.E.S. Trans.*, ii. p. 233. The following examples of frontals and dorsals are typical:—'White linen cloths powdered with great red crosses . . . with covers of the same suit for covering all the images in the

but these, of course, must be most carefully designed. Sometimes blue linen (the common true indigo blue, not the hideous 'violet' falsely so called) may be used for covering images¹; but there is a danger of the blue interfering with the effect of the general white, especially if the white is decorated with a little red.² Generally the great Rood was veiled in linen,³ and the Lenten veil which hung in front of the sanctuary (a relic of the primitive custom of hiding the altar within curtains during the Holy Mysteries)

church in time of Lent.' 'A front, white damask with red roses for Lent.' 'Cloths of white with crucifix for Lent.' 'An altar cloth of white for Lent, with crosses of red, with two curtains of white linen.' 'Linen with crosses red and blue.' 'Two altar cloths for Lenten time of linen cloth; with crosses of purple in every cloth, and a crown of thorns hanging upon the head of every cross.' 'With the tokens of the Passion for time of Lent.' 'With our Lady of Pity and two angels, and another with the sepulchre and two angels for the high altar in Lent.' 'White satin with pageants of the Passion.' 'White, spotted with red.' 'Linen altar cloths with red roses for Lent.' An instance is given of the *fourth* year of Edw. VI (1550), when the Lent vestments and hangings were of white bustian and linen with red crosses, and 'a Lent cloth of linen for the high altar painted with drops' occurs in the second year of Elizabeth. See also pp. 539-40 in the Appendix.

¹ There are some instances of blue with crosses of another colour, and sometimes both white and blue were used ('one white and two blue cloths to cover and alter the images in Lenten season'). Blue is assumed in *The Beehive of the Romishe Church* (1579), f. 185. 'The whole Lent through, they do cause their images to look through a blue cloth'; but this was a Dutch book, translated a generation after the change in England. Blue was also used at Exeter. Crosses were by no means the only ornament. 'Sometimes these cloths were stained or embroidered with devices bearing reference to the subject they were intended to veil.'—Micklethwaite, *Ornaments*, p. 52.

² The reason for this is apparent when Passiontide comes, and the frontals are changed to red.

³ Many instances of coloured 'cross-cloths' are really banners used on the processional cross. Most of the genuine Rood-cloths mentioned in the inventories are stated to be of 'linen', or of 'white with a red cross'. Sometimes a covering for the beam is also mentioned.

was often made in strips of various colours; though this too was often white like all the rest.¹ The vestments should be like the frontal.² Apparels should be worn in Lent³ and Holy Week,⁴ as during the rest of the year.

A special processional cross was usually reserved for Lent. It was generally of wood, painted red, and it was without the image of our Lord.⁵

If a metrical litany is sung after Evensong, it is a good plan for two chanters to begin it and to sing the alternative verses. They will kneel with the priest in the midst of the chancel (or at the Litany-desk in the nave), and the priest may end the service by standing and saying the short collect and the Blessing from the Communion. Sometimes the Communion from the *Miserere* to the end is said after Evensong.⁶

Passiontide begins with the fifth Sunday, which is

¹ Most commonly white and blue 'paned', when not of white or blue only. Sometimes red and white, green and red, &c.

² Including copes and tunics: e. g. 'One whole suit of vestments of white bustian for Sundays in time of Lent, with red roses embroidered.' 'A white chasuble with a red cross.' 'White bustian, with orphreys of red velvet.' 'Deacon and subdeacon (i. e. dalmatic and tunic) of white bustian for Lent.' 'A cope of white with roses for Lent season.'—Hope, as above.

³ e. g. 'For Lenten, three albes, three amices with the parours,' 'albe and paramits for Lent,' 'a vestment with the albe and apparel of white bustian for Lent.'—Hope, *ibid.* The apparels are best made of the same red as the orphreys of the chasuble. On Passion Sunday they might be changed, and generally black serge is a very good material for the apparels worn with red Passiontide vestments.

⁴ Cf. p. 525, n. 7.

⁵ 'Omnibus dominicis quadragesime, excepta prima dominica, deferatur una crux ante processionem lignea sine ymagine crucifixi.'—*Cust.*, p. 219.

⁶ The Communion may be used 'at other times as the Ordinary shall appoint'. He might be asked to allow the use of it from the *Miserere* to the end of the first collect (*O Lord, we beseech*), concluding with *The Lord bless us, and keep us*.

Passion Sunday. In accordance with old custom, red should be worn, in honour of the Precious Blood, and this, the most solemn fortnight of the year, marked off from the rest of Lent. To omit the change is to miss a valuable opportunity of teaching our people.

Holy Week.—The services of Holy Week were of old many and elaborate. The almost universal tendency to supplement those given in the Prayer Book—sometimes by new services, such as the Three Hours, or hymns and dissolving views, sometimes by old, such as the Reproaches or Tenebrae—shows that there is now a keen want of more observances during this solemn week.¹

In using such services, when permission is obtained, we must have at least as much right to follow on the old lines as to adopt new ones. Considering the opposition under which our Prayer Book was compiled, a remarkable amount of space is given to Holy Week, and significant allusions are made to the ancient services, sometimes in translation, as in the Good Friday Solemn Collects, sometimes in references, as that to Baptism in the Collect for Easter Even. Again, the Church and Court have shown by the Maundy ceremonies that omission of old rites does not necessarily mean prohibition.

Those who wish to study the full rites for Holy Week, as they were anciently observed in a great Cathedral, can find them in the old books.² Of course the services of the great churches were much modified in lesser ones.

Palm Sunday, the first day of Holy Week, should be

¹ The Bishops at the last Lambeth Conference passed the following resolution:—'We think it our duty to affirm the right of every Bishop within the jurisdiction assigned to him by the Church to set forth and sanction additional services.' See p. 303, n. 1.

² e. g. *Mis. Sar.*, cols. 254-358.

specially observed. The procession of 'palms' is as old as the fourth century, and anciently every village had this ceremony at least.

Dried date-palms are not a beautiful decoration for the altar, and the appropriateness of using bleached and dead leaves of this kind may be questioned. If they are used at all, the 'flowers and branches' of the liturgies should be used as well.¹ Willow and yew, for instance, look much better about the altar and screen than the long palms which one often sees propped in awkward curves against the reredos. The word 'palm' was anciently applied to willow and yew indifferently²; and their use, at least out of church, has never been dropped in this country. Box and flowers were also used.

The procession takes place before the Eucharist only, and not at Evensong. Before the procession, the veils of the altar-cross (both on the high altar and on minor altars) should be untied so that they can be easily removed. The palms for distribution should be placed on a tray at the altar-step by the south side of the altar, the palms for the ministers on the altar itself.³

The priest, wearing a red cope⁴ over his albe, &c., enters the sanctuary with the ministers (who do not wear their tunics⁵) as usual. He first blesses the palms. More

¹ Real palms are shown in the woodcut in *Proc. Sar.*, lying on the altar for the ministers, and on the altar-step are branches of other trees for the rest.

² It still is in the vernacular; and there can be no more striking instance of the persistence of old customs than the sight of the costers' barrows in London streets on the Saturday evening before Palm Sunday, where catkin-willow and box are freely sold.

³ 'Supra altare pro clericis. Pro aliis vero super gradum altaris in parte australi.'—*Crede Michi*, p. 50; *Mis. Sar.*, col. 255.

⁴ 'Induto capa serica rubea.'—*Ibid.*, col. 255.

⁵ 'Absque tunicis vel casulis.'—*Ibid.*, col. 258.

anciently the blessing was very short, but in the Sarum Missal it has become a long service, with Collects, Lesson, and Gospel. The Lesson (read by the clerk on the south side¹) was Exodus xv. 27-xvi. 10; the Gospel (read by a deacon on the north side) was John xii. 12-19. The palms were blessed after this Gospel. Perhaps nowadays the Lesson and Gospel are best omitted, and only a benedictory collect said, if permission is obtained for it.²

After the palms have been distributed to the ministers and choir, the distribution to the people commences. During it a hymn may be sung, or the ancient anthems.

If there is only a clerk to assist, he may carry the palms to the chancel gate and supply them to the priest; if there is a deacon he will take this office, and then the clerk can hold up the border of the priest's cope. The churchwardens had best receive their palms first, holding their wands in their left hands, and then stand on either side in order to see that the people come two and two up the middle, and go back by the side alleys. The vergers may be posted with his mace at any convenient place.

The distribution ended, all³ may join in the procession, carrying their palms and singing *Gloria laus et honor*.

¹ 'Legatur haec lectio, ad gradum altaris ex parte australi ab accolito alba induto.'—*Ibid.*, col. 253.

² A long form of benediction occurs in *Mis. Sar.*, col. 256. One part of it would suffice for present use and may be rendered as follows:—

Let us pray. Almighty God, who gavest thine only Son to suffer upon earth for our redemption; Send thy blessing upon us who now make our prayer unto thee, and sanctify to our use these branches of palm and other trees; that all who shall take them in thy Name may enjoy the fullness of thy heavenly benediction, and serve thee in all good works, till they come unto the joy everlasting; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

³ In most churches it will be best for the ministers and choir only

The cross should be carried as usual; and one or two banners may be used also—preferably of red, with a dark blue or black cross, in linen or silk.¹ The procession should go the usual way, by the left. The Gospel for the first Sunday in Advent may be sung as a station before the procession starts, at the chancel step; or in some churches it might be sung after the opening verses in the south transept, should there be a convenient place.²

After the procession is over, the clerk unveils the cross on the rood-loft and the altar-cross,³ and the Eucharist proceeds as usual. The *Gloria tibi* before the Gospel

to take part in the procession, as is usual, the congregation standing in their places as for other processions.

¹ e.g. 'A Passion banner of red sarsnet' (St. Nicholas, Cole Abbey, in 1552). Two banners are mentioned in *Mis. Sar.*, col. 258, and the processional cross is spoken of as unveiled ('denudata'), which looks as if it was veiled on the other Sundays in Lent; perhaps this is why it was without an image, and generally red, so as to match the red cross that would be painted or sewn on to its covering veil. Mr. Micklethwaite mentions some of the York books as having 'cruce nudata et vexillo in cruce appenso' in the rubrics for the procession on Easter Even (*Ornaments*, p. 37). The Sarum Processional, however, merely has for Palm Sunday:—'Praecedente cruce sine imagine ut in aliis dominicis Quadragesimae' (*Proc. Sar.*, p. 47). After the first station with its Gospel was done, the Host was brought along in procession preceded by a silver cross, and as it drew near the wooden cross was put away (*Crede Michi*, p. 50). This ceremony is not practicable at the present day, and only one cross should be used.

² 'Hic fiat prima statio; videlicet ex parte ecclesiae boreali in extrema parte orientali; et legatur hoc Evangelium *Cum appropinquasset Jesus*. Require hoc Evangelium in prima Dominica Adventus Domini.'—*Mis. Sar.*, cols. 260-1. This north-east position for the station is only possible in a church that has an ambulatory round the choir: in other churches it would have to be somewhere in the south transept or even at the west end.

³ 'A processione dominice in ramis palmarum crux principalis [the great Rood] in ecclesia et crux super principale altare illa dominica tantum permaneat discooperta.'—*Cust.*, p. 139. The Rood was uncovered during the last station, which was in front of it.—*Cons.*, p. 61.

should be omitted on Palm Sunday, and the Monday, Tuesday, Wednesday, Thursday, and Good Friday.¹ The deacon bows and a short pause is made, after the words *yielded up the Ghost* in the Gospel, both now and on the following days.² Notice should be given of Communion and the First Exhortation read,³ and communicants asked to signify their names to the curate.⁴ The altar-cross is veiled again after Evensong.⁵

In some places the office of Tenebrae has been used, though its use does not seem to be increasing. There can be no objection to the service in itself, if permission is obtained, since it consists entirely of passages from Holy Scripture with the addition of a few readings from St. Augustine; although it may be objected that it is but the old Mattins and Lauds, and that we have now a different form of Morning Prayer. The office was sung in the evening of Wednesday, Thursday, and Friday of Holy Week, without the organ.⁶ The Tenebrae candlestick or 'herse', with twenty-four lighted candles,⁷ was

¹ 'Non dicitur *Gloria tibi, Domine.*'—*Mis. Sar.*, col. 264. This applies to each 'Passion', but not to the Easter Even Gospel. The Gospels this week (but not the Passions) were announced 'sine titulo' (*ibid.*, col. 272). Our Gospels, being Passions, should have the title.

² '*Emisit spiritum.* Hic inclinet se diaconus vel prosternet versus orientem, et dicat privatim *Pater noster, Ave Maria, et In manus tuas, Domine, commendo spiritum meum: redemisti me, Domine Deus veritatis.* Deinde surgat, et postea residuum Passionis legat.'—*Ibid.*, col. 271.

³ See pp. 366-8.

⁴ See pp. 309-10.

⁵ 'Qua finita, intrent chorum. Omnes cruces per ecclesiam sint discoopertae usque post vespas.'—*Mis. Sar.*, col. 262. After mentioning the Rood, *Cons.*, p. 61 says, 'Cruce eciam super principale altare discooperta; et sic permaneat tota die discooperta.'

⁶ This applies to all Holy Week. 'Let it not be forgotten that the organ is silent during Holy Week.'—Wickham Legg, *K'al.* 1900, Ap.

⁷ Not less. 'In cena domini ante matutinas viginti quatuor cande-

placed before the altar on the south side, and the lights were gradually extinguished as the service went on.¹

Maundy Thursday, the Birthday of the Eucharist, was also most appropriately the day of the Reconciliation of Penitents, in accordance with that 'godly discipline'² which our Prayer Book recommends. From the fifth century the ceremony of consecrating the Chrism was fixed for this day also. The very early ceremony of washing the feet of twelve or thirteen poor men was confined to bishops and other great ecclesiastical and secular personages. Cranmer practised and defended the custom. Queen Elizabeth kept it up with great ceremony,

accendantur, iuxta numerum duodecim apostolorum et duodecim prophetarum.'—*Cons.*, p. 143; cf. *Brev. Sar.*, i. col. dclxxiv.

¹ The Psalms were sung without the *Gloria* (*Cons.*, p. 143). A candle was extinguished at the beginning of each antiphon and of each of the responsories which followed the Lessons (*ibid.*).

During the last psalm before the *Benedictus*, the upper light was removed, and put in some place where it was not seen, but it was not extinguished (*ibid.*). The lights in the church were then extinguished (*ibid.*). After the first Good Friday Collect had been said, 'one of the seniors striking his book with his hand three times, all shall rise, . . . and the lighted candle shall be brought forth,' and put on the herse (*Brev. Sar.*, i. col. dclxxxiii).

² 'In the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance . . . until the said discipline may be restored again, which is much to be wished.'—*Introduction to the Communion*.

Yet Church Discipline was, even throughout the eighteenth century, a much greater reality than at the present day. Excommunications and presentments were still in force, and the commutation of penance was a matter of grave and careful consideration even by so strong a Protestant as William III. Wordsworth has told us that one of his earliest recollections (about 1777) was seeing a woman doing penance in a white sheet: this was called 'solemn penance'. Bishop Wilson's remarkable system of discipline can be read in his life. (See *Abbey and Overton*, ii. pp. 505-11.) Discipline was vigorously enforced by the Presbyterians during their ascendancy in England and was long continued by them in Scotland.

herself washing and kissing the feet of as many poor persons as corresponded with her age.¹ The Hanoverian sovereigns deputed the office to the royal almoners, who soon dropped the washing (in 1737), but retained the custom of giving alms, which is still done at Westminster Abbey with some ceremony, including the processional use of a towel, each year. It is to this practice that we owe the name of Maundy.²

The Holy Eucharist should be sung with much solemnity on this day. The red Passiontide colour is continued during the day,³ though white may be worn for the Mass, but some prefer to use a festal red, as red was more generally in England the colour for a Mass in commemoration of the Blessed Sacrament.⁴ Tunicles are worn by the deacon and subdeacon.⁵ *Agnus Dei* should not be sung, unless the Bishop celebrates.⁶

¹ *Hierurgia Anglicana*, vol. i. p. 263, for Elizabeth; vol. ii. p. 250, for Charles I.

² 'Mandatum novum do vobis,' the antiphon sung during the washing.—*Mis. Sar.*, col. 311, *Proc.* and *Grad.* in note.

³ 'Indutus vestibibus sacerdotalibus in capa serica rubea,' *Mis. Sar.*, col. 296, for the Reconciliation of the Penitents. If white is worn for the Mass there is now no use for red except for the frontal at Mattins, if the altars are stripped directly after Mass; for there are no rulers of the choir on this day, either at Mattins (*Cust.*, p. 140), Mass (*Mis. Sar.*, col. 300), or Evensong (*ibid.*, col. 304).

⁴ 'Formerly in England the colour for the Eucharist also remained the same, unless the Bishop during the celebration of the Eucharist blessed the holy oils. Then the colour was often white; and now the use of white ornaments on this day has become very general, whether the oils be blessed or not, white being in so many dioceses the colour of the Holy Eucharist instituted on this day. Thus, if the colour be changed, it should be changed only for the Eucharist.'—Wickham Legg, *Kal.* 1900, Ap.

⁵ 'Propter solemnitatem vero Coenae diaconus et subdiaconus dalmatica et tunica induantur.'—*Mis. Sar.*, col. 308.

⁶ 'Hac die non dicitur *Agnus Dei*, nec Pax detur, nisi episcopus celebraverit.'—*Mis. Sar.*, col. 303. The *Gloria* and *Credo* also were not said unless the Bishop celebrated.—*Ibid.*, cols. 300, 302.

Evensong was anciently said between the Communion and Post-Communion, so that Mass and Evensong ended together,¹ and then the altars were stripped and washed by two priests, a deacon, a subdeacon, and a taperer, assisted by two other ministers carrying the wine and water, all vested in albes.² Each altar was washed, wine and then water being poured on its five crosses, and dried with a branch of box or other tree, and the collect said of the saint in whose honour the altar was dedicated.³ Meanwhile responsories were sung.⁴ It is a reasonable and useful as well as a symbolical custom to wash the altars after the Lord's Supper on this day,⁵ though no office may be said unless permission is given. The altars should remain stripped till Easter Even.⁶

All the church bells should be silent during the last three days of Holy Week after the Maundy Mass.⁷ Therefore we have no precedent for the objectionable and morbid practice of tolling a bell at 3 p.m. on Good Friday.

¹ 'Et sic Missa et Vesperae simul finiuntur.'—*Mis. Sar.*, col. 308, cf. also col. 304.

² 'Deinde praeparantur duo sacerdotes excellentiores cum diacono et subdiacono de secunda forma et ceroferario de prima forma, [et duobus clericis vinum et aquam deferentibus, *Grad.*], qui omnes sint albis cum amictibus induti, et incipiant a majori altari, et abluant illud, infundentes vinum et aquam.'—*Mis. Sar.*, cols. 308-9.

³ 'Quo finito dicitur Versus et Oratio de sancto in cuius honore consecratum est altare, ab excellentiore sacerdote, modesta voce, item sine nota. Quae terminetur sic *Per Christum*, nec praecedat nec subsequatur *Dominus vobiscum*, sed tantum *Oremus* ante Orationem. Eodem modo omnia altaria in ecclesia abluantur.'—*Mis. Sar.*, cols. 309-10.

⁴ They are given in *Mis. Sar.*, cols. 309-10.

⁵ It is a practical necessity that the altars should be sometimes washed and left bare to be aired (see p. 200).

⁶ The altar was only vested on Good Friday during the service for the Communion with the reserved Sacrament.

⁷ Micklethwaite, *Ornaments*, p. 57.

Good Friday.—The services essential to this day are Mattins, Litany, the Ante-Communion service, and Evensong. The Three Hours' service is everywhere allowed, and many find it a very great help. It is not, however, a liturgical service at all; and, excellent as hortatory devotions of this kind often are, they must not displace the Church's appointed offices. But a parochial retreat might well be held on Good Friday.

The beautiful service called the 'Reproaches',¹ which may well be used at the present day, is really a part of the old office for the Veneration of the Cross, and so is the hymn *Pange Lingua*.

The Holy Eucharist should not be celebrated on Good Friday or on Easter Even.²

The Passiontide red should be continued (unless violet has been retained). There is no authority for the use of black crape, or such-like lugubrious material.

In the Middle Ages, three Hosts were consecrated on Maundy Thursday: the second was consumed by the priest at the Friday service, which was like our more primitive Ante-Communion service,³ but with Communion

¹ No. 737 in the *English Hymnal*. The Reproaches might be monotoned in churches where the proper plainsong is found too difficult, the hymn only being sung, with its chorus.

² 'Good Friday and Easter Even have always been distinguished from the rest of the days of the year by the fact that no celebration of the Eucharist took place on them: the Church fasted because the Bridegroom was taken away.'—*Procter and Frere*, p. 536. Dr. Wickham Legg says of Easter Even (*Kal.* 1900, Ap.): 'The Celebration which now takes place at Rome early on the morning of Easter Even is really the first Celebration of Easter Day, formerly said soon after midnight, but which has been put back by little and little till it has reached its present time. There should be no Celebration on Easter Even.'

³ 'The old service of Good Friday and Easter Even is of this nature: the Mass of the presanctified was grafted on to it in mediæval

with the reserved Sacrament annexed to it; the third Host was deposited in the Easter Sepulchre.

The most practicable arrangement at an ordinary town church will probably be something like this:—At 8 or 9 a.m., Mattins, followed perhaps by the Reproaches; at 10 (if there is a service at 12) or 11, Litany and Ante-Communion with a short sermon, the children being present; from 12 till 3, in some town parishes, the Three Hours' service; at about 6, Evensong with short catechizing; after Evensong a twenty minutes service of preparation for Communion, the conductor kneeling in the middle alley near the west end of the church. In most churches a 'mission' service will be useful at 8 p.m., with hymns, addresses, and perhaps pictures; such a service might well include the reading of one of the Passions.¹ Opportunity should be given after the services for those who seek the ministry of reconciliation.

The Ante-Communion is the principal service of the day, and should be rendered with great dignity, when indeed it is a most impressive and beautiful service. The Litany should immediately precede it; and on this day the Litany is best said (in my opinion) by the priest in a cope kneeling and standing on the pavement in front of the altar, the other ministers and servers (in albes) forming

times, but originally it was simply an "ante-communion service". It is in fact the "primitive service".—*Procter and Frere*, pp. 498, 536-8. This type of service is still used in the Ambrosian rite throughout the diocese of Milan, as well as universally in the East.

¹ The best outline perhaps of such a service is:—Prayers, Hymn, Reading of Passion (divided by one or more hymns), Hymn, Address, Hymn, Last Prayers. In some churches it may be better to have a metrical litany arranged as a service in itself (as the litanies are arranged in the *English Hymnal*), or the last part of the Communion; but if such a service is concluded with an address, it is best to precede the address with a reading of part at least of a Passion.

with him a straight line on either side. The Litany having been said, the priest, with the deacon, subdeacon, clerk, and two servers, all wearing albes and amices,¹ will begin the Ante-Communion service, as it is appointed in the Prayer Book, all taking their usual positions before the altar. If anything is sung between the Litany and the Ante-Communion Psalm xxii might be chosen²; the proper tract may well be sung before the Gospel.³ Anciently the Good Friday Passion was read *sine titulo*.⁴ A sermon should be preached as usual after the Creed. As there is now no Communion with the reserved Host, the altar will not be vested, but will remain stripped. For the same reason the priest will not wear a chasuble, but will vest as for the Ante-Communion service in the First Prayer Book,⁵ in 'a plain Albe or surplice, with a cope'. The cope will be red⁶ (unless the Passiontide colour is not used), and black or red apparels may be worn.⁷ Stoles and maniples should be used.

A great feature of the old service was intercession,

¹ 'Accedat sacerdos ad altare, indutus vestibus sacerdotalibus, in casula rubea, cum diacono et subdiacono et ceteris ministris altaris, qui omnes sint albis cum amictibus induti. [Sine tunicis, *Grad.*] Acolytus alba indutus.'—*Mis. Sar.*, col. 316.

² This was the psalm appointed in the First Prayer Book. It is now our first Mattins psalm, but it might very well be repeated now if Mattins has been said early. There is no proper Introit for Good Friday.

³ 'Tractus. *Eripe me, Domine.*'—*Mis. Sar.*, col. 318. No. 682, T, in the *English Hymnal*.

⁴ See p. 519, n. 1.

⁵ *First P.B.*, first of the concluding rubrics of the Mass.

⁶ See note 1, above.

⁷ The rubric in the Sarum Missal 'absque paruris' does not refer to the ministers at the altar, but to the 'alii duo presbyteri de superiori gradu, nudatis pedibus, albis induti absque paruris, tenentes crucem', who brought the cross out for the adoration.—*Mis. Sar.*, col. 328. In fact the unapparelled albe was only the distinctive dress of the *dramatis personae* of the Creeping to the Cross.

and some of the Solemn Collects then used have been preserved in our service. The intercessions were for the King, bishops, and clergy, confessors and all 'the holy people of God', those in heresy or schism, the Jews and the heathen, the troubles and sickness in the world, and the catechumens. Our collects preserve most of these subjects; and in addition to those specially appointed, i. e. for the King, 'this thy family,' 'all estates of men in thy holy Church,' 'all Jews, Turks, Infidels, and Hereticks,' and the Ash Wednesday Collect, three of the magnificent collects at the end of the Communion service might well be added, in accordance with the rubric that precedes them, e. g. *Assist us, O Almighty Lord*, ending with, *Almighty God, the fountain*. Thus the service is given its distinct and proper character by the use of seven collects: this noble intercessory character is further marked if the fullest form of the Bidding Prayer is used before the Sermon.¹

After the Church Militant Prayer one or more of the collects at the end of the service will be said, as the rubric directs. The most suitable for the occasion is the last, *Almighty God, who hast promised*.

Care should be taken in those churches where the Three Hours' service is held, to mark the fact that it is not a liturgical service, but rather a sort of meditation, which is strictly subsidiary to the proper Good Friday offices. For this and for other reasons it is better for the conductor to wear his cassock, gown, and tippet, as he would for a mission service. Of course he would not in any case wear a stole. It is better to let one or two

¹ i. e. the first form in *Five Forms for Bidding Prayer* (Mowbray).

men at the back of the church lead the hymn-singing, and to dispense with boys: certainly it is not an occasion for a surpliced choir.

Evensong should be said or monotoned on a low note, and not sung.¹

Easter Even, called in Latin Holy Saturday or the Great Sabbath, was anciently marked by the blessing of the new fire and Paschal candle, and by the hallowing of the Font. It is the best day in the year for the celebration of Holy Baptism with special solemnity, and, whenever possible, baptisms should be arranged for this day, to take place after the second Lesson at Evensong. Adults who seek admission to the Church should, if convenient, be prepared throughout Lent and baptized on Easter Even.

The appointed services are Mattins, Ante-Communion and Evensong; the colour for the first two is still red. In the Middle Ages the Paschal candle was blessed before the Lord's Supper, which was deferred till after None, and Evensong was interwoven with the Mass so that both finished together,² as on Maundy Thursday; but more anciently the Paschal candle was blessed in the evening. If the Ante-Communion service and Evensong are not said together, it seems best not to light the Paschal candle till before Evensong.

The Evensong on Easter Even has a mixed character and should not be treated as if it were one of the Easter Day services.³ There are proper Easter Even Lessons at

¹ 'Dicant Vesperas, non cantando.'—*Mis. Sar.*, col. 332. This does not apply to Mattins.

² *Mis. Sar.*, cols. 357-8.

³ 'When it is supposed that because great festivals as a rule have a first Evensong, therefore Easter must have one, the whole liturgical arrangement is thrown into chaos; for the Prayer Book rightly

Evensong, and therefore the Easter Even Collect ought to be used, though the Easter Day Collect might be added as a memorial.¹ The church should, however, be decorated, and the altars vested in the festal white²; the church bells should be rung.³ The crosses and images, however, should not be unveiled till after Evensong⁴; nor should incense be used at the *Magnificat*,⁵ nor should there be rulers of the choir.⁶

Litanies were anciently sung before the Blessing of the Font. The Sevenfold Litany was sung by seven boys in surplices 'in medio chori', the priest standing before the altar.⁷ When it was over, the Fivefold Litany was sung by five deacons in surplices, in the midst of the choir for the opening invocations, after which the procession started for the font, going by the south side of the church.⁸ Thus there is ancient tradition for

recognizes that the evening of Saturday in Holy Week forms no part of Easter Day, but only of Holy Saturday.—Frere, *Principles of Religious Ceremonial*, p. 275.

¹ Appropriate hymns for this service, as well as for the other days in the year, will be found in the 'List of Hymns Arranged' in the *English Hymnal*.

² The Easter Even Collect does not prevent this. In the Sarum rite festal decorations were used with the Easter Even proper. 'Post sextam . . . altaria festive cooperiantur et festivo modo ad ostendendam tam ineffabilis gaudii sollempnitatem intrinsecus et extrinsecus dignissime cuncta adornentur.'—*Cons.*, p. 144.

³ 'Pulsentur signa ad vespervas.'—*Cons.*, p. 152. In *Mis. Sar.* (col. 353), however, the bells are to be rung at *Gloria in Excelsis*, not at Evensong.

⁴ 'Sint cooperta usque ad matutinas in die pasche.'—*Cons.* p. 139.

⁵ 'Non thurificetur altare, neque chorus.'—*Mis. Sar.*, col. 357. Incense was, however, used for the Blessing of the Font, &c.

⁶ 'Vesperae festivae sine regimine chori.'—*Mis. Sar.*, col. 356. This is all a survival of the older and more appropriate custom of not beginning the Easter services till Easter morning. In any case the special character of this service as before Easter Morn must be carefully preserved.

⁷ *Proc. Sar.*, p. 83. ⁸ *Cons.*, p. 149; *Mis. Sar.*, cols. 347-50, n.

making litanies a feature of the day, and a metrical litany might be sung before Evensong, or during the procession to the font, if there is a Baptism.

Easter Day is the day on which all churchmen not excommunicate are, according to the rubric, to make their Communion. Every opportunity ought therefore to be given by providing as many early Celebrations as possible, and the congregation should be reminded on Palm Sunday by the reading of the First Exhortation.¹

The Rogation Days should be carefully kept as days of intercession for God's blessing on the fruits of the earth. The Litany should be said before the principal Eucharist on each day, violet being the colour for these two services. The late Archbishop of Canterbury, Dr. Benson, in urging the better observance of these days, sanctioned special collects, as have many other bishops²; he also recommended 'the use of the Litany at some hour on the Monday and Tuesday, as well as on Sunday and Wednesday'.

Archbishop Benson also urged that 'Where the Perambulation of Parish Bounds is still observed and suitable, I hope that it will always be with such religious services as are happily used in many places'. Unfortunately, the old processions had become associated with tin cans (both empty and full) and with much unseemliness. But in country places the people welcome a revival of the old religious processions; and the parson who omits them loses a great opportunity of touching and helping his flock. In large towns the case is, perhaps, rather different.

As late as about 1765,³ at Wolverhampton, 'the sacrist,

¹ See pp. 366-8.

² They are given in *The English Liturgy*.

³ In 1790, at Ripon, we find 'hymns' sung in procession through the town at Rogationtide.—*Gentleman's Mag.*, 1790, p. 719.

resident prebendaries, and members of the choir, assembled at Morning Prayers on Monday and Tuesday in Rogation Week, with the charity children, bearing long poles clothed with all kinds of flowers then in season, and which were afterwards carried through the streets of the town with much solemnity, the clergy, singing men and boys, dressed in their sacred vestments, closing the procession, and chanting in a grave and appropriate melody the Canticle *Benedicite omnia opera.*¹ The boundaries of the parish were marked at many points by Gospel trees where the Gospel was read.¹

Here, then, we touch hands with tradition, and the parson may easily accommodate it to his own opportunities. For the Psalms, &c., to be used he can turn to old authorities, and will find that Psalms ciii and civ, together with the Litany, are 'by law appointed'.² Something like the following arrangement may be found suitable:—

The choir and clergy leave the church, preceded by the churchwardens,³ verger, clerk with cross (candle or lantern-

¹ Brand's *Popular Antiquities*, i. p. 663. Hence the name Gospel Oak.—Atchley, *S.P.E.S. Trans.*, v. p. 60.

² 'Doth your Minister or Curate in the Rogation Days go in perambulation about your parish, saying and using the Psalms and suffrages by law appointed, as viz. Psalm 103 and 104; the Litany and suffrages, together with the Homily set out for that end and purpose?'—*Articles of the Archdeacon of Middlesex in 1662, Rit. Com. Rep.*, ii. p. 627. Cosin makes the same inquiry in the same year (*ibid.*, p. 601), and indeed the Rogation procession is frequently asked about by Bishops in their Visitation articles before as well as after the Commonwealth. The legal reference is to the Elizabethan Injunctions of 1559 or to the Advertisements of 1566 (though they cannot strictly be called 'law'). 'Item, that in Rogation days of procession they sing or say in English the two psalms beginning "Benedic, anima mea", &c., with the litany and suffrages thereunto, with one homily of thanksgiving to God.'—Cardwell, *Doc. Ann.*, i. p. 293; cf. p. 187. Gospels and Epistles also were mentioned by the Bishop of Chichester in 1637.—Brand, *ibid.*, i. p. 523.

³ It is a good plan to head the procession with two or more officers

bearers,¹ and thurifer), the servers all wearing rochets or surplices over their cassocks, and the clergy surplices, hoods, tippets, and caps (the officiant in a cope). Banners may be carried.² The choir may be followed by the school-children carrying flowers and garlands. Stations have been previously arranged, one in the village, the others on the boundaries if possible, with trees planted and kept to mark them. The choir chant the appointed Psalms (ciii and civ) through the village; and at the first station the Gospel for the Sunday is read, the choir grouping round the reader. As the procession goes on, the Litany is sung, and metrical litanies, and Psalm lxvii, and some of the Penitential Psalms,³ to fill up the time; and at the other stations the Epistle and Gospel for the Rogation Days (James v. 16-20, and Luke xi. 5-13) may be read, and other passages if there are more stations. On returning through the village by another way the *Benedicite* is sung. Then all come into church again for the Eucharist, at which there may well be a Sermon or Homily.⁴

of the Church bearing rods or wands *ad defendendam processionem* (Moléon, *Voyages Liturgiques*, p. 74): indeed all in the procession may carry rough wands or withies—a Rogationtide custom which has never died out in England, e. g. St. Sepulchre's, Holborn, where withies have always been carried by the clergy, choristers, and church officers.

¹ Of course in most parishes the taperers and thurifer will be more wisely omitted or replaced by two servers.

² Banners were carried still in 1560 (H. Machyn, *Diary*, p. 236), and Grindal, in 1571, was still engaged in putting them down, with surplices and handbells and 'such-like popish ceremonies' (Grindal, *Remains*, p. 141).

³ The ancient practice was to sing Psalm lxvii. 1 with an antiphon, and other verses and antiphons, filling up with the Penitential Psalms; after which a Litany was said and prayers.—*Proc. Sar.*, pp. 105-13.

⁴ There is a 'Homily for the Days of Rogation Week' in the *Sermons or Homilies*. Compare *Mis. Sar.*, col. 408, 'Hic fiat sermo ad populum si placuerit.'

The parson may be able to arrange for a partial holiday on these occasions.

Ascension Day.—Everything should be done to make Holy Thursday as much a holiday as Christmas, and the people should be strongly urged to observe it according to the custom of Holy Church. There should be a sung Eucharist if possible, as well as festal first and second Evensong: this can often be managed if the Eucharist is early in the morning and the music simple. It may help towards this ideal if the day is chosen for some guild or club feast. The Paschal candlestick, if there be one, should be removed on the day after Ascension Day.¹

Whitsuntide (especially the Eve) is a proper occasion for the solemn administration of Baptism.

The **Dedication Festival** should, according to the order of Convocation in 1536,² be everywhere observed on the first Sunday in October, but when the actual day is known it may seem fitting that the Festival should be on that day. This Festival was a principal double with an octave.³ There is much practical convenience in the general observance of one day as Dedication Sunday; nor does it involve the neglect of the *festum loci*,⁴ the

¹ *Ordinale Sar.* in Frere, *Use of Sarum*, ii. p. 202.

² Wilkins, *Concilia*, iii. p. 823.

³ It might well be also marked by a special clause in the Bidding Prayer before the final paragraph, such as this:—'And as we pray to God for mercies to come, so let us thank him for those which we have already received; for our creation, preservation, and all the blessings of this life; but above all for the redemption of the world by our Lord Jesus Christ. And herein to-day let us thank almighty God especially for the benefits accorded us in this Church of St. —, and for the munificence of our founders and benefactors, as well those who are still with us as those who have served God in their generation and now rest in Christ.'

⁴ *Cust.*, p. 29.

special day of any particular church, since that is provided for by the Patronal Festival.

The **Patronal Festival**, or **Feast of the Place**, is a distinct feast, and preachers should not confuse it with that of the Dedication, nor should any hymns of the other feast be used, but only those of the Saint or Title. If the church is called by the name of some mystery or by one of our Lord's titles, then the festival is known as the **Feast of the Title**. The feast will fall on the day of the patron saint or of the title¹; it was a principal double²; but it will not have an octave unless the day is one which has an octave in any case³: there can only be one such feast in the year; thus, when the patron saint has more than one day a choice must be made,⁴ and the date once chosen should not be changed. The fact that the Feast of the Place has no octave would enable it to be kept if it fell in Lent, though in the event of it falling in Holy Week it would have to be transferred or its observance dropped for that year. If a procession is made to the altar of the saint, this should be on the vigil after the first Evensong of the feast. A boy would carry the book, and there would be a thurifer and taperers; the altar would be censed, and afterwards the collect of the saint would be said.⁵

¹ Sometimes the Feast of the Title has to be hidden in some greater festival, as e.g. Emmanuel Church must have its feast on Christmas Day, and Trinity Church on Trinity Sunday, though Christ Church would have an opportunity of increasing the observance of the Epiphany by keeping its feast on that day.

² *Cust.*, p. 29.

³ Maydeston, *Tracts*, pp. 12-13; *Brev. Sar.*, i. col. mccccxxxii.

⁴ In the case of a church dedicated in the name of Our Lady, there is a choice of five days.

⁵ *Proc. Sar.*, *passim*, e.g. p. 148. 'In Vigilia Sancti Johannis Baptistae. Post vesperas eat processio ad altare sancti Johannis cum ceroferais, thuribulario et puero librum deferente ante sacerdotem, sine cruce, rectoribus incipientibus responsorium,' 'choro sequente,' p. 136.

Harvest Festivals have been much abused by excessive displays of greengrocery, but this is no reason why they should not be observed. There is very ancient precedent for a Votive Mass in thanksgiving for harvest.¹ The appointed order of Psalms and Lessons at Mattins and Evensong should not, however, be interfered with, since that would place the Harvest Festival on the level of Easter and Christmas, and the Preface to the Prayer Book is very strong on the due maintenance of the appointed *cursum*. But there may well be a procession and *Te Deum* after the Evensong.²

As for the decorations, let them be mainly flowers and greenery. A few typical fruits of the earth, such as grapes and corn, might be added ; but these should not be placed on the Holy Table nor on any of its ornaments, and all should be removed after the *Te Deum* in the evening.

The Convocation of Canterbury recommended in 1879 that All Saints' Day should be observed with an octave,³ which certainly seems to be desirable, though it has no support in our service-books either before or after the

¹ The Harvest Eucharist may be the principal Celebration of a Sunday. See Mr. Atchley's valuable article on Harvest Thanksgivings in *S.P.E.S. Trans.*, v. pp. 58-76: 'In places where there is more than one celebration of the Holy Eucharist on the Sunday, there need be no difficulty. The early masses and choir offices will be as usual, while the mass that follows mattins and litany will be the Harvest Eucharist' (p. 72). Collects, Epistles, and Gospels have been provided by the American and Irish Churches in their respective Prayer Books, and by the Houses of Convocation of the Province of Canterbury. All of these will be found in *The English Liturgy* and in *The Sanctuary*.

² Atchley, *ibid.*

³ 'All Saints' Day . . . This Collect is to be repeated on the seven days following, after the Collect for the day' (*Convocation Prayer Book*). The Convocation of York did not agree to this.

Reformation.¹ This is surely a matter which the bishops might settle for their several dioceses.

All Souls' Day has some authority for its observance²; and might certainly be marked by a special administration of the Lord's Supper and by an instruction at Evensong.

When there are more than twenty-five Sundays after Trinity, the 'Service of some of those Sundays that were omitted after the Epiphany' must be used, according to the rubric, the service for the twenty-fifth Sunday being always used on the Sunday next before Advent; for this last Sunday is a preparation for Advent. As for the extra Sundays, they should be provided for as follows:—'If there be twenty-six Sundays after Trinity, the Collect, Epistle, and Gospel for the sixth Sunday after Epiphany should be used on the twenty-fifth Sunday. If there be twenty-seven Sundays, the Collect, Epistle, and Gospel for the fifth Sunday after Epiphany should be used on the twenty-fifth Sunday, and the Collect, Epistle, and Gospel for the sixth Sunday after Epiphany, on the twenty-sixth Sunday.'³

¹ The only exception seems to have been the diocese of Orkney, 'in festo Omnium Sanctorum saltem infra octavas ejusdem' (1544).—Peterkin, *Orkney Rentals*, Ap. 22. This was probably a relic of the Use of Thronhjem.

² See p. 501.

³ *Ritual Conformity*, p. 25.

APPENDIX

THE ORNAMENTS OF A LONDON CHURCH IN THE SIXTH YEAR OF KING EDWARD VI.¹

[Public Record Office : Exchequer King's Remembrancer
Church Goods $\frac{v}{8}$.]

fo. 1. Saynt Donstons in the Easte in London

fo. 1 v. [Blank]

fo. 2. A Certyficat of the churchwardens of the parysh church of Saynt Donstones in the Easte in the Cytte of London unto the Artycles delyvered unto them by the kynges majestes Comyssioners the xiiijth daye of July in the vjth yeare of his graces raigne, made by us Thomas Bacon and Beniamyn Gonson then being churchwardens.

In primis for aunswere to the fyrst artycle the sayde churchwardens saye that Thomas Connstable and Roger Chaloner were churchwardens of the sayde parishe in the fyrst yeare of our sayde soveraign lorde.

Item for aunswere to the second artycle concernyng What plate juelles etc They have made here an inventory of all the premysses to the which they refer your lordshippes.

Item for aunswere to the therd artycle as Concernyng to bryng forth and delyver unto your lordshippes the counterpane of an inventory etc The sayde churchwardens certyfy your lordshippes that to their knowledg there was never any such inventory delyvered to the officers of the late bysshop of London nor any was demaunded of them, and as for that inventory that they have ys here presently annexed as ys declared in the second artycle.

Item for aunswere of the fourth and last artycle What parte or parcell of our sayde church goodes have bynne solde etc Pleasith your lordshippes to understand that Roger Chaloner beyng npper warden and Rowland Dye, underwarden at a vestry holden the xvijth daye of Julij anno domini m^l v^c xlvijth in the fyrst yeare of the raigne of owre soveraigne lorde that nowe is by the advyse and agrement of the moost dyscrete and worshipfull parissoners of the sayde parishe for that the battylmentes of the higher parte of the north parte of the sayde church fell upon the north yle adioynyng unto the same

¹ Mrs. S. C. Lomas, of the Hist. MSS. Commission, has kindly corrected this transcript with the original in the Record Office.

at an evynsong tyme with such vyolence and greate wayte that with the fall / therof yt brake a sounder the greate beames and tymber of fo. 2 v. the roffe of the sayde yle And for asmoche that there was no mony in the sayde church yt was thought necessary to make mony and sell suche plate as might be best spared¹ So that the sayde Roger Chaloner solde to George Webbe goldsmith in Lombertstreate theyse parcelles folowyng, That ys to saye fyrst a crosse of sylver and gylt weying cx ounces at vs iiiij^d the ounce Item ij challysses with theyr patentes gylt weying lxxij ounces Summa of all together of the gylt plate ciiiiij^{xx} ij ounces at vs iiiij^d the ounce, and so in mony xlviiiij^{li} xiiij^s viij^d, Item in plate parcell gylt ij playne basones weying lxi ounces at iiiij^s xd ob' the ounce Item a payre of broken candelstyckes a challys and a payre of olde cruettes weying j^c xij ounces at iiiij^s xd ob' the ounce, Summa in mony xliiiij^{li} iiiij^s iiiij^d Summa of all aswell the gylt as the ungylt comyth to iiiij^{xx} xj^{li} xv^s Which sayde mony was bestowed upon the reperacions of the foresayde churche and other necessaryes as the sayde Roger Chaloner theruppon dyd accompt and allowed by the parishe.

Item in the second yeare of our sayde soveraign lordes raigne the foresayde Rowland Dye beyng then upper churchwarden and William Anstye associate with hym solde together to whome the sayde churchwardens cannot tell for they wolde never tell them, theyse parcelles folowyng, Item a sute of vestmentes and an old cope of grene velvet as they saye for xij^{li}, Item solde more to John Deye certayne lattyn candelstyckes to the some of vi^{li} vs, Item in gylt plate as they saye weing ij^c x ounces at vs xd the ounce, Item in whyte plate weyinge lxx ounces at iiiij^s ix^d the ounce, all which sayde parcelles were taken out of the vestry, and solde by them to theyre owne use without the consent of any of the parisshoners albeit the sayde parisshoners have dyverse and oftentymes requyred of them to knowe / the certenty of the same and to be fully satsfyed of the fo. 3. premysse, yet because of the greate hynderaunce and afterdeale of the sayde Rowland Dye and that he went out of London and dwellyth at Gravysend the sayd churchwardens cannot come to the perfyt knowledge what doeth remayne in their handes for their accomptes yet remainyn allowed wherby they be not able to sertyfy your lordships accordingly.

Item in the therd yeare of owre sayde soveraign lordes raige the sayde William Anstye then beinge upperwarden toke into his handes a greate cloth that dyd hange before the roode in the Lent, a sepulture cloth of bawdkyn with a greate vale that was drawn before the highe alter in Lent with dyverse other thinges as towelles, aulter cortyns and curtyns drawne before the paynture at the aulter endes etc.

And as consernyng all other ornaumentes plate jnelles belles etc' which were in the custody of the churchwardens in the fyrst yeare of

¹ Note that they did not sell the censer, though it was silver-gilt. See p. 538, n. 3.

the raigne of our sayde soveraigne lorde savinge the parcelles afore reheresed to the sayde churchwardens knowledge remaine nowe in the church as apearyth by this inventory hereunto annexed, without that any other thing hath bynne solde or taken awaye by any other churchwarden sence the sayde fyrst yeare of owre sayde soveraigne lordes raigne otherwyse then is before reheresed.

fo. 3 v.

An Inventory of all the goodes juelles ornamentes vestmentes and all other thinges belonging or apertayning to the churche of Saynte Donstones in the Easte in London Taken by us John Yelde churchwarden Mayster Bacon, Mayster Thomas Warner, M^r Anstye, M^r Cuttell, M^r Deye and M^r Thomas Hunt the xiiijth daye of Julij in the yeare of our lorde godd m^l v^c and fyfthe, and in anno regni regis E[dwardi] vjth quarto.

In the upper vestry.

Plate.

In primis a greate crosse of sylver and gylt with berrall¹ in the myddes with a crucifyx Mary and John weing, j^c, xvj, ounces.²

Item one gylt bason weying, xxx^{ti}, ounces.

Item a sencer³ parcell gylt weying xxxvj ounces.

Item a paxe parcell gylt with pyceters of ivery in the mydes weyinge syxe ounces.

Item ij cruettes parcell gylt weyinge a leven ounces.

Item a ship of whyte sylver⁴ weying thre ounces.

Item ij candelstyckes of sylver parcell gylt weyinge fyfty and two ounces.

Item ij challyces one gylt with a holy lambe in the patent⁵ and the other parcell gylt with a hand in the patent⁶ weyinge therty and fyve ounces.

Item a fote⁷ of copper and gylt for the greate cross weyinge

fo. 4.

Doble vestmentes.⁸

Item one of cloth of golde for a preaste deacon and subdeacon with thappurtenances.

Item a vestment of red velvet called Saynt Donstones of sattyn figure of golde for a preaste deacon and subdeacon with haubes⁹ and hed peces¹⁰ lackyng the apparell havinge stole and fannell.¹¹

Item one of blew velvet with flowers of golde for a preaste deacon and subdeacon with thappurtenances.

Item one of grene velvet with flowers of golde for a preaste deacon or subdeacon with thappurtenances.

¹ Rock crystal.

² 116 oz.

³ The sencer had been retained both in 1547 and 1548. See p. 537, n. 1.

⁴ Silver without alloy.

⁵ The Lamb and Flag engraved on the paten.

⁶ The *Manus Dei* engraved on the paten.

⁷ Probably a stand so that the processional cross could be used also as an altar cross.

⁹ Albes.

¹⁰ Amices.

⁸ Sets of vestments for high Mass.

¹¹ Fanon or maniple.

Item one of red velvet for a preste deacon and subdeacon with flowers of golde with thappurtenances.

Item a vestment of whyte damaske with flowers of golde with thappurtenances.

Item a vestment of grene damaske for a prest deacon and subdeacon with thappurtenances.

Item a vestment of red bawdkyn with lyons and byrdes for a preste deacon and subdeacon with thappurtenances.

Syngle vestmentes.¹

Item a vestment of whyte sattyn of brydges for a preste with flowers and spled eagles² with a red crosse and our Lady in the mydes with thappurtenances.

Item one of blewe damaske with a crosse of cloth of golde with thappurtenances.

Item a vestment of grene sattyn with droppes and a red crosse with thappurtenances.

Item one of whyte damaske with a red crosse with small lyons of golde with thappurtenances.

Item one of grene sattyn with starres and crosse of mayden hedes with thappurtenances. /

Item a vestment of grene sattyn of brydges with flowers and fo. 4 v. thappurtenances.

Item one of red bawdkyns with thappurtenances.

Item one of blew velvet with a crosse of red velvet with a crucyfyxe with thappurtenances.

Item one of grene bawdkynes with the aubes and hed pece lackyng stole and fannell.

Item a vestment of whyte bustyn with flowers and flower delycles³ of copper golde and thappurtenances.

Item one of black worsted with flowers of copper golde with thappurtenances.

Item an olde vestment of worsted lackyng the crosse.

Vestmentes for Lent.

Item ij of whyte bnstyn with red crosses with flower delycles at the endes with thappurtenances.

Item another of whyte bustyn with a red crosse of seye in the myddes with thappurtenances.

Item another of whyte lynnyn with a red crosse and flower delycles at the endes with thappurtenances.

Hangynges.

Item one of clothe of golde for above and beneth⁴ for the highe alter with ij curtyns of red taffita.

¹ Vestmentes for low Mass.

² Fleur-de-lys.

³ Splayed, i. e. spread eagles.

⁴ i. e. upper frontal and frontal.

- fo. 5. Item one of blewe cloth of golde for above and beneth for our Lady aulter lackyng the curtyns. /
- Item one of blewe cloth of golde for above and beneth for Ihesus aulter with ij curtyns of blew sarsenet.
- Item a hangyng of whyte sarsenet for above and beneth with the curtyns.
- Item a hangyng of red of sylke sendall for above and beneth with challyssys paynted on then [*sic*], with the curtyns.
- Item a hangyng of red chamblet brodered with flower delycles of copper gold for a small aulter.
- Item a small hangyng of red and blew sarsenet with the kynges armes.¹
- Item a small hangyng of whyte chamblet.
- Item a small hangyng of grene bawdkyn for above and beneth for a small aulter.
- Item a hangyng for above and beneth of blew velvet with flower delycles of golde.

Hangynges for Lent.

- Item one of whyte bustyn for above and beneth for the highe aulter with curtyns of the same with red crossis.
- Item one of whyte lynyn for above and beneth for Ihesus aulter with curtyns of the same.
- Item a hangyng for above and beneth of stayned cloth for our Lady aulter with curtyns of the same.
- Item ij hangynges of whyte bustyn for ij small aulters with thre curtyns of the same. /

fo. 5 v.

Stayned hangynges.

- Item one for above and beneth stayned for all solne² daye with curtyns of the same.
- Item a small aulter cloth stayned with red and blewe.
- Item ij curtyns stayned with grene with Ihesus written in the mydes.
- Item a stayned aulter cloth for above and beneth with twelve appostles with the curtyns.
- Item ij lytle stayned clothes.

Copes and other thinges.

- Item v copes for chyldren.
- Item a tynnacle for a chylde.
- Item a deske cloth of bawdkyn lynyn [*sic*]³ with lynnyn and freged.
- Item an olde herse clothe.
- Item a cloth of bawdkyn with swannes.

¹ The royal arms were not unknown in pre-Reformation churches.

² All Souls'

³ Should be 'lynnyd', i. e. 'lined'.

Item a deske cloth of sarsenet lynnyn with blew buckeram.

Item a herse cloth of black buckeram with a whyte crosse of lynnyn in the mydes.

Item a vale of grene and yelowē lynnyn to drawe afore the highe aluter.

Stremers banners and flages.

Item a greate blew stayned stremere of Saynt George.

Item xj small stremers. /

fo. 6.

Item vij flagges.

Item viij banners some of sylke stayned and some of lynnyn stayned.

That that longes to the sepulture and for good frydaye.

Item a sepulture cloth of cloth of golde.

Item a canepye of cloth of golde with iiij staves paynted red belongyng to the same.

Item iij cosshyns of red sendall and one of bawdkyn.

Item a cloth of red sylke and golde for good frydaye for the crosse.

Item a cloth of Turkey worke for the crysmatory.

Item a pece of whyte sylke with iiij tasselles and iiij knappes of gold threde lyke a coverpane.¹

Item a pece of sypres² to carry the Sacrament in.

Item a gerdle of sylke with a lyst³ of blew and yelow.

Item ij napkyns for the highe aluter wrought with sylke.

Item a fyne towell wrought with nedle worke for the taper on Easter Evyn.

Item a shete to laye in the sepulture.

Item ij olde peces of sypres.

Item a greate cossyn of cloth of golde.

fo. 6 v.

Corporis Casis.

Item ij the one syde cloth of golde and the other syde red sendali.

Item one of black velvet both sydes and lhesus brodered in golde of the one syde.

Lynnyn Clothes.

Item xiiij dyaper towelles.

Item xj dyaper aluter clothes.

Item xj playne aluter clothes.

In the Nether Vestry.

Plate.

Item a lytle bason of sylver parcell gilt weying a leven ounces thre quarters.

¹ Probably the veil used for the hanging pyx.

² Gold embroidery from Cyprus.

³ Border.

Item ij challyces one gylt the patent with a hand in the mydes and the other parcell gylt the patent with a hed in the mydes weyinge therty and seven ounces thre quarters.

Item a crysmatory sylver and gylt lackyng an aungell for a fote weyinge twenty and two ounces.

fo. 7.

Corporis Casis.

Item one of red damaske and cloth of golde on the one syde and the other blew chamblet.

Item another of red sattyn of brydges with Jhesus on the one syde and the v woundes on the other syde.

Item ij corporys clothes.

Copes.

Item v copes of cloth of golde threde.

Item Saynt Donstones cope of sattyn fygure with flowers of Venus¹ golde.

Item a cope of blew velvet with flowers of golde.

Item a cope of red velvet with flowers of golde.

Item a cope of purpyll velvet with aungelles of golde.

Item a cope of green velvet.

Item ij copes of purpyll sattyn fygure with flowers of golde.

Item a cope of whyte damaske with aungelles of golde.

Item a cope of whyte damaske with flowers of golde.

Item ij copes of whyte sattyn with flowers of golde.

Item xiiij copes of dyverse bawdkyns of sylke.

Item iij blacke copes ij of black worsted one of them with flowers an another with soules and the therde of sattyn brydges with soules.²

fo. 7 v.

Doble vestmentes.

Item a vestment of black worsted for a preste deacon and subdeacon with thappurtenances.

Item a vestment of red bawdkyn for a prest and deacon with thappurtenances.

Item a vestment of bawdkyn with dragons for a preste and deacon and subdeacon with thappurtenances.

Item a vestment of blew bawdkyn for a deacon and subdeacon with thappurtenances.

Item a vestment of whyte bawdkyn for a deacon with thappurtenances.

Syngle vestmentes.

Item one of blew and vyolet velvet with aungelles and flowers of golde with thappurtenances.

Item a vestment of whyte damaske with a crosse of red velvet with thappurtenances.

¹ Venice.² Satin material from Bruges embroidered with emblems of the departed.

Item one of whyte bawdkyn with byrdes with a crosse of grene bawdkyn with thappurtenances.

Item a vestment of red and grene bawdkyn with thappurtenances.

Item one of grene bawdkyn with thappurtenances.

Item one of red bawdkyn with a blew crosse with stole and fannell.

Item a vestment of red for good frydaye with stole and fannell.

Hangynges.

fo. 8.

Item a hangyng for the highe aulter of whyte and red in panes for above and benethe with curtens of the same.

Item ij aulter clothes stayned for above and benethe for Jhesus aulter one of Jhesus and another of the sepulture with curtyns with aungelles.

Item a hangyng for above and beneth stayned with the Assumpcion of our Lady with curtyns.

Item a greate cloth of tappystry worke to lye before the highe aulter lyned with canvas.

Item iiij olde cosshyns.

Banners of dyverse sortes.

Item a crosse banner enbrodered with golde with the crucyfyx Mary and John on the one syde and Saynt Donstone on the other syde.

Item a crosse banner of grene sarsenet with the Trynite on the one syde and Ihesus on the other syde.

Item a crosse banner of grene sarsenet with our Lady and iij kynges of Collyn¹ of both sydes.

In the Steople.

Item v greate belles and a saunsbell.

Item a clock bell.

[signed] per me Thomam Bacon.
per me Humfridum Welles.

[An endorsement]

fo. 8 v.

Towre Warde.

¹ Cologne.

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